

Inviting Possibilities: Restorative Justice as Equity
Diversity, Equity, and Inclusion (DEI) Core Training

Facilitator Manual

VIBE Vermont: EDJIE Education + Training Project



January 2024

"If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together." - Lilla Watson

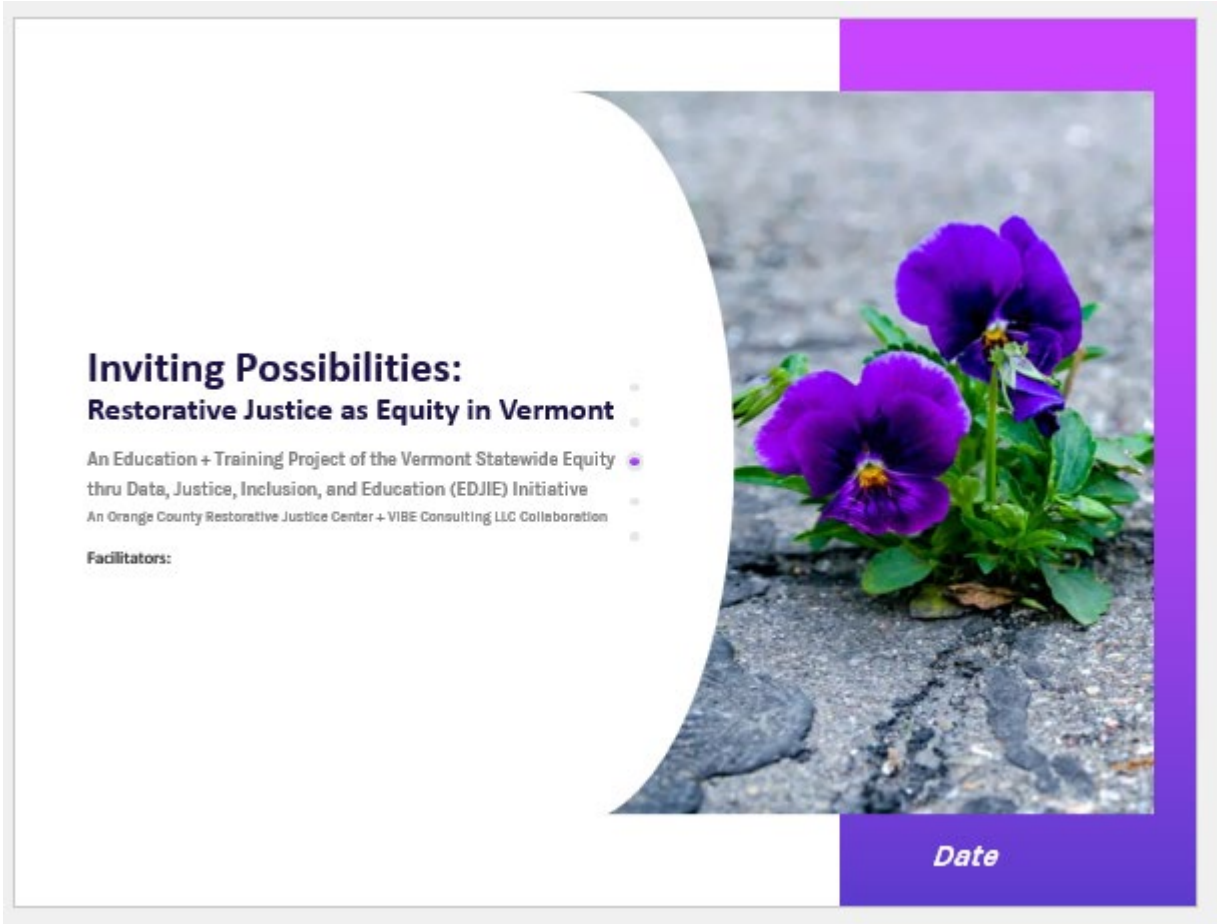
Developed by Kendra Malone of VIBE Consulting LLC, Associates + EDJIE Cohort

**updated 2.5.24

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Slide 1: Welcome



**Inviting Possibilities:
Restorative Justice as Equity in Vermont**

- An Education + Training Project of the Vermont Statewide Equity thru Data, Justice, Inclusion, and Education (EDJIE) Initiative
- An Orange County Restorative Justice Center + VIBE Consulting LLC Collaboration

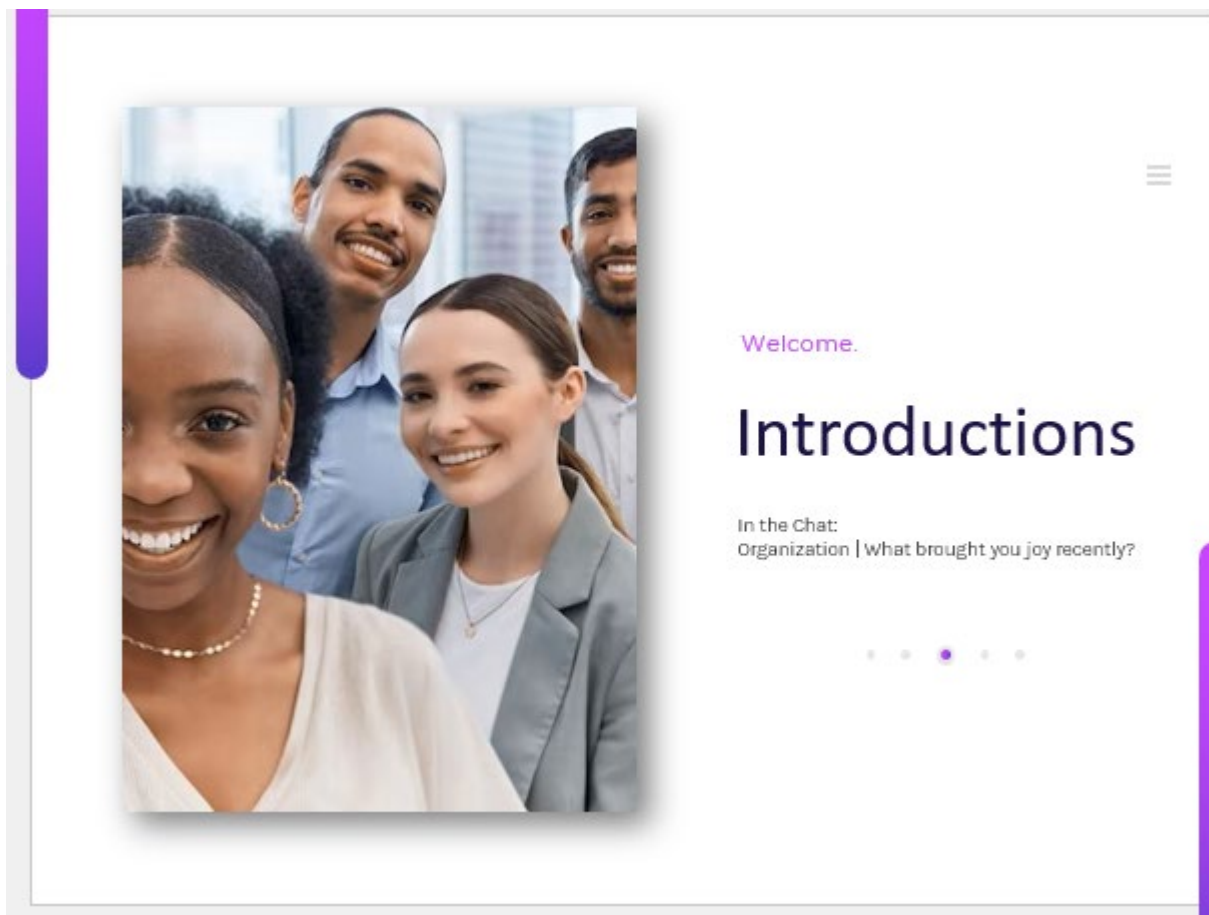
Facilitators:

Date

Welcome -1 minute

- Team Introductions
- Name, pronouns, organization

Slide 2: Introductions



The slide is titled "Introductions" and features a group photo of four diverse people smiling. The text on the slide includes a "Welcome" message, the title "Introductions", and a chat prompt: "In the Chat: Organization | What brought you joy recently?". There are also decorative purple vertical bars on the left and right sides of the slide.

Welcome.

Introductions

In the Chat:
Organization | What brought you joy recently?


Introductions – 1 minute

In the chat share your organization and something that brought you joy recently.

Slide 3: Zoom Reminders

Zoom Reminders

- Please mute yourself when not speaking
- Use the 'raise hand' feature to be called on to share
- We encourage you to have your camera on,
- Have the Social Identity exploration exercise you completed available
- We offer ourselves and each other grace as we collectively navigate this virtual learning and co-creation space
- Please have the name you want to be called visible and your pronouns




Zoom Reminders – 1 minute

Speaker Notes:

- Please mute yourself when not speaking
- Use the 'raise hand' feature to be called on to share
- We encourage you to have your camera on
- Have the Social Identity exploration exercise you completed available
- We offer ourselves and each other grace as we collectively navigate this virtual learning and co-creation space
- Please have the name you want to be called visible and your pronouns

Slide 4: Agenda



Our Time Together

- Collective Care Guidelines
- Project Overview + Vermont's Equity Movements
- Session Objectives + Theory of Change
- Self-Reflection - Why Are We Here?
- Key Diversity, Equity + Inclusion (DEI) Concepts
- Cycles of Socialization
- Making Connections: Restorative Justice is Equity
- Bias Intervention Skill Building
- Statement of Commitment + Individual Action Plans
- Next Steps + Session Evaluation

Agenda


Agenda - 2 minutes

Speaker Notes:

Our Time Together

- Collective Care Guidelines
- Project Overview + Vermont's Equity Movements
- Session Objectives + Theory of Change
- Self-Reflection – Why Are We Here?
- Key Diversity, Equity + Inclusion (DEI) Concepts
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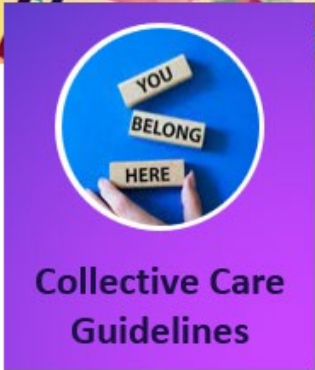
Slide 5: Collective Care Guidelines



We agree...

- To offer emotional support, accountability, and a sense of connection
- Set and respect boundaries
- Flipping shame into grounds for growth
- Make decisions about offering support from a place of love
- Make space, take space, and hold space
- Remain mindful of assumptions
- Be receptive to feedback when biases present themselves in discussion

****Created by the Education & Training Cohort****



Collective Care Guidelines

Collective Care Guidelines: 3 minutes

Speaker Notes:

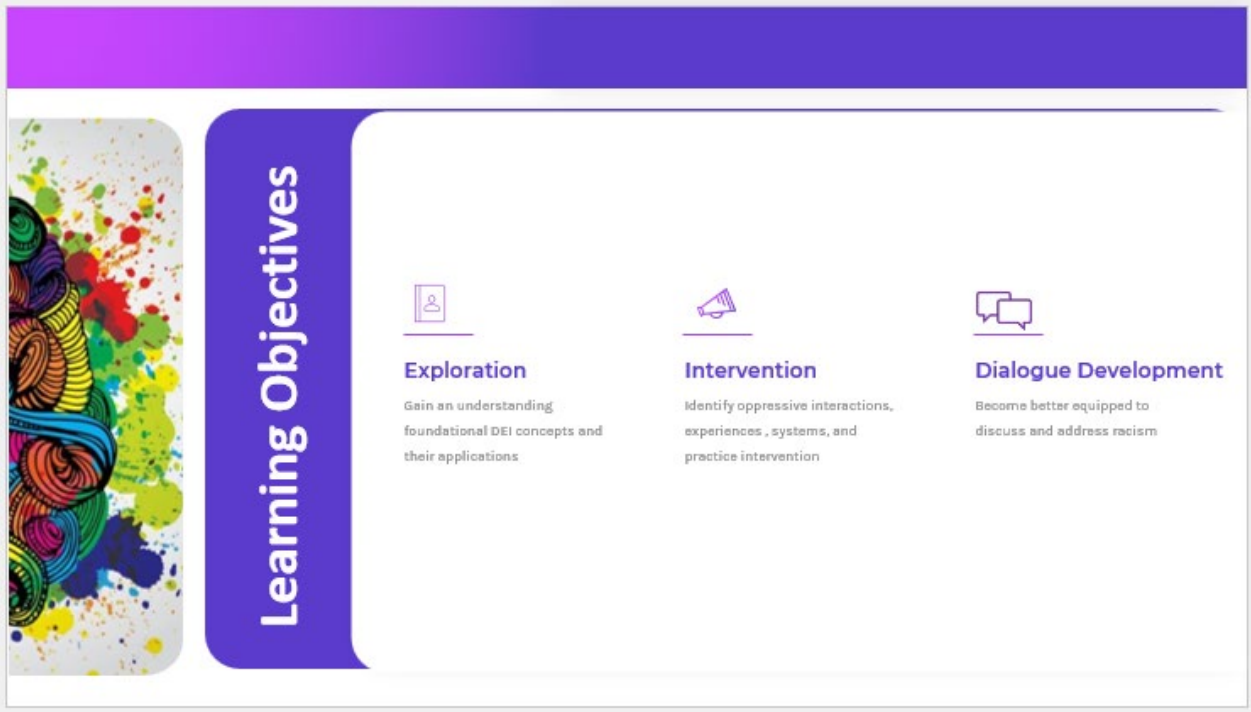
It is important that we are intentional about our time together today. To work towards a learning environment that fosters collective care and responsibility we ask that we agree to the following guidelines, developed by the EDJIE Cohort members that facilitates these sessions:

- To offer emotional support, accountability, and a sense of connection
- Set and respect boundaries
- Flipping shame into grounds for growth
- Make decisions about offering support from a place of love
- Make space, take space, and hold space
- Remain mindful of assumptions
- Be receptive to feedback when biases present themselves in discussion




Collective Care Guidelines: <https://docs.google.com/document/d/1vxhOI-gXke3EutmCU77ILCo-Zrlx3Qn-rS-jWTCTRdc/edit>

Image: <https://uchri.org/awards/open-letters-from-prison-mobilizing-communities-of-collective-care>

Slide 6: Learning Objectives



Learning Objectives

- 
Exploration
Gain an understanding of foundational DEI concepts and their applications
- 
Intervention
Identify oppressive interactions, experiences, systems, and practice intervention
- 
Dialogue Development
Become better equipped to discuss and address racism

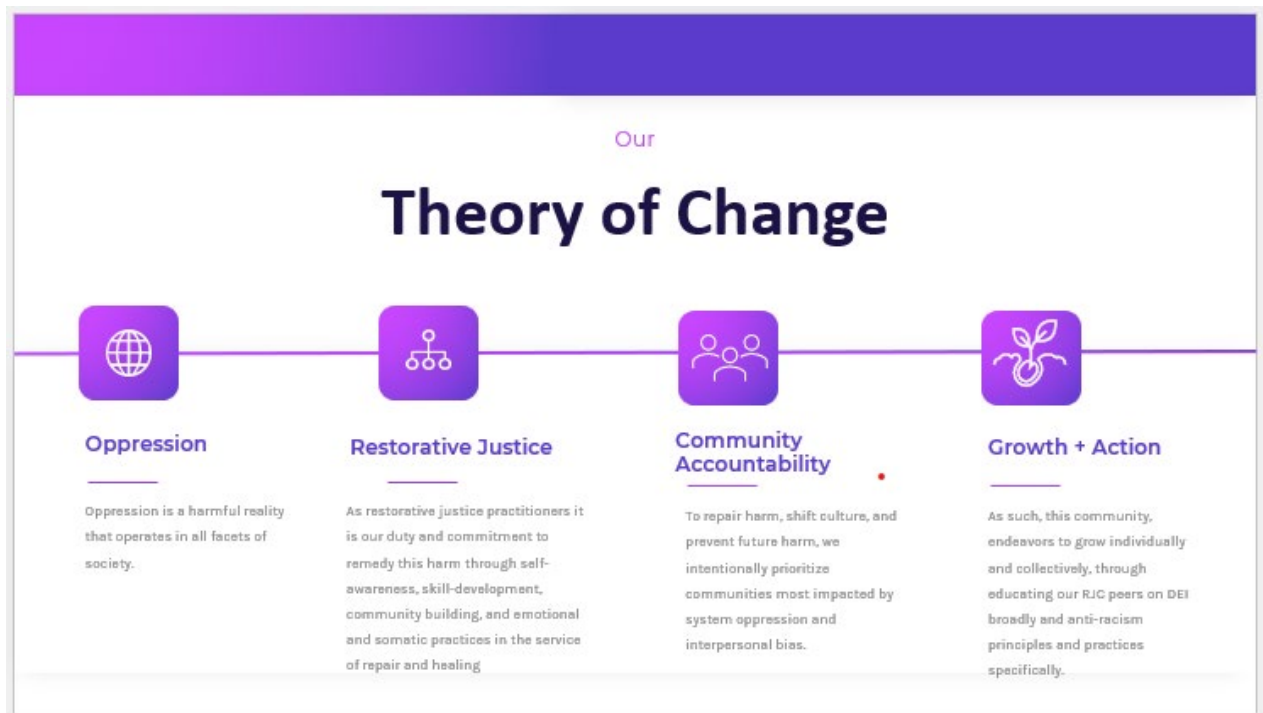
Learning Objectives - 1 minute

Speaker Notes:

In our commitment to growing personal and organizational equity practices, we have three learning objectives.

- **Exploration:** Gain an understanding of foundational DEI concepts and their applications
- **Intervention:** Identify oppressive interactions, experiences, systems, and practice intervention
- **Dialogue Development:** Become better equipped to discuss and address racism.

Slide 7: Theory of Change



Theory of Change - 5 minutes

Speaker Notes:

- How we approach personal and organizational change needs to be intentional and based in anti-oppression frameworks.
- A Theory of Change is your organization’s story— explaining how your organization understands, plans, and acts to build a better world. These components are often referred to as your assumptions, analyses, strategies, values, and visions. (Kawoaka-Chen & Powers, 2009).
- This is a tool to understand our strategy and how (or if) it will work. Being able to articulate a clear TOSC statement is a prerequisite to an effective strategy (Ganz, 2016).
- Based upon the work of the EDJIE cohort since August 2023, we have developed this theory of change to situate our collective efforts to increase DEI broadly, and anti-racism specifically in restorative justice centers in Vermont.

Our Theory of Change:

- **Oppression:** Oppression is a harmful reality that operates in all facets of society.
- **Restorative Justice:** As restorative justice practitioners it is our duty and commitment to remedy this harm through self-awareness, skill-development, community building, and emotional and somatic practices in the service of repair and healing
- **Community Accountability:** To repair harm, shift culture, and prevent future harm, we intentionally prioritize communities most impacted by system oppression and interpersonal bias.
- **Growth + Action:** As such, this community, endeavors to grow individually and collectively, through educating our RJC peers on DEI broadly and anti-racism principles and practices specifically.

References: Kawaoka-Chen, Dana & Powers, Megan. (2009). *Chronicles of Change: An Organization's Guide to a Theory of Social Change*. National Gender & Equity Campaign. Asian American/Pacific Islanders in Philanthropy

Ganz, M. (2016). *Where's the power? Developing your theory of change [template]*. The Commons Social Change Library. <https://commonslibrary.org/wheres-the-power-developing-your-theory-of-change-template/>

Slide 8: A Note About Discomfort

Connection

Self Awareness

Growth

A Note About

Discomfort

- Get comfortable being triggered...

"What we often don't consider about DEI is that it is, at its core, *upsetting work*. The goal of these programs is to rid us and our institutions of bias—and *facing our biases, or the impact of others' bias on us, is stressful*.

The success of DEI initiatives, then, hinges on discomfort. Expecting to feel uncomfortable, angry or sad lowers the chances of us being surprised by these emotions when they arrive and shutting down. That is the, albeit difficult, *starting point for effective inclusion work*"

- Puneet Sandu, *FastCompany*, 2021

Social Privileges	Social Burdens
White privilege	Racism
Male privilege	Sexism
Cis/hetero privilege	Transphobia, Homophobia
Class privilege	Class discrimination
Health & Ability	Stigma, Ableism
Religious privilege	Antisemitism, Islamophobia

Column A only exists because column B exists; Column A only disappears when column B does

mentalhealthathome.org

A Note About Discomfort - 1 minute

Speaker Notes:

- Connection, self-awareness, and growth are integral to the work of DEI, as such it is important to recognize that this work will cause discomfort and significant emotional responses. A part of our individual and collective equity journeys is to, as Puneet Sandu states in their 2021 *FastCompany* article –

Get comfortable being triggered - "What we often don't consider about DEI is that it is, at its core, upsetting work. The goal of these programs is to rid us and our institutions of bias—and facing our biases, or the impact of others' bias on us, is stressful.

The success of DEI initiatives, then, hinges on discomfort. Expecting to feel uncomfortable, angry or sad lowers the chances of us being surprised by these emotions when they arrive and shutting down. That is the, albeit difficult, starting point for effective inclusion work."

- Puneet Sandu, *FastCompany*, 2021

- The image reminds us that the manifestations of systemic oppression (racism, sexism, etc.) stem from the social privileges that certain communities are afforded in American social realities, as such these privileges, built on exploitation

and discrimination, strive to stay in place despite many of our individual desires to operate from places of equity. The discomfort arises when our values, self-perceptions, and understanding of how our organizations operate come into contradiction with the realities of oppression. We explore this further on the next slide.

Image Reference: <https://mentalhealthathome.org/2020/06/16/social-privilege/>

Slide 9: Discomfort Impacts

Discomfort Impacts

01 Emotional Distress + Labor

The editing work of emotions that someone would do in order to have an effect on the emotions of someone else. It happens in formal as well as informal settings, but is often offloaded onto women,* or other disadvantaged groups in society. Even if this kind of work is noticed, it still goes unpaid. And if we continue to ignore and devalue it, we are exacerbating inequality.

- Rose Heckman

02 Cognitive Dissonance

The mental discomfort that results from holding two conflicting beliefs, values, or attitudes. People tend to seek consistency in their attitudes and perceptions, so this conflict causes unpleasant feelings of unease or discomfort.

i.e. I was just made aware of my bias, that must mean I'm a 'bad' person ⇒ UNTRUE

COMFORT ZONE

WHERE THE MAGIC HAPPENS...

Discomfort Impacts - 3 minutes

Speaker Notes:

- Discomfort for all parties creates barriers to creating and maintaining behaviors, practices and systems that operate from a place of equity. Recalling our Theory of Change, we encourage those participating in today's session with significant social privilege to be mindful of how your discomfort impacts your ability to de-center yourself and continue to move through our work together today while experience discomfort, emotional distress and cognitive dissonance.
- Later in the session we will offer a breathing mindfulness practice that you may use to cope with your discomfort and can potentially support you in staying present with our work together today. Also, be aware of the impact your emotional distress has on the facilitators and participants whose lives are significantly impacted by marginalization. The emotional labor necessary to hold this educational space and for those subjected to oppression is daunting, therefore we ask that you take responsibility for not adding to the existing weight by managing your distress and cognitive dissonance.

Emotional Labor:

“The editing work of emotions that someone would do in order to have an effect on the emotions of someone else.” It happens in formal as well as informal settings, but is often “offloaded onto women,” or other disadvantaged groups in society. She says that even if this kind of work is noticed, it still goes unpaid. And if we continue to ignore and devalue it, we are exacerbating inequality. - Rose Hackman

Reference:

https://greatergood.berkeley.edu/article/item/what_is_emotional_labor_and_why_does_it_matter

Cognitive Dissonance:

The mental discomfort that results from holding two conflicting beliefs, values, or attitudes. People tend to seek consistency in their attitudes and perceptions, so this conflict causes unpleasant feelings of unease or discomfort.

i.e. I was just made aware of my bias, that must mean I'm a 'bad' person = UNTRUE

Reference: <https://www.verywellmind.com/what-is-cognitive-dissonance-2795012>

Image Reference: <https://www.jodymichael.com/blog/get-comfortable-with-the-uncomfortable/>

Slide 10: Growth Mindset: Becoming Anti-Racist

Growth Mindset

Becoming Anti-Racist

When we choose to be antiracist, we become actively conscious about race and racism and take actions to end racial inequities in our daily lives. Being antiracist is believing that racism is everyone's problem, and we all have a role to play in stopping it [Talking About Race, Smithsonian]

“To be antiracist is a radical choice in the face of history, requiring a radical reorientation of our consciousness.”
- Ibram Kendi

Becoming Anti-Racist

Fear Zone

- I deny racism is a problem.
- I avoid hard questions.
- I strive to be comfortable.
- I talk to others who look & think like me.
- I listen to others who think & look differently than me.
- I surround myself with others who think & look differently than me.

Learning Zone

- I recognize racism is a present & current problem.
- I seek out questions that make me uncomfortable.
- I understand my own privilege in ignoring racism.
- I educate myself about race & structural racism.
- I am vulnerable about my own biases & knowledge gaps.
- I listen to others who think & look differently than me.
- I yield positions of power to those otherwise marginalized.

Growth Zone

- I identify how I may unknowingly benefit from racism.
- I promote & advocate for policies & leaders that are Anti-Racist.
- I sit with my discomfort.
- I speak out when I see Racism in action.
- I educate my peers how Racism harms our profession.
- I don't let mistakes deter me from being better.

www.SurgeryRedesign.com

Ibram Kendi
Founder + Director
Center for Anti-Racist Research

Growth Mindset: Becoming Anti-Racist - 3 minutes

Speaker Notes:

One of our goals today is to strengthen our ability to operate within the growth zone when comforting discriminatory experiences, policies, and practices.

Read text in the chart: Becoming Anti-Racist

Fear Zone

- I deny racism is a problem
- I avoid hard questions
- I strive to be comfortable
- I talk to others who look and think like me

Learning Zone

- I recognize racism is a present and current problem
- I seek out questions that make me uncomfortable
- I understand my own privilege in ignoring racism (for those with racial privilege)
- I educate myself about race and structural racism
- I am vulnerable about my own biases and knowledge gaps
- I listen to others who think and look differently than me

Growth Zone

- I identify how I may unknowingly benefit from racism
- I promote and advocate for policies and leaders that are anti-racist
- I sit with my discomfort
- I speak out when I see racism in action
- I educate my peers how racism harms our profession
- I don't let mistakes deter me from being better
- I yield positions of power to those otherwise marginalized
- I surround myself with others who think and look differently than me

Take a moment to reflect on these levels and think about where you find yourself currently. As you reflect consider:

When we choose to be antiracist, we become actively conscious about race and racism and take actions to end racial inequities in our daily lives. Being antiracist is believing that racism is everyone's problem, and we all have a role to play in stopping it [Talking About Race, Smithsonian].

Ibram Kendi, Founder + Director of the Center for Anti-Racist Research reminds us "To be antiracist is a radical choice in the face of history, requiring a radical reorientation of our consciousness." Let this directive guide you through our time together today and as you continue to equity journey.

Chart reference: <https://www.surgeryredesign.com/current>




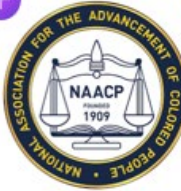

References: <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

Image Reference: <https://www.bu.edu/antiracism-center/profile/ibram-x-kendi/>

Slide 11: Vermont's Equity History [a snapshot]

Honoring

Vermont's Equity History [a snapshot]

<p>Developmental Disabilities Assistance/Bill of Rights Act</p> <p>Passed 1975</p> 	<p>Association of Africans Living in Vermont</p> <p>Founded 1999</p> 	<p>Migrant Justice/Justicia Migrante</p> <p>Founded 2009</p> 	<p>Champlain NAACP</p> <p>Founded 2015 (1st VT Chapter)</p> 	<p>Office of Racial Equity</p> <p>Founded 2019</p> 
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Vermont's Equity History (a snapshot) - 1 minute


Speaker Notes:

Honoring and understanding the legacies of those who laid the foundations for our efforts today is an important part of our work together. In the workbook there is also a brief snapshot of equity gains and the remaining harmful impacts of oppression. We highlight these today to celebrate their accomplishments and to show our gratitude for paving the way so that our work together is possible.

Read entity name and date founded:

- Developmental Disability Assistance/Bill of Rights Act | Passed 1975
- Associations of Africans Living in Vermont (AALV) | Founded 1999
- Migrant Justice/Justicia Migrante | Founded 2009
- Champlain NAACP Chapter | Founded 2015 (1st VT Chapter)
- Vermont Office of Racial Equity | Founded 2019

Slide 12: Project Overview



About Us: VIBE Vermont

Project Overview

- **EDJIE Education + Training**

In June 2023, the EDJIE Leadership Team partnered with VIBE Consulting LLC to undertake the education and training components of this initiative. This collaboration yielded a dedicated community of Restorative Justice Center (RJC) personnel and volunteers.

A cohort of 25 RJC representatives and 9 community partners...

spent significant time between August and October 2023 contributing to the co-creation of this training, using a liberatory human centered design approach.

Photo: EDJIE Education + Training Cohort | Multicultural Center | Vermont Graduate + Law School | September 2023

Project Overview: 1 minute

Speaker Notes:

In June 2023, the EDJIE Leadership Team partnered with VIBE Consulting LLC to undertake the education and training components of this initiative. This collaboration yielded a dedicated community of Restorative Justice Center (RJC) personnel and volunteers.

A cohort of 25 RJC representatives and 9 community partners spent significant time between August and October 2023 contributing to the co-creation of this training, using a liberatory human centered design approach.

We understand that strengthening equity personally and, in our organizations, requires significant time, emotional, personal, and institutional commitments. As such, it is important to highlight the effort put into creating both this training and that to strengthen the knowledge and skills sets of cohort members to become facilitators and increasingly impactful DEI practitioners.

Slide 13: Opportunities for Growth: Diversity, Equity and Inclusion (DEI) – Continuing Education Ongoing Training + Practice Spaces


Opportunities for Growth

Diversity, Equity + Inclusion (DEI)

Continuing Education: Ongoing Training + Practice Spaces

In March 2024, the VIBE Vermont EDJIE Education + Training Cohort will launch a series of supplemental learning and engagement opportunities for those who participate in this core training. To continue to *deepen your knowledge and skill-sets related to equity work* forthcoming workshops and practice spaces will include:

- Racialized experience affinity spaces
- Somatic/embodiment (of the body) practice
- Trauma informed responses to oppression
- Grappling with white supremacy
- Courageous conversations/difficult dialogues
- Skills for allyship
- Among others!



Opportunities for Growth: Diversity, Equity and Inclusion (DEI) – Continuing Education Ongoing Training + Practice Spaces - 1 minute

Speaker Notes:

Regular and dedicated learning and practice is crucial to our impact on addressing discrimination and the harms of system oppression. As such, we invite you to continue your learning and growth with us by participating in upcoming opportunities that will be offered by EDJIE cohort members.

In March 2024, the VIBE Vermont EDJIE Education + Training Cohort will launch a series of supplemental learning and engagement opportunities for those who participate in this core training. To continue to deepen your knowledge and skill sets related to equity work forthcoming workshops and practice spaces will include:

- Racialized experience affinity spaces
- Somatic/embodiment (of the body) practice
- Trauma informed responses to oppression
- Grappling with white supremacy

- Courageous conversations/difficult dialogues
- Skills for allyship
- Among others!

Be on the lookout for an email with session topics and registration information in the coming days.

Image References:

Decolonize Image: <https://historyreclaimed.co.uk/decolonization-and-the-attack-on-the-west/>

Affinity Space Image: <https://stock.adobe.com/images/word-cloud-for-affinity-space/47269019>

Hands Image: <https://www.meig.ch/highlight-36-2023-ilos-global-coalition-for-social-justice-a-new-governance-initiative-that-can-bring-policy-coherence-to-the-social-justice-debate/>

Embodiment Image: <https://www.honoredbody.com/journal/embodiment>


Slide 14: Land Acknowledgment

The Green Mountains extend 250 miles.
Photograph by Denis Tangney Jr, iStockphoto

Land Acknowledgement

We open in the recognition that restorative justice practices are not new. Mohawk, Abenaki, ~~Wabenaki~~, Mohican, and Haudenosaunee nations practiced restorative justice for millennia before European settlers disrupted the natural order of the land and its people and created the boundaries of the settler state of Vermont. The United States Government and European settlers used genocidal violence and ethnic cleansing to forcibly remove sovereign Indigenous democracies ~~as a way to~~ acquire land, criminalizing the spiritual and cultural practices of the Indigenous peoples of Turtle Island in the process. The punishment-based colonial criminal justice system they established has always been and continues to be used as a tool for Indigenous genocide.

Despite a relatively brief history of oppressive, punishment-based criminal justice, the colonized state of Vermont is slowly remembering and embracing the old ways of practicing restorative justice on this land, albeit in a colonized context. There is an exceptionally fine line between appropriation and appreciation of Indigenous cultural practices. Authentically adopting restorative justice practices comes with the responsibility to recognize and actively unlearn the conditioned tendencies of dominant colonizer culture. It requires constant commitment to deep cultural harm reduction and regular practice sitting in the discomfort of the complexity of this work.

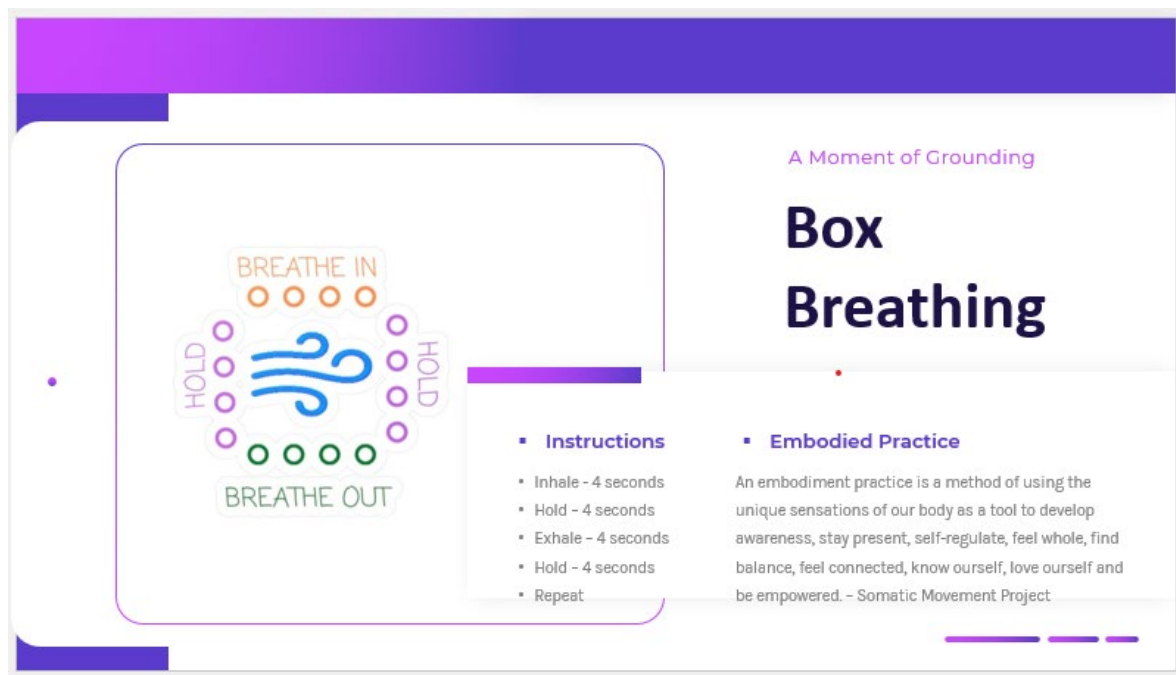


Land Acknowledgment - 4 minutes

- Think of this acknowledgement as a grounding statement. It's likely to elicit a physical response as I read the words. Before we begin, I invite you to take a deep breath and notice your body sensations. How are you feeling in this moment? Are there areas of warmth or coolness, expansion or contraction in your body? Feel free to soften your gaze or close your eyes if it helps your awareness.
- Notice the pressure between your body and whatever surface or surfaces are holding it. It could be your feet on the ground or your bottom in your seat. Feel the pull of gravity calling you to the earth, and the supportive mass of the land beneath you. If you're having a hard time connecting with the earth, you might try wiggling your toes or rubbing your feet against the ground.
- As I read this statement of recognition, try to stay present in your body, noticing the sensations that show up. Are there any particular words that land harder than others? Notice what responsibilities you might be feeling.

- Pause for 5-10 seconds
- ***<slowly read the land acknowledgment as written on the slide, pausing for a few moments between each sentence>***
- Pause for 10-15 seconds
- Take a few moments to notice what sensations you might be experiencing in this moment.
- If your eyes are closed or your gaze has softened, gently open them and take a look around the room that you are in. Notice the location of the windows and doors, the height and color of the walls and ceiling. Turn in your seat and take note of what's behind you.
- (For virtual) Feel free to share your body sensations in the chat
- (For in-person) feel free to raise your hand to share any body sensations you've experienced during this reading

Slide 15: A Moment of Grounding: Box Breathing



The slide features a purple header and a white background. On the left, a diagram illustrates the box breathing cycle: a blue stylized figure is surrounded by a box. The top of the box is labeled 'BREATHE IN' with four orange circles, the right side is 'HOLD' with four purple circles, the bottom is 'BREATHE OUT' with four green circles, and the left side is 'HOLD' with four purple circles. To the right of the diagram is a purple horizontal bar. Further right, the text 'A Moment of Grounding' is in purple, followed by 'Box Breathing' in large blue font. Below this, two columns of text are separated by a purple bar. The first column is titled 'Instructions' and lists: Inhale - 4 seconds, Hold - 4 seconds, Exhale - 4 seconds, Hold - 4 seconds, and Repeat. The second column is titled 'Embodied Practice' and contains a paragraph: 'An embodiment practice is a method of using the unique sensations of our body as a tool to develop awareness, stay present, self-regulate, feel whole, find balance, feel connected, know ourself, love ourself and be empowered. - Somatic Movement Project'. At the bottom right, there are three purple horizontal lines.

A Moment of Grounding

Box Breathing

- **Instructions**
 - Inhale - 4 seconds
 - Hold - 4 seconds
 - Exhale - 4 seconds
 - Hold - 4 seconds
 - Repeat
- **Embodied Practice**

An embodiment practice is a method of using the unique sensations of our body as a tool to develop awareness, stay present, self-regulate, feel whole, find balance, feel connected, know ourself, love ourself and be empowered. - Somatic Movement Project

A Moment of Grounding: Box Breathing - 4 minutes

Speaker Notes:

- Reflecting on the history of genocide and ethnic cleansing as it relates to our restorative justice work is going to provoke nervous system dysregulation. It is as important to practice pausing in this discomfort as it is to practice settling the body.
- Box breathing is one technique that can help settle the body. Let's try three box breaths together. We're going to breathe in for four seconds, hold for four, breath out for four seconds, and hold for four.
- Breath in two three four, hold two three four, exhale two three four, hold two three four
- A little slower now Inhale 2.3.4 hold 2.3.4 exhale, 2.3.4 hold 2.3.4
- Last time Inhale...hold...exhale...hold...
- Take a moment to notice, have your body sensations changed since before and after the land acknowledgment? Feel free to share your reflections in the chat/raise your hand to share reflections with the group.
- Box breathing is a nice practice because it's subtle and you can do it any time you feel dysregulated.

Slide 16: Why Are You Here?

The slide features a purple header and footer. The main content area is white. At the top left, the word "Why" is written in a small purple font. Below it, the title "Are you here?" is displayed in a large, bold, dark blue font. Underneath the title, the subtitle "The significance of equity efforts to you..." is written in a smaller blue font, followed by the instruction "In pairs discuss why you have chosen to participate in this training today." in a very small grey font. To the right of the text is a graphic of the word "WHY?" where each letter is on a separate colored rectangular block: 'W' is dark blue, 'H' is green, 'Y' is light blue, and '?' is orange. Below the text and graphic are three rounded rectangular buttons: "Learning?" (white), "Community?" (white), and "Your Values?" (purple).

Why

Are you here?

The significance of equity efforts to you...

In pairs discuss why you have chosen to participate in this training today.

Learning? Community? Your Values?

WHY?

Why Are You Here? – Zoom Breakout Rooms – 10 minutes

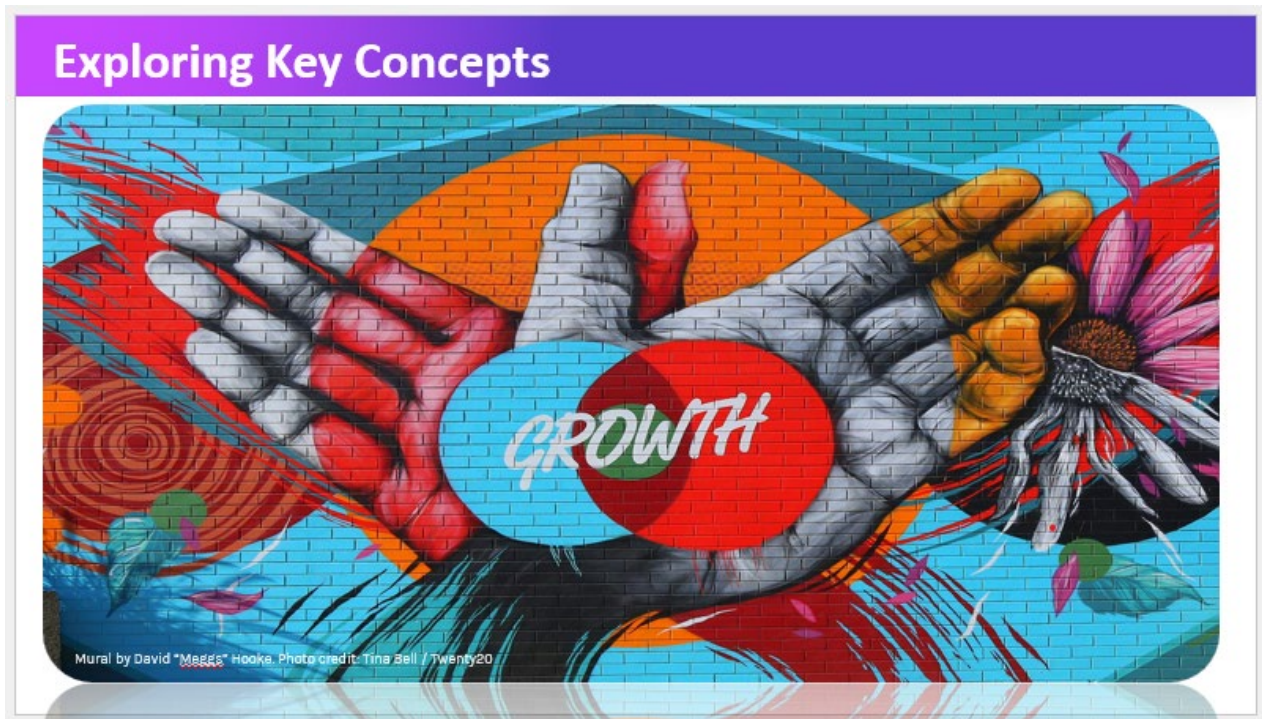
Instructions: While the facilitator is prompting participants and posing the reflection question, another facilitator will be creating break out rooms in zooms for pairs. Once the prompt has been delivered, send participants into the breakout room pairs.

Speaker Notes:

Having a clear understanding and sense of purpose regarding your commitment to equity supports your ability to navigate and work through the inevitable challenges you will experience when faced with experiences of racism, sexism, ableism, etc. and how you, often unconsciously, contribute to the systems and cultural structures that keep these oppressive forces in place.

In a few moments you will be taken to a breakout room with another person. In the 10 minutes you'll be together discuss why you are in this training today. You are encouraged to discuss on what you learned about yourself when you completed the identity exploration activity in preparation for today's training in addition to other motivations for your attendance.

Slide 17: Exploring Key Concepts



Exploring Key Concept: Transition Slide – 1 minute

Speaker Notes:

A shared understanding of oppression, discrimination, repair, and the ways these things manifest individually, organizationally, and systematically is foundational to strengthening our ability to intervene in such instances that we witness, be open and compassionately responsive when we are made aware of the fact that we have behaved from a biased or discriminatory place, and offers us language to grapple with the myriad ways oppression harms and offers us tools to address, repair, change, and prevent said harms. The next four slides begin to lay this foundation.

Note that the following concepts are defined in the workbook you received prior to our session today.

Image: <https://krfoundation.org/news/equity-opportunity/five-lessons-from-our-dei-growth-and-transformation/>

Slide 18: Exploring Key Concepts: What is harm? Oppression = Harm

Exploring Key Concepts: What is harm?

Oppression = Harm

TYPES OF OPPRESSION

EXPLOITATION The unequal exchange of one group's labor and energies for another group's advantage and advancement	CULTURAL IMPERIALISM Establishing the ruling class culture as the norm; othering of groups that are not part of the dominant culture	
POWERLESSNESS Oppressed groups lack power and are blocked from routes to gaining power	MARGINALIZATION Expelling specific groups from meaningful participation in society	VIOLENCE Threats and experiences of physical and structural violence

Young IM: Five Faces of Oppression. In Justice and the Politics of Difference. Princeton, Princeton University Press, 1990, pp 39-65

Exploring Key Concepts: What is harm? Oppression = Harm - 2 minutes

Speaker Notes:

Oppression is when a dominant group, whether knowingly or unknowingly, abuses a group that is marginalized by society. This pervasive system is rooted historically and maintained through individual and institutional/systematic discrimination, personal bias, bigotry, and social prejudice, resulting in a condition of privilege for the dominant group at the expense of the marginalized group.

It is the systems of oppression, and how those systems manifest socially and interpersonally, that cause real and impactful harm to communities and individuals subjected to marginalization. When we consider the impacts of oppressive harm it is useful to understand the various types:

Exploitation: The unequal exchange of one's groups labor and energies for another group's advantage and advancement.

Cultural Imperialism: Establishing a ruling class culture as the norm; othering of groups of that are not part of the dominant culture.

Powerlessness: Oppressed groups lack power and are blocked from routes to gaining power.

Marginalization: Expelling specific groups from meaningful participation in society.
Violence: Threats and experiences of physical and structural violence.

Recommendation to facilitators. Generate examples of each type of oppression as can be seen in restorative justice services and organizations.

Image: <https://twitter.com/DrHowardLiu/status/1330924321565409280>

Slide 19: Exploring Key Concepts: A Closer Look at Harm

Exploring Key Concepts
A Closer Look...

Harm

	Areas for Harm	Opportunities for Empowerment
Interpersonal	Othering and microaggressions	Build trust and accept mistrust
	Trusting meritocracy	Become comfortable with discomfort
	Exerting power	Share power and expertise
Interpretation	Overlooking structural inequity	See the entire system
	Emphasizing weaknesses	Look through the community's lens
	Dismissing individual stories	Value individual stories
Structure	Determining goals externally	Define the problem-space together
	Abandoning projects	Plan to continue

Anti-Oppression Approaches to Collaborative Projects

Hillary Carey, *Anti-Oppression Mindsets for Collaborative Design*. Carnegie Mellon University
September 2020

Exploring Key Concepts: A Closer Look at Harm - 2 minutes

Speaker Notes:

Harm manifests and has impact on the personal, relational, and institutional/structural spheres of our lived experiences. Identifying those impacts is a necessary step for growing the knowledge and skillset needed to intervene. Creating equitable organizations, services and relationships that seek to remedy the harms of oppression is accomplished through interrogating and taking responsibilities of the areas of harm we can and do influence.

Harm includes, but is not limited to:

- Mental wellness negatively impacted due to violence, bias, discrimination and the impacts this has on those subject to marginalization as manifested in interpersonal encounters
- Access to the needs of daily living, as evidence by intentional and covert denial of access to housing, education, food, gainful and equitable employment, environmentally sound places to live, work and play
- Cultural and institutional violence as seen in disproportionate contact with law enforcement and carceral systems by people of the global majority as well as the ongoing culmination of the harms previously mentioned

This chart, created for researchers who seek to increase their bias awareness and anti-racism practices in their methodologies and analysis, provides targets for the realms of equity we strive to move into once we have identified the area of harm. We can use this guidance to point us in the direction of perspective shifts when seeking to model repair, accountability, and equity interpersonally and within the organizations we work.

Facilitator Note: In the chart “Interpretation” refers to how researchers interpret their data. For our purposes we can tie it to how we interpret people’s experiences of marginalization and oppression.

Reference: https://www.researchgate.net/publication/345376290_Anti-Oppression_Mindsets_for_Collaborative_Design

Slide 20: Exploring Key Concepts

Exploring

Key Concepts

01 Racism
Unequal allocation of goods, resources, and services, and the limitation of access to full participation in society based on race.

02 Prejudice
A judgment or belief that is formed on insufficient grounds before facts are known or in disregard of facts that contradict it. Prejudices are learned and can be unlearned.

03 Oppression
A dominant group, whether knowingly or unknowingly, abuses a group that is marginalized by society.

Exploring Key Concepts - 2 minutes

Speaker Notes:

1. Racism: Unequal allocation of goods, resources, and services, and the limitation of access to full participation in society based on race.
2. Prejudice: A judgment or belief that is formed on insufficient grounds before facts are known or in disregard of facts that contradict it. Prejudices are learned and can be unlearned.
3. Oppression: A dominant group, whether knowingly or unknowingly, abuses a group that is marginalized by society.

Slide 21: Exploring Key Concepts continued

Exploring

Key Concepts

04 **Inclusion**
is the act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate.

05 **Equity**
The fair treatment, access, opportunity and advancement for all people, while at the same time striving to identify and eliminate barriers

06 **Social Identity**
The way you think about yourself, the way you are viewed by the world and the characteristics that define you

Exploring Key Concepts - 2 minutes


Speaker Notes:

4. Inclusion: is the act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate.

5. Equity: is the act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate.

6. Social Identity: The way you think about yourself, the way you are viewed by the world and the characteristics that define you.

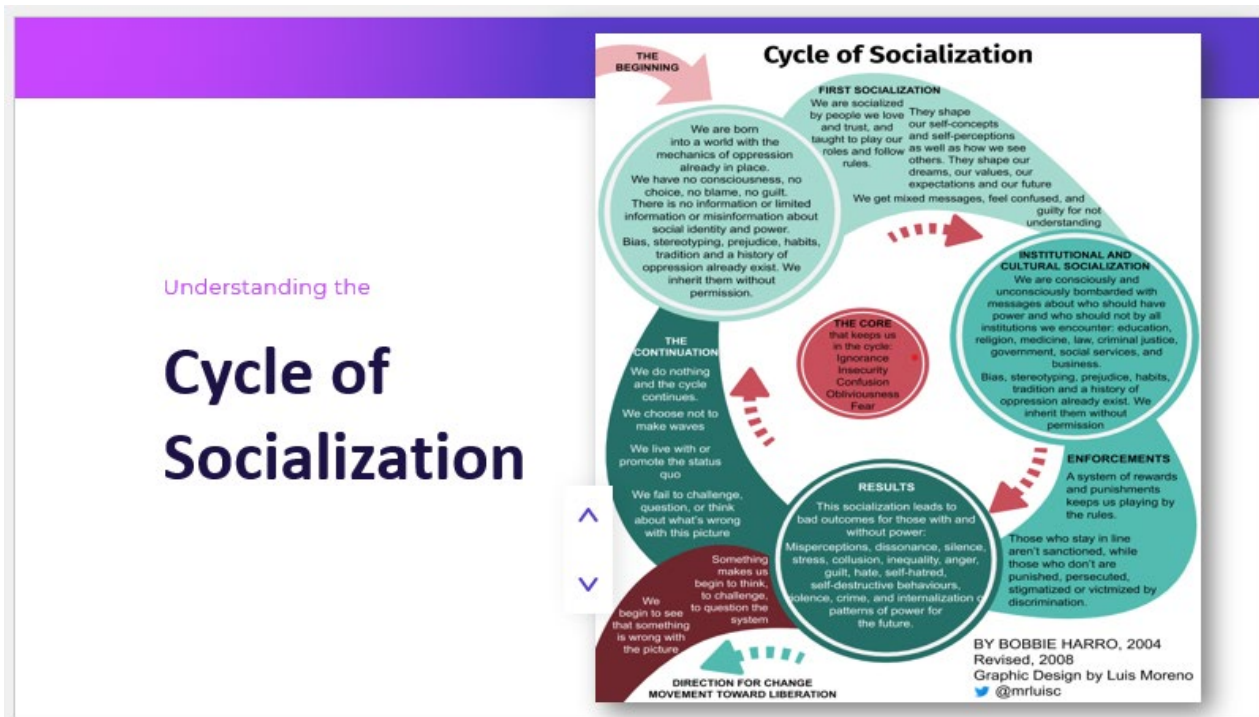
Slide 22: Break



15-minute break

Break – 15 minutes

Slide 23: Cycle of Socialization



Understanding the Cycle of Socialization - 5 minutes

Speaker Notes:

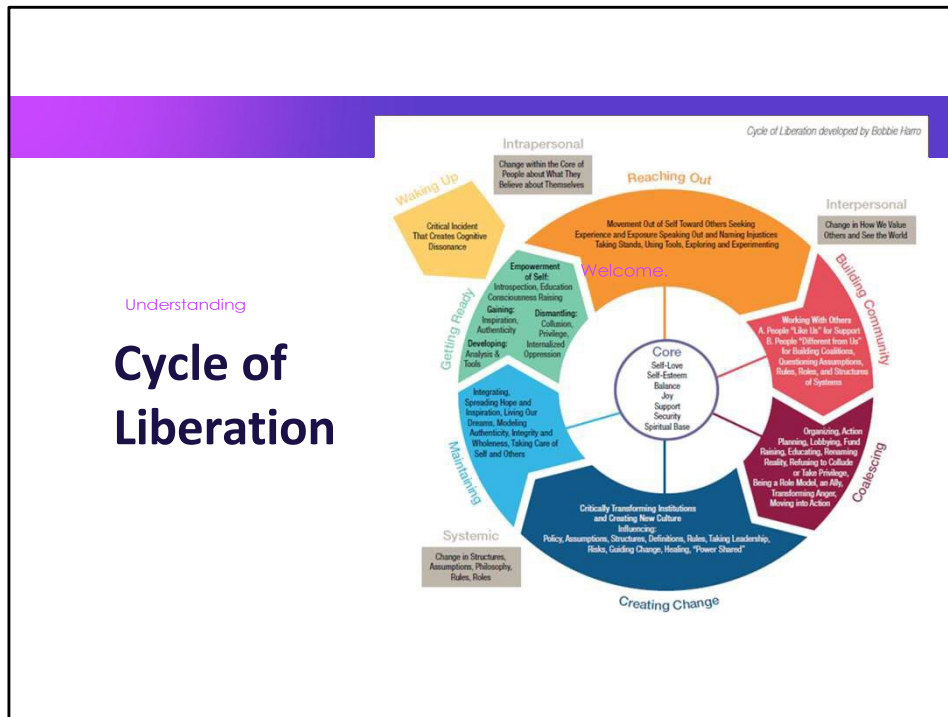
This diagram is in participant's workbook

- The Cycle of Socialization, created by Bobbie Harrow in 2004, is a useful tool for helping us understand how our social identities have been formed, how we reinforce social identities, and continue to rank human value based on identities.
- One way to understand the cycle is to use it as a storytelling device about one or all of our social identities.
- ***The facilitator should create a story of socialization to share with the group. An example is narrated below:***
 - I will demonstrate how the Cycle of Socialization informs our actions by telling the story of my [insert your example here] “gender identity, which is cisgender woman”. **This example is from Cheryl Richardson, VIBE Consulting LLC associate. Update with your own.*

- Starting at the top left, where it says, “The Beginning” we enter the cycle.
 - I entered this world as a member of a family, the second of three children in a southern state. I was taught by loving people what a girl was and how I was supposed to behave. I was given dolls, taken to ballet lessons, encouraged to like pink, yellow, and long straight hair.
 - The epitome of ‘girl’ was white, blond, soft, quiet, kind, thin, gentle (though I’m Black)
- We move clockwise to institutional socialization
 - Schools reinforced kindness and gentleness for me as a girl. I could be smart, but not outwardly smarter than boys. I was supposed to like boys and make myself attractive to them (whatever that meant!) by paying an inordinate amount of attention to the appearance of my body, and not its health. Television, books, and church reinforced messages of what being a woman was. They told me that protecting my virginity was extremely important--being sexually promiscuous or enjoying sex was not ‘ladylike.’ Sexual harm done to me by men was surely due to my own transgression.
- Move clockwise to results
 - Some of my outcomes were dissonant -- I was a successful student who liked science, sex with boys (who tried to demand it), and adventure. I was supposed to prefer literature and languages, pretend not to like sex, and want to nest. I enjoyed all of it. However, I knew that traveling the world alone was not safe for me as an unmarried, Black woman; so I didn’t. I married, had children, studied history, and traveled internationally with my young family. I could go on...
 - I haven’t liked feeling powerless to live my life as I wish, knowing that limits on my freedom can and will be imposed subtly and by force.
- Move clockwise to continuation
 - It would be natural to continue this cycle by marrying, having children, and teaching them to live within the lines of gender boundaries for the sake of their own peace. I could teach my daughter to be a ‘lady’ and my sons to protect and never cry.
- Move to the exit arrow at bottom left
- I can also exit this cycle and move toward liberation.
- We will move to the Cycle of Liberation in a moment. For now, I will pause to give you a chance to digest the cycle and consider your own experience with a social identity like race, sexuality, or socioeconomic class.

Reference: <https://jenniferhofmann.com/cycle-of-socialization-bobbie-harro/>

Slide 24: Understanding the Cycle of Liberation



Cycle of Liberation - 5 minutes

Speaker Notes:

This diagram is in the participants' workbook.

- The Cycle of Liberation provides a model for freeing ourselves from the harm of the social processes we currently have.
- We enter the Cycle of Liberation after a critical moment or a reaction to cognitive dissonance, when we realize how humans are ranked and oppressed based on arbitrary markers like race, gender, or class.
- Look at the core: This Cycle is motivated by things like joy, self-love, security and not negative states of being.
- With this core, we start with:

1. Getting ready -

Learn what you believe about yourself and begin to change it

- Spend introspective time, understanding and beginning to dismantle one's privilege and internalized oppression.
- This also requires learning about others' oppression

2. Reach out -

- Still a learning stage, reach out to others, experience what it feels like to name injustices and take a stand

3. Community Building -

Build communities that are strategic -

- Work with people with shared identities for support and shared learning
- Create coalitions with people of different identities, people who can challenge assumptions and ways of being

4. Coalesce

- With communities, plan and begin to act - and the range is broad: from lobbying authorities to refusing to take privilege, and recognizing and directing anger toward healing to allying with the oppressed

5. Create Change of systems and institutions

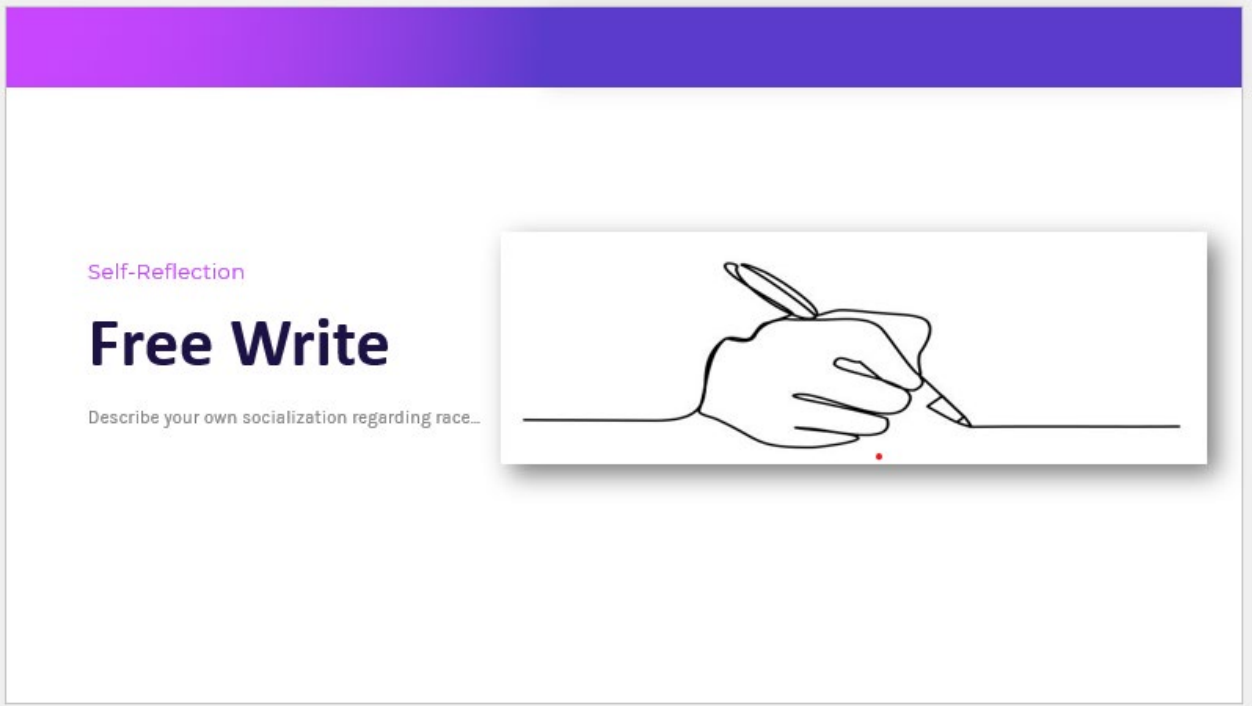
- With community, challenge policies, practices, structures, guide change

6. Maintain the changes you have created by spreading hope, living authentically and with integrity

- Think about the identity you tracked in the Cycle of Socialization and a moment of cognitive dissonance. What 'getting ready' step should you take next? What kind of personal work can you do now?

Reference: <https://jenniferhofmann.com/cycle-of-liberation-bobbie-harro/>


Slide 25: Free Write



Self-Reflection

Free Write

Describe your own socialization regarding race...



Free Write - 5 minutes

Speaker Notes:

- Take the next 5 minutes to write about your own socialization regarding race. Consider:
 - Where did you learn about race?
 - What was taught about race?
 - How has your race influenced your life thus far? What benefits have you experienced? What discrimination?
 - How do you see race playing out in your work within restorative justice spaces?

Slide 26: Group Dialogue - What messages do we receive about race?

Group Dialogue.

What messages do we receive about race?

In a racist society, it is not enough to be non-racist. We must be anti-racist.
|
Angela Davis

It is not our differences that divide us. It is our inability to recognize, accept, and celebrate those differences.
|
Audre Lorde

Group Dialogue Regarding Race - 5 minutes

Speaker Notes:

- What messages do we receive about race?
- Ask 3-4 participants to respond to this question in the large group.

Slide 27: Connections: Restorative Justice + Diversity, Equity, and Inclusion



The circle is the symbol of Navajo justice because it is perfect, unbroken, and a simile of unity and oneness. It conveys the image of people *gathering together* for discussion. Imagine a system of law which permits anyone to say anything during the course of a dispute.

A system in which *no authority figure has to determine what is 'true.'* Think of a system with the full participation of disputants in a final decision.

If we say of law that "life comes from it," then where there is hurt, there must be healing. Navajo concepts of justice are related to healing.
- excerpted from Robert Yazzie's article "Life Comes From It: Navajo Justice Concepts" (1994)

Connections: Restorative Justice + Diversity, Equity, and Inclusion

The Circle process that many non-Native people are using today is rooted in the tradition of talking Circles that Indigenous Peoples in North America use and have used for millennia. Different Native Peoples practice different forms of the Circle process.

Rooted in Indigenous Traditions

Image: Restorative Solutions

Connections: Restorative Justice + Diversity, Equity, and Inclusion: 4 minutes

Speaker Notes:

- As is alluded to in the title of this training – *Inviting Possibilities: Restorative Justice as Equity*, the foundations of restorative practice, community building, and repair is rooted in equitable consideration of all parties with efforts towards repair and connection as opposed to punishment and the removal of individuals from society. Repairing harm with those most impacted by racism and other systems of oppression is also the charge of restorative practices and the organizations that seek to offer such healing modalities.
- We see this in the Indigenous histories of this practice. Robert Yazzie in "Life Comes from It: Navajo Justice Concepts" we are shown the legacy of restorative practice when he shares:

The circle is the symbol of Navajo justice because it is perfect, unbroken, and a simile of unity and oneness. It conveys the image of people gathering together for discussion. Imagine a system of law which permits anyone to say anything during the course of a dispute.

A system in which no authority figure has to determine what is 'true.' Think of a system with the full participation of disputants in a final decision.

If we say of law that "life comes from it," then where there is hurt, there must be healing. Navajo concepts of justice are related to healing.

- In honoring the Indigenous roots and legacies of the restorative practices we offer today; it is significant to name that the Circle process that many non-Native people are using today is rooted in the tradition of talking Circles that Indigenous Peoples in North America use and have used for millennia. Different Native Peoples practice different forms of the Circle process.

Image: <https://www.restorativesolutions.us/blog/the-indigenous-origins-of-circles-and-how-non-natives-learned-about-them>

Quote: <https://restorativechurch.org/welcome-to-restorative-church-2/restorative-justice/indigenous-roots/>

Slide 28: Making Connections

Making

Connections

Restorative Justice + Diversity, Equity, and Inclusion

Restorative justice is how we exit the socialization wheel and move towards liberation

Making Connections - 1 minute


Speaker Notes:

- Reflecting on what we know about the Cycle of Socialization, we can then presume that the essence of restorative justice and this training, other efforts you have made in your DEI journey and those you will continue to pursue are the ongoing entrance into the Cycle of Liberation.

Slide 29: Discrimination Intervention + Emotional Intelligence + Diversity

Growing Our Skill-Sets


Discrimination Interventions + Emotional Intelligence + Diversity



Affirmative Introspection


A critical first step in developing the ability to deal with differences is an awareness of ourselves in order to understand our reactions to others.

This involves a comfort with our own identity and an understanding of our values, passions, preferences and world view, and privileges.



Self-Governance


Self-Governance involves gaining mastery over the feelings that differences evoke by being able to deal with ambiguity that is part of a diverse environment, being flexible and adaptable in the face of change and taking charge of the mental self talk that goes on when we encounter challenging differences.



Inter/Intra Cultural Literacy

In a diverse world, understanding and managing ourselves is not enough. We also need to understand others in order to figure out the reasons and meaning behind their behavior.

This third aspect involves understanding others' cultural rules, norms, and values, and being able to empathize and metaphorically walk in their shoes.



Social Architecting

The fourth component of EID focuses on developing the ability to consciously and intentionally structure our relationships and environments so that they are productive, fulfilling and satisfying for everyone.

: Emotional Intelligence for Managing Results in a Diverse World: The Hard Truth About Soft Skills in the Workplace, Lee Gardenswartz, Jorge Cherbosque and Anita Rowe, 2008

Growing Our Skill-Sets – Discrimination Interventions + Emotional Intelligence + Diversity - 8 minutes

Speaker Notes:

Our ability to recognize and understand our emotional and physical reactions to bias and discrimination are key to growing our capacity to intervene and be open to correction when we cause harm. Here we explore four emotional intelligence and diversity concepts that will aid us on our journey to improving this skill set.

- **Affirmative Introspection:** A critical first step in developing the ability to deal with differences is an awareness of ourselves in order to understand our reactions to others. This involves a comfort with our own identity and an understanding of our values, passions, preferences and world view, and privileges.

- **Self-Governance:** Self-Governance involves gaining mastery over the feelings that differences evoke by being able to deal with ambiguity that is part of a diverse environment, being flexible and adaptable in the face of change and taking charge of the mental self talk that goes on when we encounter challenging differences.
- **Inter/Intra Cultural Literacy:** In a diverse world, understanding and managing ourselves is not enough. We also need to understand others in order to figure out the reasons and meaning behind their behavior. This third aspect involves understanding others' cultural rules, norms, and values, and being able to empathize and metaphorically walk in their shoes.
- **Social Architecting:** The fourth component of EID focuses on developing the ability to consciously and intentionally structure our relationships and environments so that they are productive, fulfilling and satisfying for everyone.

Reference: Emotional Intelligence for Managing Results in a Diverse World: The Hard Truth About Soft Skills in the Workplace, Lee Gardenswartz, Jorge Cherbosque and Anita Rowe, 2008

Slide 30: Responding to Microaggressions + Bias

Responding to Microaggressions + Bias

Awareness	Connection	Values
<ul style="list-style-type: none">• Restate or paraphrase• Ask for clarification or more information• Acknowledge the feelings behind the statement• Separate intent from impact	<ul style="list-style-type: none">• Share your own process• Express your feelings• Challenge the stereotype• Appeal to values and principles• Promote empathy	<ul style="list-style-type: none">• Tell them they're too smart or too good to say things like that• Pretend you don't understand• Use humor• Point out what they have in common with the other person• W.I.I.F.T (What's in it for them)• Remind them of rules or policies

Adapted from: Goodman, D. (2011). *Promoting Diversity and Social Justice: Educating People from Privileged Groups*. New York: Routledge.

Responding to Microaggressions + Bias - 10 minutes

Speaker Notes:

Now that we've had an opportunity to explore emotional intelligence and diversity strategies, let's review phrases we can employ when intervening in bias and discriminatory behavior we witness. *These phrases, with further detail, are available in the participant workbook.*

Pause to create awareness:

- **Restate or paraphrase.**
"I think I heard you saying (paraphrase their comments). Is that correct?"
- **Ask for clarification or more information.**
"Could you say more about what you mean by that?" "How have you come to think that?"

- **Acknowledge the feelings behind the statement.** Express empathy and compassion. “It sounds like you’re really frustrated/nervous/angry...”
“I can understand that you’re upset when you feel disrespected.”
- **Separate intent from impact.**
“I know you didn’t realize this, but when you (comment/behavior), it was hurtful/offensive because instead you could (different language or behavior.)”

Pause to build connection:

- **Share your own process.**
“I noticed that you (comment/behavior). I used to do/say that too, but then I learned.....”
- **Express your feelings.**
“When you (comment/behavior), I felt (feeling) and I would like you to.....”
- **Challenge the stereotype.** Give information, share your own experience and/or offer alternative perspectives.
“Actually, in my experience.....”
“I think that’s a stereotype. I’ve learned that.....”
“Another way to look at it is.....”
- **Appeal to values and principles.**
“I know you really care about.....”
“Acting this way really undermines those intentions.”
- **Promote empathy.** Ask how they would feel if someone said something like that about their group, or their friend/partner/child.
“I know you don’t like the stereotypes about (their group), how do you think he feels when he hears those things about his group?”
“How would you feel if someone said that about/did that to a person you care about?”

Act from your values:

- **Tell them they’re too smart or too good to say things like that.**
“Come on. You’re too smart to say something so ignorant/offensive.”
- **Pretend you don’t understand.** As people try to explain their comments, they often realize how silly they sound.
“I don’t get it.....” “Why is that funny?”

- **Use humor.**
Exaggerate comments, use gentle sarcasm.
“She plays like a girl?” You mean she plays like Serena Williams?” Or Mia Hamm?
- **Point out what they have in common with the other person.**
“I’m tired of hearing your Muslim jokes. Do you know he’s also studying... and likes to.....
You have a lot in common. You may want to talk with him.
- **W.I.I.F.T. (what’s in it for them).** Explain why diversity or that individual/group can be helpful/valuable. “I know you’re not comfortable with.... but they can help us reach out to/ better serve other groups on campus/in the community.”
“In the real world, we are going to have to work with all sorts of people, so might as well learn how to do it here.”
- **Remind them of the rules or policies.**
“That behavior is against our code of conduct and could have serious consequences if continued.”

Adapted from: Goodman, D. (2011). Promoting Diversity and Social Justice: Educating People from Privileged Groups. New York: Routledge. Excerpt available at www.dianegoodman.com

Slide 31: Navigating Critical Feedback

The slide is titled "Navigating Critical Feedback" and is divided into three main sections. On the left, there are two vertical panels. The first panel, titled "Pushback + Obstacles", lists five items: Denial ("This is not a problem."), Disengagement ("This is not my problem."), Derailment ("What about other problems?"), Threats to the feedback-recipient's sense of self, and Distrust of the feedback and/or feedback-giver. The second panel, titled "Tools for Receptivity", lists four items: Take a Breath, Don't make it about you (with a sub-point "Listen"), Sincerely Apologize, and And don't overdo it. Below these panels are two circular images: one of a woman looking thoughtful and another of a group of people in a meeting. To the right of these panels is a large heading "Critical Feedback" under the sub-heading "Navigating". Below this heading is a small red dot and a paragraph: "Receptivity to feedback entails being open to considering the information provided by the feedback-giver and acting on it if change is warranted." At the bottom of the slide, there is a small "References" section with three citations.

“

- Denial: “This is not a problem.”
- Disengagement: “This is not my problem.”
- Derailment: “What about other problems?”
- Threats to the feedback-recipient's sense of self
- Distrust of the feedback and/or feedback-giver
- Difficulty understanding the feedback or its meaning

“

- Take a Breath
- Don't make it about you
 - Listen
- Sincerely Apologize
- And don't overdo it

Seek to understand on your own time

- Consider following up
- Keep working on it

Navigating

Critical Feedback

Receptivity to feedback entails being open to considering the information provided by the feedback-giver and acting on it if change is warranted.

References: You've Been Called Out for a Microaggression. What Do You Do? Rebecca Knight, Harvard Business Review, July 24, 2020
How to Navigate Pushback to Diversity, Equity and Inclusion Efforts, Trisha Rai and Caitlin Dutkiewicz, May 10, 2022.
Honest feedback: barriers to receptivity and discerning the truth in feedback Nathan M. FURBER, BCST Current Opinion in Psychology, Volume 46, August 2022

Navigating Critical Feedback - 10 minutes

Speaker Notes:

When we are made aware of harm, we caused we can experience a myriad of emotions and body/somatic experiences. We can become defensive, shocked, angry, ashamed, frozen. These are all natural and understandable responses AND as individuals dedicated to equity and repairing harm, we are choosing to not let these feelings act as a barrier to acting from a place of emotional intelligence, repair and validating the harm we have caused for the party impacted. Barriers we will experience when given critical feedback about harm we have caused as it relates to racist words and behaviors among other ways we enact harm:

- **Denial:** “This is not a problem.”
- **Disengagement:** “This is not my problem.”
- **Derailment:** “What about other problems?”
- Threats to the feedback-recipient's **sense of self**
- **Distrust** of the feedback and/or feedback-giver
- **Difficulty understanding** the feedback or its meaning

Now that we've considered these barriers take a moment to check in with yourself. How are you feeling in your body right now? What support can you offer to yourself to stay present and engaged?

To be able to receive feedback that you have caused harm, take responsibility for this reality, honor the needs to person or people impacted, and prevent further harm it is imperative that we develop our ability to do so in a fashion that is steeped in equity and rejects the prioritization of our feelings and privilege.

Here are strategies to move in this direction:
These practices are available in the workbook.

- **Take a Breath**
Calm yourself. Understand that while you may have made a mistake, it doesn't mean you're a bad person. In these circumstances, people often fall prey to the fundamental attribution error — a “tendency to believe that things happen because of who we are as people rather than the situation.” (Zheng, 2020)
- **Don't make it about you**
When a human being tells you that they have been harmed by your words or actions, you need to focus on the injured party (Jana, 2020)
- **Listen**
Your first priority is to make sure the other person feels heard. As difficult as it may be to receive the criticism, “they are taking a risk by putting themselves on the line.” Be grateful. “It is a deeply sacred gift for someone to reflect back to you how you're showing up in the world and to help you become more evolved (Jana, 2020).
- **Sincerely Apologize**
You need to “replace your instinctive defensiveness with curiosity and empathy” and offer a genuine apology. Your apology must include three elements: “You must address the harmful comment, acknowledge the impact it had, and commit to doing better.” (Jana, Zheng, 2020)

- **And don't overdo it.**

Upon being called out for an offensive remark, some people have a tendency to over-apologize. Things like: 'I am so sorry. I feel so terrible. I am not a racist. What must you think of me?'" But these histrionics do not help, and in fact, they contribute to the insult. "You are flexing your power by [asking] this employee to take care of you," she says. It's not your colleague's job to assuage your guilt, and make you feel better about the situation.

- **Seek to understand on your own time**

In the event that you don't quite grasp how what you said or did was prejudiced and hurtful, do not force your colleague into a drawn-out conversation or try to persuade them of your benign intent.

- **Consider following up**

"If you went on a hike with someone and they tripped and hurt themselves, you would follow up with them later to express your genuine concern for their wellbeing,"— particularly if their fall was due to your negligence, says Jana. The same should hold true for times "when you have been the cause of someone's emotional pain."

- **Keep working on it**

Finally, recognize that becoming a better, open-minded, anti-racist, anti-sexist person is hard work. "You're doing the best you can; you're human and fallible; and you're going to mess up from time to time," says Jana. "Rarely does one conversation erase a lifetime of programming."

Remember, receptivity to feedback entails being open to considering the information provided by the feedback-giver and acting on it if change is warranted.

References:

You've Been Called Out for a Microaggression. What Do You Do?

Rebecca Knight. Harvard Business Review. July 24, 2020

<https://hbr.org/2020/07/youve-been-called-out-for-a-microaggression-what-do-you-do>

Honest feedback: Barriers to receptivity and discerning the truth in

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How to Navigate Pushback to Diversity, Equity and Inclusion Efforts. May 10, 2022. Trisha Rai and

Caitlin Dutkiewicz <https://www.gartner.com/en/articles/how-to-navigate-pushback-to-diversity-equity-and-inclusion-efforts>

Slide 32: Why Does this Matter? Large group discussion

Systemic Harm

In FY2019, Black people were six times more likely to be part of the sentenced incarcerated population relative to White people. Black people were disproportionately represented in all other corrections populations as well.

Group Discussion

Why does this matter?

Annually, Black people (in Vermont) are over **14 times** more likely to be a defendant in a felony drug case and **over 7 times** more likely to be a defendant in a case involving crimes against person(s), relative to White people.

Oppressive Realities

In 2019, Black people were 3.5 times more likely than White people to be defendants in a misdemeanor case.

Justice Reinvestment in Vermont Results of Racial Equity in Sentencing Analysis, Justice Center The Council of State Governments (April 2022)

Why Does this Matter? Large group discussion – 10

minutes Speaker Notes:

- During our time together today, we have explored foundational DEI concepts, matters application to both intervening in bias and discrimination as well as growing in our ability to be meaningfully responsive to when we have caused harm, we have practiced strategies in the service of this growth and gained a deeper understanding of the restorative justice as equity in practice.
- As we near the end of our time together, let's discuss why the work of equity matters to us as individuals and toe the fied of restorative justice in Vermont.
- *Invite 2-3 people to share why they are here.*

- Thank you for sharing your motivations for being here and naming your commitment to equity. Included here are statistics from the Justice Reinvestment in Vermont Results of Racial Equity in Sentencing Analysis report from the Justice Center, The Council of State Governments released in April 2022 that highlights the larger social consequences of systemic oppression broadly and racism specifically:
 - Annually, Black people (in Vermont) are over **14 times** more likely to be a defendant in a felony drug case and **over 7 times** more likely to be a defendant in a case involving crimes against person(s), relative to White people.
 - Systemic Harm: In FY2019, Black people were six times more likely to be part of the sentenced incarcerated population relative to White people. Black people were disproportionately represented in all other corrections populations as well.
 - Oppressive Realities: In 2019, Black people were 3.5 times more likely than White people to be defendants in a misdemeanor case.
- The disproportionate contact and consequence people of the global majority face in Vermont and nationally is one of the key reasons why we are here today. During our time together, we have primarily focused on individual and inter-personal harms and interventions. Though these are significant in correcting historical and contemporary injustices, they are but a starting point. In addition to our work as individuals, we must also, commit to and work to transform the very systems in which we work, namely the restorative justice centers where we provide services and the criminal justice system, which we know to be one of the most egregious perpetrators of system oppression and violence in this country.

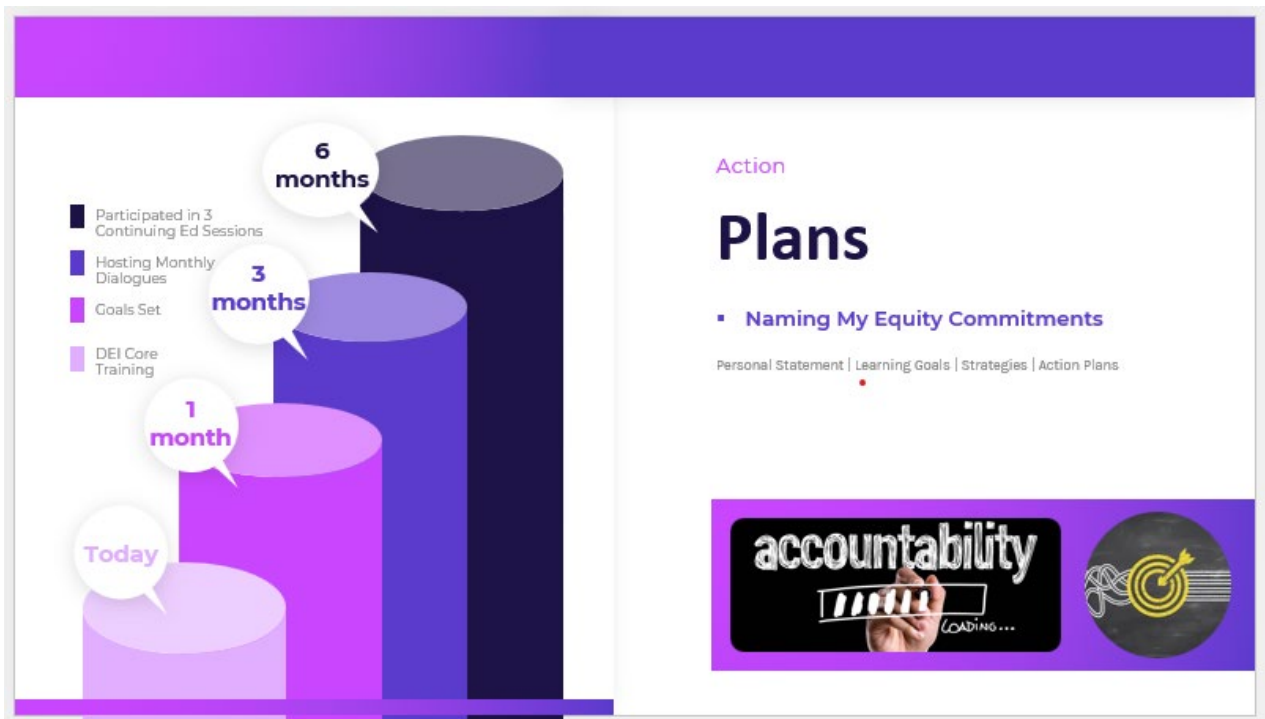
Reference:

Justice Reinvestment in Vermont Results of Racial Equity in Sentencing Analysis, Justice Center The Council of State Governments (April 2022) <https://csgjusticecenter.org/publications/justice-reinvestment-in-vermont-results-of-racial-equity-in-sentencing-analysis/>

Images:

<https://www.washingtonpost.com/graphics/2020/opinions/systemic-racism-police-evidence-criminal-justice-system/>

Slide 33: Action Plans – Naming My Equity Commitments



Action Plans – Naming My Equity Commitments - 10 minutes

Speaker Notes:

Have participants:

- Complete personal equity statements, learning goals and strategies in the workbook (page 23).
- If time allows, invite 1 or 2 people to share their personal equity statement.

Slide 34: Continuing Education Opportunities Reminder


Reminder: Opportunities for Growth

Diversity, Equity + Inclusion (DEI)

Continuing Education: Ongoing Training + Practice Spaces

In March 2024, the VIBE Vermont EDJIE Education + Training Cohort will launch a series of supplemental learning and engagement opportunities for those who participate in this core training. To continue to *deepen your knowledge and skill-sets related to equity work* forthcoming workshops and practice spaces will include:

- Racialized experience affinity spaces
- Somatic/embodiment (of the body) practice
- Trauma informed responses to oppression
- Grappling with white supremacy
- Courageous conversations/difficult dialogues
- Skills for allyship
- Among others!



Continuing Education Opportunities Reminder - 1 minute

Speaker Notes:

- Remind participants that they will receive information regarding upcoming continued learning sessions after completion of this session.

Slide 35: Feedback Evaluation

EDJIE Education & Core Training Survey

Vermont's Equity thru Data, Justice, Inclusion, and Education (EDJIE) Initiative would like your feedback on the training. Specifically, we'd like you to reflect on your abilities, skills, and knowledge both before and after the course. Training facilitators will review your feedback (along with that of others) and identify areas to improve future trainings.

Your responses will remain anonymous. This survey does not explicitly capture any identifying information. There are some open-ended questions where you can decide how much identifying information you are comfortable providing.

We want to hear from you!

Feedback

Evaluation

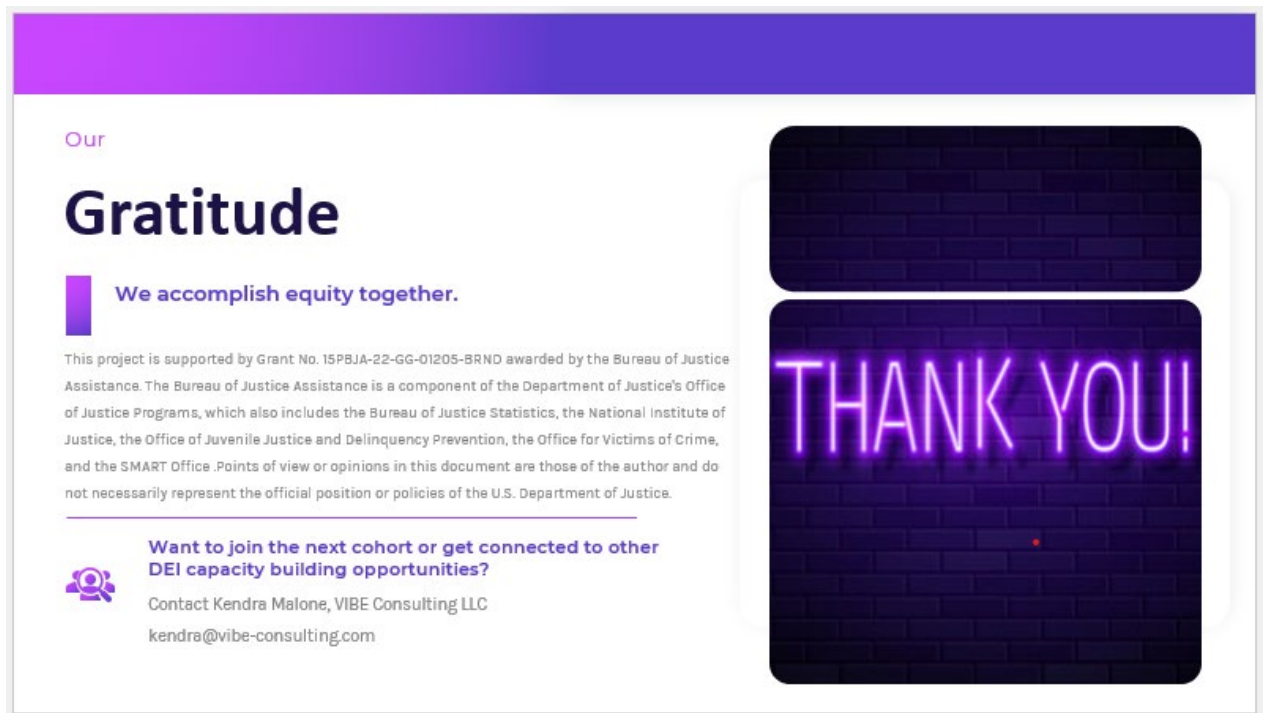
Feedback Evaluation: 5 minutes – to complete during the session

Speaker Notes:

- Your feedback and experience today are important to us. We will take the last few minutes of our time together today for you to complete a training evaluation. You may use the QR code on the screen with your phone to open of the survey or use the link I am putting into the chat now.
- *Facilitator Note:* 2 minutes into participants completing the survey, navigate the last slide to share our gratitude, stating – "While you are completing the survey we'd like to take these final moments to share our gratitude."

Evaluation: <https://forms.gle/zvxwQXAbSw5CDRK78>

Slide 36: Our Gratitude



Our

Gratitude

We accomplish equity together.

This project is supported by Grant No. 15PBJA-22-GG-01205-BRND awarded by the Bureau of Justice Assistance. The Bureau of Justice Assistance is a component of the Department of Justice's Office of Justice Programs, which also includes the Bureau of Justice Statistics, the National Institute of Justice, the Office of Juvenile Justice and Delinquency Prevention, the Office for Victims of Crime, and the SMART Office. Points of view or opinions in this document are those of the author and do not necessarily represent the official position or policies of the U.S. Department of Justice.

Want to join the next cohort or get connected to other DEI capacity building opportunities?

Contact Kendra Malone, VIBE Consulting LLC
kendra@vibe-consulting.com

THANK YOU!

Our Gratitude - 1 minute

Speaker Notes:

We are grateful for your courage and contributions during our time together today.

If you'd like to join the next cohort of trainers or get further involved in the network of restorative justice centers DEI efforts, please contact Kendra Malone at Kendra@vibe-consulting.com.

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