

TTO Consent Policy

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“Do what thou wilt shall be the whole of the law”

“The word of sin is restriction”

Consent

Consent is a wide issue. While it is easy to focus on sexual consent, the concept also implies general respect for emotional, intellectual and bodily autonomy, and freedom from unwanted harassment, emotional and physical.

Thelema can, in the religious sense, be considered a "cult" as can all forms of Christianity, Islam, and so forth. More appropriately it is a *Denomination* of the wider Religious and Philosophical practice of Thelema. Because Thelema is a New Religious Movement, TTO will be held to a high standard in avoiding the behaviors of negative cults. This makes respect for personal autonomy very important within TTO as it should be within any Thelemic Group.

Informed Consent

Informed Consent means not only that activities and actions are agreed, but that the person agreeing understands as fully as is possible what they are consenting to. We will discuss what this means in regards to ritual below.

Sexuality

Openness Regarding Sexuality

Sex magick and sexuality are core to Thelema. In many Thelemic groups this is dealt with obliquely. Symbolic sexuality is celebrated, while actual intimate acts are swept under the table. When we discuss “sex” we mean the entire range of intimate expression associated with human sexuality, not one discrete act or range of acts.

Reasons for Repression

In the 1980s and 1990s, this may have been necessary. With “Satanic Panic,” the idea of “sex cults” led to immediate assumptions of Satanism, pedophilia, and antisocial behavior. There were few organizations, public or private, that allowed for sexual interaction, and such organizations risked constant friction with the

law. It could be difficult to rent sites for events, or even find insurance for events if one allowed sexual activity.

That has changed in the last 20 years. Across the United States, Canada, and around the world literally thousands of Kink/Fetish, Swingers, and other groups operate in public. They may not publicize the location of their events, but they maintain websites, discuss their activities, and vet members for safety and consent. They rent hotels and banquet halls, operate private and public events, and obtain insurance.

Nevertheless throughout the late 20th century and into the 21st, many groups inside and outside Thelema had trouble with sexual coercion, assault, and rape.

The reaction of many good leaders was to chill any discussion of, or engagement in, sexual activities so as not to create an environment in which sexual behavior of any kind might occur.

Dangers of Repression

Refusing to discuss sex openly is more than disingenuous, it's dangerous. The individuals who discouraged being "out and proud" about sex magick had good intentions, but in many ways they created a monster. By attempting to shroud the sexual nature of Thelema to promote safety, they created shadows and darkness that facilitated coercion and rape. They created enforced "grey areas," which muddies the waters of consent, empowers predators by the absence of formal structure, and destroys sex positivity by encouraging slut shaming of anyone who does engage in sexual activities.

When sex cannot be discussed openly it is not even possible to say directly "it is not appropriate now." In addition to encouraging secrecy, which encourages predators, that means it is not possible to ensure that minors are never exposed to sexual behavior, because its existence is not admitted.

We uphold the following sex positive criteria in regards to sexual consent

- Sex is among the rights of all Thelemites. Spaces are presumed to be sex-positive unless stated otherwise.
- Consent is central and critical. Ritual and Social spaces, Group leadership, and standards of expected behavior should focus on informed consent in all regards.
- Sexual activities are not always appropriate. It is incumbent on Group Leaders to express when sexual behavior, or certain types of sexual behavior are prohibited and why.
 - It is not unreasonable to fall back to some extent on social norms however, especially within private and social spaces, abstinence from sex cannot be a default assumption.
- It is vital to the health of all persons in TTO, and to the legal existence and freedom of TTO, that minors are not exposed in any way to sexual activity.
 - This is outlined in the [TTO - Policy on Absolute Separation of Minors and Adult Content](#).

Guiding principles

“Man has the right to love as he will:” — Liber OZ sub figura LXXVII

“take your fill and will of love as ye will, when, where, and with whom ye will.” — AL. I. 51.

“Acts invasive of another individual’s equal rights are implicitly self-aggressions....Such acts as rape, and the assault or seduction of infants, may therefore be justly regarded as offences against the Law of Liberty, and repressed in the interests of that Law.” — Aleister Crowley, from the New Comment on AL. I. 51.

General personal autonomy, emotional and physical

Touching – in general touch should not occur without permission, e.g. no one should receive a big hug when they are not confirming they are fine with it. Minor contact, e.g. putting a hand on a shoulder for safety, shaking hands, etc. is acceptable within appropriate context.

Personal Space – personal space can be highly subjective, however we expect Members to extend courtesy, follow broad social norms unless invited to do otherwise, as well as deferring to any other Member's expression of discomfort, either expressed directly, or through asking a Group Officer to intervene.

Property - In general it is a breach of consent to touch the personal property of others without authority. People who are tasked by the Group leadership with organizing or cleaning may move items as is necessary to keep the space usable and safe, and may examine lost items in order to determine who to return them to. People who store items in the common or some designated storage spaces are deemed to consent to their movement by Group Officers, Volunteers, property owners, or site staff, when necessary.

Photographing or recording – individuals without explicit consent is forbidden.

Exposure to bodily fluids or disease risk - exposing a person to someone else’s bodily fluids, including blood or semen, without their knowledge, is a fundamental violation of their consent and may also be a health risk, particularly in regards to blood.

Consuming the bodily fluids of another person is an act which is powerfully transgressive in many cultures and has considerable personal significance, even if those elements have been burned or otherwise rendered inert. The presence of such elements in food or ritual items should always be disclosed. This explicitly includes items for Gnostic Communion, including “Cakes of Light.”

Food

Food – while food is a matter of safety, it also figures into consent. When people put food into their bodies, they are trusting that their autonomy is being respected. To that end:

Food Issues – leaders and members of TTO Groups may be used to serving individuals without regard to particular diet, intolerance, allergy, or ethical issues. Leaders should be expected to:

- Provide an easy and non-prejudicial framework for allowing individuals to express any intolerance, allergy, or ethical issues to foods.
- Make a diligent effort to ensure that members or outsiders preparing food are aware of all known issues and are able to either avoid using ingredients which are problematic or mark foods appropriately so that persons with food restrictions can give informed consent to what they are consuming.
- As a matter of hospitality and to avoid the potential for consent issues, it may be incumbent whenever possible to provide acceptable alternatives.
- Issues regarding consent and food are particularly acute in regards to ritual food or drink which there may be social pressure to consume.
- If you tell people that food is “gluten free” it is important that it be so. Otherwise you are violating their consent by feeding them something which they did not agree to. In order to avoid doing this inadvertently, understanding and paying careful attention to, issues of cross contamination is critical.

Life Threatening v. Non Life Threatening - sharing in the group food is a privilege. No Group member or guest has the right to arbitrarily inflict their preferences on all other members, as that is a violation of their consent.

We may take another person’s comfort or ethical convictions very seriously, however wrongful actions can be apologized for or compensated for. When we cause a person’s death we cannot apologize or compensate them. Therefore we rightly consider risks which may cause a person to die far more seriously than those which would cause cause discomfort, irritation, or ethical turmoil, since all of those can in time be remedied, while death cannot.

It may be considered appropriate to ban entirely from a premise foods to which a member has a life threatening allergy, or to engage in arduous, expensive, or time-consuming practices in order to avoid contamination.

On the other hand to ban such a food because of the remote risk of ethical compromise or discomfort has the effect of putting the choice of the entire group at the mercy of a single individual.

Therefore it is reasonable within our consent framework to ask individuals if any intolerance to food is life-threatening. Individuals who decline to answer, but continue to eat group food, are making an informed choice with whatever risks they take.

Hospitality versus Consent - it is a matter of good hospitality to offer food choices acceptable to all members, however it is not a matter of consent. If a person who has ethical or health restrictions on food has nothing to eat at a social gathering that may be poor hosting, but it is not a violation of their consent.

When Food Choice becomes a Consent Issue - when members are unable to get other food because of duties or obligations, or are shamed from making other choices. E.g. for a given activity, all members are requested to report at 9am, and expected to work until 9pm. Volunteers are served food, but no acceptable food is presented for a member with ethical or health restrictions. If the volunteer has paid for food, but is allowed to leave or go elsewhere without prejudice, the situation is one of poor hospitality and unfairness, but falls short of a violation of personal consent. However, if the Volunteer is shamed or pressured not to go offsite for food they are being socially coerced to work without adequate food, and a consent issue has emerged.

Shaming over food restrictions - in a broader sense, any situation in which a member is shamed or coerced because of their food restrictions, whether those restrictions are voluntary or health related, is a violation of consent.

Harassment

Suppression by Leadership or other Members – while it is human nature to shrink from criticism, it is also necessary for growth. Leaders and members should welcome critical thought and provide forums for it. It is appropriate to limit criticism to certain times, forums and statements but attempts to "suppress" criticism through:

- Spreading malicious or irresponsible rumors in order to pressure conformity;
- Overt or covert threats involving progress within the organization or social embarrassment;
- Penalizing members for engaging with other social or esoteric groups;

Constitutes harassment and is a violation of the Consent Policy.

Social or Sexual Harassment – it is not harassment to offer a compliment, ask another member politely for a date, express sexual interest in a polite way, etc. To do so repeatedly when there has not been a positive response, even in the absence of an adamant "no," may be considered harassment.

When there is confusion about the intention of another member, or question about signals, the appropriate response is to discontinue interaction, not to wait for a stark "stop." It is permissible to enlist a group leader to attempt to clarify, but the absence of "yes" should be taken as "no."

No Implicit Invitations – there is no behavior which “invites” a response in and of itself. In particular engaging in intimate behavior with one individual does not grant implicit or de facto permission to any other individual, and any such assumption can be considered harassment.

Other Harassment – may also consist of, but is not limited to: offensive or lewd verbal comments non-consensually directed to an individual, the non-consensual display of explicit images (drawn or photographic) which depict an individual in an inappropriate manner.

Claiming Harassment does not grant immunity from consequence for odious beliefs or practices – it is unacceptable to subject individuals to harsh criticism or invective for their personal beliefs. It must be understood however that there is no immunity from the consequence of wrongful actions, and that lack of immunity does not constitute “harassment.” Expressing, overtly or covertly, attitudes which stand in opposition to the Understandings, particularly misogyny, homophobic or transphobic behaviors, sexual intolerance or “slut shaming,” racism including but not limited to support for white nationalism, and so forth may result in criticism or removal from TTO Groups.

Triggering behaviors – while TTO may support designated “safe spaces” Thelema as a whole does not present a milieu in which it is possible to avoid all subjects, controversy, or attitudes which might prove triggering to some individuals. That said, deliberately triggering acute emotional distress outside of some meaningful context may be harassment.

While this can be a subjective and fraught area, we look at the following:

- Is this a unique incident, or a repeated behavior?
- Is the intent primarily to provoke a negative emotional response?
- Does report of being triggered seem directed at shutting down debate on a topic, or limiting another person’s social discourse?
- Does it spring from something inappropriate, e.g. telling rape jokes, or is the triggering event something which is part of normal discourse even if somewhat unusual, e.g. a sex worker or sex educator discussing their day job?
- Does avoiding the triggering behaviors or events infringe significantly on another person’s autonomy or sense of self. For example someone with a profound trauma experience might be “triggered” by the accent, or speech of someone of another ethnicity, however asking them to behave differently would in turn be an attack on their autonomy and self?

In general we consider triggering to be *harassment* when the behavior can be easily avoided without lessening the self-worth of the individuals being asked to restrain themselves or where it seems to be deliberate or inflammatory without any other redeeming characteristics.

Personal, Social and Sexual Consent

Choice and Freedom from Coercion – We make no moral distinctions among types of intimate or sexual activities, including the choice to abstain from any activity. There is no time or place where

Group members are expected or required to engage in intimate activities or expression of any kind. No ritual, party, or social engagement should be structured in such a way as to coerce or create any undue social pressure for any sort of intimate interaction.

Coercion – coercion, intimidation, including shaming, or other non-consensual verbal or physical abuse is a clear a violation of consent and is prohibited in all regards.

“Soft No” - in many cases, individuals do not feel comfortable rejecting propositions for intimate contact, time spent together, and so on, because historically such rejections have been met with violence. Polite demurrals are often meant as a gentle rejection and endless repetitions of propositions after “soft nos” are not a request for more insistent requests or propositions.

When there is confusion about the intention of another member, or question about signals, the appropriate response is to discontinue interaction, not to wait for a stark “stop.” It is permissible to enlist a group leader to attempt to clarify, but the absence of “yes” should be taken as “no.”

Ability to Consent - in regards to physical interaction each member, guest, or visitor is expected to establish that others with whom they interact have the mental and emotional ability to give informed and voluntary consent.

Consent while Intoxicated - we prefer that individuals attending events are not intoxicated, but we also recognize that some individuals can have greatly varying tolerances, such that even sacramental wine might result in intoxication. There is no firm and universal legal understanding of what degree of intoxication implies inability to consent.

We we expect all attendees to err on the side of caution, and understand that taking advantage of an intoxicated individual, or encouraging an individual to become intoxicated in order to lower their inhibitions, is never an acceptable behavior and constitutes a violation of consent policies.

Clarity of Mind in Ongoing Intimate Activities – be aware that people who are already involved in sexual or related activities may not be in a clear state of mind, and exercise caution when making new plans in the heat of the moment.

Withdrawal of Consent - anyone can withdraw consent at any time. Once consent is withdrawn, the activity must stop immediately.

Safewords or Safesigns - if physical activities are intimate, emotionally challenging or involve any elements of duress for whatever reason, consider using safewords or safesigns for establishing continuing consent, and if they are being used, communicate them clearly to prevent consent violations. If such signs have been established ignoring them is a clear and absolute violation of consent.

Activities of Others - if there is a consensual activity or conversation occurring that makes you uncomfortable, it is your responsibility as an adult to communicate your discomfort and/or remove yourself from the situation. No one is expected to participate in or remain in the proximity of any activity against their will, however others are not expected to curtail consensual activities because a third party finds them unpleasant.

Permission to Join - there is no implicit permission to join others who are involved in intimate behavior. Touching, gawking, making comments, or invading personal space in a way which would not be considered appropriate at any other time, remains inappropriate.

Violation of Consent - if your consent is violated, inform a Group Officer or event organizer immediately.

Consent in Ritual Space

Consent within sacred or ritual space is a complex issue. It is the nature of such space that it creates tremendous peer pressure to conform, while making disruption questioning, or exiting more difficult. To make matters more complex some rituals or sacred space is designed to reduce ego and inhibitions in order to induce ecstatic or transcendent behavior. As we will discuss below, there is scientific evidence for the stark reality of altered states of consciousness within Ritual Space.

Even if we attempt to limit the intensity of sacred space, we may not have the desired effect. A ritual which is tepid and commonplace to one person may engage another on the deepest level. There is no accounting for how and at what level of intensity, individuals will interact with sacred space.

On one hand it is impossible to look at a space which is specifically designed to alter consciousness, and believe that all matters involving consent remain the same. To do so is essentially to mandate that celebrants do not engage with the space, but instead remain in their normal state.

On the other hand we cannot create spaces where consent is irrelevant or unenforced. To do so is unethical and dangerous. What we can do is proceed with the understanding that every ritual, no matter how common it may seem, is to some extent an ordeal, and that we must use the lessons of consensual ordeal work in order to promote a consensual interaction with ritual space.

Magic as a Risk Aware Activity

The organizers of TTO believe that Magic is inherently a risk aware activity.

The concept of "Risk Aware Consent" originated with Gary Switch in 1999 in a discussion involving ethics in the kink and fetish community. The intellectual development of the concept over the last two decades has broad application in all fields where humans push their consciousness and

capabilities. It is an intellectual framework for any situation in which humans challenge traditional cultural approaches to subjects that are taboo.

Traditional society approaches magic and the divine only through established structures in ways that are specifically prescribed to mute its power. As magicians we do not.

Risk aware consent establishes that:

- No activity is 100% safe. Activities can only be considered "safer" and "less safe."
- A risk aware mindset calls for more awareness of the potential consequences of any action. In risk aware activities, people are asked to consciously balance their desire for a given experience or outcome with the potential consequences.
- Risk aware undertakings focus on well-informed consent, and robust, discussion and understanding of the possibility of unexpected consequences.

Magic is inherently a dangerous undertaking. Even if one believes that it is entirely within the mind, this is, in itself, still infinitely dangerous. Magic may involve the invocation, voluntarily or involuntarily, of altered states and these can affect our capacity to function and behavior.

When people interact together in a sacred or magical environment their potential to impact each other in unexpected ways adds an additional dangerous factor.

While we do not need to rely on belief in the supernatural to understand the risk aware nature of magic, addressing it from this standpoint obviously does nothing to suggest that the activity is more safe. We are interacting with an unknown and unseen world.

While we can make magic safer, we cannot make it safe. Our understanding of consent in regards to magical and sacred space focuses on Risk Awareness.

General Guidelines

We construct guidelines for consent within ritual space that focus on these elements

Informed Consent and Disclosure - if we cannot entirely control the emotional reactions inside ritual space we can insure that people have a clear idea what is going to happen to them inside those spaces.

Skill Building - one of our intentions in building TTO is to create a structure in which ritual leaders can exchange information that leads to better control and skillsets within ritual space. Where there is no permission to discuss issues of sexual, or violent physical, interaction, or even to imply they exist, we cannot work to develop best practices for ensuring they are consensual.

Monitoring - TTO aims to create a resource base of experienced leaders who know and understand consent issues and are trained in responding to them in a positive and helpful way. We emphasize that leaders are responsible for consent. For magical activities, run under the auspices of the Order General, the TTO Group Leader, or Master, where "the

buck stops” in regards to consent violations. It is incumbent on Leaders to ensure that rituals allow for some attendees, guardians, watchers, etc., who remain disengaged and retain the volition and possess permission and skills to intervene when they see issues that could impair consensuality, or see violations of consent.

Monitoring includes identification of a “safe person” who can intervene in any interaction that has become non-consensual.

Options to opt out - along with informed consent, we look to insure that rituals are structured so that individuals may opt out, disengage from certain activities, or leave, without feeling undue pressure. This includes having attendees, guardians, watchers, etc., who can help them, and in the case of rituals which can be expected to have a reasonable chance of causing individuals to opt out, a well maintained and staffed safe space or recovery area.

Disclosure for Informed Consent

It may be reasonable to conceal some things about rituals or other sacred-space events. It is not always possible to know precisely what will happen in sacred space. However, viewing any unknown ritual as an ordeal, ritual leaders have an obligation to attempt to allow for informed consent.

Note that the details do not have to be fully disclosed, but neither should they be misleading.

Blanket terms such as “very shocking” should not be used to describe specific experiences that are widely known to have the potential to cause disproportionate reactions.

Negotiations can be carried out for blanket experiences sometimes described as “Ordeals” in which anything may be expected, but there is still an obligation to convey the general level and type of safety or risk and insure that the range of possible risk is well understood.

Things which it is our general policy to disclose include but are not limited to:

- Use of blood, animal or human, especially if the attendee may come into contact with blood.
- Nudity, particularly if it is expected that the attendee will be asked to undress.
- Anything that is expected to be consumed, particularly with regards to food restrictions or abstinence from alcohol.
- General erotic content (e.g. suggestive nude dance, pantomimed sexual contact)
- Sexual acts - this should be differentiated from general erotic content.
- Any situations in which sexual behavior may be expected or solicited
- Expectation of touch by ritual staff or other attendees, including degree of touch and intimacy of touch
- Any anticipated violence towards the attendee (e.g. a slap on the face)
- Anticipated violence within the ritual which could reasonably be expected to cause concern or distress (e.g. extreme flogging, rope crucifixion)
- Presence of live animals.

- The presence of elements, such as confessions, which might reasonably be expected to provoke strong emotional reactions should be disclosed. The exact nature need not be disclosed so long as the intensity and general character are not grossly misrepresented.
- Common health hazards (thick smoke, fog machines, strobe lights) which an informed person might not consent to be exposed to.
- Any mood altering substances. While TTO does not allow illicit drugs in its Group Spaces, there are a bewildering variety of mood alterants from caffeine or alcohol to marijuana or kratom which are legal in some or all communities. At least one U.S. community has legalized psilocybin. We can say that it is a fundamental violation of consent to give someone any substance designed to alter how they think without full and detailed disclosure. The stronger or more poorly known the substance the more inclusive the disclosure must be. The burden of accuracy is on the ritual organizer. It can be assumed that modern people know coffee contains caffeine and beer alcohol, but not that Kykeon may contain psychedelics.
- Any harm to live animals, including invertebrates
 - While we do not condone animal cruelty, some traditions do involve ritual slaughter as part of food preparation. The legality of this was determined by *Church of the Lukumi Babalu Aye, Inc. v. Hialeah*, 508 U.S. 520 (1993). While these practices are not intrinsic to TTO, our tradition involves respect for, and willingness to learn from all traditions, and TTO members may practice many traditions.
 - It is worth noting as well that a time revered, and explicitly Thelemic, ritual involves the destruction of live beetles.
- Magical or ritual elements which would create an ongoing debt or obligation to any entity, ideal, or individual.
- Any situation in which there is strong pressure not to opt out - contemporaneous consent is a fundamental element of consent. Many magical rituals are designed to create an incredibly strong onus not to exit the space, e.g. “don’t break the circle.” If this is a component it must be fully disclosed.

Misrepresentation

Magical invocation is not simply theater. Many individuals have personal relationships with various spirits, entities, or deities, and these may involve various restrictions. While you do not need to disclose all things, it is a violation of consent to fundamentally misrepresent the nature or intention of a magical invocation in a way to deliberately mislead.

Shamanic States of Consciousness - a discussion

At the beginning of the 21st century, many scientists believed that altered states of consciousness not caused by chemicals were effectively “make believe.” Work with hypnosis led to some of the first breakthroughs indicating this was not the case. Through the early 2000's researchers such as (Cojan, et al. 2011), (Lifshitz et al. (2013), determined that “the body of research discussed so far indicates that the perceived effects of hypnosis and hypnotic suggestion have clear impacts on

brain activity...supporting that these effects are “real”; hypnotic subjects are not merely pretending when they report profound changes in their experience due to hypnosis.” (Jensen, et al., 2017)

Following and paralleling more sophisticated research on Hypnosis has come research on Altered States of Consciousness (ASC). One specific type of ASC is Shamanic States of Consciousness (SSC). This is undeniable and scientifically observable and detectable using Quantitative EEG mapping and LORETA (low resolution electromagnetic tomography) source imaging. (Flor-Henry, et. al., 2017)

Magical rituals, particularly spirit possession rituals, may involve individuals in Shamanic States of Consciousness.

Normally, in society, being in an altered state of consciousness is a choice, and we place the onus of responsibility on the altered individual. They chose to drink, or take drugs. In this situation however, we create a space in which we ask them to undergo an altered state of consciousness in order to act as a bridge for us.

Ethically we cannot say both “lose yourself to bring us contact with something greater,” while simultaneously saying “you are wholly responsible if you lose yourself and act inappropriately.”

In general terms we expect spirit mediums and shamans to exert control over their state. That is to some extent the definition of skill at the art of shamanism.

At the same time we must be aware that seeking both loss of control and expecting personal accountability are to some extent contradictory.

Summary

Understanding how consent functions in a liminal ecstatic space with individuals who have been asked to enter into an altered state of consciousness is something we are still learning.

There are no absolute rules, however the further one strays from full disclosure, the “less safe” the activity is, and the more likely to create consent issues.

Violence, Sex, and Mood Alterants are three areas for exceptional care, forethought, awareness, and disclosure.

The responsibility for maintaining consent in ritual space where individuals are asked to enter into an altered state rests with the organizer, the person who creates the space. Whether through delegation to others or through their own interaction, they, not the person whom we ask to enter into an altered state, are responsible for safety and consent.

The page below can be used as a handout for Groups

Handout for Risk-Aware Responsibility in Magic and Rituals

Organizers

Disclose fully - any elements which are likely to be specific issues, with specific reference to the list above.

Identify safe people - specifically by role and face. Make eye contact, raise hands, etc.

Monitor - ensure that safe people stay visible and accessible and that there are enough to take care of everyone. Safe people should not be tied up in ritual functions that make them appear to be inaccessible.

Allow for graceful opting out - and insure there is safe space for anyone who leaves the ritual.

Offer alternatives where possible - if there is an element that may be risky or provocative, consider how you can offer alternatives. Choice is core to consent.

Think twice about exceptions - there is no rigid rule, however the more exceptions that are made in a given setting the greater the chance of consent issues.

Choosing non participation should not be penalized - It is not acceptable for event runners or ritualists to confront, demean, or demand information about anyone's personal decision to leave an event in progress. It is fine to ask politely provided you politely accept whatever answer was given.

Participants

Take note of the character of the ritual and ask appropriate questions in advance - if you are not certain what to expect. For example, in a ritual for a fertility deity, where "sexual content" has been noted, it may be appropriate to ask the specific nature of that content, if you feel that you have limits on what would be acceptable.

Note who the "safe people" are - if you aren't certain stay close to them and make sure you are aware of where they are. Don't be afraid to seek them out, even if they seem busy.

Make sure you know how to leave the space - if you feel that there is any possible reason you might be in any way uncomfortable with any content, please ask in advance how to leave the ritual space, so that you can feel increased permission to do so.

Ask about alternatives - if there are any elements which make you uncomfortable, raise them in advance, and ask if there are alternatives.

Don't consume anything you aren't certain about - your body is your own, and you are never required to consume anything you don't feel comfortable with. If you are pressured to do so in order to conform, you may wish to leave.

You can choose not to participate - every ritual, and every event, are not ideal for every person. If you feel you might be uncomfortable, remember it may be the best choice to "sit it out."

Handout for Social and Sexual Consent

This is a summary - ask about the full TTO Consent Policy

- Sex is among the rights of all Thelemites. Spaces are presumed to be sex-positive
- Consent is central and critical. Ritual and Social spaces, Group leadership, and standards of expected behavior should focus on informed consent in all regards.
- **Sexual activities are not always appropriate.** If you're not certain, ask the Group Leader.
- **Sexual activities are never appropriate when minors are present.**

General personal autonomy, emotional and physical

Touching – don't touch without permission, allow
Personal Space

Property - don't disturb the property of others without permission

Photographing or recording – individuals without explicit consent is forbidden.

Exposure to bodily fluids or disease risk - exposing a person to someone else's bodily fluids, including blood or semen, without their knowledge, is a fundamental violation of their consent and health risk.

Food – deliberately misinforming someone about the contents of food, or likelihood of cross-contamination, is a violation of consent.

Harassment

Social or Sexual Harassment, – it is not harassment to offer a compliment, ask another member politely for a date, express sexual interest in a polite way, etc. To do so repeatedly when there has not been a positive response, even in the absence of an adamant "no," may be considered harassment. ***When in doubt, don't persist, ask a leader to help clarify,***

No Implicit Invitations – the way that people behave, or behave towards each other, does not invite you to do the same thing. Ask.

Other Harassment – offensive or lewd verbal comments non-consensually directed to an individual, the non-consensual display of explicit images (drawn or photographic) which depict an individual in an inappropriate manner.

Claiming Harassment does not grant immunity from consequence for odious beliefs or practices

Triggering behaviors – Deliberately triggering acute emotional distress outside of some meaningful context may be harassment.

Personal, Social and Sexual Consent

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clear state of mind, and exercise caution when making new plans in the heat of the moment.

Coercion – coercion, intimidation, including shaming, or other non-consensual verbal or physical abuse is a clear a violation of consent and is prohibited in all regards.

“Soft No” - in many cases, individuals do not feel comfortable rejecting propositions for intimate contact, time spent together, and so on, because historically such rejections have been met with violence. Polite demurrals are often meant as a gentle rejection and endless repetitions of propositions after “soft nos” are not a request for more insistent requests or propositions.

If you’re not sure, don’t persist. Ask a Leader to help clarify.

Ability to Consent - in regards to physical interaction each member, guest, or visitor is expected to establish that others with whom they interact have the mental and emotional ability to give informed and voluntary consent.

Consent while Intoxicated - we prefer that individuals attending events are not intoxicated, but we also recognize that some individuals can have greatly varying tolerances, such that even sacramental wine might result in intoxication. There is no firm and universal legal understanding of what degree of intoxication implies inability to consent.

We we expect all attendees to err on the side of caution, and understand that taking advantage of an intoxicated individual, or encouraging an individual to become intoxicated in order to lower their inhibitions, is never an acceptable behavior and constitutes a violation of consent policies.

Clarity of Mind in Ongoing Intimate Activities – be aware that people who are already involved in sexual or related activities may not be in a

Withdrawal of Consent - anyone can withdraw consent at any time. Once consent is withdrawn, the activity must stop immediately.

Safewords or Safesigns - if physical activities are intimate, emotionally challenging or involve any elements of duress for whatever reason, consider using safewords or safesigns for establishing continuing consent, and if they are being used, communicate them clearly to prevent consent violations. If such signs have been established ignoring them is a clear and absolute violation of consent.

Activities of Others - if there is a consensual activity or conversation occurring that makes you uncomfortable, it is your responsibility as an adult to communicate your discomfort and/or remove yourself from the situation. No one is expected to participate in or remain in the proximity of any activity against their will, however others are not expected to curtail consensual activities because a third party finds them unpleasant.

Permission to Join - there is no implicit permission to join others who are involved in intimate behavior. Touching, gawking, making comments, or invading personal space in a way which would not be considered appropriate at any other time, remains inappropriate.

Violation of Consent - if your consent is violated, ***inform a Group Leader, Officer or event organizer immediately.***



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