



WORK(THIS)BOOK

*From Perspective Shift to
Practice Transformation*

PREPARED BY: UBUNTU RESEARCH AND EVALUATION

HOW DO I

WORK

THIS BOOK?

This document is meant to be destroyed. Not out of frustration, but out of use. It's not just a workbook, it's a text that asks you to WORK THIS BOOK. Consider this an interactive syllabus for practitioners. This is an opportunity for you to engage in personal and collective knowledge-building, thought-partnering, risk-taking, and re-imagining.

In this book, we explore what justice means, how race informs our quest for justice, and what we are working towards when it comes to understanding the justice sought by young people.

Engage this workbook with crayons, markers, highlighters, post-its and stickers.



WORKthisBOOK comes from lessons learned from the following texts:

- Emergent Strategy: Shaping Change, Changing Worlds by adrienne maree brown
- Beyond Survival: Strategies and Stories from the Transformative Justice Movement edited by: Ejeris Dixon, Leah Lakshmi Piepzna-Samarasinha
- The Little Book of Race and Restorative Justice: Black Lives, Healing and US Social Transformation by Fania E. Davis
- Teaching for Black Lives edited by: Dean Watson, Jesse Hagopian and Wayne Au
- A World Without Police - <https://aworldwithoutpolice.org/>



YOUR CONSTRUCTION SITE

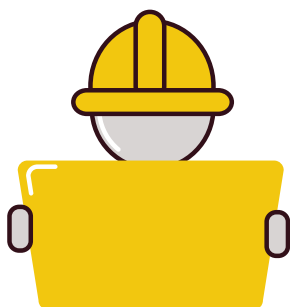
MY NAME IS

I LIKE TO BE CALLED

I AM WORKING THIS BOOK BECAUSE...

RIGHT NOW, I FEEL...

WHEN I FINISH THIS BOOK, I INTEND TO FEEL...



RESTORATIVE JUSTICE AS A MECHANISM

What does the academic literature say?

Justice for all is understood, agreed upon, however, how justice is demonstrated is not commonly agreed upon in the United States. The ideology of justice and the practice of justice do not align. The question of who gets justice, how, and why are not uniform due to the various understandings of justice. Justice has progressed in the United States to include varying patterns and ways of thinking of what justice is. These changes in justice practices highlight the lack of equitable justice for all. In order to achieve justice for all as intended, there needs to be a consensus on what justice is. This change requires us to reconcile the injustices within the current justice system, create a consensus of the ideology of justice and a shared understanding of justice amongst various communities, and lastly incorporate the communal responsibility into the justice system. Restorative justice (RJ) offers a more inclusive way to carry out justice and refers to the mechanisms necessary to achieve justice for the victim(s), offender(s), and their respective communities.

Howard Zehr described what restorative justice entails. "Justice involves the victim, the offender, and the community in a search for solutions that promote repair, reconciliation, and reassurance." This definition offered by Roche offers the distinction between retribution and restoration. Restorative justice is not retributive justice as retributive justice involves the act of fact-finding. Retributive justice refers to the conventional criminal justice system where the victim is positioned against the offender (Roche, 2007, p. 78). Retributive justice victim's forgiveness is associated with prosecution and conviction were as restorative justice positions itself around reconciliation. Kathleen Daly (2016) definition identifies what actions require justice, the process requires to achieve justice as well as the people included in the justice system. She defines restorative justice as, "a contemporary justice mechanism to address crime, disputes, and bounded community conflict. Restorative justice definitions vary however the tenants of restorative justice remain. It is not victim-centered, it is a process, it requires community.

These definitions although different compose the principles of restorative justice:

Principle 1. Justice requires that we work to heal victims, offenders, and communities injured by crime;

Principle 2. Victims, offenders, and communities should have the opportunity for active involvement in the justice process as early and as fully as they wish;

Principle 3. We must rethink the relative roles and responsibilities of government and community: in promoting justice, the government is responsible for preserving a just order and the community for establishing a just peace (Van Ness, D. W., & Strong, K. H., 2014).

Historical

Restorative justice is a mechanism. The processes required for justice vary as the crime and its communal impact vary. Within each process, there are practices and programs performed to achieve justice. The practices of restorative justice historically conducted are victim-offender mediation, family group conferencing, and circles. Victim-offender mediation (VOM) usually involves the offender(s), the victim(s), and a mediator in a meeting(s) to discuss the conflict to resolve it and is defined as a process through which willing participants have the opportunity to meet face-to-face in a structured and safe setting with the assistance of a third-party mediator (Umbreit, Vos, & Coates, 2006; Umbreit & Armour, 2010). VOM is a commonly used practice because it is considered an evidence-based practice. In VOM the offender is directly held accountable for his or her actions while providing the victim with the opportunity to have his or her voice heard (Umbreit & Armour, 2010).

Another type of restorative justice practice is family group conferencing. The family is involved in the conversation where there is a “victim-offender” relationship to understand the problem and compose a solution with those directly involved with the conflict. This varies from victim-offender mediation because more of the community is involved in the discussion and solution of the conflict such as parents. For family groups conferencing, the communities involvement is required and provides a direct way to involve them in the decision making process. Circles known history is from the aboriginal people from Canada where the offender of the crime community, The Nation, held a circle with the judge, lawyers, police, First Nations officials and members, probation officer, victim, and others to determine a solution to the offender’s offenses (Van Ness, D. W., & Strong, K. H., 2014). Circles, like group conferences, may involve the victim, offender, support persons, but may also involve a greater number of community representatives while they physically sit and communicate in a circle. All participants involved within the circle compose the agreement or sentencing plan. Unlike conferencing where the dialogue is held in a safe place the circle creates the safe space for the participants to engage in conversation.

Sociological

Utilizing restorative justice mechanisms invites dignity into the justice system as it is about a person's right to be who he or she is and thus implies a right to autonomy, self-expression, self-identification, self-determination, self-fulfillment, self-respect and self-worth (National Coalition for Gay and Lesbian Equality v Minister of Justice, 1998). Restorative justice improves the justice system by including dignity of being heard after a crime. Herman (2004) stated that in the traditional criminal justice system, victims often feel ignored, excluded, and disrespected by the system. In addition, victims are rarely provided with assistance to interact in meaningful ways with the offender. Because of the dignity component of RJ practices it offers a healing forum where victims are: 1) provided an opportunity to tell their story and to be heard; 2) viewed as stakeholders; 3) able to obtain answers for their questions (from community members and other victims); 4) able to reconnect to their communities (Herman, 2004) and Strang, 2004).

Restorative justice has been incorporated into the educational system not only for the dignity component but also due to the decrease of youth entering the school to the prison pipeline. Disciplinary rules such as exclusionary policies also have drastic effects on the students labeled as delinquent and subsequently entering the juvenile justice system due to suspension from relatively minor, generally nonviolent infractions (Advancement Project, 2005; Florida Blueprint Commission, 2008). Restorative justice practices provide alternative avenues to resolving conflict and in term keeping students in school. The effectiveness of restorative practices within schools include improved school climate and culture, better relationships, increased responsibility among students, better teacher-student interaction and increased satisfaction with disciplinary outcomes (McKlusky et al, 2008; IIRP, 2009; Morrison et al., 2005). Morrison and Vaandering's (2012, p. 140) state that schools who have adopted restorative justice practice operate with a clearer awareness of the social and emotional foundation of the paradigm, specifically that human beings are relational and justice is understood broadly as honoring the inherent worth of all and is enacted through relationships.

Cultural

Restorative justice is community driven; communities have various identities and due to those identities identify when justice is restored differently. This communal aspect of RJ reminds us that there is no one policy to achieve justice for all. Within the United States restorative justice mechanisms have been employed to remedy racially unjust conflict within the justice system. RJ mechanism allows freedom from both people and the system that cause harm by providing an avenue for addressing the conflict, being heard and composing a solution with the community. Due to this inherent difference of various communities it is advantageous to develop a shared understanding of restorative justice so a restorative culture is created. This is where the ideology of restorative justice aligns with the practice of restorative justice through a shared restorative mindset. The 'restorative mindset' (Hopkins, 2011, 34) principles are below:

- a recognition that every individual will have their own unique perspective or interpretation on any given situation or event and need the chance to be heard;
- an appreciation of the importance of enabling people to express their thoughts, feelings and needs and listen to the thoughts, feelings and needs of others;
- the focus on the impact or affect of what has happened (or may be going to happen, in situations where a restorative approach is used in advance of making a decision);
- the belief that it is those most affected by an issue who are the ones best placed to find a way forward, and that people respond best when involved in decision-making about issues that affect them;
- the trust that by listening to each other, and taking the time to reflect on what they have understood is important to everyone there; in this way people are able to make decisions that reflect their respect and empathy for each other.

Conclusion

This literature review discussed the definitions, historical, structural and cultural implications of restorative justice as a mechanism. It is a mechanism due to the multiple processes and practices needed to achieve justice for all communities. Restorative justice is not punitive or retributive, nor victim-centered; it is a process, it requires community. RJ lacks a common understanding however, the intended aim is clear: Restoration of human dignity; Restoration of a property loss; Restoration of injury to the person or health; Restoration of communities; Restoration of the environment; Emotional restoration; Restoration of freedom; Restoration of compassion or caring; Restoration of damaged human relationships; Restoration of peace; Restoration of empowerment or self-determination; Restoration of a sense of duty as a citizen (Braithwaite, J., 2003). Utilizing restorative justice practices can alleviate injustices within the juvenile justice system, restore relationships, and develop a shared understanding of justice for all.

References

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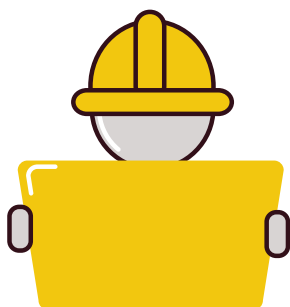


YOUR CONSTRUCTION SITE

WHAT DO YOU KNOW ABOUT RESTORATIVE JUSTICE RIGHT NOW?

WHERE DID YOU INITIALLY LEARN ABOUT RESTORATIVE JUSTICE?

AT THIS MOMENT, HOW RESTORATIVE JUSTICE MAKE YOU FEEL ABOUT YOUR WORK?



BLACK LIVES MATTER AS YOU USE THIS WORK BOOK

#BlackLivesMatter

As Black research and evaluators, we engage all intellectual pursuits raising up #Blacklivesmatter.

Black: All people who have been marginalized due to anti-Black racism,

Lives: through daily engagement with society.

Matter: are deserving of the respect, protection and fulfillment of their personal and collective dignity.

from Blacklivesmatter.com

We are expansive. We are a collective of liberators who believe in an inclusive and spacious movement. We also believe that in order to win and bring as many people with us along the way, we must move beyond the

narrow nationalism that is all too prevalent in Black communities. We must ensure we are building a movement that brings all of us to the front.

We affirm the lives of Black queer and trans folks, disabled folks, undocumented folks, folks with records, women, and all Black lives along the gender spectrum. Our network centers those who have been marginalized within Black liberation movements.

We are working for a world where Black lives are no longer systematically targeted for demise.

We affirm our humanity, our contributions to this society, and our resilience in the face of deadly oppression.

The call for Black lives to matter is a rallying cry for ALL Black lives striving for liberation.

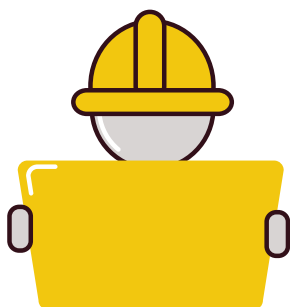


YOUR CONSTRUCTION SITE

DO I/WE UNDERSTAND HOW RACE SHAPES OUR DAILY LIVES?

AM I/ARE WE SEEKING ALIGNMENT WITH INTERSECTIONAL ANTI-OPPRESSION ORGANIZING AND POLITICAL EDUCATION AS I LEARN ABOUT PRACTICING JUSTICE IN MY WORK?

WHEN TALKING ABOUT RACE AS IT RELATES TO MY WORK, THESE THINGS MAKE ME UNCOMFORTABLE...



PERSPECTIVE SHIFT

Level Zero

We highlight perspective shift as a “level 0” step to justice. Each organization or school, while having a shared vision of success for young people, creates its own environment of converging and conflicting practices shaped by family-life, media, or other life course environments that young people experience beyond the organization. As these practices converge and conflict, a culture is created. Culture is important for define success indicators. Culture helps students academically achieve. Culture keeps good educators in the classroom. Culture keeps families informed and engaged. Culture builds and strengthens community.

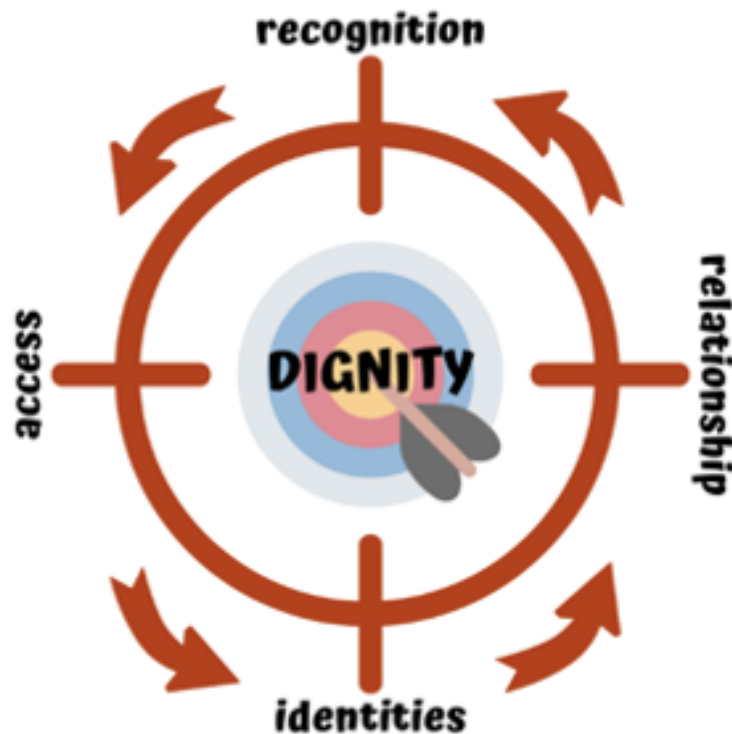
Culture is often analyzed by the activities, events, behaviors, and systems that shape the organizational environment. However, we argue that to understand culture we must understand the identities and experiences of individuals participating in the community. The identities and experiences of the individuals shape the observable elements of culture such as activities, events, behaviors, and systems. If we do not look deeper, we can end up developing a story that limits scope, impact and agency of students, educators, families, and other people participating in communities. If the identities and experiences of the individuals in the school community are not understood, we may define school culture by dangerous single story that upholds and supports marginalizing identities and erasing the experiences of those who do not have the power to define their understanding of self and others as a part of the culture.

Identities and experiences shape culture, but we cannot leave those concepts in such abstract form that we see no ways for thinking about professional development, continuous improvement, or critical feedback. We challenge practitioners to think about identity and experience through a dignity lens. Simply, dignity is maintaining that there is genuine value in what every single human being has to offer the world. There is no boundary where my experiences are not valid in defining what it means to experience dignity. Dignity is our individual and collective experience, for better or for worse. Dignity is each encounter we have with the world. Our experience is not just earned recognition such as what we can list on our resume or what we can discuss in an interview. Our experience is everything that we sense -- our joy and pain, our sorrow and happiness, our frustration and confusion, our curiosity and complacency. It is the fact that our experiences often go unrecognized until someone else says they are real.

What is meant by dignity?

Dignity is the relationship between how you value yourself and how your community values you. A person's sense of dignity is understood through a network of individual, interpersonal, institutional, organizational and societal experiences. All human beings are born with dignity, an inherent sense of self-worth expressed through self-determination, rank and humanity. Lived experiences either affirm or negate one's sense of dignity. Within experiences, dignity is about a) the recognition of one's identity b) one's ability to obtain merit, respect, access and relationships; and c) the acknowledgement of one's potential to pursue human excellence. Human rights exist to uphold the shared responsibility of humanity to respect, protect and fulfill a sense of dignity for one another. Dignity is reciprocal self-worth shared between an individual and society. Every human being should understand themselves to be worthy because the people around them are worthy. Conversely, everyone should be treated with a sense of worthiness because each person sees themselves as worthy.

A dignity lens centers the dignity of others at for our individual and collective understanding, interpretation, and engagement with others. This is most important when people are in a position of power such as teacher to student; administrator to staff; staff to parent.



- **Identities.** To see people for who they are, as they are and to recognize and appreciate all aspects of a person's identity including but not limited to race, religion, gender, sexuality, class or ability.
- **Access.** To have all basic needs met according to the espoused values of the community.
- **Relationships.** To exist in community with others, free from forced isolation and to protect each person's relationships.
- **Recognition.** To be acknowledged as worth of honor, merit, opportunity, criticism and any other actions determined as valued according to the community

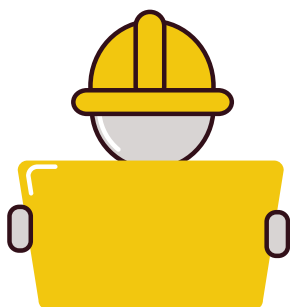


YOUR CONSTRUCTION SITE

DEFINE DIGNITY IN YOUR OWN WORDS.

WHEN WAS THE LAST TIME YOU FELT DIGNIFIED?

HOW WOULD YOU DESCRIBE THE FEELING OF BEING DIGNIFIED?



SOMATIC REFLECTIONS FOR JUSTICE

Why are somatic reflections included?

You have probably already noticed that each section has reflection questions and prompts. More often than not, the questions are redirecting you to your body, giving you a chance to do a deep reflection that is more than just rote memorization or repeating buzzwords but asks you to feel each section – to give voice to frustration, anger, hope, or other emotions that arise as you read through a section.

“Somatics is the study of the *soma*, a Greek word that means “the living organism in its wholeness.” It is a methodology for transformation that helps us understand that change doesn’t come simply from thinking differently. The process involves shifting what we understand, what we can feel, and what we practice, reconnecting us with the incredible data and resilience of the body.”

- adrienne maree brown

Emergent Strategy

p. 203



YOUR CONSTRUCTION SITE

Here are four somatic journaling exercises that you can use as often as you like.

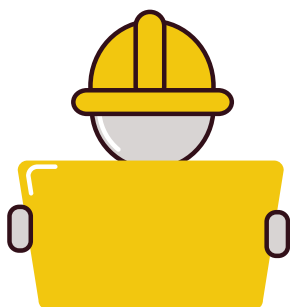
Spend one minute being completely still. Write/Type all of the feelings that came up for you in a single minute.

Write/Type down what you feel. Drink a full glass of water. Pause for 10 seconds. Write/Type down what you feel now.

Concentrate on your breath for 30 seconds. Write or explain out loud – what does it feel like to breathe?

What song do you want to hear right now? Play it. How does this song feel in this moment?

As you continue working throughout this book, give yourself the space and opportunity to feel - considering your emotions as they connect to both movement and stillness in the body while reading and reflecting.



EVALUATION AND ASSESSMENT FOR CHANGE

Why are we using this approach?

We are a team of Black evaluators. We engage our work with a critical analysis of race, racism and racialization as it shapes our lived reality. When defining evaluation, we are asking ourselves to consider new possibilities. Classic definitions of evaluation: “The process of determining to what extent the educational objectives are actually being realized” (Tyler, 1950) and “Evaluation is the process of determining merit, worth, or significance; an evaluation is a product of that process” (Scriven, 1991). However, Cronbach (1980) clearly rejected the judgmental nature of evaluation advocating an approach that recognizes the evaluator as: “educator success is to be judged by what others learn” (p. 11) rather than a “referee [for] a basketball game” (p. 18) who is hired to decide who is “right” or “wrong”.

We look at evaluations through an understanding of ideological, institutional, interpersonal, and internalized oppression. We raise questions the critique the system as it is while thinking about the process needed to unlearn oppression and re-learn freedom.

For young people, schools are the systems that shape the context of justice. Schools utilize assessment to define success, discipline, and other measures that end up determining a student’s access to justice. We engage this project on restorative justice considering justice through assessment as significant to evaluating the success of implementing restorative justice. “You can’t practice restorative and transformative justice in schools that rely on retributive forms of assessment (Teaching for Black Lives).”

REALIGNING OUR QUESTIONS

APPLYING PERSPECTIVE SHIFT AND DIGNITY LENS ON JUSTICE, WE UNDERSTAND QUESTIONS TO REFLECT RETRIBUTIVE, RESTORATIVE OR TRANSFORMATIVE JUSTICE.

RETRIBUTIVE

- What rule has been broken?
- Who is to blame?
- What punishment do they deserve?

RESTORATIVE

- Who has been hurt and what are their needs?
- Who is obligated to address these needs?
- Who has a “stake” in this situation and what is the process of involving them in making things right and preventing future occurrences?

TRANSFORMATIVE

- What social circumstances produced the harmful behavior?
- What structures exist between this structure and others like it?
- What measures could prevent further occurrences?



adapted from Watson, D., Hagopian, J., & Au, W. (Eds.). (2018). Teaching for Black lives. Rethinking Schools.

EMERGENT STRATEGY ASSESSMENT QUICKIE

from Brown, A., 2017. *Emergent Strategy: Shaping Change, Changing Worlds*. AK Press, p.184.

This assessment focuses on your capacity to practice complexity and grow the future through relatively simple interactions. This is referred to as “emergent strategy”. This assessment can be used as a quick check in as you continue to grow your practice.

It is also a perfect time to check – *How do your results make you feel?*

Mostly yes – Teach us how you do it!

Mostly no – Each is a place to grow!

Mostly I don't know – Stay curious!

- Do you value small scale growth and change?
- Do you adapt easily to new circumstances?
- Are you comfortable with nonlinear growth and transformation?
- Do you experience conflict as a generative force in your life/work?
- Are you in community/relationship with people who can and do hold you accountable?
- Do you see change as opportunity?
- Do you see yourself as a part of the natural world?

FROM RETRIBUTIVE, BEYOND RESTORATIVE AND TO TRANSFORMATIVE JUSTICE



Four Practices of Transformative Justice

1

ACKNOWLEDGES THE REALITY OF STATE HARM

What is "state harm" anyway?

- State harms typically occur when state officials exercise power and inflict harm on **vulnerable people who have little recourse to defend themselves or resist the harm imposed.**
- Victims of state crime tend to be **among the least socially powerful actors.**
- Victimizerers generally **fail to recognize and understand the nature, extent, and harmfulness of institutional policies.** If suffering and harm are acknowledged, it is often neutralized within the context of a sense of 'entitlement.'
- Victims of state crime are **often blamed for their suffering.**
- Victims of state crime **must generally rely on the victimizer, an associated institution, or civil social movements for redress.**
- Victims of state crime are **easy targets for repeated victimization.**

Westervelt, S and Kimberly Cook. "Framing innocents: the wrongly convicted as victims of state harm." Crime, Law, and Social Change, vol. 53, pp. 259-275 (2010). DOI: 10.1007/s10611-009-9231-z

2

LOOKS FOR ALTERNATIVE WAYS TO ADDRESS OR INTERRUPT HARM, WHICH DO NOT RELY ON THE STATE.

What does it mean to address or interrupt?

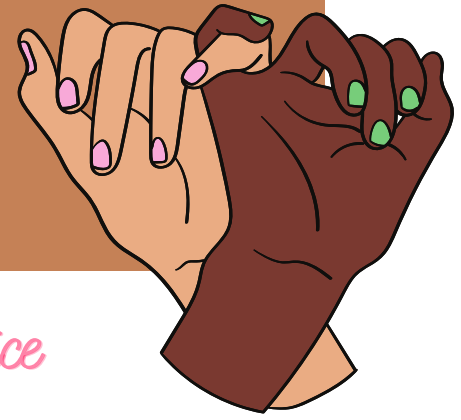
IMMEDIATE: Use "I" statements. Ask for clarity when presented with oppressive language. Repeat what you heard back to the speaker.

OVER TIME: Share privately. Slowly invite thoughtful discussion among the group.

SUPPORT: Listen and learn. Support financially those doing the work. Ask for help.

INDIRECT: Send emails. Post on social media. Make phone calls to legislators.

FROM RETRIBUTIVE, BEYOND RESTORATIVE AND TO TRANSFORMATIVE JUSTICE



Four Practices of Transformative Justice

3

RELIES ON ORGANIC, CREATIVE STRATEGIES THAT ARE COMMUNITY CREATED AND SUSTAINED.

This dialogue is based upon the Peoples Movement Assembly model. It is an ongoing practice to understand community and frontline staff power to create transformational change. Through the assembly, the frontline and the community are seen as trusted leaders able to make plans and strategic decisions towards accomplishing a goal. This document is a brief overview of the process which would be at minimum a yearly occurrence for the district.

BEFORE

Organize a planning team that will outline the goals, agenda, and participation strategies for the assembly.

Recruit participants to participate in this assembly from educators, administrators, support staff, families, students and community partners.

Make sure all participants are familiar with the dignity language by going through the workshop series before participating.

Prepare participants by sharing expectations for participation.

Set up the space that is conducive to the dialogue, working in groups, and is accessible to the participants.

DURING

Welcome and thank everyone for participating in the assembly.

Set the context and purpose of the assembly.

Discuss and confirm communication guidelines and participation agreements.

Hold constructive dialogue about visions of the future.

Make commitments to action.

AFTER

Collect all documentation.

Have a team of people handle the synthesis of all information gathered.

Debrief with planning and facilitation team.

Maintain contact with participants.

FROM RETRIBUTIVE, BEYOND RESTORATIVE AND TO TRANSFORMATIVE JUSTICE

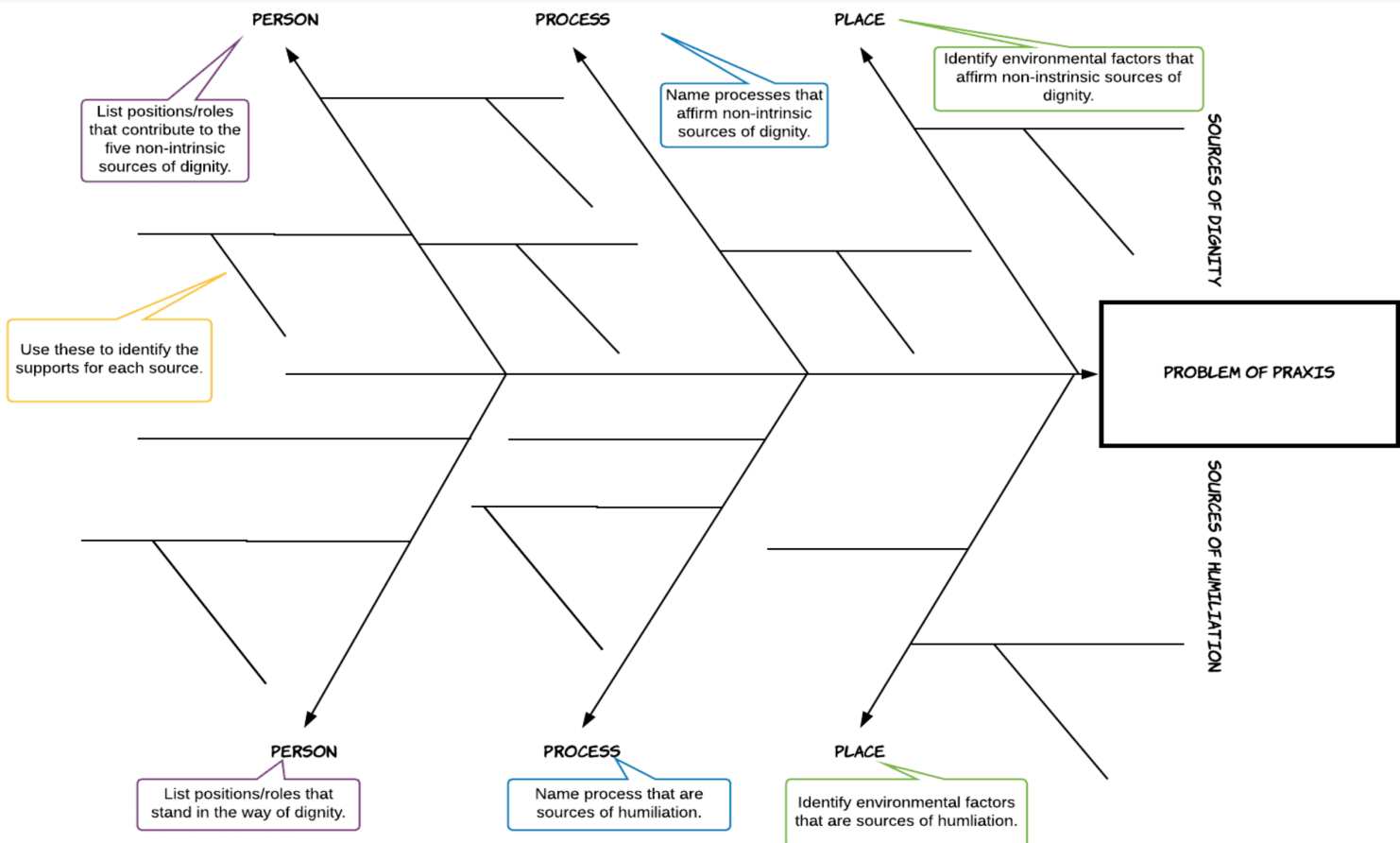


Four Practices of Transformative Justice

4

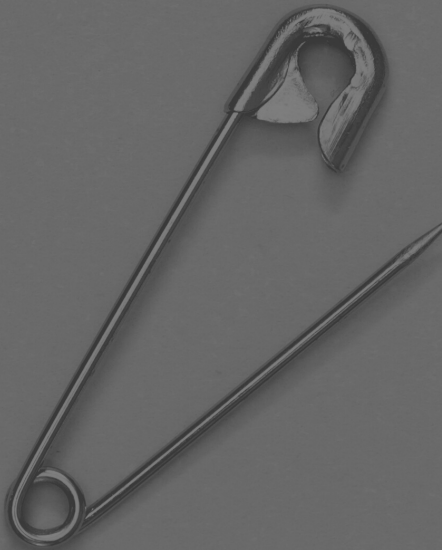
TRANSFORMS THE ROOT CAUSES OF VIOLENCE, NOT ONLY TO THE INDIVIDUAL EXPERIENCE.

Recreate this reflection tree to explore violence as a problem of praxis.



HARM & HUMILIATION

The Absence of Dignity

A close-up photograph of a silver safety pin against a dark, textured background. The pin is oriented diagonally, with its sharp point pointing towards the bottom right. The coiled spring and the clasp are clearly visible.

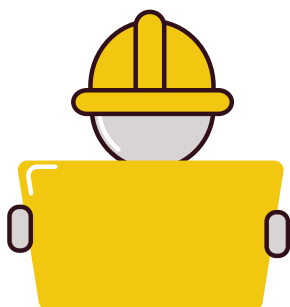
When dignity is not present, humiliation occurs. Humiliation is a threat to one's human dignity. It is an act of communication. It might be verbal -- but it might be non-verbal. Humiliation occurs when someone feels invisible or unseen. Humiliation occurs when the expectation of a blossoming relationship is met with the reality of contempt and distrust. Humiliation is not seeing yourself positively represented on advertisements or television shows. Humiliation is going to the store and not being able to get what you need -- because you need a size they don't carry, because you need a product for your own health that is too costly, or because you need the functionality of clothes and accessories that others have with modifications to address your physical, emotional, or cognitive disabilities. Humiliation is an act of communication that makes on feel that you are not a part of the whole -- you are not seen as one of the team, group, or class.

Everyone responds to this humiliation in different ways. We might get angry and lash out. We might begin to internalize the feeling that we do not belong, we are not welcome here. We might decide that it is not something worth fighting or advocating for, so we ignore the feelings and continue on our daily journey. We should also pay close attention to harm and humiliation – what happens when dignity is not the foremost consideration of our interactions with others. Acts of humiliation cause harm and we must be presented with the skills and resources to address both.



YOUR CONSTRUCTION SITE

How has someone addressed harm that you have caused?



HEALING & SAFETY

Three Things to Try

PODMAPPING

<https://batjc.wordpress.com/pods-and-pod-mapping-worksheet/>

"Your pod is made up of the people that you would call on if violence, harm or abuse happened to you; or the people that you would call on if you wanted support in taking accountability for violence, harm or abuse that you've done; or if you witnessed violence or if someone you care about was being violent or being abused.

CREATING SAFE VIRTUAL SPACES

Safe spaces are the hallmark of justice work.

How do you create, affirm and sustain safety using virtual spaces? What challenges have you encountered? What needs do people need addressed?

VENT DIAGRAMS

www.ventdiagrams.com

"Vent Diagrams is a collaborative social media and art project started by educator E.M./Elana Eisen-Markowitz and artist Rachel Schragis, two queer white jews in Brooklyn in our 30s."

Vent diagrams can be used to explore the contradictions of lived experience. This is a way to draw out the tension that exists that we might not have language for while giving space to express our rage, grief and frustrations.

LIBERATION, FUTURISM AND A FREEDOM AS YET UNKNOWN

"I learned that this world built by oppression will kill you if you let it. If you don't detach yourself from its pull, if you refuse to walk away from it, it will leave you down to your marrow.

I am not suggesting a utopia in the wilderness either. I am advocating for what is not this. Thankfully, we have thousands of years' worth of concrete data to support our journey. We have ancient Ancestors who left clear messages for our renewal. We have recent Ancestors who confirmed their accuracy. We can do better.

We deserve better. Our time is precious. Every moment can be a holy endeavor or it can be limbo as we hustle for more lifeless things. Something tells me that those of us who build for a better world for all have to remember that we exist almost in a macrocosm of reality. Drenched in spiritual awakening, deeply invested in universal laws and highly committed to the everlasting. A unique calling, among other things. And challenging."

Stephanie Tisdale , "For the Sake of Sanity" in The Last Generation of Black People by Liberator Magazine



YOUR CONSTRUCTION SITE

What do you desire to be in the future?

SPEAK IT INTO EXISTENCE

DREAM IT INTO EXISTENCE

LIVE IT INTO EXISTENCE

