

# Transcript for: Changing the Identity of Justice

REBECCA BALOG: Hi. Anpetu wašte. Hello, my name is Rebecca Balog. And welcome to "Changing the Identity of Justice." And this is held by the National Resource Center on Reaching Victims. So we can help those who help others. So that's what we're going to spend our time on today.

So I just want to introduce myself and have a moment of wellness. So wherever you are. And just welcome you all to the shared time. We're going to have some good discussion. It's a direct discussion with you, but I hope to leave you with some tools and discussion points for your programs, and how you're helping other people in the field and the survivors of all the things that are going on in the antiviolence and racial justice work.

So again, hi. Rebecca Balog. I have a consulting firm called Hybrid Love Stories. So the identity of justice is really unique in the way that we want to help the survivors in their work, or in their services, in their life ways, and their healing, and in their wellness. But also, we want to take care of ourselves and each other-- those that are doing the work. The activists, the advocates. Because we have to bring our whole selves to the table while we're helping others.

So a little bit of background about me. I have burned some sage for this wellness, energy, and healing, and clearing out some of the difficult challenges that we've been facing in our energy, and just really take wellness in the place that we're at. Whatever your faith background, ethnicity, just sending good energy. So I think it's probably step one in the identity of justice.

So a little bit about me. I'm celebrating my 20th year as an advocate. I'm a survivor of-- I'm an adult childhood survivor of violence. I am a sexual assault survivor, domestic violence, some other isms. I am native and Romani gypsy. Hungarian, Slovak Romani gypsy. So I have that hybrid love story in my family as I'm mixed race. I'm also Native and Buddhist in my spiritual faith. So there's another intersection and layer. And I am an advocate survivor. So we're going to talk about some of these things today.

When I started in this field, I was middle management in a domestic violence hotline and shelter. And it was a YWCA association. And I very quickly recognized the hybrid love and that mixture of racial justice in the antiviolence work.

And through those 20 years, I've worked with so many ethnicities and faiths. I've worked with crisis for advocates, when advocates are in a crisis. Whether it's secondary trauma, or they're facing historical trauma that's intersecting with that day-- that crisis call they received today. Working with survivors that are in programs

that aren't developed to be inclusive to them. And that racial justice peace just is inherently embedded in antiviolence work. So there's that hybrid, that intersection again.

You'll probably hear me say "hybrid love" the whole time, because that's the basis of identity and that experience with justice or injustice.

So in those 20 years, I started looking inward in my healing and what the work meant to me as a survivor advocate, and navigating that on a day to day basis. And also looking through binoculars of the future and watching year, after year, after year, how we seem to be getting closer to where we are these days. Which is social change, social unrest, and big challenges to end power and privilege and oppression, while we're doing antiviolence work.

So we get to talk about and really see how power and privilege plays in our movement and how that mirrors what's happening in the world today with racial injustice and domestic violence, and how that violence can really be cultivated. Watching advocates, and watching the words "racial justice" be embedded in our program for our advocates-- to be in training to serve survivors, but also each other and themselves has really brought that closer every year. So we don't need binoculars anymore. We know our lived experience.

But now it's about sharing that lived experience with others who don't have that experience, who don't know what it's like to walk a day as a Native woman, as a Gypsy woman, or whatever your sexual orientation, ability, race, ethnicity, faith. All of those hybrid experiences. So that's what we want to talk about today, that everything is now within arm's reach.

And I hope some of the tools that I'm going to offer today will be helpful. Some of them are going to be challenging, and we're going to need some bravery. Others will be a good fit and some not at all.

But I'm really talking in a way that lifts the independent leadership of everyone who's listening, everyone who works in this field. So we can help raise the leadership of survivors that are making really big choices. That were just providing services and resources for them to go through.

Overall goals for today. Identities and intersections, I talked a little bit about that. And historical impact, the emerging trends and issues that we're seeing today, what collaborative change really means-- not performative, but collaborative change in our daily life and how we navigate our systems and programs. And at the end, I'll review some of the tools that we talk about throughout.

So we have an animation I want to show, or describe that photo here-- the animated silhouette of men and women in various heights standing next to each other. So there's diversity showcased on this image-- height, weight, classism, hairstyle. They're all silhouetted. So there's no race represented, necessarily, so they fit for everyone.

And I like this picture because we want to talk about our whole self. So right now I'm talking to advocates and about advocates. And what it's like-- from storytelling, what it's like for me to navigate growing up in the mountains of Pennsylvania, being a brown girl in school, being a sexual assault survivor and a child violence survivor, in an area where I didn't see a lot of people that looked like me, and talked like me, had my individual experience. There was no Gypsies that I knew of, and there was one Native girl that we didn't even disclose to each other that we were Native until after high school and after graduation. And that's when we disclosed.

So that was a missed opportunity. Because I graduated in 1993, and the world has definitely changed, but not enough. We're not there yet. There are still a lot of people that are unable to feel confident, and comfortable, and share their faith, ethnicity, whatever all of these isms can be. So are the whole self of our advocate.

When we bring our whole self, and we're accepted in being our whole selves and authentically bringing the trauma that we're comfortable sharing as a storytelling opportunity. Sharing at a table the experience of a Gypsy woman in America, what that means. And then pulling that together with others that feel comfortable and safe being their whole selves at the table, that identity is going to do better work.

I mean, it's very cut and dry. And it's the most simplest slide to go through for the presentation. How do we help each other be our whole selves-- in all the success, and trauma, or challenges-- and celebrate ourselves? Love ourselves? And give ourselves permission to turn off the video on the Zoom for the day, because we need a little self care, without getting side eye or snarky comments, or our supervisor or boss is like, no, I need you on video for this call. Like how do we weave and all of who we are and support each other doing the work in a way that fits our whole identity.

And then the second piece, the whole self of the survivor identity. So that's the hybrid love of it. The love story of doing good work to heal so much anger, and hatred, and violence in the world. We want the people that we're working with to feel comfortable, to feel like the services are either made for them or adapted for them. That they fit-- they can see themselves in the program. They can see themselves in the course of counseling, medical

advocacy, legal advocacy. That we're allowing them to bring their whole self.

We have to bring our whole selves and have programs that are safe enough for us to put those things together. Otherwise, we're not practicing what we preach, I think, in the most simple way.

So who are we? Who are we together, and who are we as individuals? And that intersection of our own identities really comes to the forefront that survivors coming to our program can feel that. Survivors and victims coming into our programs can feel when they're in a healthy environment, when they're in a healthy shelter. If there is unhealthiness in the workplace, survivors are going to pick up on that. And then we can talk about revictimization by [INAUDIBLE], negative, uncomfortable environments that we're working in.

So I have a note here that says nihilism of others. And that just represents, in our world today, we're seeing some people just don't believe racism exists. Or we're just not seeing each other or believing each other's life experience. And that's where-- I'll talk a little bit later about wellness in the workplace and what that means on an individual, peaceful level, and what the benefits are going to be for the overall program.

So we're just trying and aiming, in this day and age, to heal our own and solve our own paradox. And while we're doing so, also

for the survivor. Because there is sovereignty, there is healing after violence. And we need to also watch ourselves and practice that for ourselves. And I'm speaking directly to leadership right now and board of directors, that that has to-- you know, unfortunately, there's a hierarchy in the system. And the leadership has to be profound. If we want to have healthy programs, it does start from the top down and creating those spaces and opportunities to do so. It's beneficial all the way to the services a survivor will receive.

So identity as an intersection. Again, so here are some questions that we can ask ourselves. We can ask these questions in a team meeting. We can ask these in an all staff meeting, in a strategic planning session. The board should be asking each other these questions and working together to find the answers, so that there is no invisibility.

So what are the identity intersections between providing services and receiving services? What intersections exist there? What identity intersections? Are the services prepared and welcoming for your community that's asking for services? How do we close that gap? How do we make meaningful change that embraces all identities?

And we don't have to be all things. That's impossible. But we can build collaborations with other community programs, community

leaders, other TA providers, other shelters-- counseling, legal, medical. It's all about collaboration.

What do we individually and programmatically do to solve the problems that we see? And are we ready to start asking uncomfortable questions and asking uncomfortable questions to the right people? We know we can be ourselves and speak our truth when we're in safe spaces.

But how do we bridge the gap between our team, or kiki with our sisters, and relatives, and gossip, or release? What we're having happening in our day, in our programs, or something that happened that was not good service to a survivor. How do we bring those uncomfortable questions into a safe space? And my answer for that is having leadership that is willing to do their own work in their own identity intersections and create safe spaces by doing their own healing work.

Take a breath. So these questions are for all of us. We can also do an anonymous survey to create another safe outlet, to find out how your program is doing. Like an evaluation by staff of staff an evaluation of services made available to others. So leadership is absolutely essential for you to create these spaces.

So I have a note here to remember wellness in the workplace is a really big deal. We're in this year with so much going on. And our self care could not be more important. And I don't use that in a

performative way or an overused way. Self care and wellness is essential while we're doing crisis work.

My email will be at the end of the presentation. And I'm happy to share quite a few culturally specific organizations that are focusing on wellness in the workplace, and they're really awesome. I can have a really bad day and speak to my mentor, and in two minutes, I'm feeling much better. It's all about the right fit for a mentor, and it's the right fit for your program. If you're willing to go through a wellness in the workplace day, hour, one staff meeting. Or if you're willing to do a 40 hour curriculum with your staff, it's beneficial.

There's a lot of room for direct benefits with wellness in the workplace programming. And I can get some referrals if you'd like.

So identities and historical trauma and historical impact. There's a lot that we already know. And what we know is our lived experience of our ancestors and our own families. Like my great grandmother, or my grandmother on both sides, the Native or the Romani side. And it's not about-- let me back up. So there are-- I have heard that people feel they don't want to have to teach someone who's not of their race how to understand their lived experience, or their historical impacts and trauma and how it affects today.

Like when someone says, oh, get over it. Well, I don't want to have to teach you that unless you choose to. So that's been an interesting thing. I've heard it over the years but much more recently. And that's a personal decision, because it's based on their whole identity and how they're feeling comfortable in the moment. If you want to have that engaging conversation with someone who wants to do better with their invisible bias, or direct racism, and there is a possibility for a positive conversation, it's up to you if you choose to engage. And maybe you don't want to because-- like, I'm done. I'm not going to continue having this conversation with people who just don't hear me. So I think that's a really personal choice. One's not right and one's not wrong.

So when we talk about all of the different historical impacts that are really bubbling up today, no one has to get over it, because they're still happening in their own way. Some of them are not even historical impacts. They're still going impacts in their impacts today.

So what does wellness have to do with it? What does wellness and your historical healing have to do with your advocate identity? And how does that directly coincide with survivor identity, when your program isn't specific to the Gypsy culture, or Hispanic speaking culture, or Asian Pacific Islander. Right? What are those impacts? How are they showing up today? And are we

getting trained or not being trained? Because we don't need to have a PhD in someone else's culture. But what we do need to have is collaboration with that culture to create a conduit or avenue to access. So the survivor has access to culturally specific services through non culturally specific programs, if that makes sense.

So again, these are questions for you to just do the work. Do a homework assignment and work on yourself and answer in your whole self. Bring it to a staff meeting. Hash it out after uncomfortable questions to the board. The board meetings should have these questions and then an all staff strategic planning-- wherever it fits to take those steps-- to identities of injustice - to identify that.

So for yourself, for your program, and for your service recipient, what are the historical impacts that are showing up? Are they a part of how you provide services and how survivors are receiving them? Are they a part of the plan?

And when you identify that, what can you do to bring those historical impacts to the forefront when they show up today at work and on the street? What's happening when you clock out for the day? Are you going out in the street and receiving hate crime, snide remarks, violence, endangerment, fear? All of that. If we're feeling that, so are other human beings in the world. And how do we navigate that together in our wholeness.

And again, finding ways to strategically plan and critically think about how to change how you provide services, and if you're missing important collaborations between cultures and faiths and all of the other identifiers. Lastly, how does the program add historical impacts into new, more comprehensive and trauma informed policy and practice? That goes back to the second question. So we identify them. We process them, find the gaps, and then work to fill those gaps.

So I've been talking about this throughout. So identities and emerging issues. So we know how difficult things have been. And there is happiness. There is fear we've seen big changes this year and a lot of horrific tragedy so how are we weaving that into our anti violence work when we're experiencing that as human beings living, and our survivors are also going through other incredibly traumatic and tragic experiences? And the violence that they're surviving right now. It all is woven together.

So we have to also ask the questions, how are these current issues and emerging issues affecting how we are doing our work? Because it's changing. We can't do what we did five years ago and be successful in our work. We have to adapt to what's happening now, right? I think so, and what are we seeing as new challenges or successes in our work? And how does this affect justice and healing for survivors? These are important questions.

And a couple tools, and I'll go over this again at the end. One of the ways to address and identify and find the gaps and process healing, there's something called 360 degree mentoring. And that can be feedback from a survivor, an advocate who went to your program, or coalition, or a TA provider, your survey results. Getting feedback on how you're doing is really important. So that's one piece of mentoring.

And the 360 degrees. So this has really helped me. Because I have that hybrid love experience. I'm a survivor advocate. I'm mixed race. I've had-- I've survived violence in the movement, by the movement, man. And I have mentors that are peer to peer. I have elder mentors. I have a wellness mentor and I have youth mentors. And the youth mentor is something a lot of people don't think about. But watching how our kids and the youth in our communities are adapting to this world, and making change, and breaking bad habits that we knowingly or unknowingly have while we do this work has been really enlightening for me. So I think that's a great tool, and it's a great opportunity to think about having a junior board.

You have your board of directors. You have your staff. Why not have a junior board? For them to-- they're stakeholders in their own future. They're stakeholders in your work, and they're stakeholders in your community. So having their feedback is really valuable.

And then tools of evaluation to enhancement. This goes back over the last couple of slides. Evaluate how you're doing and identify the gaps. As staff, and as the perspective of survivors, too.

And then when we talk about emerging issues, you know, there have been-- there's been news in the movement. And I'm not into call out culture. But there is a benefit for bystander awareness and being a bystander in action. Like a prevention bystander is very valuable these days. They call it cancel culture, call out culture, put them on blast. You know, that's used sometimes in lateral oppression. But it's also used in social justice. And I think we've seen a lot of that happening.

Just for example, for the last 20 or more years, there's been a strong hold of amazing people-- activists, and attorneys, and community members-- trying to change the name of a football team. And that happened this year. That was not call out culture, not cancel culture. But it was someone's bottom line is about to be affected. The side effect of that was also social justice, and unrest, and challenge, and success. Because they changed their name.

That day that that happened, it was like, did that really happen? Because it was almost unbelievable. Or to see flags changed. Or to see statues come down, right? A lot of that has been youth movement.

So we talk about leadership and how our own bad habits are embedded in colonized thinking of what leadership has traditionally looked like and what success means, right? So in this movement, there has been challenges. And this is where we need to improve. Because we are the first responders for violence elsewhere. So we have a lot of cleanup to do in the identity of justice. That there are leaders who are not doing the right thing. There are leaders that are leading organizations that are not of their lived experience. There's fraud and corruption and mismanagement. And all of these things are happening under the performative face of, I'm an activist.

And that authenticity, that bystander prevention and activism, is how social change is happening today. So I just want everyone to put that in their pocket, that our movement needs to change along with it. Because we have cleaning house to do too. And we have to be what we wish to see in the world, right? So the violence in our movement must also change.

And that brings the accountability to staff and how we're good to each other. And Tillie Black Bear said, be good relative to each other. And there is going to be a webinar honoring Tillie Black Bear in October. And I urge everyone to hear her indigenous voice about how being good relatives in our communities and violence in our homes, in our families and communities, and in the work. Be a good relative to each other.

All of this is emerging. All of this change is happening. And it comes with lots of tragedy, so it's going to require a lot of healing, if that makes sense.

OK. So what are the questions that we can ask in all of those meeting spaces and safe spaces, and in our private homework sessions? How do we stand on authentically, without the performative piece, on the right side of social change? On our right side of the new history that we're writing? And how do we go beyond the moment and think about the future?

So what is it going to take to authentically be a strong heart warrior? To not-- to not think that that thing happened to them, it didn't happen to me, so I'm good. Right? That is what's been wrong with the world, if we take our own identity, and all the challenges that we've received-- racism, bystanders not helping, bystanders video recording but not interfering when something's happening. How do we go beyond the moment? How do we authentically change our own bias and limitations? And what healing do we have to do so we are righteous in our path?

So what's happening to your sister at work isn't happening to you, but you're still invested that it's not right and we want to change it. So we ask the hard questions. And what are the action steps in being inclusive to victims' and survivors' needs when the right side of social change that affects them? And how do we find

out? How do we get ready to make our own change in our program and services? How do we do it?

So there's a 2020-- "service for survivors" is what I call it. And it's very simple. And I'm sure every executive director listening knows it. Staff know it. Boards definitely know it. And it's called a SWOT, and it's very simple. SWOT is an acronym for Strengths, Weaknesses, Opportunities, and Threats.

Why are we doing SWOT analysis on how our program's doing? Not strategic planning, next five years, maintain funding, they stay sustainable. But how do we do a SWOT analysis on our program, the efficacy, the healthy behaviors, the healthy leadership, the responsibility of the board, and the responsibility of staff to each other, and our responsibility to survivors?

So that's a really official, static, easy process. Because it's a SWOT analysis. Everything is already mapped out. You can get the information from so many different sources. You can get them online. You can get templates. And again, if you'd like to reach out, I'm happy to give referrals to consultants that do SWOT analysis, process, and outcome reports. So you can identify how you can navigate emerging issues and be on the right side of change. So what's happening now and in the future? With health and wellness being the primary focus.

So I'm going to take a sip. Identities and collaborative change. So I have a list here of just an example. So I talked about this a couple of times. Authentic collaboration. Not something that looks good on your grant app. Not something that looks good when you're at the podium at an awards gala. Not something that looks good on your fundraising page. But authentic collaboration and allyship or another-- I don't like the word "allyship," it's changed a little bit in the performative atmosphere. But another word is just a helper. That's traditional language in our communities for other things, and it just fits really well. It's less pompous, or something. I'm just a helper. Instead of, I'm an ally. Right?

So symbolic signaling is a part of that. What is your authentic engagement in something that's happening in the world? It's good to share something on Twitter or Instagram or Snapchat or Facebook. And information sharing is healthy. But is it symbolic signaling? And are our programs saying, we're all inclusive. But are we? And you'll find that through the SWOT analysis.

And then accountability to each other. If we're really not doing as good as we could be in anti-blackism, or disabilities, accessibility things, or being inclusive to faith. Are our shelter programs really developed for someone who has a unique cultural lifestyle? Is there space for that? And for goodness sake, we're still not up to date on the LGBTQ community or two-spirit access in our

shelters. Like what are we doing? Let's identify them. Because it's here and now.

We want to be on the right side of change. So that SWOT analysis is going to be really good for that. And there are-- if you'd like to email me again, I'm happy to give referrals for really great models in projects and how to make some of those-- how to adapt your policy and practice.

And then from unintentional performative, which is accidental, to intelligible performance in services and meaningful change. So I have a little bit of reading, and I apologize. But there is something called, who's driving the bus? And I learned this in my second year in my career being a survivor in victimhood in my heart. I was unhealthy, unwell. I was in fear. I was in trauma. And joining this movement really helped heal me and continues to do so.

So it was the second year in at a YWCA, in violence intervention and prevention and doing that work. It was called, who's driving the bus? So the news is full of change making decisions, incidents, successes, and challenges and problems. We're walking in our own whole identities, advocating for survivors who are also walking in their identities, and who, most often, as a fault of that, of those gaps in our experiences, they're in a conduit of potential revictimization and survivordom.

So there is a non-profit founder and president who wrote this in 2012. And he does the healthy nonprofit organization. His name is Eric. And he wrote, bad behaviors happen from good people. Are they covered up? How does injustice show up? Who holds them accountable? Who's driving the bus, and where's the bus going?

That's pretty easy to identify, right? Nope. Because I see everyone making similar decisions in very different ways. Why? Because it isn't easy. And every non-profit organization has a different culture with different levels of organizational capacity and diversity.

Why do staff let this happen? Is it because we really don't want the headache of having to rebuild or find a consensus? Or is it because of time constraints? Why do boards let this happen? Is it because they don't know what the right answer is and, in the end, would just rely on staff to inform them of their opinions and then not use it? Or is it they don't understand their roles and responsibilities as board members? Or is it simply lack of time?

And regardless of how you answer any of these questions, does it really change the fact that there is a right answer to a big picture question, and our responses are smaller questions that really just amount to nothing more than a rationalization, and a justification for doing something that we know is wrong?

All this does is raise some serious governance issues that most nonprofits and services, of all shapes and sizes, struggle with this on a daily basis.

So we find out what examples of our own agency or program is dealing with these new issues. And we can just-- here it is-- learn from each other. So the answer to who's driving the bus? The answer is not the board, not the ED, not the staff who's working one on one with the survivor, and not just the survivor.

The answer is, we're all driving the bus. And as, in 2012, Eric Anderson represents hearing us. We do that by asking difficult questions and not rationalize or justify our failures. But we identify where to make that change. And I love that. I wanted to share. Sorry for all the reading.

OK. So who's navigating? What does it look like and to whom? We should be finding out all of these answers in a SWOT and in a question and answer. Do it a survey. Do it at a staff meeting. Make it a staff retreat day-- a wellness retreat, where you're hashing out the challenges in your program, the relationship within the staff and the workplace, and also how it benefits survivors to do that work. How does that benefit the individual? The ED? The administrative assistant? The person? That counselor? How does that affect every level to practice wellness, to heal, and to be able to bring your whole identity into the work

that allows a survivor to bring their whole identity into their justice process? Right?

And then we go on to the medical advocate, the legal advocate, legislation, global change. And it has to start with this change that we're talking about. And that's the whole self of the advocate or survivor, or your neighbor, or your colleague. Because that has everything to do with it. And you all have to decide, should you do this work, for yourself, or for all the help I have mentioned. How do you find a way? It's very specific to the individual or the program, what fits and what doesn't.

But it's not up to just leadership to make that decision. Even that decision of what we need has to be a collective voice. Because we're breaking down hierarchies, right?

So going through some of the identities and reviewing basic tools, I'll be happy to help in any way. I'm not the expert. I don't like that word. But I love to be a conduit of-- and being a helper. So a lot of these tools are not anything I created. I'm just passing someone else's good work that is full of wellness and healing and identifying gaps in strategic planning.

So some of these will be from me, most of them not. So the first tool was this service for survivors SWOT analysis. Strengths. What are they? Weaknesses. What are they? What are your

opportunities and threats-- of your program, staff, and survivors in your program or organization?

The next one was, who's driving the bus and who's navigating? Where do you need to go, and who's on the bus? We could be driving it together.

Identities and reviewing tools. Again, that 360 degree. Now that can be a program response-- a tool for your entire organization to have a junior board. Maybe a junior board member. Start there. Start small. You know, you have to check your bylaws. You may have to make some edits. You have to check your funding streams. And do it with unity across staff and board to make sure that there's no conflict of interest with younger people coming into your program.

I think there's ways that we have movement babies, I call them. I have two teenage boys. I've been doing this 20 years, and I've got a 15 and a 17-year-old. So their entire life has been embedded in this movement. So if there's a good opportunity for them to participate with their voices, in their engaging men and boys work that I constantly try to weave into their life with conferences and family talks. But should they become a junior board member that has any kind of oversight or contribution to my life? No. So we have to be really careful. But keep space for those youth that are really engaged in whatever work that we're doing specifically.

So that 360. On a personal level, I do recommend having a youth mentor, someone who sees the world as it is today, without all of the baggage I've seen over 20 years, and the violence I've seen, and the system failures, and corruption, and, you know, awful incidents over the years that are happening to survivors on the street and seeing failure with sex trafficking victims. The really slow changes at the community level, to not be a bystander that looks away. You're a prevention bystander and it's not good with you that things are happening.

So youth have a different perspective. If we really take a look at what has happened with some of the social change, the youth are leaders. In a lot of the biggest things that are happening, the successes have really been a response from youth.

Diversify your mentorship, as well, is having a youth board or a youth mentor. There's different facets in your life, and there's different facets in your program, that one size does not fit all with mentorship or collaboration.

What does wellness have to do with it? Again, that's a wellness in the workplace. Your wellness in the workplace could have a consultant come in and do some really awesome-- and I know some awesome programs-- that can come in and help navigate sticky snarky stuff that's happening in the office, or lateral oppression that's happening. Or say that there is a really horrific

crisis in the community that people just require help. There's organizations that can do all of that.

And on a personal note, because we're talking about wholeness, we have got to be self care oriented for ourselves. Heal. I'm still on a healing journey. I've had a lot of life experience with things I wish I hadn't. But it's a part of my journey, so I'm working on that healing journey. With help from my wellness mentor, who's a goddess.

There is also the collaboration piece. For example, say you're a white mainstream looking organization, and you have other races coming in that they're-- when they're coming in, they don't see themselves on your staff. Or it could be a highly specific culture of a survivor that comes in, or LGBTQ spirit that isn't represented in your staff.

No one needs to throw every cis hetero abled white-- like no one needs to throw people away. Because there's good people working in all facets of the human realm, right? But that collaboration piece. Having a collaboration with a black organization, with a native community leader, with an Asian Pacific Islander shelter. Having collaboration and authentic access is a way for you to do better in your program.

But you will have to look at difficult questions, healthy risks, and have really brave moments to do that analysis. And where are we

willing to relinquish our power and privilege? Right? We have to relearn to relinquish that in our work to make space for other leaders to come forward. Tell us what to do right. Tell us what we're doing wrong. And wellness has everything to do with it, with all of those aspects. I think.

So the last one, evaluation to enhancement, I think that's an overarching outcome of this entire presentation. But that is the tool to put forth. Evaluate how you're doing and enhance what you're doing. And that's going to take the whole process to be a cohesive machine without power and privilege and without ignoring the things that we need to heal in ourselves or in our programming.

And then that leads to ownership versus leadership and the hybrid love model. And that sounds really bougie and really fancy. But it really just means, work together and collaborate. Relinquish where you have power and privilege. Do the work to heal your own internal biases, and know that there's no shame in doing the work. It's a celebration.

We do see in a lot of the world that people have no shame with racism. And people have no shame with having a building full of trafficked girls to make money. There is a lot of no shame out there. So I think we can take that and reclaim that and have no shame that, I need to do better being a helper to the black community.

I think I've done, I've participated in protests. I've shared information. I've linked colleagues together. I've had conversations with youth, trying to be a good helper. But if that community is not in a safe space with equity, and they can drive-- I just saw that documentary Driving While Black. I have to keep learning. So until we're all equal, I'm going to be busy. And we can't be all things to everybody, so that's where the collaboration comes in.

So the hybrid love model is wholeness and bringing ourselves to the table. And lastly, in the ownership versus leadership, is being a good relative to each other. Again, I'm going to reference-- Tillie Black Bear is a webinar to celebrate the work that she has done in our movement. And I think that's coming up in October. So do a Google for that or email me.

Oh, in closing, I have my smudge. I have my sage. I want to share good energy for everyone. I really want to thank the National Resource Center for Reaching Victims. Because helping those who help others, I think that's the evaluation to enhancement piece. How are we helping the people that are on the front lines of our work, making hard decisions? And how are we not going to be a bystander when this work gets hard? Because we're stronger together.

Thank you for sharing your time with me. I hope some of these tools-- to some of you, you may be well beyond this. And this

may be not helpful or so obvious, or you've been there, done that. But I hope, for others, that you'll find some of these tools to be helpful. Because we're all asking ourselves, how do we do better when we're doing work that seems to be getting more challenging by the day? So we have to adapt by the day as well.

I'm happy to help like, I mentioned throughout, to give connections and collaboration opportunities, models and consultants, the whole shebang. My email is right there-- [hybridlovestories@gmail.com](mailto:hybridlovestories@gmail.com). And I'm really grateful again to the NRC for the opportunity to do this work together. Love you lots. Thank you.