

VERSION I
MARCH 30, 2015



NAPIESV
NATIONAL ORGANIZATION
OF ASIANS & PACIFIC ISLANDERS
ENDING SEXUAL VIOLENCE

TRANSFORMATIVE JUSTICE

MIA MINGUS

GOALS
AGENDA
REQUIRED & SUGGESTED
READINGS/MEDIA

Goals:

- Introduce key concepts of Transformative Justice and Community Accountability (TJCA):
 - The need for responses to violence what do not rely on the state (i.e. police, prisons, the criminal legal system), collude with systemic violence (i.e. oppression, vigilantism) and that can transform the conditions that create future violence (i.e. prevent violence).
 - Incidences of violence cannot be separated from the conditions which create and perpetuate violence
 - The collective impact of violence necessitates a collective response to violence
 - The connection between prevention and response
 - The state uses violence to maintain power and control and therefore does not have a vested interest in ending violence
- Leave participants with a basic understanding of:
 - The connection between state, communal and intimate violence
 - Generational violence, impact and trauma
 - Critique of state systems and the harm of criminalization and punishment as strategies to address violence
 - Connection between different forms of violence and oppression
 - Difference between Restorative Justice, Community Accountability and Transformative Justice
- Challenge participants to begin to envision concrete, creative approaches to respond to violence without relying on police, prisons and the criminal legal system.

Agenda:

Have this written up on a flipchart somewhere in the room so participants can see it and make sure to go over it at the beginning of the training.

- Welcome and Grounding 10MIN
- Introductions and Check-ins 20MIN
- Agreements 20MIN
- Assumptions and What We Know 30MIN
- Transformative Justice and Community Accountability 40MIN
- LUNCH 45MIN
- Principles, Values and Practices 30MIN
- Green, Yellow, Red Light 1HR
- BREAK 10MIN
- Community Responds to Domestic Violence 50MIN
- Living Bridges 30MIN
- Closing 15MIN

Required and Suggested Readings/Media

If you are going to teach/train TJCA, these are some required (in bold) and suggested readings. These will help give you a deeper understanding of TJCA and prepare you for any questions that may arise. Some of the required readings are especially important in introducing the principles, practices and value section of TJCA. It is highly recommended that you read all of these readings, so that you can present the work of others' with competence and integrity.

- INCITE! Women of Color Against Violence Community Accountability Working Document: Principles/Concerns/Strategies/Models

http://www.incite-national.org/media/docs/0528_Incite-CommunityAccountabilityPrinciples.pdf

- INCITE! Community Accountability (PDF)

<http://www.usprisonculture.com/blog/wp-content/uploads/2012/03/commaccountabilityincite.pdf>

- Taking Risks: Implementing Grassroots Community Accountability Strategies

<http://www.transformativejustice.eu/wp-content/uploads/2010/11/Taking-Risks.-CARA.pdf>

- Creative Interventions Toolkit: A Practical Guide to Stop Interpersonal Violence

<http://www.creative-interventions.org/tools/toolkit/>

**- The Revolution Starts at Home: Confronting Violence within Activist Communities
Beautiful, Difficult, Powerful: Ending Sexual Assault Through Transformative Justice**

<https://docs.google.com/file/d/0B1JeBfMXIK6WNIJtZ3YzbnY5dlU/edit?usp=sharing>

Think. Re-Think: Accountable Communities

<https://docs.google.com/file/d/0B1JeBfMXIK6WWHF2M2tQQmtPaGs/edit?usp=sharing>

**-FURTHERING TRANSFORMATIVE JUSTICE, BUILDING HEALTHY COMMUNITIES:
AN INTERVIEW WITH PHILLY STANDS UP**

<http://www.organizingupgrade.com/index.php/modules-menu/community-care/item/712-furthering-transformative-justice>

-Toward Transformative Justice: A Liberatory Approach to Child Sexual Abuse and other forms of Intimate and Community Violence

http://www.generationfive.org/wp-content/uploads/2013/07/G5_Toward_Transformative_Justice-Documents.pdf

- Moving Beyond Critique

<http://communityaccountability.files.wordpress.com/2012/06/moving-beyond-critique.pdf>

-Philly Stands Up Portrait of Praxis: An anatomy of Accountability

<http://www.transformativejustice.eu/wp-content/uploads/2010/02/portrait-of-praxis.pdf>

-INCITE! Women of Color Against Violence and Critical Resistance: Statement on Gender Violence and the Prison Industrial Complex

http://www.incite-national.org/media/docs/5848_incite-cr-statement.pdf

- **Community Responds to Domestic Violence (AUDIO)**

<http://www.stopviolenceeveryday.org/community-responds-to-domestic-violence/>



WELCOME
GROUNDING

Preparation

It is important to prepare for doing work around TJCA. Some things to think about are:

- **Yourself:** how you want to prepare yourself for presenting about TJCA? What do you need to do to take care of yourself? Where are your triggers around violence and people's responses to violence? What kind of support might you need before and after? Are you prepared to hold disclosures that might happen in the room and after? How will you handle trauma responses or conflict that might come up in the room?
- **Participants:** It is always a good idea if possible to give people a head's up about taking care of themselves before hand. This could be a simple email the organizer of the session sends out as participants RSVP or it could look like the way you open the room up, letting people know that this material may bring up unexpected feelings for them. It could also look like having a quiet space designated in another room for people to be able to go and sit if needed or having support people onsite whose job it is to support participants if they need. Or having people who agree to check in with people if they abruptly leave the room. Because there are so few spaces to talk about violence, there can be a lot that comes up with participants and staying aware of this is important as facilitators.
- **The Room/Space:** Think about how you want the room and space to feel. What will best support the work you want to get done? Perhaps having rows instead of an open circle lends itself better to people being able to sit with their emotions and not feel like they are "on display" or vulnerable. Perhaps having a living thing in the room, such as a plant, or a window in the room helps it to feel less like an office or meeting room. Maybe you want to clear space in the back of the room for people to be able to stand, stretch or pace or care for their children without having to leave the room/group?

The Session:

► **Welcome & Grounding**

Welcome: Welcoming people into the space and the session are important. This is different than introductions and check-ins. Welcoming people includes a greeting and a smile, maybe a "thank you for being here." Always welcome people into the room before jumping right in. It lets everyone take a bit of a collective breath.

Grounding: Groundings are especially important in TJCA work. It invites our whole selves into the work and gets us out of our thinking selves. Doing a grounding helps everyone to get more present with themselves, each other and the work. A grounding can be anything as simple as a couple of minutes of deep breathing, taking a moment to stretch or lighting a candle; to creating a shared alter or piece of art, setting intentions for the day or singing. Think about how you want to ground the day and the work. How do you want to invite in what people care about? Groundings are a great way to cultivate individual and collective resiliency as well. They can be as short or as long as you like, depending on how much time you have. Groundings may include: honoring the land we are on and the first nation and indigenous peoples who live (d) here; speaking the names of people who have come before you into the room; taking a moment of silence to remember why you do this work or why this work is important to you; or a shared cultural practice (if appropriate).

► Introductions & Check-Ins

Make sure everyone has a chance to introduce themselves. You can do this in a large group or in pairs or small groups, depending on the size of the room and how much time you have. It is a good idea to have everyone say at least their name, pronouns they use and one other thing (e.g. a fun question, access check-in, what brings them here today or how are you today). You can also have people include what organization or group they are with, if it is helpful. Use this space as a chance for participants to check-in about how they are.

AGREEMENTS

► Agreements

Agreements are very useful to set at the beginning of the session for many reasons:

- They help to set a clear container for the space and time, make sure everyone is on the same page and create a collective touchstone for the room. This is especially useful in case someone breaks the agreements, in which case the facilitator (or other participants) can refer back to the agreements.
- They build consent and trust between the facilitator and the participants. This is especially important when you are talking about intimate violence
- They let everyone be part of collectively creating the space, which means that participants are more likely to feel more comfortable with participating.

The following agreements have been especially helpful in teaching about TJCA. Offer the following agreements (write what is in bold below) and explain them to the room, take any questions. Then ask if participants would like to add more. Always end by getting consent from everyone in the room about the listed agreements. If needed, remove, edit or add agreements as necessary, until everyone can agree on all of the agreements for the day.

- **Take care of yourself**
 - Please do what you need to do to take care of yourself, for example, if you need to step out, stand at the back of the room, draw, etc.
- **Be thoughtful about disclosures**
 - If you chose to disclose about violence, please do not share graphic details, as this may be triggering for other people in the room.
 - If you chose to disclose about violence, ask your self if disclosing takes care of yourself, both now and later. How will you feel after you've disclosed? Also think about if disclosing helps take care of the room; does it help move the content forward?
- **Confidentiality²**
 - What's said in this room stays between the people here. The learnings can be shared, but any personal information may not be shared.
 - For the people in the room, always ask for consent before bringing up something someone may have shared. They may not want to talk about it at the time, in that setting, with you or ever again.
- **Speak from your own experience**
 - Please refrain from making generalizations about groups you are not apart of, as well as groups you *are a part of*. Speak from your own experience and what you know to be true. Use "I" statements and phrases such as, "in my experience" or "For me..." or "For my community..." This is especially important when talking about violence, as all survivors are not the same and all people who have abused are not the same. All survivors do not feel the same way about the people who

have been violent towards them and all people who were witness to violence do not have the same feelings about their experiences. There are many complicated factors that surround violence and acknowledging them and staying keenly aware of them helps to strengthen the kinds of responses to violence that we'll be able to build.

- **This is not a healing space, though healing may happen here**
 - Healing might happen in this space for you, but this is not necessarily a healing space. We want to make room for emotions and being our whole and best selves here, and we also want to be mindful that this is a learning space. We value healing in this space and we also want to make sure people are supported in their healing, so want to be clear about the purposes of this space.
- **We need each other to end violence. No one is disposable.**
 - This can usually get filed under agreements like “respect everyone” or “assume best intention” or “don’t make assumptions,” but I have found that phrasing it like this helps to ground people in purpose, which helps to inform their practice. We cannot end violence alone, we need each other. Treat each other well and respect people’s different opinions and where they are (or aren’t). TJCA is not about being right or about being the smartest, most radical person in the room. Practice compassion and curiosity with each other and less judgment. No one in this work is innocent.

ASSUMPTIONS and WHAT WE KNOW

► ASSUMPTIONS AND WHAT WE KNOW

There are certain assumptions we begin from in this work and they are important in understanding the need for TJCA as a distinct approach to respond to violence

- **Violence is systemic and generational.**
 - This is an integral piece of our analysis of violence. Because we know violence is systemic, we know that it will not end just by individuals changing their behavior. There are systemic changes that we need to make and highlighting this for participants is important. Understanding how systemic violence perpetuates individual acts of violence is key. Examples of systemic violence are colonization, war and militarization, slavery, gender norms/the gender binary system, prisons, police brutality and harassment, transmisogyny, ableism, poverty. Given this, we know that violence is taught and encouraged and will not be ended in a campaign, but instead we must be also working to make mass systemic changes to our society. Talking about individual responsibility where violence is concerned and individual attempts to respond to violence are not enough, we must be working on both an individual, collective and systemic level.
 - Violence is generational and has been passed down generation by generation. There has been countless written on internalized oppression and internalized violence. For example, we can easily see the generational effects of colonization or families where domestic and sexual abuse were literally passed down through 4, 5 or 6 generations. Knowing this, we need to change our strategies in responding to violence. We have to build long-term, generational strategies and think about generational trauma and generational healing. We have to have an analysis of trauma that understands trauma responses and that can work to disrupt generational cycles of violence.
- **We have a collective responsibility for violence. Collective vs. Individual approach.**
 - Violence is not just individual, as we have talked about, it is systemic and has collective impact, and therefore we need collective responses to violence. No one is born knowing how to abuse, torture, rape, those things are taught. We all contribute to a society that enables violence to continue. Violence is a necessary tool to maintain power and oppression, not just an individual abnormality or tragedy. Given the pervasiveness of violence, particularly intimate violence, we need to understand it as a collective impact that requires a collective response. It doesn't mean that people do not need to be accountable for their actions, but it does mean that we need to understand the context in which that violence is happening.
- **The state does not have a vested interest in ending violence because it continues to use violence as a way to maintain power.**

- Understanding how the state enacts, uses and perpetuates violence is key to understanding the connection between state and intimate violence. The state operates as the largest murderer, serial killer, abuser, harasser, and stalker. If we want to end abuse, we would have to work to end all the ways that the state carries out abuse as well. Because of this, the state also uses and perpetuates many of the conditions that allow violence to continue such as criminalization, punishment and profit. These strategies will never bring about true accountability, which we know only happens in relationship and what is one of the first things the state does when dealing with violence: it breaks relationships.
- Highlight here the importance of questioning why the state is currently our only viable option for violence and how that allows the state to maintain control and power in our lives. Highlight who gets “protection” and “protection” from what and whom. Challenge participants to question why the state positions itself as a “protector” and promoter of “safety,” when it clearly creates more harm and violence, which we know will not make us safe. Highlight this deep contradiction.
- Here is a good place to give examples of how the state has used and continues to use sexual violence: the routine rape and sexual assault of slaves (men, women and children); rape as a weapon of war, imperialism and colonization historically and presently (particularly of women, youth and children); the rampant child sexual abuse that took place within Native American Boarding schools during colonization.
- **Criminalization, punishment and profit cannot bring about true accountability and healing needed to end violence.**
 - What we know is that true accountability only happens within relationships and the very first thing the state does when addressing violence is to break relationships. State responses do not support true accountability and transformation of behaviors.
- **We cannot lock-up everyone.**
 - Given the prevalence of violence, if we were to lock up everyone who has ever been violent it would be most of us. It would be our fathers, sister, uncles, grandfathers, mothers, friends. We need a different approach to violence because we cannot continue to lock up millions of people, while rates of violence do lessen.
- **The need to build in our intimate networks.**
 - Most intimate violence is not reported and the estimates we have are based on reports, so we know that the rates of violence are probably much higher than the staggering statistics we hear. Given this and given the fact that most people who experience intimate violence—especially sexual violence—do not seek services (e.g. counselor, hotline, shelter, organization), but instead usually turn to their intimate networks, we must invest our efforts where people actually turn to when violence happens. Most people do not call the police, but instead tell their friend, their mother or someone close to them, and many people never tell anyone. If we know this, we must start to invest half, if not more of our time and resources in our intimate networks, so that we can build our capacity to respond to violence. Examples of what we need are: building our capacity to hear and hold disclosures of violence; education about sexual violence and a framework with which to understand it; capacity to intervene when violence is happening and to recognize

the red flags before violence happens; skills needed to support accountability and transformation of behaviors; collective healing practices; skills in supporting survivors; communication skills needed to have difficult conversations; knowing how to set good boundaries with each other.

- **Our responses should include those most impacted by and closest to the violence.**
 - This includes survivors, bystanders (people who witnessed the violence) and people who caused harm and/or were violent as well as the community. In this way, TJCA is not only completely survivor-led and driven. We want to center survivors in our work, as people who were directly harmed by the violence and abuse, but we also want the people who cause harm and bystanders to be part of our center as well.
 - We cannot end violence if we only work with survivors. People who have been violent have important information in our work and are often survivors of violence themselves or have been witness to other violence. The categories of “survivor,” “bystander,” and “person who abused” are not mutually exclusive. If we are going to truly respond to violence, we must understand violence in its entirety. This is of course, a skill we must develop that will take practice. To truly end violence we have to include everyone who was part of the violence, as well as those that contributed to the conditions which allowed for the violence. This is part of why we need a collective and community-based responses.
 - On top of this, sometimes survivors may not want to be involved with a response or do not know what to do for a response. They may not want the burden of leading an entire response, nor should they be expected to carry the burden of leading an entire intervention.

TRANSFORMATIVE JUSTICE &
COMMUNITY ACCOUNTABILITY

► Transformative Justice & Community Accountability

Begin by introducing some key points about TJCA. Start with a basic understanding of what TJCA is. Write out the bolded points on a flip chart paper to use as you go through each of them.

Transformative Justice

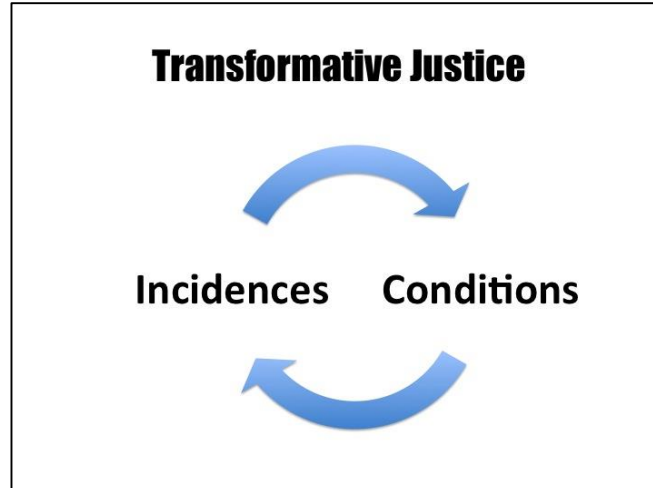
- Community-based responses/interventions to violence that do not rely on the state (e.g. police, prisons, criminal-legal system) or perpetuate systemic violence (e.g. oppression, vigilantism)
- Responses to violence that do not create more violence and harm.
- Actively cultivates healing, accountability, resiliency and safety, for all.

- **Community-based responses/interventions to violence that do not rely on the state (e.g. police, prisons, criminal-legal system) or perpetuate systemic violence (e.g. oppression, vigilantism)**
 - Highlight how state responses to violence are violent themselves and often traumatize those who are exposed to them. Remind people that while many people choose not to call the police, many communities do not have the option of calling the police because of fear of deportation, harassment, police brutality, sexual violence or previous convictions.
 - Highlight how the criminal legal system has a continued history of re-traumatizing survivors and racially profiling people of color.
 - It is important to remind participants that simply not relying on the state is not enough because our communities are not perfect either and perpetuate very harmful norms and forms of violence as well. Make clear the distinction between state violence and systemic violence such as oppression and vigilantism, which perpetuate more violence. This is a good place to give examples of how oppression furthers violence. One great example of this are sexism and male supremacy and the way that gender norms/stereotypes have been used to: victim-blame feminine people, while protecting and encouraging violence from masculine people; shame and silence male survivors as well as perpetuate the myth that women do not abuse. Another great example is George Zimmerman's murder of Trayvon Martin. This is an excellent example of how we need to go further than simply not calling the police. Zimmerman is an example of a community response to violence that we do not want, or in this case a *perceived threat of violence*. Zimmerman is an example of not just dangerous and racist vigilantism, but also how our communities have

internalized criminalization and further violence *as responses to violence (or perceived threat of violence), even when the state is not involved.*

- **Responses to violence that do not create more violence and harm.**
 - It is important to remind people that we are not just responding to current incidences of violence, but that we are also working to prevent future incidences of violence. We want to do both at the same time.
 - Be clear that TJCA sees the police, the criminal legal system and prisons as systems that create more harm and violence; and that our communities' responses to violence have often created more harm and violence.
- **Actively cultivates healing, accountability, resiliency and safety, for all.**
 - TJCA is not just about resisting against what we don't want, it is also about building what we do want and creating a liberated world. We have to also remember that much of this work is working to cultivate the things that we know help to prevent violence, such as, connection, accountability, healing and resiliency.

Draw this visual onto a flipchart or have ready on a powerpoint. Use this to help illustrate the connection between incidences of violence and the conditions that create violence with the points below.



- Highlight the differences between incidences of violence—the actual acts of violence: rape, war, mugging, beating, kidnapping; and the conditions which create violence: poverty, sexism, hunger, global capitalism, colonization, deportation, rape culture.
- Highlight how incidents of violence have been separated from the conditions and context that allowed the violence to take place and how our responses to both have also become separated. Direct service providers only focus on incidents and many

political organizations only focus on conditions work. Emphasize the need for both sides to work together and how they can help and learn from each other.

- Highlight the deep connection between the two and how addressing only incidents of violence does not address the root cause (i.e. conditions) of the things that cause and perpetuate violence. While only addressing root causes does not address the immediate needs of people who are being impact by current violence. We need to create responses that address both. Ideally, our responses to current incidences of violence would also work to transform and shift the conditions that allowed that violence to happen, thus preventing future incidents of violence from happening.

This visual is from INCITE! Women of Color Against Violence and can be found online via the link in the Required Readings List. Draw on a flip chart paper or have ready on a power point.



Go through the visual with participants, spending time on each circle to give people a sense of the different elements and work of CA. You may invite participants to offer examples for each. Or if you have time, you could break participants up into 4 small groups, each taking one circle to brainstorm examples.

INCITE! defines Community Accountability as:

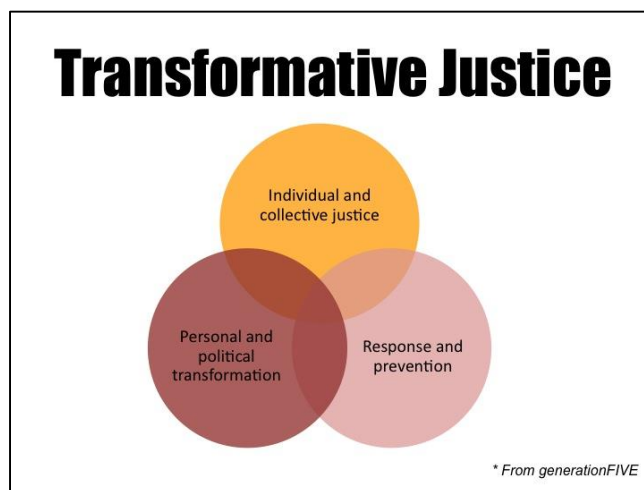
Community accountability is a community-based strategy, rather than a police/prison-based strategy, to address violence within our communities. Community accountability is a process which a community – a group of friends, a family, a church, a workplace, an apartment complex, a neighborhood, etc – work together to do the following things :

- Create and affirm **VALUES AND PRACTICES** that resist abuse and oppression and encourage safety, support, and accountability

- Provide SAFETY AND SUPPORT to community members who are violently targeted that RESPECTS THEIR SELF-DETERMINATION
- Develop sustainable strategies to ADDRESS COMMUNITY MEMBERS' ABUSIVE BEHAVIOR, creating a process for them to account for their actions and transform their behavior
- Commit to ongoing development of all members of the community, and the community itself, to TRANSFORM THE POLITICAL CONDITIONS that reinforce oppression and violence.

Remind participants that all three circles are important to TJCA work, though most people tend to focus on “Develop sustainable strategies to ADDRESS COMMUNITY MEMBERS' ABUSIVE BEHAVIOR, creating a process for them to account for their actions and transform their behavior.” This is only one part of CA and is connected to all the other parts.

You can draw this on a flip chart to help illustrate the three main pieces of TJ (this chart is from generationFIVE's work specifically on TJ, but it is also very useful and applies to community accountability work as well).



Individual and collective justice

TJ seeks individual and collective justice, without sacrificing one for the other. We don't want to sacrifice individual justice for the sake of collective justice (e.g. sweeping individual's need under the rug for the good of the family/community) nor do we want to sacrifice collective justice for the sake of individual justice (e.g. an individual court settlement). In our current criminal legal system we get told that individual justice is the only way to seek justice, by way of locking someone up or getting a monetary settlement, regardless of the collective impact that might have. Oh the other hand, when survivors or bystanders do come forward in their communities about violence, a common response is to silence them for the sake of keeping the peace within the family or community; or shame and blame any collective conflict that follows

on them. We believe that both individual and collective justice can happen at the same time and that they are mutually dependent on each other. That is to say, that there can be no true individual justice without collective justice and vice versa.

Personal and political transformation

Personal and political transformation are both necessary for TJ. We must work on the personal and individual level as well as the political and systemic level. We must transform ourselves as well as the harmful systems around us. It is not enough to only work for systemic and political transformation and protest in the streets and change policies if we are coming home and beating up on one another. At the same time, we cannot only focus on individual and personal transformation because systemic violence created many of the personal traumas and behaviors we are seeking to transform. These deep contradictions are some of the main obstacles for our movements for justice, as many people are being harmed by the very organizations that seek to end harm. We must work for both personal and political transformation and, ideally, each would inform and grow the other.

Response and prevention

TJ seeks to create responses to incidences of violence that prevent future incidents of violence from happening. Our current responses to violence do not prevent more violence from happening, in fact they do the opposite. Police, prisons, the child welfare system, the foster care system, the criminal legal system, Immigration and Customs Enforcement (I.C.E.), juvenile detention centers—all of these create further harm for individuals, families and communities. Given how long we have been using these systems, they have not brought down rates of violence, if anything, we have continued to see rates of violence climb and continue—they haven't lessened. How we respond to violence is important and we cannot simply keep responding in ways that might make us feel safe in the immediate moment, but that continue long-term cycles of violence. We also cannot simply only work for prevention of violence because it ignores the very real material conditions of violence that our communities are facing every day. Our response must cultivate and support prevention and our work for prevention must stay grounded in supporting responses to current violence. The two are mutually dependent on each other and we cannot truly respond well to violence if we are also not working to prevent it; just as we cannot truly prevent violence unless we are working to respond to current incidences of violence.

Important Groups:


Also note that there have been some groups who have contributed significant amounts to creating a shared language and framework for TJCA and who are widely credited with doing a lot of the initial work that lead to more visibility of TJCA work. They include:

- INCITE! Women of Color Against Violence, Critical Resistance, Communities Against Rape and Abuse (CARA), generationFIVE and Creative Interventions.

The groups below have been part of continued TJCA work:

- Audre Lorde Project, Philly Stands Up and Philly Is Pissed, the Challenging Male Supremacy Project, Young Women's Empowerment Project, Project NIA and more.

It is important to note that the work has been going on forever—communities have always worked to respond to violence in ways that cause less harm—but that it has only been more recently, in the last 10-15 years that we have begun to develop a shared political framework and shared language and more visibility around this work.



PRINCIPLES
VALUES
PRACTICES

► Principles, Values and Practices

One of the most useful tools from TJCA work is creating values, principles and practices. Many groups have used these as a way to ground their work. Remind people as you go through the following examples that they can create their own, as well as draw from what others have used. Encourage participants to create what they need for their communities and reinforce that they know their communities best.

*Have all of these written up on flip chart paper and hung around the room.

Ask participants to notice similar themes across the different groups, as well as any distinct differences and discuss this. You will see, for example, that all of the groups have some kind of mention of collective action in their core principles, values and practices. What does this tell us about this work?

Go through the following values, principles and practices with participants and answer any questions and clarify as people need. Make sure participants understand each bullet point and pull out how they are relevant to TJCA work.

*Make sure you have read the required readings that apply to the groups below. In those readings they have flushed out their principles, values and practices, which will help you as you go through these.

It may be helpful to have participants help you read each bullet point, and to ask for questions after each slide. You can go around the room and have each participant read a different bullet point aloud, but always give people the option to pass if they don't want to (this could be for many reasons from the content of the bullet point to feeling uncomfortable reading in front of people because of their accent or stutter. Do not make assumptions and do not force people to read if they don't want to).

C.A.R.A. Accountability Principles

- Recognize humanity of everyone involved
- Prioritize the self-determination of the survivor
- Identify a simultaneous plan for safety and support for the survivor as well as others in the community
- Carefully consider the potential consequences of your strategy
- Organize collectively
- Make sure everyone in the accountability-seeking group is on the same page with their political analysis of sexual violence
- Be clear about what your group wants from the aggressor in terms of accountability
- Let the aggressor know your analysis and your demands
- Consider help from the aggressor's friends, family and people close to them

- Prepare to be engaged in the process long term

**From "CARA Taking Risks: Implementing Grassroots Community Accountability Strategies."*

generationFIVE Transformative Justice Principles

- Liberation
- Shifting Power
- Safety
- Accountability
- Collective Action
- Respecting Cultural Differences/Guarding Against Cultural Relativism
- Sustainability

**From "Toward Transformative Justice," generationFIVE, 2007.*

generationFIVE Transformative Justice Practices

- Building a Collective
- Preparation and capacity building
- Naming the violence (child sexual abuse)
- Conducting assessment: Level of concern, opportunity and capacity
- Developing a safety strategy
- Supporting healing and resilience
- Holding accountability
- Working for community transformation
- Strengthening collective resistance

**From required reading "Toward Transformative Justice," generationFIVE, 2007.*

Creative Interventions Values

- Collective
- Action-oriented
- Community-based
- Coordinated
- Holistic
- Centers on those most affected by violence to create change
- Supports the sometimes complex pathway to change and transformation
 - For the survivor/victim
 - For the person doing harm
- Facilitated

**From "the Creative Interventions Toolkit: A Practical Guide to Stop Interpersonal Violence," pre-release, 2012.*

Bay Area Transformative Justice Collective Values

- Collective action:
 - Practicing belonging, commitment and care for our collective body
 - Orienting toward horizontality
 - Justice and equality don't mean sameness
- Interdependency:
 - We are obliged and choose to show up for each other
 - Sacrifice; offering
- Holding the humanity and dignity of every person
- Having empathy for people who have harmed
- Centering disability justice in our work:
 - Challenging ableism in an ableist world
 - Striving to make our work accessible to everyone
- Practicing transparency while holding confidentiality
- Pushing our edges and unlocking what is hard:
 - Building tolerance for necessarily uncomfortable work
 - Holding onto optimism
- Centering our work on those most impacted
- Holding contradictions and complexity
- Encouraging decentralized growth:
 - Making open-source work, and encouraging its use and adaptation
- Engaging in personal growth and healing work outside the group
- Building relationships toward liberation:
 - Challenging oppressive dynamics *in the service of connection and trust*
 - Engaging in conflict openly and honestly
 - Giving each other the benefit of the doubt
- Putting the work first, keeping it moving forward
- Building structures that don't recreate violence and oppression
- Intergenerational work:
 - Honoring legacy and building for the future

**From BATJC Values, 2013.*

ACTIVITY:
GREEN LIGHT, YELLOW LIGHT, RED
LIGHT

➔ Activity: Green Light, Yellow Light, Red Light

Once you have read through all the principles, values and practices and answered any questions, break participants into groups of three or four and ask them to get into their groups.

On another paper, have written the Green Light, Yellow Light, Red Light list below so participants can read it. Invite participants to look at the principles, values and practices on the sheets of paper posted up on the wall, and to reflect on where they have skill and competency and where they could use some work. Emphasize that many of the skills we will need for TJCA work are often not readily taught or encouraged in our political work or communities.

Ask each participant to share 1-2 Green, Yellow and Red Light with their group. Give each group a sheet of flipchart paper and markers to record what people share, breaking the page into the three sections for: Green, Yellow and Red. Ask participants to reflect on what their role might be (e.g. survivor support, working with people who have caused harm or been abusive, accountability work, healing work, safety planning, etc.) in responses to violence, given where they do or don't have skills; or what skills they might want/need to acquire. Ask groups to imagine if they were to respond to violence as a group what this list might reveal to them about how they might be able to respond (or not respond). Ask groups to reflect on where they have skill and where gaps might be.

For flipchart:

- **Green Light:** 1-2 values, principles and practices that you feel like you are skilled in and practice in your life.
- **Yellow Light:** 1-2 values, principles and practices that you are actively working on being better at. How do you work on them? What does that look like?
- **Red Light:** 1-2 values, principles and practices that you feel you have the biggest growth edge around. Ones you feel the farthest from and/or that you struggle with the most. These may be things you are afraid of or places where you know you don't have any skillset in.

Let people know that this is not an exercise about shame or failure, but rather it is an exercise to reflect on where our strengths and growth edges are so that we can be strategic and clear in our work. Particularly in collective work, it is important to know where you are skilled and where you need guidance. We will need these when we are responding to violence.

Give about 30-40 minutes for small groups, depending on how the groups are doing. Circulate around the room to answer any questions groups have and to make sure groups are not getting stuck.

After the groups have met, gather all the pieces of flipchart paper from each group into the center of the floor of the room, forming a circle, facing out. Ask participants to form one large

circle around all the flip charts and have them circle around and read what the other groups came up with. As people are walking around, after folks have gotten at least a third around the circle, use this time to debrief together: ask people what they notice about what's on the paper and/or in doing the exercise. Are there themes that people see emerging? What do you notice a lot of? What do you notice is not written? Keep this open and keep the circle moving around so that everyone gets to make it all the way around the circle.

You can hang these up around the room, if you don't have space for a large circle in the middle of the floor.

COMMUNITY RESPOND TO DOMESTIC VIOLENCE

► Audio Story: Community Responds to Domestic Violence

This audio story is a concrete real-life example of a transformative community based response to violence. It is one of the few “successful” interventions we have documented, in that, the survivor felt like she got everything she asked for.

- Community Responds to Domestic Violence (AUDIO)

<http://www.stopviolenceeveryday.org/community-responds-to-domestic-violence/>

Have the audio ready*, which is available on the Creative Interventions website. Let participants know that they will hear a description of a community responding to domestic violence. Let people know it will not be graphic, but that the survivor is telling the story and people may feel moved by it.

*You may also want to have a transcript of the story available for people who wish to read along with the audio.

This story comes out of Durham, North Carolina, and is a part of Creative Intervention’s S.T.O.P. project (Story Telling and Organizing Project) where they collected stories of community responses to violence. They have the archive of the stories they collected on their website for anyone to listen to. Creative Interventions was an organization that is no longer in existence, based out of the Bay Area and has recently put out a toolkit (also available online to download for free) with all of their learnings from supporting over 25 interventions.

Let participants know that after the story is done they will pair up with someone to debrief.

Play Story. As the story plays, keep an eye on the room and how people are doing, what their energy is like, etc. If the room needs a grounding or a break after, do that before moving into debriefs and small groups.

After the Story has played, if people need it, ask people to pair up and just debrief what’s on top for them, what feelings or thoughts came up. This is a great way for folks to unload and process through their initial feelings and thoughts before going into the small groups. Give this about 4-5 minutes total.

After people have had a chance to debrief in pairs (if needed), ask each pair to merge with another pair, forming groups of four (try to make sure these groups are different than the last small group, so people get a chance to work with different folks). Ask the groups to answer the following

questions. Give them enough time (30-40min), so that everyone has a chance to speak and they get to answer all of the questions.

Community Responds to Domestic Violence Audio Story

- Debrief: What's on top (feelings, thoughts)? What stood out? What moved you?
- What are some of the things that might have allowed for the response in the story to take place? and to be successful?
- Where and how can we see transformative justice reflected in this story?
- What transformative justice values, principles and practices exist in this story?

After the small groups are done, pull people back into a large group and go through the questions and see what people came up with in their small groups. Use this time as a way to debrief in the large group and to also keep encouraging participants to think about what they would need in their communities to be able to respond (both material and conditional). Challenge people to redefine what a "successful intervention" is and what "success" looks like. In this story the survivor got everything she asked for, though it had nothing to do with accountability (at least that we know of from the story). Help both expand and keep nuanced, people's understanding of what "responding to violence" can mean and all the ways it can look.

If there are outstanding, larger TJCA questions that come up, you can also keep a running list of them.

LIVING BRIDGES

► Video: Living Bridges

This video introduces a powerful metaphor to our work of building alternatives and creating what we need. It is a segment about bridges built in Meghalaya, India that are built out of living trees. Use this piece as a way to close out the session and as a place of resiliency. It is an example of generational work, as well as vision.

Have the video ready to play with sound and captions. You can find the video online here: <https://www.youtube.com/watch?v=aLB6PC62z5k>

Gather people in small groups after the video is done and have people answer the following questions:

Living Bridge Video Questions

- Debrief: What's on top for you and your small group? (feelings, thoughts).
- How can we understand the concept of "building a living bridge" in the context of our work to respond to and end violence?
- How does this connect to TJ?
- What changes does this kind of approach require we make? In our work? Communities?

After the groups meet, go through the questions in the large group and invite a large group discussion. Highlight the intergenerational aspect of the bridges and the need to keep the larger vision alive. How might this inform our work? You can also use this time as a general debrief of the whole training content.

CLOSING

► Closing

Always end with a way to “close out” the space: a closing. A closing can be as simple as gathering people in a circle around the room and having everyone say one word on how they are feeling, to something more elaborate that let’s everyone feel a bit more connected and honors the time spent together. Asking people to name one thing they are grateful for or one take-away from the workshop or one hope they have is also useful. Closings should help bring closure to the day and hopefully some resiliency.

Thank people for coming and remind them to take care of themselves, if anything comes up for them and to reach out to people in their lives for support if they need it.

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