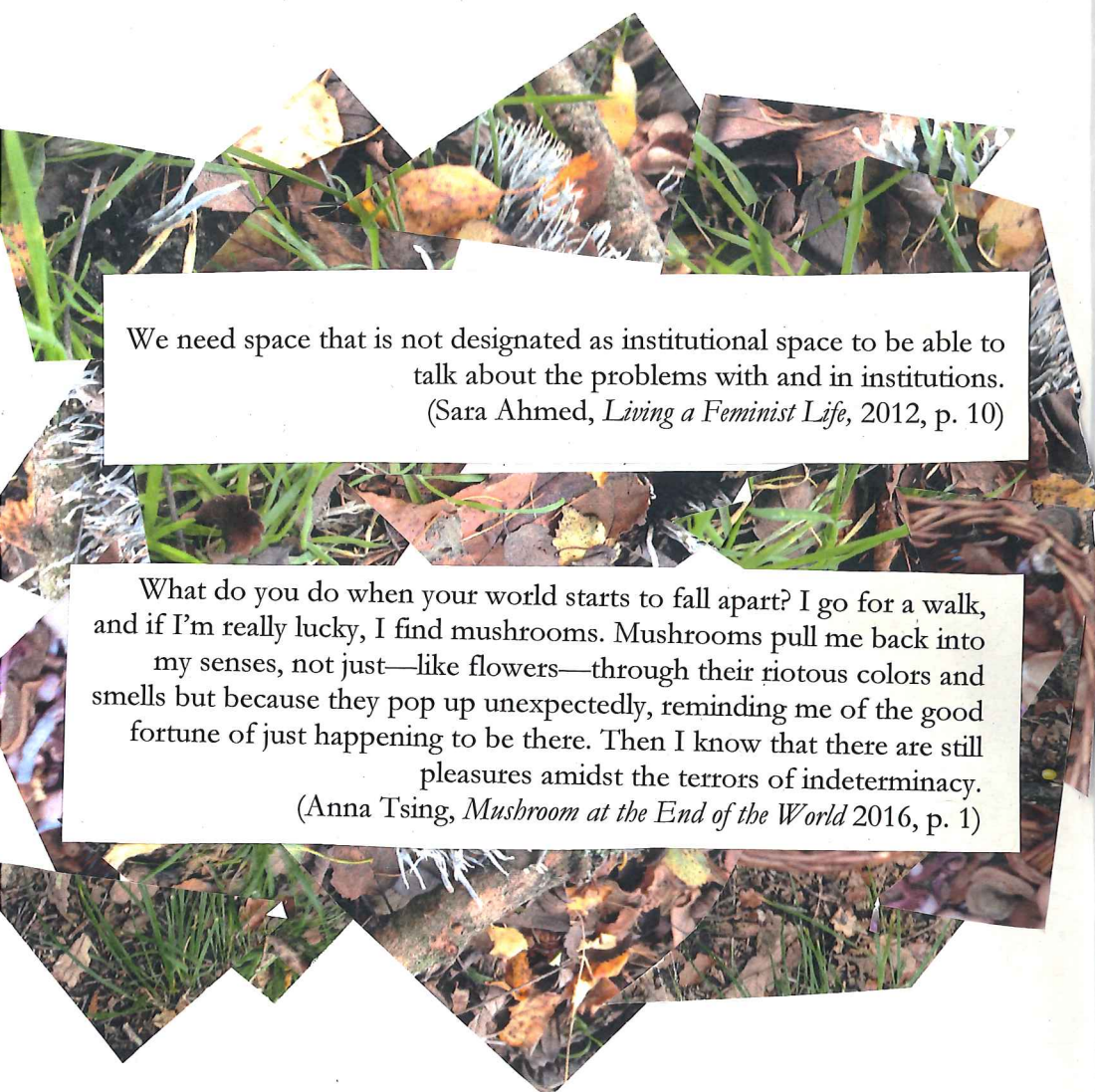




Out of Office:

Working Feminist Spaces

in Troubled Times



We need space that is not designated as institutional space to be able to talk about the problems with and in institutions.
(Sara Ahmed, *Living a Feminist Life*, 2012, p. 10)

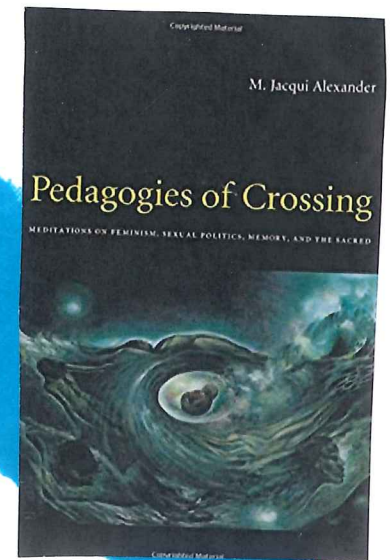
What do you do when your world starts to fall apart? I go for a walk, and if I'm really lucky, I find mushrooms. Mushrooms pull me back into my senses, not just—like flowers—through their riotous colors and smells but because they pop up unexpectedly, reminding me of the good fortune of just happening to be there. Then I know that there are still pleasures amidst the terrors of indeterminacy.
(Anna Tsing, *Mushroom at the End of the World* 2016, p. 1)

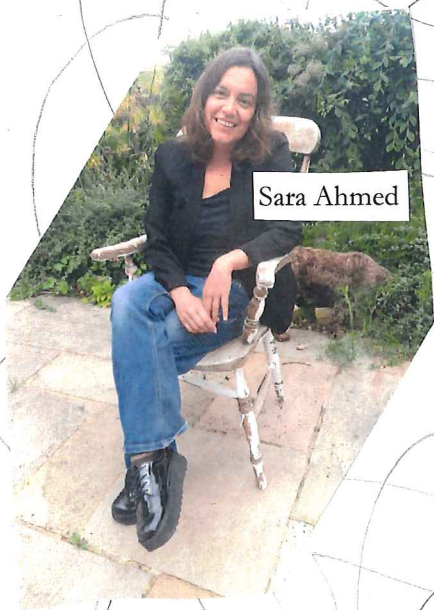


M. Jacqui Alexander

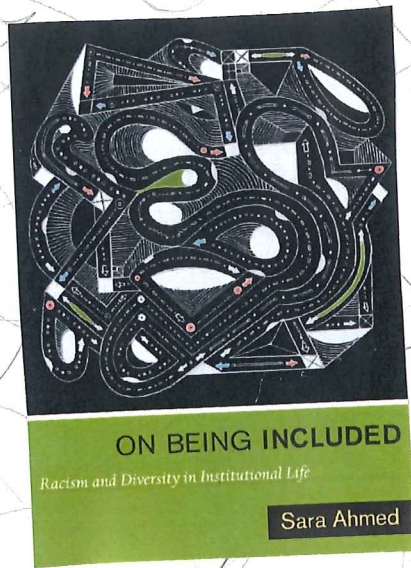
Pedagogies of Crossing: Mediations of Feminism, Sexual Politics, Memory and the Sacred (2005)

TEACHING FOR SOCIAL JUSTICE





Sara Ahmed



On Being Included: Racism and Diversity in Institutional Life (2012)

Goldsmiths
UNIVERSITY OF LONDON

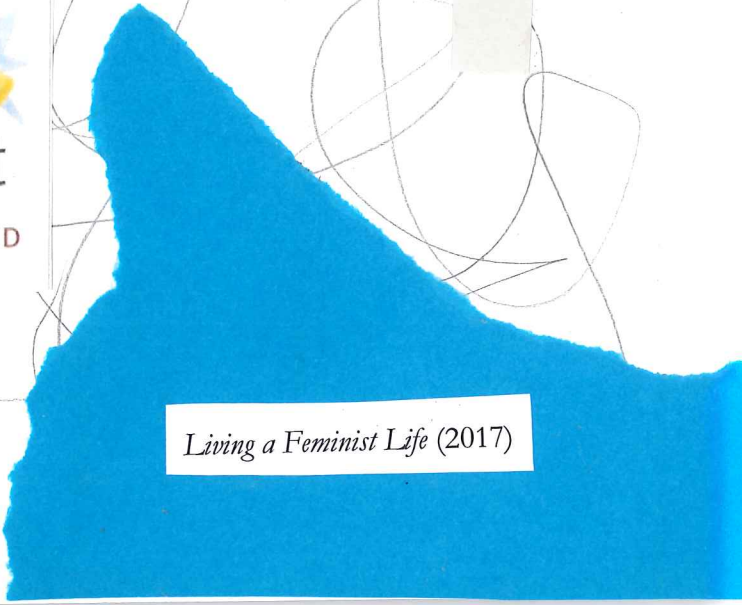


In this section



"Everyone should read this book."
bell hooks

Living
a Feminist
Life SARA AHMED



Living a Feminist Life (2017)

Towards Academic Freedom for Africa in the 21st Century

Journal of Higher Education in Africa (2006)



Amina Mama

In the universities in South Africa, as Amina Mama argues, instances of sexual abuse and gender violence and their institutional and administrative tolerance have been part of everyday life.

Accompanied by the high HIV infection rates on many campuses, this prevailing sexual politics, Mama argues, 'not only threatens the academic freedom of individual women and men but goes much further to threaten the lives of students and faculty alike'.

In order to continue the radical work on gender and sexuality which, in return, can help challenge and transform the sexual politics on campuses, it is vital for scholars to cultivate an engagement in activism not only within but also beyond the academy.

Pereira thus concludes that if culture recognises epistemic simultaneously produces a able to ... [pursue activities are facing a different beast. epistemic status of feminist

how to guarantee that we and collectively, to do the performative academy.

Maria do Mar Pereira

Power, Knowledge and Feminist Scholarship:

An Ethnography of Academia (2017)

sick climate' of 'collective, communal and contagious intellectual depletion and emotional despondency'



we find ourselves in the situation when the performative academic status in productive work coming out of feminist scholarship, but 'community where so many scholars are too tired and rushed to be mentioned above such as reading, thinking or field making], then we The key challenge [thus] may no longer be how to negotiate scholarship, but something even more basic and foundational':

have the working (and living) conditions to be able, individually [feminist] work in the first place, both within and beyond the

Echoing Ahmed and Mama, Pereira argues that what is desperately needed, is to

create the space for encounter and exchange, and the time to step back from the manic rhythm of the everyday and question our working and living conditions. It is precisely that space and time which can help us realise and remember that different academic cultures, and different moods, are possible.

feeling ... of physical exhaustion,



YOU'RE

FIRED!

**FOR SOME OTHER
SUBSTANTIAL REASON**

**NO TO THE
SACKER'S
CHARTER**

**SUPPORT
THE UCU
DISPUTE**

UCU

www.leedsucu.org.uk

an agent, a bit represents indif consistency, alv

Man's dream hence adorable. she is. How he understands her for him: a bod

Or woman's wouldn't look to me. Above to attract him. And suppose he knew that they willing?

What does she want? To sleep, perchance to dream, to be loved in a dream,



ot to come: or a time. woman's destiny each story, each of State." Love limb the social or ambitions is r. You women in your houses; get us worked soft and femi-eath for us. A lways differed. other, domesti-

cation, confinement in family and in social function.

By dint of reading to the "loss" that is l His desire, fragile at sues. As if he could the spaces he survey

We know the an shadow he throws o

Night to his day-out of his system's tioning.

Kept at a distance tance, so that she, who is istance and postponement, for



the dangerous delight of seduction, in suspense, in the role of "elopers," she is Helen, somehow "outside." But she cannot appropriate this "outside" (it is rare that she even wants it); it is his outside: outside on the condition that it not be entirely outside, the unfamiliar stranger that would escape him. So she stays inside

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PENSIONS?

Yes you can find mushrooms in the snow...!
Remember the great pensions dispute of 2018?
Here we are again reading Luce Irigaray and Silvia Federici in the snow on Meanwood Ridge.

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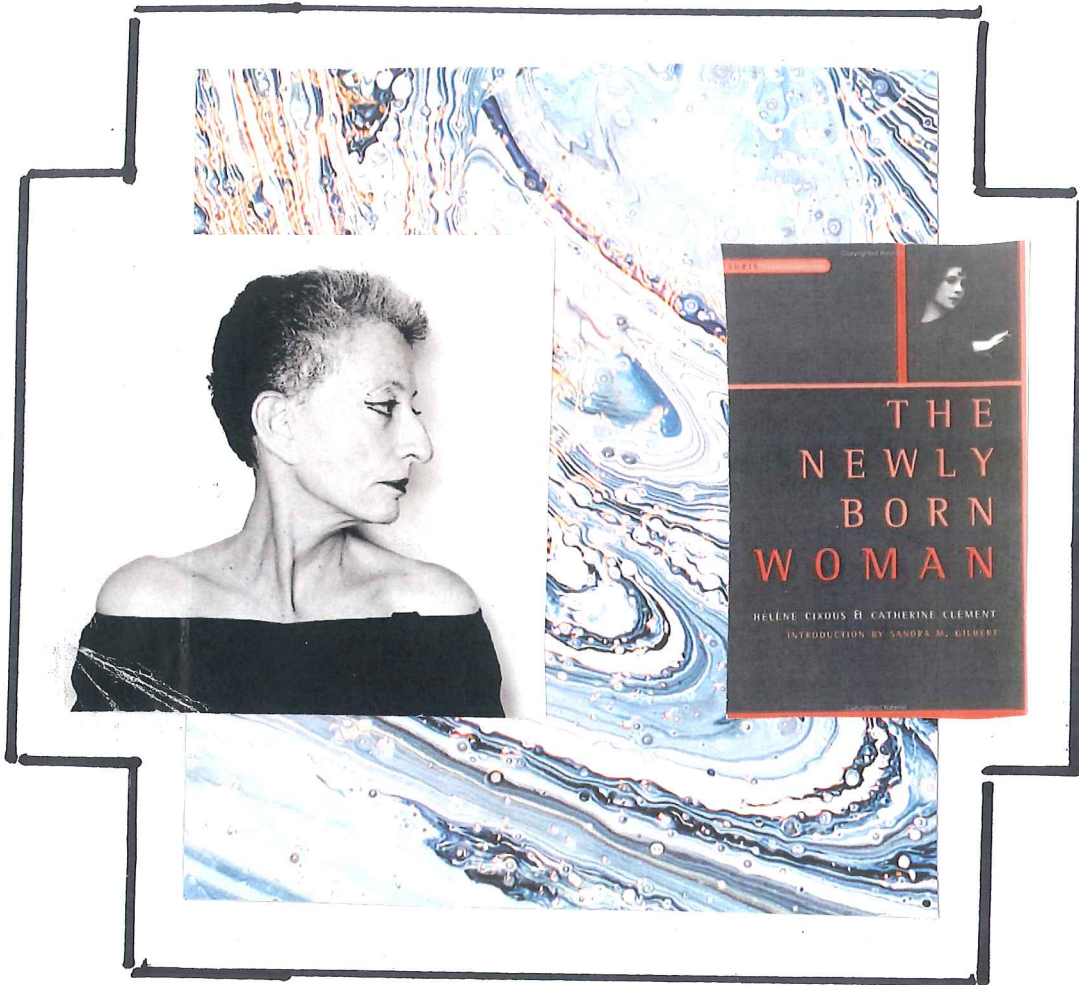


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nent, with its monuments to Lack. And we believed. We have been frozen in our place between two terrifying myths: between the Medusa and the abyss. It would be enough to make half the world break out laughing, if it were not still going on. For the phallo-logocentric *aufhebung* is there, and it is militant, the reproducer of old schemes, anchored in the dogma of castration. They haven't



Hélène Cixous

Sorties: Out and Out: Attacks/Ways Out/Forays

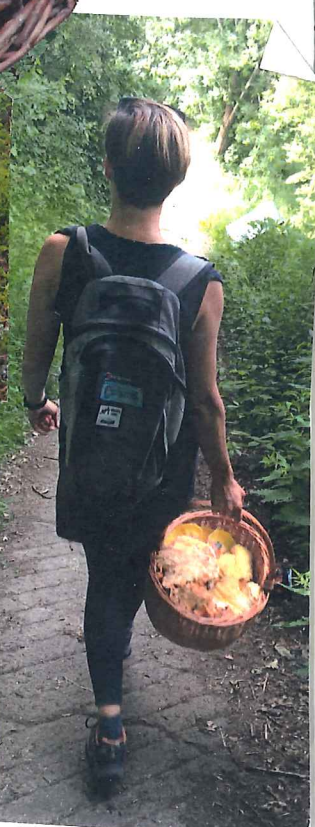
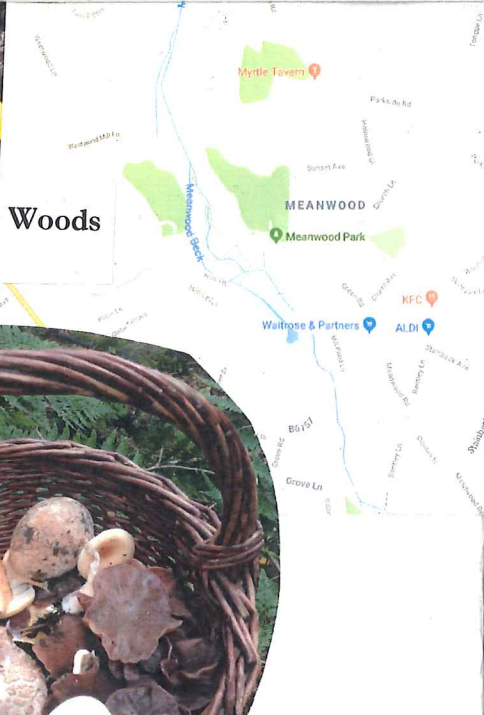


If there is a somewhere else that can escape the infernal repetition, it lies in that direction, where it writes itself, where it dreams, where it invents new worlds. And that is where I go. I take books; I leave the real, colonial space; I go away. Often I go read in a tree. Far from the ground and the shit. I don't go and read just to read, to forget – No! Not to shut myself up in some imaginary paradise. I am searching: somewhere there must be people who are like me in their rebellion and in their hope. Because I don't despair: if I myself shout in disgust, if I can't be alive without being angry, there must be others like me. I don't know who, but when I am big, I'll find them and I'll join them, I don't yet know where.





Chicken of the Woods
Laetiporus



Trooping Funnel / *stremělka veliká*
Infundibulicybe geotropa



Common Earth Ball
Scleroderma citrinum

Amythyst Deceiver
Laccaria amethystina



Unidentified *Russula*



Jelly Ears

Auricularia auricula-judae

Jelly Ears are also known as 'Wood Ears' or 'Jews Ears', marking the antisemitism rooted in European communities which got into the popular terminology, common names AND the Latin taxonomy. The mushroom thus carries the 'fear of the other' who has the crooked dark, 'scary' ear, which grows – parasitically - in abundance on trees in wet, dark and gloomy parts of woodlands and forests.



ANNA LOWENHAUPT TSING

The Mushroom at the End of the World

ON THE POSSIBILITY OF LIFE IN CAPITALIST RUINS.



Environment > Nature

Fungus-foraging gangs stripping New Forest of wild mushrooms

They are making as much as £2,500 a day by 'raiding National Park on industrial scale'

Jamie Merrill | @Jamie_Merrill | Friday 17 October 2014 16:45



Eastern European mushroom mobs: New Forest is stripped bare by fungi rustlers

RANGERS patrolling the New Forest are on high alert amid fears black market gangs - many thought to be Eastern Europeans - are stripping the beauty spot of its edible mushrooms.

REBECCA PERRING
PUBLISHED: 12:02, Thu, Jul 16, 2015 | UPDATED: 14:22, THU, JUL 16, 2015



Fungi is flogged to posh hotels and restaurants in back-door deals



Black market mobs have stripped bare New Forest of all its mushrooms. The New Forest Association (NFA) says there's growing concern over the increasing number of people invading and filching fungi to flog to posh hotels and restaurants.

The Forest is being exploited and trashed
Brockenhurst farmer Sara Cadbury

Campaigners say gangs openly flout the rules and strip the cupboards bare, leaving nothing for families on a day's outing to the forest who want a few mushrooms as a mealtime treat.

The gangs, thought to include cheap labour in the form of EU immigrants, arrive by the van-load, sneak into hidden glades in the woods and plunder all the mushrooms, fleeing before anyone spots them.

It is understood they then arrange deals to supply unscrupulous hotel and restaurant kitchens who charge a small fortune to serve up tasty treats on diners' plates.

The gangmasters are making a fortune as some top London restaurants will pay more than £50 for just 2lbs of wild mushrooms.

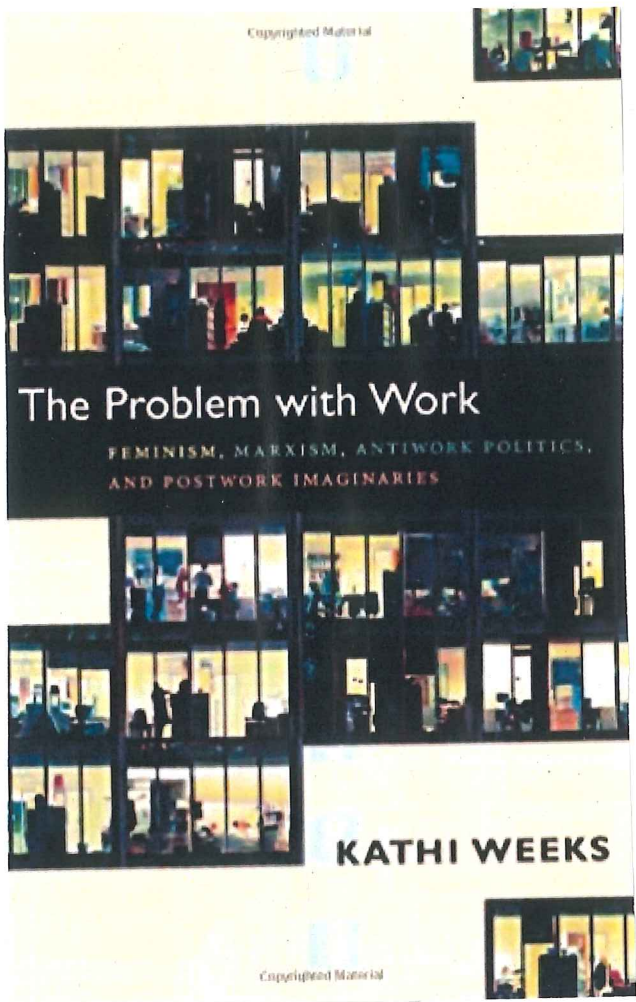
Mr Tarnoff spoke out at the monthly Court of Verderers, who look after the forest.

The court also heard from Brockenhurst farmer Sara Cadbury who said little had been done to tackle the problem since she first raised the issue five years ago.

She said mushrooms were an important cog in the natural fabric of the forest.

Ms Cadbury added: "The Forest is being exploited and trashed."

Last year the Official Verderer, Dominic May, warned that gangs were plundering the Forest on





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