

Honeycomb Justice

What's Structural and Historical Harm Got To Do With It?

HEALING. JUSTICE. SYSTEMS CHANGE.



ADDRESSING THE FIRST HARM

Though the field makes repairing harm from wrongdoing a fundamental tenet, acknowledging RJ's Indigenous antecedents (e.g., Circles) is not the same as addressing or undoing settler colonialism's First Harm.

- Edward C Valandra, Waṅbli Wapḥáha Hokšíla
Colorizing Restorative Justice

HISTORY OF THE WORK

1978

Mennonite & HBCU Influence |

Howard Zehr serves as the architect of the Victim Offender Reconciliation Program (VORP) in Indiana.

Tlingit & Tagish people of Canada | Kay Pranis learns and receives permission to share the peacemaking circle process and community building processes.

1980's

1989

Māori People of New Zealand |

New Zealand passes the Children, Young Persons and their Families Act 1989, forging a pathway for alternative processes that included Family Group Conferences.

2000'S

Sub-Saharan & West African |

Oakland Unified School District with the support of community partitioners, like Restorative Justice for Oakland Youth, implement RJ within the schools.

Tarana Burke coins the phrase "me too" to forge an awareness of the widespread impact of sexual violence and gender-based oppression. Shifting conversations about accountability.

2006

2010's

Mariame Kaba | Emergent Strategy, Beyond Survival, and

more are published by TJ educators and practitioners amplifying their decades of work on the ground. **adrienne maree brown, Mia Mingus, Ejleris Dixon, Leah Lakshmi Piepzna-Samarasinha**

2016

Campus PRISM report is published. This report aimed to promote the use of restorative practices to both prevent and respond to sexual misconduct on college campuses.

David Karp & Kaaren Williamson

You. Me. Us

2020's

The Journey Continues

FACILITATOR POWER

What's our responsibility?



In her work, *At Personal Risk*, Marilyn Armour provides the framework of secular shamans to describe the role attorneys, teachers, physicians, clerics, and psychotherapists play in Western society. These **“contemporary professionals are secular shamans who preserve, protect, and treat our minds, our bodies, our souls, and our relationships with each other.”**

The description of the secular shaman and their role in their client's life is similar to the functions of a restorative justice facilitator concerning their participants. **The power between these shamans and their clients “originates from these four sources – societal ascription, expert knowledge, clients’ unstated expectations, and sense of personal power.”**

Healing Centered Approaches

CELEBRATE CONSENT

Illuminate varying ways in which people can participate. What does low, medium, and high contact look like within your activity.

FRAME TO INSPIRE EMPATHY

Provide opportunities for sharing, witnessing, and reflection.
Dedicate intentional time for community within every setting.



CHALLENGE SUSTAINED TOXICITY

The work should combat the systems that sustain social / structural determinants of trauma in the micro and macro.

ROOT IN OFFERINGS & ASSETS

Our work should highlight and amplify the assets of the individuals within the process.

LEAVING ROOM FOR EXPERIENCES

“The trauma of the past is present.”

David Archer, 2022

DEFINITION: Historical Trauma

“Historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma,”

- Maria Yellow Horse Brave Heart, 2003

Restorative Justice

“Restorative justice is a compass, not a map,”

- Howard Zehr

Restorative Justice utilizes storytelling to name the impact of the harm, acknowledge needs, and imagine solutions tailored to the needs and obligations within the community.

Restorative Questions

1

WHAT HAPPENED?

What did you experience?
What was the context?

4

WHO'S BEEN IMPACTED? HOW?

What has been the experiences of the harmed parties?
How does this impact community?
Who are the stakeholder?
How do we better understand the impact?

2

WHAT WERE YOU THINKING AT THE TIME?

What was going through your mind?
What informed your decision making?
What information did you have?

5

WHAT NEEDS TO BE DONE TO ADDRESS THE HARM?

Who's obligated?
What are the needs?
What are our strengths?
What's possible?
How do we sustain?

3

WHAT HAVE YOU THOUGHT OF SINCE?

How do you understand this moment now?
What information do you have now?
What learning have you experienced?
What has time given you regarding your understanding of this moment?

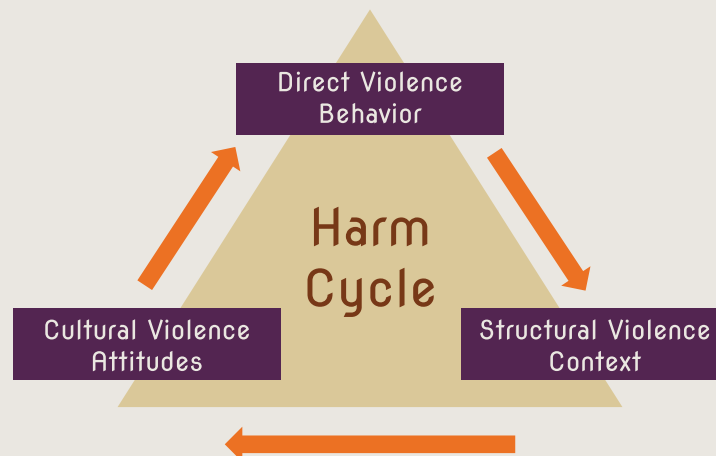
DEFINITION

Inflamed Structural / Inflamed Historical Harm

“Harm that evokes or alludes to traumatizing structural violence or historical violence.” - Jasmyn Elise Story, 2017

Example: A Student wears a Confederate Flag T-Shirt on Campus during the Black History Month Presentation. The Inflamed Historical Harm in this incident would be the inflammation of the traumatic experience of enslavement in the Southern United States.

Johan Galtung's Harm Cycle



SHARE OUT!

Please share your reflections
in the chat before we begin.

◇ ◇ ◇ *Why should
we care?* ◇ ◇ ◇

**EMOTIONAL
HARM**

**MATERIAL
HARM**

**RELATIONAL
HARM**

**INFLAMED
STRUCTURAL /
INFLAMED
HISTORICAL**

Dismissed

Loss of Time

Dorothy -
Doctors

Inflaming gender
discrimination in
medicine
