

Justice, equity, diversity and inclusion: as a regenerative living system

Methodology name

Justice, Equity, Diversity and Inclusion as a Regenerative Living System

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The pathway has been written by, and more specifically aimed at, those who experience higher levels of privilege through one or more aspects of their identity. We welcome feedback on it and will continue to update it as we learn and grow in this life long work.

Short description

Justice, Equity, diversity and inclusion (JEDI) is a context specific developmental process. Therefore this 'methodology' uses the metaphor of 'key ingredients' necessary for enriching and deepening the JEDI experience of your group or project so that it is a regenerative living system. The goal here is to help groups and organisations take steps for inclusion to become the norm and for diversity to thrive¹; for top down or tokenistic solutions to be replaced with a willingness to learn and grow together towards a shared vision for an open, inclusive and compassionate culture².

Definitions³

Justice:

Dismantling barriers to resources and opportunities in society so that all individuals and communities can live a full and meaningful life.

Equity:

Allocating resources to ensure everyone has access to the same opportunities. Equity recognizes that advantages and barriers - the 'isms' exist.

Diversity

All the differences between us based on which we experience advantages or encounter barriers to opportunities.

Inclusion

Fostering a sense of belonging by centering, valuing and amplifying the voices, perspectives and styles of those who experience more barriers on their identities.

For a more extensive explanation of these and other relevant terms, see the BLAST communities of practice guide.

¹ (Lee, 2016)

² (Newmann et al, 2009)

³ <https://jedicollaborative.com/>

Background/why it's important

JEDI as a Living System pathway was born out of the need to embed conscious and intentional JEDI processes into the fabric of our group life. As a group emerges, it acts as a co-evolving ecosystem. Whether consciously or unconsciously, each person brings their experience, talents, issues, as well as their social conditioning - and contributes these to the emerging group field. Without becoming aware of the systems and structures that shape our underlying beliefs, thoughts, behaviours, emotions, and actions, our default mode is to feed into, further entrench, and replicate the systems and structures that we are familiar with and have been socialised in since childhood. And much of today's world - whether our family systems, educational structures, or work spaces - is structured around systems of inequality and oppression, hierarchies and productivity-oriented values, with distinct 'winners' and 'losers' of these systems. Hence, we often unconsciously bring forward these same dynamics into group settings, with very little awareness of the ecosystem that we are co-creating. Often, the field that emerges is a one that mirrors the outer/wider world in which we have been socialised.

This pathway suggests that early in the process of group creation, we can intentionally bring forward conscious JEDI processes in which we step out of the cycles of pain and violence that have passed down generations throughout human history and take responsibility for initiating new patterns. The fact is that skills and qualities for challenging discriminatory and biased social systems can be taught, learnt and experienced in a liberating movement towards an equitable and just world that nourishes us all.

The JEDI ingredients spring from a series of disciplines such as human rights, regenerative design, ethnic studies, radical Black scholarship, indigenous wisdom, queer feminist pedagogies and disability studies as well as from grassroots movements engaged in socio-ecological transitions. JEDI spans across self, society and systems - meaning action taken in one scale can have an influence across different scales. As a result even small interventions can cause transformative social systemic benefits in your group/project.

This pathway does not wish to prescribe a linear process for several reasons: a) there isn't one! And the orientation towards linearity is itself a biased and limited way of viewing people and change; b) there are too many variables which need to be taken into account to determine which steps are best to take and in which order; and c) JEDI work is more likely to be impactful when led by 'sensing' and working with what is arising - rather than carrying out a series of tasks.

Audience for this pathway

The audience for this pathway is anyone committed to cultivating more equitable, intersectional, diverse and inclusive spaces and willing to learn from doing. The audience for this pathway may include:

- Those who have JEDI as part of their job description's responsibilities, and are struggling to move it from one person's responsibility to the responsibility of the whole
- Those leading, managing, proposing a new project and wanting to embed JEDI considerations from the start
- Those leading or managing a project and keen to shift the existing project towards being more equitable, diverse and inclusive
- Those who feel JEDI is not being sufficiently cultivated in a collective space and hoping to influence change
- Those who are wanting to awaken the JEDI awareness in their lives to transform unconscious bias passed through generations
- Those working towards collective liberation of all peoples and communities

Overall Considerations

There are some trends which we see play out time and time again, which make for a longer and harder journey. Here are some learnings which we recommend factoring in from the start:

- In order for this work to lead to transformation rather than be limited to tokenism at worst or compliance at best, **this work needs to be mandated and led by a senior team rather than allocated to junior staff without the power or resource to integrate this into the organisation.** It needs to be a leadership priority and mandated 'from the top' even if the work is carried out by other internal staff or an external expert. Accountability for this work, and for ensuring systems are in place to address any issues or experiences related to discrimination, harassment, bullying or any other form of oppressive or unequal treatment needs to be held by the leadership.
- JEDI is not a discrete area of work: **it affects every area of work** including the vision and mission, the audience for the work, the finances and human resources, communication, internal data systems and technology. All of these areas cannot be tackled at once but it is important to house the work in a way that it is understood by all as interconnected to every area of work and every role.
- **This work needs to be funded.** It takes resources to do this work and if there is no budget allocated then change will not happen. If there is no budget, the organisation really needs to ask itself what it is hoping to achieve and how willing it is to change.
- It is worth considering working with someone with experience of JEDI work to guide the organisation or group. Having good intentions is not going to be enough - **this work takes skill, experience and guidance.**
- This work cannot and should not fall on someone just because they represent an identity that is more likely to be impacted by systemic inequality. It needs to be clear that this work is not happening 'for them' but rather for everyone as unequal, discriminatory, unjust, exclusive systems is **damaging for everyone** including present and future staff and stakeholders.
- JEDI is just the beginning of this work - **equity is a way of getting to justice - it is not justice itself.** The end point is to get to justice. This is a constant journey which will continue long into the future. **This work needs to have a long term plan and be ongoing.** The sense of urgency which people have about 'needing to do something now' is more likely to backfire and lead to tokenistic gestures.
- Prepare for being okay with not doing this work well right from the start and to 'make mistakes'. Feedback and complaints are a vital part of the system and need to be welcomed and well facilitated - rather than avoided and/or denied.
- When we do this work - we realise that emotions count and that working skilfully with emotions is much more important than we often realise! And we realise that we have egos that we fight to protect. It is also really important that we **recognise the benefits and nourishment** of doing this work including a deeper sense of connection with others, a sense of connected liberation, a reminder of why we are doing the work we are doing and an opportunity to dismantle the scarcity model and come from a place of abundance.
- Understanding our own positionality and privilege and being comfortable with being uncomfortable. This work isn't easy, it will be challenging and it will also mean changing certain aspects of our lives. So be ready for that!
- **There is unlikely to be agreement by all about whether/what things need to change - particularly between those that hold more or less power.** However, much progress can be made when we build spaces for conversation that allow people to be safe, responsible and their full selves without causing harm to others.

The JEDI Pathway

The JEDI pathway consists of six key ingredients as its basis (there are clearly more that can complement and be added in):

1. People - who is in the group (and not), identity, target audiences and identities
2. Group purpose/vision, values and theory of change
3. Roles, responsibilities, and decision making
4. Self and collective awareness, compassion, building trust and willingness to learn and grow
5. Shared language, healthy communication and culture of working with conflict

This tool has been designed to do the following:

- Provide provocative questions for reflection to make change happen and/or discussed as a group
- Provide examples of barriers to doing the work/risks of not doing/indicators of what not doing the work can look like - this can be used to assess your group; and for engaging in conversations
- Suggest potential ways forward - through small and large steps.

1. PEOPLE - who is in the group (and not), identity, target audiences and identities

Provocative Questions...

- Who is in the room?
- What backgrounds do they have/what has informed their perspective? Pay attention to race, ethnicity, class, age, gender, sexual orientation, physical ability, neurological diversity, nationality, language, education, work experiences and economic security and the intersections between these.
- And how did they end up in 'the room'? Who knows who? What existing connections brought people together?
- Who is not in the room? Consider the same two sub points above.
- When we say 'we' - who is that actually referring to?
- Who is thinking about including who? [If one group is deciding to include another then this is not equal]
- Who is setting the 'standards', tone, culture of the group?
- Who is actively recognised and acknowledged for their contributions?
- Who is seen as responsible for 'JEDI' work?
- Who is doing the emotional labour of the JEDI work?
- What are the tacit power hierarchies?

Risks or barriers might be...

- Self selection happens all the time in our groups. This can mean working repeatedly with people who are already in our networks. This is not necessarily an issue unless our networks have little diversity and awareness of power.
- If a group later seeks to 'diversify' and 'include' other voices, then the power is unlikely to shift as it is still one 'group' including the other.
- Asking people who are seen to 'represent diversity' to *participate* is not enough, and is tokenism. Full and meaningful participation emerges when space is co-created in the interest of all.
- One group's perspectives/needs/barriers are assumed to be *the* standard, and thus the same for all people. There is a lack of viewing an issue from different & intersectional approaches OR
- The group talks about 'other' people without consulting them. "Nothing about us without us".
- Disbelief that another person's needs are not being met because 'mine is' so 'yours' must be; OR believing that meeting others needs will lead to 'loss' and fighting to protect what has been rightfully 'earned' (zero sum game/meritocracy)
- Tokenistic gestures are used to appear more diverse externally, without the willingness to change internally e.g. representing diversity in marketing but not in decision making processes

Potential ways forward...

- Hire more diverse leadership, shift the balance of power
- Actively bring in, employ, engage or train better leaders – rather than just recruiting/‘welcoming’ more ‘diverse’ people (often in junior roles). Leadership is key to transformational change and leaders or those with leadership in their role need to be people who have done more inner work around racism and sexism and other forms of oppression, who understand how systemic oppression works, who understand that this work is key to the group and is as valuable and vital as skills in finance, communication or technology, and who know how to build relationships that are transformational not transactional.
- Hiring external JEDI facilitators or support people can be helpful where these skills are weak internally. This does cost money, but it can also save time and money later on. Diversity of staff and experience is a strength. The group is more likely to retain staff if people feel able to flourish. The organisation can build resilience and effectiveness when it is able to adapt to feedback and continue to learn.
- Consider your staff/group payment practices - who gets paid what? If some roles are paid, be sure to pay those who support JEDI work and not ask for these services for free. Similarly - be prepared to support those who cannot work for low pay (being able to work for ‘free’ is often a sign that the system is supporting that person in other ways; for those from historically excluded and/or oppressed backgrounds, this will not be the case and expecting them to work for free is compounding the problem).
- Commit to doing the work as a collective - including developing a deep analysis of what the issues are, developing a language, reading things together, having a culture of being able to have uncomfortable conversations, creating a shared commitment and make concrete plans based on that analysis for dismantling forms of discrimination, bias and inequality. It is also key to acknowledge that ‘mistakes’ will be made, and harm will be caused in the process of ‘unlearning’ and that that has to be built in rather than becoming a barrier.
- Do an audit of your group to better understand the different identities that you all have (e.g. gender, race, ethnicity, class, age, sexual orientation, primary language, physical ability, neurodiversity, education status etc.), what the dominant and marginalised identities are and how that relates to where power lies. Make sure this is done anonymously, that questions are optional, and that data is protected. This data can be used to start conversations about identity, power, culture (see below).
- Engage in conversations around group culture and cultural dominance where one group’s experiences, cultural expressions and history are treated as universal/the standard or best/considered ‘normal,’ which means that all others are either ‘strange’ or ‘invisible’ or both. Othering leads to forced assimilation and cultural loss by those who have relatively less power, in the conventional sense of power in addition to the extra work that those in oppressed groups have to do to counteract cultural stereotypes and keep dominant, privileged groups comfortable.
- When working on expanding your reach to groups who are not represented in your group/movement, invest in learning about and from organisations, groups and movements that go beyond those led by people with a similar background or socio-economic profile as you. Ask them what solidarity would look like for them, what their needs are, what their concerns are and how they would like for you to show up for them and where there are common interests, values and visions. What can you learn from them? What could you co-create? How can you support each other? It is vital that this is done in a way that is based on forming meaningful, mutually-beneficial relationships that does not place the burden on them to educate you, and that is not a one-sided benefit for you, or where power remains imbalanced. Movements will be more effective if we integrate different perspectives and skills, ideas and creativity to solve the huge challenges we face - one group’s view of how to address problems will be limited.

2. Group purpose/vision, value and theory of change

Provocative Questions

- Who does your group purpose & vision serve? Who decided the group purpose, vision and theory of change?
- How is your positionality (gender, race, age, background etc) affecting the way you/your group think about how change happens, who can create change, where the barriers and challenges lie that have to be faced?
- Who is getting to decide what is meaningful for who?
- What are the motivations for working on JEDI (which parts of the organisation, or group) and for what intention? Is it about 'doing the right thing' (moral), 'being seen to do the right thing' (reputational), having to do it (legal), working through conflict (reactive) or is it more about seeing it as part of a theory of change (strategic)? Why do we need to explicitly address JEDI in our group? And how is anti-oppression embedded within the strategy?
- What are the JEDI principles and values we would like to embody in our group and project - both those we are comfortable with and those that stretch us?
- How will we put these principles into practice in key areas of task, process and relationship?

Risks or barriers might be...

- Values are established based upon JEDI concepts, however they are not actioned in any substantial or meaningful way in relation to the set up, running or financing of the group.
- Values which seem to promote JEDI are actually the reverse in practice - for example, one may value 'inclusion' and enforce it in a way that requires marginalised groups to assimilate into an existing, dominant culture. This often happens at their expense, such as repressing their own views, values, ways of life and/or in ways that don't give them access to 'a seat around the table' or to decision making.
- The group does not leave adequate space for the values to emerge and be created as the group grows. Values and theory of change are set in stone once by founding members. Members who join later feel that their insights and contributions are not taken into consideration.
- JEDI is seen as or becomes uncomfortable and energy draining to talk about, and/or as a 'nice to have', rather than critical to achieving the goal of the group OR JEDI is seen as important as long as no one feels uncomfortable (anyone who raises an issue is tone policed⁴ around not having raised the issue in the right way/having made people feel shame etc).

⁴ Tone policing is described by Robert Hugs as a tactic used by people with privilege to derail a discussion by critiquing the emotionality of the message rather than the message itself. Here is a great cartoon by Robert Hugs to explain: <https://everydayfeminism.com/2015/12/tone-policing-and-privilege/>

Potential ways forward:

"I have found that framing anti-oppression in a larger context that is relevant to the organization I am working with, is an effective way to defuse more resistance and get more value for a resistant organization. This style encourages activists to stop seeing anti-oppression workshops as separate from strategic planning and instead develop trainers' skills in integrating an anti-oppression analysis into a larger movement strategy. It moves groups towards living their anti-oppression politics rather than just developing more rhetoric around them." (Daniel Hunter (Training for Change))

- Reflect on what values are important to the group, find a shared understanding around them. See how perspectives and views on those values may be different. A group can value collaboration but not really allow for it since a few voices drive the processes and those with different perspectives are marginalised, excluded and silenced.
- Work together to develop a context analysis that reflects the interconnection between JEDI and the vision, mission and values of your organisation. Doing this together builds shared understanding and commitment and it also can be used to help 'on board' new members/staff. This will also help reinforce that JEDI adds resilience, resource and likelihood of achieving the group's mission rather than distracting from it. Reinforce that JEDI work is for the benefit of everyone - and affects everyone - rather than it not involving, including or being of concern to everyone.
- Work with intersectional approaches to thinking about the vision, the challenges and opportunities and your collective theory of how change can happen (considering different viewpoints on each area). Where possible - do this with people who bring different perspectives and skills (bearing in mind not to assume one person can represent the views, experiences or values of everyone from a similar background to them).
- Allocate funding to this area as part of any strategic planning or resource allocation process - along with other programmatic priorities.
- Find regular ways to foster appreciation and importance of diversity as creating more resources (not less) in a system e.g. set guidelines for forming teams in terms of ensuring diversity of views perspectives and skills; ensure any resource lists, reference materials, training packs etc. reflect a range of perspectives and backgrounds (not all white, male authors from the West).

3. Roles, responsibilities & decision making

Provocative questions

- How will we put these principles into practice in tasks, processes and relationships?
- Are the decision making processes we have explicit or implicit? Inclusive or exclusive?
- Who gets to decide?
- How does the decision making processes liberate or undermine JEDI practices?
- If you have formal roles - how can JEDI be embedded into every role?
- Informally, who is facilitating and who decides who takes this role and when? Which roles in your group can be rotated?
- What type of culture is being created through a dominant facilitation style/language/emphasis? And where is the imbalance/gradient between facilitation and facilitation?
- Who takes notes and what power do they have to represent voices? Are there agreements of how to note take in ways that empower speakers?
- Who is carrying out the unseen tasks (carework)?

Risks or barriers might be...

- Decision-making processes are exclusionary (i.e. hierarchically-determined, or based on majority consent (thereby enabling minority views to be outvoted).
- Decision-making processes, including what gets decided on, do not actively centre JEDI issues.
- JEDI roles are created but these individuals have no power including financial resource, decision making ability or influence to make substantive change
- Unconscious gender bias leads to predominately male facilitators and female notetakers.
- Decision-making processes itself are intransparent
- It exacerbates existing unequal power dynamics (be they gender (carework), or race (position and pay))

Potential ways forward:

- Review the decisions that the groups make and the decision making method used and bring the implicit out into the open. Give people a chance to think and talk through the benefits and risks of current ways of making decisions. As part of this process, engage in challenging but important questions about where power is concentrated, where it is shared and where it is distributed. Where is authority placed? Does that serve everyone? Our goal? Finally, make explicit agreements on how decisions will be made in the future.
- Build in regular time - as a group, in one to ones, or in anonymous feedback mechanisms - for reflection and evaluation of the decision making processes to understand whether people feel they are working in practice i.e. that they are fair, inclusive and supportive of the goals. Make sure there are a range of ways that people can express their views and feelings - rather than expecting everyone to share openly in group settings.
- Rework job/role descriptions to incorporate JEDI elements across all of the roles, with shared responsibility and active discussion about how JEDI affects all work areas.
- If in groups with paid roles, dismantle the gender pay gap with equitable pay audits published amongst co-workers.
- Try rotating decision-making roles.

4. Self and collective awareness, building trust, emotional resilience and a willingness to learn and grow

Provocative questions

- What is our personal relationship to power?
- How can we help ourselves understand what we bring with us into spaces, including our levels of rank, power, positionality (including privileges), unconscious biases depending on our intersecting identities, backgrounds and experiences?
- How can we work together to understand how power dynamics play out in our group culture, in our interactions, and in our feelings towards our role, or our value in the group?
- How can we cultivate our collective capacities for recognising and addressing when identity based power dynamics show up in us and in our group spaces?
- What work do we need to do individually to be confident, resilient and skillful in giving and receiving feedback around issues which can trigger strong emotions?
- What is the role of the heart in bridging the JEDI gaps? What heart practices can we build in to keep us connected, caring and compassionate and prevent disconnection and othering? (While the mind divides even further it is the heart that thinks unite)
- How can we become aware of our needs and how to communicate them? Similarly, how can we become aware of our own core wounds and how they show up in our interactions, especially related to power?
- How might "power-with" instead of "power over" be reflected in our relationships and interactions?
- How do we build trust and lasting relationships? Relationships that enable us to collaborate and show up in support of each other rather than engage from a competitive mindset.
- How do we move from scarcity thinking towards cultivating abundance?
- How do we create spaces to slow down, reflect and have critical conversations?

Risks or barriers might be...

- Denial of having any unconscious bias/ making any assumptions about anyone/treating anyone differently on the basis of their identity. Separating oneself or seeing oneself as the exception and/or not showing willingness to examine one's role in the wider ecosystem of power and privilege
- Defensiveness and/or deflecting self-responsibility from critical feedback around privilege, unconscious biases and structural discrimination (i.e. race, gender, religion, sexuality based). Focusing on intention over impact or focusing on how feedback was delivered rather than content of the feedback (becoming the 'victim').
- Gaslighting others
- Committing unconscious or conscious microaggressions and/or letting microaggressions go unchallenged.
- Lack of understanding about 'intersectionality'⁵ - and over prioritising areas/deflecting to where one experiences oppression
- Lack of resources (included time and money) dedicated to learning about power, privilege, oppression, and liberation
- Lack of accountability for the harm caused
- People from historically excluded and those with marginalised identities exiting the group or community.

"Educating the mind without educating the heart is no education at all." Aristotle

⁵ Understanding ways in which the interconnected nature of social categorizations such as race, class, and gender create overlapping, interdependent and compounded systems of discrimination or disadvantage.

Potential ways forward:

- Incorporate group and trust building exercises into your group from the start - including self-awareness exercises around what people are bringing to the project - including identity, backgrounds, values, passions, perspectives. Awareness of rank - and how rank is given and maintained - can be really helpful to talk about from the start. Practice exercises from Theater of the Oppressed to explore unconscious biases, especially around concepts like oppression (see further tools at the end).
- Use heart practices which support connecting and counter 'othering' include those recommended by Resmaa Menakem in ['My Grandmother's Hands'](#) and [Mindful of Race](#)
- Take implicit bias tests as individuals and agree to discuss them as a collective. It will be important to do this in ways that support authentic sharing about thoughts, feelings including guilt, resistance, frustration or anger and that moves towards personal and collective responsibility for dismantling ways that bias gets institutionalised.
- Think about what accountability will look like should harm or abuse of power occur.

5. Shared language, healthy communication and culture of working with conflict

Provocative questions...

- Is language around JEDI part of our common lexicon as a group? Does the language you each use mean the same things? Who is using this language and who isn't? Is this absence due to a lack of awareness, active blocking, challenging or omitting the language?
- To what extent are we using JEDI language in external promotion of our collective and for what gain/intention? How is the language being applied in practice internally?
- Are there well functioning systems in place for appropriate spaces and encouragement for group members to give regular feedback and share any concerns, difficulties, experiences about JEDI related issues such as micro-aggressions?
- Has the team had any support and guidance in understanding conflict as an indicator that something is not working that needs attention, something not to be avoided but seen as an opportunity to grow from - not just at an individual level but at a systems level?
- Does online working tend to reinforce the patterns of gender or other dominance? And make them more challenging to address?
- How do we work on harm reduction/prevention, interruption and repair?

Risks or barriers might be...

- Language - what words are used, by whom and to convey what - can be highly emotive. Language is used to convey 'reality', but we don't all experience life in the same way. Absence of particular language or concepts can also reflect a marginalisation of voices and people. E.g. compare the language 'hard to reach' with 'seldom heard voices'.
- Language can trigger strong feelings and entrench existing unequal power dynamics - particularly when consciously or unconsciously language is used in ways that reinforces biases, prejudices, centering or marginalising of perspectives e.g. referring to people as 'non-white' which further entrenches 'white' as the dominant reference point rather than referring to someone by how they would identify (i.e. Black, brown, Roma, Sami, Indigenous, - or a particular tribe or nation) or if unknown, using BIPOC⁶, racialized person or person of colour
- Language patterns that exclude and/or have harmful implications for oppressed groups (i.e. binary language in the context of gender)

"There's really no such thing as the 'voiceless'. There are only the deliberately silenced, or the preferably unheard." — Arundhati Roy.

⁶ Black, indigenous and people of colour. The term 'BAME' is more common in the UK but as with any attempt to place many different groups with centuries of history and culture into one group - it is problematic and becoming less used.

Potential ways forward:

- Once a group has come together - develop a shared language and common understanding of key terms like 'diversity' and 'inclusion' and the difference between equity vs. equality, rank, privilege, cultural appropriation, mainstream/margins, power dynamics. This can help build trust, deepen relationships and help avoid dysfunctional conflict later on. Consider everyone's understanding of forms of oppressions, such as racism, classism, sexism, ableism etc. For example, do people understand the difference between structural, systemic and institutional racism?
- Actively create communication cultures which seek to understand and practise non-violent communication that prioritises care over urgency, impact over intent and willingness to be challenged and to challenge⁷.
- Have clear processes and systems for feedback, complaint and conflict resolution, with confidentiality and anonymity as needed. Giving feedback weekly, biweekly or monthly can help to build in expectation, familiarity, relational skills and confidence into the process. Giving feedback to the 'entity' itself can help with acknowledging that conflict is often about system failure and something that 'is not working yet' rather than personal failure. It can help in reducing the tendency to 'assign fault' or 'blame' and rather to see what needs to change to make things work for everyone. Dealing with feedback quickly and with well functioning processes is really key: conflict can create more isolation, tension and othering and can become harder to address the longer it goes on for. Often the issues are around strong feelings arising (shame, guilt, anger, hurt) and people not knowing what to do, or how to react. Being proactive in setting up processes in advance is key.
- Put in place processes and procedures that proactively deal with harm and abuse of power. There should be spaces and processes through which support is provided to those harmed, and measures need to be in place to prevent the harm from further escalating and retribution towards those reporting the harm.
- Moving at the speed of the process for accountability and repair.
- Acknowledging openly past, historical injustices and ways that they are still manifesting today by taking part in events like UN Anti-racism day, International Women's Day and other such days; or local events which celebrate and promote voices which are under-represented e.g. Black History Month. This can lead to discussion and raise awareness of how these power dynamics are still present in today's society - even in our own sectors. However, action should not end with taking part in these days: some forms of meaningful preparation or planning activities, reflective spaces, discussion groups and action planning will help them to become part of a process of deeper change.

⁷ Sara Ahmed's work is recommended for more on this and for her work on the phenomena of complaints

Tools and resources

Tools for auditing/assessing how well JEDI is an integrated part of your organisation or group:

- <https://justleadwa.org/wp-content/uploads/2020/10/Tool-C-Race-Equity-Culture-Continuum-for-Organizations-Final.pdf> and/or
- <https://justleadwa.org/wp-content/uploads/2020/10/Tool-C-Race-Equity-Culture-Continuum-for-Organizations-Final.pdf>
- <http://aorta.coop/wp-content/uploads/2021/02/Continuum-of-Transformation.pdf>
- <https://www.showingupforracialjustice.org/white-supremacy-culture-characteristics.html> / From *Dismantling Racism: A Workbook for Social Change Groups*, by Kenneth Jones and Tema Okun, ChangeWork, 2001 / <https://www.dismantlingracism.org/>
- <https://www.rootedandembodied.com/anti-racism-resources#>
- <https://www.rootedandembodied.com/somatic-abolitionism-read>

Exercises for groups on power & rank

- <http://rhizome.coop/wp-content/uploads/2018/10/intro-rank.pdf>
- https://www.trainingforchange.org/training_tools/tape-on-the-forehead/
- https://www.trainingforchange.org/training_tools/the-bag-exercise/
- https://www.trainingforchange.org/training_tools/trapdoors/
- <https://thefearlessheart.org/youre-not-a-bad-person-how-facing-privilege-can-be-liberating/>
- <https://wholeheartedmasculine.org/confronting-my-privilege/>

Reading around oppression and privilege:

- A structural analysis of oppression: https://grassrootspolicy.org/wp-content/uploads/2017/03/GPP_AStructuralAnalysisOfOppression-1.pdf
- Progressing despite mediocrity: <https://www.bbc.com/worklife/article/20210226-failing-up-why-some-climb-the-ladder-despite-mediocrity>
- Understanding microaggressions: https://cehs.unl.edu/images/EdPsych/nicpp/NICPP_microaggression_presentation_2015-06-02.pdf
- What Black Staff Need from White Managers - https://www.jennygarrett.global/what-black-staff-need-from-white-managers-event/?fbclid=IwAR11CwxKLYq1WPUmtLc_OPgmFngKF-dZkHI2yY_LC1i-4FBX1QLabHygroY/ / https://www.youtube.com/watch?v=NPnYnHnZMUo&feature=emb_logo
- Whitewashed Hope (thread) <https://www.culturalsurvival.org/news/whitewashed-hope-message-10-indigenous-leaders-and-organizations/>
- Anti-Racism: My Grandmother's Hands by Resma Menakem
- Anti-Racism: Me and White Supremacy by Layla Saad

Tools for developing strategies around JEDI

- https://www.trainingforchange.org/training_tools/make-anti-oppression-a-strategy-issue/
- https://www.trainingforchange.org/training_tools/spectrum-of-allies/
- [9 whys by Liberating Structures](#)

Tools for facilitation

- [Meeting facilitation - no magic method](#)

Tools for working with conflict

- [XR transformative conflict processes](#)