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Connecting Beyond The Circle: A Restorative Approach in Co-Creating a Safe Space for Social Justice Education at UTEC

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Connecting Beyond The Circle:

A Restorative Approach in Co-Creating a Safe Space for Social Justice Education at UTEC

Nikki F. Pelonia

PIM 74

Course-Linked Capstone in Training: Training Design in Experiential Learning
and Training of Trainers: Ethics & Intercultural Design

A Capstone paper submitted in partial fulfillment of the requirements for a
Masters of Arts in Intercultural Service Leadership and Management
at SIT Graduate Institute in Brattleboro, Vermont USA.

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Advisor: Ryland White

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"There must exist a paradigm, a practical model for social change that includes an understanding of ways to transform consciousness that are linked to efforts to transform structures." – bell hooks (2006)

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Abstract

“Social justice is both a process and a goal. The goal of social justice education is full and equal participation of all groups in a community that is [co-created] to meet the members’ needs. Social justice includes a vision of a community that is equitable and all members are physically and psychologically safe and secure” (Adams, Bell, & Griffin, 2007, p. 1). In the process, one is used to going straight to issues of social justice before connecting by building trusts and relationships. This Course-Linked Capstone in Training focuses on SIT Graduate Institute coursework from Training Design in Experiential Learning and Training of Trainers: Ethics & Intercultural Design, presenting challenges in designing and facilitating social justice education workshops for young adults impacted by the criminal justice system and trauma, as well as the adults who want to support them. Workshops occurred bi-monthly over a 20-month period at UTEC in Lowell, Massachusetts. The non-profit organization’s population and staff are diverse in race but not in structural power. This impact in implementing social justice education workshops within the organization is examined. Methods include data of target participants, observational research, and reflective analysis of theory-to-practice experiences through storytelling to portray use of needs assessments, power dynamics, and triggers and bias from identities as a social justice educator. A restorative process model connected by circle processes and experiential learning towards the goal of social justice education is presented. Conclusions include ethical implications, lessons learned, and competency building as a reflective training and social justice practitioner.

Keywords: training, facilitation, design, experiential learning, social justice, restorative, education, ethics, power, bias, identity, race, trauma, young adults

INTRODUCTION

Fresh on my mind leaving the on-campus phase at the School for International Training (SIT) Graduate Institute in Spring 2015 as a training practitioner was the focus and intention of “co-creating a safe space” within a training and across a community; namely, first providing foundational training on skills, language, and knowledge to support social justice education. This stemmed from a five-day training I co-designed with Jess McCue for *Training of Trainers: Ethics & Intercultural Training Design*, with the intention of practical use at the SIT Graduate Institute. Afterwards, I spent four months with World Learning Youth Programs as a Program Facilitator, applying theory to practice with international youth, applying David Kolb’s (1983) *Experiential Learning Theory* through intercultural workshop design and facilitation practice. In Fall 2015, I began full-time work as UTEC’s Social Justice Educator. In reflection, four key moments from my work that inform my philosophical approach and practice in facilitating for social justice education at UTEC come to mind:

September 21, 2015

My first day at UTEC: it was a hot summer day and I took the 6:45 AM commuter train from Boston into Lowell. Coming out, I walked across the South Commons, alternating views between the map on my phone and the streets, eventually taking me down a street called Appleton. 7:40 AM and a couple of folks asked me for some money while another man stumbled towards me, yelling in my direction. I look to my right and there’s a man and woman shooting up heroin. I walk by. I make it to UTEC around 8:05 AM to meet my supervisor, only to find they’re running late. I’m asked by a staff member to sit in the café, as they set me up to do on-boarding paper work while I wait. Prior to coming, I was asked to bring valid identification and banking information. I hand the staff member my U.S. passport and checkbook to make copies. I’m filling out paperwork and the staff member comes back

with copies, I look it over and notice an error. The staff member successfully made a copy of my banking information but did not make a copy of my U.S. passport identification page; instead, they made a copy of my Japanese visa page, which was embedded in the back of my U.S. passport. I knew it in that moment because it's nothing new: a racial microaggression towards me because I look Asian. Why would they filter through multiple pages to find this specific visa page when the front of the passport is clearly marked, "United States of America," and the proper identification is merely a couple pages after that? Within my first 20 minutes at UTEC, I experienced a racial microaggression from a white staff member, and I chose to stay silent about it to avoid an awkward situation, especially on my first day. A couple weeks later when running the paperwork, the staff member found that it was the wrong page. I didn't say anything, but gave them a copy of the correct identification page.

My first day at UTEC highlights the need for self-identity exploration to raise awareness of implicit and explicit bias due to power and prejudice in a learning environment towards social justice education. It also highlights the importance and need of self-identity exploration and "checking of bias" (Adams, Bell, & Griffin, 2007, p. 385-387) from the facilitator. Why did I stay silent? How do my identities affect the learning environment? How does my bias and identities affect my design and facilitation? How are my identities impacted by power and systems of oppression within the organization? How do I affect social justice education and change "within" the organization when the system is already built to oppress?

September 23, 2016

I finished my first year as UTEC's Social Justice Educator and I'm co-facilitating a workshop I co-designed with UTEC's High School Equivalency Test (HiSET) Educator with the purpose of examining one's self-identity, lived experiences, and to promote community building (Appendix I). I facilitate the first half with the focus of team building through icebreakers. Before handing it off to the co-facilitator, during the workshop break a young

adult participant pulls me aside and unexpectedly asks me, “Why are all of UTEC’s directors white?” I pause briefly in silence and they further ask, “Does that mean I can’t be a director?” I ponder and respond, “Just because we have social justice workshops that talk about and raise awareness around unjust systems here at UTEC, does not mean we’re immune to those systems within UTEC.” That question shook me because, though we have spoken about race and racism in previous workshops, this workshop was not explicitly about race and the question caught me by surprise. I felt a sense of relief as it showed me critical thinking is happening, but also a sense of unease due to the realities of systemic oppression.

This second moment highlights the influence of power in many contexts: an understanding of power in social justice education, an awareness of power within social justice workshops, and power within the organization. Where and how does power and empowerment of participants affect social justice education? It’s important for the facilitator to balance power towards equity, but how does one do that given the system itself?

November 2, 2016

I’m deep in research, struggling to answer the question: “How do I effectively assess and evaluate social justice education at UTEC?” My supervisor shares Anderson’s (2016) article, “The Long-Term Effects of Social-justice Education on Black Students” that not only seems to answer some of my question but also provide evidential outcomes for it. I find a connection in the article to Harrell-Levy, Kerpelman, and Henry’s (2016) work, “Minds Were Forced Wide Open: Black adolescents’ identity exploration in a transformative social justice class” and my supervisor suggests contacting her. Within days, I’m on a phone call with Dr. Harrell-Levy and after a brief exchange of introductions, I explain the context of the struggle I’m in at UTEC: how do I begin to assess and evaluate social justice workshops I have been designing and facilitating for young adult participants? Dr. Harrell-Levy quickly replies and asks: “Well... do you assess the staff?” This took me by surprise. My main focus

and intention was strictly on social justice workshops I've been designing and facilitating for the young adults and I never considered the staff. In my socialized mind, that was almost "off-limits." I never thought about the correlation between assessing UTEC's staff and its implications on the young adults and social justice education as a whole for some reason. "You have to start with the staff," she said. "Through on-boarding, the interview process, through trainings, then that will build a point to begin assessing social justice education for the organization" (M. Harrell-Levy, personal communication, November 2, 2016).

This was an "ah-ha" moment, digging deeper into the notion of "co-creating" and its influential impact of structural power for social justice education. Until this moment I never pushed or challenged the effects of staff consciousness for social justice education. Based on organizational structure and hierarchy, how does this impact social justice education? How does power affect impact, especially if the goal for social justice includes equity? I faced many challenges early on at UTEC having staff in social justice workshops, as they were mostly there to "support" yet it what more resembled "enforcement," causing an imbalance of power and challenges to a co-created learning environment. How can I truly support a co-created learning environment when power is unbalanced? Why? And what is my role in it?

March 17, 2017

For this day's social justice workshop, alongside a few colleagues I supported setting up a private screening for the entire organization at a local theater of Raoul Peck's (2017) documentary about unfinished writings of James Baldwin, *I Am Not Your Negro*. Participants included both young adults and staff, taking Dr. Harrell-Levy's words into practice and further pushing for social justice education between staff and young adults and not just one or the other. Before the screening began, I gave a brief lecture to set up further context for the film and a young adult asked aloud, "Wait, we're going to watch a movie about racism, right?" "Yeah," I responded. They replied rhetorically, "We're about to watch a movie about

racism with all these white people here?” The young adult was referring to the UTEC staff members. During the viewing, a number of white staff members struggled to stay engaged in the film; not because of its content, but because of their priority in keeping the young adults “in check,” worrying they were not on phones, sleeping, speaking to one another, smelling like marijuana, or coming in and out of the theater.

This fourth moment highlights the concept of a “safe space” for social justice education. What do those spaces look like? What is the difference? And what processes, practices, and approaches are needed to cultivate these spaces? How can I offer support in cultivating that space? And how does power influence that?

Two years after leaving the SIT Graduate Institute campus, I find myself once again having a passionate focus on the social justice based theories related to “co-creating a safe space” learning environment towards social justice education. How can I effectively practice this at UTEC? Furthermore, how can I utilize a restorative approach based on my experience with *Circle Processes* (Pranis, 2005)? Not just for UTEC’s population but for social justice education in general? Stemming from my learning in design, facilitation, and training at SIT, this progression as a training practitioner feels organic and almost destined. As a facilitator and training practitioner rooted in social justice education through discussion and focus of readings from *Training of Trainers: Ethics & Intercultural Design*, I find the need to further examine and unpack “co-creating a safe space,” a personal passion and what I believe is necessity for the process and goal of social justice.

This capstone paper is a training Course-Linked Capstone (CLC) in Training related to the SIT Graduate Institute courses, *Training of Trainers: Ethics & Intercultural Training Design* (TOT) and *Training and Design for Experiential Learning* (TDEL). This paper presents theory and practice of experiential learning in designing and facilitating for social justice education at UTEC, incorporating basic theoretical and conceptual frameworks

through my reflective analysis as a practitioner. As bell hooks (1994) states, “in all cultural revolutions there are periods of chaos and confusion, times when grave mistakes were made” (p. 33). I will examine ethically based work choices made and lessons learned as a training practitioner, namely around implementing effective needs assessments for social justice workshops for participants with trauma, the dynamics of power within workshops and the influences of power that trickle into the organization and community, and the impact of triggers and biases based on identities as a facilitator and human. Lastly, I will present a process model stemming from my experience and reflective work that combines David Kolb’s (1984) *Experiential Learning Theory*, Kurt Lewin’s (1951) *Model of Change*, and the *Circle Processes* (Pranis, 2005), for a restorative approach towards relational culture that prioritizes human connection and building relationships for social justice education at UTEC.

BACKGROUND

UTECH, Inc.

UTECH, formerly the United Teen Equality Center, is a comprehensive non-profit organization based out of Lowell, Massachusetts. In 1999, UTECH was originally established by a group of young people to serve as a “safe haven” for teens and young adults to combat gang violence. After 10 years operating as a drop-in teen center, UTECH went through a *Theory of Change* (Eguren, 2011) process in 2009 to specifically target its services to the most disconnected young adults in the community, which led to a programmatic restructuring to provide intensive and integrated services through a workforce and youth development model. UTECH’s Workforce Program Model is based in offering job skill-development through its current three social enterprises: café and culinary catering kitchen, woodworking shop, and mattress recycling warehouse.

In addition, UTEC's Program Model (Appendix II) provides streetworker outreach and intensive case management from its Transitional Coaches (TC) to young adult participants. UTEC serves young adults between 17 and 25 years old who are likely to have a major impact on society based on their status as proven-risk. UTEC also offers young adult participants educational opportunities. For those without a high school credential, UTEC provides an opportunity to pursue a high school equivalency degree through HiSET classes while working in the social enterprises. Furthermore, participants also take part in social justice and professional development focused workshops, with additional opportunities to participate in youth-involved political organizing efforts, as well as, pursuing internships and higher education opportunities. Ultimately, UTEC's mission: "to ignite and nurture the ambition of our most disconnected young people to trade violence and poverty for social and economic success," is measured in three critical areas for its impact young adults:

- 1) Reduced recidivism and criminal activity
- 2) Increased employability
- 3) Increased educational attainment

Also coming from the organization's theory of change process are UTEC's values:

UTEC is a family. We assume goodness behind everyone's actions. We show mad love, unconditionally accepting each person. We offer everyone a clean slate, never giving up. We carry out respectful curiosity, always seeking out moments to connect. We are sponges, actively seeking feedback. We embody contagious passion in all we do.

UTEC is a catalyst. We think big about what we can achieve. We continually chip away, demonstrating relentlessness in our pursuit of positive change. We plant seeds of peace and cultivate trust. We see beyond the mask, knowing there's always more beneath the surface. We ignite social justice. And we spark sustainability – for our young people, our enterprises, and our physical environment. (Harris, 2016)

Participants

Upon first entering UTEC in fiscal year 2015, UTEC's Workforce Program Model had 42 total young adults and in fiscal year 2016 had 38 young adults that identified as:

2015 (42 total participants)	2016 (38 total participants)
<ul style="list-style-type: none"> • 75 percent as Male, 25 percent as Female • 54 percent as Latino/a • 20 percent as Asian • 11 percent as Multiracial • 10 percent as White • 5 percent as Black (Grenier, 2016) 	<ul style="list-style-type: none"> • 75 percent as Male, 25 percent as Female • 58 percent as Latino/a • 18 percent as White • 16 percent as Asian • 8 percent as Multiracial (Harris & Ajwala, 2017)

Based upon the three measured areas for UTEC young adults in 2016:

- 86 percent had a criminal record
- 77 percent were gang involved
- 44 percent were pregnant/parenting
- 80 percent lacked a high school credential
- 95 percent had more than one risk factor, including 14 percent who had all four
- Participants ranged between 17 and 25 with the average age being 21.5. (Harris & Ajwala, 2017)

My motivation to work with this target population aligns with UTEC’s mission of “igniting and nurturing the ambition of disconnected young people to trade violence and poverty for success,” which comes from my own experiences growing up. Being raised in Southeast San Diego in California, a neighborhood that is referred to have the “deadliest zip codes in San Diego,” and “the gun crimes, the violent crimes, [and] the fatalities [...] all appear to be higher in Southeast San Diego.” In 2012, the county’s 88 gangs had 50 operating within the few square miles of Southeast San Diego. I lived a mile away from an area known as “The Four Corners of Death,” which was “ground zero of gang combat” (Good). My childhood and teenage years in Southeast San Diego closely resemble Lowell, Massachusetts in recent years: listed as the 18th most dangerous city in the U.S. in 2011 (Goldman) and having much of its violence blamed on gang retaliation (Mills, 2012). Both Southeast San Diego and Lowell’s communities are both also economically and ethnically diverse (U.S. Census Bureau, 2016). Furthermore, it has been linked that growing up in communities of

poverty, violence, and gangs “go together” with trauma and stress (Slanzi, 2011). In pursuit of meaningful work for my Reflective Practice Phase, I saw the position opening for “Social Justice Educator” at UTEC. When I came in to interview, I knew I had found a community of participants that I could genuinely connect with towards social justice, especially given personal experiences in identity, power, privilege, and oppression.

Another group of participants I work with include UTEC’s staff, which according to Croteau (2016) had 66 UTEC staff members in September 2016 (including AmeriCorps service members and excluding Board Members) that identify as:

- 55 percent as Male, 45 percent as Female
- 55 percent as White
- 20 percent as Asian
- 11 percent as Latino/a
- 1 percent as Other

It should be noted that all Workforce Program staff also participate in an eight-session, 32-hour Youth Worker Certificate Training, through the Building Exemplary Systems of Training Youth Workers (BEST) Training Institute, and facilitated by Health Resources in Action (HRiA). The training:

[...] is based on the nationally recognized Advancing Youth Development curriculum. This training provides youth workers with grounding in the youth development approach. They are introduced to an appropriate common language for discussing youth development, and provided with information about locally identified core competencies, childhood and adolescent development, cultural competence, gender and cultural sensitivity, positive youth outcomes, youth stereotyping, healthy relationships and boundaries, youth workers as community resources, and other critical issues.

Lastly, of the nine UTEC Board Members: seven identify as Male, two identify as Female, and all nine identify as white (Croteau, 2016). I very rarely work directly with them.

Social Justice Educator

The Social Justice Educator position at UTEC started in 2013 as an AmeriCorps Service Member position to support the UTEC value of “igniting social justice.” Aware of

the limitations in competency and capacity given the AmeriCorps service member position, UTEC made the Social Justice Educator position a full-time Senior Staff role in 2014. Coming from the SIT Graduate Institute and entering UTEC as the Social Justice Educator in September 2015, I hoped to contribute by being intentional in awareness of power dynamics, both implicit and explicit, throughout the organization. I hoped to help create a space where these dynamics could be discussed, analyzed, and reflected upon, hopefully towards the goals of raising awareness, social equity, and empowering those that are disempowered. I hoped to raise awareness around social injustices by speaking up, listening, and co-creating towards a safe space where people would welcome mutual accountability, discomfort, and openness to understanding. Eighteen months later, I am still very much hoping to bring these contributions and approach to UTEC and will continually aspire to do so. As UTEC's Social Justice Educator, I currently work in five main areas:

Fresh Inspirations

Fresh Inspirations (FI) is an engaging start to Workforce programming every day. Using the first 30 minutes in the Workforce Program schedule, the Social Justice Educator, FI Facilitators (made up of various Program staff whom I train), and young adults co-create a learning environment by facilitating nuanced activities, which draw from UTEC's values and themes of community, engagement, teambuilding, awareness, and reflection, by taking healthy risks outside of one's comfort zones. FI aspires to have a "fresh" and positive start to the day as a community. The Social Justice Educator facilitates FI weekly, designs content, trains and coaches a group of 10 facilitators on FI facilitation skills, and is responsible for the overall coordination of FI attendance, facilitation, and documentation.

Social Justice Workshops and Trainings

The Social Justice Educator is responsible for creating a social justice curriculum that is facilitated throughout Workforce programming. This includes planning, designing, and facilitating bi-monthly social justice workshops, or “SoJust” workshops, for young adult participants and trainings for staff at bi-annual retreats. Curriculum designed so far for SoJust workshops revolved around the themes of understanding power, privilege, and oppression, sex and sexism, bystander intervention, race and racism, and police brutality. Through the curriculum, opportunities for young adults to engage in community projects and advocacy through local campaigns are provided from the Director of Organizing and Policymaking in coordination with the Social Justice Educator. The purpose, goals, and objectives for all SoJust workshops came from needs assessments and relevant resources and trainings I attended while at UTEC. It should be noted that staff were initially assigned to join SoJust workshops as “support,” not fully as participants, a challenge I will clarify later in this paper.

For staff trainings, curriculum designed and facilitated thus far revolved around themes of sex and sexism, bystander intervention, implicit bias, and racism through mass incarceration. Except for implicit bias, staff training themes came from my supervisors for me to design around. The purpose for both SoJust workshops and staff trainings is raising awareness through experiential learning theory. Workshops are two and a half to three hours in length and staff trainings varied between three to eight hours depending on the schedule.

UTEC Council

The Social Justice Educator provides support for UTEC Council, a young adult-led local organizing body that helps shape UTEC’s programming and culture. This includes intentionally working with young adult members for shared power to amplify young adult voice to be heard by senior leadership and UTEC in order to create change through policies, projects, and decision-making within the organization for the young adult participants. The council holds eleven spots for young adults.

Storytelling

The Social Justice Educator currently leads reflection and application work providing UTEC young adult and staff opportunities in exploring one's story. Mainly through one-on-one coaching for young adults and organization-wide training sessions for staff, I facilitate to develop participants' skills in telling their authentic story for personal growth, self-empowerment, and empowerment of others through public and authentic sharing. Storytelling encapsulates further practice in public speaking, self-awareness, body language, and dynamic communication skills. Storytelling practice stems from partnerships with facilitators from The Ariel Group (2017) and practitioners of Marshall Ganz's (2016) *Public Narrative*.

Circle Processes

The circle process, or peacemaking circles, comes from "teachings originated from the indigenous people of North America [...] combin[ing] ancient tradition with contemporary concepts of democracy and inclusivity in a complex, multicultural society" (Pranis, 2005, p. 3-14). The process is a way of bringing people together in which, "everyone is respected, everyone gets a chance to talk without interruption, participants explain themselves by telling their stories, everyone is equal – no person is more important than anyone else, spiritual and emotional aspects of individual experience are welcomed" (p. 8). The circle process itself consists of a few main components: a ceremony, a talking piece, a facilitator or keeper, guidelines, and consensus decision-making (p. 7-13). The fundamental philosophy of the circle process acknowledges "we are all in need of help and that helping others helps us at the same time." Furthermore, the circle process "sees relationships as central to learning, growth, and a healthy [learning environment] (p. 6). Also practiced by UTEC's Chief Program Officer, Director of Young Adult Promise, and Transformational Beginnings Coach, circle processes are a new area in which I most recently plan to expand upon in order to intentionally practice a *restorative approach* in my work.

A restorative approach “is a philosophy or guiding principle (not a program of specific activity) that sees relationships as central to learning, growth, and a healthy [community] climate for [young adults] and adults” (Restorative School Practices of Maine, n.d.). Through restorative practices, such as circle processes, integration and normalization is possible in the community. Restorative practices focus on building, maintaining, and when necessary, repairing relationships among all members of the community (Transforming Conflict: National Centre for Restorative Approaches in Youth Settings, 2012). In practicing a restorative approach, Zehr (2015) describes ten ways to live restoratively:

1. Take relationships seriously, envisioning yourself in an interconnected web of people, institutions, and the environment.
2. Try to be aware of the impact – potential as well as actual – of your actions on others and the environment.
3. When your actions negatively impact others, take responsibility by acknowledging and seeking to repair harm – even when you could probably get away with avoiding or denying it.
4. Treat everyone respectfully, even those you don’t expect to encounter again, even those you feel don’t deserve it, even those who have harmed or offended you or others.
5. Involve those affected by a decision, as much as possible, in the decision-making process.
6. View the conflicts and harms in your life as opportunities.
7. Listen, deeply and compassionately, to others, seeking to understand even if you don’t agree with them (Think about who you want to be in the latter situation rather than just being right).
8. Engage in dialogue with others, even when what is being said is difficult, remaining open to learning from them and the encounter.
9. Be cautious about imposing your “truths” and views on other people and situations.
10. Sensitively confront everyday injustices including sexism, racism, homophobia, and classism. (p. 95-96)

Through these five main areas, much of what I experienced and observe the Social Justice Educator’s primary role to be revolves around *power*: examining it, analyzing it, understanding it, and facilitating it for empowerment and equity. Applying my experiences in these areas through a trainer lens, I learned what I need to do more is *balancing* power

through *connection*, not just in workshop but within the community to foster understanding and awareness towards social justice.

Context and Logistics

UTEC was without a Social Justice Educator and SoJust workshops for a year prior to my arrival in September 2015. The following Workforce Program schedule generally highlights the Social Justice Educator's scope of work and interaction with young adult participants (in orange). When not with young adults, time is generally spent designing and developing content, attending meetings, coaching/training facilitators, and/or admin work (Appendix III). As a Workforce Development Program, young adult participants are paid weekly stipends for their attendance and engagement in the schedule. For example, if a young adult attends and engages in programming for a day, they will be paid a stipend for that day. However, if a young adult does not attend or does attend but does not complete the day for various reasons, they will not be paid a stipend for the day. This includes work in the social enterprises and participation in Fresh Inspirations and SoJust workshops. For the purpose of this capstone paper, I use the terms "facilitator," "facilitating," and "facilitation," along with "trainer" and "training" interchangeably as it applies to the Social Justice Educator.

OBSERVATION & EXPERIMENTATION: THEORY TO PRACTICE

Philosophical Approach

Model of Change

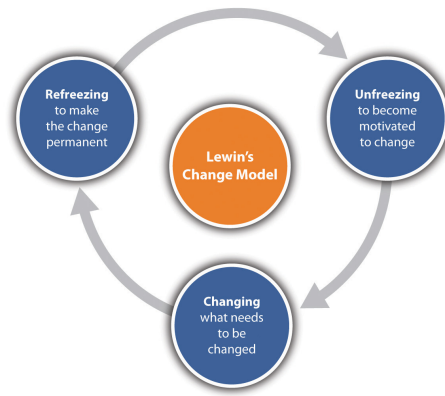


Figure 1: Kurt Lewin's (1951) Change Model (as cited by Portolese, 2015)

Kurt Lewin's *Model of Change* is a critical aspect of my approach to facilitation, as it highlights my purpose as a practitioner for the facilitators' and participants' "movement" in personal change, specifically in social justice education. The model flows in three stages: Unfreezing, Changing, and Refreezing. In the first stage of Unfreezing, three important conditions are needed: a self-awareness of behavior, desire to change, and safety and trust. In the second stage of Changing, the actual traits, thinking, and action for the desired change are practiced. Last, the third stage of Refreezing solidifies the practice into habit, keeping and sustaining the change (Halverson & Tirmizi, 2008, p. 68-69).

Experiential Learning Theory

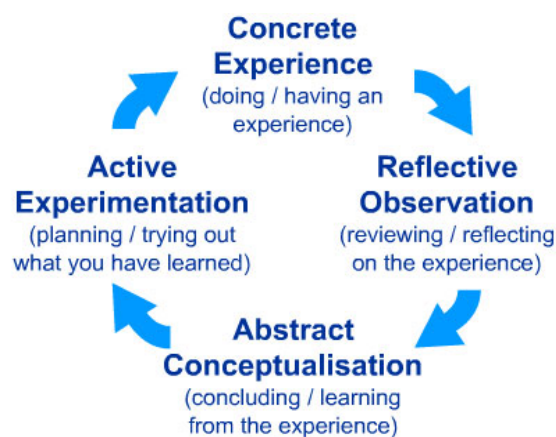


Figure 2: David Kolb's (1984) Experiential Learning Cycle (as cited by McLeod, 2010)

Kolb's *Experiential Learning Theory*, which draws on the foundational work of Kurt Lewin (1951), is what comes to mind first when thinking about my approach thanks to

experiences at SIT Graduate Institute, TDEL, and my time with World Learning Youth Programs. To me, if Kurt Lewin's *Model of Change* is the purpose than Kolb's *Experiential Learning Theory* is the process; namely, designing and facilitating a range of activities for preferred learning through the four learning modes in Figure 2. More importantly, Brooks-Harris and Stock-Ward (1999) state, "a key idea in Kolb's model is that experiential learning occurs most effectively when all four modes in this cycle of learning are completed" (p. 9). They also state that through these learning modes, participants also have valuable knowledge and expertise, which other participants and the facilitator(s) can learn from (p. 10). In addition to Kolb's theory, Adams, Bell, and Griffin's (2007) ideas of experiential learning through a facilitator lens are key in my approach; namely:

- Adopting a 'learn-as-you-go' mindset and not to feel like a complete 'expert' before beginning to adopt innovations. Understanding that seasoned facilitators continue to learn from new situations are key.
- Experience is the best teacher in identifying what works and what does not in getting comfortable with the challenges and satisfactions of facilitation.
- Experience alone is insufficient to be called experiential education – it is the reflection process which turns experience into experiential education (p. 90)

Pedagogy of Freedom and Engaged Pedagogy

In that Lewin's (1951) *Model of Change* is the purpose, Kolb's (1983) *Experiential Learning Theory* is the process, Paulo Freire (2001) *Pedagogy of Freedom* and bell hooks' (1994) *Engaged Pedagogy* to education are the pervading philosophies in my approach as a facilitator. They aim to set the tone and atmosphere for facilitation at every level through the mutual understanding of the learning environment between participants and facilitators.

Pedagogy of Freedom, Engaged Pedagogy, and facilitating for social justice education divert from "traditional" forms of education towards:

- A focus on *praxis* – a practice in conjunction with contemplation, action and reflection
- Understanding that teaching is not simply transferring knowledge, or "banking" but to co-construct possibilities for the construction or production of knowledge

- Having a respect for what everyone knows and brings with them, and using the participants' context to teach practical and relatable content (Freire, 1970; hooks, 1994)
- Understanding and anticipating that all participants bring all of their identities into the workshop (Adams, Bell, & Griffin, 2007, p. 108)
- If the trainer is unhappy, than she/he cannot help other people" – must promote own well-being in order to empower participants (hooks, 1994, p.14)
- Must know that the trainer is not absolute authority or by no means a master,) teaching requires curiosity, not that I know all (Friere, 2001, p. 79)
- Respect for what students know – why not use students' context to teach practically and relatable content - experiential learning (p. 36)
- Differentiating between a comfortable space and a safe space and understanding that discomfort is a part of social justice education; more particularly, in establishing a safe space (Adams, Bell, & Griffin, 2007, p. 96)
- Having the vulnerability amongst all individuals that contrasts traditional positions of power (teacher and students) (hooks, 1994; Freire, 2001; Adams, Bell, & Griffin, 2007, p. 392)

Feminist Pedagogy

Sharing foundations from Freire's (1970) *critical pedagogy*, as a practitioner in social justice education I strive to equalize the power imbalances, which are naturally brought in and are prevalent in society, including educational settings. *Feminist pedagogy* aims to examine systems of oppression while being critical of institutional and individual compliance that perpetuate society-wide oppressions. In essence, the learning environment itself is an example of how power is distributed and utilized in larger society. I aim to break this status quo by investigating the power and privilege that all participants hold when coming into the learning environment including the environment we inhabit itself. It is important to notice and equalize the positions of power between all in the community. Furthermore, I seek in supporting the co-construction of knowledge among facilitator and participants, which disrupts the binary dynamic, practices with a community-based approach, is attentive to process and context, and respects each person's lived experiences and expertise (Lee & Johnson-Bailey, 2004; hooks, 1994). In many ways, *feminist pedagogy* is central to the

ethical dilemmas I will present when it comes to power and the perpetuation of oppression in the community and environment, including educational spaces, at UTEC.

SoJust Workshops: Needs Assessment

One of the lessons I learned from TDEL was that I must first conduct an assessment based on participant needs in learning styles and content then use that information to design a workshop; otherwise, I would simply be controlling that aspect. How do I begin to find out the information I need to know about the participants in workshop? Adams, Bell, and Griffin (2007) state this can be done through prior assessments, introductory activities, feedback mechanisms throughout the course, and feedback strategies at various endpoints (p. 400). In this section, I will explore my experience in attempting to implement these strategies as a practitioner at UTEC, as well as what I learned in conducting an effective needs assessment through a trauma-informed approach.

Experience

I recall designing and facilitating my very first SoJust workshop. It was Friday, October 9th 2015, I had two back-to-back 90-minute workshops with about 12 participants in each. As it was my first workshop at UTEC, the purpose was to introduce the language and concepts of “power” and “privilege,” and also introduce the concept and practice of a “debate” versus a “dialogue” (Appendix I). Thinking back to learning from TDEL, I made sure everything was set: from room set up, a flow of activities with experiential learning design in mind, means of evaluation, and more. Last I recalled, “the importance of gathering information before designing a workshop to determine the learning needs of the workshop participants” (Brooks-Harris & Stock-Ward, 1999, p. 48).

Though I had already designed the first workshop, I created a needs assessment (Appendix IV) to distribute and collect in it in order to inform future workshops’ design. I remember attempting to distribute it in the very beginning of the workshop, I demonstrated

how to fill it out and what it would be used for, and stressing it was not a test. Yet I already faced resistance through disinterest and confusion. Some participants picked up the paper, looked at it for a few seconds, and then put it to the side, not even making a mark on the paper. This was a learning moment. There were so many things wrong with the needs assessment itself: it was lengthy, had too many words, many words being jargon with no clarity or definitions, looked boring, was confusing, and to be honest, I was not fully sure how I would have implemented it anyways. I ended up abandoning the needs assessment form and went on with the workshop, which ended up going really well, not entirely because the workshops' purpose and goals were met, but simply because it was a time to build relationships and trust between myself as the facilitator and young adult participants.

Reflection

Since that workshop, I never fully implemented a formal needs assessment and instead informally assessed through youth work practices in FI, observations and interactions in social enterprises, and storytelling. For example, by bringing in topics into FI or through casual conversations through my youth work practice, I would use those instances to inform structure and content in future SoJust workshops. Brooks-Harris and Stock-Ward (1999) state, "time and energy needed for formal needs assessment are [oftentimes] not available (p. 48)," which was the case at UTEC. The interactions and opportunities to build relationships outside of workshops became a means of informally assessing the participants and learning environment. The benefits of implementing an informal needs assessment these ways utilized the time I had with the participants in the UTEC community, rather than treating each workshop as a "one-off" session. In ways, this extended and also helped cultivate on-going learning towards the goal of social justice education. From there, I predicted the needs of participants based on my youth work practice (p. 50).

Additionally, I assessed within workshops using various activities to see what participants wanted to learn next and how they wanted to learn (p. 51). For example, at the end of one workshop, I surveyed the participants on what they wanted to spend more time on in next workshop where they chose the theme by going to a marked-area of the room to go to and survey. The goal of assessment through this iterative process was to have workshop designs that built off one another and based on who was in the room, seek co-creation and experiential learning in various aspects.

Application and Rationale

Though having a needs prediction and assessing within workshops worked, what I learned upon reflection was that I really needed to build relationships with the participants first before jumping into specific content. In using the time during workshops, in FI, UTEC Council, storytelling, and other spaces to get acquainted and build relationships first, I was able to build trust and rapport with the participants, easing the process of assessing needs informally. If I am committed to these specific participants for the long haul towards social justice education, I must make it a priority to build trust and relationships with them first before going into direct social justice issues and content, especially since the participants come from marginalized groups and are directly impacted by forms of oppression daily. Trust is number one in a relationship, as if its not based on trust, it's based in control from power (Bauman & Freitas, 2017). Through this, I'm building and practicing a restorative approach. By doing so, assessment of participants' needs could also be explored while simultaneously building effective communication and trust in a practice that is trauma-informed. Since then, I used a similar format and practice, modifying as I adapted to the schedule and participants. In continuing this I was also building upon and strengthening an organizational culture towards workshops based in experiential learning, especially from the absence of a Social Justice Educator before my arrival.

Ultimately, I learned that the method and practice in which I took from TDEL was not the only way; although important, the structure practiced at SIT Graduate Institute was not the only means. If possible, the application of a needs assessment must be contextual to the participants to do justice by the participants. Could I implement a formal needs assessment now that relationships are built? Probably, but its likely best to continue the practice as the process is now mostly young adult-facilitated by making connections with them and assessing their needs at the same time.

Participants: Power and Empowerment

Though building relationships between facilitator and participants established trust and connections, especially between participants with trauma, SoJust workshops still often found resistance and conflict. As a facilitator, I noticed that the main source of resistance and conflict came from staff members being in workshops for “support” as directed by supervisors. As the Social Justice Educator, I asked myself: how can I address the resistance and conflict being caused by staff members’ presence and actions while sustaining a co-created learning environment? What role(s) should staff members have in SoJust workshops? What role do they have as equal participant learners, and as directed youth work support? As hooks (1994) states, “dynamic learning environments have an emphasis on participation and involvement [from all], and are ALWAYS changing, especially through resistance” (p. 158). This led me to further explore how the dynamics of *power* amongst the participants, primarily between staff and young adults, impacted SoJust workshops.

Experience

Initially within SoJust workshops, one to two staff members were given a role by a direct supervisor to “support,” essentially to practice youth work and encourage participation. As a facilitator I was confused by this role for staff. In seeking a learning environment that is co-created with equal participation for learning, can staff be equal participants? Many times,

conflict happened when support staff attempted to address “resistant” behavior from the young adult participants, eventually leading to a young adult participant being sent home without pay. While working through these experiences and experimenting to address the issue, I attempted to design and designate a role for staff to be a “light” co-facilitator (Appendix V); the question remained however, were they trained and competent to do so? For the most part, it worked well depending on who the staff members were. In some instances I found that some staff members would eventually exert their power as staff into their role as “light” co-facilitators, by sending participants home, or get distracted by young adult behavior, moving away from a co-facilitator role.

With the staff and young adult participant dynamic present in SoJust workshops, some staff members’ presence alone was met by resistance from young adult participants, which was usually addressed immediately and deterred from the workshop’s purpose. For example, a workshop would escalate to conflict due to a staff member’s approach to phone use or what is observed as disengagement by a young adult participant, in which case the staff uses the power to send the young adults home without pay. From these instances and seeking resolution, I co-designed and co-facilitated a Circle as a workshop to specifically address the issue of “disengagement” from young adults (Appendix VI). The issue was addressed and “resolved,” yet there still came some conflict between staff and young adults in future workshops. Even though “guidelines” are co-created, established, and agreed upon in every SoJust workshop, the power that some staff members hold and use override them. What power do staff members have in workshops? What power do I have as a facilitator? And what power do young adults participants truly have? How do identities affect power?

Adams, Bell and Griffin (2007) ask, “What prior experiences with and motivations for taking social justice education courses do participants bring?” Adams, Bell, and Griffin

would describe UTEC's young adult participants' as "a group of 'hostages,' whose presence in [workshop] is not a choice, but is simply to meet a requirement," They elaborate stating:

There is more potential for hostility and resentment at being asked to actively participate in discussions that challenge their understanding of issues they might not even perceive to be connected to their personal or professional lives. With such participants, we might need to spend more time exploring the nature of the topic and its relevance to their lives to set a foundation for further learning (p. 69).

SoJust workshops are institutionalized into programming to support the UTEC value of "igniting social justice." Young adults are expected to be present in workshops as part of UTEC's Workforce Development programming; otherwise, they would not be paid a stipend for the day, essentially being held "hostage" to receive payment. As I have shared, this has been a challenge met with resistance, further exacerbated by an imbalance of power.

It was clear to me that withholding payment for participation, especially for participants from marginalized groups who are deeply impacted by social injustices, was already an act of asserting power over them and further oppressing them. As Adam, Bell, and Griffin suggest, I would indeed spend more time, not exploring the nature of a certain topic, but simply building relationships with the participants in order to set a foundation of trust first rather than power or control for learning. But what of staff support? What motivations and prior experiences did staff bring to SoJust workshops? What dynamics did this cause in workshops due to structural power within UTEC?

Reflection

"...many leaders understand power negatively, as being in control and domination; something that cannot be shared without shaking its centre, rather than seeing it in a positive light as something that enables ..." – Zimbabwean 1991 (as cited in VeneKlasen & Miller, 2007, p. 39)

In reflecting upon my experiences, I needed to understand the concept of power, how it's expressed, especially considering the ethical implications of power UTEC and the staff

have over young adults and payment. VeneKlasen and Miller (2007) identify four

“Expressions of Power:”

Power Over is seen as a win-lose kind of relationship. Having power involves taking it from someone else, and then, using it to dominate and prevent others from gaining it.

Power With has to do with finding common ground among different interests and building collective strength.

Power To refers to the unique potential of every person to shape his or her life and world. When based on mutual support, it opens up the possibilities of joint action, or power with.

Power Within has to do with a person’s sense of self-worth and self-knowledge; it includes an ability to recognize individual differences while respecting others. Power within is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfillment (p. 45)

From my experiences mentioned in SoJust workshops with staff, young adults as “hostages,” and the dynamics of power, staff exhibited *power over*, using what power they held to not only send young adults home, but also take away their stipend for the day in the process. VeneKlasen and Miller further state, “in the absence of alternative models and relationships, people repeat the *power over* pattern in their personal relationships, communities and institutions. This is also true of people who come from a marginalized or ‘powerless’ group. When they gain power in leadership positions, they sometimes ‘imitate the oppressor’” (p. 45). From my observations, when one does not have a connection built on trust and relationships, it defaults to *power over*. Furthermore, staff members have difficulty balancing power in their identity, taking a normalized and socialized approach to education, which Friere (1970) describes as “banking,” an approach to learning rooted in the notion that learners’ need to consume the information fed to them by the facilitator, memorize it, and store it. This nature of thinking puts staff to apply *power over*, rather than see themselves as equal participants who can benefit from a co-created learning process, resulting in cutting off connection. If my goal is to build relationships first towards the goal of social justice

education, then as a win-lose relationship, *power over* should not be present in SoJust workshop. *Power over* is the absence of connectedness. The moment we use *power over*, our connection to humanity weakens. The practice of connecting as humans is a trauma-informed approach and in seeking a restorative approach, it appears *power within* is the ultimate goal for all staff and young adult participants in SoJust Workshops. And I could also see *power to* and *power with* being practiced for a restorative approach for connectedness.

How should staff respond in SoJust workshops? Adam, Bell, and Griffin (2007) offer five potential Process Leadership Roles which I see could support *power to*, *power with*, and possibly *power within*, for staff members in SoJust workshops: a participant role, guide role, teacher role, role model role, and/or change agent role (p. 97-98). With appropriate time and training as co-facilitators, I could see these roles being effective in balancing power. However, even given these roles offered, can staff members, including myself, balance power to be equal participants in the learning environment? How does power affect learning? Friere (2001) states that we must “respect the autonomy of the learner, whether the learner be child, youth, or adult.” He further elaborates, stating,

... in one that does not respect the [learner’s] curiosity in its diverse aesthetic, linguistic, and syntactical expressions, who uses irony to put down legitimate questioning; who is not respectfully present in the educational experience of the [learner] transgresses fundamental ethical principles of the human condition. It is in this sense that both the authoritarian who suffocates the natural curiosity and freedom of the [learner] as well as the teacher who imposes no standards at all are equally disrespectful of an essential characteristic of our humanness. (p. 59)

As the facilitator, how can I respect the autonomy of all learners, including staff? Facilitators must “maintain the perspective that all participants are engaged in a learning process, and that a journey through resistance is not the final destination. The struggles we see [...] often lead to learning that emerges later on, sometimes after the workshop has ended” (Adams, Bell, & Griffin, 2007, p. 109). This notion of thinking is required for social justice education.

Essentially, how can I actually take these experiences of resistance, power, and conflict itself

and apply them towards a co-created learning opportunity? As Adams, Bell, and Griffin further elaborate:

[Staff] often cite lack of preparation or skills for knowing how to effectively address conflict and a concomitant fear of losing control of discussions as a primary obstacle in initiating social justice education. Inviting conflict and emotional dissonance other than in the most tradition forms of argumentation and debate seems counterintuitive to maintaining “proper” decorum (p. 105).

Social justice education is fueled by connections.

Application and Rationale

How can I honor staff as learners and as a facilitator help create a space for that?

Ultimately, how can I balance power through a restorative approach that benefits all?

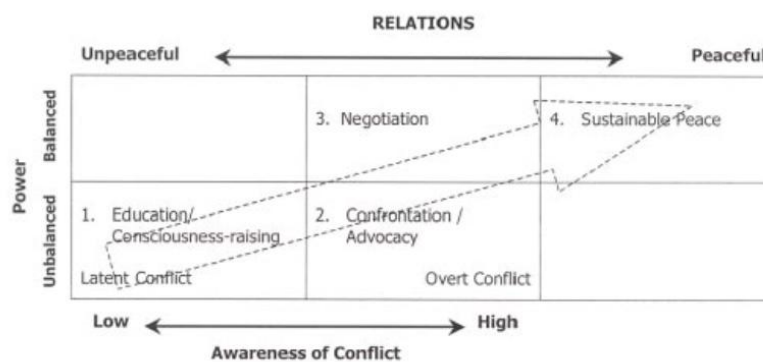


Figure 3: (as cited in VeneKlasen & Miller, 2007, p. 46)

Figure 3 demonstrates a model that highlights conflict in SoJust workshop with staff and young adult participants. With unbalanced power, a low awareness of perceived conflict, and unpeaceful relations (or lack of focus on relationship building), comes the education and consciousness-raising. However, with a median of relations and high awareness of conflict and *power over*, comes the confrontations and overt conflict. It is then my role as a facilitator to find a way to balance power in order to help build and trust amongst participants, and to move forward with the goal of all as equal participant learners. I have to agree with Peavey (2000) when she states, “I do not accept that the assumption that people are naturally

apathetic, and that the job of the social change worker is to ‘motivate’ them. I assume that each of us has within us the will to make the world a better place, as well as a longing for stability” (p. 292). As the Social Justice Educator, I must believe that staff would change in balance and relations if they understood the implications of their actions in power. In reflection, I could apply this by having regular feedback sessions with staff, provide outside resources for staff to practice their own work and support, or design and facilitate support sessions for staff to unpack and explore power dynamics to help hold each other responsible.

However, the reality in this experience is this is not what I did; in fact, it’s far from it. Over time, I made the ethically based work choice to remove the invitation for staff members to join and support SoJust workshops due to the *power over* dynamic. This decision was rationalized in three ways:

- 1) Given the limited opportunities and training I had with staff, I did not have sufficient time as a trainer to create a space to learn more about expressions of power and “banking” education (Freire, 1970).
- 2) For my connection with the young adults and “fighting” against my own philosophy of practicing a restorative approach. Keeping “safety” in mind, I did not want to see any young adults, who are already being oppressed and marginalized, facing acts of poverty, homelessness, substance use, and violence daily, be sent home.
- 3) At the time, I also felt that I did not hold power in the organization amongst mostly white senior leadership to be effectively heard or make change. As hooks (1994) states, “those of us from diverse ethnic/racial backgrounds learned that no aspect of our vernacular culture could be voiced in elite settings” (p. 182).

As the Social Justice Educator: How can I create a space for social justice education within a space that utilizes and naturally employs *power over* through an organizational hierarchy of

power? Furthermore, how can I do so if the structural hierarchy of power is based on race?

As VeneKlasen and Miller (2007) state:

Understanding power involves both personal and political analysis of institutions and values. Since values reflect strongly held beliefs, analyzing them requires sensitivity. For this reason, exercises that deal with these issues are best conducted in an environment where participants feel comfortable and secure with each other” (p. 39).

What if, as a human committed to and facilitating for social justice education at UTEC, I don't feel comfortable and secure within the environment? How could I balance power when, in certain situations, I feel powerless? And because of that, how do I leave my biases out to help others within the organization on their journey? In reality at UTEC, I am not just a facilitator or trainer, but also hold many social identities that impact the environment towards social justice education. How does the impact I feel based on my identities ethically influence my decisions made as UTEC's Social Justice Educator? How can I seek to build connection and stay invested in everyone's learning when I face microaggressions and discrimination from colleagues with power and privileges, both from the organization and in their identities?

Facilitation: Identity, Triggers, and Bias

I faced a microaggression within 20 minutes on my first day at UTEC. Throughout my first year, I encountered more microaggressions and often times, blatant discrimination, mainly from staff and senior leadership who identify as white. I'll admit upon first entering UTEC, I thought of the organization as “diverse.” How does this affect or influence my role as UTEC's Social Justice Educator? How did that influence the power dynamics in SoJust workshops? How did these experiences affect the ethically based work choices I made?

Experience

Inspired by a reflective assignment on “Cultural Identity and Intercultural Awareness, during the *Foundations of Intercultural Service, Leadership, and Management* course at SIT

Graduate Institute,” I will reflect on and present a few vignettes that I experienced at UTEC around microaggressions and discrimination based on my social identities which I feel impacted me as a human, or “becoming human” (Freire, 2001; hooks, 1994) and the ethics of being UTEC’s Social Justice Educator. I feel I have processed and reflected on these vignettes to a point where I have a feeling of contentment; yet, this is still tough to share. Is it possible to be neutral when the facilitator is directly affected? Is one truly ever “neutral?”

- ***The “N” Word and Addictive Behavior***

The “N” word has an interesting presence at UTEC. With a young adult population that identifies majority Latina/o and Asian, the “N” word is often casually heard with an “a” amongst young adults though they do not identify as Black, perhaps because the word is commonly used in music nowadays. However, since I’ve been at UTEC I have heard the “N” word said six times with an “er” by five white staff members only during private conversations directly with me with four of the staff members holding positions in senior leadership. I was silent when all six were uttered and only followed up with three staff members so far. The first time I heard it I felt powerless and confused; why again does a white person feel comfortable saying the “N” word with me in private? After the fifth time in a month, after analyzing power in different spaces, I was observing and processing a trend.

- ***“Making Things Cool” and Tokenism***

In a number of regular staff meetings, I would find myself as the only person of color due to the lack of ethnic diversity amongst senior leadership. In four recent meetings, I’ve been asked to do specific tasks by white staff members in senior leadership to “make it cool” for the young adults. This was an automatic trigger for me; I felt tokenized, and felt like I was a simple tool to be used for white senior leadership at UTEC. I also recall a meeting where white staff members in senior leadership explicitly stated using young adults’ “urban culture and color” in proposing a new social enterprise. I was the only person of color present.

- ***Mistaken Identity and Exaggerated Visibility***

Given my appearance and identities and UTEC's lack of representation and structural power for people of color in senior leadership, there have been many times I was mistaken as a UTEC young adult or mistaken for another Asian staff member at UTEC. Furthermore, there have been specifically five instances the few black women at UTEC, four total amongst the staff and young adults, were mistaken for one another by white staff members, half of the instances being perpetrated by UTEC senior leadership.

- ***Code Switching, Mimicking, and Assimilation***

If I was being honest with myself, majority of the time I'm working with the young adult participants is because I feel connected with them based on our social identities. In many instances I feel the need to *code switch* (Nuri-Robbins & Bundy, 2016) around white staff members and possibly even code switch a bit when I facilitate workshops based on their presence. It's a struggle in identity in different situations. How does this affect my decisions and rationale as a facilitator? Why is it a struggle? How does it affect me as a human in a structural system of oppression?

- ***Diversity in Senior Leadership and Self-Doubt***

As mentioned, I've had a few conversations with senior leadership about the lack of diversity not only amongst their group but also amongst the Board of Directors. All members across the Board and senior leadership, except one, identify as white. In one meeting specifically addressing the lack of diversity in directors, one of the directors quipped, "Well, let's start with making Nick a director," and everyone present laughed. Why is that funny? Recollecting the young adult pulling me aside mid-workshop asking, "Why are all the UTEC directors white? Does that mean I can't be a director?" I may have found the answer in that moment. When I directly stated I wanted to be part of senior leadership, I was given a bureaucratic answer of what I had to do, which was essentially what three white male

members did to become part of senior leadership. I am not equal to them; in fact, I would say I came into UTEC already doing much more than them. How many more barriers do I need to break for success as a person of color to be equitable with white counterparts? If I can't be one, can UTEC see any of its young adult participants realistically have organizational power within its system? Representation truly matters for social justice.

Part of the “targeted group” (Adams, Bell, & Griffin, 2007, p. 57), Freire (1970) describes:

The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting them; between human solidarity or alienation; between following prescriptions or having choices' between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and recreate, in their power to transform the world. This is the tragic dilemma of the oppressed which their education must take into account (p. 47).

As UTEC's Social Justice Educator, affected by oppression, structural power, microaggressions, and discrimination: what roles and responsibilities do I have towards social justice education? And how do I manage that? Do I deflect discrimination against me for overall learning? How have these instances of internalized racial oppression in inferiority affected me as a person of color (Bauman & Freitas, 2017)? In reflection, I found that the struggle is truly real, and is part of the process. As Friere (2001) states: “All discrimination is immoral, and to struggle against it is a duty whatever the conditionings that have to be confronted. In fact, it is in this very struggle and duty that the charm, even the beauty, of our humanity resides” (p. 60). Humans exist to connect. One speaks of humanity when individuals' interact. Can UTEC allow a co-created space to struggle together?

Reflection

How did these experiences affect or influence my role as UTEC's Social Justice Educator? It was internally, and sometimes externally, turbulent. I had the choice of being "wholly [myself] or being divided" (Freire, 1970, p. 47). I had a flux of feelings and dilemmas in approach: from wanting to be empathetic to, "this is absolutely not right;" from "understanding is the key," to, "everyone needs to check their privilege." These experiences and feelings impacted me not only as UTEC's Social Justice Educator at "work," but also as a human passionate about social justice and social justice education. Being a social justice educator sadly also means I'm aware of the injustices and oppression as it most directly affects me and the community I'm a part of. It hurts. If I'm supporting to provide a space to educate on social justice while injustices affect me personally and the community I'm in, do I stop at just educating? Or take action? And how?

A goal as a social justice educator is to raise awareness about systems of oppression, not just in workshops, but towards continuous sustained ripples of learning outside of them as well. Social justice education is lifelong learning. From the moment the young adult participant asked me about all UTEC directors being white during a workshop where race was not a theme, it showed me one success in my goal: participants becoming more apt to identify injustice, especially when it's relevant to their own experience. I'm aware of it in my own experience, so what do I do about it? The not-so-popular answer is I "accept" it, "playing" in it and continuously being oppressed in it. Acting in ways that the system oppresses: staying silent, laughing to diffuse awkwardness, saying "sorry" for no other reason other than it's a kneejerk reaction to make white people feel comfortable. That's the reality of it. However, this shifts and it's turbulent. There were times where, driven by rage, impatience, and passion, I would speak against microaggressions or discrimination directed towards me or marginalized groups. I was met with defensiveness, and sometimes the others' tears, which made me more upset. Why should I have to comfort the privileged when they

become aware of their oppression, while my point in speaking out was to have my marginalized voice heard? From one of these instances I was advised by a white male colleague to, “try not to have my emotions drive my actions” in social justice work. I thought, “what a privileged statement.” I was furious, yet in that moment I looked composed and calm. Another moment comes to mind where I had to courage to respectfully voice my true concerns and dilemma for social justice at UTEC to a member of senior leadership, but was asked if it was a “veiled threat.”

The truth is though I observe, process, and reflect as much as I can, I am mostly silent. In reality, I am “hostage” to a structure of power along with systemic oppression. Similar to the young adults being sent home without pay for not acting appropriately, I could face similar consequences. If I “push” too hard, or speak out too much to a structure of power that has internalized racial superiority (Bauman & Freitas, 2017), I could be fired. Just as I told the young adult, “we are not immune to systems of oppression just because we talk about them.” What’s the “right” thing to do for social justice?

How did these experiences influence the dynamics of power in SoJust workshops? As I mentioned, I made a choice to stop inviting staff to support SoJust workshops due to the power dynamics. When I did invite staff, a majority of the time they would be people of color. Reflecting back on this decision, my bias was to invite more people of color within a space of education for social justice within a structure of predominately white leadership. My bias was to connect with people of color. As a facilitator and person of color, was this ethically correct? As a facilitator, in ways, I sought to connect with other participants through identity and background: skin color, immigrants, poverty, substance use, etc., that weren’t limited to acting “professional” in white dominant organizational culture in the U.S. (Bauman & Freitas, 2017) and punished for not doing so. If we were going to be real about social justice education then we needed a space to be real without inhibiting learning. Admittedly, I

was consciously incompetent. In the instances of “making things cool,” yes, I am being tokenized. Yet to seek understanding, I also see it that white staff are saying they don’t have a connection to the young adults and need someone to make those for them, someone who can share humanity and has broken down some power structures to prioritize connection.

As it was difficult to share the vignettes of my experiences, I acknowledge it’s also difficult sharing my reflection. It’s not all positive; but it’s real, and it’s necessary to validate my own needs before focusing on others. It prepares me to be real with myself in my own journey of social identity and social justice education. Is my goal as a social justice educator to provide a space for social justice education and end it there? Or provide a space for social justice education towards social justice for all? “Social Justice is a process and a goal” (Adams, Bell, & Griffin, 2007, p. 1). The process includes individual consciousness, including that of the educator’s (hooks, 1994; Peavey, 2000). So where do I go from here?

Adams, Bell, and Griffin (2007) state that as social justice educators: Awareness of our own social identities, confronting previously unrecognized prejudices, responding to bias, and personal disclosure and using our experience as example are key to knowing ourselves AS social justice educators (p. 382-392). As a straight, Filipino-american, male, first generation college student, first from an immigrant family to complete higher education, lived through poverty, and now 30 years old, I will always carry these social identities and be aware of them in every space, in how they are a privilege or oppression, especially at UTEC. It is from these identities in which I am confronting and mitigating unrecognized prejudices and how to effectively respond to bias towards the equitable commitment to *everyone* for social justice education. “The primary purpose of facilitation in social justice education is to create an environment in which participants are invited to discuss and raise questions about common understandings and choose new beliefs and actions based on a critical examination of their own values, skills, and knowledge base” (p. 113).

Application and Rationale

The Social Justice Educator position is not simply for SoJust workshop facilitation and design, but a position in which social justice learning, both internally and externally must be practiced. Though I could see great benefit in a co-facilitator with different identities from mine grounded in social justice practice, until then I must model my passion for social justice as a human in every space and time I'm present. As I shared, there were times where I'd get very angry, especially towards those ignorant to how their privileges have power over oppressed identities, including myself. Even if they wanted to help but did not know how, I would still be mad. However, rather than be mad, I now understand that I must support how I can be the most effective towards social change. It's really tough, but I'm therefore, a continuous *practitioner*, as we all are. With a shift in my perspective and philosophy from practice, experience, and reflection, I have a renewed commitment to everyone as humans, stemming from a restorative approach.

REFLECTION & APPLICATION: A RESTORATIVE APPROACH

Goals of the Social Justice Educator

My very presence in the school as a teacher is intrinsically a political presence, something that students cannot possibly ignore. In this sense, I ought to transmit to the students my capacity to analyze, to compare, to evaluate, to decide, to opt, to break with. My capacity is to be just, to practice justice, and to have a political presence. And as a presence, I cannot sin by omission. I am, by definition, a subject 'destined' to choose. To have options. I honor truth. And all that means being ethical. It may help me or hinder me as a teacher, to know that I cannot escape the attention and evaluation of the students. Even so, it ought to make me aware of the care I need to take in carrying out my teaching activity. If I have made a choice for open-minded, democratic practice, then obviously this excludes reactionary, authoritarian, elitist attitudes, and actions. Under no circumstances, therefore, may I discriminate against a student. In addition, the perception the student has of my teaching is not exclusively the result of how I act but also of how the student understands my action. Obviously, I cannot spend my life as a teacher asking the students what they think of me and my teaching activity. Even so, I ought to be attentive to their reading of my activity and

interactions with them. Furthermore, we need to learn the significance of being ethical. It becomes a way of life. (Freire, 2001, p. 90)

In considering my experiences and reflections alongside ethics of culture and power at UTEC and what ethically based choices I should make as the Social Justice Educator, I have come to a clearer understanding for specific roles and responsibilities in this position and beyond. It is mostly through recent trainings on *Circle Processes* I attended on behalf of UTEC. I first gained exposure to *Circle Processes* in January 2016 from a training led by Saroeum Phoung. Since then, I've had further practice and trainings led by Saroeum, as well as Janet Connors, Strong Oak (2017), and Kay Pranis (2017). I believe the values and ethics that drive circles will also provide me with answers to move me forward with a restorative approach. It is also with clearer understanding of this restorative approach in which I could apply a trauma-informed approach towards the importance of assessment, addressing and balancing power, and managing triggers and bias based on identities as a facilitator.

At UTEC, circles would also be used as a technique towards restorative justice and mediations between opposing parties and rival gangs (Pranis, 2005, p. 17-18), and also practiced at bi-annual retreats that UTEC young adults and staff would attend for healing and trust building. Since coming to UTEC it was clear to me that UTEC wanted to bring the aspects of the *circle process* and its outcomes in more intentional places within the organization. With this understanding and based upon my own journey this far, I'm hoping to integrate this restorative approach into individual and organizational learning, starting with my role as the Social Justice Educator. The goals being:

- *Respect everyone and honor that everyone has a voice*
- *Stay equitably committed to everyone through interconnectedness*
- *Keep and move towards the vision of equity and positive change*
- *Through change, highlight the patterns (in power, identity, etc.) (Pranis, 2017)*

From a training with Kay Pranis (2017) on *Conflict and Harm Circles*, I was exposed to the following diagram, based on Indigenous teachings from the Medicine Wheel, on “Balancing Relationship Building and Problem-Solving” as a restorative practice:

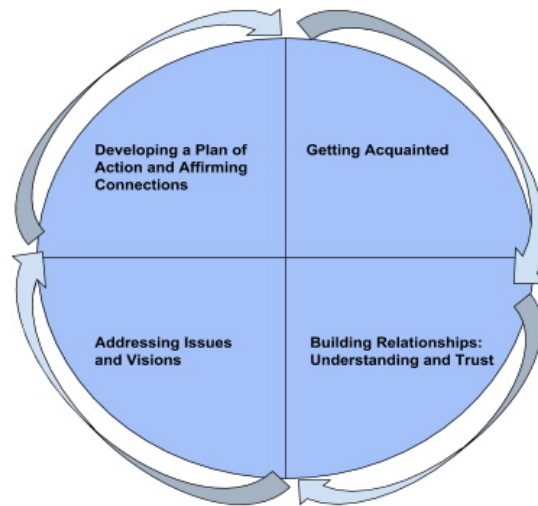


Figure 4 based on “Balancing Relationship Building and Problem-Solving (Pranis, Stuart, & Wedge, 2003)

Starting from the top, it is important that one must first *Get Acquainted* and *Build Relationships* before diving into any issues. Relative to Lewin’s (1951) *Model of Change* and the concept of “icebreakers” in workshop, the model above differentiates itself in the idea of keeping balance, especially for the facilitator. This is especially applicable at UTEC in working specifically with participants who have experienced trauma, both young adults and staff. For instance, before bringing any content or issues around social justice, such as the social justice –isms, or concepts of identity, power, privilege, or oppression, the facilitator must first spend time, both outside and inside workshop, getting acquainted and building relationship with the participants. The model is also not a linear process, nor is my journey balancing my identity and the power, privilege, and oppression that come with that within UTEC, as building relationships and addressing issues could and should go back-and-forth.

Similar to this capstone paper in structure, the final quadrant, *Developing a Plan of Action*, comes last. It comes from the non-linear process of building relationships and going back-and-forth between issues, as I presented from my experiences and reflections in this

paper. It's important that equal amounts of time are spent in each quadrant, which could mean a long, long process; which I am not ready for. Personal and organizational work towards social justice education does not happen overnight. I will focus on the first two quadrants, as they are needed to inform the final two quadrants, especially within my role.

Trust and relationships are important to sustaining impactful social justice education. Based on this restorative approach and in addition to my philosophical approaches, which I will continually aim to ground myself in, the following are the roles and responsibilities as I see fit for the Social Justice Educator at UTEC upon reflection of my experiences and challenges in assessment, power dynamics, triggers, and bias.

Values That Guide Me Forward

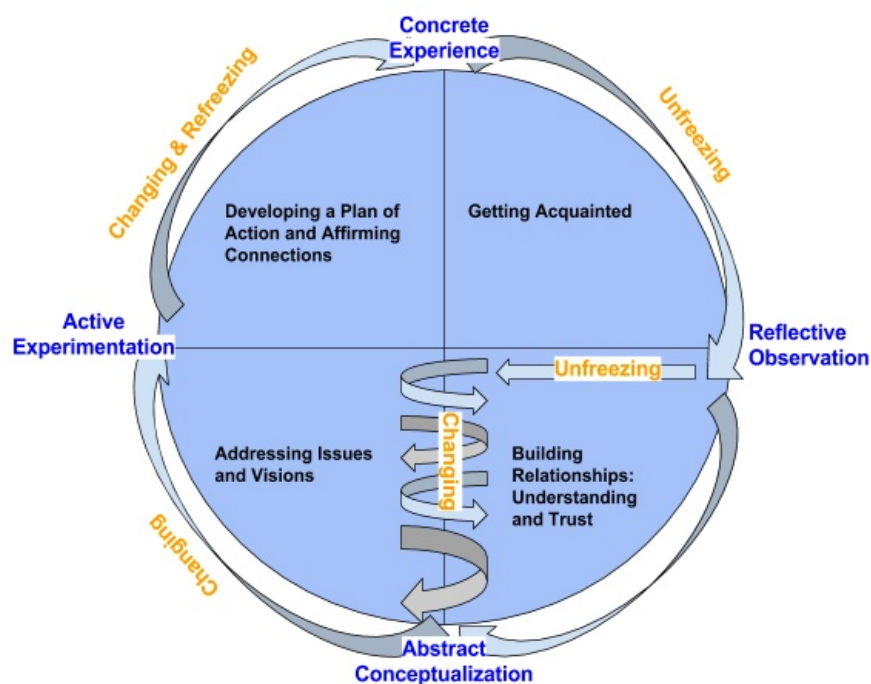


Figure 5: “Connection Before Education” By Nick Pelonia,
A Process Model Combining Kolb’s (1983) *Experiential Learning Cycle* and Kurt Lewin’s (1951) *Change Model*
Through *A Restorative Approach* from Indigenous Teachings (Pranis, Stuart, & Wedge, 2003)

- *To maximize safety but invite bravery* (Arao and Clemens, 2013)
- *To be a “hollow tree”*
- *To balance power through analyzing and facilitation*
- *To invite depth and authenticity by example, with multiple chances for invitation*

Coming from SIT Graduate Institute, specifically from *TOT: Ethics & Intercultural Training Design* course, I left with the passion of “co-creating a safe space” for social justice education. This passion has shifted a bit in theory; I learned that I could never fully guarantee safety in any space, especially through a restorative approach as I, and the participants, never fully know what will be brought up; however, as a facilitator and UTEC’s Social Justice Educator, I can *maximize safety* as a priority. Examples include establishing guidelines or norms, designing content based on needs of the participants aware of triggers, and being hyperaware of dynamics coming into the space and within it. This value also applies to myself. While I am not promised a safe space entering work each day, I can invite myself to be brave and promote safety through my own practice in others and my own self-care practices. This may mean a follow-up conversation with a co-worker who said a microaggression unknowingly. And this would be done based on the trust and relationships I aim to build with the co-worker, for shared values and connection. The areas of *getting acquainted* and *building relationships* are crucial to maximizing safety towards a safe space.

The Social Justice Educator must be a “hollow tree” in presence and in practice. To remain sturdy and steady throughout facilitation, like a tree, rooted in pedagogy, philosophy, practice, and the processes. Based on what participants bring with them, the Social Justice Educator must also hold a “hollow tree,” with knowledge and experiences that come from others, flowing through you and not necessarily staying within you. This is very important especially in the practice of storytelling and working with participants with trauma. For some time, I would hear stories of trauma from UTEC young adults, which they are also finding resolve in. I would carry these with me, affecting my work and life. Similarly, while helping others, both young adults and staff, along their own identity development, I cannot carry journeys within me like baggage. Through restorative practice, I found I must care and maximize safety for the participant, but practice having the impact flow through me so I do

not hold on to all I've experienced, including microaggressions and discrimination. This is crucial for sustainability in social justice work. Like a tree, the Social Justice Educator must have branches that promote connection, community building, and healing (Pranis, 2017).

Key to the Social Justice Educator's role is examining power especially in systems of oppression through the Educator's power in design and facilitation. It's very important that power is balanced within SoJust workshops and circles. It's important to note that neutrality does not exist for facilitator; just as I shared bias and triggers that I experienced, it's important the facilitator must continue their own work and stay like a sturdy tree and stay rooted. Potential bias and triggers where power imbalance could occur must flow through the facilitator in order to focus on balancing power among participants and the space. Ideally, the facilitator's role is to lift marginalized and minority voices in order to balance the power, intentionally countering the socialized dynamics of power. I seek to do this not only in my training spaces but also within staff meetings, casual conversations, and daily life once relationships and trust are built at UTEC and outside of it.

Everything the Social Justice Educator does is an invitation, and never a directive or command. This should inform and influence the process of getting acquainted and building relationships and trust. In accordance with balancing power, the facilitator also gives up power by showing vulnerability, which invites depth by example for others, while building relationship and trust. This invitation also respects the autonomy of the participants and staff members: "To know that I must respect the autonomy, the dignity, and the identity of the [participant] and, in practice, must try to develop coherent attitudes and virtues in regard to such practice is an essential requirement of my profession" (Freire, 2001, p. 5). Last, by inviting through multiple opportunities, the practice is essentially breaking down power dynamics. This applies to young adults but also again to staff. I will seek to engage often with those who do not share my thoughts on power and with them through invitation and dialogue.

As Freire (2001) confirms, “I should always be alert that my presence and my words could either help or impede my students in their own unique search for knowledge” (p. 68), and I, through a restorative approach, should be conscious that my presence and words are inviting.

These values will drive my work forward. While reflecting on my work and applying theory from my course work at SIT Graduate Institute, I have arrived at this set of values to push me in my own development, as a facilitator, social justice educator, and human.

Balancing myself in face of oppression, whether in the form of racist assumptions by a colleague, or un-examined power within a training space, in all honesty is something I’m uncertain if I will ever be able to do. However, with these values to guide me I hope to improve “becoming human” (Freire, 2001; hooks, 1994) by continuing to prioritize connectedness amongst all towards positive social change and social justice.

Connection Before Education at UTEC

As I’ve shared, the reflection and application of a restorative approach in my own work is not an easy practice; in fact, it’s challenging on many levels including that of being a practitioner and human. Similarly, applying a restorative approach at UTEC will not be easy, though I strongly feel it is right given whom UTEC works with and the systems of oppression, such as the *school-to-prison pipeline* (Douglas & Richardson, 2013; Heitzeg, 2009; McGrew, 2016), *mass incarceration* (Coates, 2015; Alexander, 2011), and *punitive justice system* (Benson, 2003; FeldmanHall & Sokol-Hessner, 2014), which impact and influence UTEC’s work. The approach essentially asks for a philosophical paradigm shift that will take a lot of practice, time, and honest reflection as I have presented from my own experiences. Towards “co-creating a safe space,” as Figure 5 shows, a restorative approach prioritizes “connection before education.” This process model means that *getting acquainted* and *building relationships* must first be done before *addressing issues*. Essentially, it means that cultivating a safe space first must be established, especially with whom we work with.

Enough time and effort to building relationships must be done in order to get to the point of “intentionally creat[ing] tension in order to disrupt complacent and unexamined attitudes about social life” when addressing social justice issues (Adams, Bell, & Griffin, 2007, p. 388). This is very reflective of my time at UTEC thus far: coming in as the Social Justice Educator, I would not have found much success coming into the organization and going directly into addressing any systemic issues, or social justice –isms. Even when I tried, I was faced with failure and resistance. I believe even if I succeeded, it would not have been sustainable. The challenging part means that this includes everyone in the community: young adults, staff, service members, etc., as all are directly affect by social justice issues. Yet what happens when relationships can’t be built due to discrimination, power, and mistrust? The restorative approach and model must seek understanding and trust and believe in the humanness of others. It’s essential this model is followed in order to connect as humans first, within a safe space, towards addressing issues and ultimately, social change.

Once a safe space is created, co-creation occurs especially in the *changing* aspects of the “connection before education” model. Although co-creation certainly occurs towards a safe space, co-creating in relevant issues and sustainable plans of action could occur with a foundation of a well-established safe space. “Co-creating a safe space” is very reflective of my journey at UTEC thus far, and in ways, shows me that it’s what I believe in as a social justice practitioner. SoJust workshops are an example of this; they are a microcosm, as within them, I aim to “co-create a safe space” for participants towards the purpose. SoJust workshops take place within UTEC, the environment which encapsulates the workshop and thereby if “co-creating a safe space” is practiced in workshop, we must practice it within UTEC as well, and hopefully progressing in practicing it in the community as well.

Through what I've shared in this capstone paper from my own experience, I will present steps in "co-creating a safe space" towards social justice at UTEC using a restorative approach, along with my rationale, and its possible ethical implications in the organization.

- ***Needs Assessment of Participants: Trauma***

Through its *Theory of Change* in 2009, UTEC began focusing more on its current target population, describing them as "impact youth," though now referred to as "young adults." UTEC described impact youth as: "youth who are likely to have a major impact on society based on their status as proven risk." UTEC intentionally targets and "frames this population as an opportunity, rather than as a liability or a deficit – seeking potential to reverse a negative impact and turn it into a positive one" (Harris, 2015, p. 3). Though this is positive and an appreciative perspective, the focus is on society rather than the young adult themselves and the marginalized groups and identities around race, gender identity, socioeconomic status, and more, which they live through and are inherit in the *school-to-prison pipeline* and *mass incarceration*. During my time at UTEC thus far, it has never been directly addressed that we work with participants with trauma. I feel being intentional on focusing on the humans we work with and direct in naming trauma, at least internally, matters in a restorative approach.

I was once told: "Trauma is an experience of powerlessness" (K. Pranis, personal communication, March 15, 2017). In my work through SoJust workshops and especially in storytelling with the young adults, it's clear that a restorative approach is needed. In fact, many of the goals and values as a social justice educator I wrote about earlier actually come from my time in one-on-one storytelling sessions. When asking about one's story, especially challenges, choices, and outcomes (Ganz, 2016), many instances of unresolved trauma come up, which I would need to carry in my mind before practicing the goals and values named. As mentioned, UTEC does provide an eight-session, 32-hour Youth Worker Certificate Training

through BEST; and though very informative, it does not specifically focus on a trauma-informed approach in youth work and *young adult* work, considering UTEC's population.

I do feel a trauma-informed and restorative approach lies within a maximized safe space, not one of comfort (Adams, Bell, & Griffin, p. 96), which is an equitable space where marginalized identities could express themselves without repercussion. A focus should be on those that lack power, for maximized safety through the process of building trust and relationships. In "Connection Before Education," safety comes through relationship building and aspects of bravery (Arao and Clemens, 2013) move more into addressing issues. Safety is priority in a restorative approach that works alongside participants with marginalized identities and trauma.

- ***Power: Hierarchy and Circle***

"The way power operates in our society has caused a great deal of harm, because our society is structured in hierarchies" (Boyce-Watkins & Pranis, 2015, p.17). UTEC, like many other organizations, is structured in a hierarchy and one that resembles systemic adultism and racism. In systemic oppression and within hierarchies, those at the top have *power over* those at the bottom. In practicing a restorative approach, those at the top have a responsibility to be aware of their use of power. In one example, I recall a situation where a young adult called out their Program Manager (PM) on a mistake; yet the PM's supervisor dismissed and denied the young adult's concern, ultimately blaming the young adult. At the end of investigation, it turns out the PM and supervisor were at fault. Bell (2012) describes adultism:

If we are to be successful in our work with young people, we have to tackle the pervasive existence of adultism. We use the word adultism to mean all those behaviors and attitudes which flow from the assumption that adults are better than young people and entitled to act upon young people in a myriad of ways without their agreement.

The practice of a restorative approach to counter these systems could go into "co-creating a safe space," through open dialogue about power that go along with *building*

relationships and *addressing issues*. Boyce-Watkins and Pranis (2015) state that, “The basic human desire to be in good relationships with others suggest that people will be willing to exchange *power over* for *power with*. This shift opens us to experiencing the joy of good relationships with others” (p. 18). Through this one can undergo Lewin’s (1951) concepts of *unfreezing* and *changing*. Boyce-Watkins and Pranis further elaborate:

[Restorative practices] help us become more aware of our feelings around power: where we feel empowered and where we feel powerless. This awareness helps us make choices – and assist others in making choices – that fulfill our natural human need within us, both individually and collectively. Our healthy personal power is enough. We do not need power over others to make change; neither do we have to steal power from others to meet our needs. (p. 17)

The hierarchical structures function at UTEC with the dynamics of power shaping the relationships and interactions within the organization, implicitly and explicitly, with these power dynamics often being unexamined. From my observations at UTEC, these dynamics and relationships stemming from *power over* have harmful effects and those with *power over* others often don’t notice that due to socialization, working within the system to do “what is needed.” In the hierarchy a form of authority resembling the *punitive justice system* is exercised through power to direct behavior of young adult participants in the larger interest of the organization, which needs the young adult participants to cooperate with authority, and “learning to respect authority and cooperate with it is a basic task of growing into ‘healthy adulthood’” (Boyce-Watkins & Pranis, 2015, p. 18). However, Boyce-Watkins and Pranis share about a “paradox” in this dynamic:

If individuals feel that authority held is legitimate and fair, they will accept and respect the power; when they feel that it is unjustified, they will resent it and typically resist it. The paradox is that, in order for authority to be seen as legitimate, it is necessary that individuals feel their own personal power is still respected by those in authority. “Rules without relationship build rebellion.” When [there are] relationships [built on trust], the exercise of authority is rooted in a sense of mutual respect that does not threaten the basic human need for personal power. [...] Under [these] conditions, adults have enormous *influence* over young adults who then have desire to remain in positive relationships with important people in their lives. (p. 18)

Essentially, the less that those at the top of the hierarchy use *power over* to control young adult behavior, the greater their *influence* is in informing that behavior through healthy relationships and respect for authority.

UTEC's target population already come from a place of powerlessness before entering UTEC, given their identities, marginalized group memberships which influence the criminal justice system and other systems of oppression, which are often one of the reasons why people join gangs (Taylor, 2013). UTEC must not be a place where its young adults experience powerlessness, especially when they continue to experience powerlessness in their lives outside of UTEC. While not following a guideline or "acting out" in UTEC may be seen as disruptive, "it's often that people who feel powerless do so to gain their own power in lives and in the community" (Boyce-Watkins & Pranis, 2015, p 19).

A restorative approach would help those in the organization experience healthy power through relationships, using *power with*, in the presence of one another within the community. It would aim for everyone to have a voice, to be valued, and to counter the harmful impacts of hierarchical structure through practices that are used in circle processes.

- ***Identity, Bias, and Relationships: Social Justice***

In reflection of my own experiences of being aware of my bias given my identities, it mostly boils down to relationships. Specifically, the lack of relationships and lack of connections I had with people. In these instances and moments, I felt that I was treated unjustly due to unfairness and lack of respect. The concept of justice is not defined by rules or laws, but "human beings view every relationship in their lives as either just or unjust" (Boyce-Watkins & Pranis, 2005, p. 19). Relationships are often seen unjust when power is exercised either explicitly or implicitly, from positional norms within a hierarchy or with intent, to benefit another community vision or without critical thought. As stated, it's important that one's own power, across all individuals, must be understood. This could be

done through awareness raising activities, circles, workshops, experiential learning, and fundamentally within a safe space built on trust and mutual respect.

In order to break systemic oppression within hierarchical relationships, shared values among the community must be present and connected. What are those values towards social justice at UTEC? Do they reflect the organizational values? And how often are they visited and practiced? This goes back to my conversation with Dr. Harrell-Levy, when she asked, “Well, [first] do you assess staff [in social justice education]?” (M. Harrell-Levy, personal communication, November 2, 2016). In an organization that values “igniting social justice,” how can we progress towards social justice from the institutional and social manifestations of oppression within the organization itself? Speaking from my own experiences and those shared with me by others, providing social justice education for the powerless without the structural means to empower due to a hierarchical model is extremely difficult and strays from a restorative approach. If we are to operate within a hierarchy and truly exemplify and practice “igniting social justice” as a value, then the most profound base and work of social justice education must come from those with power and in power. Within the organization, the concept of “solidarity” is often spoken of, mainly coming from UTEC’s Chief Program Officer and only person of color and woman of color in senior leadership. It is through her in which I learned that solidarity towards social justice requires sacrifice (Z. Kakli, personal communication, November 22, 2016). Solidarity requires sacrifice of one’s own power and privileges gained for equity and authentic relationships with others.

Ethical Implications

- *A Restorative Approach is Fundamentally in Tension with Hierarchical Structure*

How can UTEC progress towards social justice from the institutional and social manifestations of oppression within the organization that reflect the societal norm? The equality encompassed within a restorative approach contradicts this and relationships mirror

the structure of power in society. After a recent social justice staff training, a staff member asked, “How do we make our programs not reflect the system?” I’m not sure if they were referring to systems of oppression, the criminal justice system, or all of the above; however, it’s worth examining and potentially answering, through *practicing* a restorative approach. Going against robust and steady waves of societal norms is extremely difficult, and bringing a restorative approach requires a philosophical paradigm shift. If the goal is social justice, then that shift is a responsibility and value that takes practice, and challenges the strong need felt by those in power to control the process and the outcome within a system that already controls the young adults through *power over*. Is this a shared responsibility and true value for UTEC? There are many challenges in implementing an organization-wide restorative approach, since that “challenges deeply-held notions about power and control and the urge to make things unpleasant for someone when they have done something wrong or ‘misbehaved’” (Transforming Conflict: National Centre for Restorative Approaches in Youth Settings, 2012). Boyce-Watkins and Pranis (2015) state that, “A paradigm shift requires movement within the head and the heart. Having the staff start with talking about who they are as people and what they value can help them build interest and excitement in making change” (p. 24). It requires movement within the head and the heart of UTEC.

- ***Have to Deal with Emotions and “Get Real” Versus Daily Operations***

Fundamental to connecting as humans means emotions and feelings. As a non-profit organization that part of its base in social enterprises, the emotions of humanness are in tension with the business. The focus on human well-being needs to be a high focus given participants that experienced trauma. We must focus on the young adults themselves and who they are and where they come from. In many ways it’s easy to bypass emotion entirety in fear of emotional intensity and a fear of losing control of power (Adams, Bell, & Griffin, p. 389), but it's the intensity that shows vulnerability and allows connection. After a SoJust workshop,

one of the participants said, “there’s no way to *truly* talk about and work towards social justice without *feeling* it in your chest” (D. Asaneh, personal communication, January 29, 2017). In a busy environment that relies on production and finished products, it’s easy to veer from emotion and rather focus on the work; however, we must listen given who UTEC works with. Through my storytelling sessions, I’ve heard multiple times from participants that those sessions were the first time anyone has ever asked about their story and actually listened. We have to connect and “be real,” and this means needing to slow down, be present, and oftentimes set agendas aside in the “live show” that UTEC is often described as in order to prioritize building relationships. In many ways, this could look like a drastic change in the Workforce program schedule, having more of a balance between social enterprises and intentional relationship building through restorative practices.

In connecting and “being real” also comes the ethical dilemma of personal disclosure and using one’s own experiences as an example in building relationships and social justice education (Adams, Bell, & Griffin, 2007, p. 390). Oftentimes staff are “prepped” to disclose what they’re going to say before circles with young adults, so focus does not stray from the young adults. Though I agree that young adult development, especially with a trauma-informed approach, should be the forefront, I do feel that the sharing of one’s own struggles and issues of oppression in fact give permission for participants to engage in the difficult process themselves (p. 391) and humanizes all; it’s a real invitation by modeling and example. However the context and nature of personal information disclosed matters of judgment in planning or within the moment. Though modeling is important, it may be best that what is self-disclosed relates to the topic, and specifically, comes from an examined reflection that should be from advantaged and targeted identity experiences (p. 409).

Last, I want to highlight that dealing with emotions doesn’t strictly mean sad, angry, or intensity; it also means happiness, enjoyment, laughter, and fun. I was recently given

feedback for designing and coordinating an “energizer” for FI every Monday, stating it’s “just gym class and not facilitation.” I’m listening to the feedback but my rationale in design comes from a restorative approach: the concept itself came from young adult voice and it’s ultimately for *getting acquainted* and *building relationships* with participants in mind. One of the best successes are when we get to play games and go on outings at UTEC, it brings the biggest smiles and engagement for relationships towards a safe space. I’ve learned personally from young adults, its because, “we don’t get to do this in the streets or in prison.” Though teambuilding and comprehensive designed activities are respectable and practiced, a trauma-informed approach leading to positive emotions provides sustainable outcomes.

- ***Evaluation and Engagement Through a Restorative Approach***

Along with a restorative approach to assessment that I’ve outlined, needs to come a form of evaluation and engagement that aligns with a restorative approach. A method of evaluation could be practiced through means which I’ve learned from TDEL, but I found a method that has been natural for most young adults participants’ to show their outcomes: social media. Through social media and befriending participants through relationships built, I have an already documented means of measurement in social justice education awareness and advocacy through the content of their posts. A quick example comes from a participant that rarely posted anything on injustice on their social media site. After a year of workshops and varied engagement throughout, they are now frequently posting and advocating against violence against women and the movement for black lives on their social media site. No surveys or forms were given, but I see a measured outcome based on SoJust workshops and most importantly, relationships were built, as we often engage in productive discussions over the content posted. I’m learning through a method that not only evaluates informal outcomes and extended learning but also does so through means relevant to young adults.

In measuring engagement in SoJust workshops, I strongly feel that this must also be trauma-informed and that I ultimately should not evaluate performance within SoJust workshops. Taking values from the circle processes and values as a social justice educator, everything should be an invitation based on my trust and respect I have for the participants. Is it ethically sound for me to ask participants who are already greatly marginalized by the justice system which is fed from systems of oppression to examine these systems which oppress them? This is a heavy ask and I want to keep it as an ask and respectful invitation. If I could implement a restorative approach, young adult participants would receive a stipend from the Workforce program for attending SoJust workshops, regardless of the different perspectives of engagement, because as I've seen from outcomes in social media, social justice education truly is lifelong learning that extends beyond workshops. For staff, Dr. Harrell-Levy also mentioned that with an assessment comes a means of also evaluating staff in social justice education (M. Harrell-Levy, personal communication, November 2, 2016). Within the hierarchy, means institutionalizing this practice through policy.

- ***I Need To Learn Organizing***

Earlier I asked, "If I'm supporting to provide a space to educate on social justice while injustices affect me personally and the community I'm in, do I stop at just educating? Or take action? And how?" Simply put, I need to learn and practice ways of organizing, especially community organizing. I educate and agitate, but organize? Yes, I am a practitioner in training and facilitation and am confident to facilitate a space in order to raise awareness towards attitudinal shifts, but what next? Given my role at UTEC as the Social Justice Educator, I am confident in the education but need to further practice the action, and I believe the action is through organizing in order to move towards collective change through collective consciousness in an effective non-oppressive ways.

- ***A Sustainable System for Training and Practicing Circle Processes***

Currently, there are only four people trained to facilitate circles at UTEC, including myself. There needs to be more people trained and ideally a system which continues to train others and sustain practice. The system should include staff and young adults facilitating circles. Given UTEC's "live show," the system should also enable power for circle facilitators to "set agendas aside" within the hierarchy in order to prioritize circles and thus strengthening a restorative approach. This should also mean having a committed and dedicated group of staff members for a restorative approach, as connection amongst participants is just as important as consistency. It could be difficult for participants, especially with trauma, to have revolving staff members in and out of UTEC; and from my understanding through conversations with colleagues, UTEC historically has a high turnover.

- ***To Be Comfortable Being Uncomfortable***

At UTEC it's often asked that participants go out of their *comfort zones*, into their *discomfort zones*, for growth and learning. Within a restorative approach, one needs to feel safe in their discomfort zone; however, feeling safe does not mean they will never be challenged or uncomfortable. In fact, "Feeling uncomfortable at times is a valuable and an expected part of effective social justice education" (p. 96). Discomfort can be the ground and means for intellectual breakthroughs, increased personal insight, and changes in attitudes, awareness, and actions. When a safe space is built on relationships and trust, there is still a silver lining with a restorative and trauma-informed approach. Ethically, if young adults diverse in identities and marginalization, and are already uncomfortable due to those identities and group memberships outside of UTEC, then should I ask them to be uncomfortable within UTEC? At the entrance of UTEC, there's a sign that reads: "You are home." If we are to subscribe to being comfortable being uncomfortable through a social justice lens which challenges structural oppression, then those that need to do so are the people that feel comfortable outside of UTEC. These people, predominately staff given their

identities and power, need to be comfortable being uncomfortable within UTEC for social justice education. Essentially, this envisions SoJust Workshops having staff and young adults as equal participants to truly co-create earnest social justice education environments.

The last ethical implication actually comes from this capstone paper itself. I understand that in sharing my experiences and reflections, I'm putting myself at risk. Adams, Bell, and Griffin (2007) state that the challenge of social justice education, in developing democratic and participatory processes, one runs the very real risk of getting in trouble with institutions due to challenging traditional content, processes, and norms. Social justice engagement often comes into conflict with professed objectivity, authority, and professional practices in ways that could undermine one's confidence, lose support of some colleagues, and in some cases jeopardize positions as staff (p. 392). There are very real risks and dangers in identifying and raising awareness on oppression and discrimination within social structures, especially since those who often facilitate social justice education come from underrepresented groups (p. 393). There's a paradox of educating for social justice as an underrepresented group member, being target of socially systemic oppression, microaggressions, and discrimination while raising awareness to others on how that works, but with no legitimate power and with *power over* me that externally suppresses and internally oppresses me (Bauman & Freitas, 2017). That said, I understand and accept as difficult as it is not to be silent in being a reflective practitioner, but to think critically and act, for social justice education. That means continuously grounding and re-grounding myself through processes and practicing my pedagogical and philosophical approaches in social justice education. Given my position and what experiences it has taken me to get here, it's my obligation to be at UTEC not just for myself and other underrepresented groups, but a gift for those in advantaged groups as well, towards collective liberation within the community (Z. Kakli, personal communication, March 24, 2017).

CONCLUSION

My first day at UTEC: September 21, 2015, it was a hot summer day. After filling out some paper work, I'm guided to the staff room with staff mailboxes. I'm looking through the names as they're listed alphabetically and find my name, a little surprised that it's already there. In it, I find a book: *The Little Book of Circle Processes: A New/Old Approach to Peacemaking* by Kay Pranis (2005). UTEC's Chief Program Officer coordinated the delivery of this book through e-mail prior to my arrival, and did so for all new employees. This was my first formal exposure to a restorative approach, also on my first day at UTEC.

It's clear to me that there is an awareness and desire for a restorative approach, but the value and action in practicing it to the extent that is needed for the participants we work with has not been reached. To this day, 18 months later, I just had a storytelling session with the restorative intention and practice of building relationships in which the young adult said after: "if we can [meet and talk] like this even once a week, even for 15 minutes, I think that'd be huge not just for me, but for you too, seriously. Right now, saying this and having someone to talk to and listen makes me feel better, this is the first time I feel like I'm being heard and it feels good. I want to do better for myself" (personal communication, April 20, 2017).

Through the restorative practice of circle processes, its goal is to lift up the most marginalized voices to be heard and also seek the values of everyone's "best self" (Pranis, 2017). UTEC works with marginalized people oppressed by systems and experienced trauma. UTEC's goal is to: "ignite and nurture the ambition of our most disconnected young people to trade violence and poverty for social and economic success" (Harris, 2016). We must *connect* with the disconnected people through a restorative approach.

Through assessing the needs of the young adults, it's clear that the approach must be trauma-informed, towards the goal of social justice. That means analyzing the structures and dynamics of power within the organization, examining and re-examining: where is UTEC

perpetuating and reflecting the oppressive systems in which these disconnected young adults are coming from? And fundamentally that comes from checking one's own biases: in identities, position, and privileges, especially my own. As a training and social justice practitioner, I learned and will continuously learn that I essentially need to practice the behaviors which are not socialized or reflected as the norm; essentially exemplifying the role which no one else wants to naturally be in. Contextually, I need to practice the guidelines (Appendix VII) co-created in every workshop outside of workshops as well in order support balance within the community. I also want to acknowledge that this capstone paper focuses almost specifically on race and adultism, not fully mentioning other social justice –isms for a more intersectional lens, which is likely my bias. I understand I need to examine this further yet feel the importance of intentionally focusing on race, as the United States is a race constructed country which we have all been dehumanized due to it, including at UTEC. By intentionally focusing on race as its contextual to this country, it also creates a basis for collective liberation and support for intersectionality (Bauman & Freitas, 2017).

UTEC is a family. We assume goodness behind everyone's actions. We show mad love, unconditionally accepting each person. We offer everyone a clean slate, never giving up. We carry out respectful curiosity, always seeking out moments to connect. We are sponges, actively seeking feedback. We embody contagious passion in all we do.

UTEC is a catalyst. We think big about what we can achieve. We continually chip away, demonstrating relentlessness in our pursuit of positive change. We plant seeds of peace and cultivate trust. We see beyond the mask, knowing there's always more beneath the surface. We ignite social justice. And we spark sustainability – for our young people, our enterprises, and our physical environment. (Harris, 2016)

The only value that does not provide further clarification is, “We ignite social justice.” May I propose: “We ignite social justice, *through a restorative approach focused on connection [and anti-racism].*”

I understand an organizational shift in social justice education will take a very long time, is non-linear, and requires patience. Especially a restorative approach that seeks to “co-

create a safe space,” which is not the socialized norm. Taking an anti-racist stance, a restorative approach also aligns well with *Relational Culture* (Appendix VIII) based on relationships, stories, circular process, and community versus the Dominant (white) Organizational Culture in the U.S., which UTEC aims in becoming an anti-racist multicultural institution (Appendix IX) (Bauman & Freitas, 2017).

In this, it begins with my own individual theory to practice and critical thinking, which seeks to expand and inspire collective theory to practice and critical thinking for collective consciousness. Though it starts with me, it's important I'm not the only one practicing a restorative approach within dominant culture; otherwise, I may be ousted. I must use my practices to reach out to others, to raise awareness, to act and practice a restorative approach. In time, this could ultimately lead to empowerment and equity at UTEC, especially for the young adults, towards social justice. UTEC's Chief Program Officer often refers to a quote by Aboriginal activists group in Queensland from the 1970s: “If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mind, then let us work together.” The theory of interconnectedness and a restorative approach for relational culture is there, UTEC needs to practice it. As Assata Shakur (2014) connects, “Theory without practice is just as incomplete as practice without theory. The two have to go together.”

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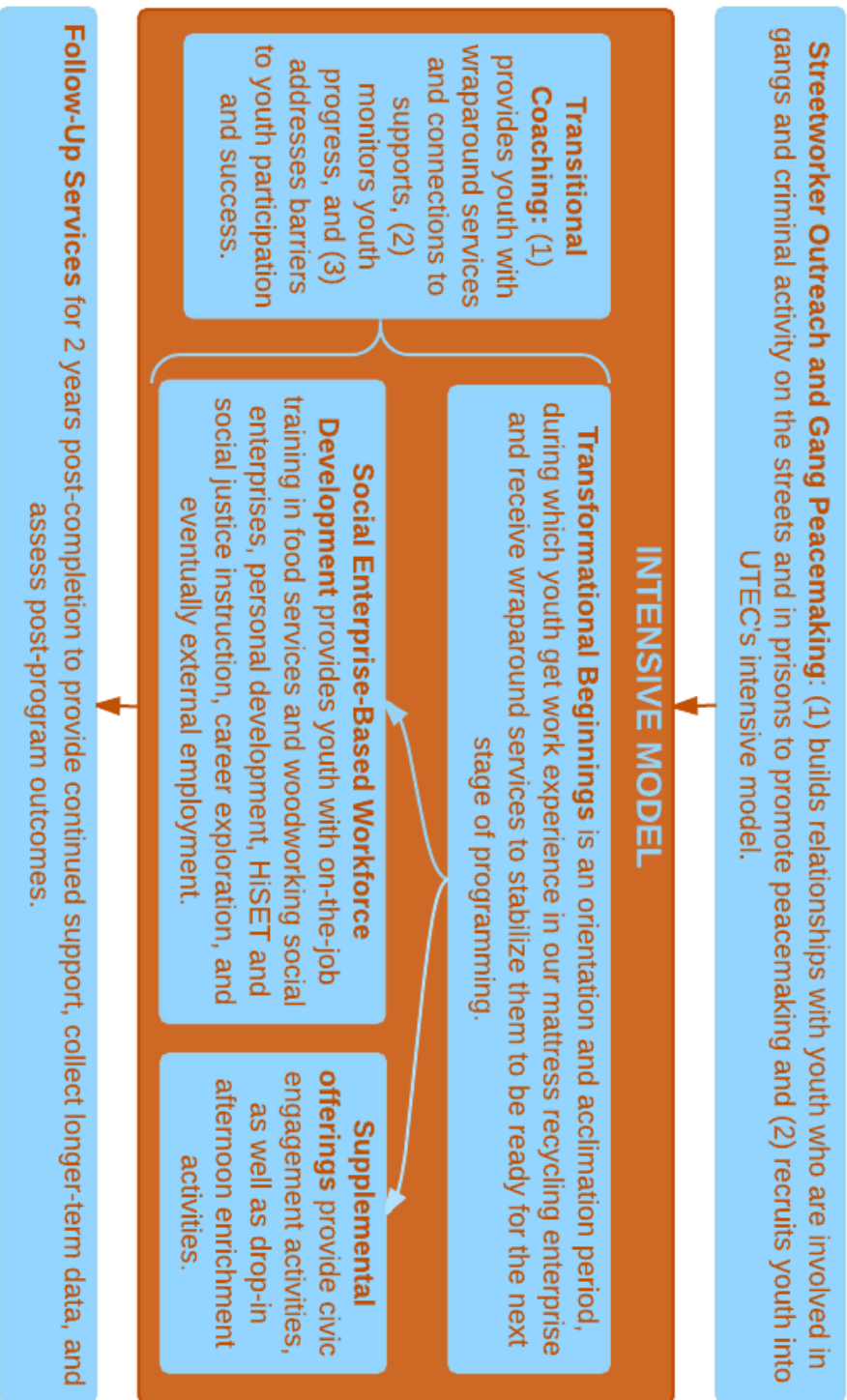
<p>10:10</p> <p>11:15-11:40</p>	<p>up/Activity: Video & Bucket Ball</p> <p>Debrief</p>	<p>introduce privilege, systems, oppression, and power, norms,...</p> <p>Video - Tupac 1994 Interview</p> <ul style="list-style-type: none"> • 0-1:14- norms/voice • 1:14-2:52-history/social injustice/systems/oppression(racism) • 2:52 - privilege/systems/"no one talking about it" - racism/classism <p>Initial thoughts... a lot relevant to SoJust... don't know... so let's learn more together</p> <ul style="list-style-type: none"> • Setup room with one basket against the wall • Mark down four levels that vary in distance, from closer to the basket to a farther distance • Assign 3-4 participants to the different levels (*must be diverse within levels) • Each level will have different colored paper (*safe colors) • The objective is like basketball, crumple your paper together and make the most baskets • Allow groups closer the ability to block shots • Incentivize the winning team (more break time, could leave early...?) • Continue until all paper is gone and tally <p>The goal of the activity is to realize and be vocal against the unfairness of the levels. This represents PRIVILEGE. This privilege also OPPRESSES others, and people with privilege usually use POWER they have to oppress.</p>
<p>10:10-10:20</p> <p>11:40-11:50</p>	<p>Lecturette</p>	<p>This all plays into SYSTEMS when we talk about SoJust...</p> <p><i>The U.S. Equal Employment Opportunity Commission (EEOC) is responsible for enforcing federal laws that make it illegal to discriminate against a job applicant or an employee because of the person's race, color, religion, sex (including pregnancy), national origin, age (40 or older), disability or genetic information.</i></p> <p>Some of you may remember for FI, that these are things we like to use for our IDENTITY. Break down the EEOO... relate to professional development...</p>
<p>10:20-10:40</p> <p>11:50-12:10</p>	<p>Group Norms</p>	<p>I know all of you have things to say... I've been hearing it since I got here and I'm really excited to discuss it with each other but first we must establish GROUP NORMS. This means how we agree to conduct ourselves in SoJust workshops and at UTEC. With that, we got a little history...</p>

		<p>Who knows what year UTEC was founded? Idea in 1997 but founded in 1999</p> <p>Why? “WE NEED A SAFE SPACE.”</p> <p>And that is what we are co-creating still... so let’s talk some, and if you’re lost, think of UTEC’s values and mission but know that’s not the only answer...</p> <p><i>Time</i> <i>Respect</i> <i>Headphones/cellphones...</i></p>
<p>10:40- 10:45</p> <p>12:10- 12:15</p>	<p>Activity: Hard Choices</p>	<ul style="list-style-type: none"> • Facebook or Snapchat • Cooking at Home or Restaurants • Money or Love • Music or Movies • Apple or Androids • Dogs or Cats • Saturday or Sunday • Super speed or super strength • Change the past or See the future • Live one life that lasts 1000 years or Ten lives that last 100 years each
<p>10:45- 10:55</p> <p>12:15- 12:25</p>	<p>Dialogue Practice</p> <p>Re-visit norms</p>	<p>Choose a topic that was evenly divided Circle up, explain procedure - DISCUSS [10 mins] Observations Debrief - Dialogue vs. Debate Dialogue seeks understanding - win/win Debate is for arguments - win/lose</p> <ul style="list-style-type: none"> • <i>Learning TOGETHER</i> • <i>“I” Statements</i> • <i>Make space, take space</i> • <i>Active listening</i> • <i>Respect multiple point of views and perspectives - open-mindedness</i> • <i>Seek first to understand, then to be understood</i> • <i>Leave “PC” at the door</i> • <i>Give each other permission to make mistakes and learn from those mistakes</i> • <i>WELCOME conflict and discomfort, they are signs of growth</i>
<p>10:55- 11:00</p> <p>12:25- 12:30</p>	<p>Close</p>	<ul style="list-style-type: none"> • Closing thoughts • Assessment

REFLECTIONS:

FEEDBACK FROM PARTICIPANTS:

Appendix II: UTEC's Program Model



Appendix III: Social Justice Educator Participants Schedule

	Monday	Tuesday	Wednesday	Thursday	Friday
9:00-9:30	<i>Fresh Inspirations</i>	<i>Fresh Inspirations</i>	<i>Fresh Inspirations</i>	<i>Fresh Inspirations</i>	<i>Fresh Inspirations</i>
9:30-9:40	Break	Break	Break	Break	Break
9:40-12:30	Social Enterprise	Social Enterprise	Social Enterprise	Social Enterprise	<i>SoJust Workshop</i>
12:30-1:00	Lunch	Lunch	Lunch	Lunch	
1:00-4:00	Social Enterprise	<i>Storytelling</i>	<i>UTEC Council / Storytelling</i>	<i>Storytelling</i>	

Appendix IV: Foundations to SoJust I Needs Assessment

Directions: The following statements concern thoughts you might have about yourself and a variety of situations. There may be more than one choice that you agree with, but circle the choice that best describes you and answer honestly - you will NOT be judged.

- 1a. I believe that the world is basically fair.
 - 1b. I believe that the world is basically fair but others believe that it is unfair.
 - 1c. I believe that the world is unfair for some people.
 - 1d. I believe that the world is unfair, and I make sure to treat others fairly.
-
- 2a. I believe that all people are treated equally.
 - 2b. I believe that some people don't take advantage of opportunities given to them and blame others instead.
 - 2c. I believe that some groups are discriminated against.
 - 2d. I work to make sure that people are treated equally and are given equal chances.
-
- 3a. I think that education gives everyone an equal chance to do well.
 - 3b. I think that education gives everyone who works hard an equal chance.
 - 3c. I think that the educational system is unequal.
 - 3d. I think that the educational system needs to be changed in order for everyone to have an equal chance.
-
- 4a. I believe people get what they deserve.
 - 4b. I believe that some people are treated badly but there are ways that they can work to be treated fairly.
 - 4c. I believe that some people are treated badly because of oppression.
 - 4d. I feel angry that some people are treated badly because of oppression and I often do something to change it.
-
- 5a. I think all social groups are respected.
 - 5b. I think the social groups that are not respected have done things that lead people to think badly of them.
 - 5c. I think people do not respect members of some social groups based on stereotypes.
 - 5d. I am respectful of people in all social groups, and I speak up when others are not.
-
- 6a. I don't notice when people make prejudiced comments.
 - 6b. I notice when people make prejudiced comments and it hurts me.
 - 6c. It hurts me when people make prejudiced comments but I am able to move on.
 - 6d. When someone makes a prejudiced comment, I tell them that what they said is hurtful.
-
- 7a. When people tell a joke that makes fun of a social group, I laugh and don't really think about it.
 - 7b. When people tell a joke that makes fun of a social group, I laugh but also feel uncomfortable.
 - 7c. When people tell a joke that makes fun of a social group, I realize that the joke is based on a stereotype.
 - 7d. I tell people when I feel that their joke was offensive.
-
- 8a. I don't see much oppression in this country.
 - 8b. I feel hopeless and overwhelmed when I think about oppression in this country.
 - 8c. I feel like oppression in this country is less than in the past and will continue to change.
 - 8d. I actively work to support organizations which help people who are oppressed.

- 9a.** I don't feel bad when people say they have been oppressed.
9b. I feel sad or angry when experiencing or seeing oppression.
9c. I often become sad or angry when experiencing or seeing oppression, but I find ways to cope with my feelings.
9d. I work to protect myself from negative feelings when acts of oppression happen.

What would you be interested in discussing/learning about? (Please circle all that apply)

Racism Sexism Ableism Heterosexism/Homophobia
Ageism Religious Oppression Classism Environmentalism

Participants circle the response that best describes them.

The scale is scored by averaging across the items (a=1, b=2, c=3, d=4).

From: <http://www.civicyouth.org/guest-post-critical-consciousness-impact-measures/>

Appendix V: Foundations to SoJust II Workshop Design and Outline



SOCIAL JUSTICE

Foundations to SoJust II Workshop: Intro to Identity, Power, Privilege, & Oppression

Friday, 11/06/15

Facilitator: Nick **Support:** Kodi (and floating staff)

Where: Gym

When: **Group B:** 9:45am to 10:45am (60 mins)
Group A: 11am to 12pm (60 mins)

Who: 6-10 Participants each - same groupings?

Purpose: To begin establishing a co-created safe space that is relevant to and reflective of UTEC's population (participants and staff), which will start to foster an awareness of one's own identity and how that relates to power and privilege

Goals:

- To review and continue practicing co-creating a safe space, both in workshops and in the community, where individuals can hold mutual accountability when discussing, learning about, and practicing SoJust education
- To instill a common language used in SoJust education by deepening knowledge of power and privilege
- To practice self-analysis in incorporating social awareness in relation to attitudes brought within the UTEC community

Objectives:

- Participants will be able to understand/define privilege, systems, oppression, power, and identity
- Participants will gain more awareness of own social identities through power and privilege activity
- Participants will establish, practice, and review established group norms

Materials: Chairs (enough for participants in circle), Tables (2-4), Flip chart paper, Markers, AV, PowerPoint

Agenda:

9:45 to 10:45am & 11am to 12pm

Time	Activity	Description
9:45-9:50	Icebreaker	<ul style="list-style-type: none"> • Mood check w/ question
11:00-11:05		
9:50-	Norms	<ul style="list-style-type: none"> • Review of last time's norms

<p>9:55</p> <p>11:05-11:10</p>	<p>Review</p>	<ul style="list-style-type: none"> • Adding any more • Reminder
<p>9:55-10:10</p> <p>11:10-11:25</p>	<p>Activity: Draw UTEC (Power & Privilege)</p>	<ul style="list-style-type: none"> • Break groups into 2-4 groups (depending on numbers) • They are tasked to draw UTEC • Each group is given a piece of flip chart paper and markers <ul style="list-style-type: none"> • A few groups have a nice piece of paper, lots of markers to choose from • Other groups have paper that's kind've not best shape and few markers selection, some even have the same colors • This is a bit of acting - Nick and Kodi will rotate around and will praise the group(s) that have more markers, nice paper etc., while criticizing groups with less materials and even flat out ignoring groups with less materials • After awhile, some members may realize what's going on so then stop the activity and share the drawings • After sharing, have members in different groups talk to one another about their drawings and the process
<p>10:10-10:30</p> <p>11:25-11:45</p>	<p>Debrief and Mini-lecture</p>	<p>Review power and privilege from activity</p> <ul style="list-style-type: none"> • Were you privileged? How did it differ amongst groups? • Was it fair? • Why or why not? • Who had the power? <p>Mini-lecture on Systems of Oppression and Identity</p>
<p>10:30-10:45</p> <p>11:45-12:00</p>	<p>Video + Dialogue</p>	<ul style="list-style-type: none"> • Transition that one of the topics will be about a specific SoJust topics - race, sex, • Explain that the group will watch the video and have a dialogue (practicing the norms) about the video • Unlike last time, Nick won't be making notes - an authentic dialogue
	<p>Close</p>	<p>Mark attendance, process content and experiences brought in</p>

REFLECTIONS:

FEEDBACK FROM PARTICIPANTS:

Appendix VI: SoJust Workshop Circle Outline



SOCIAL JUSTICE

March 18, 2016: CIRCLE

Facilitators: Saroem, Jonique, & Nick

Support: Tressa

Outline:

- **Introduction / Purpose**
 - To discuss about the work we're doing at UTEC and why we do the work - different priorities, different experiences, and different lives and UTEC is the middle where we meet but we have to understand that we all have to meet in the middle as well, individually, professionally, and personally
 - Elements of Circle Process: centerpieces, rotation, smudging, talking piece...
- **Check-in**
 - What is one thing on your mind you want to let go of today?
 - What are your hopes for today?
 - What's on your mind and what do you want to see happen?
- **Clarifications about the Circle Process**
 - Not just healing or sharing feelings
- **The Discomfort Zone**
- **Round 1**
 - Why do you come to UTEC?
 - What does UTEC mean to you?
- **Round 2**
 - What behaviors or actions do you, individually and personally, want/need to change in order to meet your definition of UTEC? or why you come to UTEC?
- **Check-out/Closing**

Notes:

- Using the talking piece itself is an act of social justice - allowing voice and space for the oppressed (youth...)
- How do we explain that you're coming to UTEC - understand that you're part of an organization/culture - and this is what we do - like crips going into bloods, to be real - how do we break that outlook?
- Freak out in the beginning is normal - but if we implement it will be consistent - FI is an example (Tom, Geoff, Mecca's stories...)
- Any transition time is a challenging time---

Participants have strong opinions, and **accept that 80% of what we do they won't like - straight up and accept that** - accept the feedback and always "filter" through - just known for feedback

Appendix VII: Common SoJust Workshop Guidelines



SOCIAL JUSTICE

COMMUNITY GUIDELINES

- No Judgment / Have an Open Mind
- Be Real
- Challenge by Choice
- Aim to Disconnect from Electronics and Reconnect with Each other
- One Mic
- Vegas Rules: What's Said Here Stays Here, What's Learned Here Leaves Here
- Be a Sponge
- Make Space, Take Space
- Be Present: Mind, Body, Soul
- Seek First to Understand, Than to be Understood
- "I" Statements

Appendix VIII: White Relational Cultural Comparisons

Dominant (White) Organizational Culture in U.S.	Relational Culture
INTRINSIC VALUES	INTRINSIC VALUES
Object Oriented	Relationship Oriented
Reason	Emotion
Statistics	Stories
Rules	Creativity
Single Issue (Fragmentation)	Analysis (Whole Picture)
Linear	Circular
Technology	Process
Dichotomous	Diunital
Quick Fix	Long-term Relationships
Professionalism	Grassroots Knowledge
Expertise	Leadership Development
Individualism	Collective
Efficiency	Effectiveness
<i>A culture that values only these qualities may result in:</i>	<i>A culture that values only these qualities may result in:</i>
HIERARCHY	COMMUNITY
BUREAUCRATIC CONTROL	ACCOUNTABILITY & EMPOWERMENT
WHITE PRIVILEGE	SOCIAL EQUITY

ANY VALUE CAN BECOME OPPRESSIVE WHEN IT IS SEEN AS THE "BEST" OR "ONLY" VALUE AND IS IMPOSED ON OTHERS BY THE DOMINANT CULTURE .

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Appendix IX: Continuum on Becoming an Anti-Racist Multicultural Institution

CONTINUUM ON BECOMING AN ANTI-RACIST MULTICULTURAL INSTITUTION					
MONOCULTURAL <i>Racial and Cultural Differences seen as Deficits</i>		MULTICULTURAL <i>Tolerant of Racial and Cultural Differences</i>		ANTI-RACIST <i>Racial and Cultural Differences</i>	
Racial and Cultural Differences seen as Deficits		Tolerant of Racial and Cultural Differences		Racial and Cultural Differences seen as Assets	
<p>1. EXCLUSIVE A SEGREGATED INSTITUTION</p> <p>Intentionally and publicly excludes or segregates African Americans, Latinos, and Asian Americans</p> <p>Intentionally and publicly enforces the racist status quo throughout institution</p> <p>Institutionalization of racism includes formal policies and practices, teachings, and decision making on all levels</p> <p>Usually has similar intentional policies and practices toward other socially oppressed groups such as women, disabled, elderly and children, lesbian and gays, Third World citizens, etc.</p>	<p>2. PASSIVE A 'CLUB' INSTITUTION</p> <p>Tolerant of a limited number of People of Color with "proper" perspective and credentials</p> <p>May still secretly limit or exclude People of Color in contradiction to public policies</p> <p>Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings, and decision-making on all levels of institutional life</p> <p>Often declares "we don't have a problem."</p>	<p>3. SYMBOLIC CHANGE A MULTICULTURAL INSTITUTION</p> <p>Makes official policy pronouncements regarding multicultural diversity</p> <p>Sees itself as "non-racist" institution with open doors to People of Color</p> <p>Carries out intentional inclusive efforts, recruiting "someone of color" on committees or office staff</p> <p>Expanding view of diversity includes other socially oppressed groups such as women, disabled, elderly and children, lesbian and gays, third World citizens, etc.</p> <p>BUT...</p> <p>"Not those who make waves"</p> <p>Little or no contextual change in culture, policies, and decision-making</p> <p>Is still relatively unaware of continuing patterns, privilege, paternalism and control.</p>	<p>4. IDENTITY CHANGE AN ANTI-RACIST INSTITUTION</p> <p>Growing understanding of racism as barrier to effective diversity</p> <p>Develops analysis of systemic racism</p> <p>Sponsors a program of anti-racism training</p> <p>New consciousness of institutionalizes white power and privilege</p> <p>Develops intentional identity as an "anti-racist institution"</p> <p>Begins to develop accountability to racially oppressed communities</p> <p>Increasing commitment to dismantle racism and eliminate inherent white advantage</p> <p>BUT...</p> <p>Institutional structures and culture that maintain white power and privilege still intact and relatively untouched</p>	<p>5. STRUCTURAL CHANGE A TRANSFORMING INSTITUTION</p> <p>Commits to process of intentional institutional restructuring, based upon anti-racist analysis and identity</p> <p>Audits and restructures all aspects of institutional life to ensure full participation of People of Color, including their worldview, culture and lifestyles</p> <p>Implements structures, policies and practices with inclusive decision-making and other forms of power sharing on all levels of the institution's life and work</p> <p>Commits to struggle to dismantle racism in the wider community, and builds clear lines of accountability to racially oppressed communities</p> <p>Anti-racist multicultural diversity becomes an institutionalized asset</p> <p>Redefines and rebuilds all relationships and activities in society, based on anti-racist commitments</p>	<p>6. FULLY INCLUSIVE A TRANSFORMED INSTITUTION IN A TRANSFORMED SOCIETY</p> <p>Future vision of an institution and wider community that has overcome systemic racism</p> <p>Institution's life reflects full participation and shared power with diverse racial, cultural, and economic groups in determining its mission, structure, constituency, policies and practices</p> <p>Full participation in decisions that shape the institution, and inclusion of diverse cultures, lifestyles, and interests</p> <p>A sense of restored community and mutual caring</p> <p>Allies with others in combating all forms of social oppressing</p>

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