



BELONGING CULTURE

Anti-Racist Restorative Practice

ESTIMATED TIME REQUIRED



100 minutes

OVERVIEW

This session introduces new concepts and strategies that inform Anti-Racist Restorative Practice. In this session, your service year corps members will explore healing and restorative practices to support collective healing. The session will introduce anti-racist practices and explore strategies to use these practices with their peers, collaborators, communities, and leaders.

LEARNING OUTCOMES



By the end of this session, your corps members will be able to:

- Understand common language focused on healing and restorative practice that lead to collective healing
- Understand anti-racist restorative practices that can be used to engage with peers, collaborators, communities, and leaders
- Use these practices to build trust, drive healing centered approaches
- Work towards envisioning and developing new and better futures for ourselves and communities

TRAINING SESSION RESOURCES

Before getting started with this training session, you should review the Preparation section below as well as familiarize yourself with this guide's Session Script. This session should be presented directly to corps members using this downloadable presentation:

- **Downloadable Presentation:** [*B5: Training Session: Anti-Racist Restorative Practice*](#)

The downloadable presentation includes speaker notes for program staff who are facilitating this session directly to corps members, making it easy for staff to walk through the presentations efficiently and effectively.

PREPARATION

Trainer Expectations

Throughout this training session, trainers will be asked to facilitate the group through small group discussions and full group discussions. Some of the topics may feel challenging for your corps members to engage with, and they may not want to engage in conversations on these topics at first. Part of fostering a belonging environment is making the space equal with corps members and program staff. Therefore, we recommend you, as the facilitator, prepare responses to the questions posed to the corps members throughout the session as a strategy to help spark conversation if needed. Before beginning this session, review the Session Outline & Script below and ensure familiarity with the content to be prepared to facilitate activities and answer potential questions from corps members. You'll notice in the Session Outline there are resources linked to provide background on the subject matters included in this training.

	TIME ESTIMATE
	LEARNING OUTCOMES
	VIRTUAL MODIFICATION
	ACTIVITY
	HELPFUL TIP

Necessary Materials

- Distribute pen and paper for your service year corps members to take notes
- One printed copy for each corps member:
 - [B0: Glossary](#)

Virtual Modifications

If you plan to facilitate the training session in a virtual environment, we recommend the following modifications:

- Use a whiteboard that can be displayed on camera or share your screen and work in a word or google document
- If you have group break out sessions, set up the groups in advance via your video conferencing software
- Don't forget to send an email with any necessary handouts in advance of your remote session

SESSION OUTLINE

The following outline walks you through what to expect throughout this session and how to prepare.

I. Objectives and engagement guidance

In this section you introduce the topic for this Belonging session, set a lens for the conversation, and provide tips for engaging throughout the session. You will also distribute the [B0: Glossary](#).

II. Radical Healing

In this section you will introduce the concept of Radical Healing which refers to a process that builds the capacity of people to act upon their environments in ways that contribute to well-being for the common good. You will discuss the Radical Healing Framework, structural violence, and cycles of harm and justice.

III. Radical Healing Strategies

In this section you will introduce strategies that can lead to Radical Healing such as healing-centered engagement and collective hope.

ACTIVITY: Collective Hope Reflection - small group discussion 

IV. Anti-Racist Restorative Practice

In this section you'll discuss the differences between Retributive Justice and Restorative Justice and walk through the various characteristics of anti-racist restorative practice and how to develop the practice.

V. Close out

To close out the session, you'll break the group into pairs one final time to reflect on what they just learned about anti-racist restorative practice.

ACTIVITY: Anti-Racist Restorative Practice Reflection - small group discussion 

SESSION SCRIPT

The following script should be used for presenting this session directly to your corps members. It is recommended that you review this script before beginning the session. Italicized prompts are intended to be guidance for you as the trainer rather than part of the script you will communicate to your corps members.

Slide #1

Welcome to our fifth belonging culture session - Anti-Racist Restorative Practice. Today we will work together to:

- Understand anti-racist restorative practices that can be used to engage with peers, collaborators, communities, and leaders
- Use these practices to build trust and drive healing-centered approaches
- Work towards envisioning and developing new and better futures for ourselves and our communities
- Understand common language focused on healing and restorative practice that lead to collective healing

Distribute the [B0: Glossary](#) to your service year corps members and have them review the key terms for the Session B5 so they are able to become familiar with the terminology used throughout the session.

Slide #2

Today we are going to talk about anti-racist restorative practice. We will engage with the foundational concepts of Justice, Restorative Justice, Anti-Racist Restorative Practice, Radical Healing, Collective Well-being, and Healing-Centered Engagement. We will discover how an understanding of these key concepts can be used to engage with youth, collaborators, communities, and community members to build trust, begin the process of healing, and work towards envisioning and developing new futures. Lastly, we will equip all attendees with a common language around healing and restorative practices that lead to collective healing.

Slide #3

We'll start our conversation the same way as others in this belonging curriculum – with suggestions for how to engage with today's content:

- Take note of terms and concepts that resonate with you during the workshop. These can be reviewed later for further reflection today and throughout the year.
- Consider your lived experiences and how they influence your understanding of the social identities we will be discussing today.
- Stay open. Some of the information we share might challenge your ideas around belonging and safety and that's okay. If we all stay open, then we can hold the container together.
- If you are more knowledgeable on this topic, challenge yourself to do some deeper reflection.
- There is always room to learn and grow. We are all a work in progress.

Any questions? Let's get started with how you are showing up today.

Slide #4

Before we can begin our discussion on Anti-Racist Restorative Practice or its roots in Restorative Justice, it is important that we first establish an understanding of two major concepts: Radical Healing & Healing Justice. We begin our journey of understanding with wisdom from Dr. Gail Christopher, an award winning social change agent and the current Executive Director of the National Collaborative for Health Equity.

Slide #5

"We suffer from the fallacy of a hierarchy of human value – it undergirds all colonization and oppression. We must replace the belief in the fallacy of a hierarchy of human value with the truth of our sacred interconnectedness as a human family."

This hierarchy of human value is a myth that asserts that some identities are worth greater value, protection, access to power, and privilege, while others should be marginalized because they don't share the privilege groups' identities.

This fallacy sits at the center of all colonization, and all oppressive ideas. Oppression tends to work or behave in three specific ways:

1. First, oppression dehumanizes,
2. After it dehumanizes a subject it then commodifies, asking "What can I gain from the dehumanization of this particular subject?"
3. After commodification, oppression then turns to disposability, saying, "when I am no longer able to commodify or gain from you, I'll dispose of you."

Slide #6

"Oppression is a social trauma that impacts entire communities. If these (traumatic) experiences are not immediately followed by restorative experiences of finding safety and being acknowledged, these (automatic survival) reactions become stored in the body. Trauma stored in the body in this way shapes our perceptions and worldview in profound ways, the world around us may seem inherently unsafe."

We've talked about how oppression tends to behave. We have also highlighted the myth of human hierarchy that serves as a foundation for oppression and oppressive thoughts. This oppression ultimately leads us to create and sustain spaces that are harmful, trauma-organized, and trauma-inducing, rather than healing.

So, how do we respond to oppression? If oppression is a social trauma that impacts communities, we must engage a response method that is also community-based and collective. The response method we utilize is Radical Healing.

Slide #7

Radical healing is a process that builds the capacity of people to act upon their environments in ways that contribute to well-being for the common good.

Slide #8

There are three main characteristics of Radical Healing.

First, Radical Healing centers voice and belonging. What is the lived experience of those who have been marginalized in this space? And how can we then focus ourselves on creating spaces and experiences where they feel a sense of belonging?

Second, Radical Healing is political. And when we say political, we do not mean Republicans and

Democrats and lobbyists. When we say political, we mean it is focused on healing that comes from shifting policies and practice on any institutional or organization level – asking “How do we examine our practices and policies to create space for healing and a further reduction of harm?” In other words, it asks, “How do I arrive at Healing Justice?”

Finally, Radical Healing is characterized by being collectivist in nature. All of us have had an accident where we may have gotten an injury. When we get access to medical attention, we receive an individualized healing plan. Radical Healing focuses on the collective and collective well-being.

Here’s an example of Radical Healing: Imagine you step on a nail while passing through an empty lot in a disinvested area of our city. When you arrive at the doctor, you receive individualized medical care as a patient. A pursuit of Radical Healing would cause us to ask to go beyond treating the treatment of the injury and look at the root cause of the injury. Radical Healing requires asking: Why is the lot empty in the first place? Who is responsible for the lot where the injury occurred? And what conditions created disinvestment for this lot to even be a space where someone can be harmed.

Radical Healing, it’s not just about healing “me,” it’s about creating the conditions for all of us to reduce the possibility of further harm. One of the clear outputs of Radical Healing and its strategies is Healing Justice.

Before we get into Healing Justice, I want to take a moment to cover structural violence, or harm, because that’s the primary reason for justice. Justice is what we need in response to harm.

Slide #9

Structural violence is a form of violence or harm wherein some social structure or social institution may harm people by preventing them from meeting their basic needs.

Many of us are familiar with the experience and language of individual, or personal, violence, but we may not be familiar with the language of Structural Violence. The object of structural violence may be persuaded that they are not experiencing harm at all.

Now that we have a basic definition of Structural Violence, let’s talk about justice. Unfortunately, we’ve been conditioned to think about justice from the lens of entertainment and media. We think of the hundreds of hours of movies and shows where we see someone has committed a crime and it becomes the hero’s job to figure out who is responsible and what the “criminal” deserves as a response to their crime. We would call this form of justice, retributive justice.

Slide #10

Normally, retributive justice refers to a theory of punishment that proposes when an offender breaks the law, justice requires that they suffer in return, and that the response to a crime is proportional to the offense.

Slide #11

This quote from Fania Davis, a leading national voice on restorative justice, describes retributive justice well: “In western culture, we are socialized to believe that the desire to inflict counter-violence upon or retaliate against someone who has hurt us or a loved one is innate, and that justice has always been done and will always be done in this way. This adversarial vision of justice is a relatively recent construction. Ours is a system that harms people who harm people, presumably to show that harming people is wrong. This sets into motion endless cycles of harm.”

Slide #12

What do we mean when we say justice? Justice refers to a process of engaging with people and communities in ways that can be characterized as just, equitable, and centered in dignity. Seeking to make whole what has been harmed.

Slide #13

Justice is a healing ground, not a battleground.

Slide #14

So how do we make whole what has been harmed? We begin by engaging the two sides of Healing Justice.

The first is curating healing spaces and experiences for those that have been harmed by structural harm and violence.

The other side involves limiting additional harm through capacity building.

Slide #15

Why did we need to go through these terms and concepts before discussing Radical Healing strategies like Anti-Racist Restorative Practice?

We needed to go through all this language and these concepts so that we could establish some alignment – because in order to operationalize radical healing, we have to be clear about our language. Healing means returning to our original dignified state of being. Now let’s be clear, I am not saying that we lost our dignity, or we stepped away from it. We have not centered the dignity of humanity in our power, practices, policies, and organizations.

We’ve often centered our “results” and our “strategic plans” – we just have aligned those results and strategic plans with strategies of healing. Healing means remembering, bringing it back into connection with our practices, our policies, and our ways of being. It also means remembering love, remembering who we are as human beings, and remembering who we are as dignified humans.

Let’s talk about some of the strategies that can lead to Radical Healing.

Slide #16

Dr. Shawn Ginwright, one of the country's leading thought leaders on African American youth and a Professor of Education in the Africana Studies Department at San Francisco State University, says: "Radical healing encourages teachers, activists, and youth stakeholders to consider that the results that we seek are a function of the quality of our relationships and the clarity of our consciousness and way of being."

Slide #17

The first strategy for Radical Healing is Healing-Centered Engagement. This is a strength-based strategy that advances a collective view of healing, and re-centers culture as a central feature in well-being.

Slide #18

As Dr. Ginwright says, "A healing centered approach to addressing trauma requires a different question that moves beyond "what happened to you" to "what's right with you" and views those exposed to trauma as agents in the creation of their own well-being rather than victims of traumatic events." None of us are just the conditions and contexts we come from. How do we begin to tap into those things that are right with us – those powers and that collective community wealth – that we bring? The next radical healing strategy that we'll use to create safe, anti-oppressive spaces is Collective Hope.

Slide #19

Collective hope is a shared vision of what could be with a shared commitment and determination to make it reality. It focuses on the aspects of community life that provide meaning, purpose, happiness, and joy.

Slide #20

Cultural responsiveness is an approach to viewing culture and identity (including race, ethnicity, multilingualism, and other characteristics) as an individual's assets, and creating learning experiences and environments that value and empower them.

Slide #20

"Collective hope is the psycho-spiritual fuel that drives community efforts toward the struggle for a higher quality of life."

Before we jump into a deep dive of the final radical healing strategy we will be discussing today – Anti-Racist Restorative Practice – let's take a moment to connect with Collective Hope.

Slide #21

We are going to break into pairs and discuss the prompts on the slide relating to collective hope. We'll break into groups of two and take the next ten minutes to discuss both of these questions:

Prompt #1: What is your favorite story of collective hope? When have you seen collective hope drive "community efforts toward the struggle for a higher quality of life?"

Prompt #2: How did the pursuit of hope you witnessed focus on the aspects of community life that provide meaning, purpose, happiness, and joy?

Break everyone into groups of two and set a timer for 10 minutes.



If you are conducting this session virtually, have your corps members respond to these prompts in their journal.

After 10 minutes, bring the group back together.

Slide #22

Welcome back! We're going to jump into our final Radical Healing Strategy for today's session – Anti-Racist Restorative Practice.

Slide #23

Anti-Racist Restorative Practice is a framework centered in humanity, and focused on restoration & transformation. It's used to guide our practices.

This framework pushes us to set the conditions for humans in our spaces to thrive – especially those who have been marginalized in relation to the spaces and experiences we have created. Its roots can be found in Restorative Justice.

Slide #24

Restorative Justice is an indigenous practice that sets in place ways of engaging within a community.

- Restorative Justice is community-centered
- Seeks to respond to harm and move toward healing
- Seeks to identify and tend to the needs and obligations of all impacted
- Serves as an alternative to Retributive Justice
- Practiced historically by indigenous peoples across the globe

Restorative Justice and Anti-Racist Restorative Practice are both frameworks that we use to engage human beings in ways that keep us safe. Not safe in the sense of an absence of harm, but safe in the sense that when harm happens, restoration and reconciliation become a top priority.

Slide #25

Restorative Justice is an alternative to retributive justice because each form of justice asks three very different questions.

Retributive Justice asks:

- What laws have been broken?
- Who did it?
- What do they deserve?

Restorative Justice, on the other hand, asks:

- Who has been harmed?
- What are the resulting needs of everyone who has been impacted?
- Who has an obligation, or role to play, to address those needs, repair the harm (to the degree possible), and restore harmed relationships?

Slide #26

While many organizations and institutions, especially educational and carceral institutions, have touted for decades that they utilize Restorative Justice in their practices, we continue to see disparate and marginalized practices and policies persist in these organizations and institutions – creating harmful, life-limiting, and even deadly results. The issue hasn't been Restorative Justice, the issue has been implementation.

Here are some of the fatal flaws of implementation that have thwarted practitioners from using this framework as intended.

Many folks that set out to create spaces centered in restorative justice fail to answer the question, "Restore to What?" Mistakenly, people think the answer is about restoring control and order. Restorative Justice and Anti-Racist Restorative Practice are about restoring someone to themselves, restoring those that have been impacted by harm done, and restoring them to their rightful place in community with us.

If there is an absence of a sense of community, Restorative Justice becomes unlikely. Another concept that is a fatal flaw to implementation is Institutional Sovereignty – the idea that the institution is righteous and holy, and that those that have committed wrongs, do so against the sanctity of the institution. Those that wrong the institution are sinful and should be dealt with through shame and disposability. Some organizations genuinely believe that restorative justice is about shaming people into change.

Shame and disposability cannot be used in a space that is truly restorative or in the process of restoration. Organizations and individuals are working from a space of shame and disposability when they view restorative justice as a "gift" given to someone to allow them to "escape" exposure to consequences.

Aside from the use of shame and disposability, Institutional Sovereignty creates conditions where the institution is never held accountable for the harm it creates, often resulting in no focus being placed on healing or disrupting racialized practices that marginalize people in relationship with the institution. These fatal flaws of implementation disable our ability to truly engage with restorative practice.

Slide #27

The easiest way to break down Anti-Racist Restorative Practice is to break it down into its terms and characteristics. Let's start with Anti-Racist. Anti-Racist Restorative Practice is characterized as "Anti-Racist" because it:

- Acknowledges racism and the structural harm head on
- Focuses on abolishing systems, practices, and policies that dehumanize
- Addresses the transactional nature of systems, moving away from manipulation, decoration, tokenism
- Focuses on developing transformative relationships and interactions
- Centers on building true community and curating brave and healing spaces for all people to "be"
- Focuses on the well-being of all oppressed and marginalized individuals, thereby improving conditions for all
- Addresses commodification and disposability of people of color's bodies

Slide #28

Anti-Racist Restorative Practice is characterized as “Restorative” because it:

- Centers on restoring dignity and well-being for all
- Addresses harm, missteps, and poor choices by calling in instead of calling out
- Restores honor and dignity to the practice of education, helping to repair the relationship between learning or “schooling” institutions and community
- Addresses harm done by a community member while restoring our focus on the value of that community member and their relationship within the community

Even if you have made a mistake, you are a human that desires and deserves dignity and well-being. How do we ensure that is communicated to all the humans who are a part of our community?

Slide #29

Anti-Racist Restorative Practice is characterized as a “Practice” because it:

- Is not a formula or step-based tool – it’s a framework
- Cannot be used as a catchphrase or wrapping paper for the same old ways or practices
- Calls for a commitment from educators, leaders, and practitioners at all levels
- Involves putting in work to shift personal biases and develop individual competencies
- Must involve a community of practice
- Matures through practice, evaluation, and learning

Before we move on to how we develop anti-racist restorative practice, I want to pause on the word “evaluation.”

Let’s decolonize the term evaluation. Oftentimes when we think of evaluation, we think of a human coming into our space for a period of time, taking a snapshot of the experience, and giving us feedback on what makes our spaces good or bad, based on some rubric that is developed for us.

I want to recalibrate your understanding of evaluation. When utilizing Anti-Racist Restorative Practice as your framework, evaluation becomes a participatory research practice. The people who need to evaluate you on your use of Anti-Racist Restorative Practice are those who have been harmed by the harmful practices.

The practice and the evaluation must be centered in the lived experiences of those that your work is serving. This practice gives us access to validated learning to help us to answer: What do we change? What do we develop? Where do we invest resources? What really matters most to the community?

This practice requires a new lens for the idea of evaluation.

Slide #30

Now we're going to discuss how to develop Anti-Racist Restorative Practice. Each of these phases are ongoing and can be revisited and experienced simultaneously and consecutively. They are not steps.

- Acknowledging - Acknowledging the racist and oppressive systems, practices, and policies – inherently and foundationally at work in our systems and institutions – that dehumanize and support a human hierarchy of value. This involves developing an awareness and understanding of the historical and current context and constructs.
- Centering - Centering the voices and lived experiences of those who have been most impacted and targeted by these systems and constructs. Their expertise is the most valuable expertise because they're experts on their living conditions and lived experiences.
- Turning - Turning towards those who have been most impacted and targeted by these systems and constructs to receive instruction on what needs to be done.
- Seeking - Seeking out those oppressive systems, practices, and policies and working in solidarity with those most impacted and targeted to abolish those systems, practices, and policies; radically re-imagining new systems, practices, and policies; and establishing anew.

When we're centering the lived experiences of those in the community we serve and are serving alongside, and we're turning toward them for direction, it needs to be centered in relationship.

For example, I'm not going to go up to somebody I don't know and say, "Hey, black person, tell me about racism." Or, "Hey, woman, can you explain the patriarchy?"

Not everyone that fits a marginalized group has the capacity, the energy, or the willingness to educate you on their lived experience. And that is their right. It is hard enough to exist with these persistent oppressive issues and experiences happening in their context. Then, on top of the oppressive systems, they're given the added job of being your teacher to inform you about their marginalization.

Instead, "turn" to the plethora of resources of black people, and women and women-identifying people, who have communicated what it's like to live that experience.

Slide #31

Thank you for participating in today's session. We are going to wrap-up with a final activity to help you reflect on what was just learned. We will break into pairs to discuss the prompts on the slide for the final 10 minutes of this session. You'll discuss the following with your partner:

- Prompt #1: Think back to a time when someone advocated with or for you when you truly needed it. Then think about a time when you stood in solidarity with someone as an advocate. What did those moments have in common?
- Prompt #2: What were the key characteristics or traits that shine through in those moments?

Break everyone into groups of two and prompt them to take the next ten minutes to discuss the two questions on the slide. Set a timer for 10 minutes.



If you are conducting this session virtually, have your corps members respond to these prompts in their journal.

After 10 minutes, bring the group back and thank everyone for engaging in today's session.