



talk less, listen more...
challenging privilege,
uprooting oppression,
and Building new worlds

www.wasen.org.au



The Australian Student Environment Network Inclusivity Working Group recognise and pay respect to the Indigenous nations and traditional caretakers of the land.

We acknowledge these lands have been stolen, and sovereignty has never been ceded. This land was and always will be an integral part of the spiritual and cultural history of the Aboriginal peoples.

We are sorry for the cultural, spiritual and genocidal destruction that white colonialists have done, and continue to do against both the land and the peoples of this country. We are sorry.

If you are reading this, you are standing on Aboriginal land.

Introduction

The Australian Student Environment Network Inclusivity Working Group 2007 formed with the aim of changing the culture of the environment movement. We hope to make it more inclusive of people who have been marginalised or excluded for their ethno-cultural background, socio-economic circumstances, education, physical ability, or living situation, to name a few. We acknowledge that these structural oppressions are perpetuated within the movement, both openly and consciously, and sometimes unconsciously. Both need to be addressed, not just as external factors but also as behaviours that are within ourselves.

The group compiled and nationally distributed a survey to different groups on university campuses, asking them about their experiences of the movement and the ways in which we can better address their needs. The group is also organizing a plenary on the topic at the Students of Sustainability Conference in July 2007.

It is from these hopes and dreams that this 'zine has been born. We hope that it will begin discussion to the needs of different people within our spaces and com-

munities. We recognize that the movement is dominated by white middle class activists, and we hope to begin more dialogue around these problematic issues. That said, the group has focused on supporting people recognize their own privilege, rather than the barriers they face as the latter is potentially traumatic. It would also seem likely that certain groups will be further silenced since it is impossible for us in this 'zine to address every different type of barrier.

There is much to be done, and we understand that this 'zine is not enough to achieve our goal. We do hope however, that it will help start what is needed so that our movement can become more beautiful and inclusive of a diverse range of amazing people.

Yours sincerely,
The Australian Student Environment Network Inclusivity Working Group.

To become involved with the group, subscribe to asen_inclusivity@yahoo.com. Or you can contact Zoe Cameron on 0432 404 468, or at sew_revolution_instead@yahoo.com

"The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence. To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many projects, to want to help everyone in everything is to succumb to violence.... The frenzy of the activist neutralizes their work for peace. It destroys their own inner capacity for peace. It destroys the fruitfulness of their own work, because it kills the root of inner wisdom which makes work fruitful."

- Peace Activist and Trappist Monk Thomas Merton, from his book 'Conjectures of a Guilty Bystander. Contributed by Gavin Heise.

a letter from fergo....

My legal name is Raymond Ferguson a New South Welshman from Australia. My real name is Biraban Jiranama a Koori from the Wirajuri nation. Its bin said you white fellas have a larger brain than me & my people.

I failed year 10 English so please excuse my bad literacy & grammar. I may have bad English but I could teach you another language, a language as old as the Australian continent. I can't tell about Jesus & Christianity but I can tell u about Bymea and my creation story's.

I'm a 22 year old man probably the same age as you mob, you ask how the white invasion affects someone in our day & age? When I was a child my family set up camp on the riversides of central-west N.S.W (Wirajuri land). We ate Cod & Yellow Belly, Giant fish. Bush tucker grew on the green riverbanks, animals that came to drink we would hunt with spears & boomerangs. I lived the way my people did since the beginning. The dreaming.

Now I return to this same place and in less then 20 years the river and all its life is gone. This is genocide, I have a Nephew and three Nieces but they'll never know how their ancestors lived. In the Australian Constitution no matter where your from and what you believe. Your aloud to practice one's own religion. But if you don't have a church or temple it seems the Australian Government and all the share holders can come and invade, whether it be a burial, mascara site or just a spiritual place of significance

my dreaming place Lake Cowal is being invaded by gold miners and my lake poisoned with cynide. So please stand with me boycott gold and all jewellery shops that sell barrack gold and ask were is the water for the future and why is cynide moving though our streets?

If you're a patriot Australian who loves this country than stand with me and help make the great southern land great again not a hole in the ground, that's only good for mining and dumping. Please please please No Gold mine; No Cynide; No Coal; and No Uranium. Don't destroy our ancient forest.

People have lived here since the beginning of time, why have we wasted it in 200 years? I wanna see that green place again and we can all live together under the milkyway and southern cross.



Addressing the importance of contact and dialogue between non-Indigenous and Indigenous Australians in Aboriginal activism

By Em Russ

Activism can become very problematic if non-Aboriginal activists are not frequently engaged in dialogue with Aboriginal people. Without active dialogue between non-Indigenous and Indigenous Australians self-determination will inherently be discouraged. Activism is about challenging the status quo and acting to change it. Active dialogue discontinues the construction commonly found in mainstream society of Indigenous Australians as the 'other'. Through positive dialogue and contact with Aboriginal communities, non-Indigenous activists can learn on a personal and practical level about the culture that they're fighting to keep alive. Environmental activists can learn how to live with and care for this land from Aboriginal people whose ancestors were caretakers of it for tens of thousands of years. Activism is about empowering all people to take control of their world, promoted through dialogue, skill-sharing and broad contact with all cultures, discouraging exclusivity. Aboriginal activism can very effectively involve non-Aboriginal people who acknowledge their role of support and solidarity and act in con-

sultation and accordance with Aboriginal people. Many opportunities can be created in activist circles for Aboriginal people to share knowledge and skills, heightening the potential for direct action to effect real social change.

Complexities, Complications and Positive Alternatives

There are many ongoing complexities of cross-cultural negotiation and collaboration in Aboriginal activism. It is common for non-Indigenous activists to be wary of involvement in the struggle for justice for Indigenous people. Non-Aboriginal people wishing to actively support Aboriginal struggles can be fearful of hostility as well as their own cultural insensitivity and therefore withdraw. Racial hypersensitivity can smother open discussion in both communities. Active dialogue and contact that is respectful between non-Indigenous and Indigenous people in activism should dispel common fears of saying something that is considered not 'politically correct'. Non-Aboriginal people have the responsibility to critically engage in these debates rather than hide behind their non-representatives.

Non-Aboriginal people who do join Aboriginal political groups can find themselves secondary in status and authority while actually still appropriating power in such groups through the routine exercise of their skills and cultural competencies. Non-Aboriginal activists granted greater responsibilities in an Aboriginal campaign, without adequate acknowl-



edgement of their power, could weaken organisational autonomy and entrench neo-colonial subordination within a rhetoric of self-determination.

'One of the greatest areas of underlying tension and dispute between Kooris and their non-Koori supporters is how these support groups and their members relate to Koori people. Often without even realising it, many non-Kooris are patronising and paternalistic in their dealings with Koori people, and thereby present themselves to Kooris as little different from those who oppose justice for Aboriginal Australians. Also, failure to properly understand the importance of "Aboriginal

control of Aboriginal affairs" to indigenous people can create tension where white supporters think they know better than the Koori community.'

Gary Foley (1999)

Many non-Aboriginal activists taking a leadership role are unable to see the dangers such dependencies pose, relying on the 'purity' of their intentions. It is important for a non-Aboriginal activist to realise that they have a major role to play in their own communities, in creating awareness and encouraging understanding of the Aboriginal struggle for justice. This is when real cross-cultural dialogue is essential, along with addressing one's racial privilege. Analysing the construction of whiteness is important as a means of reconceptualising the grounds on which white activists participate in anti-racist work.

image by rini templeton
www.riniart.org



On a practical basis, any actions, meetings, camps or conferences should invite Aboriginal peoples, elders especially, to participate and share their knowledge. Activists can acknowledge traditional owners before any meeting takes place and also integrate Indigenous words into their vocabulary, especially when referring to place (eg. I grew up on Yorta Yorta country). This ensures non-Indigenous Australians are aware and conscious of Aboriginal history and the idea that we live, love, work and act on sacred land that was, and is continually, stolen and exploited by our European ancestors.

Case study: ASEN Indigenous Solidarity Working Group

The ASEN (Australian Student Environment Network) Indigenous Solidarity Working Group, formed in January

2007, provides a networking opportunity for student and non-student groups and individuals who are demonstrating and building Indigenous solidarity. So far, a cross-cultural convergence of non-Indigenous activists and the Wiradjuri peoples at Lake Cowal took place over Easter. Activists spent much time listening to the elders' knowledge of the sacred wetland (under threat from large-scale cyanide-leaching gold mining) to learn and strategise for stop-work action that would effectively give voice to the Wiradjuri peoples struggle in the media. The working group aims to ensure Indigenous elders will have fundamental roles in the mid-year national conference 'Students of Sustainability'. Also on the agenda are community outreach, discussion, skill sharing and personal education around Indigenous struggles, sovereignty, solidarity and racial privilege.

Conclusion

Aboriginal activism seeks to end the domination of one people by another, and should be based on ideas generated from those who have suffered. Activism should work to redefine the limits of white political domination of Indigenous peoples. One of the possible inadequacies of activism is that it can be based on white/European methods and models. The nature of cross-cultural activism involves compromise. Non-Aboriginal activists must be open-minded and ready to do things the Aboriginal way, which may mean following instructions from elders in conjunction with consensus decision making. Activist circles should aspire to create spaces where all involved feel comfortable and confident in taking action. Working together for political and social change as non-Aboriginal and Ab-

original people strengthens the cause. It is necessary because Aboriginal justice will not only affect Indigenous people, but change Australian society as a whole, becoming a collection of communities believing in and working always for equality and sustainability.

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THE OTHER OF OPPRESSION

Disclaimer: In many ways this is an unfair criticism. I am only an inch into the journey of interrogating my own prejudices. I have done little, if anything, to address these issues myself, whether in the collective at Monash or in ASEN more generally. There are also many people (who may fit aspects of the archetype I've drawn) who have been far more insightful and active on these issues than me. But this is what I've noticed, and I think it's worth saying.

* * *

Maybe I'm missing something, maybe I've just been lucky, but sexism has not been a problem for me in the student environment movement. Racism has -- or rather Anglocentrism. I'm also very aware that it would have been much more of a problem were I not such a successful assimulant. I am becoming increasingly (though probably still insufficiently) aware, of religious discrimination and the myriad of other issues.

I don't mean to delegitimise women's experiences of sexism within ASEN, but feel that in some ways gender has become the most visible axis of oppression in ASEN because it's actually the least overt.

If anything, ASEN is dominated by white women. The archetypal ASEN participant is a young, white, cisgender, normatively-abled urban woman in tertiary education with English as her first language, Australian citizenship and no dependents. She is likely to feel comfortable with domi-

nant paradigms of academic discourse, to have an above average knowledge of Australian political systems, and to have adequate access to communication technologies. It would be unsurprising if she were queer. She may well be religious, but she probably keeps it quiet. She probably enjoys a reasonably flexible lifestyle, and the cultural, social and political opportunities that a city provides.

And yet, while non-citizens or openly religious people are probably more marginalised within ASEN than women, these forms of oppression are spoken of far more rarely. While the typical structures of organising in ASEN often alienate or exclude those who are insecure about their linguistic ability, whose residency in Australia is tenuous or who live in rural/regional/remote areas, who are differently-abled or who have inflexible family commitments, these lines of exclusion are invisible, and our traditional methods of addressing disadvantage are inadequate.

If one's disadvantage is not identifiable by appearance, we can't just bump em up the speaking list. That's okay, because ey probably wouldn't want to be defined by eir disadvantage anyway. Quite likely, ey is so used to being silenced or ignored that ey's not putting eir hand up to speak. Then again, it's also likely ey's not attending the meeting/rally/forum/conference in the first place, because the whole structure of the event is unappealing.

Or maybe ey's still involved, and still pretending to be an atheist. Still wonder-

ing why a movement that is supposed to challenge current hierarchies of knowledge and respect cultural pluralism regularly devalues and invalidates spirituality. Maybe ey's still involved and ignoring the occasional pricks of invisibility whenever ey hears the many slogans dividing Australia into (Indigenous) black and (Anglo-Celtic) white.

Maybe ey's still involved and wants to talk about this issue, but it seems egocentric and seeing as ey's the only non-white/dif-abled/transgender/migrant/etc person in eir collective, it's safer and easier to talk about sexism instead.

Maybe ey's realising with a bitter sense of irony that autonomous organising only works if you're not the only one. And coming to believe that even within the ranks of the oppressed, majority rules.

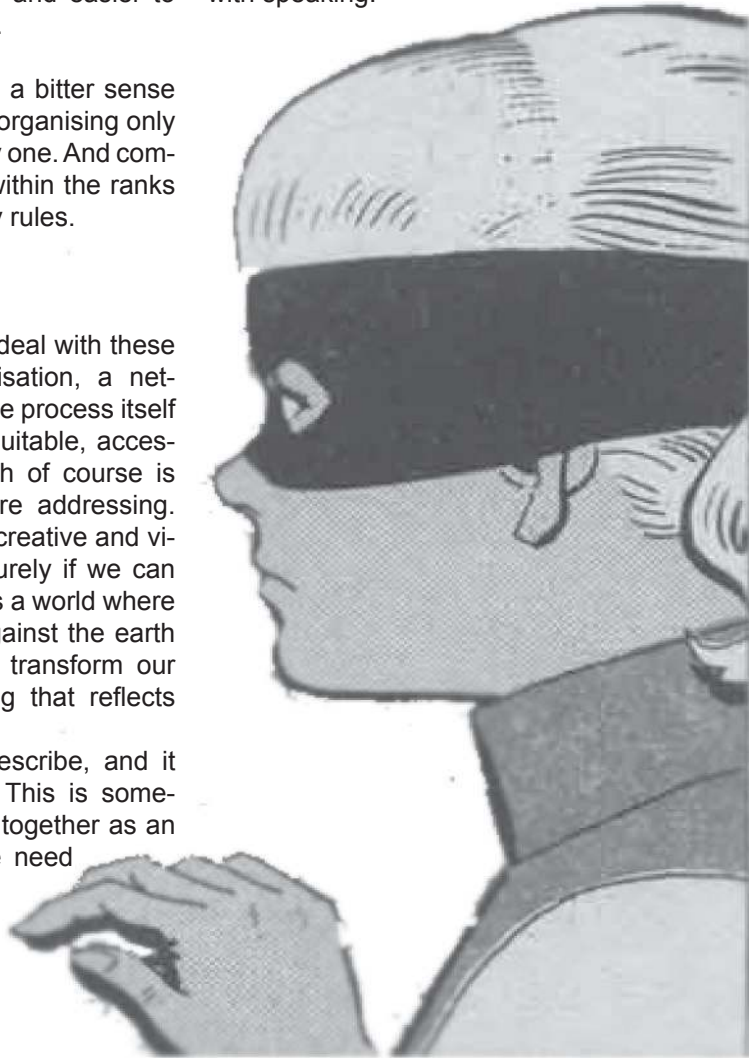
* * *

I'm not sure how we can deal with these difficulties, as an organisation, a network and a movement. The process itself needs to be inclusive, equitable, accessible and sensitive, which of course is the collective failure we're addressing. But I like to think we're a creative and visionary bunch of kids: Surely if we can imagine and work towards a world where people do no violence against the earth and each other, we can transform our movement into something that reflects our values.

I have no solution to prescribe, and it wouldn't be appropriate. This is something we need to explore together as an ongoing project. First we need to be aware of the issues – to listen to everyone's stories. I think we will dis-

cover areas of neglect. Our conventional response is not always effective. I think we need to consider new strategies, and review our current tactics. I expect there will be a multitude of possibilities. I'm excited about sharing and celebrating our successes. We have a lot to learn.

It's a big question – a series of questions – and difficult. Issues of exclusion, oppression, discrimination, marginalisation, hierarchy and exploitation are often far from obvious and can penetrate into the core of interpersonal difference. We also need somewhere to start. I think it starts with speaking.



The Top 10 Mistakes of Middle-Class Activists in Mixed-Class Groups

1. Overlook necessity
2. Overlook intelligence
3. Romanticize working-class people
4. Impose inessential weirdnesses
5. Hide who they really are
6. Think they know it all
7. Think they know nothing
8. Focus on education more than organizing
9. Focus on goals and tasks more than people
10. Take over

By: Betsy Leondar-Wright, from http://www.classmatters.org/2006_07/top-ten-mistakes.php, email Betsy at: besty@classmatters.org

‘It used to make me laugh to see the clothing at these Boston coalition meetings. The low-income women on welfare would turn out dressed as if they were going to the Sunday social, and all these middle-class activists from Harvard and Boston College would turn out in Salvation Army clothes, having invested very little in personal hygiene products. That’s something that used to annoy me about middle-class folks, who dressed down because they didn’t want anybody to think they were rich, while the poor folks dressed up because they wanted to be taken seriously.’

— John Anner, author of *Beyond Identity Politics: Emerging Social Justice Movements in Communities of Color*.

Taken from http://www.classmatters.org/2006_07/quotes-clothing.php. Website by Betsy Leondar-Wright. Contact her at betsy@classmatters.org



Before you met me, you already knew me;
and before I spoke you already silenced me.

By Loretta Mui.

'Where is your homeland?'

'What is your background?'

'Where do your parents come from?'

'But you look like you're from somewhere else...'

That one was the richest one.

Why are you so interested in my background/ heritage/ cultural affiliation? Pitch me any attempt at political correctness and I'll tear apart the thin veneer of politeness and reveal the utter ignorance residing within your vernacular.

Anglo-Australian University student: 'Surely asking someone's background is acceptable- I have no problem when someone asks about mine!'

No it isn't a problem; it is the intention underlying the question, which is significant. The persistent desire of many white Australians in 'knowing' and 'naming' is entwined in the power relations of dominating and defining the 'self'.

Spivak suggests that the process of naming: 'was a symptom of the desire to have a self and a world... the possibility of explanation carries the presupposition of an explainable...universe and an explaining (even if imperfectly) subject' (1988:105). I would further add the desire for explanation lies in a certain need for lessening the perceived threat of Otherness. To imagine Aboriginal people,

Asians, Muslims as simplistic groupings versus the complexities of Anglo-Celtic Australia creates a perceived centre and margin.

This in turn satisfies the necessary equilibrium of discrimination and maintains the dominance held by white privileged Australians. How can Australians release each other from these restraints? Australian society and its citizens do not speak of people but rather sign-systems/perceptions and generalizations. Spivak notes of her own need 'to think of the ways in which I will speak as an Indian...the ways in which I will speak as a woman, what I am doing is trying to generalize myself' (1990:60). And this kind of representation is balanced delicately in ways to take opportunities to express an opinion, but it can also entrap and perpetuate a kind of essentialism.

To compare your experiences to that of mine is to unfairly dismiss the very real racial/power dynamics, which have ex-



isted in Australia. (*note: I choose to refer to 'you' as the complicit white benefactor of racial privileging). Consider the historical context and power relations, which have played out over the last 200 or more years. You and I don't exist in a vacuum and we are both implicated in the residual racist framework of this glorious westernized society.

It is invariably more difficult for a person who has been privileged by the structure and dominant culture of society to envisage the paradigm of a white/Anglo centre and 'ethnic/racialized' margin. Huggins details her own disappointment of the struggle within feminist culture, where white feminists often are unable to 'contemplate...white subjects as active agents in the destructive colonial process' (Huggins & Saunders, 1993: 63). This inability to see the very racist and severe oppression meted out to Aborigines and

Othered groups highlights the ignorance of many so-called 'allies' of racially oppressed groups. As Gary Foley in *Whiteness and blackness in the Koori points out*, 'It should be remembered that in any dealings with Aboriginal people, non Koori individuals are always functioning from a position of power' (2000:78). Thus, without recognizing the historically entrenched forms of racial hierarchy, relations between Aboriginal and non-Aboriginal people will always be somewhat lacking, flawed.

I can't escape the fact this society was built on the oppression of people who 'suffered' for their non-Europeaness. Othering constructed a binary opposition, allowing European colonists to believe in their superiority - comparing to

the 'immoral', 'uncivilised' Indigenous/migrants/any non-white group. We may have moved on from those blatant forms of racism, but I am also aware that racism has simply taken a more elusive form.

Subtly coercive, the dominant culture in Australian society requests Othered groups to forgo their individuality, their culture and integrate. Their perceived Otherness is deemed to be somehow destabilizing or a threat to the well being of society. Said (1978) focuses on how the essentialism of racial identities dehumanizes individuals and restrains personal expression. By knowing 'Orientals' through Orientalism or Aborigines through Aboriginality this process has created an 'antihuman and persistent' form of racial domination (Said, 1978: 44). When an Aboriginal person speaks, their voice is not understood as the voice of the individual, rather it is incorporated into the 'dominating frameworks' compared and dissected to fit into the accepted 'white' reality.

The instant you show interest in my 'heritage' I can't help but wonder if you are engaging with me or my perceived group. Can you satisfactorily allocate my Oriental image into your collection of 'Otherness'? Have I satisfied your desire to bind me to your beliefs and representations of what constitutes my identity? And I, desperately hoping my Otherness has risen to your expectations - I simultaneously resent and aspire to fulfill your image of the 'complete' person, which whiteness has commanded and defined.

Between the moment when this conversation plays itself out and my realization that yet again, I have been called upon to represent my 'specialness'- I am too

tired to respond with any tenacity. The repetitive nature of this singular/linear progression of dialogue bores me. It is a reminder that generation after generation of living in this society- I am still the 'outsider'.

better exclude the margin. And it is the centre that offers the official explanation; or , the centre is defined and reproduced by the explanation that it can express'

(1988:107)

Gayatri Spivak, a prominent feminist/ cultural theorist, chooses to speak from the positionality of a 'Third World' woman in her writing. Strategically confronting the issues of racial discrimination and oppression from her life experience, she can 'perceive the homogenization...exploit it...' (Spivak, 1990: 61). However she makes the reader aware of her concerns and problematic situation in 'representing' a minority voice as she explains:

'The putative centre welcomes selective inhabitants of the margin in order to

The 'centre' is not shifted or challenged when marginalized individuals are present or permitted to participate in the dominant culture. Instead their presence becomes a verifying response to the critics who deem the culture to be discriminatory. The response to accusations of racism is often a defensive denial and examples of 'success' stories, where a few individuals who were placed in the 'marginal' category are now allowed to excel. But when an individual chooses to challenge the normative paradigm and rebel with the identity which cannot be 'assimilated' into the dominant context then there is space for subverting pre-conceptions.



Outsider is not a label I necessarily reject. I may choose to recognize that as part of my developing identity, but I do not ask any other person to impose such a label or experience on me. In this way I reject any attempt by any person in defining/binding my experience to a recognized/accepted/safe representation

Reading Jackie Huggins comments on white feminism I related to her need for allies which recognize the racial dynamics of Australian society and constant struggle for liberation from racism:

'I will only collaborate with non-Aboriginal women who I believe are mentally and spiritually evolved; who have dealt with their own racism and where they stand in relation to us, and in doing so are making a conscientious efforts to redress the situation of Aboriginal and other oppressed peoples in this country' (Huggins & Saunders, 1993: 61).

If the very embodiment of Australian society resides in the white dominant male, then I choose to be 'outside' of this culture. I will find others who share my experience, share my feelings for the abolition of racism and all forms of oppression.

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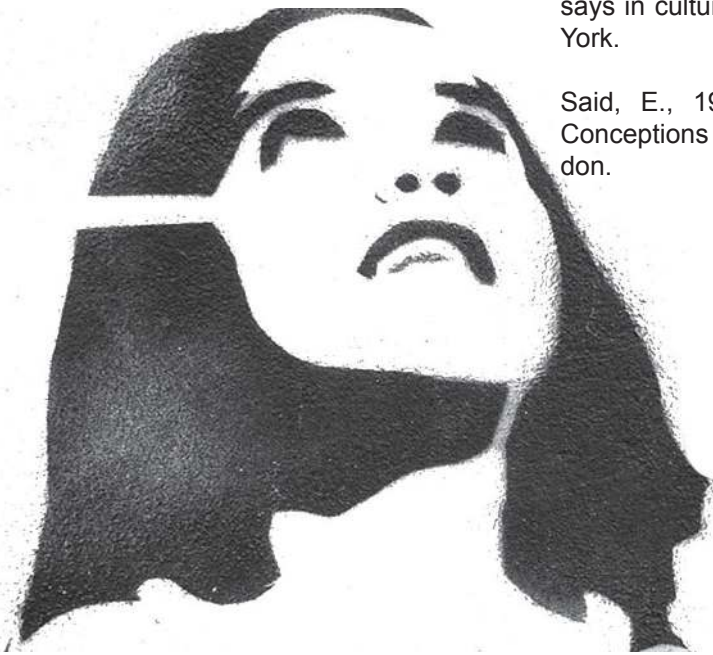
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Dear Inclusivity Zine,

Just wanted to share a few experiences about sexism that I have seen in the movement:

1. Once a collective I was involved in had a guy coming to it who was only really coming to the meetings to pick up women. He kept hassling women, especially newer members, to come to coffee/ events with him and once he turned up at my house really late after a meeting and just sat down on the couch and started watching tv with my housemates! I felt really uncomfortable and with another collective woman who was there, asked him to leave and explained that lots of women in the collective were feeling really uncomfortable about his behaviour and that he needed to change it. He didn't come back to meetings after that.

2. At a protest camp I was cooking for over 150 people with other women. No guys came over and volunteered to help until it was almost time to eat - i.e. only when they started to feel hungry, they didn't think about it before that. Women often get left to do the domestic stuff/ cleaning up at actions/ camps etc.

3. Until this year there were very few male "organisers" in ASEN/ the student environment movement. Most of the hard, boring, day-to-day work was done by women. This is starting to change and I encourage more guys to take up organising roles. It's telling that while most grassroots activists and most campus enviro officers are women, every environment NGO in Australia is headed by a male.

Having said that, I do think there are a lot of caring guys in the network who try to overcome sexism and I thank them for that.

Love,

Anna Rose

2005 ASEN National Convenor



negotiating shared safe space...

by scout

I have battles with the booze. Being around drinking can make me feel unsafe and trigger trauma from past abuse. This means I might 'dissociate', feel panic, vague out, leave the space quickly, not enter the area, or sometimes have flashbacks to traumatic moments that I really don't want to remember at these times. This is an ongoing challenge for me when I want to be able to party, travel, go to blockades and move through communities who's social activities often evolve around alcohol.

Instead of withdrawing from these spaces I want to communicate my needs and negotiate how we might share safe spaces.

Some suggestions:

- Setting up dry no drinking spaces/fires at parties/gatherings/camps/blockades that are not away from the action!
- Establishing 'dry' spaces, or where drinking is accepted (away from sleeping spaces!) in a group meeting, and agreeing upon ways to respond to peoples overstepping these boundaries.
- Having grievance officers at parties/

events who can quickly respond to addressing peoples needs/concerns. Having these numbers readily accessible.

- Communicating agreements of dry/drinking spaces through signs/handouts/talking to new peoples entering spaces.
- Being extra aware of your (drunken?) behaviour around children and at events such as community outreach, or fundraisers.
- Having some social outings/activities/nights out that are away from the pubs, or agreed will be alcohol/drug free.
- Asking people whether they are ok with you drinking around them!!
- Not getting drunk in cars, or closed spaces where people can't leave easily.
- Being aware of changes in your behaviours when under the influence of drugs/alcohol- how much closer do you stand/dance/talk?
- Always seeking active consent (agreement of all peoples) for physical/sexual contact.
- I envision our social movements to become spaces where all peoples can communicate their needs and communities can self organise around them. Ideally, through honest communication, working through conflicts, and respecting autonomy we might be able to create safe spaces in our homes/workplaces/student associations/social centres that will accommodate for many different types of peoples respectful of our stories, our abuses, trauma's and hopes for another world.

Our success can often be measured. Who is present at our gatherings, in these spaces?? Who avoids blockades? Who doesn't come to the pub? Who goes to bed before the drinking begins?

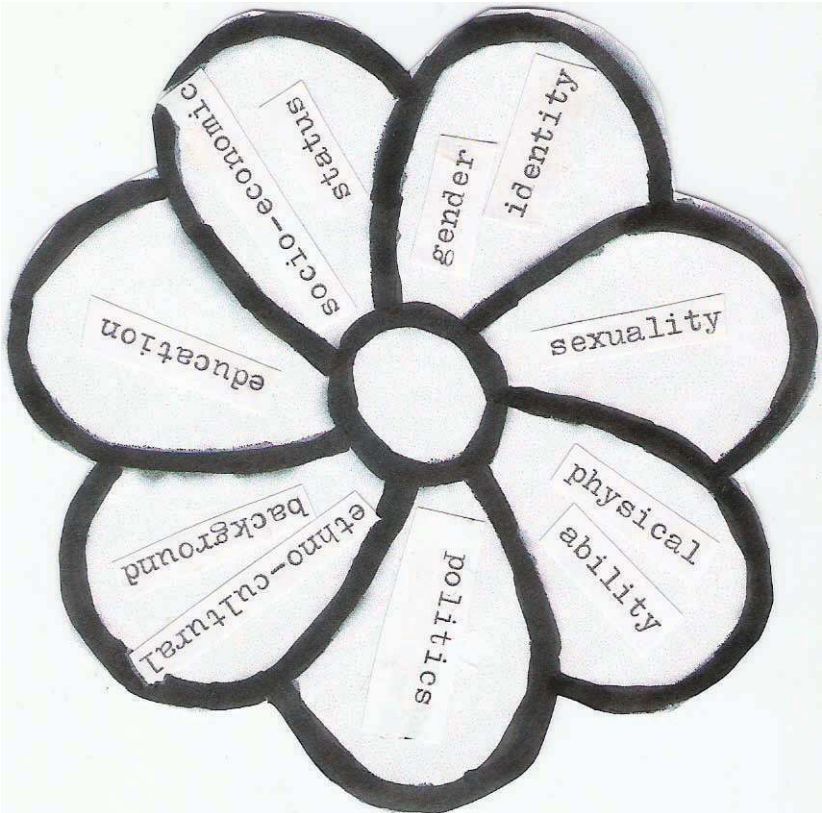


hey puffins,

So here's a rad little exercise useful for checkin' in on your own privilege. I'd like to acknowledge that I didn't design this lovely game, but was unable to find the superstar/s who did. Apologies for not crediting anyone. Also, I would also like to acknowledge that other marginalised groups have been potentially silenced here as there are very few barriers on this flower... for extra fun, try making different flowers with different privileges and barriers.

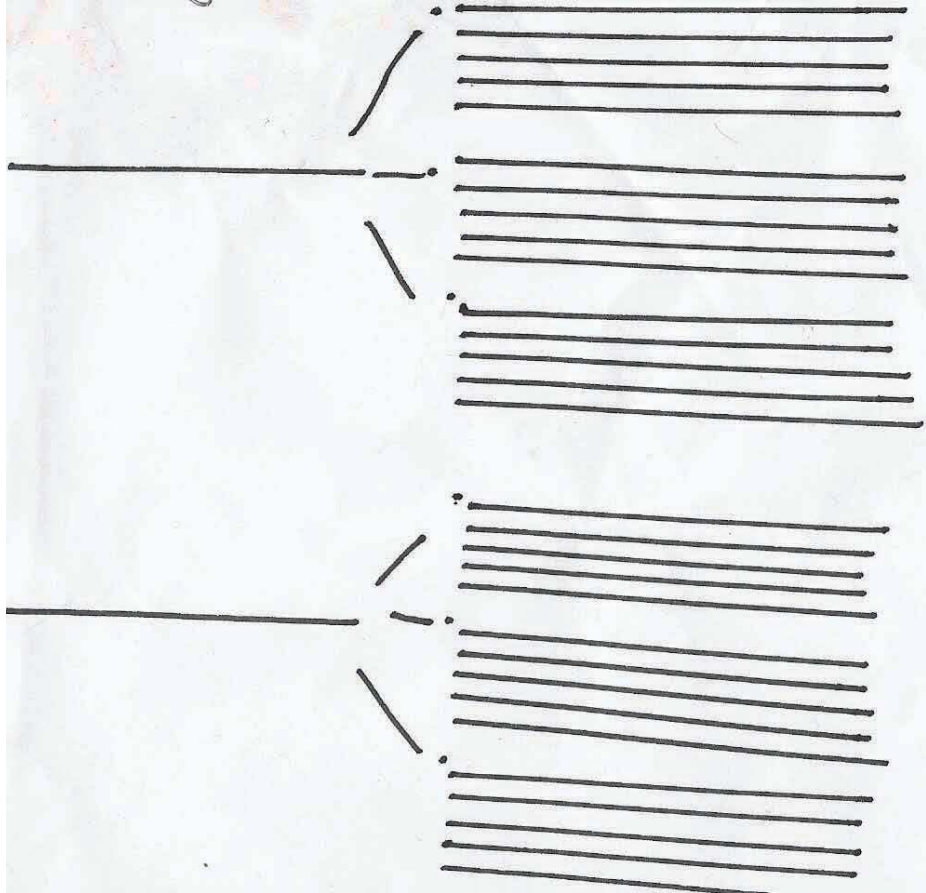
So basically the aim of the game is to colour in each petal to the extent with which you experience a privilege. For example, I'd colour in education all the way 'cause I'm at uni, whereas I'd colour in less for the sexuality petal 'cause I'm queer. Feel free to get crayon and be colour crafty in playing with your flower(s).

Lots o' love 'n smashing of structural oppression,
Zoë Cameron.



Privilege

Practical applications



www.amptoons.com/blog/archives/2004/09/15/the-male-privilege-checklist - Male privilege

<http://ftmichael.tashari.org/privilege.html> - non trans

www.fatshadow.com/october2005.htm#e412 - non 'fat'

www.thewtc.org/invisibility_of_class_privilege.pdf
invisibility of class

www2.edc.org/WomensEquity/edequity/hypermail/1180.html

able-bodied

<http://seamonkey.ed.asu.edu/~mcisaac/emc589ge/unpacking.html> - white

Some links to help ↑ ↑ ↑

australian student environment network

inclusivity working group

info@asen.org.au

www.asen.org.au

