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Hello, everyone. I am Shamita Das Dasgupta and I think particularly for today I must say hello. I welcome you all today to today's keynote address and these we have explored thought-provoking assumptions and learned from organizers, activists and thinkers working to bring about social change. Today we have all three of the of organizing , activism and thinking, critical thinking rolled into one body. We have -- to help us think about an informative topic transformative justice. Before we talk to you about this I want to guide us through the technical part of this call.

Thank you of course I would be happy to hello, everyone welcome today I am glad to be back with you for an Advocacy Learning Center keynotes. Before I began on just a couple of tips about today's session I want to first apologize for the fact that trend nine -- the picture is not displaying a much remind you of a couple of these tips I am sure you are quite familiar now but the phone lines will be the audio muted for the duration of the session today. But if you have any comments to send me if you are just connected by phone of course you can do so if you send an e-mail to mimic my. For those of you connected to the webinar use the chat box in the lower part of your screen so we can know what your questions are, comments and thoughts so that is available to you at any time to chat publicly with everyone that is connected by this session and of course the private tab is the way in which you would be able to send a message directly to one of our speakers. This session is being recorded and will be posted to the ALC class page and certainly if you get disconnected either by telephone or to the webinar itself, rejoin through this original process. I will turn it back to you Shameta.

Before I asked Calais to guide us to the proper I would like to talk about the keynote address the Keynote address occupies a very important place in the curriculum of ALC. It is designed to inspire our thinking and provide us with information about social change work going on all around us. It allows us to stretch our imagination, exercise our analytical muscles and sharpen our advocacy skills. Keynote addresses motivate us to take a very critical look at the way we advocate for others and it challenges us to do better. It moves us to look for collaborative relationships and our social change efforts and to think about alternatives. When we are working with women who have been victimized by violent -- violence most of you if you call the organization after hours the first thing it says is , if you are in danger call 911. The moment someone calls 911, immediately it engages the legal institution and a law enforcement institution in women's lives. Is this the only way to go about keeping women safe? Or is there another way to ensure the safety of women to make sure batterers are accountable and to hold communities accountable for the safety of women. Calais will take us through those explorations today. Salome welcome an amazing thinker and activist and my very dear friend.

Thank you so much for that beautiful and gracious introduction. I am so honored always to be part of practices work and definitely to be joining this group from the Advocacy Learning Center. So, to just say a little about what we are going to be visiting about this morning for me I think afternoon for most of the rest of you is the topic of transformative justice. I do want to start by saying that the term transformative justice is a variation on the term restorative justice which I think probably many of you have at least heard about. So you are going to hear portions of the

principles and values and practices of restorative justice that reflect transformative justice but as we go through you'll see a little bit about why some of us you were thinking about alternatives to the criminal legal system use this term transformative versus restorative justice. So I start a little bit here with talking about why there should be alternatives to the criminal legal system and I will just say that many of us don't call it the criminal justice system because we feel that there is not necessarily justice in the actual practices and policies of the criminal justice system. I use criminal legal system alternating with criminal justice system. I think words and terms have a lot of meaning and a lot of times what we call something affects how we think about it and so that is why for example we say transformative justice versus restorative justice or criminal legal system versus criminal justice system. So, why should we have an alternative to the criminal justice system as we know it right now? Which is usually prompted or often prompted by a call to 911 that then becomes -- begins the pathway of involvement in law enforcement and court and incarceration and many other parts of the system. Here are some of the reasons many of us around the country, including I am sure many of you in ALC have been talking about alternatives. One is, there is an overreliance on criminal penalties in the system. He will hear me say a lot this idea if you look at the last bullet, retributive stat -- strategies, punishment retribution strategies. So in the last 30 years or so there is been an overreliance on criminal penalties and involvement of the court system and police enforcing quote unquote social norms which have been codified into law's. We have laws and if you violate those laws the criminal justice system gets involved often and sometimes doesn't for many of us who have been involved in this work to end violence against women and children we did so because we saw our communities were not responding very well but neither was the criminal justice system we think at this point now there's a whole buildup of prisons , incarceration, youth incarceration facilities, probation so we just kind of say is there something else we can do instead of containing to build more prisons and build more places for behold here people and mothers because they violated the law. The other thing we have learned over the years is that the current to the buildup of penalties jails and prison as that there is disproportionate targeting of certain populations. As you can imagine this is often poor and certainly in urban areas women, immigrants, people using substances , homeless people, people with mental health problems definitely people of color but because we have much more surveillance which is watching over all of our behavior what happened to certain people get watched differently than others.

You see these are the people often swept into the criminal justice system. The third thing is we don't necessarily have a lot of evidence about whether or not prisons jails and incarcerating young people for different kinds of minor crimes we don't know that really helps in the long run. Definitely no for example capital punishment is not necessarily a very good deterrent for very serious crime. We just don't know enough about the things we are already using and have been using for many years. The issue of cost effectiveness we know across many millions and millions and millions of dollars to staff a law-enforcement response for judges, courts, probation and probation and definitely facilities. We have to think this is the best way for us to spend our public monies in terms of stopping and preventing and healing from crime. The other thing we are also not very good at engaging the entire communities ending and preventing violence against women and children but all crime. What we have done by this overreliance on the criminal justice system, I always say, the first thing we think about doing is calling 911 we don't think somebody needs help can I go and help them. Or, we walked past people that look like they are having an argument or we see somebody who is struggling on the street who is homeless or

using drugs and we just say that is not my problem. So we have gone away from caring for and supporting our brothers and sisters and our children to saying that a somebody else's business. But many of us are saying is can we go back to all of us being responsible for each other and this is towards really community-based change rather than relying on the police and judges in probation and the courts and jails to cure our society from some of these crimes. Definitely to help stop prevent violence against women and children. The idea that are we trying to change the values and norms of our communities? Isn't that what we really are doing this work for? To change the way our communities think about violence against women and children. When all we do is lock people up and arrest people we are not sure this is really contributing to long-term sustainable community change. Finally again as I said before we have a very punishment-based - based culture right now and I think the reason we are more likely to engage the criminal justice system is because we just feel like we are mad at people who do bad things. People who don't behave correctly. People who use drugs and people who are coming in illegally to this country. So we have these different values now about social and criminal violations and what we have moved to in the last I would say 40 years is to punish people. All of these things that we do right now, while ALC is so important is ALC is trying to help us think about different ways to engage the criminal justice system but also different ways for all of us to engage our whole communities. It is not that punishment is a bad thing but what I would offer to all of you, can we think instead of punishment, really think about the word that started our movement which is accountability. Punishment is only one form of accountability. It is not the only and probably not the best in all situations and I would say for many of you who have children you know that punishment is not necessarily the best way to change their behavior. But we still should hold each other accountable for behavior that is either hurtful to your self or to others. I think all of these thoughts and reflections on what we have been doing in the anti- violence movement for the last 40 years have brought many of us start thinking about either other ways of doing things. I am going to stop at this point to see if there are any questions or thoughts, reflections? If not I will go on to the next slide.

Can you hear me? If there are any questions please chat it in and I can convey that. But Kalai you were talking about engaging entire communities can you talk more about that? How we engage -- I can't engage a small part of the community let alone the entire community what you mean by that? A little more?

I think in some ways, many of us have talked about this including you and I which is it is more of what we are doing now. What we know is when the only thing we know to do with the most automatic or easiest thing to do which isn't that easy, usually two things we do when we see a social violation which may be a criminal violation that may not be. So what we do is we either ignore it and think like I hope it goes away or to send them a business or it is a private matter or agent want to get hurt or I don't want retaliation. We have all these reasons we emotionally and intellectually say I don't want to get involved. It could be for all kinds of different reasons. Some are realistically practical but this -- the second thing is if we don't do that, then we think let's call 911 or the police, let's get, I call it the state involved.

To me what we do things like this what we say is it has nothing to do with the whole community only to do with those who enforce community norms. It is not up to me, I am just an individual person. So part of the thinking through how to engage community is that we think about the

police and the courts and the judges PLO's and social workers are all part of the community too that when we rely on them we don't rely on them because they are our neighbors or because they are our brothers or because they are our friends, we rely on them because they are official roles as enforcers of the social and legal norms of our community. So when we say engage entire communities that we are saying is there has to be a change in the value and the attitudes and the beliefs and practices of our community so that all of us will say to each other when we see a woman being paraded in public all of us look at each other and say this is not okay. And let's all go over and say, do you need some help. That is what I mean by engaging the entire community. Doesn't mean every single person that it means we have as seeds change within our communities so we will not tolerate violence against women and children wherever we see it and it means that we don't tolerate -- doesn't mean we call the official people who are supposed to engage. We might do that too but we also must say it is my job, it is my responsibility, it is not only the responsibility of the police. It is my responsibility. That is my sister, that is my neighbor, that is my coworker. So that is the idea of engaging more engaging at the level of belief and values. That is what I would say. It is a change in social norms within our community.

What is mine to be responsible?

Right. The whole IDSA for this, for all of us as adults -- this whole idea -- we say in Hawaii every child is our child. Every child we are responsible for. All the next generation every single person doesn't matter if you have a child of your own we are all responsible for the next generation. It is kind of the same thing we are all responsible for each other.

One more question before you move on. About the rich a bit of justice -- the attributed dashboard to us -- whether we like it or not the state to the point has become a formative force so if something doesn't -- we cannot accomplish individually we tend to call on the state then we are really unleashing this formidable power in society that everybody listens to or must listen to. So there is this whole idea that it must do some good it must do -- enforce maybe I can't change this abusive person but I can say you are not going to do this ever and what do you think, would you say that is retributive? Or else kind of -- (multiple speakers).

It is much more stick than ^-caret -- carrot.

You say it doesn't work ever or in some cases more than others?

I do think that there are situations and cases and many, thousands of not hundreds of thousands of situations where punishment has to be a serious consequence of a social or criminal violation but I think though I would love to engage all of us in a conversation about whether or not there are other forms of accountability -- accountability punishment is one type of accountability but there are other things we can do besides punish people we can say you have to make amends you have to stay away from a person. You have to pay for your partner to go to school. There are so many things you can do they really have to do with this is where restorative justice comes in which is to restore someone or a community or a group of people to a state that is pre-offense. If I was going to school and you beat me is that you can go to school anymore because you think you are better than me than the state gets involved in says in order for you to make things right again to restore your partner to a state that was helpful and supportive and empowering for her

you shall allow her to go to school you shall pay for her tuition and that you need to make things right. That is that move away. Is a punishment? Probably feels like punishment to the person who has to make things right at the state is not saying you are bad and we are locking you away and hopefully when you sit with yourself for a while you will realize what a bad thing you did. Versus engaging the offender that those they have harmed. And that is what transformative restorative justice and community accountability is all about. When you harm somebody you don't just harm that person. When you harm -- when you sexually assault an individual you have harmed that person's parents, you have harmed that person's child your part of that person's coworkers, person's coworkers, you have harmed their friends , everybody in the community around that person. So that is why restorative justice, community justice , community accountability is about making things right for all the people in your community who were harmed by the action you took maybe against only one person. And that is why the idea of punishment is not necessarily the only way to make things right or hold people accountable but may be part of a whole package of things we consider.

Thank you Kalai. Sandy has a question but I think I will hold the question for the next round. Why don't you go ahead with your presentation I am going to hold on.

This idea of transformative justice, I kind of said this already. We are not going to talk so much about restorative justice but those that know about it you know restorative justice is about restoring things to a pre-offense states. I think the reason many of us have moved away from that term is it assumes that what you are restoring people and communities to is something that was okay to begin with. And I was already in a situation that was oppressive or not empowering why would we want to restore me back to that pre-offense state? What for many of us the idea of restorative justice is also very case related, to restore a situation, a person, a family to a pre-offense stage by making things right. Being accountable for your actions of harming. For many of us to believe in social change, immunity change, restorative justice cannot result in that but transformative justice says we will take these kinds of actions in order to transform, engage in social change in our community, engage our community, all of us together, change all of the conditions that create, maintain, sustain oppression, domination and harm to people, places and in tuitions. It is not only a threat to me is not only about crime and legal violations it is when you have done something to harm. We even use the word harm. I try not to use so much better, rapist, sex offender but these are people who have harmed other people and because that is kind of what they have done and we can say the harm was that you sexually violated a person, you beat a person , you took a person's money, you took their passport. You caused harm to them. When you have done that you have caused harm to their families, their communities , to the institutions that respect and honor that person and those people you have harmed. Even you see how this hurts when you see batterer, rapist, sex offender, Robert , all these kinds of words create a role and a vision of that offender that makes us only think about them as heinous people. And how then can we think of them as either rehabilitate a bowl -- part of community again many people who harm can be changed that if they have to be changed in a very deep way by being accountable to not only the victims but everyone around them who has been victimized by the harm they have cause. Transformative justice is about making justice for all, in all of our communities by transforming the ways we live, work and love together. So this idea of transformative Justice thank you for this beautiful slave is you -- we have these values.

These values are what ground does in ways we think about this. Holding accountable those that harm others is the middle box there so always why we are seeking justice is because somebody has harmed. It could be corporations, not just individuals. When BP was responsible for the oil spill in the South, that is a company, a corporation we hold accountable. You can hold the police responsible if they have used undue force on someone they were detaining. It is not only individuals but can also be states, nation states, think about what happened in South Africa holding an entire country responsible for the harm of apartheid. So holding accountable and why are you holding those who have harmed accountable? Because we honor, protect and want to keep everyone safe. Anyone who has been specifically harmed we hold them at the center. I actually would put keeping victims and honoring victims at the center of transformative justice. We seek justice for those who have been oppressed and violated and you have not been given their right as human beings and citizens of our world and our community. The way we honor them is by holding accountable anyone who has harmed them. And the other one is the other value is the idea of a collective responsibility and accountability. Is so not just again, not just ALC members, not just praxis, not just the police but all of us in our community are responsible to hold our values and our work towards peace, justice and safety for every single person, every single institution and every single community. As we call it transformative because the fact is this is not that in most communities. Next slide.

Here are some key principles for those of you to know about generation five an organization that is done a lot of work in the area of transformative justice, I think they were still are but you can Google generation five and find out more about them. Here are the key principles. Again I think one of the things we haven't done very well in our criminal justice system is we have laws and we have enforcement of laws that includes all the different kinds of penalties that happen if you violate the law. We don't spend a lot of time talking about the principles that underlie why we had a lot affect a lot of laws come into being because a situation happens, kind of a knee-jerk reaction we are going to pass a lot to make sure nobody can do that again and that is it. Times change, people change, states change, we are still doing things for the same reason. By belief is that a lot of laws are kind of a knee-jerk reaction to a very bad situation or set of situations and they are not necessarily grounded in principles. I think we need to go back to principles and all of our communities need to talk to you what to we hold important and what do we value in our communities. This is from generation five and their notion of transformative justice is we need to have all of these goals and principles in everything we do. We believe in collecting cooperative responsibility, when we all are part of this together it is -- its power from a few people be responsible for everything. We honor diversity, we have accountability to each other and to ourselves. We move towards collective action always thinking about safety. The victim's at the center of everything we do we try to repair and make -- repair harm or in Hawaii we call it making things right. Always the perpetrator who is caused harm again to the individual could be the system is responsible and try to think about sustainable and the sustainability of any practice has to do with making sure we are preventing siege -- preventing future harm. Not just okay to just stop one thing that has happened that was bad but that we think about everything we do to prevent future harm. I think I would say retributive justice which most of us do right now is really because we are thinking if we punish people, like a bad people and put them in jail and make them pay fines, we have batterers go to intervention programs.

All these things we do we think is going to prevent batterers or sex offenders who go to prison go to sex offender treatment programs we think by doing that we will prevent future harm. That is true in many cases but the evidence doesn't really show that by locking people up, I having sex offender registries that there is no evidence definitely about sex offender registries that actually prevents future offenses. We just need to think about what other principles that guide what we do and then we should work from that place. That is from generation five. I'm happy if anybody wants to stop me just -- now key values which I talked about before which are tied closely to principles. The respect for human rights and dignity (multiple speakers) -- maybe we can have a few questions here? Is that okay? Let's do that so let's talk, Sandy has thrown in a very provocative question, I would love to hear your thoughts on strategies to get communities ready to accept responsibility in changing attitudes, beliefs and behaviors.

I think how to we get our communities ready is doing keynotes like this, having conversations, roundtables , bringing together those of us who want to see a different world in a different way than our community would care for each other and hold each other accountable for harms that are caused. And so Sandy, I would say that getting ready is doing things like this. Talking like this bring this up where we can critiquing our current practices and part of the role of advocates and anybody in our communities. There are so many of us think about many, many hundreds and thousands of parents whose children have gone into the criminal legal system and they were young people and now these young people are coming out of prison after being in juvenile detention facilities and they come out and these young people are so damaged for the rest of their lives. These parents and our community now have to deal with them. There are many, many people around the world who have personal experience with this not to mention many of our brothers and sisters, many of us on this call to might have also been involved in the criminal legal system, had her children taken away from us, had to go to jail ourselves or we were defending ourselves. To me the first thing is dialogue and we know this which is those of us who have been oppressed need to come together and talk about what it means for us and that we form a critical mass who say we need to do something different what is it we can do.

This includes advocating for changes within the system as well as designing things outside of the system. The gets a little dicey because when people hear this they always say this sounds like vigilante justice, do things on their own. That this is a very short, a very misinformed way of thinking about this as you can see it is very thoughtful, very serious, grounded in principles, grounded in cultural and social historical values grounded in an understanding of our history and filled with hope. I have to say that is why I really love it because it is filled with hope and possibilities of what we can do differently. I think it has to start with dialogue.

I am not sure if this is exactly what you said but is not true there is no evidence using the criminal legal system has reduced violence against woman. If you look at the [Indiscernible] there was an overall drop of 46% of spousal homicide rates in the US between 1976 and 2004. Clearly, a bunch of stuff we are doing is impacting this including getting state control of offenders.

I would say I do want to say that I think there are questions I would have about whether or not it is really just the criminal legal sanctions that have reduced violence against women and I think most of the studies, large -- large-scale studies about drops in homicide rates are not exactly sure

why this happened I think it is due in part to criminal legal and criminal justice involvement. I do believe that. But I think it is also because there are values that have changed in our community that we want you to say what is that never heard of domestic violence. That is not a problem it is a private matter. Now we are saying it is not a private matter. I think there is a change in values and a change in understanding of this understanding in our community. Whether or not offenders are not offending because they are afraid of getting arrested I am not sure most criminologist would say there is this drop because of the fear of being arrested. I think that is in part true and I think it is true for some offenders but I think it is at the entire community has taken -- you cannot go anywhere without hearing about domestic and sexual violence. The fact is there is a reduction but I don't think anybody is exactly sure is because we're only arresting people more, charging people and saying this is against the law you can't do this anymore. A lot of us don't break the law because we are afraid of the punishment and a lot of us think why would I do that why would I take something that belongs to somebody else we do it because we have a moral and ethical standing. I think I can see with a lot of men who got engaged in this issue there are so many young men and boys now that are saying it is wrong for men to act this way to women and girls. So I don't think they are doing it because it is against the law I think they think because it is wrong. So this is where to me I really believe this sea change value [Indiscernible--static] that is why we can talk about it now because a lot of us think it is wrong for women and children to be violated in the privacy of their homes and intimate relationships. We have of value now that if we talk about this publicly I think this is part of what is happening. Definitely resting, incarcerating, adjudicating serious offenders I really believe that has made a difference. I don't believe that is the whole story.

That is a really interesting point we are doing many things besides arresting so that is together putting it all together probably is making the shift you are talking about in the way we think, the way community norms are.

The work of advocates has made a lot of big difference not only have we transform the way our society thinks about sexual assault and domestic violence but I think what have said is that as a community we say we do not tolerate this. This is not how you are supposed to treat women, women are supposed to be respected. Girls are supposed to be honored. When we start saying those things which used to say a long time ago, I think we don't necessarily have to say and if you don't do this you will get arrested. It is against the law. I think we used to say that maybe 20 years ago. I don't think we have to say that anymore because no one would say what are you going to do, arrest me? Some really very, very serious and violent offenders will say things like that but I would say for these kinds of offenders we have to do something different for them because right now my other criticism about the criminal justice system we are throwing all kinds of offenders into jail together. All kinds of offenders into the outer prevention programs and I think that one-size-fits-all is not the way to do it and that is I think what restorative and transformative justice offers us which we deal with things at a value, principal level. It means still do the same thing for everybody. The violation of a social norm is different than a violation of a law which has five things you can be arrested for. If you do a six thing you will get a different kind of arrest. So we have this one-size-fits-all three strikes you're out. What were the three strikes. That is why I say it requires a lot more work, a lot more nuance and that is why I think it is hard to do because it is a lot easier to call the police because I don't have time to meet with my neighbors on this one.

Before I let you move on I will read out Kerry's comment on this and then I think we can move on and you don't -- you can respond or wait until the end to respond. I think also laws can influence attitudes over time. In South Carolina we have very weak domestic violence laws so the pervasive attitudes are that it is not that bad. A consequence are risks of domestic violence are very high and we are consistently number one or two in the nation for women killed by men.

If I can just say one thing to that before we move on if you look at some of the big social change that has happened in the United States in particular, civil rights, women's rights, these changes happened and I think with all due respect you do live in South Carolina, you know this. As we think about the anniversary of Selma the fact is that civil rights only happened because there was a combination of a change in laws to prevent and -- to prevent discrimination also a change in people's attitudes. The fact is a lot of people still believe that we should discriminate against people who are not white and they don't even care there is a law against it on the books for over 50 years they just feel like it is -- I am not going to treat them the same way I treat other people so what we know from social psychology is, laws change people's values and and people act differently. People act differently and the laws change. So civil rights legislation would never have happened if a collective of people did not say we believe in human rights and dignity for all people and that includes African-Americans. So people had to change for laws to change. The laws changed and people change so there is a reciprocal relationship between a community change in values and attitudes that then changes laws. That is why we have domestic violence laws because many of us as advocates of this is not right what is happening to women. We went to the state we said you have got to change these laws you have to do something about this. The laws change and people change. There is a reciprocal ongoing sustainable relationship between the change , large scale social change in terms of the long and people's hearts and minds. Civil rights, women's rights, violence against women are good examples of how we change. Well, advocates, people change the laws to make values and society change but really a came first from the people it didn't come from laws. This is still true as I am so sorry to hear this is still true in South Carolina but as we know so much , rape and sexual assaults to one the most prominent underreported and under enforced crimes against the body, mind and spirit of anything I would say in all countries and we are not doing too well on that one and we have a lot of laws against its. That is one that is way far behind. Women are being sexually assaulted , and children, every single day. Thousands and thousands of women and children so we just have to do something different about that. We have laws against it and people still keep doing it. Many, many offenders. It's a complicated thing.

Thanks for -- these are just complex thought provoking question.

Great questions. I will just real fast, if everyone look at this light the things we talked about together , already talked about the focus on individual and community the idea of communitarianism we all function in community we spend -- we kind of lost our way with a how many of us don't even know our neighbors or we see them and wave and we are going off and taking care of kids to school and stuff like that so we think about these values has been connected to us again the idea that maybe , I can hear me correctly I am not saying the law, the criminal justice system is bad or wrong, I am saying we only rely on the state. So we think about some ways to complement, augment, elaborate, do something in addition to the loss I am not

same as I have any laws against these kinds of crimes I am saying do we do some things in addition to instead of only relying on the state. And again for me this idea of non- retribution I think is really important and for me it is only because of all of my work over the years I know when I work with those that I have done a lot of work with men who batter and when you have a punishing, angry attitude towards them it is very difficult to get them to change and take responsibility for what they have done. I know I had that attitude and as soon as I changed I saw a really different way that they were able to engage and have empathy for what -- for the terrible crimes that cost against their families and partners. I don't think this is true for everybody but definitely more true than not for some. But is what I think it's really important. The one-size-fits-all is not the best way for us to stop violence against women. I don't believe that. It has been 40 years I see all the laws, go I don't believe it is the only way to do it it is one way, not the only way. Next? There are a lot of these transformative justice kind of strategies and I just want to give a couple of examples. Here in Hawaii family group conferences really came primarily out of New Zealand. It is done quite extensively primarily in the child welfare system in New Zealand. And it is also done in aboriginal communities in Canada and other countries. We don't do very much of this in the United States. Here we have something called family conferencing and child protection cases for over 10 years and it was very, very positive results. Instead of a case going immediately into the child welfare system where children will be taken away , foster care, all of that. In certain cases , there are many criteria attached to this, this is kind of a diversion but it involves again more than I can go into but there is research on this it has been very affect your with positive outcomes for children and parents and families in terms of preventing future violence against children. This actually is quite effective also in other countries. There are healing circles, victim offender or victim perpetrator mediation. What I want to say before we move on from this is the one thing I think and why I think this is not been embraced in the United States is because of the power of all of us advocates over the last 40 years which is we have said this is not safe for victims to be engaged in these kinds of interactions with offenders and what is really important, I hope people who take anything away from this of our visit today is this. All of these transformative, restorative, alternative, community justice strategies put at the center the rights, the safety, the will, the values, the needs of the victims.

If a victim -- a simple thing of the victims as I don't want to do that it is not done. If the victim says I don't want to see that person again, it is not done and at any point along the way the victim can say stop, I changed my mind and it stops. That is how this is the value of the strategy. I think for many of us I don't want to hear about an offender and pick them being in the same room together but that has to go with a softer version -- that determination of a victim or survivor to do what is best for her we have shut off an alternative where she might want to do something different or he might want to do something different or a child may want to do something different. But it is very constrained. Many rules and procedures and values to make sure that at no time is the victim or survivor put in any kind of risk that also means not all offenders are perpetrators can be in the system either. I just want to remind people that in serious offenses this would never be considered with offenders are perpetrators because it is not the right think they are not in any space to take responsibility for their behavior. So first of all it is very victim second -- victim centered if at any time an offender or perpetrator starts blaming the victim, start saying what ever it stops. There are again so many controls around the procedures. I think when it is done right the results are very powerful. When it is done wrong it is really bad. But I think because of the times that we have seen the gone wrong we are throwing the hoping they will say

we are not going to do it if we are say could we do it with more controls and protections around in that is what many of us are saying. Why not have advocate something like this. Do think we can control the situations? I think we can. So that is a very important thing I want to make clear.

The other thing is that many of us have been researching is the topic we call community accountability and it is kind of like transformative or restorative justice. The thing about community accountability it really is more small-scale. Not necessarily doesn't have a big, lofty goal like transformative justice which is we are going to engage our entire community, it is it is really an on the ground way of thinking about how each and every one of us with those in our community can engage and act. Community accountability is acting. Not thinking about, not making values, is really what to we do to act to stop or prevent abuse , violence or other oppressive policies or actions. This is really about, for those of you this a great values, great principles but what did we do. Community accountability lays out a set of practices people can use if they want to do something in their own community or own circles, families, neighborhoods and stuff like that. And one of the things I want to say that committee accountability is number one the way many of us got into the - community accountability they say we're not sure about transformative justice we're not sure about restorative justice, not sure about the criminal justice system what else can we do. Keeping the dialogue going we want to do something so the founder of crater inventions in Oakland, California you can Google community interventions .org and you will see about this project. She and I worked together as part of a collective on this organization. What she did with a number of different partners and she and I started doing this for a period of maybe five years is we started acting people wherever we went, give a talk, which were workshop, went workshop, went to a conference, having dinner we would say have you ever got involved in domestic violence or anti- oppression situation use of personally. That didn't involve calling the police or reporting somebody to the judicial affairs board like they have on college campuses. We started collecting the stories. So the strategies have been suggested for community accountability have come for stories and my guess is there are many of you on the webinar who have done this. You probably got involved in all kinds of things so we started collecting stories of things people did and we said now we have all these different strategies the fact is people are acting in their communities. Everyone of you I am sure are acting in your communities not in your advocate role but because you see something and you think something should be done. The stories we collected are so inspiring so moving, so sad so wonderful. This idea of people doing stuff all the key because all of you are doing stuff. Part of how we find out what to do this we talk to each other.

I go back to Sandy's point which is how we began. We began the conversation by asking each other have you ever done anything, have you never stepped into a situation where you saw a woman being berated or slapped or grabbed in public. What did you do , how did you do that, why did you do that. People are doing this all the time so we collected stories. Community accountability everybody is like what you mean by community it can be all these things. It can be a geographical or regional group it could be a neighborhood it could be a block. People have done block things for people on their block make a commitment to each other. It could be identity -based so there is a group in Seattle the Northeast -- Northwest network and they had a group called far out, a group of really organized LGBTQ people would say my friend started dating somebody and ever since they started stated that person we never see them. We are all going to go over and ask her how she is doing because she is not answering calls. That could be

in identity -based group based on ethnic community, could be people, advocates for together an identity, organizational networks, could be an agency or program , and affiliation, could be be a family Association and there could be other affiliations it could be family or extended family or group of friends who are really close together. It to be all these things are community is what you wanted to be. So some of the goals of community accountability include the idea of self-determination. We can do stuff in our communities and that if you are doing this already. To promote self-determination that we can help each other and we should help each other. This idea of building safe and healthy communities promote safety within our communities. The fact is if I were in a community that was all these -- always on surveillance by the police I will call the police if I need help. I might call my three neighbors who I know are advocates and know how I can navigate the system and I know will help me. To call the police because I don't know how to call the police or the police are not going to arrest me so the idea of building safe and healthy communities if we engage each other again and I say again because all of us used to do this in our own communities way back when.

Now we just have lost touch with each other. This idea of building and promoting safety at the help of any of these interventions is prioritization for survivors. The safety, self-determination, well-being, healing, preferences, the will, needs of survivors and victims always at the center of everything we do. We do not intervene unless a survivor victim says I want that or I want you to help me there are ways we think about that so those are some of the goals of community accountability. And he was accountable? Something like transformative justice could be an individual person who has cost warm -- who has caused harm there is a story I would love to share with you one story about a teenage girl who told some of her classmates that her father was abusing her sister and these are high school students. She said I don't recall the police because I don't want to be removed from a home and I don't want my sister to be removed either. And it was physical abuse not sexual abuse so these young people a whole group I 20 of them went , they were to got together and said we would talk to my father so all these kids went over and talked to the father and said we know what you are doing and it is not right and we are going to be watching over her and her sister and we will call the police if we hear of anything happening again. The daughter says he stopped. That is some a year thinking oh my gosh are crazy but there are hundreds of stories of people doing this but these were young people high school students and they said you are a friend and we will take care of you and she said will you talk to my father because I don't want to call the police. So that is an example. The individuals, organizations it it could be institutions could be a school that is not following up on sexual assault cases of the could be large communities. The same thing transformative and restorative justice whoever is causing harm should be held accountable from one person to a whole Corporation. So these are some of the stories we have heard. I have to say some of them were a little scary so clearly against the law we have heard many hundreds of stories of course some of them were quite beautiful like the one I shared with the and courageous and brave and some were a little scary definitely against the law with people did in terms of taking things into their own hands. So we are not placing a value on what is good and what is right and the best way to do it but I think it is to say that people are acting on their own behalf in their communities and instead of people going off and doing things that are going to cause them risk or harm if we have an open and transparent dialogue in our communities we can really think about how to keep all of the safe ball holding offenders accountable. That is why this is a hard thing to do because it really requires critical mass of us to think other and famous have a dialogue on this.

A beautiful example she says a couple of weeks ago my family and friends are gathering up to go to another friend's house because her partner was threatening her. The police came before we could gather but we were all going together.

That is so great. Again with more time I would love to share some of the stories with you but my partner and I have what we call DV patrol, domestic violence patrol and basically we are hypersensitive. Anytime we hear anything going on in our neighborhood we do something. We drive next-door, drive on the streets, we have, we have picked up young girls running down the street being chased by her boyfriend and just said do you want a ride and she -- we drive our car down and she dumps them she does she doesn't. What has happened as we look around to other neighbors and the other neighbors cannot we talk to each other and say what are we going to do. This are people we don't know I don't know these people's names our neighbors. But as soon as people saw other people than it is like we could all do this together. This is something I feel is really important what you talked about his example which is we always think and we do something. I want you all to know we have called 911 it is just not the first thing we do. It just isn't we have done other things first and the main thing we do first to say something to her. Are you okay. Do you need some help. Is this something you need we don't say cut it out we say do you need something we only talked to her for example. So this idea of engaging we see the more we do it other people around us tend to want to do it to. I think your example is a good one which is we start the dialogue with each other. This idea the trouble the complexity and into blunting -- in implementing you have to do some of these points and say this is true for me too there are two things I do I either ignore it which means I look and decide I am not going to do anything or that is in my business or I am afraid of whoever is being abusive so I will do anything or I think I am scared, worried, don't know the whole story so I will call 911. They very rarely hear or see something and say I am not going to do anything. They usually do something. But it is because I have many years of experience with DV patrol. Here are issues and implementation. And paper doing community accountability, I think we talked about this before why is it we don't trust our communities? The fact is we have praxis, we have ALC, we, we have advocates, all of you. Because we can trust our communities to do the right thing. They just don't because victim blaming is deeply embedded in almost all of our communities. It is hard to say why did she stay and why did she do that and she should've done this and how come she dressed like that and how come she stays with him. Whatever it is we always want to blame victims first. She has a child with such take the child out of there. Everything instead of saying why does he do that. Why does he do that. And stay with a white issue do that. Victim blaming very difficult. When you start to engage community members it is going to come out people are going to say we are going to report him because we want her to get out of there because she shouldn't be with him. Very difficult. Even with good intentions. We few abusers as either evil or crazy or just the nicest guy. If any of you have seen the new movie hunting grounds about sexual assault on college campuses the whole thing about he is a star athlete, his whole future before him, he is a serial rapist. With the like he couldn't be that bad even if he is let's cut, break. Most people believe police and courts of the best solution and I think it may be the best solution in some situations. I don't think they are the best in all situations. We benefit from [Indiscernible--static] I would never do that or that is between them not me. Or if my child I would make sure never happened.

We do this thing that is how those people live by that is that kind of people where they are from. If we did this thing about us and them within our own communities. As long as we have those values and approaches and beliefs about our own people and communities I think it is hard for us to do anything different. So I think in terms of implementation we have to think through these things which is what is community. Thing and everybody decides for themselves what community is. Committee exists between me and my partner the community can beat me and my neighbors. What is justice and how can it be assured. Wouldn't that be a great topic for ALC talk about what justice is. Justice for some is not justice for all. Justice for survivor may not be perceived to be justice for an offender. Justice for an offender may not be preserved to be justice from a survivor's point of view. Justice from the survivor and offenders point of human not be justice from their parents point of view or children's point of view. We really want to think through justice in its broadest and most [Indiscernible] forms how do we prevent the coming and other oppressive system. The idea of vigilante is them, not your business, you are not the police, we really we really want to make sure that we don't replicate a system we are trying to do better by. Finally how we avoid [Indiscernible] those who harm and their supporters. Again community but he is such a nice guy didn't mean to do it he was drunk he just lost his job. He has mental health problems. These are all serious and real consideration but you still have to hold someone accountable. I always say a lot of people use drugs, a lot of people lose their jobs a lot of people have no health problems and they don't beat and rape. So what is it we need to do about this and so we always have to be cognizant and cautious and reflective about -- it is easy for us to be corrupted by our own values and own experiences and we cannot bring those into this notion of community accountability because we are engaging a group of us not just individuals and it. And key concepts this idea -- these are just some words that are interesting and important to talk about what is accountability. As I said before returning to the beginning of our presentation accountability is not the same as punishment. Punishment is a form of accountability but accountability is more than just punishment so we need to think what does accountability mean. It could mean reparations that is accountability that may or may not be punishment. Mediation where someone takes responsibility for what they have done that Mary not be punishment that is not the same thing as having to go to jail for having to pay a fine so we really need think about what accountability is at accountability to come. If you hurt me you've also heard my child I might say just make things right with my child that is all I need you to do or all NEG to do is hold a sign at rush hour for 30 days saying I will never harm a woman again. That is all a need for you to be accountable I don't care if you Jody -- go to jail pay a fine or anything else but you must be accountable now is that punishment probably that there have been a lot of these alternatives. What we don't know is how effective they are in the long run back so we still need a lot of evaluation for accountability , community accountability but also for state sponsored interventions. And all we think about is the survivor and the victim -- always think about test for started justice, transfer would've justice is not just the individual person directly harmed but that when you harm an individual person you harm every person , system, community, community, group of people, affiliation, history that is attached to that person. Think about that. If you say to a better it is against the law you beat your wife -- if you say to a batterer -- it is against a lie be dry but you know you harm her parents, her coworkers? Her soccer team members? Her children? Her children's schoolmates, all the teachers , all the counselors, the child welfare system. Everybody that is touched by that person you touched wrongly you have hurt all of them too. I think that would be kind of a different thing if we approached perpetrators that way. But now it is a one-on-one thing or 12 thing. I think immediate accountability says you are

accountable to more than that one victim you harmed. And your accountable also too all the people that are connected to you. That is other thing about restorative and transformative justice not only are you accountable to those around the victim but you are accountable to all the people around you that were harmed so when you got arrested for beating your partner or raping that college student to West -- you didn't know you have now harmed your parents your team members, your coaches you trainer everybody in class with you the entire university all the people are harmed because of what you did I just think this approach that you are responsible and accountable to your entire community is a different way of thinking about harm and it makes accountability a different way of conceptualizing what we are going to do to make things right again. With maybe punishment which may be present which may be all those other things but if you're going to prison for harming 100 people when you only had one and for those us who work with perch would -- for the perpetrators we know that she deserved it what I've said to men and did your parents? Did her parents did the classmates of your child deserve this? Did your coworkers deserve what you did? Did everybody on your team deserve what you did now that you have made the team and the University the center of a study because of what you did? So it is a whole different way. The idea of the survivor been centered and everything we do I think is really important to get about the turf -- terms we use versus a person who harm the committee what is intervention all different kinds of ways to think about intervention from calling the police to incarceration to sanctions against people banishment people are doing banishment in many communities. Reparations which is making things right, restoration -- restitution -- had protect against retaliation against everybody that you see it as a little different when 100 people are watching over you than just the probation officer and your partner you have victimized. The diet every telling against everybody keeping an eye on you is a different thing and this is how the power when family group conferencing works it's best when you are being monitored by a lot of people not just the social worker not just the probation officer also been held safe by a lot of people as a victim all these people watching over you keeping you and your family safe not just one person matches the state or that paper called a restraining order. And finally confidentiality which a lot of people have raised questions about this which is once we go to community accountability a means confidentiality is a little bit out the window.

Somebody who really believes confidentiality is important the problem I think with confidentiality and violence against women is many of us have used content -- confidentiality in the system to protect the rights of an offender over a victim. And actually we've even not provided the care for a victim because we think we don't want people to know it happen to her but I think we really need to rethink whether or not this is always the victims want. Some victims want to go public as they want people to know this happen to her because they want the offender to be held accountable to more than just her so confidentiality is a really tricky one because versus all the other items on the bulleted list confidentiality does have legal constraints around it. All the others don't but confidentiality does legal as well as moral and ethical guidelines to it. So I think that is it I think that is kind of my spiel on this matter want to close by saying we have more hopes and aspirations for alternatives that we have hard data and actual practices so I feel like we're at a time now, a critical point, a nexus where think if anybody wants to try this I think let's try it in a really simple way in a limited way because we just want to see if we can do something different to protect women and children and to end violence against women. Thank you, all of you.

We have maybe about 10 minutes before the end of our time together so I have a chat question I wonder if I can ask you to inquire about.

Please.

The question asking about how community accountability relates to prevention rather than the retrospect of solutions after the fact.

Right. I would say the example of the Northwest network the far out program is actually a classic prevention program. The example I gave which is as we all know you get into new relationship and all of a sudden we forget our friends and what we are committed to with them swept up hopefully in the passion of a new relationship is on time swept in control of any relationship so I think that is an example of prevention where you start noticing the drifting away of what is a close friend, not answering phone calls like there might be nothing wrong with that except they are having a lot of fun but what you do is you give them a call and say we are going to come over we haven't seen in a long time all your girlfriends and boyfriends all come over and see you so that is really what it is back in the prevention thing the other thing of course is if you hear people or see people perceive a situation I had to say it's kind of like TSA see something say something do something whatever that is so is kind of like that I hate to say TSA but the idea is if you are suspicious of something if your gut is telling you something doesn't seem right been going be with people. I think actually to me transformative justice the aspiration is prevention which is if we are in community together we can keep each other safe before something bad happens. Because we are always in other's business in a good way I hope with loving community and care. I think the idea is in these neighborhoods are kids are playing in the street everybody is watching the kids so that is a perfect example of prevention touches the parent watching the kids every adult and older child out there on the street watching over the kid too. That to me is about community accountability. We are all accountable to each other and that is prevention I think.

This is fantastic. Just learned so much from you on this one and one of the most important pieces is this idea of collective harm and there for the accountability has to be towards the collective and I think that is so important and we end up fracturing ourselves into individuals there for our work and activism whatever we are doing stays very limited and I think that by itself is so problematic because it doesn't do it doesn't end up doing a total change a larger collective change not that we can do one or the other we have to do both we have to keep reminding us to do the collective piece because if you think about it hardly any of us have programs that we do community organizing collective change model those kinds of things. And in the paint we're just providing services, providing support to individuals continuously is really important.

I think one of the things about that again my aspiration more than my reality but one of the things I think that should be done this community accountability in its purest form doesn't cost any money. We don't have to write grants for this we don't have to get funds we can do what you do we can have a community dinner and it is not a fundraiser as a way to bring people together. When we bring people together that way we do it to strengthen our social ties but we do it under the sponsorship of police that a community that is more tight and engaged together is a safer community. A well community. We take care of community. And we take care not that we will heal everybody but we know five or 10 people can give you advice more than one social worker

maybe. I think what I always think about community accountability at its best is it doesn't cost any money and all of our interventions now we can't even pay for community organizers but if you organize with your neighbors and friends and coworkers that doesn't cost any money and it would be I think cost effective if we could do this right. The last thing I will say in the stories we collected most of these people did interventions by talking to other family members, really good friends, all the people in the dorm and students have done this when they got all the friends in the dorm together. It didn't cost them 1 penny. They just said we have got to do something and that is how social change always happens. We all know this happens by a collective of people who believe in justice and believe in making things better getting together in the church basement, community center, somebody's house and saying what are we going to do. Somebody brings a little fruits of this is a can use my house and you can use my phone and that's it and big things happen. I think we have gone away from that in our movement but because we just kind of don't have money for it we are going to do it and services are what we get funded to do and services will never create community change it just won't but it will heal people key people safe I really believe in services I just believe we can't only two services. As you know that is how we started this movement we did services and organizing but we went away from that now.

This is great thanks so much and one of the things you mentioned I have to mention again a little bit today is Earth Day and you talked about BP petroleum harming the earth and all of us and yet I believe they haven't paid 1 penny in compensation, restoration restoring anything there. That is the real issue. So how do we do that that is a corporation but we can talk about individuals and corporations and law and everything else that harms people in a deeper way and change those. That is really important and thanks so much for doing it. Lots of accolades coming your way, people who are hearing and lead us as we talk about this all the time. Others are saying this is fantastic. I love the strength-based court of transformative justice action inspired by the stories this is by Christy. So you are hearing all kinds of wonderful things.

That is great.

We are coming to the end also and I think I want to end by saying really Kalai has helped us explore a viable alternative to the legal system and we know the legal system gets involved with us in the women we work with and it gets engaged and our lives whether we like it or not, all the time. The first 911 call immediately triggers the legal institutions in women's lives and we -- as we know it doesn't always work for women and doesn't work for all women. This is what one of ALC's goals is to bring about institutional change that works. You have provided, tran01 another alternative to explore perhaps more attractive option for many particularly in collective societies so thank you for sharing your work and your vision for us with us rather. It is fantastic. It is really inspiring sitting here feeling kind of mushy.

I feel mushy, too. Thank you, everybody it is always -- I love talking about it and I just want us to try more. That's all.

Thank you for all of you for joining us for today's keynote address and the next one is going to be in July, July 15 we will have another exciting speaker for you. The Praxis staff members are always available to you for questions and support and Kalai do you want to have a last word you want to tell everyone?

I think the only thing I will say he is thanks to each and everyone of you for everything you do every day to keep your communities and families safe and well and also thank you for being part of ALC I think this is a tremendous opportunity Praxis has provided the office on violence against women has provided we should continue good learning and growth and transformative change. Thanks.

Thank you. Thank you for joining us and to the South Carolina women I believe your governor is Nikki Haley and she is thank you if you need help we will trip down there.

That's great.

And tell her a few good things she needs to do. Thank you, everyone for joining us. Goodbye.
[Event concluded]