

Statement on Positionality and Antiracism (David)

As a white instructor, positioned in an academic setting in San Diego, I recognize my bias. I have worked hard in this course to ensure a diversity of voices beyond my own. We will have readings every week from Black, Indigenous, and People of Color. We will link you to videos that feature diverse voices and RJ practitioners. Our core text—*Until We Reckon*—examines the issues of racism and mass incarceration, while describing how RJ is used to address these issues. The course materials and design were reviewed by a diverse, national team of RJ experts.

Nevertheless, as the instructor, I am sure to have made mistakes and will continue to do so in my own learning process. Here's a good example: In one RJ training, I spoke enthusiastically about Barry Stuart, a white, Canadian judge who helped develop RJ "sentencing circles" in an indigenous community in the Yukon. One of the participants challenged me by asking why I was centering Barry Stuart and whether I could name any of the indigenous elders who also developed the model. My bias was clear. In this course, I welcome feedback that will help me as an instructor and a human being as well as feedback that will improve the course from an antiracist perspective.

Statement on Positionality and Antiracism (Justine)

As a white instructor, positioned in an academic setting in San Diego, I recognize I have biases. I am committed to being anti racist and fighting against systemic racism because racism is alive and well in our country and Black, Brown, and White lives are intimately interconnected. As a human being and RJ practitioner, I am aware that no one in our society can be free until we are all free. One of my main goals in this course is to ensure a diversity of voices beyond my own and center voices often left at the margins. We will have readings every week from Black, Indigenous, and People of Color. We will link you to videos that feature diverse voices and RJ practitioners. Our core text—*Until We Reckon*—examines the issues of racism and mass incarceration, while describing how RJ is used to address these issues. The course materials and design were reviewed by a diverse, national team of RJ experts. Nevertheless, as the instructor, I am sure to have made mistakes and will continue to do so in my own learning process. In this course, I welcome feedback in an effort to continue improving the course from an antiracist perspective.

A Word on Self Care and Triggers

RJ is all about harm, which means this training will present stories of harm and how people use RJ to heal from it. These stories may bring up strong feelings within you and we encourage you to anticipate known triggers and engage in self-care. Firstly, ensure you are in touch with a professional, if appropriate for you and the circumstances. If you need to recuse yourself from any material, please do so and let the instructor know to not expect you to engage in particular content. This communication will stay anonymous between you and the relevant instructors. Additionally, , please take breaks, meditate, connect with your support system, and reach out to

the instructor as needed. If there is material we have “required” but is particularly difficult for you, please prioritize your own well-being. Part of becoming an RJ practitioner is learning what cases you want to facilitate and what cases are not for you.