

The Living Justice Time Capsule

Defining Embodied Social Justice: Transcripts

2201 Hala Khouri

And so if we say we are for social justice,
the work has to be embodied.

We have to—we have to detox injustice and bias and oppression from our own nervous systems
'Cause otherwise we're not gonna know how to live into liberation, right?
And we have to practice liberation together.

2202 Niralli D'Costa

Yeah. Um, okay. So I think about this a lot. (laughs)
And that's why I was, like, "Sure, I'll do this with you."
Because I think about this a lot, and, um,
I think about
I think it's an MLK quote, um,
"Justice is what love looks like in public."
You know? I- I think about--So I did this, um, restorative justice training with Stronghold
which is, um, an organization in the Bay Area it's like a women of color led restorative justice training organization
One of the things that I learned in that training is that
And and I forget the name of, um, the practitioner who- who said this, but, um,
we are so sort of entrained to a system of crime and punishment
That we don't recognize accountability when it happens
And so I think, like, we don't actually know what justice
We- we couldn't—what we, what we expect to experience as justice is so far
from what living justice actually means.
Um, and- and so I think about, like, justice is friendship, right? Like, justice is true allyship.
Justice is collective care
Um, and not about righting a wrong.
And it's, like, as long as we're looking to right a wrong, justice is nowhere in the map
because it actually has to be about healing
And healing has to be about, like
come from a place of compassion, right?
So, like, we see the harm that is being done in our world and it, like, triggers
this fight/flight response and this rage, and we, you know, and we think, like,
the movement of that rage, that's justice

But it's, like, actually
what kind of suffering? It's, like, getting curious about
what about kind of suffering leads to this kind of harmful behavior? And then what's at the root of that?
And what do we-how- What actions do we take when we care about that?
When we care about the root of the suffering that's perpetuating the suffering?
And, you know, it's not, um... It's not easy, because there's that- that-
that place where the interpersonal work has to inform the intrapersonal work, and we have to, like,
find the place of, you know, having compassion for the harmful parts of ourselves, or, you know, like,
being willing to take accountability for the—our own impact, and, like, getting friendly with those parts
that are, um, really scary to look at
And, you know, including, like, our own judgment and our own hatred towards others that are harming in the world.
But I really feels like that's what it takes.
That's what it's... You know, that's what it has to take? I mean, that's... that is what it will take. Um, yeah

2203: Natalie Orozco-1

It's funny, because so deep in this conversation, like, if I had,
if you and I just met at a happy hour cocktail [party],
and you'd asked what social justice is I could probably give you a few sentences like generic sentences
And now I'm like I have no idea [laughs] we're so deep in.

2203 Natalie Orozco-2-

And then I was going to say restorative.
I've also done restorative justice circles?
But I- restorative is a term that goes in the social justice bucket, or umbrella,
because so much of it is restoring harm, or correcting harm--
"correcting" feels judgmental like that's the double-edged sword of living in this society
that we have that vocabulary right? We have a colonizer's vocabulary.
Even Spanish is a colonizer's vocabulary, um,
And so acts that restore community, acts that restore connection.
Acts that's that restore harm, but also awareness, awareness that there is harm being done and we're not free.
But how do you wake up?
That's why I'm like so much of this is for me is waking up where I hang out.
That's where I choose to hang out in this realm- wake people up and get them to see.

2204 jylani ma'at- 1

So, um, social justice

It's not about frameworks and policy

It's about actual, um, engagement that's changing location and positionality immediately and that's very possible

It's just being bypassed in the same ways that when people engage in a mindfulness practice, they bypass the fullness of themselves?

to try to get beyond the suffering, and that's never the intentionality of a mindfulness or meditation practice.

2204 jylani ma'at- 2

Yeah so when I say real, I mean as experienced by the person in their body in that moment, what do they need— asking of the question and the provision of what somebody claims that they need to me is real social justice.

I, if you ask me what I need and I tell you, either do it or make a decision about why you're not doing it.

That's social justice. I don't. For instance,

I don't think social justice is getting um jail terms for the people who killed Breonna Taylor.

That's a thing. But don't kill Breonna Taylor. Don't do it.

That's social justice....It's real time, real presencing. Real action.

Don't do it, don't do it. Stop doing it.

Imagine a time when it's not even a thing, and make that the reality

This processing of policy and litigation and all it's bizarre to me.

It's a bypassing of people who are not doing the thing that needs doing you know, return land

Don't pay land tax, give the land back, like release the privilege.

That's real social justice to me, not discussing it.

Theorizing it.

Cuz we didn't get to the need for this with philosophy.

It was a life experience that brought us to this point.

So when I say real, you know, do it you know, to frame a ridiculous Nike. Just do it.

Don't talk about it, be about it, do it.

And then those who don't understand why the doing is necessary,

let them philosophize and figure that out over there?

But not so such that it's holding up or interrupting the process.

That's just delaying what is the responsible reaction

2205 Morgan Teel

I think justice justice to me means um being.

Being.

Having honor and respect and, and dignity having the space for that, um, space to be yourself?

Um, space to be yourself and the evolution of yourself.

And I think the the social aspect of that is like the community um, community of people

That hold space for one another, for for differences, for perspective, for um, for listening and being heard.

Um, and the embodied aspect of that is those things on a like muscular skeletal um cellular level um

And so that-- those things--dignity, respect, honor, like, penetrate one's being.

2206 Stephanie Moss

Everyone has some sort of body, so to be able to connect the mind and the body is where experience can then happen.

And then, in regarding justice, I think that's, I think, that that's kind of where it brings it all together is—

In order, in order to, to really, in order to really treat everyone as equal, one has to realize that connection.

I think that's like one of the first steps, and to be able to um like ah like ah I'm going in circles

But like the whole—the whole concept of of of justice and fighting is fighting for—

for everyone to be treated like a human like, I don't know.

I'm just like there, there's like It's just so much of a physical emotion.

I think that's that's the beauty of it.

It's—it's so hard to explain, but so simple to explain at the same same time,

and I think, in order for us to be successful in being able to provide justice to all communities

is that we need to be able to understand that there is a connection between the body, the mind, and everyone else.

2207 Care

That's how I feel, that care is absolutely paramount to any kind of like system.

We need to have—I, you know, when people are just like, yeah, it's not about love and everything.

Then don't count me in this revolution, like I don't want any of revolution If there's no care,

If there's no love, there's no all of that. It's just not possible.

And we're doing this because we love ourselves and our kids and the people around us so much it's like,

I will never not fight for you. Right?

So, um, I think it's, it's paramount to our systems.

We can all—we've all been here because of care also.

People tend to, you know, care stand alone, and care is so easily forgotten.

But I always tell people the lunch that you had just two hours ago,

it's people who cared enough about the earth to bring those vegetables to life for you.
It's people who are working in those whatever it's you, you you're in a meeting room
and it's people who literally wipe the floor for you before you're in this meeting.
Like all the reproductive care that we don't see? Is actually a paramount for anything to work in the society.
So yeah again I just don't see how I think we don't we get—we get to not see care, because perhaps of privilege.
We just forget about it, which is like oh, but it's it's never not there, that it's just that.
That's why I love care, it's like it's so humble. It's invisible.
You don't see it, but it's without it. This is where you see that it's not there
When it's absent everybody realizes you go to a meeting, and the meeting is fucking six hours, and there's no food
that's like everybody's fucking annoyed after two hours.
You know what I mean is—just you realize, like, yeah, care is lacking, there's no care.
And so yeah, I I feel like all you know um anything that we create in terms of social justice.
It has to be backed up with care, and it has to be slow, and it has to take care of us mostly.
And you know most importantly, because I mean, we are the ones who will change things.
So without care, there's there's nothing that will be done.

2208 Paul du Buf

Okay so, the two words, they refer to two domains.
So social to me means connected
So it's the premise that we are all connected.
And justice covers the premise of fairness
so equality, um, beyond um, needing to evidence that so yeah an inherent equality.
Yeah, and so it's basically for me it points to a intuition that we all have, um
I would call that an embodied intuition, it's not something from the mind, um
it is a sense of being socially connected, being equally just,
and so it is something that's part of being human um
and it is the sensitivity to allow that sense to be felt and valued.
That is the journey, and has been a journey for me.
So it is about allowing social justice as that inherent, um questionable connectedness to be felt and embodied um
And having the space and the perception and ah intuition to stay with that truth basically.
And so, yeah, I I I, as you can tell how I phrase it, it is a experience,
not so much a social justice movement which is technically can be a result of that um
But it for me is in essence a felt sense, a felt—felt truth, yeah

2209 Yvonne Figueroa

I love what you said Paul, it's a, it's a felt— a felt truth.

I love that, that's very powerful. I think it's, um,

I think to me it's both that, Paul, you know, that, you know how do you treat others in—even in your family?

You know, even in a group setting, you know, like if you, ah

How do you live out justice? You know how do you live out love?

How do you live out, you know, building these strong relationships with each other, rooted in love, you know.

And how do you put that into practice? I think it really starts, it really starts with us, you know,

like justice starts with us, like how we treat others on a day to day.

It doesn't mean, you know you show up to a protest, and that that's it, like

It's just like how you treat each other, how you treat other people around you, you know.

So that's part of the internal, the internal work that needs to happen like you have to be—

and me being in this for eight years like, yeah, I've been burnt out, you know I've been-- I've been um,

I've, you know, been in spaces that don't feel loving or just at all, you know, um

And so you have to be spiritually grounded and centered in this work.

You need to have radical hope in this work.

So I think it's both that internal work, and also, also external, the external work for me, you know it's um, you know the the systemic changes, you know, and um, like a whole, a whole group of—a whole group of people saying like, you know, we need these changes, and this is our political and power strategy to get there, you know.

So these are the policies that are going to create conditions, for you know, healthy and and sustainable communities and safe communities.

So I think it's both, for me, like the internal- how you live out justice like how you practice it, and how you love others in community and within yourself and community.

And then also, then, therefore, what that calls you to do when you see injustice outside, you know um, and, ah

And how you, how you move politically, um, to change those things. So.

2210 Jessica Renner

I guess what you would say is the popular answer--

But I don't like the popular answer. So I'll give you the popular answer.

Social justice is, you know, where we are identifying, and you know, bringing to light, bringing truth, bringing awareness, bringing justice, reparations, things like that—to the surface of our interactions and our systems.

Not that I don't—I agree with that. I just find that when you sit down and you start to talk to people about social justice,

I have found and maybe this is my experience as a white woman and in Chicago, but even talking, especially talking with other white people.

Um, there's this wall that immediately pops up the moment social justice leaves your lips of, like, that there's some kind of like confrontational energy that comes with it, and I have found that really going back to the why embodied social justice is something that, um--

I have found useful in my own practice and in conversations is because when you throw that word embodied, um, into the mix with social justice?

You start to get a sense of a little bit of softening, a little bit of like “oh, what's that?”

Like so they hear the embodied word, and they hear less of this like confrontational social justice.

So to me, social justice is about transformation and change for—especially for those who have been marginalized, oppressed, left out of conversations left out of decision making, um and who have been harmed in every single, you know, possible way, with violence on every level.

And so, in order to get to the social justice of—you know one of the people in, I think this year's embodied social justice um—I'm going to butcher this because I have the quote written down somewhere else.

But it basically—It may have been you said her name—Sara King

That she was talking about the definition of social justice, and that it's about connection with the truth of how things are and um healing in that moment of that truth of how things are, and again, paraphrasing severely, because she had a much more poetic way of presenting that.

But to me that that's where we're at, and I don't know that the words social justice get us there?

Um so I really like the idea of the embodied social justice for me is, where, where's the terminology of, ah

And I believe this came from Justin Williams of like finding your location--

like it's sort of like dropping a GPS spot of like—find your location of like where you're at, and what that means to you in this moment?

And then you can start to, like, identify with what is going on around you.

Um, so I would say that, yeah, to me social justice is about the truth and healing in the truth of that moment, and finding our location of what that means—starting with —inside of ourselves? and then what's immediately around us, and then we can start to like, circle out further.

2211 Emily Wolfe-1

I definitely like to think of it as a verb, and something that's continuous.

Something that comes to mind is, like, a bucking like a bucking against oppressive structures.

Because social justice means—social justice infers that there is injustice.

So in some ways I think about the pursuit of social justice as a way to, yeah disrupt structures in order to support inclusion of people with marginalized identities and supporting access and resources

2211 Emily Wolfe-2

One thing I think about is, like, the amount of boldness that is required in order to speak up against systems.

And that's such a physical thing for me to think about that boldness of, like,

thinking about like [unclear], and having the sound wave that's disruptive.

And how that feels is something that I'm constantly thinking about in terms of speaking of

being in a group environment speaking up against a microaggression

How that's such a, a lurch into your body. It's sort of an urgency.

I think a lot about urgency with embodied social justice—the feeling of that, and also the ah literal action of that.

I think I really became so— I really understood, embodied social justice, thinking about—whenever Rae ah Dr. Rae Johnson gave a lecture on embodied microaggressions—

I think that might have been a part of the embodied social justice summit?

But hearing the context of that was just so helpful to think about the interpersonal and how interpersonal oppression creates this physiological response in both people—the perpetrator and the person who is being oppressed upon.

And also the—that helps me, then think about this more systemic understanding of the body and people's bodies' experience in oppression, and how even just the physical experience—

physical perception of differing identities, whether it's racial or sexual identity.

People—in the ways that people in power will make assumptions and disrupt and inflict violence upon people with difference just by the appearance, in addition to other parts—is something that helps me get more context about embodied social justice.

2213- Niyati Shah:

Social justice is agitating for change and liberation and freedom? Right?

Um and the embodiment piece I mean, it's a key piece, not only to sustain the movement, but it's a key component of the goals of social justice, like the goals of getting to freedom and liberation has to be embodied.

2215 Barbara ("Bob-e") Simpson Epps

Well for me, social justice is looking at, um, me as a human being.

Social justice means that you, um, will let me have the same opportunities and access to resources--

The opportunities, and the privileges that come with being human, not just in the United States of America.

But human period.

Um, that's what social justice is to me, that everyone deserves the equal and the equitable access—the economics—politically, and the social rights and the opportunities that come with it

Now, the embodied social justice to me is has to deal with how I internalize all of the oppressions that come my way, and how they, um, impact me mental and spiritually, financially and physically. And what do I need to do to take care of myself.

2216 Andrea Carandang

It's very much breaking those barriers of...

of how we are different and how we can connect on-on our experiences.

Because they are so diverse. And yet they are—they have so much common.

And also raising awareness of how people from different racial, cultural background and different experiences, are being perceived or treated and being very much mindful of that.

And notice that, not just through what they are saying, but notice that how they-how they are carrying it through their body and the way they express themselves, and they carry themselves.

And how we are responding to them.

2217 Ayya Niyyānika Bhikkhunī

Yeah I dislike definitions a great deal, even though I—even though I, you know, as a professional was um, um, involved in codifying "What is a 'this'?"

In ontology, you know it's like, "What is a this'?"

“How do you know it’s a that?”

“How does it relate to the other?”

I really don’t do definitions.

So, I purposely don’t really have a definition for social justice.

It’s something that does have to be emergent in meeting, um, meeting the bodies that are actually in the environment, in the animals, in the...structures.

Ah, so that it’s something that
is generative in a wholesome way.

2218 Zulma

I think I—the connection I make between embodied justice versus injustice is, um,
just the sense of safety.

So I want to be a safe person, in all senses of the word,
whether that’s someone who’s seeking my confidentiality,
someone who’s seeking me as a therapist, as a friend, um, my kids, as a mother, right?

My significant other, just that sense of being in safety within me, and my space, and my presence and my
being.

I feel that if more people, from my perspective, if more of us did that, then we would be walking
embodied justice, and that if we know that we do have—we’re human.

This isn’t about, like, becoming superheroes (laughs). You know, it’s not about God, it’s about waking
up, and wanting to do good and wanting to do your best, and helping where you can.

We don’t always have the resources, right? It may not be our opportunity to help, and that’s okay.

We may know someone who can. Sometimes, you can’t help at all, you know?

And that means that hopefully they’ll find that somewhere else.

But being just, like, embodied means movement, it means action.

And it means that each one of us, we’re going to have to adapt to a lot of things, including our personal
beliefs, religious beliefs, political beliefs, you know.

Anything that makes me, and the choices I make to what I support, but at the end of the day,
letting all of that help you be able to be—help you show up in that full sense of the word,
and knowing that your action can change the course of someone’s life.

Your action can shift something minimal, or something huge in somebody’s life that could—

You know, and then, in my case, be life or death. In ways, in many instances.

So if we move around in that way, we recognize the impact we have on each other’s lives is so much
bigger than just knowing somebody, or being acquaintances with somebody, or having a business
partnership, or a financial transaction.

It's like there's just always more to everything we do when we are in each other's presence, and so that's what it is. That, that we feel safe. You know?

2219 Staci Haines- 1

Um, to me, somatics helps us heal the impact of oppressive conditions. Right?

Somatics is good at that. It helps us go—Somatics starts to ask us a question, what do you really, really long for?

And how do you have something deep in you answer that question 'cause I think once something deep in us answers that question, we, we long for collective well-being.

I think it's very few people who truly long for greed and domination, um.

And also, for us to get very honest, we embody our social conditions, whether or not we agree with them, and we're gonna be in an ongoing learning and transformation process.

And can we be generous with each other in that?

You know, like, you know, I have this working-class background, I have this survivorship, I'm white, I'm US born. Um, I, now, live in middle-class life. Do you know what I mean?

And like I'm of the Zoom class through COVID, right?

All of that is in me and shapes me. And I'm gonna have to keep transforming myself and growing no matter what. Right?

So somatics, how does it serve now?

That's, to me, how it serves now and how it serves movements now.

2219 Staci Haines- 2

But the prefigurative part for me is how do we practice our way into what we already long for, right?

It's like, okay, well, you're experimenting with all of this, like research justice, and highly collaborative, and you're nudging the institution, but you're also experimenting with a bunch of stuff, right?

You know, when I think about it, it's like we have to know how to govern.

We don't govern right now, right?

But our social structure will likely have governance.

How do we govern from interdependence? How do we govern from this profound cooperation?

We don't even know how to do that, right?

But how do we practice and learn our way into that?

Or if we're gonna be eco-anarchists, whatever, I'm fine with that, too.

But that's a whole set of practices to be an eco-anarchist, and to do that at scale, we don't know how to embody that.

So how do we do these emergent—at Healing Justice London, they're calling this, this campaign they're doing, um, or this organizing project they're doing “rehearsing freedoms.”

And it's all about that, can we practice our way into transformative justice?

I mean, I'm like, somatics and transformative justice is gonna be part of the next decade of my work 'cause we need to experiment with it and we don't know how to do it yet. So.

2220 Corrie Lapinsky

I think of ah social justice as, um,

anything that can help provide all people and frankly all beings, like include the planet, um,

with what's needed to, to not just um, survive, but actually thrive and um,

live to our potential, um,

And, ah, I'm feeling overwhelmed just hearing myself say that

And, ah, for me the role of embodiment in my current, to my current experience of it is really just providing so much, ah, information.

Important information that can serve, um, the work and—

And, for me, in addition to being a way to experience what is actually in the present moment, um,

I've found that as I've practiced embodiment more, it—I'm remembering things I didn't even know I'd forgotten. It's helping excavate things.

So its a—its a healing and informative, very important piece, to me, in social justice.

2221 Kathleen McGoey

Um, I think of social justice also as, um,

creation of pathways and spaces for all present to experience agency.

Um, both in expression of needs and experiences for, um, thriving

I think thriving is such a great word.

Um, met by agency for receptivity.

So this kind of mutuality in, um, expressing and listening um in a co-creative, emergent process.

Um, that is equitable, that provides equity to all present.

And embodiment is crucial at all stages for creating readiness and clarity,

to be in a process of co-creating justice.

To be present in it and to not abandon one's self.

And then for the integration and healing of the process in an ongoing, honest, holistic way.

2222 Rahshaana Green

I think when I think of ah social justice, I think of equity and resources, access, opportunities for all. And your secondary question was like what role does embodiment play in social justice.

Embodiment calls us to be present with what is.

Not what has been, or what could be, or what could possibly be, but what's actually happening in front of us.

And that presence allows us to see things for what they are and make wise skilled choices and how to move towards that, that equity.

2223 Crystal Peña

This has shifted so much, but I think for me, or—hmmm

I think I see social justice as

As a rebalancing and an honoring.

Um, how can we both bring back what we lost in what forms we can, and also move forward in a new way that engages and honors intelligence.

Both seen and unseen.

You know, I think, um, there's some—some that has yet to be written, right?

So that's still alive, like and it's, it might be in the most, you know, like, it might be in the most like unexpected place.

So, yeah.

You know I think we [unclear] the possibility and humble enough to know we don't know, you know?

So, I think right now social justice is an interesting dance.

So I think, like, it is— it does have to be like, there has to be a somatic component because how else do you make space?

How else do you have a felt sense if you don't do that work? So.

2224 Chelvanaya Gabriel

What does social justice mean to me, and what role, ok,

Social justice, um... (laughs) Social justice is..

To some degree, is a catchphrase that means a lot of things to a lot of different people. (laughs)

So, that—I mean, I know that you asked what does it mean to me.

That-well, that is part of my answer. Um, I hear it, and I'm like, "Okay, here we go." Right?

Like, it, it, it—you know, to some degree, it doesn't mean much. (laughs)

But at the same time, obviously, it also connects folks to— in, in, in a lot of ways, to—
Around the idea—at least I hope, around the idea of seeing each other's humanity.

Seeing the, ah, connection of all beings, maybe?

Not necessarily, but this is what it means to me. I'm gonna shift to talking about what it means to me,
which was the question. (laughs)

Um, so yeah. So, that's what it means to me, is more that expansive version.

So, it's more than just human rights. It's also— it's like, you know, that's when you pull in everything
else, right?

So our, you know, our plant and animal cousins are just as valid, and worthy of, you know, being
considered and, ah, being listened to, and all of that.

Um, and, you know, it's also—it's also about, um, noticing and naming—those are two very different
things—um, inequities, imbalances, um, you know,

ways in which, ah, any of those folks that, you know, any of those beings that I just named are being
harmed, are being devalued, are, you know, anything of that nature.

So, noticing it, and then naming it. Right? Again, two different things.

Naming it so that it's being, you know, that those disconnects- because that's what it is, it's a disconnect.
We're being disconnected from each other, we're being disconnected from, ah, the larger collective of all
of us.

Um, you know, you can't fix it if you don't name it.

Um, so, and then, the next piece, of course, is fixing it. (laughs)

And fixing it is—could be any number of things. Right?

And, and part of quote-unquote "fixing it," is activating as many, you know, as many beings in that work
as possible.

Because so many, ah, it's—another piece to me is, is that, um, the work requires different modalities.

Different ways. Different ways of being, right?

So, there's not just one way to be an activist, for example. Right?

You're, you're, you're a parent, taking care of their children. You, as a parent, right?

You know, I mean, you're an activist in so many different ways.

But, you know, if that was quote- unquote "all you did," that would be enough, you know?

And, and, and I've said this to folks, and they just kind of, like, look at me, like, how is that [possible],
that's not—because our society does not—that's just not how, that's just not how we do.

And so that's very important to me is that we name that, you know, being with each other, taking care of
each other. Teaching each other. Learning from each other.

That can, you know, it can be revolutionary. It should be. It is. It will be.

2225 Dorothy Pitkin

Well, I- I think, I quite honestly am very happy with—
although I hate it that that's become a byword,
I'm very happy with the concept of inclusion, diversity, and equity.

2226 Mattie M.

Um, what does it mean to me?
I mean, I guess it, it's just a vision for the future, like,
I really love, um, thinking of it as science fiction work,
because we're really trying to envision and create something that we haven't experienced.
Um, and it's everything, like
It's—to me, it's just—I love thinking about it because we think about it on these huge levels,
But really, it just comes down to the ways that we interact with each other on a daily basis, and how we
can hold space for one another in important moments, and in—also in not i-, not important moments.

2227 Monika Son

Um, you know, this is what I ask my students (laughs)
I think social justice—or, like, feel, um,
And I've had so many iterations of this.
Um, but right now, like, right now, this time or juncture of my life, um, and practice,
It-it's about commitment to reconnecting, um, to connection with others, um
To— to seeing others, to bearing witness to their full experience.
So, there's an, um, an allowing of that.
There's a, ah, that first—it's like the first thing that needs—
you can't—how can you define something or, or say that you're about something, when you—
you're not inviting that, that full, you know, experience of what others, you know, and what's happening
in the world, what's that, what is that?
Um, so, a commitment to seeing, like, the, the real truth of people's lives, the real truth of the conditions
of the world.
And wanting to, you know, lean into connecting with that suffering, um—
And committing to some—I mean, that in itself is a commitment, um—
But I think there's a piece of, of action where, you know, it's an—it's an inquiry.
It's first a space of inquiry where, you know, where do I fit into this, and what can I do, um, as I'm seeing
this, as I'm sitting with all of this?

Like, where do I sit in that? You know, what's my—so it's a analysis of your own location in that, right, And then being able to practice and commit to an, an action, um, based on, you know, where you see yourself, what kind of resources you have, what kind of capacity you have.

And so, it's a—it's a journey that's, you know, gonna be changing for, for all of us in our lifetime, but I think it really begins, um, by really witnessing, like what is, what is really the truth of, you know, um, the suffering of the world and, and, you know, where's my location in that? And what can I do with that?

2228 Tamera Lynn Marko

What is your own personal definition?

Yeah, that's a really good question. I think, I think that—and I'm so grateful for other language Because I think it helps define social justice.

So to me, social justice is a process, it's not a product.

And it's a living, breathing practice, um, and what's most important for me is that both of the words, ah, are equally active and consciously, intentionally, um, being embodied and practiced individually and communally

And that is the social and then the justice part.

And to me, you know, social justice means you're working, um, radically, ah, which means, you know, at the root, you're working for root change.

And also to me, it's a process of working at the root, and with a goal toward liberation, so that everyone can be free.

And what that looks like often is referred to in, you know, capitalist, colonialist, imperialist, ah, white supremacist or white body supremacist systems.

And so I think oftentimes, social justice, the—as a concept can be limiting, because it's often meant working within the roots of those systems I just mentioned, you know, all those - ists, capitalist, imperialist, racist, um, oppressive systems.

And to me, the goal is liberation (laughs).

Um, and that has to be collectively done and collectively decided and collectively nurtured and tended to, um

But you wouldn't need the word—you wouldn't need social justice if you didn't have oppression and inequity and structural violence.

So to me, s- social justice is when we're working within those systems that we're trying to step out of, we're trying to obliterate or get rid of or, you know

And liberation is something where we're imagining something different.

And maybe we don't keep our focus so much on, on fighting what we're trying to step out of,] Because oftentimes, that keeps the focus on that, like what we're trying to step out of, and also

reproduces—we end up reproducing the same systems that we're trying to, ah, end (laughs).

And so to me, social justice is— is a process of working toward liberation within those systems that we're trying to dismantle, that we're working to dismantle.

Um, and social justice is about every day, it's, it should be, you know, if it's, if it's really working at the roots, it's our everyday breath. It's our, it's our, it's small, meaningful acts of, of kindness, of meaning.

Um, and it can also mean, you know, being will— being willing to, you know, take something down.

That can also be social justice.

But I'm increasingly wondering how to (laughs), if social justice is existing within these frames, then is there really a path directly just from social justice to liberation?

I don't—because we're working within those systems of justice, right, to achieve, you know? It's a concept of justice, and so that, to me—and I don't ...

And so my answer to you is that I don't actually have an answer really.

I, I have, the way I would refer to it—if I'm asked that like, you know, by kids who are like, "You work for a social justice center. What do you do?" (laughs) I would say, "Okay, we work for harm reduction, we work toward, you know, in relationship, in authentic relationship toward creating pathways and toward, you know, systems of liberation."

You know, there's all kinds of things we could say

But if I'm really serious about it, I think that social justice, the way that it is right now is within its own— within the very system of structural violence and inequity.

So it's, you know, ripping out some roots, tilling some new roots, and but it's in the same, you know, earth.

And so, I would really like to see ways that we could imagine liberation and social justice as, you know, intertwined.

And so liberatory social justice is more of the way I would move, if that makes sense.

But I'm just like word playing here. These are just words.

I love it

But what I do is, is I'm always in, I feel myself in between these two things, I don't feel them integrated. I wish I did. I would love them to feel integrated.

I so rarely do because social justice to me is, is, you know, working at the root of systems, um, and harm reduction—it can be a form of social justice, but it's not getting at the root.

So yeah and so, I, yeah, so that's, that's my (laughs), that's my response there.

2229 Kristin Murray

You know what I'm saying? Like I- I just think that when we look at it through—

So- so for me, social justice is about making sure that bodies, every single body, everybody's body is

safe. And until there are ...

And so, there's so many ways you can approach that right there like policies that you can change, laws, la-la-la-la, that you can change.

All of that's important. And in the event that those policies, laws, all of that is violated, and that in turn violates a person's body, what is the response to that?

Um, Emmett Till is a great example.

Like his body wasn't safe. And even after his murder, there was not justice for his body.

So, you know, we can talk about it in terms of like philosophical and what we want to see?

But for me, there is no justice without the body.

2230 Cherie Hill-1

Um, for me, it's just doing what is right.

Like in particular moments?

Mm-hmm. Yeah. All the time (laughs).

2230 Cherie Hill-2

“This dance that I contributed, or expression, movement, expression is a way that I feel like I can really say some of the shifts that happened in an embodied way. And for me, being able to share that shift through the body is embodied social justice...it's a reminder how when things happen that are out of your control but include you, how easy it can be to for the body and for emotions to to shift and change and. And how much work then we are cause to do to bring ourselves back into a place of alignment and to take care of ourselves and, you know, to. To have empathy for ourselves.”

2231 Britt Martinez-Hewitt

I think social justice is both, like, a vision and a hope for the future, and then also a space that we can, like, tap into with the things that are within our control, like, in the way we spend our time and energy and move our body and whatnot.

And I think it's, um, having... It means having, like, control over my own, like, dream space, and having all of my needs met, and then having so much, like, capacity for, like, rest that I can really, like, tap into my imagination and just, like, create things, and be in reciprocity with the earth and, like, with all my relationships around me.

2233 Salena (no video): “I, so, trying to figure that out what embodied social justice is, I don’t know what it looks like until I know what it feels like. So certain voices and certain bodies that I can tell. And that’s why I love people like Resmaa, because he can speak, “Hey, I’m not good right now. I’ve been through this tragedies.” You know, like, “I have this... but I worked through this. And when I’m with... around Rev. Angel, like, I feel it in her... in their body, who is she, I feels, I see. I feel it in her body and I feel it in my body. I feel embodied social justice by the people who have done the work either by because they have been marginalized, meaning that they are bodies that didn’t have a freaking choice to do that and go abstain or diet, or help with... you know, or whatever. I don’t know because I’m not in those idea of marginalizations. They have several of them. Um, but I don’t have... you know, the one of having non-white skins. So this, this question is very deep, and I don’t know that we’re gonna know it until we know it in our bones, and I think there’s a lot of people to think that they know it, and I’ll want to know what with them. And I sense their presence, and they speak, and I cannot feel the vibration of the body. Social justice, I feel. Wish I feel a wish, and I’m wishing there, too. And Maybe they’re just reflectors, because I’m not...like...all-knowing”

2234 Michelle Thornhill

I think for me when you think about embodied social justice, what comes to mind for me is the fact that we do know when an injustice has been demonstrated, because we feel it, right?

And I think that’s the beginning signs, being able to interpret it, translate it.

And to know how it feels inside your body.

And when it comes to embodying that social justice, I think it can be—it comes down to being able to speak truth to some of those perceived powers that are out there.

And then have it resonate with in your self and to feel your way through what you’re experiencing.

So it’s something that happens to us absolutely, you know, every single day, sometimes.

Even if you’re walking down the street and somebody says to you, “Oh, smile. It can’t be that bad.”

Well this is my face. Right? (laughs).

I don’t know what to do with it. I wasn’t thinking that—I wasn’t looking—that I was looking unpleasant. (laughs)

But with someone even trying to control how you hold your facial expressions, you know.

That’s something that resonated with me—maybe I have this resting bitch face.

I don’t know. (laughs) Maybe I do.

But, you know, it comes down to someone b- being o- oppressed, you know, feeling oppressed, feeling how someone else may be experiencing oppression.

And then, having that resonate in your body because like the body does send clues, right, but it helps you to be able to be centered also.

To be able to say, okay, well that twinge just told me something. And can I operate beneath the subconscious level the way that my body is operating? And can I stay in the moment?
And can I see it for what it is and then be able to come back to my self, from it?
So when we're experiencing injustice, we know it.
And sometimes we have this experience on a global platform or a local, you know, um, arena.
And then, when others outside of the community get wind of it, they have a ripple effect and they feel it too.
Whether or not they want to side with the justice part of it when it comes to injustice then, you know, that's up to each individual to be able to decide for themselves how they want to— how it's gonna resonate with them, and what they want to do with it.

2232 Rachel Rogers

I don't really have a lot to add. I think they both kind of hit on, on everything that, that I would say.
The only... I mean, the only other thing, I guess, would just—would just be to, to speak up, like, when you do feel something.
Um, to speak up, ah, instead of holding back, um,
Is kind of the embodied part, like, you, you do feel it in your body.
And so instead of just pushing it back, um, to... Oh, there we go. (laughs)
Um, so instead of—instead of just keeping it there, keeping it in the body—
to act on it I guess would be the embodied part.
Um, whether you know exactly what to do with that, or you're figuring it out somehow, or you're going to say something
I mean, for example, my family is still very racist, um, I'm around racist comments all day long where I live now.
I mean, when I hear something I correct what I hear. I say how I feel about it.
Um, starts a lot of argument. But, um, that's how I feel like, in a small way I'm able to kind of live, um, a, a part of like, embodying social justice.

2235 Carlotta Starks

I think it's like movement towards a more just future for—for all,
and not, not just privileged individuals.

[SEP: And what do you think the role of the body is in that?]

Um, yeah, I haven't thought about it like that.

I mean, I think the role is that the body carries you through it and witnesses it.

Um, but that we clearly have not been, um, we haven't prioritized the body.

2236 Gabrielle Geller

I see social justice as the empowerment of communities for the ability to thrive.

And not just survive.

In their bodies, right?

For their overall, holistic wellbeing of each individual.

[Love that- thrive, not to survive]

And, yeah, just, I see it as the ability to feel empowered in, in our bodies, to feel whole, to feel well.

Um, to feel loved

Um, and, like, yeah, thinking of the embodiment of, of social justice.

Like, the way in which our bodies are treated, the way that which our bodies are talked about, I feel like is really important.

And acknowledging that the, the historical past of how our bodies remember from generations and generations ago.

That, that can be deeply lodged into our, our muscles, and our cells, and just having that basic understanding of that, right?

'Cause I feel like most people don't understand that, and they don't even recognize it.

And so when we start to educate, and people start to learn, um, that to me is embodied social justice.

I feel like that's kind of where we're at with that practice in the world right now, is, like, educating people on their bodies.

So, like, and having, and I think part of the work of justice is having people understand their bodies, and feel connected to their bodies.

And understanding how our bodies relate to other bodies, right?

2237- Erica Lee

Honesty is on my mind about this one.

Honesty—I was talking to, it was with my mom at breakfast today and we haven't talked in a while and I was so glad I could say to her, like, it, it builds trust with me

when people can give acknowledgement of quote-unquote “the other side.”
Validating that point of view to, like, mix up the duality or polarization.
Like social justice, I think, is—the hot seat of it in my world is like left-leaning people who want more universal rights for people.
And then that’s where I politically lean.
But in practice, I think there’s like a—for me at least—it’s—the juice is when can I have a full spectrum of understanding and relating and working to get needs met on—from every angle. Um-

2238 Marcella Washington-1

Yeah, so for me, I think, um, this is embodied social justice.
Um, going beyond the conversations
And allowing the conversations to land
And not with the idea of the end and the but—and the “we agree to disagree”
All those things.
But to feel—to allow ourselves to bring all the parts of those feelings so that we’re healing.
I think that’s—embodied social justice in that manner could bring more healing if we’re, um
Like we’re ... I think we’re doing that right now.
And we’re witnessing that right now together, right?
That there is a healing that’s happening because we’re conversing in a different way through this practice of—like there’s practices of active listening and there’s the practice of resonant listening where we’re sinking in. Presence, right?
But maybe what is coming forward for me now is that outta this for me is that, out of this for me right now is the practice of how we’re conversing.

2238 Marcella Washington-2

I guess for me social justice embodiment is really, um,
I’m really high- highly inspired by a sense of, um, resourcing oneself.
I really do think that’s—because we, we—by the time all the things I think that really pushed the movement around social justice embodiment, right?
I think by the time the move, there is actually move in the movement. (laughs)
You know, as we go—[things that] we can’t control in the world.
That’s gonna be so incremental or it’s gonna be so big that can we resource ourselves enough?

That —I just think that being able to resource ourselves is so important because while I'm waiting on that, what do I do- to [get to] social justice embodiment?

I have to be in this body. I have to feel safe in this body. I have to, right, keep this body well.

That's self-care.

2239 Molly Holsen

Um, so the phrase "leveling the playing field" comes to mind.

And I'm not, I'm not sure that that's 100% what it means to me, but that's what pops in my head at the moment.

Um, I think social justice means to me—what that looks like for me is, um, really addressing some of the systems, the systemic issues that are holding certain races and genders down, while allowing others to just kinda keep going and thriving.

And social justice means holding some of that accountable, addressing it, and then working towards collective change.

Mm. What, um, what is your current understanding of the role of embodiment or the body in that?

Oh, the body is huge.

So I think, especially for white people, I think we, um, for centuries, have just become more and more disconnected from our body,

based on systems, based on religions, based on society in general?

Um, the body has been treated as an object, rather than a real personal thing that deserves to be honored and invite pleasure into it,

as well as understanding what pain looks and sounds and feels like within it.

Um, and I think for white people, when we start listening to our bodies, especially how our bodies and nervous systems are reacting, when we're around those who don't look or— look like us?

Um, and how it can trigger, just that, right, that unconscious bias that's going to make our body tense and tight and really not understanding, in our logical mind, why.

I can't be racist because I wasn't- I wasn't taught to be racist, but yet everything in your body is saying, "This doesn't feel safe to me."

And so when you can recognize that within your body, like, and then use the tools you have to relax your nervous system, to remind yourself that you're safe and fine.

This is just kind of been built into my system based on society and what—how I've grown up, what media's shown me, all those things, um.

Does that make sense?

2240 Sarah Freedman

Um, well, I think I mean it's such an evolving thing?

Like I feel like it's very, um, like a moving target in that way.

Ah, but I think embodied social justice, I really feel like it sort of comes back to my initial learning from Donald of like, um, the way to affect change starts with ourselves in many ways?

And that we, um, we can—I think there's something about like, yeah.

Clearly I don't have good words for this, but I think there's a thread around aligning values with actions. And that that can only happen through embodiment.

Because I've just seen, time and time again, intellectuals talking the talk, saying all the right words, and then their day-to-day actions are just totally out of alignment with that.

And I think—I feel very personally committed to wanting my, like, day-to-day life to be living my values.

And not like, you know, trying to hustle to get to tomorrow so that I can live my values then, but like, no, like I value rest. I'm going to rest now (laughs). I value time with people. I'm going to seek that out now.

And I value health, I'm going to, like, focus on that now, like all these things that matter.

I don't want to—I want like figure out how to do them in a day to day basis. And I I just sort of feel like if more people lived that way, like we'd have a better world.

But it requires being in touch with ourselves and the more I learn about white supremacy and capitalism and all those things, its like the systems are very much designed for us not to be in touch with ourselves.

And we, we learn very early, you know, to ask to go to the bathroom, like (laughs), you know.

Like to deny our human bodies, and so I really believe in honoring our human bodies and honoring our human emotions, which also live in our bodies.

And um, figuring out how to create spaces where, like, we're allowed to be human.

In the day-to-day. Like, be human at the grocery store. Be human at school. Be human, you know, not just in the four walls of your home.

And um, yeah. That was not a very, ah direct answer, but I think some of those themes are definitely where I'm sort of, the things I'm thinking about in relation to embodied social justice.

2241 Kierra Foster-Ba

Well, I mean like embodiment to me,

I kind of touched on that when I talked about why did all of a sudden somebody who was in Iowa who maybe doesn't really spend that much time or know anyone Black, but just

what they've read and heard all of a sudden get galvanized 'cause this was a movement.

The protests happened everywhere.

They happened in places where there were no Black people and no-no

They, they happened everywhere. Why?

I think that part of it was that visceral experience of understanding what it's like to not be able to breathe.

And it just was a welling up. And then—

So I think, um, knowing something in your body, knowing and trusting your own self—

There's something that happens in, in a room when people dance together and dance deep.

2242 Lisa Chin

Like we don't—we don't have social justice, so how can we define it?

We can I- identify like, we ca- we can define the ideal version of it, um, but yeah, like,

defining the process or at least the theory of the process (laughs)

'cause who knows if that's right.

Yeah. And if you, if you were to try to define social justice, um, I don't know, I—

it wouldn't very, be very academic.

It'd be ... [unclear].

Yeah. I, I, I read a lot about like identity and like the self, so like community's very interesting but I also think the self is very interesting.

And so when I think of social justice, I think about people coming together and being able to be their true selves

Like, and that means like a whole version of yours-

Like, and this is very ideal, 'cause I, I don't think as humans we can ever be not traumatized, but like, um, but like to lessen the trauma so we're not killing each other and hurting each other. Um.

But like to be able to come together and be your true self and be as whole as possible,

so that we can be with one another in, in shared space and shared experience.

It's also, at the same time, I think very interesting, 'cause you have all these cultures too, right?

And, and would the, like, the social justice in the US looks the same as social justice in China would?

I, I don't know. I don't know if it would be, ah, I don't know as much about China as I, um, as, as I would like to and I like could know. Um.

But like I don't know because like how far, um, ingrained in the culture are, are certain values and like, and I don't think that the West is going to get Easternized.

Unfortunately, there are some things that—like there are, I think that there are Eastern values that are really important, and I don't think that they're actually going to come over here. I don't think that will ever happen.

So, social justice is going to look different and the process to it I think will look different here than there.

Also the US is just, I mean, we are like, we are so diverse. There's just so many different experiences in, in this country, um, that you, I don't know, you can't—I don't want to say you can't ever get there (laughs) but it feels like an almost impossible task to validate everyone's experience.

2243 Gail Jackson

Ah, so, for myself, one project that I do yearly for Juneteenth, as—
And it just happened to be—it was a two-fold project—it happened for doing an event for Juneteenth that I wanted to contribute something, and also for my embodied social justice certificate.
So, I did a—a drumming event where I took all—everything was recycled.
I made grave markers out of cardboard, and the sticks to hold the grave markers were, ah, pallets broken down.
So, I googled names of Black and Brown people that had been killed by a police or small groups and vigilantes
And I had a walkway—left, right, you saw all these grave markers
And at the top of- at the top, when you got to the top, it was a circle, circle of chairs,
And an aerial view is like a keyhole. So when people walk through the path of the grave markers up to the top of the circle, the key are the people to change,
And at the circle were the chairs, the drums, and with that, we said the—some of the folks, their names that had been- that had been killed.
And I invite them to sway with me, to hum, because it's a very heavy topic, and to be able to be with that heaviness in a place of swaying, of humming, of feeling the drums while we were playing.

2244 Paula Moreau-Smith

Oh, that's a good question, I've never thought about that. Ooh.
Let me just really center there and really think about that 'cause I've just not—never —um
So the first thing that came into my head was equality for all.
Um, but it feels as if that's that first thing that you need to look deeper into that.
Then if I look at it visually, what I see is, like, an energy just swirling and mixing and moving and,
Yeah, like, I can see, like, colorful—and again, it's interesting, I don't need to close my eyes for this
But what I see is colorful swirls of energy, different colors all moving and swirling and mixing and moving. There's no-, there's no kind of line that separates them.
They're just mer- it's just merging and entwining and moving and it might entwine here and then it might move over here. And yeah, that's what I see.
That's social justice.
Yeah, um, it's, it's, ah, us having the right to be in these swirls of movement in our lives, and not be

limited to just being in this one spot.

This one spot is, "You're Black and that's where you should be."

Or, you know, "You're Chinese and that's where you should be," or whatever.

That I have the ability to move and merge and swirl and, and entwine and mix and—with different colors and different tastes and flavors and sensations.

And then when, you know, um, this might be what I need for my development, these movements and these sensations. And then, as I, as, as we, you know, we can kind of part.

But it's a kind of a gentle parting, and then we can move on to the next experience, and I'm not limited to that. I'm not limited to, it can only be this. That's social justice.

2245 Shannon Smith

Ok, can I answer it in two pieces? Two answers?

So there's one, there's one I- like my lea- my- what I wanna lean into is like there's a part of me that wants to be like, "I don't wanna give you a definition about social justice, I just wanna talk about embodied justice" of, like, you know?

I just wanna talk about, I just wanna talk about how we've been taught to be outside of our bodies, and, and that it's the coming back into our bodies, and the, and the love of our bodies and the sacredness of our bodies and the sacredness of Mother Earth, and understanding that that is the same thing.

And healing that, being torn away from that knowledge of ourselves and spirit and everything.

But that's, that's where all the justice is, that's where all of the healing is.

Um, that's where I want to go.

Um, if you ask me what I think social justice is, what triggers in my, in my mind, right?

And then my mind sort of activates, and I'm thinking about the way, um,

I'm- I'm thinking about the way, you know, these, these—the, the separation, the discrepancies exist within our societal structure in terms of race and class and gender, and, and all of these layers and tiers of separatism.

And I suppose—so I suppose when I think about social justice, I think about

God, that's terrible, I actually don't even feel—I don't even b- like, there's some part of me that doesn't even believe that's fixable or healable.

It's like, it's so—but I think in- from the mental plain. (laughs)

But that's what I think about, I think about those striations in society and these levels and layers, and who's above and who's below, and how that all works.

And working class and the academics and the ruling class, and that's what I think about.

I think about how we're, how we're labeled and organized (laughs) within this societal framework.

So I guess the justice part of that is really—

I guess ideally, social justice is about breaking down some of those barriers in between those layers. But right now, in the way things are going? It just feels like conflict.

It just feels like a lot of arguments.

It feels like a lot of arguing and people proving why this has to be this way, or people proving why they're in- they are... they should be looked at as different, and you're trying to—

This is what I was thinking about before we got on the call, actually, this constant need to prove to people who can't see something a certain way, to people who can't perceive something a certain way, that the fact that you're perceiving it in a different way is actually valid.

It's just a constant argument. (laughs)

2246 Rebecca Slover-1

I don't mean to be, um, a smart ass, but (laughs)-

I think it's a redundant,—it's redundancy.

You can't have social justice without embodiment.

I think that our bodies are, um, great truth tellers.

Um, I think they are a gift and a tool, um, for us to honor and, um, believe they carry wisdom that's old and malleable still and, um,

Yeah, I would get teary if I talked too much longer about how sad it is that we are so far away, um, from that gift.

2246 Rebecca Slover-1

I wished I'd thought ahead of time. Um.

I think social justice is

I'm just gonna end up being redundant myself (laughs)

It's wisdom and, and honoring what is.

Um, so that everyone is included?

Their voices, their needs, um, their perspectives.

And it's not a, um, top down.

But it's a, um, it's arms out to the side.

It's, um, it's not—it's not boundary-less.

Like, but the boundaries get to flex.

And above all, social justice has to not demand or take away

Any part of our individual or our shared reality.

2247- Rita Molestina

I love Dr. Sara King's definition.

Um, let me see if I can get it right, but, um,

The social being, like, presence with me and you at the same time, right?

And then justice being, um, that, like, a act of love.

Can I, can I hold both of us and also practice love?

I think it's probably a little different than that, but that's, um, I really,

I think it can so complex, but that's like the simplest.

Um, I think it could be so many definitions, that it could be so complex, but the way she explained it was just breaking down those two words, right, the social and then justice.

And then how do we piece it together? Um,

'Cause we have such a culture of, um, it really emphasizes, like, pathological othering.

You know, as I think she, eh, Dr. King also mentions, toxic individualism, both one in the same, right?

Like, toxic individualism and pathological othering.

And social justice is, like, the remedy for that.

How can I be social, be with myself and you, at the same time, holding my own-self and my boundaries, recognizing you as another?

And then, there's a practice of love, holding both of our integrity at the same time.

So what does, what does that love look like?

Sometimes it's honoring my boundaries.

And then, and then, sometimes it's shifting my boundaries and letting myself grow.

2248- Danielle Jones

I think social justice is moving towards advocating for, fighting for, um, ways of living, um, and being that center our most marginalized, um, folks.

And a dream that they can be their—their whole selves in-

in their living and in their working and, um, have, you know, access to spaces and resources where they can be who they- be who they wanna be.

Be healthy and live full- full lives.

And what do you think the role of embodiment is? Or healing?

I think we—there's so much- there's so much harm, there's so much, um, injustice—

And if we're numb to what's going on as like a—as a conscious or unconscious strategy towards coping?

That's, I think, not going to help us shift.

Um, so I think, like, embodiment invites us to notice and be curious about what we're noticing, what's happening in the body, and that can cue us into, um,

you know, when you're feeling recognized and safe and heard and when you're feeling, you know, undervalued and- and quieted and, um, in danger.

Um, and I think— I think a lot of the ways that we- we tell ourselves and people tell themselves stories that things are the way they are and, you know, we just have to accept what—what is, is- is tied to, um, a lack of embodiment.

'Cause when you're-... I think when you're recognizing your own humanity and your own feelings and sensations you're—you're more, I hope, more susceptible and, and observing of other peoples'.

You know? You're not gonna tell someone "You're being over sensitive", ah, ah, if they're having a reaction.

Um, of course tying into like social location and who gets to take up space and, and have emotions.

Um, but I think like having compassion towards the self can support having compassion with other people.

And it's hard to do that if you're— yeah, if you're numbing yourself.

2249 Khalia li-1

Social justice, I would articulate that as terms of like—

like an investment in affirming the dignity of, um, human life and natural life,

Like in—yeah, like that- that- that recognition, um, yeah, that feels succinct but complete for now. Yeah.

And so what would you, um, say the role of embodiment or self-care and healing trauma is in being able to affirm the dignity of human and natural life?

Yeah. So—so I have, like, thoughts— so, I—

Part of what I have been realizing more recently is, um, as a person who experiences, um, like chronic illness, I started to realize how, like, ableist some of my, um, like, conceptions are around embodiment?

And so, um—even to the extent of ways it didn't even support me, like, my own—by way of my own, like, illness.

So, I just name that to say, like, it's something I'm still, that- that I'm currently, right now, like, with.

And thinking through about how I can, ah, relate to that in a more full way.

But, um, what is coming up now about the role of embodiment—

It's- it's similar in to- to me, I relate to embodiment as a way that I—as the, as the practice, like, as a practice itself of affirming dignity.

So it's like that practice of recognition.

Like, it's- it's a, it like it is a state of being but it's also, for me, a recognition of, um,

that has the capacity to be, like, holistic but it also has the capacity to be just very particular, um, in terms of like how we feel, experience, know, sense, um, in the world.

So, I'm kinda like, I'm, like, tracking multiple things but, um—

But when I think about embodiment, I really think about it as expression, um, like a form of expression. Um, when I think about that, like, because when I think about disemb-, when I think about feeling disembodied, I've thought about it as a lack of recognition.

I've thought about it as a lack of, um-yeah, a lack of recognition either from one, like even within oneself, like a sense of like, um, like when I'm not even aware of my breath, when I'm not even aware of my—my human needs to like go to the restroom, or- like, all of those things.

So that's like what's coming up for me but that's also part of the tension around the ableist areas because, um—

But that's why I think I like expression more because I think expression is kinda, it leaves more open.

Um, yeah. So yeah, I'm really, I'm really like fumbly right now 'cause I'm- I'm so, like, troubling some things but hopefully there's enough there to track.

2249 Khalia li-2

Yeah, so that have been a journey. And so part of that—it starts with me, I say it starts with me, never ends with me.

But when I think about social justice or any just, like, all of this, it starts with me, right?

Like, it's about me deepening my own capacity, finding my own dignity.

So then I'm resourced enough to be able to do, relate in the way that I can relate to you and et cetera. Um, so it's that—by way of that extension and so now I'm clear, like, my greatest contribution has to first start with that capacity because I do have the capacity.

Now if I, I had a different, um, if I had different make up then, then I would, you know, be able to relate to that differently or I would have—be hopeful that other people could compassionately care for me differently.

But because I do have the capacity, I do have cognitively and, and in other ways in terms of my sensitivities.

I feel like right now that's my greatest contribution.

First, it's to start here and then that allows me to, like, serve more generously, have more discernment.

Um, be present. I haven't said the word presence but that's what all this is about for me, right?

Um, presence, really cultivating presence.

Um, and so maybe, maybe that is part of my embodiment, um, definition too.

But when I think about quality, presence is at the core of it, yeah.

2250 shiloh (no video): “If you don't embody social justice and it's just a theory, it's really easy to forget. I think you've gotta feel it in your body in order to do it.”

2251 Shawn Shafner

Yeah. I'm- I mean, I think, for me, and the way that I would say a practiced embodied social justice— It, it is really a continuing through that, that lineage, in a way.

Even as it brings in, um, other things? Ah, to be components of it, but essentially, like, for me, embodied social justice is about embodying liberation

And how does liberation manifest in a free voice? In a free singing voice? Or, a free speaking voice?

Which means, you know, ideally, like, freedom as in strong or flexible, and able to match our imaginations with manifestation in sound.

You know, similarly, like, what does freedom feel like in the body?

And how do we—and, again, that means, both, like, really knowing our bodies, but—and then it, and then it connects, like, well, now that I have specificity in my body, can I connect specificity to my desire, you know?

Which, I think, and, and, for me, that, it's why, I guess, theater in this way, is, the back end.

It's like, I had a lot of trauma growing up, um, and, I mean, who doesn't?

And, um I'm— there's another, like, I'll put a, a back burner for a moment, but, um, but I think, what I understood, on a cellular and intellectual level, but was like, oh, in acting classes and in theater school, in just, like, moving my body, and playing with my voice, and releasing breath-... and, and studying through, through the framework of a scene, like, what do impulses feel like?

What do I want in this moment?

2252 Sam Leguizamon Grant

So social sort of speaks to something created in relationships.

And justice, um, is something that was originally defined by democratic associations of human beings before colonization and imperialism.

And ever since the arising of all of the forms of oppression, patriarchy, capitalism, colonialism, imperialism, the list goes on—

Justice has been hijacked under this construct of quote-unquote "the rule of law."

Which is really the rule of how we protect the enshrined privileges of the elites against the well-being of the Earth and all of the Earth's people.

So I think we have to free justice of the anti-social in order to talk about social justice and most people who define social justice fail in that regard.

[How so?]

Well, they either attack capitalism without attacking the nation-state or they attack the nation-state without attacking capitalism.

Or they attack both without asserting a difference that supports embodiment in a different direction.

So what I like about the direction that, ah, you know, Reverend angel Kyodo and others have taken with the way they look at transformative justice is when I think about social justice,

I begin from that place of transformative justice, because I recognize that through the standard forms of justice the way that, ah, Ralls, as an example, talks about justice when we're thinking about distributive justice, retributive justice, procedural justice.

Those all protect the existing pathology of society.

So society, for the last 5,000 years, has been a pathological monstrosity imposed on our well-being. For me, the key to embodiment from a social justice vantage point is we do what Zea, ah, informed me of when we first met in 2001 is this, this practice of deep democracy.

Um, which is: I am a resource for how the world could be if I was a embodied manifestation of what it looks like to be fluid and solid in this constant dance of openness.

So I come from a lineage, um, that has a body story, and yet now I'm in a new place with people I haven't been in space with before?

So I have to be open enough to recognize that I lay my lineage down here in this circle.

It's a gift to the circle.

What does the circle experience as it experiences this, this lineage that I represent?

Does it welcome all of that?

Does it exclude some of that?

What can it hear?

What can it open itself to?

What can I hear?

What can I open myself to?

So social justice is not something that can be defined as a frozen, rigid construct. It's something that has to re- remain always open.

Because we have to be open to relating to a bigger and bigger hole all of the time.

And I think we close ourselves off.

And closing ourselves off is a form of murder, genocide, or self-annihilation.

2253 Zea Leguizamon

So for me, it's like a presence, right?

The activity of this and embody, being an embodied activist versus just like an activist, right?

Is consciously deciding I am going to take in this min- minute that I'm speaking like right now is, um, can I do a somatic scanning?

Can I, can I, you know, be aware of my surroundings? Like using all those skills, right? By choice to see if my choice points don't o- open.

And so, whether the— I have, we all have wounding, right?

And whether the, um, the scar tissue, ah, biologically, neurologically, ah, you know, however, um, that we can, um, you know, again, to our best of our ability in the moment, ah, navigate with choice around that.

2254 Easton Davis

And so my entry point to social justice is through the lens of education, which, as a field in the discipline, we know, is very young often not told in that way.

But there's so much that I feel like—especially now when we engage—and I'll say this as someone who identifies as an engaged practitioner or socially engaged scholar, or well, emerging scholar.—

There's a sense of urgency that cannot be ignored because the really the discomfort of whiteness— as Dr. Jamila Lyiscott, shared— is really the tyranny of America.

So there is nothing—

Sonya: I speak 3 tongues!

Easton: Nothing more urgent than to be either a disruption to or to a departure from the so-called field.

So I think, as someone who's in a PhD program, and thankfully it's interdisciplinary, or you know, transdisciplinary—from I'll say from the faculty's perspective. there's opportunities to engage with. You know, feminists or transnational feminist theories, black feminism. And body epistemologies. You know various inquiries through education, whether it be, you know, sociology of education, the philosophy of education. We're all traditions, our oral methodologies, queer and sexuality studies.

I see at the forefront from some of my peers, but there is such violence there.

There's significant violence that occurs in these classrooms, and our research, because the institution has has has yet to legitimize these forms of knowing.

So I feel that to say, like, I think there is a—Sara Ahmed talks about and embodying social justice and a performing social justice that often gets weaponized...

Anonymous

(1) Social justice is connection and community. And it's also humanity...so that every person can have dignity and humanity..to be the world, you know, like, but yet be themselves at the same time.

(2) How do I define social justice? I think it's just a mindfulness, and you know, an active, you know, an active awareness and mindfulness of social justice issues, and you know, a new world like a society that's

building a new relationship um to those issues. Um, but it takes, you know, the individual, the individual really coming to terms with that and those biases, or a belief. Such systems within ourselves, before you know, before you can actually bear witness social change.