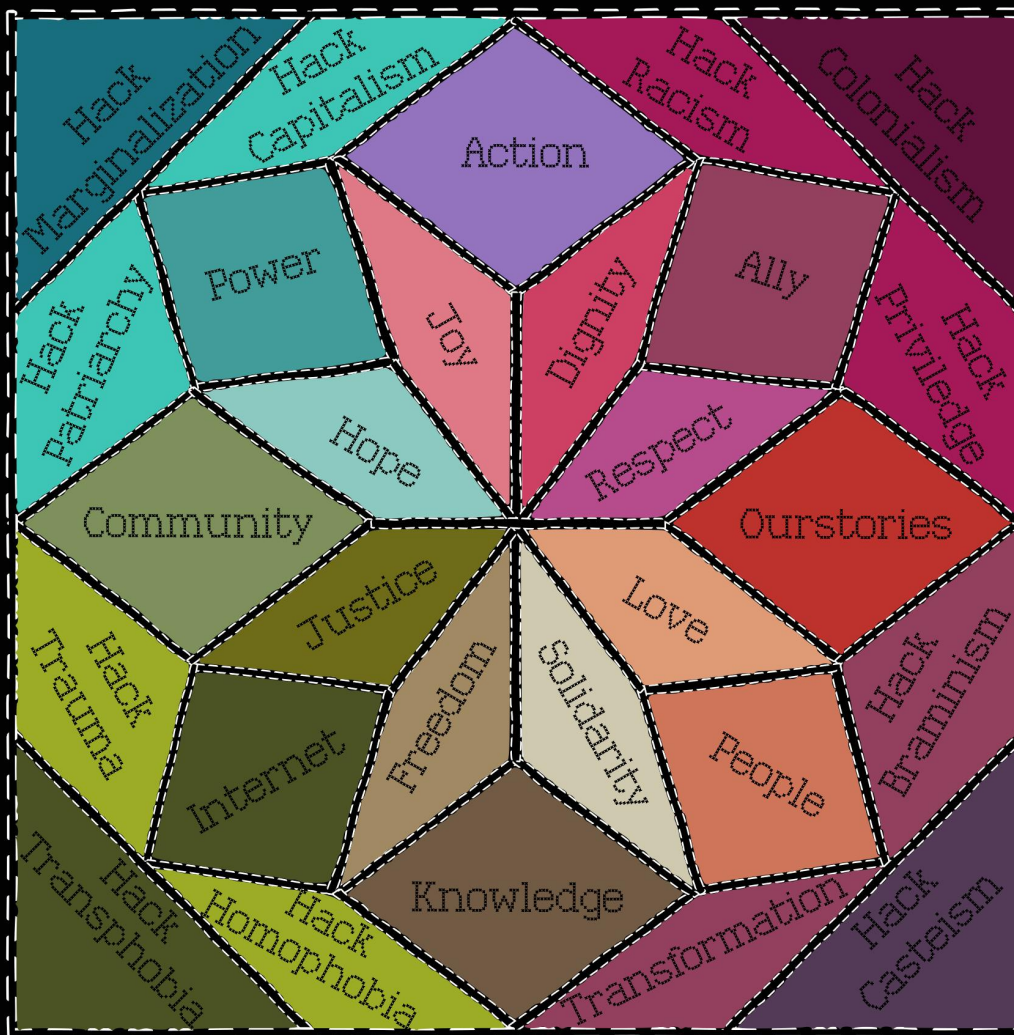


OUR STORIES



OUR KNOWLEDGES

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*Written at the University of San Diego in the traditional territory
of the Kumeyaay Nation in Southern California, United States.*

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RESOURCES SERIES

"OUR STORIES OUR KNOWLEDGES"

PART I

DECOLONIZING OUR STORIES AND KNOWLEDGES

PART II

TRANSFORMATIVE PRACTICES FOR BUILDING COMMUNITY KNOWLEDGES

PART III

ADDING OUR KNOWLEDGE TO WIKIPEDIA

PART IV

HOW TO ALLY AND BE A GOOD GUEST

PART IV - HOW TO ALLY AND BE A GOOD GUEST

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OURSTORIES



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ACKNOWLEDGEMENT TO KUMEYAAY LAND

Eyay... eyay... eyay
long... long... ago

Tule boats plied the waters of the kelp beds. Fishermen cast nets in the bay. Grey Whales plied the waters as they do now, moving seasonally to their southern calving waters. Oak and pine woodlands dominated the landscape. You would have seen villages of Kumeyaay utilizing the resources of the land and sea in a relationship built on the accumulated knowledge of generations. Their relationship with the life around them created an abundance that supported many thousands of people throughout the region.

From the lands of the present day University of San Diego could be seen dozens of villages, each possessing Sh'mulls or Clans who harvested and protected the lands of their birthright. The concept of nature, separate and apart from humankind, was unheard of. Instead, the people of this land practised a belief structure rooted in the concepts of balance with the forces of the spiritual, and harmony with the cycles of the cosmos. From the University of San Diego campus, the rising of E'muu, the three Mountain Sheep, at the winter solstice, must have been wonderful coming up above the mountains to the east. From E'muu, who Europeans named "Orion's Belt", come stories, songs and ceremonies that are but one small way the skies, the land and the sea are integrated into the concepts of identity for Kumeyaay people. Many other constellations, songs and stories make up the traditional knowledge base of the Kumeyaay. From such a beautiful location, songs of praise and gratitude must have carried into the sky long before new ways intruded into the landscape.

The University of San Diego campus sits on a strategic location. Warriors, fighting to preserve their identity and way of life, must have gathered on this very land to prepare for battle or watch the comings and goings of invaders. No doubt there lay hidden caches of funerary urns within these lands cradling remains of people whose lives carried meanings both familiar and exotic to modern sensibilities.

People from many cultures and locations around the world now walk upon this ground. They are seekers of knowledge, looking toward those credentialed for topics perceived to be useful to the modern world. But as you walk about the campus remember to open your mind to other sources of knowledge. Learn from the land, the plants, the cosmos and the songs. Feel the presence of those who loved, fought, lived and died on the very land beneath your feet. Learn to respect balance in life, harmony in worldview and gratitude for the creation that will be home for your time here.

ABOUT THESE RESOURCES

In August 2018, we traveled to the traditional territory of the Kumeyaay Nation in Southern California, United States to spend four days writing together.

We held close Michael Connolly Miskwish's acknowledgement to Kumeyaay land as we walked and worked on the campus of the University of San Diego.

We came together as ten people from a few different communities, organizations, each traveling from the lands of different indigenous communities in Bosnia, Catalonia, India, and the United States:

- Az Causevic and Belma Steta from the Bosnian Herzegovinian LGBTIQA organization, [Okvir](#)
- Maari Zwick-Maitreyi and Sanghapali Aruna from the [Dalit](#) feminist organizations [Equality Labs](#) and [Project Mukti](#) respectively
- Michael Connolly Miskwish ([Kumeyaay Community College](#)) and Persephone Lewis ([University of San Diego](#)) from the Native American communities of the Kumeyaay and Shoshone
- Jake Orlowitz from the [Wikimedia](#) movement
- Siko Bouterse and Anasuya Sengupta from [Whose Knowledge?](#)

In addition, Laia Ros facilitated the [Book Sprint methodology](#) which helped us bring our embodied knowledge to the page.

We met to create a set of resources to support marginalized communities in centering their knowledges online. These include:

- *Decolonizing Our Stories and Knowledges*, giving context about ourselves, communities, and work, and discussing some of the structures of power we're dismantling
- *Transformative Practices for Building Community Knowledges*, a set of practices and tools for marginalized communities
- *Adding Our Knowledge to Wikipedia*, sharing what we've done and learned from work on the online encyclopedia
- *How to Ally and Be a Good Guest*, with tips and suggestions for allies

The group was convened by Whose Knowledge?, with funding from the [Shuttleworth Foundation](#), and hosted by the office of the tribal liaison at University of San Diego.

In this collection, we are sharing some of our personal and community stories and knowledges. We do not write to represent the breadth and depth of our communities; our individual voices can never do them full justice. We write to introduce you to our communities, ourstories, and some of the ways in which we are building and sharing our communities' knowledges, including online. As our friend Hvale says, this will always be a work-in-process.

It's rare for most of us to find this much time, space and energy to reflect and document our experiences and learning, and we've learned a lot from wrestling with the process together. Writing for many of us as members of marginalized communities is a complex act of uncertainty, pain, and then power. We hope you'll find meaning and use in these resources, as we did while creating them together!

HOW TO ALLY AND BE A GOOD GUEST



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HOW TO BEGIN?

Everyone is — or can be — an ally to someone else. So, the first step to allyship is to recognize the power and position of oneself and find ways to form alliances. We all hold different structures and positions of power and privilege in different contexts. In some situations, we can hold power “over” others in the room or space, and in other contexts, we are the ones who feel disempowered by others. Consider the following:

ANASUYA’S STORY



From a South Asian perspective, I am a savarna or so-called “upper caste” Indian, so I come from communities who have oppressed and vilified others through the Caste system for millennia. I have deep structural power and privilege in a room of Dalit, Bahujan or Adivasi communities. So, for example, when I support the Dalit History Month collective with Wikipedia editathons, I play the role of an ally. On the other hand, I live today as a brown woman from the global South with a strange accent when I’m in my current home in the United States. I’m seen as a “woman of colour” who sometimes faces different forms of discrimination and bias, and in that context my white American friends become my allies.

BELMA'S STORY

From a perspective of a white, gender fluid, middle class Bosnian, I come from a community who have oppressed Roma people in Bosnia. So I have deep power and privilege in a room with Roma women, and for example, when I did a digital storytelling session with Roma women in 2016, I was present in the space as an ally. On the other hand, I am also a queer, gender fluid person, with a history of PTSD, addiction and other mental health challenges. I face different forms of discrimination and oppression in society, and that makes me feel outside societal "norms". So I, too, have allies.



JAKE'S STORY

I'm a white, Jewish, North American, upper-middle class man from the wealthy suburbs of Philadelphia. I have been given great opportunity, leniency, and recognition throughout my life. I embody one of the most privileged social positions on the planet, and so my role when working with women or people of color, for example, is to be an ally. On the other hand, I am also a cancer survivor with a serious history of mental health challenges. The struggles with my body and mind are not easily visible but they locate me outside of the norms of what a privileged 35-year old would experience and have to overcome, and I, too, appreciate having allies in these contexts.



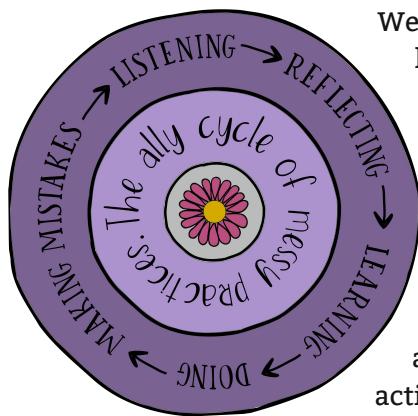
... AND WHY BE A GOOD GUEST?

Wherever we live in the world, and wherever we travel, we live on the lands of indigenous communities and in the ecosystem that sustains them. So unless we are from those indigenous communities ourselves, we are also always guests of others. In our work of centering marginalized communities and their knowledges, being a good guest starts with understanding these often painful and extractive histories, and then learning to be an ally who acknowledges, affirms, and centers these communities in our work.

“Ally” is not a word that is easily translatable into all our languages — but ultimately, ally is not about the name we give ourselves or each other, but about actually doing the work. As some put it: [ally is a verb, not a noun](#). We become better allies by showing up and doing what the communities we support need us to do.

LEARNING THROUGH MAKING MISTAKES: THE CYCLE OF MESSY PRACTICE

Being an ally is a process of learning, and that means making mistakes. In the same way that ally is a verb not a status, being an ally is not a static achievement, like winning an award. Instead it is a series of cycles. Because this work is hard, complex, and sensitive, involving humans with different backgrounds and levels of privilege and power, it is also messy. And that's okay.



We come to allyship with preconceived notions, expectations, habits, and biases. It is not until we engage in the messy work of allying with marginalized people that some of our biases are revealed, and we may feel embarrassed. More importantly, though, we may learn that our biases have impact: they hurt or harm those we are trying to support.

It is critical that we, as potential allies, reach out and dig in anyway, understanding that each slip-up of language, awkward gesture, inappropriate comment, or embarrassing action, when examined openly, will help us grow.

One way to think about growth is that it is nothing more than a result of improving after making mistakes. It's natural, inherent to the process of learning, and nothing to be ashamed of! A key to learning as an ally is observing what is happening around us, asking questions where we are unsure or confused, and being receptive to feedback when it is given to us. The worst kind of ally is one who is unwilling to receive feedback and learn. But being so afraid of making mistakes that we don't even try isn't a strong ally practice either.

In many cases, what feels like a harsh criticism is actually a perfect opportunity to make a change. Take feedback in stride, don't overreact in the moment to defend yourself, and don't make yourself the victim of the story. Do take time to think and talk through what happened with someone trustworthy. It's even better if that someone is not a marginalized person themselves, but another ally. Let's help each other ally better.

At the heart of being an ally is the humility and courage to engage, knowing that even though you won't get it right the first time, or every time, the work is so important that it's worth it. With time and experience one learns to make fewer, or at least different, mistakes. But we never stop learning.

A WISHLIST FROM MARGINALIZED COMMUNITIES FOR SUPPORTING AND CENTERING OUR KNOWLEDGES

WE NEED SAFE SPACES OF OUR OWN. WE'LL SHARE BRAVE SPACES WITH YOU.

Marginalized communities need safe spaces of our own. We also sometimes have sacred spaces of our own. We need allies not to feel offended and left out when they are not invited to these spaces. Think about it this way: if you are from a powerful community, most spaces feel safe to you, but they don't to many others.

So as responsible allies, do not enter safe or sacred spaces, unless specifically invited. And even when you are, be good guests and respectful of the radical hospitality being offered to you.

Example: when a circle of black women invite a brown woman to learn about their histories, it is not a space for the brown woman to take over the conversation with her own story, unless specifically asked to do so.

Example: even as the Kumeyaay people may bring some of their knowledge online freely and openly, other knowledge is sacred, and may never be shared with the broader world. You must respect this.

Brave spaces, though, are more public spaces that we share together as marginalized folks and allies — in these spaces, we hope you'll show up with courage, generosity, and thoughtfulness to stand at our side.

RESPECT SILENCE...

When you observe that there is a moment of silence during any of the conversations you are part of with marginalized communities, don't assume the silence is awkward, or assume that

people don't have anything to say. Don't assume they don't understand and jump in to fill the space. They might be processing, thinking, imagining, creating, and about to say something amazing.

Example: In many Native American communities, Tribal Councils are the primary decision makers for the community. When people come in from the outside community they are often put off by the tendency for Councils to contemplate discussions. These periods of silence can last several minutes sometimes. For non-native peoples, silence is considered an awkward place in a conversation. Non-natives feel obligated to fill the space and will often start rambling or questioning the Council to get a response. This can actually be detrimental to the dialogue and shut down the communication.

...UNLESS THEY ARE SILENCES OF OPPRESSION

On the other hand, some silences are silences of oppression. They may suggest that the person who is silent feels either unwelcome, unsafe, or disempowered in the conversation. In these situations, it's critical for us as allies to support and enable a sense of welcome, safety, and affirmation of the person's expertise and experience.

PERSE'S STORY

I was in a meeting with a group of white women faculty who were discussing the composition of an advisory board charged with overseeing the project. The goal of the project was to hire women faculty in science, technology, engineering and mathematics (STEM disciplines). None of the faculty they suggested to sit on the board were women of color. I didn't say anything because they were taking all the space and were even talking over each other. As the only woman of color and a non-tenure track faculty member at the table, I didn't feel empowered to point out the fact that none of the women they were proposing were women of color. None of my colleagues noticed my silence.



LEAVE OUR INSIDE LANGUAGE ALONE, ESPECIALLY OUR JOKES!

Every community has an inner vocabulary or language of its own — and this is as true for marginalized communities as it might be for Ivy League politicians. Please don't appropriate this inner language... especially the jokes we feel comfortable sharing with another community member. They somehow don't feel funny when an ally uses them.

Example: In some queer communities, it is fine for us to call each other faggot, fairy, or tranny, but when somebody outside of our community calls us that, it is very hurtful and disrespectful.

EDUCATE YOURSELF...

It takes enormous emotional labor for someone from a marginalized community to give an ally basic history, geography, and politics lessons. We get asked to do this all the time by otherwise well-meaning family, friends, and colleagues. Please educate yourselves, or learn from other allies who may have more knowledge than you.

AZ AND BELMA'S STORY

As queer Bosnians who often get visited by researchers and students doing research on post-war countries, we find ourselves having to give people basic information all the time. We need allies to please do research on the context prior to coming to Bosnia. Educate yourself on the terminology. For example, the words: "civil war", "conflict" etc. are not the words that describe the dynamics of what happened to us, meaning "the war". Also, please don't treat us like numbers and quota for your research, for example, when you ask us whether it's okay to gather Bosniaks, Croats and Serbians in one room. We are not divided in this way, and we function beyond these categories. We'd also like you as allies to discuss your expectations, fascinations and exotics with somebody else, not us. We understand that it may be appealing to you to come to a post-war country to write a PhD on gender, sexuality and war/genocide, but you need to learn to respect the complexity of human experience and war survival, whether as a queer or a straight person.



JAKE'S STORY

I was facilitating a large meetup at a conference. In order to avoid an unproductive session, I cut group introductions short so that we wouldn't spend half the time on this one small part of the conversation. When I made that decision, I literally took the microphone out of the hand of a woman of color, to direct the discussion towards broader topics. After the event, which I felt I had "saved" from failure, an elder woman of color came up to me and told me that I had really upset her because I had taken away another woman of color's imminent chance to speak. It was done hastily, and the optics mirrored dynamics that are painfully all-too-common in marginalized communities. How did I respond externally? I thanked her for her feedback. Inside, though, I was devastated. But rather than process those emotions with the person I had upset, after the event I sought out another ally (also a white American like myself) to process with. It was appropriate to vent and talk with another ally about how hard I was trying to ally well. I needed that, but the right move was to wait and not burden the person I had upset with my own distress.



...AND AFTER EDUCATING YOURSELF, ASK, DON'T PRESUME

But if, after you educate yourself as much as you can as an ally, you still are uncertain or have doubts about your actions, please ask, don't presume. Asking always opens up the opportunity for learning, and doing better!

BUILD RELATIONSHIPS OF TRUST (AND THIS TAKES TIME)!

As members of marginalized communities, allying for us is very much about building relationships of trust through ally actions. Please remember this can take time and we learn through practice.

SIKO'S STORY

I come from a white American culture that can be very often focused on producing and demonstrating “measurable outcomes.” One practice I’ve had to cultivate as an ally is to let go of the pressure I sometimes feel to act towards fast outcomes when starting to work with a community that I’m new to. In the past two years, I was lucky enough to be invited to Sarajevo to start getting to know the LGBTQIA community there, and to the Barona reservation to begin to learn about Kumeyaay knowledge priorities. In both cases, I’ve made mistakes that I felt embarrassed about, but because our relationships have grown over time, there is room for my errors to be forgiven. I’m grateful for my colleagues’ patience and friendship as I learn. Spending time together and not rushing the pace has helped build trust, and this is what allows the rest of the work to flow.



NOTHING ABOUT US WITHOUT US

As our friends in the disability rights movement say, discussions and decisions about marginalized communities cannot happen without centering our leadership and our knowledge. If you find yourself making decisions about communities who don’t look like you or have different experiences than you, then... pause, reflect, and ask yourself why they’re not the ones leading the discussion!

SANGHAPALI'S STORY

In one of the Wikipedia editathons that we did for Dalit History Month, we had a very good ally who was invited to be in the space to support the team. She obviously came with a good intention and respect for the event. When I started talking about the wiki markup formatting language, and introducing them to markup Source Editor, she said, “The wiki markup is too intimidating

for the new editors” and that I should instead introduce them to simpler Visual Editor first. I felt the Dalit Wikipedia editors should know what goes into making an article and also I knew my community was intelligent enough to learn, make mistakes, and produce. But she kept pushing me to use the Visual Editor and not the Source Editor. I believe that every statement we make has a meta message, and it was really rude for an ally to presume that they know better and that they understand the community better than the community member themselves. From my end, I feel I should have sat with her and told her what I would do in a similar situation.



ATTRIBUTE, BUT SAFELY

Marginalized people are too used to having their land, possessions, artifacts, and culture stolen, borrowed, and appropriated. Take care not to do the same with the words and ideas of the people you are supporting. If you hear a useful story, or a clever phrase, or a novel strategy, don't present it as your own. This is appropriation and it is a painful reminder and way of making marginalized people more invisible. At the same time, consider context. Some things that marginalized people share are not safe for public sharing, or not intended for people outside a trusted group. As always, if you're not sure, ask.

PERSE'S STORY

I have a colleague with whom I work closely on issues of diversity. We frequently discuss my responses and thoughts on blogs and articles I've read. After I have these discussions with him, I hear him use my words and phrases in conversations with faculty, students, and staff. He never specifies where he heard these ideas or concepts. It frustrates me because when I express my perspectives around these issues with these same folks, they think I'm repeating my colleague.



GROW THE ALLYSHIP

It's really exhausting for us as marginalized communities to be the only ones responding to the spectrum of marginalization – from bad information about us to abusive behaviour towards us. As an ally, we need you to step up and have the difficult conversations for us when you can: especially in the everyday spaces of your family, your friends, and your workplace colleagues. These are people who already love and trust you — if you can give them new information and new ways of thinking and doing towards marginalized folks, they are far more likely to listen to you, and change with you.

Through this, you can build our growing community of allies! We need more of us supporting and standing up for each other everyday.

SPECIFIC SPACES FOR ALLY ACTION

WIKIPEDIA

The world's most popular reference source is also one that reflects the deep imbalances of power and knowledge in the world. Less than 20% of the volunteer editors are women and less than 20% of the biographies on the site are about women. Most of the editors writing about the global South are not from those regions. Since so many people come to Wikipedia for basic information about topics, it plays a critical role in the information ecosystem. As an ally, you can help make it more inclusive, both in terms of its contributors and its content. You can speak up in deletion debates and policy discussions where marginalized community content is being excluded, help find additional sources for articles about marginalized communities where missing references put them in jeopardy, and ask Wikipedians from marginalized communities what else they would like allies to help with.

SOCIAL MEDIA

Platforms like Twitter can be vicious or even dangerous places for marginalized people to engage. Designed for 'free expression', they also create many opportunities for harassment and abuse. As an ally, you can lessen the labor and danger of social media by stepping in and taking on aggressive voices or outright trolls. Don't make a queer activist defend themselves against every attack alone. Challenge trolls and call out their behavior. Or, send a reassuring positive message to the activist that reminds them you care and are there to support them, that their work matters, and that you are available to help. Twitter is a 'brave space', but you can help make it a 'safer' space.

CULTURAL HERITAGE AND GALLERIES, LIBRARIES, ARCHIVES, MUSEUMS (GLAM)

So much of human knowledge and culture never makes it into the halls of national museums or prestigious universities. More often that knowledge is held and kept in the communities of people who have witnessed and transmitted their experience. Large institutions with respected collections can do a lot to broaden what knowledge is preserved and include it in the human cultural record. For example, an elite university could support a queer community archive in Bosnia. This involves giving up some control and loosening expectations around what counts as worth recording. If you take the supportive step of

allying with a community archive, you let that community preserve their history in a way and form that feels safe and valid for them. You also ensure that the knowledge is not lost and can make its way into more mainstream conversations or scholarship.

ACADEMIA

Universities conduct much research about marginalized communities, but they also perpetuate their marginalization. One way this happens is through citation, or rather, not citing the works of marginalized people (even in articles about them and their history!). A citation acts as attribution, it centers knowledge from the margins, and it makes the expertise of marginalized people visible in academic spaces. Citations are not just technical elements of research, they are elements of scholarship with political and strategic value.

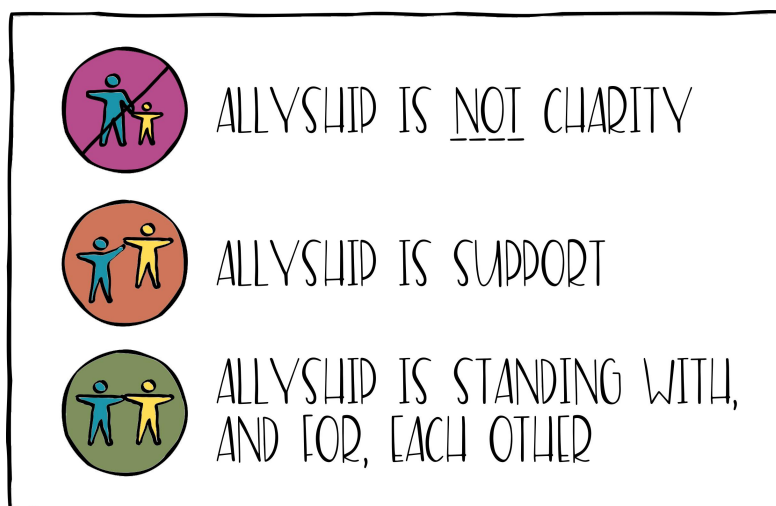
EVERYDAY SPACES: OUR FAMILY, FRIENDS, AND WORKSPACE

As an ally, it's easy to focus on the big gatherings, protests, conferences, or trainings. Let's not forget the everyday spaces we inhabit most of the time. Allyship starts at home, extends to close networks of friends, and can permeate a workplace. These environments may not be explicitly marked for radical action, but they have the benefit of regular presence and the ability to hold more intimate conversations. Talking with our parent about oppressive language, our partner about the history of colonization, or our colleague about unfair workplace dynamics, can open new doors and create more allies. As an ally, our privilege comes with influence.

Let's be visible with our commitment to social justice, and take moments out of our lives to have small but meaningful interactions in the spaces we inhabit most often.

ALLY DOS AND DON'TS

Allying well is not about absolute rules, but there are some general practices that really help and some myths that get in the way. Here's a list of some things to remember about what an effective ally does and is (and what they don't do and are not).



AN ALLY TAKES ON THE GRUNT WORK

There are many intellectual, theoretical, and strategic topics that need deep discussion and careful planning. As an ally, don't overlook the large amount of other kinds of work that enable that 'higher-thinking'. Being an effective ally is as much about taking on the labor of childcare, event logistics, scheduling, setup and cleanup, printing, and running errands. First, these are not 'lesser'; they are essential to making change. Second, that work overwhelmingly falls on and is already done by those with less privilege. The work may be invisible or seem irrelevant. Your job as an ally is to take on that work, because it frees up marginalized people to think and collaborate in a space of creativity without so many distractions and burdens.

AN ALLY IS NOT THE THOUGHT LEADER

Related to taking on non-intellectual labor is stepping back to let others speak and lead. It's tempting to try and develop, and then demonstrate, familiarity and expertise with issues faced by marginalized people. That's not your role. Marginalized people need allies, but they can be frustrated by having those who are supposed to help them step in front of them. Recognize that marginalized people are experts in many different ways, including in embodied experience. Being an ally is about respecting and affirming this expertise and experience, by stepping back while being present. If you ignore this advice, you may find yourself the target of real anger. As a well-intentioned ally, you may be offended or pushed away by this. Realize that your role is to support, and others cannot take the lead if you are always talking. Don't give up, and don't feel silenced yourself. Silence can be incredibly powerful when it is used to hold space for others. Your presence and silence, your listening and restraint, helps create an environment that supports and empowers others. Silence and listening with an open mind and heart can help others heal, and it will allow them to lead. Silence can be courageous, too.

AN ALLY IS NOT THE OPPRESSED: YOU ARE NOT A VICTIM

When you encounter the millennia of oppression that marginalized people have faced, it can be overwhelming and very emotional. You may feel deep sadness, anger, or confusion about your culture and ancestor's role in that oppression. Remember that as hard as it is to face those historical and present realities, you are not the victim. It is distracting if you put your emotions about other people's struggles before those people and their struggles! This isn't to say you shouldn't feel and take time to process your emotions, but in spaces designed to empower marginalized people, don't forget your privileged role. If you fail to do this, you might be told to save your tears. It's not that your feelings don't matter, but if you're allying with marginalized people, your feelings are not the main focus.

AN ALLY UNDERSTANDS WHERE ANGER COMES FROM AND DOESN'T TAKE EASY OFFENSE

As you work with marginalized people, you may expect those you are supporting to always appear with grace and patience, even when you mess up. This is an unrealistic expectation, and it ignores the deep pain and lifetimes of struggle that people have to carry and overcome. Life for a marginalized person is hard enough without having to always act perfect and calm. There is a need to vent and express difficult emotions. It's not always soft and accommodating. Indeed, part of overcoming oppression is loudly and clearly shouting NO to dynamics that perpetuate oppression. If you 'tone police' and dismiss marginalized people because they aren't always patient and friendly and understanding, you censor their voice and tie their hands with a code of behavior that is contrary to their liberation. An ally makes space for anger.

AN ALLY DOESN'T EXPECT APPLAUSE

With so much to learn and think about and do as an ally, you may expect due praise for taking on this work. It is hard to be an ally, but if you think it's hard to be an ally, try being the oppressed! An ally can take breaks when they need it, but the life of a marginalized person is always under challenge, pressure, and even threat. You are there to ally with others, and if you do it well, you will help create more fairness and freedom in the world. You may receive appreciation, or you may not. You're not there for applause and you're not the hero of this story.

AN ALLY CALLS OUT WHO'S MISSING AND MAKES SPACE FOR PEOPLE TO SPEAK

Part of being an effective ally is being aware of who is and is not present in a conversation or space. Pay attention to who is missing. Is your organization attempting diversity initiatives without people of color in leadership? Is your group of friends organizing protests in defense of native lands without any indigenous people? As crucial as being mindful of those gaps is, so is pointing them out to others. A boss who congratulates his new team for being superstar thinkers may need an in-the-moment reminder that the great group is also all white North American men. Smart and talented, sure, but not inclusive. The corollary to noticing who is missing is noticing who is present but not speaking. Listen for the silence of marginalized people. Ask them if they would like to share. Make space for them. At the same time, be aware that sometimes silence is needed and chosen for reflection and processing. Rather than assume one way or the other, just ask.



FURTHER RESOURCES

UNDERSTANDING PRIVILEGE

<http://blog.shrub.com/check-my-what/>
<https://brown-betty.livejournal.com/305643.html>
<http://geekfeminism.wikia.com/wiki/Privilege>
<http://amptoons.com/blog/?p=1988>
<http://theaerogram.com/caste-privilege-101-primer-privileged/>

LEARNING TO ALLY WELL

<http://juliepagano.com/blog/2014/05/10/so-you-want-to-be-an-ally/>
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