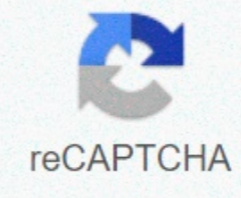




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Philly stands up

By Timothy Coleman, Esteban Kelly and Em Squires (get PDF) TRIGGER ATTENTION This collection of resources and writing deals with the subject of sexual assault that can have intense connotations or lead to difficult feelings and memories. Please think about it when you are in a safe space or have available to talk to the material if necessary. INTRODUCTION These three pieces of writing are a reflection of the work, approach, analysis, energy and passion of Philly's Pissed (PP) and Philly Straighten (PSU). In short, PP provides direct support to survivors of sexual abuse, and PSU works with perpetrators of sexual violence to hold them accountable for their actions and to demand changes in future behavior. PP, established in Philadelphia in August 2004 in response to a specific incident; PSU emerged as a separate group soon after to allow individuals to determine whether they felt comfortable working with the perpetrators. As individuals and collectives, we are committed to surviving autonomy, perpetrator of responsibility, and to develop coordinated, radical and simple mechanisms to address sexual violence in our communities. Included in this collection you will find the bios of both contact information groups, tidbits for authors, our articles, and a list of resources ranging from some sweet zines to some common vocab that we like to use to sample organizing principles from PSU. RESOURCE: VOCAB LIST The following terms should not be taken as some kind of psycho-playful – vocabulary is one of the tools that allows us to regain our lives. Sexual violence is a violation of the boundary involving someone's body, their space, the way they spoke. Sexual violence can be a number of things, including rape, which for us is a more specific term. In general, we use the word rape to address prophetic sexual violence. For a deeper definition of consent, see the following section. We use the word survivor instead of victim, because the victim defines someone by what someone else did to him. The survivor identifies a person the way they reacted to the experience. Sexual violence can be a profound invalidation of experience. We use the word survivor to centralize our commitment to actively try to restore power. We use the term perpetrator because identifying someone as an attacker holds assumptions about what patterns of behavior will characterize their future, and our work at Philly Up is based on that person's belief in changing. We don't use the word accusation because we always trust the survivors. The situation of attack is always surrounded by rumors and doubts – in the judicial system, among friends, everywhere. Part of our work, through the building of institutions and groups like these, is ultimately to cultural change, but rather to create a of our groups, an absolute space where there will be no questions. This foundation of our work comes from working with survivors, and from there there are people in both groups who identify as survivors. The concept of accountability is something that is often used for individuals, in particular perpetrators. It's about the behavior of someone who's responsible for what they've done. To be responsible is to do what the survivor should feel as best as possible. To a greater extent, responsibility can be applied to communities or groups of people to ensure that communities are also accountable to survivors. Restorative justice deals with the needs of everyone in a situation, because when a person hurts another person - whether it's sexual assault, theft, whatever - there are communities around that survivor that feel hurt and feel like they've been betrayed. Restorative justice is trying to take into account the needs of anyone who has been harmed. It's a more holistic approach. The autonomy of survivors is a way to describe one of our main concepts, which is that when working on a situation, although we can provide information about different options, the survivor is always the person who decides what will happen, which is a way to restore/redistribute power. Working on your shit is a phrase you'll encounter when working with perpetrators. This refers to the process of examining the behavioral patterns that led to the attack, to understand how to change, and to account for the people you hurt. Philly's Pissed: Shifting the Balance of Power in Our Communities by Timothy Coleman can begin with a story: in college, I was slightly engaged in a campaign organizing the institution to get the institution to pay its workers a salary. But I stayed on the outskirts. The main members of the campaign were a handful of my closest friends and the boy who sexually assaulted me two weeks after I arrived at college. I avoided his gaze for many years, at parties, in the café, in the back seat of cars. When he joined the white anti-racist group I helped, I stared into my hands through meetings and action against oppression. After that, I'd go home with the girl I was dating, shake and shake as I spoke in her bed. I can say it in a runny, emotive detail, but I just throw it here to say that these things happen all the time. I know countless stories like this. Maybe you. Survivors of sexual violence are often pushed out of radical projects, by a political organization, by communities, because somehow perpetrators of assault and violence have an easier time digging their feet and staying. Or there's no way you can even start talking, there's no room to talk to deal with these personal matters, and we're leaving. So much of the attack is that there is a power that takes away from you, and so much of the dominant way to deal with survivors is to drag those experiences into the shadows. How do survivors begin to say that we should not be pushed out of work and communities, that we are at least as important to radical movements as abusers and perpetrators? When I moved to Philadelphia, I had a long history of participating in radicals and queers. And I had also done a lot of work around sexual assault: facilitating consent seminars and introducing sexual assault prevention for incoming first years at my college, helping to run a survivor support group, serving as a peer of the college-sponsored sexual assault team. But these two arenas had never overlapped. Sexual violence was not seen as a problem of organisation within the radical communities I was associated with, and there were no channels to deal with I can't focus on the case that the boy who attacked me keeps coming to the meetings. And the political alliances I had with people were also working around sexual violence. The work we did together was for attack prevention, individual psychological healing, and perhaps against accusations in court or in the college's disciplinary system. I found that most of the people I worked with were not sanctifying about the impact of sexual violence on survivors, trans and men. And I had serious concerns about presenting the criminal justice system as a major opportunity for survivors who wanted to take action. I supported the survivors who chose to commit to the law, but I knew that the justice system was not the solution; I had already worked against my own kind of violence, the violence imposed and legitimised by the state. And when I went to court to support a survivor who chose to press charges against his attacker, I saw firsthand the abuse and trauma with which the criminal justice system treats survivors of sexual assault. The work I did around sexual violence contained no vision of transformation; I did not find in him the courage and momentum to challenge the world around me to become a place where survivors of violence and violence can live completely and be respected. Then I arrived in Philadelphia and found Father and Philadelphia. Philadelphia's police department is working against sexual assault in our communities. While the group appeared in response to a series of attacks on a punk rock show in Philadelphia, our communities shifted and expanded to include overlapping and radical communities located in West Philadelphia, as well as a network of contacts in connected communities in the United States and Canada. We provide direct support to survivors and autonomy of survivors and the responsibility of the perpetrator. We are working with Philly Tangs to create a community response to sexual violence and provide an alternative to the criminal justice system, which we believe will often appeal to a member of Philly's Pissed and ask for support in dealing with the situation. Our task is to help them understand what support they need at this point and help them understand how to receive it, then stay in the picture once their immediate needs are met and begin the process of determining what justice and healing will mean to them. Our work is always done confidentially, unless the survivor asks otherwise. Supporting survivors can seem like many different things: talking about a crisis, validating the emotional response to an attack, helping them find a safe place to crash, going with them to a doctor or an abortion clinic, helping them deal with reasoning or panic attacks, organizing friends to cook or providing them with childcare. We offer direct emotional support, but we also encourage survivors to take advantage of the support networks they already have. This can range from helping someone strategize on how to ask their friends or family for support, providing crisis support training, resilience to survivors and post-trauma to a political organization or community. Our work is based on a certain set of assumptions. First, we trust the survivors. We trust the survivors for what they've been through. Even in radical communities, people often demand proof or demand details of an attack before supporting a survivor. This is often invasive and hostile; she adds to the silencing and joked that survivors often encounter each other already. We want to create communities that are free of these attitudes. Second, we believe in the autonomy of the survivors. This means that the survivor is always under control and always decides what will happen. We are there to facilitate the process, talk about things, offer possible options, connect them with resources and information and act as intermediaries. We never tell survivors what they should do, and we never take actions that survivors have not asked us to take. In this regard, we support and facilitate the decision-making of the survivor. We don't tell them what decisions to make. Third, we use harm reduction strategies to assist survivors in decision-making. Harm reduction is a decision-making strategy that promotes a full understanding of the current situation, including risks, and prioritises people to take advantage of how best to protect themselves while respecting choices they make. For example, if a survivor is really upset and just wants to go out and get drunk, we say, Ok. You want to go out and get some? Do you have any concerns about the safety of this? How can we protect ourselves from these concerns? Are there people you can go out with and get drunk with who's going to protect you and go home? Similarly, if the survivor is considering taking legal action against an offender, we give him the knowledge we have of what this would look like, aspects of it that often dehumanise and repeat, but we would never tell survivors not to press charges or withdraw our support if they chose to do so. The harm reduction approach is crucial to our work because we believe that some of the healing has been taken from you. Many survivors of sexual abuse struggle with the feeling of being powerless or having no control over their lives. If, in the course of supporting a survivor, you mark certain actions as healthy and unhealthy, offer a prescription for the right way to treat or tell them how they should feel, you effectively take away power once more. We also make it easier for survivors to understand what they need to feel safe, feel safe, and control their lives again. For many of the survivors, though not all, this involves taking some action in relation to their attack. One popular strategy is for a survivor to create a list of requirements for the perpetrator to meet. If a survivor is interested in creating a list of requests, we encourage them to imagine what will make them feel safe and secure again in their lives, and what will make them feel that the person who attacked them has been held accountable for their actions. The requirements may include the perpetrator self-improvement around consent, writing a letter accepting responsibility for the attack(s), investigating the use of the substance or leaving the spaces when available to the survivor. Often, if the survivor creates a list of requests, they will ask someone from Philadelphia to work with the perpetrator to make sure they qualify. Survivor's requirements have become a popular model in certain circles of how to make work accountability for ordinary ordinary. I would like to stress that there are limitations to this model; for example, too much emphasis may be placed on the perpetrator's response. Often the perpetrator will not agree to meet the requirements or will seem ready to engage on the surface, but will ultimately refuse to substantially change his behavior in any way. This can be frustrating for the survivor; if they put all their faith in the pattern of demands, it can be devastating. Increasing the support of survivors and the needs of survivors is a key objective of our educational and advocacy work, because if we change of forces in our communities for the benefit of survivors, we create more opportunities and channels to work within the responsibility of the community. We believe that this is the responsibility of the stop sexual violence and make perpetrators change. In the past, survivors have insisted that radical spaces prevent the perpetrator from entering space when they are present; they have asked collectives to block the perpetrator from attending meetings when they attend. Other actions that survivors have taken include handing over leaflets detailing the perpetrator and their patterns, distributing a public call asking people to spit out a perpetrator and asking people to stop supporting the perpetrator's work financially. I recently saw Andrea Smith, and she describes how INCITE! Color's anti-violence women have begun to formulate an anti-colonial response to the elimination of gender-based violence. Incite! there are currently problems with the options available for women of color who have survived violence. Most domestic violence programs in the U.S. began as mass projects, but are now funded with federal nonprofits; many of them even reside in police stations. Their main solution to gender-based violence increasingly seems to be to use the police and the legal system to protect women. But initiatives such as mandatory arrest laws for domestic violence have taken control of women who have been violent and have not proven successful in ending gender-based violence. And for women of color whose communities are already subject to state violence (such as colonialism, police brutality, criminalization of youth and prison violence), summoning cops and inviting the hand of the state into their lives is often not a viable option. Incite! they have taken away the need for a solution that simultaneously attacked state violence and interpersonal violence. They started organizing activist institutes that asked: If there is violence in our communities, is there anything we can do but call the police? The idea was that there were no adequate options - even restorative justice models often fall apart when applied in situations of sexual violence and domestic violence - so communities need to gather ideas and test them. Smith calls this approach a revolution through trial and error. Incite! has created a number of stunning resources for anyone doing public responsibility work, including INCITE! Community Work Document [link] is a list of potential strategies to experiment with. A revolution through trial and error is a good way to describe our approach. It is descriptive to engage in public responsibility, to create alternatives to the criminal justice system, to transform our communities and to end sexual violence. But we're not experts, and we don't have all the answers. We have very few models from which to work; we pull parts and from different places, translating them into our context, context, and let's do it together. In the work of sexual assault I had done before I found Philly's Pissed, it seemed that the available options for survivors were 1) Criminal complaint, 2) Get advice to determine the damage done to you by the assault, or 3) do nothing. This set of possibilities is deeply, deeply flawed; it is pale and inadequate. The only model of justice is offered through the debilitating, restorative criminal justice system, which is often the very place of violence; the only treatment model is for people to work individually through their trauma, with the help of a professional. We believe that justice and healing are intertwined and that the transformation of our communities is a key aspect of both; we work together to imagine new opportunities and test them. We believe that maintenance and accountability work is best done by people who are within the same communities as survivors and can understand a specific dynamic in the game. Philly's Pissed is often in contact with survivors and supporters from across the U.S. and Canada who contact us to seek support and advice. But distance makes it difficult to work effectively. Emails and sometimes a phone call are badly implied to support a person in person, and it's hard to hold the community accountable or understand the context someone deals with when they're 3,000 miles away. We encourage people to organize against sexual violence in their own communities and to set up structures to support survivors and hold perpetrators accountable. In the past, we have held trainings for groups of people who seek to launch PPSU-like projects, explaining how we operate and the problems we have encountered along the way. After all, this work looks different depending on where it is done and who does it. However, it is useful to share the things we have learned along the way, and we hope that other projects can take what we share and avoid making some of the same mistakes we made. We know that anyone can be a survivor (or perpetrator) of sexual assault. It is important not to describe sexual violence as if it were happening only in clear identities; in particular, it is important to recognise that it is not only women who are attacked and not just men who are perpetrators of an attack. However, sexual assault is often used as a tool of power and violence in a network of systems and structures that deny people bodily autonomy and individual and community self-determination. Our whole lives are touched by these oppressive structures, but we are not all invalidated in the same way; we are not all facing the same kind of violence. Philly's Pissed constantly tries to understand the context that revolves around our work and learn from similar work done by others in other contexts. Survivors of violence and assault must be able to formulate what they need and demand it, in the knowledge that they will be believed and supported. Even in radical communities, there is a tendency to blame and silence survivors. When sexual assault causes discord in radical organizing, when violence causes fragmentation in our communities, survivors of this violence are often accused of talking about it, saying they are guilty of hurting the fight. Philadelphia's descriptive society is trying to move the culture of our radical communities into one that trusts survivors and supports us in stating truths and taking up space. Philly stands up: Our approach. Our Analysis by Esteban Kelly Our starting point is drastically different from the mass analysis of sexual assault, as it applies to both survivors and perpetrators. In Philly, we always start by evaluating how we can support and take guidance from survivors of sexual assault. While most of our organization is directly working with the perpetrators, our view is that these efforts are perhaps the most important way in which our group supports survivors and, more importantly, the community of radical organizers we are part of. Our project is a project that enables. Healthy individuals and safe spaces provide the foundation and capacity of people to kick themselves into reconfiguring our society into one characterised by socio-economic justice and compassionate interpersonal dynamics. When a sexual assault is committed, the whole community is affected. As organisers, addressing harm to survivors and the community is an important way to maintain the organisation of a wider range. Thus, three main approaches to our work: – The unwavering commitment to supporting survivors by centralizing their needs to assert control and power in life and environment. Also, because Philadelphia confronts violent retribution in principle, we focus our energy on creating positive mechanisms to affirm and support survivors. – Faith in the specifics of each situation of sexual violence, and with it – unique efforts and opportunity of the perpetrator to better understand the physical, sexual and emotional boundaries and communication – The inherent importance of humanizing the perpetrators; to be punished with compassion as a source of strength in perseverance through very difficult work and transgression of the ubiquity that haunts anyone affected by sexual situations. In Philadelphia, we stand up, we tie our work to reach out to perpetrators of sexual assault, while maintaining the central part of the survivors from which we take our lines in determining the actions and progress we make to be conducted for the complete healing in the attacks afterwards. The main mental change that we are on a new path in organizing a sexually violent community in refusing to distance themselves from perpetrators of sexual violence, or even to suggest that all perpetrators can be characterized by a particular moment of terrible behavior. It was only after we had worked with the perpetrators (and of course the survivors) that a form of our current analysis took shape. On the one hand, as a result of sexual abuse, survivors can feel a loss of power and control over their bodies, environment, life and community. Therefore, our work is driven to help survivors (directly or indirectly) by helping them feel safe and helping them exercise control over themselves, the space, and the world around them. On the other hand, the perpetrator has lost the trust of the survivor and the community. This trust is not lost only in terms of sex, but also in terms of social relations, politics and solidarity. Individuals directly or indirectly affected by sexual violence are reluctant to trust the perpetrator as an organizer, worker, neighbor, performer, leader, roommate or partner. So our job in Philadelphia is to help restore trust. To break what may be a pattern in the behavior of perpetrators of sexual violence. This commitment to work with it, rather than punishing or criminalising the perpetrator, is imperative for them to become fully functional, reliable and participating members of the community again. In some cases, survivors may not want the perpetrator to be in their community. In Philadelphia, we do what we can to support in the survivor's wishes and see the work of restoring the trust and responsibility of the perpetrators as essential to every community in which they will live. For this reason, one of the main functions we offer in our community is as a buffer where we can differentiate ourselves as a more appropriate space for perpetrators to push their anxieties, disappointments and perspectives while coming to terms with and understanding the consequences of their actions. In this way, we hold perpetrators accountable for their analysis and behavior and prevent future attacks by facilitating personal growth on both fronts. One of our main contentions with the most standard treatment of perpetrators of sexual assault is that they are usually dismissed as criminals. We call for people to be more closely monitored, their behaviour and the social dynamics that surround sexual assault to be considered much more thoroughly in order to effectively correct the harm resulting from sexual assaults and ultimately prevent them at all. In our experience, when pre-established structures like this are in place, people called for sexual assault are less likely to adhere to defensive and denial as they can trust, there will be room for the things to be done, and also less likely to fear immediate physical harm. In taking closer account of typical responses to sexual violence outside radical communities, we have noticed that perpetrators are rarely accounted for in the daily lives of the community as a whole. Instead, perpetrators are criminally shifted to various criminalisation devices (closely linked to the prison industrial complex) and are not visible from what we see as high-gender social services that focus almost exclusively on (non-trans) women who have experienced violence. It should be clear that our group is not categorically contradicted by the resources available to these women (legal, social and others) available. We are certainly aware of the importance of these services and see other local organisations as allies in general in our work. However, in doing so, we remain acutely aware of the limitations of their impact, most of all by losing sight of the ultimate goal of breaking the cycle of sexual violence and not using the diversity of classes, genders, ethnicities, language communities (e.g. English and Spanish speakers) etc. that do not coincide with the target population of certain women only resources. Those of us at Philly Stand Up refuse to pretend that sexual assault is only a certain action among certain individuals (i.e. rape of women by men). Anyone can be attacked. Everyone is capable of transgressing someone else's boundaries. Our analysis (which is by no means a definition) does not cover and extends beyond rape - in its strictest sense - to include any situation that a survivor identifies as a violation of a certain boundary or a lack of consent in the sexual situation. We distance ourselves from the prospects of criminal justice, which require objective facts, to be presented to a judge and jury, a trend we have seen in our community, and many others. Philly's standing in a place that's trying to reconcile all parts of the situation. We recognise that in addition to clarity and guilt, people involved in the messy business we are in are hurt and we feel that something painful and difficult has happened, whether or not it will be legally recognised as an assault. And regardless of the specifics, there are relationships that need to be healed or perhaps kept away from community support. It is worth noting that as Philadelphia organizers stand up, the other half of our work is a proactive campaign to foster and embolden a culture of sexual responsibility. This is a broader preventive educational project that includes a multifunctional animation of intentions, actions and expectations that raise awareness around all moments of (potentially) sexual behavior. This is an ambitious but vital case. In this other way of we create seminars, trainings and consultations where we try to stimulate deep commitments for clearer communication, which agreement and reciprocity. When invited to speak at conferences, or to campuses and groups locally, we do not show up, tell others how communication takes place, but rather help to talk about the local character and specifics of each group or norms of behavior in order to achieve maximum mutual understanding and respect for personal or group boundaries. Despite the hard work that is needed to tackle sexual violence, we see all this balanced by collecting working, positive patterns of consent. Hence one of our (very) unofficial mottos: Consent is sexy! Each of us can be ind. Imagine that positive sexual encounters have been dropped, postponed and felt, untested, flagged, whispered and yes, waved in multiple articulations. Finally, the kind of work we do in Philadelphia Straighten should not be ghettoized and left in the field of organizers of sexual assaults from city to city, but included in the routine functions of each organized collective. By explosion of our project – to fully heal communities and refresh sexual responsibility everywhere, we strengthen each other as organizers with deeper trust and a more explicit response. We believe in spaces where sex and physical are denied, tampered with and dealt with confidentially, but frankly. This honesty can and should be as much part of our organization as the day-to-day decisions we make to make up for injustice in order to exist in this world in radically new ways. Philadelphia stands - Grounding our work by M.Squires Connections is slippery and wet as water. I can feel a relationship touching the flesh of my heart or the skin on my back, and I know it's there because I can feel the presence that asks me for my attention. I can't explain Philly's work without talking about relationships. They explain how I got involved and why I'm engaged. Our model and processes are rooted in a meandering network of friendships that we share with each other, the working relationship(s) PSU builds with the perpetrators of sexual assault, and each of our individual commitment to PSU as an organizing team. Two years ago, I decided to move to Philadelphia. I couldn't afford New York, and I had to get out of the Midwest. I didn't have a job, but I had a place to live with my friend Nick. So I did either the stupidest or bravest thing I've ever done - packed a van, took out my credit card and put a cannon bar in the pool of my future with an obscure program to find a job and, I hope, meet some new people to inspire and challenge me. Sink or swim. I'd feel the water. Stevie sent me the e-mail you invited me to my PSU meeting. I was in Philadelphia for a little over six months, working in a demoralizing service, and painfully took my way from an offensive relationship. I wasn't in a good place. It was a long email, certainly the most official email I had ever received from him, but by the time I finished reading, my pulse was racing. Working with the perpetrators of sexual assault? Commit to building a culture of consent in the context of the gender-positive framework? I didn't even know what that meant. My own organizing background was founded on the organisation of anti-oppression of youth and labour, with some activities by gender, positive actions and independent media thrown into the mix. I was a teacher who presented himself as a waitress - what did I know about working with the perpetrators of an attack? I went to the meeting not knowing what to expect. I let myself feel like I was breathing clean, undiluted oxygen for two hours. It was early June, almost a year ago. I didn't know anyone in the room except Stevie - but I felt my energy prick my skin, passionately delicate and so present. PSU members who were about to step away from the collective for various reasons - school, family in need of space, etc. - talked about the history of the group, the points of unity, etc. then we all walked around and talked about why we were there, present in the room on this random Sunday night. I had never participated in an activist who was so committed to processing that we wrote down organizational principles! And here I am - invited into a space that would never ask me to justify why I identify as a who would never question the validity or attempt to be a woman in one of the most hardened relationships with another woman, and would not only demand, but appreciate, my voice, my agency and my ability to formulate and respect my own boundaries. Although I was initially intimidated by the lack of proper experience, the energy and interests of all those present very quickly led me to do some quick internal research. Okay, I've never worked in this field, academically or politically. The work I had just heard was described to me, was based on listening skills, relationship building, the belief that behaviour can change, complex, radical and power-oriented in multiple communities and potential identities, resource development, grassroots education and a commitment to building a more gender-positive and responsible culture. I was with that. Our job is not to fix people. First, an offender should want to work on their nonsense - this is our colloquial umbrella phrase to address a perpetrator who is willing to engage with us on the matter(s) by hand. The poo may include, but is certainly not limited to: a specific incident or behavioural pattern of emotional, physical and physical sexual abuse with an intimate partner or a random stranger (or any person on the interpersonal spectrum between), substance and alcohol abuse, mental health and any number of other factors influencing it. We are not professional therapists or social workers or health professionals - we are a group of people with all kinds of organizational experiences and interests and committed to radical social change. We share and are constantly engaged in evolving analysis (see our unity points for some examples) that influences not only the way we approach situations and perpetrators as a unique experience, but also with our internal group dynamic and intro-collective processing. We often don't find situations (as we call each case, usually involving a perpetrator, a series of events, and some requests for action and/or resources) - situations usually find us. Since we have been around for several years, we do not need to do much self-improvement, and in fact we do not have the capacity for a member to do work with a large volume. What most often happens is either the perpetrator will contact us after hearing about us through some workshop, friend, referral, etc. and initiate contact and somehow communicate the desire of zi to work on hir shit, or we will start working with a perpetrator through a shared situation with Philly's Pissed. [I use gender-neutral pronouns here for two reasons: 1) PSU strives to support and ally trans people in all possible ways, and part of that is being aware of how we use the basic language of the pronoun; and 2) We do not want our language to perpetuate the myth that sexual assault is limited to heteronorming situations in which the man is the perpetrator and the woman has survived. Anyone, regardless of gender, can be a survivor or perpetrator of an attack.] We don't have a magic seal without perpetrators that frees someone from the pain they've caused another person or community; we are working to build a fair and accountable space with the perpetrators. This requires good faith effort from both directions. I have friends who, when I found out about the topic of my Sunday meetings, were like: "What the hell are you doing? why the perpetrators? none of these programs ever work. Valid answer. But PSU is not a program. No one knows better than us that we can't work with every perpetrator. In some cases, the perpetrators have experienced other situations. We try to see the whole person and the whole situation, however complicated we are aware of our limitations. It is not easy to go step by step through our process, as it is different every time. We will usually start working with an offender either through a referral through Pissed or because someone will write to us directly and ask for help or resources. We meet

every week and are committed to – whether it is a workshop, work on an article about zin, research, work on a situation or an email to the group for this week. We do a decent job of checking our mail, and the responsibility of the email reviewer is not only to check the emails, but also to respond based on the instant sensitivity of what was emailed (or you need to speak so that someone in class or can we check for your request at our meeting on Sunday, which is four days after this type of response). Each meeting starts with personal registration and ends with leaving, includes a combination of discussing current situations and task of new situations, discussing or planning upcoming seminars, projects or proposals, or performing internal educational work. Engaging in a situation depends on the information we know, who can do the job – not only logistically, but also in terms of personal limits and prerequisites. We understand that we need to have the capacity and resources to be an ally in the specifics of a situation. Sometimes not. We learn that this is one thing to offer advice and recommend resources and try and connect with people with local support at a distance (we receive a lot of emails from people from all over the country), but that working with perpetrators remotely is extremely difficult. We always work in teams in situations, so working remotely in teams requires phone calls, chats and all kinds of creative communication and planning. When we can work locally, we hold initial meetings in public places where everyone feels safe. Whether we work locally or at a distance, we are committed to centralizing the requirements of survivors. This can seem like making sure that copies of therapeutic receipts are available to anyone who needs to see them, facilitating meetings with community members, or helping to write letters with an explanation/apology. We do not condemn having a remote relationship, but we are slowly realizing that the intimacy and honesty and dependence of our feelings and intuition on which we base our work is facilitated exponentially by engaging with the perpetrators face to face. It's just a different dynamic. Working with the perpetrators, the situation according to the situation requires constantly to fit with us (individually and collectively) about where we are, what we need, how we feel, what hurts, what is too much, where is the wall? We can do, feel and believe that when we work in real time. My commitment to PSU is the healthiest relationship I've ever had with an activist collective. I don't have to feel guilty about my deadlines – for example, at the time of this writing, I have not been able to go to an actual meeting for at least a month because of my schedule, but my ability we are committed to writing this article and pooling resources for this zin is internally embraced as a valid part of our work. My emotional limits are respected — and moreover, my efforts to even formulate my boundaries in the first place are judged necessary. People are retiring from week to week. Literally. I was a little dubious that this function of the collective is actually the truth, but I have personally been proven many times. I learned that working with PSU requires a lot of honesty, I have to be honest with myself about my own triggers, boundaries, boundaries, needs. I have to trust my friends at PSU to help me identify and respect what I can and can't do. I need to be able to hear each of my own possibilities for our work. I think our commitment to healthy activism works, because we centralize it at our meetings (framing it with personal checks and departures), we have pre-existing/out-of-PSU friendships and shared/local social networks that are incredibly powerful, and because there is a common and radical analysis of power and oppression – which informs not only our points of unity, but also our ability to be just for each other and create a safe space (which is not to say that we are not working to develop this space and challenge ourselves). I can only speak for myself, but I know I've come close to relationships (whether platonic, intimate or somewhere in between) in a radically different way since I joined PSU. I am a more confident and thoughtful communicator and stick to myself and my boundaries, needs, desires and dreams, hellishly much more. Our space is safe, but we are not stagnant and neither our work nor our process. Let us get the rope on phillystandsup.safe@gmail.com. PP/PSU SHAKE/CHECK RESOURCES – What is consent? – Composed of joint consent to a flight is an agreement that people must make if they want to have sexual intercourse. The issue of consent can be a complex and ambiguous area that needs to be addressed with clear, open and honest communication. Keep these points in mind if you are not sure that consent has been established. All partners need to be fully aware and aware. The use of alcohol or other substances can interfere with someone's ability to make clear decisions about the level of intimacy with which they feel comfortable. The more intoxicated the person is, the less they can give conscious consent. All partners are just as free to act. The decision to be sexually intimate should be without coercion. Both partners should be able to choose to be intimate or not. Both partners should be free to change yes at no time. Factors such as body size, previous attacks, threats to outside someone and others prevent a person from agreeing to his or her free consent. All partners shall clearly communicate and authorisation. The request and authorisation must be communicated clearly and unambiguously. Just because a person fails to resist sexual acts does not mean that they are ready. Consent is not the absence of the word no. All partners are positive and sincere in their desires. It is important to be honest in communicating with feelings of consent. If one person declares their wishes, the other person can make informed decisions about the meeting. CONSENT MEANS: You are never right. Take them off before they're drunk. Knowing your own boundaries and standing up for them. He asks if they want to be touched and, if so, how. We stop in the middle of everything you do if they tell you. Asking that is OK? or do you like this throughout the experience. I never accept that just because they've had sex or a particular sex act with you before, they'll want to do it with you again. Don't punish them because they won't have sex with you. Be careful and stop when you find out something's wrong. A lot of different things for a lot of people. Enjoy yourself and your partner. More than what can be determined on a piece of paper. PSU - Points of Unity - Organizing Principles Philadelphia Stands Up - Points of Unity We are a group dedicated to tackling sexual violence. Philly stands up, formed in response to specific cases of sexual violence in our community, and will continue to exist as a way to support the future, as well as to work on initiatives to address sexual violence. We strive to take an active role in our communities and address the deeper rooted causes of sexual violence through challenging sexist attitudes and destructive patriarchy in our daily lives. In this, we also recognize the interconnectedness of the systems of oppression and work to confront them on all fronts. We work to educate ourselves and others on issues in our society that contribute to sexual violence, as well as to provide information to the public that will help address these issues and provide access to resources that exist. We recognise that socialisation in a patriarchal society has a big impact on the way they look at and deal with sexual violence. In this, we recognize that gender does not define a person, and we welcome anyone who agrees with these points of unity in this group. We are a group that survivors can come to for help and support. We will always support survivors and ensure the autonomy of survivors, where they will always control how a situation works. We work with perpetrators to recognize, understand and change behavior, not just punish or choose them from the city. Dealing with an attacker involves the long-term goal of ensuring they are not a threat to others, acknowledging what they have done and working for permanent change their behaviour. We do not support the prison system as a viable means of restoring abusers, abusers, we will always support the wishes of survivors and engage the legal system at every level necessary. We are dedicated to this problem and this group. We all promise to ensure that our level of engagement is clear and consistent. This includes time commitment and accountability on tasks that we agree to take on. There is no hierarchy in this group. We make decisions as a group with a casual consensus, but we will call for the use of a formal consensus to make serious decisions. We value communication and honesty in our interactions. We exercise active listening and do not attack each other, but rather work through contradictory views. We are not interested in PC answers, but communication of our true understanding /feelings. Group members may at any time step away from a problem or situation in which the group has deepened if they feel they need or cannot be objective. We work under strict confidentiality and in our work as an action group and as a support group. Information shared within the group remains within the group unless it is called by the entire group. We work with Philly's Writing and hold our group accountable for theirs. Some situations can also call Philly's Angry to call us. We strive to include and support anyone who has been targeted for sexual assault, sexual violence, gender-based violence or gender-based violence. This includes all sexual and gender images and identities. We believe that anyone can be attacked. Sexual violence and violence are not solely found in heterosexual and sexual relationships. We always accept each other's best intentions. Realizing that none of us can be fully expressed in communicating our thoughts, we give time and space for clarity for things that can be difficult to hear. We will work through the inherent difficulties between communication and misunderstanding. More resources Incitement! Women of color violence communities against rape and violence (Seattle WA) The color of violence: Oblique! Anthem- 1000000000000000 Community Responsibility Working Document [link] Support / Apoyo zine, (English/ Spanish versions), edited by Cindy Furanrak Crabb interview with Philly's Pissed and Philly Stands Up - Give Me Back #51 - Seein Red - Write Back Me Back, PO Box 73691, Washington DC, 20056 Witch Hunt: Tackling Mental Health and Facing Sexual Assault in Activist Communities - by Annie Anxiety - annieanxiety888@yahoo.com to Talk Consent, Baby - by The Down There Health Collective - honor@riseup.net or farah@riseup.net. What are we going to do when? Zin for the public assault. #2 – wdwdw@belladonnady.org. Even 21 – Cindy from PO Box 1734 Asheville NC 28802 Not without my consent – viperfishrising@yahoo.com on the way to for Men Vs Sexism - Planting Seeds Press, PO Box 33368, Austin TX 78764 I have a long series of Déjà vu: issue #1 - Society for Community, Self and Earth- elanamarie@hotmail.com No More Denying: Face Woman to Woman Sexual Assault - Laurie B. Girshick, PhD [link] [link] [link]

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