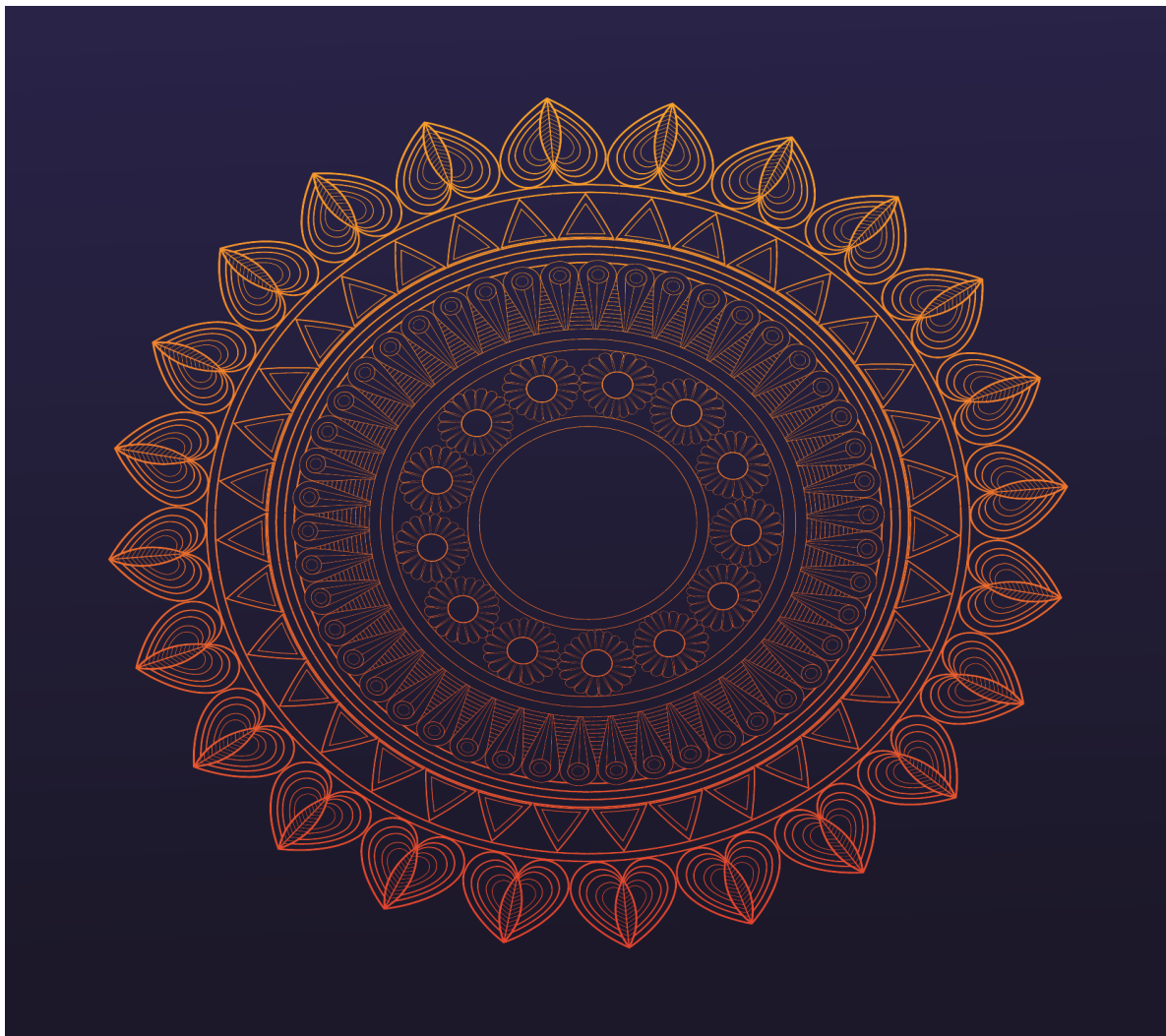


Healing Justice for Transformative Leadership

Reflections on Healing Justice at the Intersection of Leadership & Health



Prepared and Presented by



Mandala Change Group

"For we have, built into all of us, old blueprints of expectations and response, old structures of oppression, and these must be altered at the same time as we alter the living conditions which are a result of those structures."

Audre Lourde



"Healing justice (framework)...identifies how we can holistically respond to and intervene on generational trauma and violence, and to bring collective practices that can impact and transform the consequences of oppression on our bodies, hearts, and minds."

Cara Page & The Kindred Collective



Healing is a process, often life-long of re-establishing a felt sense of safety, regaining the feeling and practice of agency, and declaring purpose and meaning beyond traumatic events.

Prentis Hemphill, The Embodiment Institute

ABOUT THE AUTHOR

Mandala Change Group (MCG) supports organizations through change and organizational development to transform structures, processes, strategy, and culture that actualize values of intersectional diversity, racial equity, and anti-racism and lead to organizational effectiveness. Maya Thornell-Sandifor is the founder and principal of MCG and brings over 20 years of experience in the philanthropic and nonprofit sectors.

The name Mandala Change is reflective of the notion that change and organizational development are a continuous journey impacting the entire system and all of its parts — individuals, teams, infrastructure, and culture. Mandalas exist in Hinduism, Buddhism, and Native indigenous cultures and are often used to guide individuals through a spiritual journey of disintegration (the process of losing cohesion or strength) and reintegration (restoring elements regarded as disparate) often through meditative or contemplative processes. Mandala circles symbolize the idea that life is never-ending and everything is connected. These concepts are central to how Maya and her partners approach their work.

Appreciation for Chandra Larsen and Miah Ulysse who conducted research and interviews for this report.

ACKNOWLEDGMENTS

I would like to extend gratitude to all of the participants who took the time to speak with us for this report. The insights shared by practitioners, organizers, capacity builders, and funders were rich and substantial and I did my best to honor their wisdom and learnings here. Thank you for sharing and trusting us with your greatest hopes, fears, and aspirations for healing justice as one path towards transforming how we operate as individual leaders, as organizations that are leader-full, and collectively in movement work. Ase (ah-Shay)!

Healing Justice & Leadership Development Landscape Analysis

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A note from the Author

Healing justice is not a body of work to be capitalized on or commodified but a critical, integral, and holistic approach to supporting leaders and the organizations and the movements they work in and with to be well, effective, sustainable, and not replicate harm. In that spirit, we ask philanthropy in its approach and investment into healing justice work to take its direction from movements and movement leaders and not reproduce oppressive systems on a body of work that is pursuing liberation for us all. When you feel some discomfort from not knowing, get curious. When you notice defensiveness, interrogate what it means about your perspective on what is health, wellness, and leadership - both who is leading and to what end. And lastly, relinquish that there is one perfect right way for leaders and institutions to be whole, resilient, and impactful. From the individual leaders to the organizations they lead, to the movements they belong to, healing justice is a throughline that contributes to safety, security, joy, and a thriving life.

About this Report

On behalf of the Leadership for Better Health team at the Robert Wood Johnson Foundation (RWJF), Mandala Change Group (MCG) conducted this landscape analysis to identify what it will mean in practice to fund healing justice as a key strategy to support Black, Indigenous, People of Color (BIPOC) leadership.

Approach and Methodology

This landscape analysis centered on BIPOC, queer, transgender, and disabled leadership. Through an initial list of referrals, a document and website review was conducted to see who was doing the work of healing justice. From there a narrow list of interviewees was developed with the criteria of BIPOC-led and serving for practitioners, healers, leadership development, and capacity building programs. For funders, the criteria were funders who are investing in BIPOC leadership and some aspect of healing justice or incorporating healing justice into an existing or new program area. Interviewees are listed in the appendix, we are grateful for their time and participation. Non-institutional funder participants were compensated for their time for the interview with a \$175.00 stipend or donation to an organization of their choice.

This review uses an expansive definition of leadership that includes transformative leadership¹ at the individual, collective, and movement levels, and an intersectional framing that centers on the voice, experience, and solutions of those doing the work, and historically or disproportionately excluded communities. The findings and recommendations are generated from 39 conversations with healing justice practitioners, collectives, intermediaries, leadership

¹ Transformative leaders work to understand the people they lead and develop the ability to shape what people need and want in order to have a healthy and economically secure life by transforming their environment and the conditions they live in.

<https://communityscience.com/blog/transformative-leadership-for-a-more-equitable-and-just-society/>

practitioners, and funders across the U.S. A list of who we interviewed and links to their work or organizations are included in the Appendix. The analysis also reviewed published documents, and website content of sources rooted in the principles of healing justice.

Areas of Inquiry

Our analysis explored several areas of inquiry to better understand the landscape and intersections of healing justice, leadership, and the breadth of offerings in the social justice and movement ecosystem. The findings and recommendations in this report align with the following lines of inquiry:

- How does funding healing justice center, elevate, and support collective Black, Indigenous, and people of color leadership?
- What are the gaps in the funding opportunities currently available?
- Who is served and by whom (practitioners/ grassroots/community-led organizations, intermediaries)?
- What is the specific added value that the Leadership for Better Health team, RWJF, and philanthropy could bring into this area, given its overall goal that “leaders of every community work collectively and inclusively to ensure that everyone has a fair and just opportunity for health and well-being”? - and - the goal “... to achieve health equity by addressing the wide field of factors that influence the opportunity for well-being, including the barriers caused by the intersection of structural racism, other forms of discrimination, and the social conditions that impact health.”

Because the landscape of healing justice is broad and nuanced, this analysis does not claim to represent the full breadth of work, context, and history of healing justice. The analysis intends to lift the recommendations, experiences, and cautions of those who are deeply embedded in healing justice practice with connections to social justice movements and groups, and those who are growing and learning how to integrate healing justice in support of transformational leadership. Included throughout the document are links to resources referenced as a part of the report that offers additional context behind the themes and recommendations lifted in the report.

Introduction: Locating and Rooting in a Healing Justice Framework

Healing Justice² is a framework³ that originated in 2005 when artist and organizer Cara Page, meeting with healing and spiritual practitioners in the South, saw an urgent need to address the crisis of trauma, violence, and social conditions in the region. Between 2006 and 2007 these conversations led to the formation of the Kindred Southern Healing Justice Collective’s articulation of their work as, *“healers and organizers who stand ready to respond to trauma through collective models that sustain our communities, and our movements in order to prevent*

² <http://kindredsouthernhjcollective.org/our-history/>

³ Healing Justice provides a framework within which we organize to end all forms of state violence while nurturing our communities’ leadership capacities and healing generations of trauma by utilizing healing modalities indigenous to our communities. <https://justiceteams.org/healing-justice>

isolation, early burnout, and emotional, physical, or spiritual deprivation.” The origination of this framework laid the foundation for and spurred an evolving and growing movement of healing justice offerings and practitioners rooted in Black Southern feminist principles.

While healing justice is an expansive framework, its key characteristics are rooted in culture, relationships, place, and community, trauma-informed and its offerings extend into wellness, healing, and treatment. In practice, it is a framework that is both political and spiritual and has in its DNA principles of racial justice, environmental justice, disability justice, reproductive justice, and transformative justice. Healing justice as it relates to leadership is liberatory in that while it is aware of and seeks to disrupt systems of oppression, it also imagines what’s possible if we approach social and systems change through healthy relationships, individual well-being, and collective care.

In its connection to leadership, healing justice is not separate but an integral and necessary part of diverse leaders' ability to show up as their whole selves, access knowledge, and not recreate harmful ways of being learned through and by existing in oppressive systems. While it takes into account what individual leaders need to be whole and thrive, healing justice is also relational and includes a focus on centering healing in organizations and movements so that bodies of leadership also proceed with collective care and well-being.

““What healing justice strives to do is bring justice into the healing space and healing work into the justice space. What transformative justice is seeking to do is transform the ways we resolve harm, and how we think about accountability, both in the individual body, at the collective level, and in the relationship between people and state. But since the harms and threats we are experiencing as a social justice movement aren’t merely interpersonal or even collective — they are also structural in their root, those structural causes need to be addressed for true healing to take place.” - Malkia Devich-Cyril, Media Justice

Landscape Analysis - Findings

Healing justice is a means for reimagining approaches to leadership that are restorative and humane.

To understand approaches to healing justice, it is important to acknowledge and name the numerous, ongoing harmful systems at play from which we are trying to heal. Healing justice works to repair the health inequities and injustices perpetrated by systems of care, the harms of systemic and internalized racism, and the traumas inflicted on bodies that are deemed as other. In the U.S. context, the histories of experimentation, eugenics⁴, and racial bias in systems of care have resulted in harm, trauma, and death of BIPOC, disabled, immigrants, and trans and gender non-conforming peoples. In addition, when it comes to leadership and health – the dominant cultural ideology teaches us that “effective leaders”⁵ are infallible, self-serving, top-down, disconnected from the community, and their humanity. BIPOC and diverse leaders sitting at the intersection of harmful systems of care and toxic leadership practices are being set up for constant stress, illness, and burnout. Healing justice is a means for reimagining approaches to leadership that are restorative and humane.

There is a connection between unresolved trauma and how it manifests itself and connects to toxic work environments, the fetishization of “famous” leaders (and those that are “let down” when said leader crumbles), etc. In our conversations, there was widespread agreement that healing justice **must** be intentionally intertwined within leadership development as a means of sustaining leaders, the work, and individual/communal health. While healing may start at the individual level, participants said that when leaders can heal and bring their whole selves to the work they then bring that healing energy into organizations, campaigns, and movements as part of a wider ripple effect.

The current dominant framework of leadership development is not reflective of what BIPOC, queer, trans, and disabled leaders say they need to thrive and be effective in their leadership. Traditional leadership models create harm as they manifest power-over, top-down approaches, grind culture, fetishize the personality leader, and keep leaders in a constant state of crisis and reactive stance. Healing justice on the other hand, supports leaders and leader-full organizations in prioritizing rest; trauma-informed care; power-with, shared, and distributed leadership.

⁴Eugenics: <https://www.genome.gov/about-genomics/fact-sheets/Eugenics-and-Scientific-Racism>

⁵ Confusion Around Power: https://atctools.org/toolkit_tool/confusion-around-power/

Healing justice work is happening inside and outside of public health and health care systems where organizers and practitioners are working to disrupt the impact of racial capitalism, scientific racism, and eugenic practices.

Practitioners assert that healing justice is not in an antagonistic relationship to traditional systems of care. While new systems of care are being imagined, BIPOC health justice practitioners are focused on an inside/out and alongside approach, working with traditional healthcare providers [nurses, doctors, clinics] to incorporate an integrated approach to care that is culturally rooted and heals the whole body and mind.

“Health inequity results when systems and the people who run them devalue individuals due to race, sex, class, country of origin, or ability; this can occur at both an institutional and interpersonal level, including overt and implicit bias. It is important to note that health inequity negatively impacts everyone, leading to worsening outcomes for not just those directly affected but for the broader community.”⁶

Returning to roots and culture to access internal knowledge and power.

Race as a social construct tells BIPOC people to conceal, suppress, or seek to eliminate aspects of themselves that are powerful, community-driven, brilliant, creative, and abundantly loving. One of the intentions of healing justice is to have BIPOC people interrogate what they have been taught and internalized and tap into their internal power, relationship to community, creativity, and love.

The loss of connection and separation from land and cultural traditions of healing have further isolated Black, Indigenous, and people of color and community from the power of collective care aligned with the wholeness of being well in mind, body, and spirit. The Kindred Collective ties together the need⁷ for the BIPOC community to reconnect to the roots of culture and tradition to reclaim a more holistic approach to healing.

Conversations with participants in this landscape analysis underscore that while some funders may see healing justice as a trend or a niche area to invest in, it is not separate from but central to successful outcomes for investment in leadership development, organizing, and movement work. Practitioners and intermediaries encourage funders to think of healing justice as an integral and necessary part of diverse leaders' ability to show up as their whole selves, access internal knowledge, and new, non-extractive ways of being that challenge oppressive systems.

⁶

<https://nonprofitquarterly.org/why-the-social-sector-is-essential-to-achieving-health-justice-across-the-United-states/>

⁷ Kindred Collective, Need Statement: <http://kindredsouthernhjcollective.org/>

Specifically for BIPOC, disabled, and LGBTQ communities, healing justice is in response to the need for healing from trauma and pain persistently and historically perpetrated on bodies that have been “vilified, demonized and considered unacceptable”.

“Peeling back the layers of trauma to experience the wholeness that was already in you [recognizing] that you’re not broken/not whole to start with.”

Individual and collective care is not about resilience it’s about creating the conditions where resilience becomes unnecessary

The transformative approach to healing justice says the intention is not just to have BIPOC, disabled, trans, and gender-nonconforming leaders persistently live in a mode of survival requiring resilience where they are bouncing back, again and again, moving from one trauma to the next, crisis after crisis. Ultimately, resilience⁸ is not the end goal. Asking BIPOC leaders and communities to continuously be strong in the face of trauma and crisis creates more harm and exhaustion. The goal is to create the conditions for BIPOC leaders to be well, thrive, be at ease, feel safe, seen, and supported.

Care and wellness are critical elements to preventing BIPOC leaders from burning out. Leaders who can prioritize their care and wellness are having a transformative experience where they show up differently - interrogating personal practices that recreate systems of oppression. Healing provides the spaciousness necessary for leaders to be less reactive and transactional, more relational, and liberated in their strategic thinking.

“Deconstruct the idea of healing not just as self-care - it’s a cultivation of self-awareness - enough for yourself and others so you don’t have to push past boundaries toward predicted outcomes.”

“It’s been a huge focus to center on the development and resiliency of BIPOC people who are leaders in social movements and to confront the legacy of trauma and how it shows up in their leadership (having and holding power).”

At the intersection of healing justice and leadership is relationships. Movements and organizers benefit from principles of healing justice that can be transformative to deepen interpersonal connections, the quality of relationships, and strategies. For example, in the Move to End Violence⁹ (MEV) initiative, which is a leadership program for leaders working to end gender-based violence, HJ has become a critical ingredient to healing and repairing relationships. The anti-violence movement was ignoring issues related to LGBTQ communities and the movement’s over-reliance on the criminal justice system which disproportionately created more violence and harm for BIPOC communities. *“Part of the reason MEV was created*

⁸ <https://mhanational.org/blog/re-defining-resilience-perspective-toughness-bipoc-communities>

⁹ <https://movetoendviolence.org/our-story/>

was to bring the people in a room together and create the conditions for dialogue and do that ripple effect as folks bring those same conditions into their organizations, campaigns, and movements. HJ is so deep in that origin story.”

Movements are shifting from the idea of burnout¹⁰, as a requirement for how progress happens, shedding familiar narratives such as, “We’ll sleep when we’re dead”, “We’re gonna give our lives to the movement” and “We’re not gonna complain about what’s required to give.” There is a new understanding that sacrificing well-being and health is not in alignment with the values of social justice and liberation. Burning out leaders in movements perpetuates a culture of toxicity both within movements, and organizations but also leaves very little capacity for movement leaders to stay in the work for the long term.

Unsurprisingly, BIPOC, queer, trans, and disabled-led organizations and organizations benefiting those communities continue to be under-resourced. In the context of healing justice, BIPOC, queer, trans, and disabled practitioners and collectives are also severely underresourced especially given the demand on and need for their offerings in the last few years of communities struggling through the pandemic and continued gender and racial violence. Participants shared that diverse leaders are in a constant state of having to react and respond to crisis after crisis while also holding heavy workloads leaving many leaders unwell and on the verge of burnout (or experiencing eventual) burnout. Operating in a constant state of emergency means leaders are not able to show up in ways that are sustainable or healthy for their staff, organizations, and relationships in movement and collective spaces.

The Both/And of prevention and crisis support are necessary until we build new systems, structures, and ways of being.

“[HJ practice helps] clarify our concept of liberation - so liberation isn’t some flat thing that we fight for and by the time we get there we are so worn out by the fight that we can’t actually feel and experience the liberation. Even if we have the political analysis of transformative justice - [we also need] the experience of safety, vulnerability, and trust to live out the politics we say we want to have.”

The COVID pandemic and racial uprisings over the last three years intensified the need for healing and care of BIPOC organizers and leaders as they experienced disproportionate increases in death, depression, suicide, and long-term illness from trauma in the bodies. Funders, practitioners, partners, and constituents pivoted during the pandemic to provide more resources and offerings for care, wellness, and mutual aid. The benefits of integrated healing have been so significant many of the individuals interviewed said it has become a permanent approach in their programs and organizations. Healing justice has supported leaders to transform how they communicate and take accountability so they are not replicating patterns of harm and trauma. When leaders can be healthy and whole they have more capacity to show up

¹⁰ <https://nonprofitquarterly.org/avoiding-burnout-and-preserving-movement-leadership/>

and disrupt violence, trauma, patriarchy, and white supremacy in their organizations, communities, and movement spaces.

“Some of us have been in trauma for so long so of course we’re going to make mistakes and harm ourselves. How can we do the healing justice work so that leaders can show up whole and access all the knowledge and not replicate some of these same ruptures.”

The capacity builders and leadership development program providers interviewed have come to understand the value of integrating healing justice practices into their work with clients, even when those offerings were not part of the original intent of the relationship. Some of the ways this manifests are: slowing down the pace of work to build in more time for reflection, embodiment/somatic practice, and incorporating cultural traditions. Consultants at Change Elemental and Roadmap both mention an inside-out approach to healing justice, trying on what healing justice means for their practices and then bringing those elements into their work and support of movements and movement leaders. Providers are more intentional about naming white supremacy habits or power dynamics when they show up, particularly in collective spaces as a means for unlearning the ways leaders and groups have inherited toxic ways of being.

Many of the funders informing this landscape analysis say they recognize the compounded feeling of exhaustion that their grantees are experiencing. Overwhelm, stress, and exhaustion have become pronounced themes among grantees. This is especially true over the last five years where leaders and movements have been in a reactive stance trying to hold the line on hard-fought gains or pivot to be responsive to community needs. This may be why a lot of funders are investing in interventions related to rest, including sabbatical programs and retreats. Funders are also providing flexible funds for wellness so that grantees can self-determine what leaders and staff need to be well and healthy. A caveat here, funders also may be investing in sabbaticals and retreats because those are things that feel familiar and less disruptive.

“You can’t operate at your best when you’re in a constant state of emergency. In the immediate lifespan and also the heaviness across generations is underestimated by programs that want to see leaders be well and sustained.”

“Doing the work and the coaching with folks to let go of the sense of guilt and shame and unworthiness/not worthy enough for having this money to support what is essential.”

“Generally our funds are open and not restricted. The funds for wellness are on top of the general operating grant (grantees) are getting. When we ask grantees what they would like to do for wellness and self-care for their staff - every single one says, ‘We can’t believe you’re asking this’ a funder has never asked them that question. Which makes me think [as a funder] we should not be unique in this idea of supporting organizations in this way.”

Gaps and Opportunities

While healing justice as a framework originated in the early 2000s, it is a burgeoning field of work. Organizers, activists, practitioners, and collectives are moving carefully to ensure that healing justice does not get co-opted and commodified by mainstream society but maintains its political and spiritual connections to transformative, racial, gender, disability, environmental, and economic justice. This requires intentionality around healing justice being self-determined by the individuals and communities that have historically experienced trauma from oppressive systems, including systems of care and white-dominant leadership paradigms.

“When we talk about healing justice, we add the “j” because we want to build power. If we only focus on the “h”, that helps to restore and nourish bodies - which is fundamental, but it doesn’t change the conditions that make healing necessary in the first place.”

There is an opportunity to imagine and design healing justice as central rather than tangential, to leadership approach, organizational structures, and movement organizing principles. Leadership and capacity-building funders have a role to play here by not only resourcing grantees to engage in healing justice practices but also supporting practitioners to work with grantees to intentionally build in healing justice as a strategy for their work.

Malkia Devich-Cyril and Rachel E. Luft are seeking through a separate project at RWJF, to look at the possibilities of what healing justice and transformative justice can mean for movement work at a structural level.

“We’re exploring the structural implications of transformative practice in movements, which goes beyond organizations simply being composed of a lot of people who have done the same practice or who are even practicing together, which are themselves significant shifts. We’re specifically interested in whether the infrastructure of organizations is itself being transformed, their practices, their values, their meeting style, even how they go about their strategy. And bumping up from the level of the individual organization to the movement ecosystem, its about the structural relations between movement groups, the default practices around base building, around creating campaigns. Many strategists are at the edge of trying to articulate this and we hope to lift that up — not only how we do strategy in the presence of healing, but how strategy itself is and might be transformed.” - Rachel E. Luft

Learning across generations is another opportunity that came up in landscape conversations. Many participants spoke to this idea that younger and emergent leaders are coming into movement spaces with strong values around collective care, mutual aid, and self-care and are open and enthusiastic to explore different ways of operating as leaders. On the other hand,

BIPOC elders who have held the line on healing and trauma-informed practices that are rooted in tradition and culture need support to pass on their knowledge to emergent leaders. Physical and virtual spaces for knowledge sharing need to be resourced, maintained and made accessible for all generations of BIPOC, queer, trans, and disabled leaders.

As mentioned earlier, many participants lifted up how they are working to train care providers in traditional spaces [hospitals, clinics, churches, schools] to incorporate healing justice frameworks into their care services. There is a both/and opportunity for funders to resource healing justice programs and practitioners and support those programs and practitioners to train-up providers in institutions especially those institutions that are place-based and in service or for the benefit of BIPOC, LGBTQ, and disabled communities.

Program providers and practitioners struggle with how to make programs and spaces more accessible for disabled and neurological diverse leaders and communities. From a practical perspective practitioners need resources to address the more technical aspects of disability inclusions including ramps for access for folks with mobility disabilities, sign language interpreters, and voice caption for the hearing impaired. Disability justice activist, Mia Mingus, says it is important to not think of disability as an afterthought or other but to instead engage disabled leaders at the table from the beginning to design offerings and programs that truly feel inclusive.

Mingus also urges funders to think about funding the both/and of healing justice and transformative justice. While healing justice may be the easier more accessible thing for funders to consider, healing justice alone does not address the context that creates the hurt and harm.

“I feel like Healing Justice and Transformative Justice are so bound up together because if we don't figure out how to respond to harm, especially in our own communities in a generative way, then that cycle's just going to continue to keep happening. Largely because communities don't know how to handle incidents because they haven't had access to any kind of healing, for generational trauma, for harm from 'the state' and state run systems. It's all interconnected with each other. Having a fully successful intervention or community accountability process, that is incredibly healing.”

Recommendations

The recommendations that follow come directly from practitioners, intermediaries, and funders who are practicing healing justice, currently investing in some aspect of healing justice, or incorporating it into existing leadership and capacity-building programs. The recommendations are organized under the following five themes: 1) Building HJ Capacity and Infrastructure, 2) Field Building, 3) Peer to Peer Learning & Knowledge Sharing, 4) Restorative & Trust-Based Approach, and 5) Investing in Under-resourced & Underserved. Within each theme is the WHAT to invest in and the HOW to invest.

Building HJ Capacity and Infrastructure

Healing justice is a growing and developing field of work. Many practitioners, especially BIPOC practitioners are individuals who while connected to networks, coalitions, and movements are typically not a part of formal nonprofit organization structures. To meet needs and stay true to practitioners being rooted in place and the communities they serve, these individuals require resources for the systems and infrastructure necessary to run their business or service.

WHAT

- Invest in infrastructure - specifically the spaces [programs, initiatives, offerings] that create the conditions for QT-BIPOC and disabled leaders to have the space, time, and rest necessary to build their individual and collective capacity to be creative, adaptive, and strategic.
- Direct resources to leadership development programs and capacity initiatives that support BIPOC leaders and incorporate healing justice practices. See the appendix for a list of intermediaries and programs.
- For funders that have flexibility, invest specifically in **place-based healing justice practitioners and healing justice organizations or programs** to meet the growing needs for skilled healing justice practitioners that understand the context of place, are on-the-ground in communities, and can be responsive, especially during times of crisis or conflict. A few examples of regional practitioner networks include Justice Funders Network and their California Healers Network ¹¹, ACORN Centers' Practitioner Partners¹², and Harriet's Apothecary¹³ Prioritize regions that have been historically

¹¹ <https://justiceteams.org/california-healers-network>

¹²

<https://docs.google.com/forms/d/e/1FAIpQLScX7sTGCVoQrifXkjKUvVT2Z3hfsT9DPWmMO9se55jytM6paA/viewform>

¹³ <http://www.harrietsapothecary.com/meet-the-healers>

underfunded where critical movement work is happening to hold the line on reproductive rights, transgender rights, economic justice, e.g., South, rural, and Midwest.

HOW

- Funders can invest through **intermediary funders** who have deep relationships with healing justice practitioners, individuals, collectives, and formal institutions that are on the ground serving and benefitting BIPOC leaders and communities. For example, Third Wave Fund's Mobilizing Power Fund is a rapid response fund that includes support for healing justice, restorative justice, and transformative justice.
- Provide contracts to individual practitioners to work with current grantees/programs or expenditure responsibility grants to collectives to which individual practitioners are connected.

Field Building, Peer to Peer Learning, and Knowledge Share

WHAT

- Resource opportunities for collectives of practitioners [Harriet's Apothecary, Generative Somatics, Fireweed Collective, Embodiment Institute, ACORN, Kindred Collective] to come together for learning and thought partnership to advance an agenda for creating systems of integrated care and wellness that are rooted in culture, place, and justice with an eye toward liberation.
- Invest in elders, indigenous, disabled, queer, and trans BIPOC healers to pass on the practices of healing traditions to other generations to reclaim cultural and ancestral knowledge. This includes medicinal, embodiment, and spiritual practices of healing and wellness. For example, the NDN Collective Changemaker Fellowship and Radical Imagination grants¹⁴ support indigenous leaders in creating and lifting up culturally relevant health and well-being practices.
- Support QT-BIPOC led research and knowledge [Justice Teams Network, Healing Histories Project] cultivation that can serve to ground healing justice in the histories, culture, and spirituality of QT-BIPOC communities.

HOW

- Fund research projects that are led by diverse leaders with lived experience -, particularly in emergent areas of healing justice work.
- Funders can advocate through peer networks to lift up healing justice as a core strategy toward health, wellbeing, and safety, e.g., Grantmakers in Health, Funders for Justice, and Neighborhood Funders Group.

¹⁴ <https://ndncollective.org/ndn-changemaker-fellowship/>

Restorative & Trust-Based Approach

Funders investment in healing justice will be an actualization of the core principles of trust-based and restorative philanthropy in that funders will need to extend trust for the things they can't see or don't know about but that community deems fundamental for healthy and thriving leaders and movements. Many of these practices are not unique to funding healing justice but articulated here to reinforce an anti-harm approach.

WHAT

- Consider healing justice as integral to and not separate from investments in leadership development, movement, and organizing work. Resource existing and new grantees in these spaces to incorporate healing justice practices for their leadership and organizations.
- Don't replicate and mimic white supremacy habits by only investing in things [tools, assessments, training] that are measurable, put quantity over quality, and prioritize the individual over the collective.
- To fully understand the implications of healing justice in relation to philanthropic practice, both historical and current, and to avoid movement capture¹⁵, funders are encouraged to consider how they are incorporating and operationalizing healing justice practice¹⁶ and processes inside their own institutions. Within foundations, look for ways to center the experiences of BIPOC staff and what they need to feel whole and well.

HOW

- Interrogate current grantmaking practices to remove barriers to access for under-invested communities including disabled, BIPOC, transgender, and communities and leaders who live at the intersections of these identities. For example, are disabled applicants excluded because of how applications need to be submitted? Do you offer verbal and video submissions in addition to written applications? Are the website and application materials accessible?
- Release the need to rush to scale. While there is a need to meet the demand for healing justice support, practitioners caution about sacrificing quality for quantity. Trust that deep and long-term investment in individual leaders and practitioners will have reciprocal benefits for organizations, movements, and whole communities.

¹⁵ Movement Capture explained:

<https://nonprofitquarterly.org/exploring-the-problem-of-black-movement-capture-by-white-dominated-philanthropy/>

¹⁶ <https://www.astraeafoundation.org/microsites/healingjustice/>

- Instead of learning and evaluation being used as a tool for “proving” the worth of the work, let learning be co-created, with the emphasis on funders learning for accountability to partners who are leading healing justice work.
- Funders are asked to be brave in their funding and approach and be willing to do the thing that feels unfamiliar. *If we continue to do the same thing we continue to perpetuate the same systems of oppression.* Leaders want funders to imagine where movements would be today if healing work was being invested in a decade ago, a generation ago.

Investing in Under-resourced and Underserved

WHAT

- Invest deeply in the infrastructure to train more BIPOC leaders/practitioners who can provide critical services of healing justice combined with organizational development as a means towards liberation and building power.
- Provide support for new and emergent QT-BIPOC leaders who are stepping into leadership in organizations where they are taking over for a cis-white leader and/or harm has been done in the past and the organization and its staff need to heal and repair.
- Fund restoration, rest, and sabbaticals for QT-BIPOC and disabled leaders.
- Recognize that BIPOC-led and benefiting organizations are leader-full. Consider providing flexible wellness funds for organizations to use as they see fit to take care of all staff in ways that provide space, rest, and healing [staff retreats, wellness practices, coaching, therapy, etc.]
- Increase resources to southern communities where QT-BIPOC and disabled people are currently threatened and under attack politically and socially. In this moment of crisis, leaders in the South are particularly vulnerable. Healing work is critical to ensuring they can come through the crisis healthy.

HOW

- Provide flexible funding so interim staff can also be supported during the time leaders are away.
- View everything through a universal access design to integrate accessibility into systems, processes, and practice from the beginning. Funders can provide support not only by investing in disabled people to do healing justice and leadership work but also the resources needed to increase technical support for accessibility across all areas of work and programming. Make technical grants in addition to program and operating grants.
- Provide grants to the healing justice, transformative justice, and digital security, providers and capacity shops through grants so those entities are not dependent on contracts and leaders and organizations can access their support at a free or reduced cost.

Practices & Offerings in Healing Justice

As mentioned at the beginning of this report, there is no single approach to healing or healing justice. It is critical that practices and offerings of healing justice are responsive to community context and the needs and lived experiences of individuals, organizations, and movements. Below are some of the healing justice practices shared through the landscape analysis interviews and material review. (Note this is not an exhaustive list of healing justice offerings.)

As a sector with an orientation that skews toward supporting formal, more established nonprofits, it is worth reminding funders that many of these offerings are provided by individuals or collectives. We encourage funders to recognize that, and to find ways of supporting healing justice work, including through contracts to individual practitioners to work with current grantees or programs, or through expenditure responsibility grants to collectives to which individual practitioners are connected. In addition, funders can directly invest in organizations that provide training and workshops in these areas to community-based and movement organizations.

- **Embodiment and somatics**¹⁷ engages the body (emotions, sensations, physiology), in order to align our actions with values and vision and heal from the impacts of trauma and oppression.
- **Grief support** comes in many forms, [working groups](#) and therapy support leaders with processing and healing from grief.
- **Herbalism** is the study or practice of the medicinal and therapeutic use of plants, especially as a form of alternative medicine.
- **Naturopathic medicine** is a system that uses natural remedies to help the body heal itself. It embraces many therapies, including herbs, massage, acupuncture, exercise, and nutritional counseling.
- **Psychedelic therapy**¹⁸ is the use of plants and compounds that can induce hallucinations to treat mental health diagnoses, such as depression and post-traumatic stress disorder (PTSD). Psychedelic therapy has its roots in indigenous traditions and knowledge of using sacred plants for healing and well-being. These practices include drug-assisted therapy and guided therapy.
- **Acupressure** is a traditional Chinese medicine practice that involves treating blocked energy by applying manual pressure to specific points on the body. It is similar to **acupuncture**, except that it uses fingertip pressure instead of needles. By improving energy flow, acupressure is said to help with a range of conditions, from motion sickness to headache to muscle pain.

¹⁷ <https://generativesomatics.org/about-us/>

¹⁸

<https://www.washingtonpost.com/magazine/2020/09/21/psychedelic-medicine-will-it-be-accessible-to-all/>

- Reproductive care and **birth justice** organizing, policy advocacy, and direct service delivery to make midwifery and doula care and training accessible to women of color, low-income women, and transgender people.
- **Sabbaticals and retreats** vary and can include one week to a year away from the stress and overwork setting to a restorative place for renewal, rest and reflection.
- **Psychotherapy**, or talk therapy, is a way to help people with a broad variety of mental illnesses and emotional difficulties. Psychotherapy can support individuals coping with daily stress; the impact of trauma, medical illness or loss, like the death of a loved one; and specific mental disorders, like depression or anxiety.
- **Identity-based support groups** are **safe spaces** for individuals with a shared identity or lived experience to support one another through challenges and stresses with a focus on collective care. Groups can be self-facilitated or facilitated by a trained therapist.
- **Cooking, dancing, art, music, and cultural exploration** create spaces for individuals and collective groups to share joy but also explore complicated dynamics through culturally and spiritually rooted experiences.
- **Food justice or food sovereignty** is the right of individuals and communities to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems.
- **Bodywork** is any hands-on treatment designed to create energetic and physical shifts in the body. Bodywork includes but is not limited to acupuncture, reflexology, reiki, and massage.
- **Reiki** is a Japanese technique for stress reduction and relaxation that also promotes healing. It is administered by "laying on hands" and is based on the idea that an unseen "life force energy" flows through us and is what causes us to be alive.
- **Coaching** is used to unlock an individual's (coachee) previously untapped sources of imagination, productivity, and leadership. Liberatory coaching combines an anti-systemic oppression lens with the awareness of spirit and ancestors. Coaching can be one-to-one or peer coaching in small groups.
- **Conflict resolution, mediation, and organizational crisis management** also include working with leaders and organizations around incorporating transformative justice¹⁹ practices
- **Restorative practice** is a social science focused on improving and repairing relationships between people and communities to build healthy communities, increase social capital, decrease crime and antisocial behavior, repair harm, and restore relationships. Restorative practices have their roots in Indigenous cultures as family clan councils, circle sentencing, and talking circles.
- **Mindfulness** is to observe in the moment thoughts, feelings, and sensations in the body in an objective manner. Mindfulness can be a tool to identify and manage difficult emotions and is used to manage stress, anxiety, depression, ADHD, and pain.

¹⁹ Transformative Justice (TJ) is a political framework and approach for responding to violence, harm and abuse. At its most basic, it seeks to respond to violence without creating more violence and/or engaging in harm reduction to lessen the violence. TJ can be thought of as a way of "making things right," getting in "right relation," or creating justice together. -Mia Mingus

- **Community Safety²⁰ & Digital Security²¹** includes protecting staff and organizations on the frontline from cyber attacks, violence, threats, and surveillance

²⁰ <https://www.visionchangewin.com/services-and-programs/community-safety/>

²¹ <https://www.equalitylabs.org/digital-security>

APPENDIX:

A: List of interviewees & Organizations Referenced

(*the individuals named next to organizations were interviewed)

HJ Practitioners - Individuals, Collectives/Institutions:

Cara Page	Kindred Southern Healing Justice Collective & Healing Histories Project
Adaku Utah	Harriet's Apothecary
Saima Husain	Generative Somatics
Maya Ram	Fireweed Collective
Prentis Hemphill	The Embodiment Institute
Susan Raffo	https://www.susanraffo.com/about
Erica Woodland	https://www.ericawoodland.com/
Emanuel Brown	Acorn Center for Restoration and Freedom [Healer Network, retreat space, consulting organizations and conferences, healing gathering]
	National Queer and Trans Therapists of Color Network (also provides funding for mental health services and a national directory of therapists and providers)
	Resmaa Menakem
	California Healers Network
	Black Emotional and Mental Health Collective
	The Nap Ministry
	Soul Fire Farm
	National Black Food Justice Alliance
	Dignity and Power Now - Rapid response & wellness clinics
	Spirit House

Technical Assistance, Capacity Building Providers, Leadership Development Programs:

Raj Escondo	Rockwood Leadership Institute
Lisa E Weiner-Mahfuz	Roadmap
Shannon Ellis Spring Opara	CompassPoint
Elissa Sloan Perry	Change Elemental
Monisha Kapila Bianca Anderson	ProInspire
Priscilla Hung	Move to End Violence
Fiona Kanagasingam	The BIPOC Project
Queta Gonzalez & Tanya Pluth	Center for Diversity and the Environment
Autumn Brown	AORTA (Anti-Oppression Resource and Training Alliance)*
Theresa Gardella and Karen Quiroz	Nexus Community Partners
Sarah Jawaid Damon Azali Rojas	Coaching for Healing, Justice, and Liberation
Paul Morris	Resilience Initiative & Mindfulness for Equity and Resilience Initiative
Mia Mingus	SOIL: A Transformative Justice Project
Malkia Devich-Cyril,	Media Justice
Rachel E. Luft	Department of Anthropology and Sociology Seattle University
	Vision. Change. Win
	The Leaders Trust
	Windcall Institute
	Heal Food Alliance

	NDN Collective (also does grantmaking)
	Transgender Law Center [Black Trans Circles & Disability Project]

Funders/Intermediaries:

Donna Bransford	Kataly Foundation, Mindfulness & Healing Justice Program
Aldita Gallardo	Borealis, Fund for Trans Generations
Stella Chung Mary Cruz	Durfee Foundation Lark Awards and sabbatical program
Nikki Booker-Brown	Borealis, Disability Inclusion Fund
D'Artagnan Caliman	Meyer Memorial Trust, Justice for Oregon Black Lives
Anita Patel Damon Shoholm	Bush Foundation
Chris Bui	Colorado Health Foundation
Elizabeth Coco	E. Coco Consulting - Pohlad Foundation
Joey Lee	Open Society Foundation - New Executives Fund
Jean K. Ries	Packard Foundation - Organizational Effectiveness
Lorraine Ramirez	Funders for Justice
	Third Wave Fund
	Astrea Foundation
	Solidaire Network
	Emerging LGBTQ Leaders of Color Fund
	Groundswell Birth Justice Fund
	The Boston Foundation - Women of Color Leadership Program
	Foundation for a Just Society - US South Strategy
	General Service Foundation [healing justice grants \$10,000]

	John M. Lloyd Foundation
	HIVE Fund
	Collaborative for Gender and Reproductive Equity - Capacity Strengthening Initiative
	HeArt of Black Leadership - Rockwood

B: Research, Reports & Resources

Madness and Oppression Guide	https://fireweedcollective.org/wp-content/uploads/2018/11/MadnessAndOppressionGuide.pdf
Conceptual mapping of healing centered in youth organizing	https://urbanpeacemovement.org/report-title-number-1/
Justice Teams - Healing Justice Guide	https://justiceteams.org/healing-justice/guide
Lark Narrative on Nonprofit Burnout	https://docs.google.com/document/d/1DWNjLc_rE81WuCKMHTsQ4hd-kc_wZnC/edit?usp=sharing&oid=106423292611772699470&rtpof=true&sd=true
Resiliency Project Case Study	https://drive.google.com/file/d/1xhauTTdUdalanKzd1Tz97aCvju3jwz3y7/view?usp=sharing
Radical Syllabus for QTPOC Mental Health Practitioners	https://nqtcn.com/wp-content/uploads/2021/05/Radical-Syllabus-for-QTPoC-Mental-Health-Practitioners.pdf
Healing Justice Guidance During COVID-19, Uprisings, & Beyond:	https://fundersforjustice.org/healing-justice/
“Intersections of Justice in the Time of Coronavirus” by Cara Page & Eesha Pandit:	https://fundersforjustice.org/intersections-of-justice-in-the-time-of-coronavirus/

Vision, Change, Win - Community Safety Toolkit	https://www.visionchangewin.com/wp-content/uploads/2020/07/VCW-Safety-Toolkit-Final.pdf
How to Prevent Burnout Among Black Movement Leaders	https://www.yesmagazine.org/opinion/2022/02/23/stop-burnout-among-black-movement-leaders?fbclid=IwAR39CntWKtMWRwDJ-In8OICrh94uvueU1zGthVACaxBM8ekKBPIxfaga2Os
Leadership Reimagined	https://drive.google.com/file/d/1shtfsiKVcUZmU8H8NpDKpzi63-f5_RhU/view?usp=sharing
Resiliency Project Case Study	https://drive.google.com/file/d/1xhauTTdUdalanKzd1Tz97aCvju3jwz3y7/view?usp=sharing
Race to Lead Revisted Report	https://racetolead.org/race-to-lead-revisited/
Grantmakers for Effective Organizations (GEO)	Reimagining Capacity Building: Navigating Culture, Systems & Power
Rooted in Resilience: Mapping the expanding horizon's where social justice, spiritual practice and healing meet	https://static1.squarespace.com/static/53f25c8fe4b0014b3798ea58/t/5c1946810e2e720b4db9e4a7/1545160323699/Rooted+in+Resilience+-+Mapping+the+Horizons+of+Social+Justice+Spirituality+and+Healing.pdf

C: Learning Questions & Research Questions

Who are the movement leaders and organizations that are deeply interested in how to bring in healing practices to communities as a pathway to building power and liberation?

What infrastructure support is most effective to ensure that healing justice is integrated into community organizing and movement work?

How have we as philanthropic institutions contributed to harm AND what are we shifting in our philanthropic institutions to ensure we are not continuing to contribute to BIPOC queer, trans, and disabled leader's stress, exhaustion, and other harms through our practices, policies, and structures?

Given that healing justice as a part of leadership development is evolving, what are the ways to create spaciousness and a long view for community and movements to design, experiment, and iterate on practices and strategies?

What are the outcomes we anticipate when funding these practices long-term?

How are leaders and organizations interrogating micro and macro root causes of harm and trauma [structural racism, poverty, carceral systems, ableism, transphobia] to transform towards systems and structures that are healthy and just?

What are the frames around policies, practices, and structures that need to shift for health and wellness to exist in leadership and organizations? Example: Shifting paid time off (PTO) from sick PTO to wellness PTO.