MOVEMENT BUILDING PRACTICE:

Margins to Center

MOVE TO END VIOLENCE
a program of the NoVo Foundation

MOVEMENT STRATEGY CENTER

Developed in conjunction with the Transformative Movement Building Webinar Series.
For further exploration, including more movement building practice guides and the archived webinars, visit www.movetoendviolence.org/resources.

MARGINS TO CENTER

Our movement is seeking to build a world based on resilience, interdependence and beloved community. To achieve this transformation we must practice Radical Connection. Radical Connection has two parts: **1) deep and honest awareness of our individual and collective humanity**, and **2) courageous commitment to dissolving the systems, structures, and culture that oppress some and privilege others**. Radical Connection recognizes that people who are directly impacted by systems of oppression, who are marginalized by those systems, have experience and perspective that is crucial for clearly seeing and understanding the impact of problems that threaten all our humanity, and for leading the whole of humanity toward solutions and alternative futures.

This exercise provides an opportunity to explore several dimensions of Radical Connection.

- **First** this exercise allows us to practice awareness of one's own experience of intersectional* forms of marginalization and privilege.

  ** See call-out box: What Is Intersectionality?*
- **Second**, this exercise helps us practice awareness of how our movements and organizations are (or are not) building leadership of those who are most directly impacted by the systems we seek to change.
- **Third**, this exercise helps us to identify ways that our movements and organizations can better support leadership from the margins, as well as ways that those at the margins can provide stronger leadership for the whole.

WHAT IS INTERSECTIONALITY?

Intersectionality theory describes the ways in which power structures based on race, ethnicity, gender, class, ability, religion, nationality/citizenship, and other markers of difference interact to inform individual realities and lived experiences, as well as to shape systemic policies and practices. The term intersectionality was coined by Kimberle Crenshaw in 1989 to reflect a concept that was developed through the scholarship and experiences of women of color feminists in the 1980s.

A resource to learn more about intersectionality is Intersectionality 101 by Olena Hankivsky, PhD

This exercise was adapted from the Margins V. Mainstream curriculum by Western States Center. For more information, check out the We Are Brave Toolkit!

PERSONAL REFLECTION

Instructions:

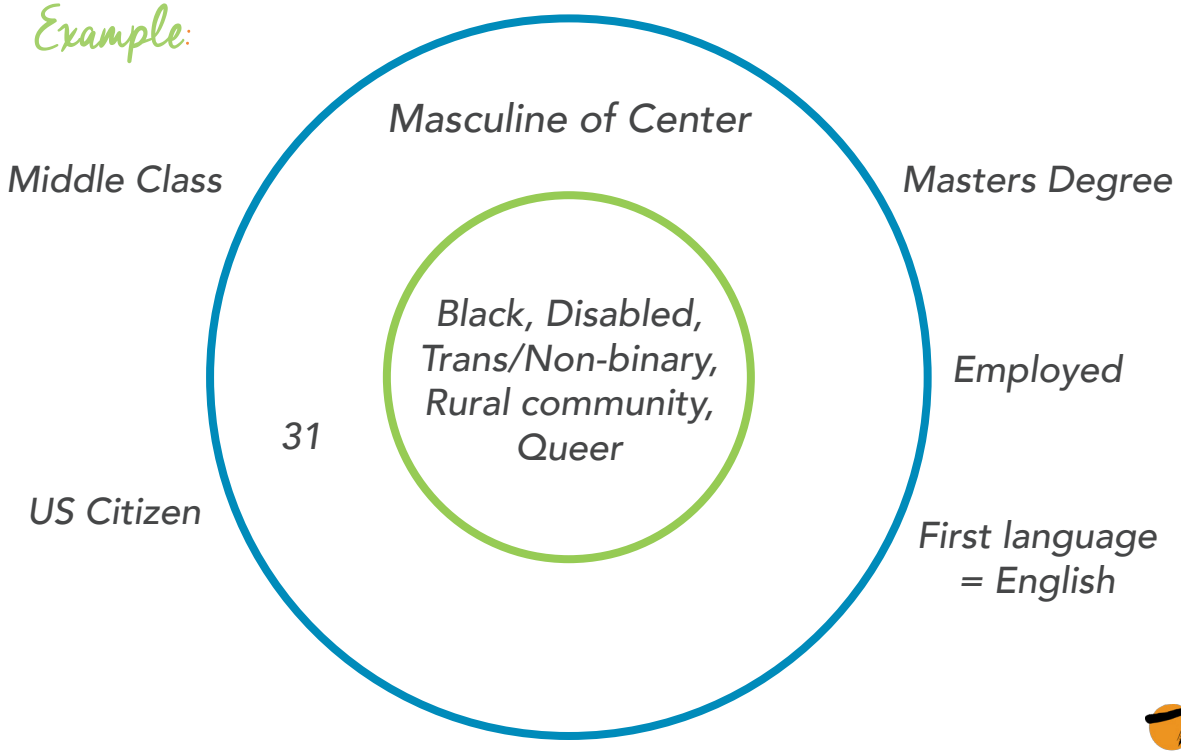
In the circles below, you are going to map your personal identities/social positions based on places of cultural privilege and cultural marginalization. Keep in mind that these can shift based on time and circumstances. Also, note that some identities/social positions are simultaneously privileged and marginalized.

1. Places of power/privilege will be mapped on the outer circle and social positions that are marginalized/oppressed will be mapped in the inner circle. Use the space in between for identities/social positions that may experience both privilege and oppression.

2. Map each of the social positions/identities below. Feel free to add any that may be missing, for you.

a.	Race/Ethnicity	g.	Ability
b.	Age	h.	Language
c.	Class	i.	Citizenship
d.	Gender Identity	j.	Nationality
e.	Gender Expression	k.	Language
f.	Sexual Orientation	l.	Region/Geography

Example:



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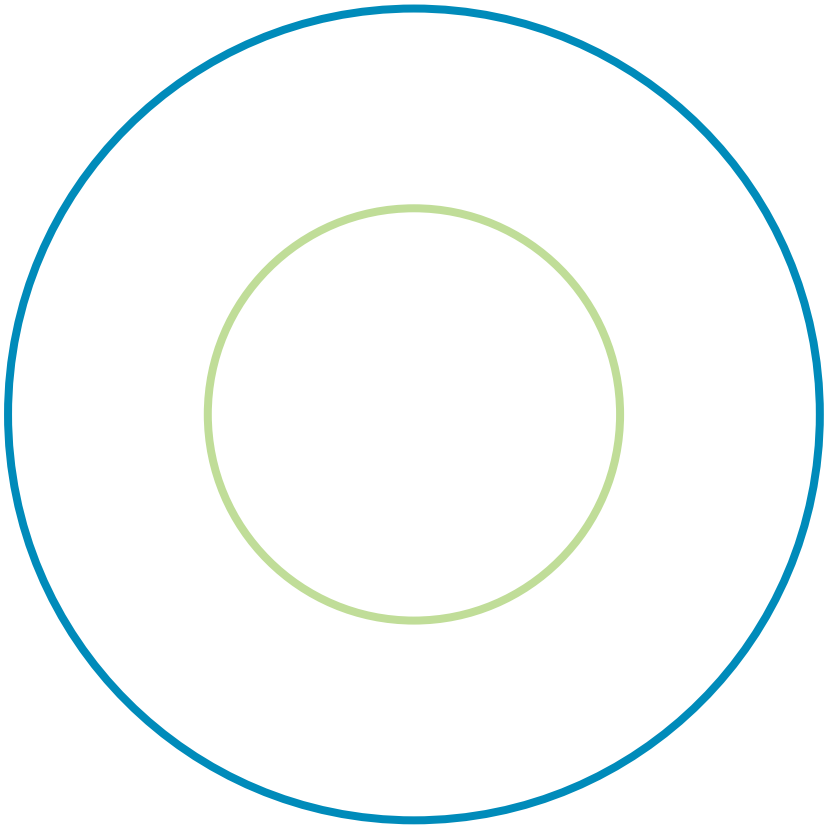
PERSONAL REFLECTION



Reflection Questions

1. How did it feel to do this activity?

2. What did you learn about yourself?

3. How do you relate to the places where you experience privilege? How about the places you experience marginalization/oppression?

4. How do the ways you experience marginalization hold wisdom for everyone? How can this wisdom help guide the transition to a world organized around resilience, regeneration, and interdependence?

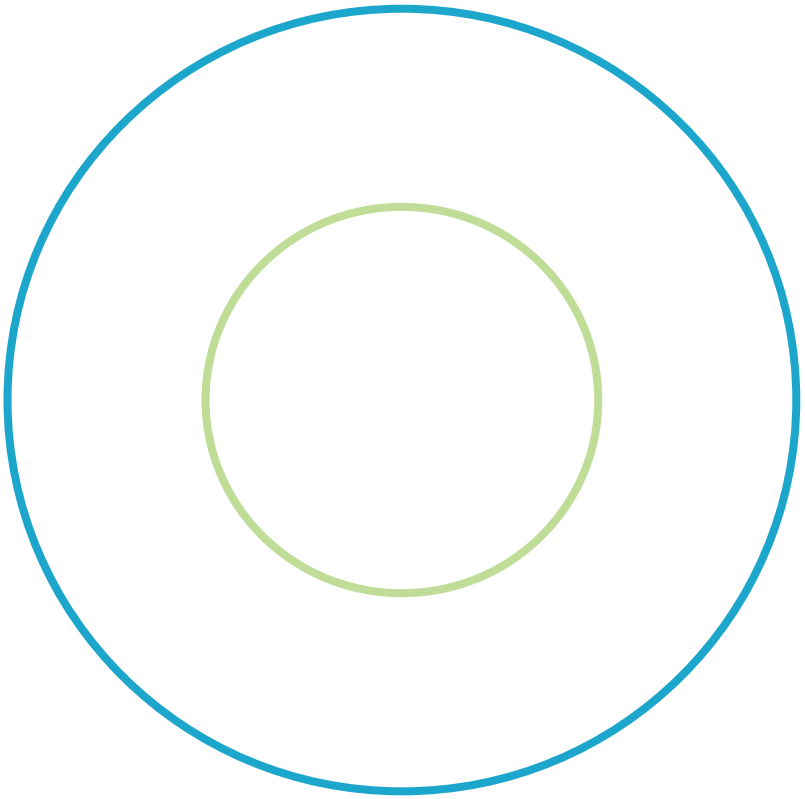
MOVEMENT REFLECTION

Instructions:

In the circles below, you are going to map the communities who are affected by your movement work. The communities who are most directly impacted by the issues your movement work is seeking to address should be in the center. Communities less directly impacted should be in between the 2 circles or on the outer circle.

Consider the social positions below for this exercise. Make sure to include identities/ social positions specific to your movement work. For example, survivors of gender-based violence, incarcerated people, communities most impacted by climate change, etc.

a. Race/Ethnicity
b. Age
c. Class
d. Gender Identity
e. Gender Expression
f. Sexual Orientation
g. Ability
h. Language
i. Citizenship
j. Nationality
k. Language
l. Region/Geography



MOVEMENT REFLECTION

Reflection Questions

1. How does your movement assess **who is most impacted** by the unjust cultures, systems and structures your movement seeks to change? Is **intersectionality** taken into consideration in identifying **who is prioritized by** your movement?

2. How well has your **movement** centered the leadership and experiences of **those most impacted** by the social justice issues your movement seeks to address?

3. How well has your **organization** centered those **most directly impacted**?

4. What **needs to shift** to better move the voices of those directly impacted **from margins to center**? How can the leadership of those directly impacted be better **supported and celebrated**?

Pair Share

In pairs, share both the personal and movement reflections. *Discuss together:*

1. *How can you use the power and privilege that you may have to **make more space** for the leadership of those who are directly impacted by your movement work?*
2. *How are you currently providing "**leadership for the whole**" in the places you personally experience marginalization? How could you more fully step into **bringing your full self**, including what you have learned from experiences of marginalization, into your leadership?*