



HIVE Retreat 3 Agenda: Resources **September 12-14, 2017**

"To acknowledge privilege is the first step in making it available for wider use. Each of us is blessed in some particular way, whether we recognize our blessings or not. And each one of us, somewhere in our lives, must clear a space within that blessing where she can call upon whatever resources are available to her in the name of something that must be done."

— *Audre Lorde, Burst of Light: Essays*

Preparation:

- Completion of the "Final Chapter" Handout
- Reading:
 - [Budgeting for Abundance](http://tinyurl.com/ycgvc2as) by Hildy Gottlieb - <http://tinyurl.com/ycgvc2as>
 - Reproductive Justice: Epilogue by Loretta J. Ross & Rickie Solinger
 - Nonprofit Starvation Cycle by Ann Goggins Gregory & Don Howard

Retreat Location:

The Solomon Episcopal Conference Center
54296 Hwy 445
Loranger, LA 70446
Tel: 985-748-6634

Retreat Goals:

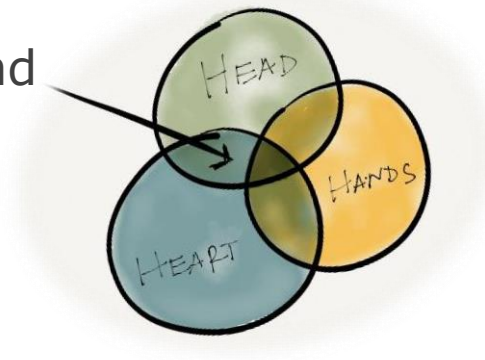
1. Expand your thinking about how to resource reproductive justice and navigate nonprofit funding.
2. Reflect on the impact of race, class, and power in your relationship to money (individually and organizationally).
3. Practice reading and analyzing nonprofit finance tools (i.e. budgets and 990s) for alignment to vision and values.



Community Guidelines

General:

- Show up
- Trust the process
- Step up/step back
- Bring heart, not just mind
- Relaxed rigor
- Confidentiality
- 5x bolder
- Accept and expect non-closure



Your Additions:

- Assume authenticity and believe people are coming from a good place.
- Space & patience – from others to be authentic
- Transparency of participants to build trust
- Make room for marginalized voices to be heard, and recognize they don't speak for their entire group.



Agenda

Day 1: Tuesday, September 12th

10:30	Arrival
11:00	Welcome & Overview
11:30	Check in
12:30p	Lunch
1:30	Resourcing Reproductive Justice (Part 1)
3:00	Break & Physical Activity
3:30	Resourcing Reproductive Justice (Part 2)
5:30	Closing Reflections
6:00	Adjourn
6:30	Dinner

Day 2: Wednesday, September 13th

9:00	Overview & Check in
9:30	The Final Chapter: Resourcing the Vision
10:30	Break
10:45	Money & Me
12:15p	Lunch, Movement, & Breath
2:15	Revenue Streams: "Strings Attached"
3:15	Break
3:30	HIVE Case Studies
5:30	Closing Reflections
6:00	Adjourn
6:30	Dinner

Day 3: Thursday, September 14th

9:00	Overview & Check in
9:30	Strategy Studio: Growing Our Wealth
11:00	Break
11:15	Emerging Themes
12:15p	Lunch
1:15	Leader Clinic
2:00	What's Next?
2:30	Closing Circle
3:30	Adjourn



Abundance Thinking for Change

January 13, 2015

By Curtis Ogden

<http://interactioninstitute.org/abundance-thinking-for-change/>

About 20 years ago I was introduced to the field of ecological design called [permaculture](#), not in any great depth mind you, but from what I learned at the time, I was struck by how refreshing, sensible, and vital the practitioners' perspective and approach were. Since then, and especially in recent years, interest in permaculture seems to have significantly grown (including my own) and its principles stretched beyond sustainable agriculture to human communities. [Looby MacNamara](#) is one of the teachers and practitioners who is helping with the more widespread application of permaculture principles. I just finished reading her short book, [7 Ways to Think Differently](#), which I recommend. In it she unites different ways of thinking (such as systems thinking and solutions thinking) with the underlying philosophical and methodological elements of "**regenerative design.**"

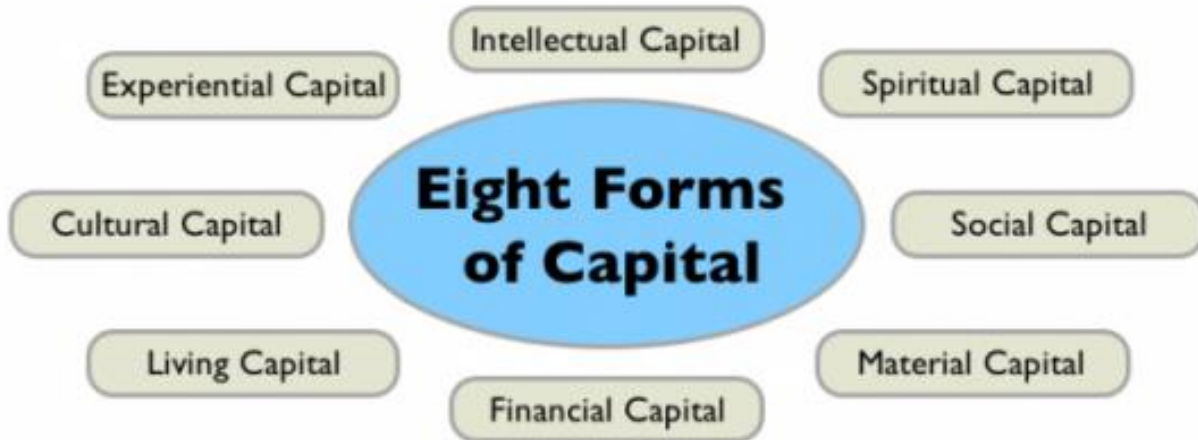
For me, one particularly fertile area is "abundance thinking." I have to offer a bit of a pre-qualification that the word "abundance" can be used in certain contexts that I find off-putting, especially when there is little demonstrated understanding of **existing structural inequities in society**. That said, I think that "leading with abundance" as a mental exercise can provide valuable insights and approaches to social change. Here are a few thoughts, and I invite additions, reactions and push back:

- As MacNamara points out, **how one approaches a situation matters**. Coming with more of a "scarcity mindset" (there is not enough, there is not enough to go around, not trusting others, being protective of one's resources, etc.) to the endeavor of collaboratively making change will lend itself to certain approaches. Coming with a sense of gratitude for what one (or "we") already has, a willingness to share and eagerness to learn what others have to offer, is likely to yield different approaches and options. Of course, scarcity can be very real, and there are moments to be careful and protective. The strategic question, I suppose, is whether that is a *default approach* and reaction and whether [being intentionally grounded in abundance, gratitude and generosity](#) might actually yield more of what we are looking for. There is [interesting research in the field of positive psychology](#) that shows how gratitude and being more open in one's approach can create more opportunities.

Where would you put your change effort/community on the scale of scarcity to abundance thinking? How is scarcity and abundance thinking distributed amongst different stakeholders? Why is this so and how does it matter?



Leadership Development Program



- **How one defines capital, wealth, and abundance matters.** MacNamara highlights the work of perma-culturalist Ethan Roland and others to expand how wealth is understood. For example, Roland names [eight different forms of capital](#): *intellectual, spiritual, material, cultural, material, social, living, and experiential*. MacNamara adds *health and well-being* capital to these. The point is to see wealth and assets from a whole systems perspective and to help people see their own resource-full-ness in a different light, not defined by others and more narrow understandings. Furthermore, looking at capital in a more multi-faceted way can help people understand the connections between these and how they do and can create one another. It can help direct attention not simply to lacks, but “what *is* flowing” and how this might be leveraged.

How are wealth and resources currently being defined, recognized and shared in your change effort/community? How does this play out among different stakeholder groups? What does this make possible or inhibit?



- **How one sees and understands “problems” and opportunities matters.** One of the most exciting and challenging principles for me in permaculture is the idea that “the solution is the problem.” In other words, every problem when viewed in a certain way may have seeds of opportunity or the solution to another challenge. This is what is behind the idea of re-purposing what is otherwise “waste” as food for another part of the system (compost, recycling, [orthogonal thinking](#)). Again, this can be tricky given different systemic perspectives and social inequities. Recasting someone else’s problem as an opportunity is not necessarily the idea, and can certainly become the source of more problems. But **working to see what at first blush seems like a problem, or a particular kind of problem, in broader and more opportunistic terms** strikes me as smart and strategic. This is what has led some people, for example, in those areas more impacted by rainfall from climate change to think less in terms of simply mitigating floods to becoming harvesters of water. Artists know that abundance thinking can help recast “constraints” as catalysts of creativity.

How are problems being defined in your change effort/community and by whom? Would turning these over and looking at them in a broader systemic context yield opportunities?



Reproductive Justice Reading

Epilogue

**Loretta J. Ross
Rickie Solinger**

"Reproductive justice—women having power over our own bodies—
is the crucial first step toward any democracy, any human rights, and any justice."

Gloria Steinem

REPRODUCTIVE JUSTICE

An Introduction



Epilogue

Reproductive Justice on the Ground

Our description of reproductive justice is clearly a portmanteau that holds transformative ideas, encompassing visions, and powerful mandates. And equally clearly, the process of fully realizing and implementing this new paradigm will be long and complicated. But still we can offer snapshots of what reproductive justice looks like on the ground. This epilogue is a sampler of six ways that reproductive justice occupies the heart of an organization that began with individuals, became a community, and is thriving as a vital center of collective action.

Each of these six organizations was founded by and is led by women of color, with a constituency largely of individuals of color. This does not signify that reproductive justice is a concept and a movement exclusively for persons of color. On the contrary, reproductive justice expresses the requirements that all persons have when they strive to achieve sexual and reproductive health, safety, and dignity for themselves and their communities. Pressed by historical oppressions and animated by extraordinary creativity and determination, women of color have been the pioneers, defining

and organizing for reproductive justice. They have demonstrated the ultimate uselessness and lack of relevance of the narrow rhetoric of "choice" and have begun to show the inevitable power of this new cluster of ideas that constitute reproductive justice. These pioneers and the collective activity they have fashioned over recent decades represent a model and a roadmap for us all.

Each of the six pieces that follow describes how reproductive justice provides both a restorative tonic and a capacious framework. Each organization has created itself using core principles of reproductive justice that link one organization to the other and to many others. Each organization, because of its own focus and goals, interprets, emphasizes, and expands reproductive justice principles uniquely, as well.

At the heart of each of the pieces is a strong commitment to *intersectional* analysis and the belief that building alliances—being an ally, working collectively—across human rights issues constitutes the perfect expression of intersectionality in action. Each piece speaks in one way or another about the *lived experiences* of persons struggling to construct a life and to build a world governed by reproductive justice. Becoming a participant in that effort requires a commitment to self-determination and self-help and requires having the right to be a parent as much as it requires the right not to be a parent. Each of the pieces also shows the adaptability and applicability of reproductive justice, as it variously connects with individuals working to achieve, for example, birth justice and sexual justice. Finally, each of these voices, in various ways, expresses a profound belief in paying the closest attention to the condition of the community and its history because, ultimately, the individual can achieve only the degree of health, safety, and dignity that the various resources available within the community make possible.

NEW VOICES FOR REPRODUCTIVE JUSTICE

—LaTasha D. Meyer, founder and executive
director of New Voices

When I hear or say the words “tapping into the infinite potential of Black women and girls,” I envision in my mind the beautiful faces and collective genius that have the power to change Pittsburgh and the world. I never imagined that I would be here, in Pittsburgh, at thirty-four, leading New Voices for Reproductive Justice, a multistate human rights organization dedicated to the health and humanity of Black women and girls in Pennsylvania and Ohio. Life has a funny way of delivering on the promises of things you say you would never do.

I am one of many who came to Pittsburgh for school, work, or love. My path was a 95-percent scholarship to the College of Business Administration at the University of Pittsburgh. When financial accounting, intro to marketing, and business economics were not enough for my soul, you could find me in Black Consciousness with the late Rob Penny and raising hell in the Women’s Studies department (now called Gender, Sexuality and Women’s Studies). Beyond the classroom, I committed myself to activist campus leadership that would include real life-and-death scenarios of racism, sexism, and homophobia on campus like in the film *Higher Learning*. The precise moment I was politicized about race and gender, I was in my dorm room and I heard about how Black women in Congress attempted to block the certification of George W. Bush as president after the 2000 election, to no avail.

My first act of resistance for reproductive freedom occurred when I was spokesperson for the Plan B campaign to create access to emergency contraception at Student Health Services, a

venue that was closed at night and on the weekends. How convenient! I did not know all the language to articulate intersectional oppression then, nor did I even have the confidence in myself to speak and affirm my own experiences as my expertise. I did not know I was worthy enough to prioritize myself as a Black woman fighting for social justice. But we won... our campaign demands were met.

After this victory, I could not help but feel that this win *included me but was not about me* or any of the other Black women or women of color students. The feminism I encountered on campus was fierce but far from representing the critical understanding of how all parts of my identity impacted my ability to ever know reproductive freedom. I was turned off by the one-dimensional ideas of third-wave feminists who praised my womanhood but ignored my Blackness. With an academic, career, and life path turned toward civic engagement and an inevitable Corporate America takeover looming, I said to myself and to others, “I will never do reproductive *anything* ever again.”

I graduated with honors in 2003, left a legacy of badassness on campus, and entered into adulthood. You could not tell me that I was not going to San Francisco to complete my Coro Fellowship in Public Affairs. I received my acceptance letter and it mocked me as I read it: “Looks like you’re staying in Pittsburgh.” I was actually fine with that. I just knew if I was going to stay in Pittsburgh that I had to change Pittsburgh.

I began looking for professional students of color in the spaces that I had been part of creating on campus, like Sisters Beyond the Surface, Black Women’s Week, and Minorities in Pittsburgh Conference. My quest included many conversations with my best friends in which we concluded that progressive political spaces did not exist for young women of color, especially when

it came to spaces devoted to reproductive rights. We decided that we needed to develop new voices of leadership in Pittsburgh. Just around this time in 2003, the Feminist Majority began national planning for the March for Choice, a massive demonstration for reproductive rights scheduled for April 25, 2004, in Washington, DC. My feminist mentor asked me to be part of the Western Pennsylvania planning committee. I could see, right away that the same white- women-centric feminist dynamics were playing out in the same way they had when I was in college, and I said no thanks. That is, until I met Malika Redmond and Alma Speed Fox.

Before Gmail, the hot thing was Hotmail. One day in this time frame, I received an e-mail from a young Black woman, Malika Redmond, who was from Pittsburgh but lived in Atlanta. She was coming home to visit, and she was looking for young Black women and women of color who might be interested in organizing for the March for Women's Lives—the replacement name for the March for Choice, a substantive title-change initiated successfully by women of color. I still wasn't convinced that I should be part of this effort, but then I met Alma Speed Fox—the mother of the civil rights and women's rights movements in Pittsburgh.

I met Alma Speed Fox when I made a simple request to use a community park for a project, and our interaction quickly developed into a lasting friendship that became instrumental in the birth of the reproductive justice movement in Pittsburgh. Ms. Fox essentially told me I had no choice but to organize Black women and women of color. I had inherited that legacy and a vision to transform a rust-belt city like Pittsburgh. With Malika providing support through the National Center for Human Rights Education and the initiative New Voices for Reproduc-

tive Justice, and Ms. Fox guiding me, in just forty days, we organized a busload of Black women and women of color to attend the March for Women's Lives. As the crowds grew, I knew I had found the movement for me. I was home.

On the ride back, after the march, the women asked, "What are we going to do when we get back to Pittsburgh?" I had not thought that far. I guess I had thought that this was it: we'd go to the march, and we'd go home. But twelve years later, New Voices is a multi-state organization in Pennsylvania and Ohio that has served and engaged over 50,000 Black women and girls, women of color, and queer and trans* people of color and has participated in building a powerful and influential movement for reproductive justice.

COLORADO ORGANIZATION FOR LATINA
OPPORTUNITY AND REPRODUCTIVE
RIGHTS (COLOR)

—*Cristina Aguilar, executive director of COLOR*

AMENDMENT 67: EMBRACING OUR CULTURE AND
MOBILIZING OUR COMMUNITY TO ACHIEVE
REPRODUCTIVE JUSTICE

The Colorado Organization for Latina Opportunity and Reproductive Rights (COLOR) is building a movement of Latinas, their families, and allies. We focus on leadership development, organizing, and advocacy to create opportunities and achieve reproductive justice. We envision Latinas and their families having the knowledge, freedom, and power to access a full range of opportunities that promote the health of their bodies, minds, and spirit.

COLOR wants to ensure the reproductive and sexual health of our community. We advocate for reproductive rights. But the

heart of our work is a commitment to reproductive justice. We believe reproductive justice exists when all individuals have the power, access and resources to make healthy decisions about their bodies, sexuality, relationships, and families for themselves and their community.

We are committed to ensuring that women of color are able to access abortion care when they need it, but our commitments go further than that. We are committed to the right of all persons to have a child, the right not to have a child, the right to parent the children we have with dignity, the right to control our birthing options, the right to choose our sexual partners, and the right to control our own gender. Our 2014 fight against Amendment 67 in the Colorado state legislature brought many of these areas of passion and principle together.

Amendment 67 marked the legislature's third attempt in six years to pass a measure that would expand the definition of the words "person" and "child" in Colorado's criminal code to include "unborn human beings." This redefinition could have enormous potential to restrict access to abortion, fertility services, and many common forms of contraception. Activists who opposed "personhood language" also feared that antiabortion forces would use the expanded definition to criminalize pregnant women's behavior or some pregnancy outcomes, a development we have seen more and more often in recent years—for example, when laws are written so that a woman who has a miscarriage is at risk of arrest or interrogation. This recurrent legislative effort in Colorado was an extreme example of the attacks on women's ability to make their own decisions about whether they have a child and about how to build their families; these attacks fall hardest on low-income women and women of color.

Gina Millan, a community and parent organizer at COLOR does not typically share her story, but she spoke out on this policy. When Gina was in college, she had to leave school because of family problems. She found herself pregnant and without any family support or a partner, so she decided to have to have an abortion. Living in Mexico at the time, where abortion was illegal, she had to resort to a clandestine clinic where she felt she was putting her health at risk. Also the clinic doctor treated her disrespectfully.

Gina went on to get married and have a daughter. During her subsequent pregnancy, doctors told Gina that this time the pregnancy was high risk. After that, she worked hard to take all necessary precautions, but she found herself bleeding late one evening. When she went to the emergency room, the doctor told Gina and her husband that the placenta had detached and that she had lost the pregnancy. She later said that in spite of the physical hurt, the greatest pain was "apologizing to my daughter, who was six years old at the time, and telling her that she was not going to have a brother or a sister."

Many women are extremely sad when they experience pregnancy loss, especially when these experiences are made harder by barriers to abortion and additional health care services in other countries and right here in this country. Together with COLOR, Gina fought hard to defeat Amendment 67, knowing that she had walked in the shoes of women who would be hurt by a lack of safe abortion care, women who could be prevented from accessing reproductive health care to plan their families, and women who could face a miscarriage and then have to endure interrogation or investigation if the personhood policy were pushed through.

COLOR approached this ballot initiative as a reproductive justice issue. We also approached it with the determination to

apply our COLOR flavor of intersectional organizing. We saw this as an opportunity to halt a harmful policy and as a chance to empower our community through knowledge, education, and information. We led a robust grassroots effort focused on Latina voters in eight counties throughout the state. We brought together activists of different ages and looked at how to create a campaign that would build a stronger community and not simply do things the way they had always been done. We demanded that we be at the table as equal partners. We insisted that whether or not we had the same money or staffing capacity as other organizations, we had a lot to give to the campaign and to the conversation.

When the question of language translation came up, we pushed back on the idea that COLOR would translate a few core materials for our people. Instead, we insisted that *all* campaign materials and messages had to be translated. Otherwise, the implication was that Spanish speakers deserved a lesser campaign experience without the same access to information as English speakers. We also made it clear that it was not our job to make this comprehensive translation project happen. We explained that translation and interpretation are professional services with standards. Campaigns and coalitions must prioritize and invest in these services from the outset rather than naively burden native speakers or groups representing these communities with this “task.” Instead of minimizing or marginalizing the importance of translation, we argued that translation is critical to ensuring that campaigns make linguistic fairness available to all key communities, no matter their language.

We have the power to open our own gates or breach the gates when necessary. We did not wait to be invited to talk to pollsters who were crafting the questions and testing the messages that would have an impact on the direction of the campaign. We held

our own meetings with power brokers to emphasize and leverage the expertise of our community. We put ourselves in the position to advocate for and advise on Latina focus groups in English and Spanish. This helped us to forge ties that will benefit our community for future battles and victories and to build stronger alliances.

We conducted our campaigns without losing a sense of who we are. One of the best *cafecito* events that COLOR hosted during the campaign season brought together friends and families along with funk music and an outdoor fire. We generated a buzz that we know how to throw a party and host a fiercely effective, intersectional canvass. Grounded in cultura, we employed our *cafecito* model of having *comida, pan dulce, and música* as an entrée to our canvass kickoffs. We also made the event welcoming, because too often, political spaces can be intimidating—both during the campaign and beyond.

COLOR hosts events in our own homes. We have food and music that represents our culture. We invite a diverse set of partners. We organize and rally together, but we also dance together. We value an intergenerational approach and are committed to an intergenerational leadership pipeline. We have a program that trains and supports young Latinas to engage in the political process and are developing a program that supports young parents. We also hold up the stories of our founders and share our history as ways of respecting those who have built the foundation we stand on now.

Our approach has resulted in nods from national organizations for “revolutionizing the way Latinas organize in Colorado.” But we know that we are just leveraging our collective strength, empowering our community to be part of the change we are creating, and breathing culture into our work.

We are intentional about the way that we do our work. We believe that community is at the center of achieving complete physical, mental, spiritual, political, economic, and social well-being of women and girls. We know that we cannot achieve reproductive justice without Latinas of all ages and experiences by our side. We also know that we must build a movement that includes the talents and the lived experiences of our community.

In the end, Amendment 67 was defeated with a strong turnout from the Latino community voting against this harmful measure. We were a key part of the victory and modeled how to do work in a way that doesn't just rack Latinas on. We engaged with our community as a valued partner and leader on critical issues. We are not and will not be an afterthought. We will tell our stories and mobilize our voices and our votes to make a difference.

SISTERLOVE

—*Dázon Dixon Diablo, founder and director of SisterLove, Inc. and a pioneer in the women's HIV/AIDS and reproductive justice arenas*

BRINGING THE S INTO THE R FRAMEWORK

SisterLove is on a mission with two parts. We are working to eradicate both the impact of HIV and the existence of sexual and reproductive oppression in the lives of all women and their communities in the US and around the world.

SisterLove, Inc., is a twenty-five-year-old reproductive justice organization with a focus on sexual health and well-being through prevention and through care for women dealing with HIV, STIs, unintended pregnancy, and violence. SisterLove is an active collaborator and partner with a number of networks,

coalitions, and movement-building organizations. We are committed to ensuring that the human rights framework of liberty, justice, and dignity is at the center of social change efforts to protect and advance the sexual and reproductive health and rights of women and their families. We draw strength from the resilience and determination of the women we serve. And we need a lot strength because we work at many dangerous intersections where the lives of so many women and girls are shaped. We work to transform the policy frame that defends women's *choices* into a policy frame that asserts women's *agency* to make decisions that are best for themselves and their families. Notably, we broaden the reproductive justice movement to include *sexual justice* as an integral part of the framework.

SISTERLOVE'S PREP CAMPAIGN: A SEXUAL REPRODUCTIVE JUSTICE EFFORT

In 2012, the Food and Drug Administration (FDA) approved Truvada for use as pre-exposure prophylaxis, or PrEP. The preventative treatment (a daily pill), when used consistently by HIV negative individuals, provides a discreet method for decreasing a person's risk—by 92 percent and more—of contracting HIV through sexual contact. Shortly after the FDA's approval, SisterLove's founder and president, Dázon Dixon Diablo, brought together a group of advocates to establish the US Women and PrEP Working Group. This group quickly became the leading—and remains the only—group in the United States that focuses predominantly on women's lack of access to PrEP and on the absence of research dealing with women and PrEP. In comparison, a significant number of organizations focus on providing men who have sex with men access to PrEP. These conditions reflect the general disregard of the unique needs of women in the

face of the HIV epidemic. And ignoring women's needs reflects the widespread failure to connect reproductive justice issues and HIV. The sexual and reproductive justice framework is at the foundation of the working group's perspective, an expression of SisterLove's mission to articulate the HIV epidemic as a sexual and reproductive justice issue.

Diallo's engagement with the HIV/AIDS movement began with her work in the feminist health movement, where *self-help*—the power to determine one's own reproductive health and well-being—has been a core feature of feminist-centered, high-quality sexual and reproductive health information and services, including abortion and family planning. Similarly, women in the HIV movement have made self-help—in this case, placing the power to prevent HIV in women's own hands—a rallying cry for people working in the sexual and reproductive justice movement as well as for advocates of antiviolenace and HIV for nearly three decades. SisterLove, as an HIV/sexual/reproductive-justice service provider and advocacy organization, is leading the campaign for implementation of PrEP in the United States to include a focus on women's sexual and reproductive health needs because PrEP has enormous potential to empower women who are at risk for and living with HIV.

Advocates for PrEP draw on women's right to sexuality and to sexual justice. For one thing, this preventative treatment provides, to some extent, a degree of sexual liberation. Individuals who take the daily pill are taking the opportunity to stop thinking only about disease avoidance and start thinking about their own sexual well-being. But in a culture that continues to condemn or ignore a woman's right to sexual pleasure, we can hardly be surprised that medical authorities and researchers don't focus on PrEP for women who are at risk of exposure to

HIV. Instead, medical authorities and others have been quick to promote the use of antiretroviral (ARV) therapy to prevent mother-child transmission of HIV when this use of ARVs was discovered in 1994. The lack of a similar nationwide response to the development and proven effectiveness of PrEP suggests a widespread lack of interest and urgency when the subject is protecting women from exposure to HIV through sexual contact.¹

To understand the meaning of this phenomenon, we can consider the disproportionate impact of HIV on women of color. In the state of Georgia, for example, black heterosexual women constitute 75% of all women living with HIV. We can also consider the history of biomedical and reproductive oppression that Black women have suffered throughout American history, ranging from forced pregnancy and childrearing during slavery to forced sterilization afterward. Keeping these matters in mind helps us understand that using the HIV lens to advocate for PrEP for women is to advocate for sexual justice and reproductive justice as intrinsically intersectional human rights; we are promoting sexual health and pleasure as a right. The working group uses this framework in concert with SisterLove's mission. The framework gives strength to its message that the HIV epidemic is a matter of sexual and reproductive justice.

LINKING HIV SERVICES TO SEXUAL AND REPRODUCTIVE HEALTH SERVICES

The US Women and PrEP Working Group conducts its policy, advocacy, and outreach through the sexual and reproductive justice framework, underscoring the linkages between HIV and sexual and reproductive health services and stressing the intersectional focus of the group's research and advocacy approaches. The group tackles the social determinants of health that

frustrate treatment and prevention efforts and disempower those who are living with and at risk of HIV? The group's advocacy efforts include raising awareness about the lack of insurance options for many people living with HIV and the disparities in coverage of PrEP. Moreover, advocates recognize that while PrEP can be a vehicle for empowerment, its existence may also potentially embolden the clients of sex workers to demand or expect condomless sex.

The working group presses for researchers studying PrEP efficacy to stop treating transgender women and men who have sex with men as a single population and instead to look at each group as distinct in identity and experience. The working group calls for service providers to be trained in providing care that is gender affirming and trauma informed and for research efforts into the impact of PrEP on pregnant women and on infants whose mothers have taken PrEP during the period of breastfeeding. Finally, the working group calls for all women to have access to community education about PrEP's efficacy if used autonomously, without a condom, as an act that can promote the empowerment and bodily self-determination of women in situations in which a partner may be unwilling to wear a condom.³

The 2015 national HIV/AIDS strategy update neglected to mention family planning or reproductive health services as arenas for providing HIV prevention care.⁴ Yet, in many instances, a family planning clinic is the main or only point of access to health care that a woman may receive in a year; this is typically the case for women in communities at increased risk of exposure to HIV.⁵ Providing HIV care and access to PrEP in family planning clinics is a way to provide a space where women can expect to receive guidance about their risk of exposure to HIV

and to have a physician provide a prescription to PrEP when they are at risk. These linkages are particularly necessary for women of color in the southern states, a population disproportionately at risk of exposure to HIV. This connection, so important to the advocacy of the working group, particularly highlights the role of HIV and sexual justice within the reproductive justice framework.

NATIVE YOUTH SEXUAL HEALTH NETWORK

—*Krista Williams, advocacy and outreach
coordinator, and Erin Kosrmo, media arts justice
and projects coordinator, Native Youth
Sexual Health Network*

We like to think about reproductive justice in the context of reclaiming voice and naming values that Indigenous communities have long held and that we have long been attacked for. We can begin with the idea of our basic self-determination over our lands and bodies and the relationships we have to land, language, culture, and each other. These concepts are profoundly distinct from Western capitalist notions of private ownership that have to do with nation-specific ways of life, kinship models, and governance structures.

We Indigenous peoples have been organizing for our rights since long before the various waves of feminisms and the pro-choice movement and long before the naming of reproductive justice by and for women of color. Nevertheless, Indigenous women, families, youth, and communities in general are still left out of these narratives of herstory. This is the case despite the fact that we have suffered through many forms of reproductive oppression and genocide in the past and in the present. Indeed, we have much to teach and to share within a context of

consensual solidarity that centers our own understanding of who we are as peoples.

In many ways, though, reproductive justice has breathed new life into youth organizing. Particularly for us at the Native Youth Sexual Health Network, reproductive justice has provided another way to honor ancestral teachings, restore our ways of life, and build stronger movements for the future. Reproductive justice has provided a kind of translation in English to describe our realities and resist the push from the non-profit-industrial complex to maintain a single-issue focus. The very concept of reproductive justice has allowed us to take a stand and resist the hierarchal imperialism of state-manufactured health care. It has allowed us to center our self-determination so that we decide for ourselves what is best for our bodies, communities, and human rights in ways that acknowledge where this all went wrong in the first place.

It is no secret that Indigenous forms of reproductive justice were made illegal on purpose for many years, including ceremonies, gatherings, and cultural practices, as well as the criminalization of midwifery and a forced conformity to hetero, patriarchal settler governance. It is also true that our communities have always been organizing and resisting the ongoing colonialism that is still inherent to our relationship with the state and the violence it inflicts daily. For example, Indigenous women were, and continue to be, at the forefront of the movement for informed consent as a strategy for resisting historical and ongoing forced sterilization. In addition, many ceremonial practitioners and healers have continued to provide care despite threats to their lives.

Reproductive justice makes room for self-determination for all persons who invoke this language to decide for themselves what it looks like and means for them. However, this framework

also means our movements have to know each other's histories, resist erasure of each other from those histories, and, of course, actually acknowledge, honor, and learn from these teachings. For our communities, reproductive justice can also include all of what we know to be true ancestrally and all of what we learn from the legacies of organizers before us.

For us, centering Indigenous self-determination is a real way to respond to the constant erasure and displacement that Indigenous peoples face from so-called progressive movements, from structures of oppression, and from settlers as well as from the internalized racism that is constantly being reinforced and fed to us. In practice, this means being able to reshape and give life to young people's organizing efforts whether or not they have "activist cred" or a degree or a nonprofit job.

It makes sense for us to organize beyond and around the U.S.-Canada imperial border because so many of our communities are transected by this border and face violence at the hands of both countries. Also the very existence of this border is a reproductive justice issue. Border imperialism perpetuates and upholds violence against Indigenous bodies by the historical and present-day violent reinforcement of the doctrine of discovery and assertion of colonial ownership of Indigenous lands and territories.

Our relationship to reproductive justice is also reminding each other about the inherent and necessary connection to land, not to the state. In order to uphold this connection, we have utilized multiple frameworks including queer Indigenous feminisms that teach us about how critical it is to organize for the land and our bodies simultaneously. Homophobia and transphobia were and still are about the removal of Indigenous bodies from the land. Queer Indigenous feminisms are about movements that follow the leadership of Two Spirit, **LGBTTOQIA** Indigenous people.⁶

When we overlook interventions against our bodies and fail to respond and resist—or respond as if our bodies and the land are not interrelated—we respond to only a portion of the injustice. If we are not seeking justice for our bodies, then who are we seeking to protect the land for?

Responses to our bodies must move beyond recognition of states to a future where the state does not actually exist. Efforts to pursue harm reduction—that is, relief from state policies that abuse our bodies—are important to our survival. But our organizing goals must move beyond policy reform and other efforts to enhance or protect our status under the state. Our goals must imagine and embody new futures, always. Youth in our network generate much of this imagining, around kitchen tables, walking for the land and water, birthing babies, helping other queer/Two Spirit youth survive, creating narratives for our bodies through art that pushes back on stereotypes, healing intergenerational trauma, finding pleasure, and more. Even as we endure colonial violence and crisis, we hold onto each other's bodies and try to imagine and enact different futures.

SISTERSONG WOMEN OF COLOR
REPRODUCTIVE JUSTICE COLLECTIVE

—*Monica Simpson, executive director of Sistersong*

ON THE INTERSECTION OF REPRODUCTIVE JUSTICE
AND BLACK LIVES MATTER

On July 13th, 2013, the nation anxiously awaited the verdict in the case against George Zimmerman, the self-appointed neighborhood security guard who shot and killed Trayvon Martin, an unarmed young man on his way home with a bag of Skittles he just purchased at a 7-Eleven store. The smiling face of the

young chestnut-brown teenage boy gone too soon was burned into our minds, and many of us chanted the mantra “I am Trayvon Martin” as a way to stand in solidarity. Many of us were convinced that Zimmerman was guilty, but as Black Americans, we know all too well that the U.S. legal system has historically and repeatedly expressed its commitment to white supremacy, exonerating white people while demonizing, criminalizing, incarcerating, and killing Black people. In this case, the outcome was consistent with history: allowing George Zimmerman to walk away a free man while Trayvon Martin's family was left to grieve their son resting six feet in the ground.

Black people wanted justice. We chanted “Black Lives Matter” in the streets and on social media, and a new movement for Black liberation was born. Led by Black women, young people, queer people, transpeople, elders, and allies, Black Lives Matter was no longer simply a pointed hashtag; it was our powerful rallying call. And we were ready.

Out of the shadows of the Trayvon Martin case, a group of Black women, also in Florida, emerged with their own call to action. Naming themselves “Free Marissa Now,” they constituted an alliance of activists and organizers working to free Marissa Alexander, a Black mother who had fired a warning shot in an effort to defend her family from her abusive partner. The shot harmed no one, and Alexander, who, nine days earlier, had given birth, justified her action as a proper response to a man who had threatened her life. Alexander described her warning shot as consistent with Florida's stand-your-ground law. Nevertheless, Alexander was convicted, sentenced to a twenty-year term, and imprisoned, unlike Zimmerman who successfully used this same defense in explaining his murder of Trayvon Martin, an unarmed person.

In 2010, just a few years before both the death of Trayvon Martin and Marissa Alexander's conviction and imprisonment, SisterSong formed the Trust Black Women Partnership to defeat the racist anti-choice billboard campaign that had begun in Georgia with the intention of shaming Black women for their reproductive decisions, equating Black women's abortions with genocide, and promoting anti-abortion legislation. Over time, Trust Black Women had waged a successful campaign, and the billboards had become rare. But both the attacks on the lives of Black women and our claim to self-determination had grown; Marissa Alexander's case showed us that not all of the attacks were centered on abortion.

After building relationships with the leaders of Free Marissa Now and working with local activists in Jacksonville, Florida, SisterSong made a decision, one that some people thought was radical: to partner with Free Marissa Now in order to demand justice for Alexander and to frame the injustice perpetrated against her as reproductive oppression. SisterSong took the position that Alexander's wrongful incarceration embodied issues that the reproductive justice movement needed to be on the front lines for, much as the movement needed to be on the front lines for any attack on our human right to have a child or prevent pregnancy.

Although the reproductive health, rights, and justice movements were fighting off anti-choice legislation across the nation, SisterSong veered from the path to organize with grassroots activists in Florida, a very politically charged state in the South, at a very politically charged moment. We believed that the Alexander case opened an opportunity for SisterSong to lean more forcefully into our framework rooted in human rights and intersectionality. This was an opportunity to move from theory

to practice and to trust the expertise and leadership of those who are directly impacted by the issues we are committed to addressing.

We also believed—then and now—that it is important to work across movements in order to build alliances. It was clear to us that if we wanted to boost support for reproductive health and rights issues, we needed to show up as allies for other movements, especially in cases where intersectional analysis shows that we are natural allies. Alexander's case stimulated us to draw parallels between the reproductive justice movement and the movement working on criminal justice reform and domestic violence. Together with the Free Marissa Now campaign, SisterSong cohosted the Standing Our Ground Against Reproductive Oppression, Gender Violence, and Mass Incarceration Summit in Jacksonville, Florida, in July 2014. The event culminated in a march to the Duval County Courthouse with a rally there to demand the release of Marissa Alexander. The two-day summit included panel discussions about the intersecting issues of criminal justice reform, domestic violence, child welfare, and reproductive justice, thus bringing the reproductive justice movement solidly into alignment with Black Lives Matter. This grassroots organizing effort helped create a national focus on Marissa Alexander's case, and ultimately she was released.

The Black Lives Matter movement continued to grow and so did the anti-abortionists' attacks on the Black community. Attackers gained momentum by co-opting the language and strategies and riding off of the success of the Black Lives Matter movement. They saw this movement moment as an opportunity to once again use abortion to drive a wedge into the Black community for their own political purposes.⁷

From Mike Brown in Ferguson, Missouri, to Sandra Bland in Texas, Black people were dying just for being Black. Mothers were losing their sons. Black women were dying before having an opportunity to decide whether or not they wanted to parent. Black women were contemplating motherhood. They thought about whether they made enough money to support a child and about the quality of their school district. They also worried about dying in childbirth or having to identify their young son in a morgue after police shot him on a playground, like Tamir Rice in Cleveland.

Black reproductive justice leaders had to respond. SisterSong relaunched Trust Black Women and expanded the partnership, becoming the first reproductive justice organization to publicly connect Black Lives Matter with reproductive justice. We know that our reproductive decisions are inextricably linked to our lived experience as Black people, a status that is burdened with all forms of oppression. We know that we need to make this clear in order to dismantle and defeat the pro-lifers' attempts to divide us. Trust Black Women initiated a solidarity statement with Black Lives Matter to articulate these connections and our commitment to working together against all attacks on the lives of Black people. The Trust Black Women Statement of Solidarity with Black Lives Matter says:

The United States has a long history of overpolicing and overcriminalizing Black bodies that started with the forced removal of Africans from our homeland. Ever since we were brought here against our will, this country has been a hostile birthing environment for Black women and a dangerous place to raise Black children. Our lives are at stake. To realize a future where Black Lives Matter, we must Trust Black Women. To Trust Black Women is to affirm that Black Lives do Matter.

As the national reproductive justice collective whose foundation is supported by people of all ethnicities and identities, SisterSong understands the importance of collective action and being in political solidarity. Like Black Lives Matter, the reproductive justice movement was created by Black women over twenty years ago; therefore, we are committed to the fight for Black liberation. We proclaim boldly that Black Lives Matter and that we should always Trust Black Women.

INTERNATIONAL CENTER FOR
TRADITIONAL CHILDBIRTH

—*Shajia M. Monroe, founder, president, and
CEO of the International Center for
Traditional Childbirth*

Babies dying and mothers crying are at the heart of the mission of the International Center for Traditional Childbirth (ICTC), as a birth justice organization. ICTC exists to increase the number of midwives, doulas, and healers of color in order to empower families and to reduce infant and maternal mortality.

ICTC, based in Portland, Oregon, aims to halt the epidemic of Black babies born prematurely and too small, events that are the result of many structural factors in the United States, including health inequities, racism-induced stress, and the lack of access to midwives and doulas of color. Indeed, Black women and infants continue to have the worst birth outcomes of any racial-ethnic cohort in the United States. Black women have the highest rate of preterm birth and low-birth-weight babies. Black women lose their babies at a rate that is almost 2.3 times greater than white women. In addition, the Black maternal mortality rate is three times higher than the rate for white women.

In response to these conditions of birth, life, and death, ICTC, as a birth justice organization, intersects vibrantly with the reproductive justice framework. "Birth justice" refers to the right to give birth with whom, where, when, and how a person chooses. Today the law and public policies penalize many women who claim that the right to control their own pregnancies, births, and postpartum experiences are simply claiming their human rights. These are women determined to exercise the right to feed their babies from their own breasts, to birth at home, to have access to VBAC (vaginal births after Cesarean delivery) services, and to have the option of birthing under the guidance of a midwife from their own community. ICTC organizes to reduce the high infant and maternal mortality rate in the African American community by training Black midwives and ICTC Full Circle Doulas, as leaders to champion the birth justice movement.

Why do Black women and other women of color so frequently lack access to midwives of color from their own communities? After all, the history of Black midwives and other midwives of color in the United States is a vibrant history of expert practitioners attending births in their own communities deep into the twentieth century, until the American Medical Association persuaded state legislatures to criminalize traditional childbirth practices completely. In the first decades of the twentieth century, up to 50 percent of births in the United States were supervised by midwives; today only about 1 percent of births are. Historical sociologist Keisha Goode explains that the racist dimension of this campaign is still alive today: Black midwives attending the births of Black women's babies constitute a very small fraction of that 1 percent. Moreover, predominantly white midwifery programs and professional organizations have had a

history of racial exclusiveness.⁸ To combat these obstacles and to promote maternal and infant health in communities of color, ICTC honors our past and embraces our future, engages youth in civic activities, seeks to improve birth outcomes and to address systemic barriers that have prevented Black midwives and doulas and midwives of color from full participation in the profession. Since 1991 ICTC has trained over four hundred doulas of color, one-third of whom have gone on to become midwives.

ICTC accomplishes a great deal with limited resources. Most recently, ICTC led the initiative to have doulas—certified professionals who provide personal, nonmedical support to women and families throughout a woman's pregnancy, childbirth, and postpartum experience—recognized by the state of Oregon so that these birth attendants could receive Medicaid reimbursement and, through their work, decrease health inequities in Oregon's birth outcomes. Beginning in 2011, ICTC worked in partnership with the Oregon Coalition to Improve Birth Outcomes and state legislators to enact a bill that mandated research and created a committee of stakeholders that produced a comprehensive report showing that doulas improved birth outcomes for women who face a disproportionately greater risk of poor birth outcomes, disproportionately women of color. When women had doula support, costs associated with maternal and infant care declined as well.

In 2013, ICTC announced a stunning victory: certified doula services were approved for reimbursement by Medicaid, a development that makes doulas accessible to many women who could otherwise not afford their services. This development drew in part on the Cochrane database, the gold standard for analysis of human health care and health policy research, which has described doula services as options that "all women should

be... encouraged to have," especially when "the provider is not an employee of the [hospital], when epidural analgesia is not routinely used, and when support begins early in labor."

Another ICTC victory occurred in early 2016, when ICTC was finally invited to join the steering committee of US MERA (United States Midwifery Education, Regulation, and Association), a collaborative working group of organizations representing the midwifery industry. US MERA describes its goals as "ensuring a highly qualified midwifery workforce that will increase access to midwifery care and improve the health of women, infants, and families in our country." But despite this mission and repeated efforts of ICTC, US MERA had not, until 2016, been willing to admit ICTC, the only autonomous organization that represents the interests of midwives of color, to its steering committee.

The absence of midwives of color from the US MERA decision-making table reflected an absence of cultural humility on the part of that organization and contributed to the systemic racism that creates and perpetuates barriers for midwives of color to enter the field and serve their communities. As a consequence of these kinds of exclusions, communities of color have faced a shortage of midwives of color who can provide culturally appropriate services in ways that improve birth outcomes. On February 23, 2016, after many months of hard work between ICTC and US MERA, ICTC received and accepted an invitation to be a US MERA member, bolstering ICTC's work to increase the number of midwives and doulas of color, diversifying the midwife and doula workforce, and improving infant and maternal health in the African American community.

Today, under the leadership of founder, president, and CEO Shafa M. Monroe, ICTC continues its targeted and wide-

ranging work, supporting federal and state legislative initiatives to promote better health for women and their babies, including bills promoting comprehensive and effective maternity services, breastfeeding promotion, and protections for premature infants. ICTC has also worked for the passage of H.R. 1054 to establish federal recognition of Certified Professional Midwives and Medicaid reimbursement for doula services for low-income women. ICTC works with the American College of Nurse Midwives and allied midwifery organizations, the U.S. Birthing Project, Black Women's Health Imperative, SisterSong, and ICTC state representatives. ICTC also supports traditional birth practices in Ghana, Colombia, Haiti, South Africa, Indonesia, and elsewhere, and holds doula trainings and the Black Midwife and Healers Conference in the United States every year, keeping birth justice in the forefront to save Black babies and end genocide.

In the United States, some mainstream reproductive rights organizations such as Planned Parenthood and feminist organizations such as the National Organization for Women have declared their allegiance to key concepts of reproductive justice. As we noted, the New York City Department of Health and Mental Hygiene's Sexual and Reproductive Health Unit of its Bureau of Maternal, Infant and Reproductive Health has committed itself to using the reproductive justice framework in constructing its programs and services. In September 2014, the South African minister of social development, Bathabile Dlamini, defined reproductive justice as a global framework and noted that "Feminists and particularly black feminists across the world are beginning to refer to reproductive justice as a concept

that best explains the realities of poor and marginalised women in many parts of the world." Surely, each organization, each governmental entity, and each official inflects the meaning of "reproductive justice" somewhat differently, reflecting differences in culture, history, health imperatives, politics, and other crucial variables.

And just as surely, as we have acknowledged, the process of bringing the principles of reproductive justice to life—fully realizing and implementing them—will be a long and complicated process. But these organizations and scores of others around the world are proving that reproductive justice is a framework that speaks to millions of people because its human-rights core and its creative spaciousness support ways for individuals to think about, plan for, and realize full personhood in harmony with their reproductive capacity.

ACKNOWLEDGMENTS

LORETTA

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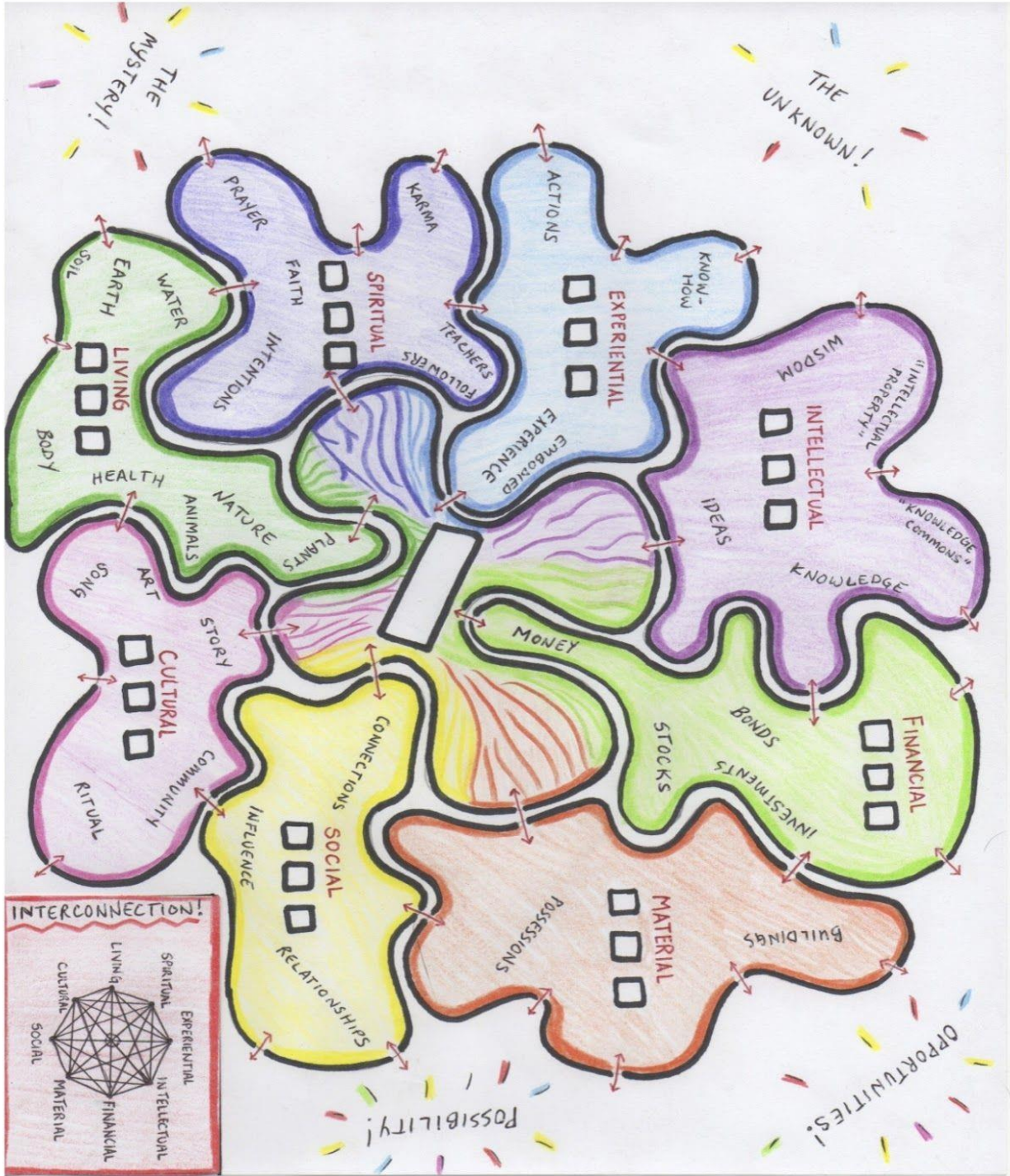
RICKIE

My daughter, Nell Geiser, has been my most important teacher for many years; she continued to guide me this time. Many thanks to Khicara Bridges for joining me with gusto, grace, and brilliance and to Naomi Schneider for embracing the Reproductive Justice book series. Zakiya Luna told me in no uncertain



Leadership Development Program

Expanding the View on Wealth Worksheet





Leadership Development Program

Creating a Story Line: The Final Chapter

My Visionary Narrative

In the first two **HIVE** retreats, we've been writing the stories of our leadership. In January, we reflected on and wrote about our personal leadership journeys to date. In May, we introduced our organizations as a character in our journey, and told the story of our relationships with those organizations. This time, we'd like you to skip ahead and write the "Final Chapter" of this story line – where do you see yourself and your work in the next 10, 20, or 30 years? How do you envision your impact on the world around you?

To prepare for this retreat, imagine that it is the future and your organization, program, or life's work is thriving and living into its full potential. Your work has contributed significantly to achieving reproductive justice for all people. You might think about your current organization or program, or you might imagine yourself a part of something else (maybe a "character" you haven't yet met, or even an idea you are still forming). From this perspective of the future, look at the world around you and see the impact that your work and your life has contributed toward the larger vision of reproductive justice.

Setting

- What do you see, feel, experience around you or in the larger world?
- Who else is there? How are they connected to you?
- What other resources are around you? What has been nurtured and grown over the course of your work?

Significant Events

- What has brought you to this place?
- What surprising or unexpected events or experiences have contributed to you getting here?

Crossing of Thresholds

- What helped you move through those surprising or unexpected events?
- How have you changed – and changed others – as a result?



The Final Chapter

Describe the world around you and notice the specific changes that you have contributed to as part of your work. From this perspective of the future of your work, reflect on what – and who – helped bring you here.

Introduce the future (“To my surprise, I found...”)

Inspiring vision (“The world around me...”)

Turning points (“I never expected... but I crossed through this threshold by...”)

Significance of the narrative (“Together, we discovered that our world had fundamentally changed...”)

Put it all together in a paragraph, here . . .

Once upon a time,



Leadership Development Program

Success Analysis Protocol: The Final Chapter

(Adapted from Bay Area Coalition for Equitable Schools BayCES (c) 2004)

Leaders can gain much by collaboratively analyzing challenging experiences—when plans fall apart, when community reactions were not all what was expected, and so on. The point of this protocol, designed by Daniel Baron, Co-Director of the National School Reform Faculty, however, is to give equal attention to an analysis of success. Here the goal is to understand more fully why things go right.

Purpose: The purpose of this Success Analysis Protocol is to engage leaders in collaborative analysis of their stories of success in order to understand the circumstances, actions, and elements underlying this success. Ultimately, this analysis will inform toward what end leaders want to develop.

Details: Participants work in small groups of 3. Chart paper will be available. Participants need to be able to take notes. This activity will last for approximately an hour. Please appoint a time keeper to follow the guidelines for each step below.

Steps

1. **Preparing a case** (*The Final Chapter*). Each participant writes a short case describing what success looks like for them in the future. The case should include specific details concerning their own involvement in it—what s/he did that may have contributed to its success. It should also account for other factors that may underlie the success, including any favorable conditions present. (*Note: This step was done in advance of the retreat. For those who were not able to complete their cases in advance, there is a shorter version available for completion during the convening.*)
2. **Sharing.** In small groups of 3, the first person reads aloud their "*The Final Chapter*" story while others take notes. (5 minutes)
3. **Analysis and discussion.** The group reflects on the success. Participants offer their own insights into what made this case successful. They discuss specifically what they think the presenter may have done to contribute to success, and they also name what specific **forms of capital** (i.e. intellectual, social, financial, cultural, living, spiritual, experiential, and material) were grown and developed through the success. The presenter is encouraged to participate and is prodded through questioning (e.g., What goals helped you achieve your vision? What principles and values guided your practice? What forms of capital emerged as especially helpful and how were these cultivated? How did you overcome any obstacles?) (5 minutes)
4. **Repeating the pattern.** Repeat Steps 2 and 3 for each member of the group.





5. **Compilation.** The group then compiles on chart paper a list of specific successful behaviors, forms of capital, and underlying values that seem characteristic of the cases presented. (5 minutes)
6. **Reporting out.** Post your group's list of successful behaviors, forms of capital, and values around the room and take a "gallery walk" to read all the lists. (5 minutes)
7. **Discussion.** What elements do the lists have in common? What behaviors, forms of capital, or underlying values surprised you? (10 minutes)
8. **Reflection.** Considering the elements of success described, each person reflects in writing on the questions below. Please write legibly as we will be collecting these reflections.
 - How might you apply what you have learned in your context?
 - What are the applications and possibilities of this learning to the broader reproductive health, rights, and justice work in LA?
 - How might you use this protocol or a variation of it in your organizational contexts?



Leadership Development Program

INCOME AND WEALTH

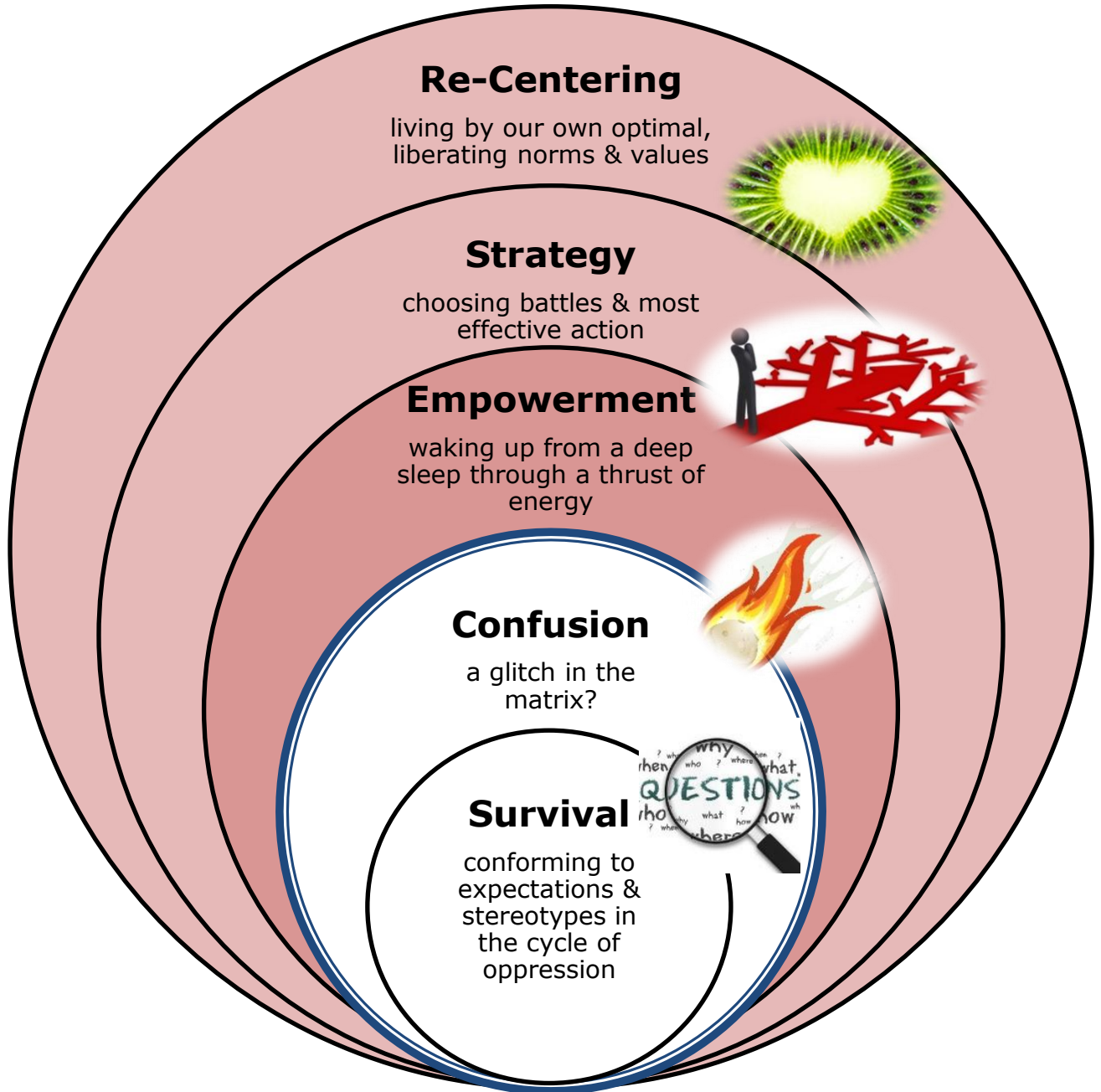
	
<p>INCOME refers to the ongoing flow of resources that nurtures growth and development.</p> <p>Think of this as the day-to-day tending to the needs and health of the organization. The types of resources needed vary depending on the nature of the organization (i.e. its values, purpose, impact).</p>	<p>WEALTH refers to the value that builds over time with regular tending of those resources.</p> <p>Think of this as the roots that deepen as an organization develops over time. Deeper roots contribute to increased organizational resilience, strengthening the ability to weather storms and adapt in changing conditions.</p>
<p>Financial Terms Related to Income</p>	<p>Financial Terms Related to Wealth</p>
<ul style="list-style-type: none"> • Income Statement/Statement of Activities/Profit and Loss Income and Expense • Surplus or Deficit (Net Income) • Restricted/Unrestricted Funding • Annual Budget • Revenue Model/Streams • Fundraising Plans and Goals • Cash Flow Projections 	<ul style="list-style-type: none"> • Balance Sheet/Statement of Financial Position • Assets and Liabilities • Capital • "Reserves" (Net Assets) • Bank Accounts and Investments • Fixed Assets/Property & Equipment



Leadership Development Program

Development Strategy for Liberation

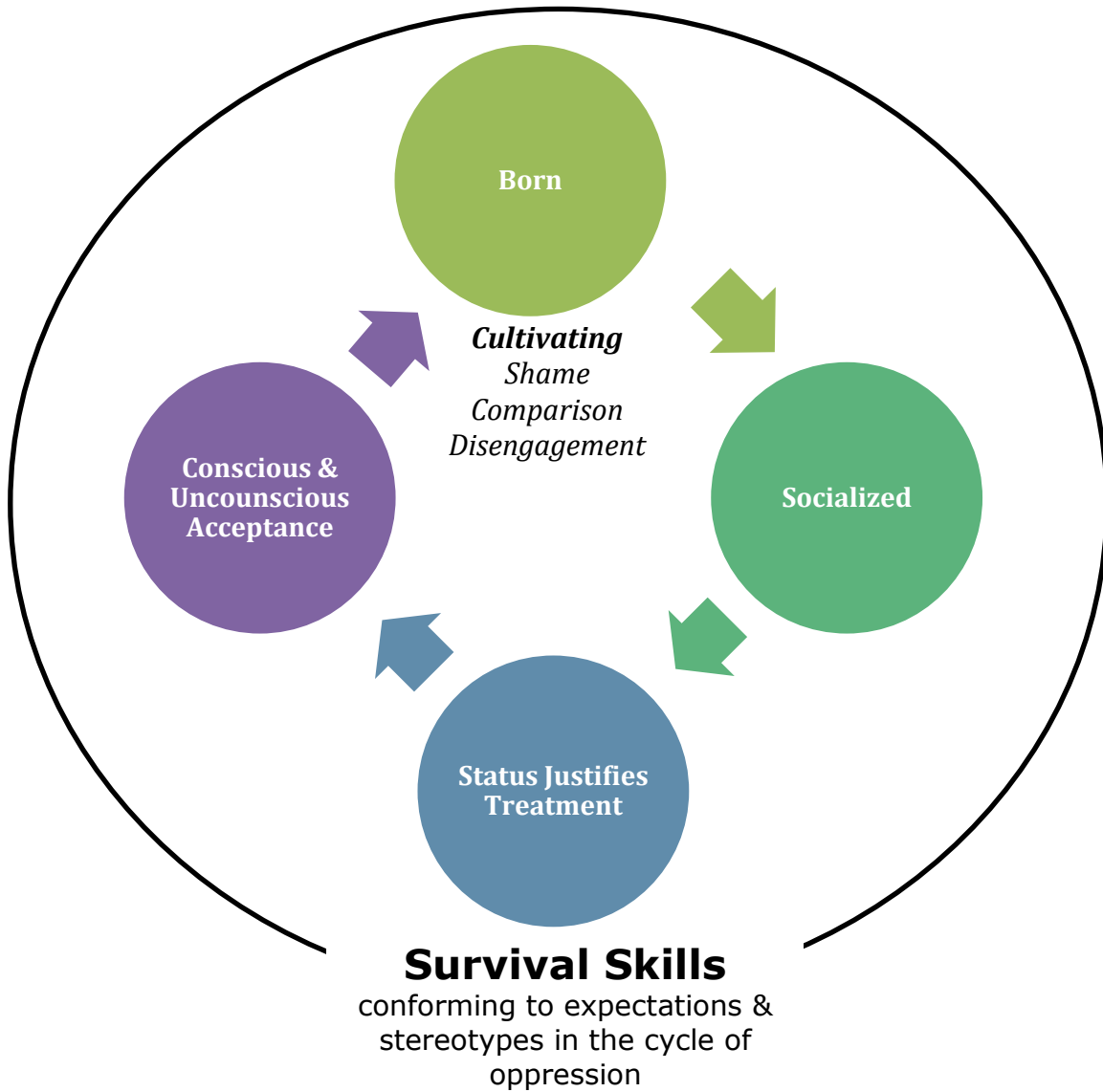
(Adapted from Leticia Nieto & Margot F. Boyer)





Leadership Development Program

Money & Me Cycle of Oppression





Exercise on Money and Power



In what ways have we been socialized around money?

First round: Home Culture. What did you learn in your home about money? When did your family talk about money, how did they talk about it? How was money shared, given away in the community you grew up in? You can share both positive and negative memories about money and power in your home culture.

Second round: Dominant Culture. What does the mainstream/dominant culture teach us about the relationship of money & power? What did you learn in school or from news, entertainment media? How does that influence your thinking and behavior with regard to money?

Third round: Org Money Culture. Who is perceived to be good with money? Who is trusted to handle money, and the power that comes with it? How does your money culture impact programs in your organization?

What's a visionary narrative that re-centers your relationship with money and strengthens your power?

Personify money as a character in your story. What's your current relationship with money? What's your ideal relationship, one that supports your vision?

What is the next elegant step in getting from the real to the ideal?

What values liberate and re-center your relationship with money to strengthen your sense of power?

Walking the Talk

To Create the Future



CREATING THE FUTURE
Change the Questions. Change the World!

BLOG

Budgeting for Abundance

Written on October 1, 2013 by [Hildy Gottlieb](#) in [Admin Issues](#)



The word “abundance” is so overused in modern life that simply saying that word can split a room into factions – those who sense that there is an abundance of resources all around us, and those who call BS, seeing “abundance” as just so much snake oil.

In truth, there are indeed abundant resources all around us, waiting to serve the cause of creating a better world. Think “wind and solar power vs. fossil fuels.” Think “barn raising vs. going it alone.”

Creating the Future’s board focused on that reality of abundance during its [August](#) and [September](#) meetings this year, as we explored the most practical of questions:

What would a budget process look like if it were rooted in resources that are abundant?



Are there really abundant resources?

Before sharing what our board discovered, let's be clear about what we mean by "abundant resources."

We're not talking here about the power of positive thinking, or about trusting that the universe will provide. What we are talking about is the difference between scarce resources and plentiful resources.

Whether we are talking about a traditional business, a social enterprise, or a traditional "nonprofit" community benefit organization, most of what we need is actually quite plentiful.

We need people, we need computers, we need trucks, we need office space. And our communities have all that stuff – often sitting in plain sight, just waiting to be tapped. People who want to share their skills, and who want to acquire new skills. Businesses with trucks that often sit idle for many hours of the day. Empty office space – not through the real estate market, but via the two empty offices that the Food Bank or counseling agency is just using to store stuff because they have the room...

One difference between scarce resources and abundant resources is what happens when we use them. When we use scarce resources like money, the money diminishes. But when we engage the plentiful resources of people and community, those resources actually grow stronger. Engaging people, strengthening their skills, activating their potential – that makes people stronger.

The Steps in Creating the Future's Budget Process

The board suggested a 4 step process for developing the budgets for every program and project the organization embarks upon:

1. We will create plans for what we intend to accomplish and what we will do to accomplish that result.
2. We will determine the richness of what it will take to accomplish that goal in all functional areas – people, skills, facilities, equipment, etc., NOT noted by dollars but by function.
3. We will create plans to identify and engage those resources in a way that strengthens those assets – in a way that reflects the healthy and humane world we want.
4. We will determine what it would take for the board to have an active participatory role in all aspects of the process (*this will be the subject of another post on how to accomplish that – stay tuned*).



We will identify people who can help make our plans a reality. We will identify physical assets (the stuff that people and organizations have) that can be activated / shared to make our plans a reality. We will identify mission assets (the activities that people and organizations are already doing) that can be shared / partnered, to make our plans a reality. We will look both internally for those assets, and across our whole community, so that we are strengthening our community simply by engaging in conversation about sharing and partnering to use those resources.

Because budgets are indicators of an organization's values. And we want to be intentional about walking the talk of our values. (Creating the Future's "Values in Action" statement is [at this link](#)).

Holding What is Most Important as Most Important

Picture a board that is considering tapping their endowment to cover current expenses. That discussion would be intense, as it should be. Should we deplete our capital? What might happen if we do?

And yet in the day-to-day scarcity of their work, organizations routinely deplete their people resources and their physical infrastructure.

- Should we get the best training for our staff? No, we don't have the money.
- Should we get an annual maintenance contract on our roof and parking lot and HVAC? No, we don't have the money.

In other words, "We value the money more than we value anything else."

That unspoken values statement is all the more interesting when we consider the fact that money is never the ultimate goal. Never. Money is always a means – it buys us things we want. As [Justin Pollock](#) tweeted during our discussion, money is always the middle man.

Seen in that light, organizations value the middle man more than they value the real stuff – the people, the physical environment, the mission.



Creating the Future's board committed that our budget process will be just the opposite of that.

The board committed to honor all non-cash forms of capital the way organizations traditionally honor the money.

We will nurture and maintain and value people, and physical resources, and community the same way most organizations nurture and maintain and value the money.

Another tweet from Justin Pollock said it best:

"Imagine leaders having to consider how they add value to an asset as they engage that asset!"

Next Steps

The board did not formally adopt this budget framework. That's because our conversation is not done until we have more input – from you.

- As you consider this approach to budgeting, what stands out for you?
- Does the approach seem practical?
- Are there groups you know who are, in fact, budgeting in this way? What have they learned? What adjustments did they have to make? What formats did they use to make this practical?
- What questions should we be asking that we may have missed?

Our ultimate adoption of a budget development framework (and your opportunity to experiment and explore alongside us) is awaiting your answers!



Leadership Development Program

REVENUE STREAMS



<p align="center">Earned Revenue (Unrestricted)</p>	<p align="center">Contributed Revenue (can be Restricted or Unrestricted)</p>
<p align="center">Government Contracts</p> <p><i>EXAMPLE: Federal Department Center for Disease Control gives \$500,000 to NO/AIDS Task Force to provide HIV/AIDS prevention services.</i></p> <p>Local, state, and/or federal agencies contract with nonprofits, usually to provide services or conduct research related to that agency's charge or purpose. These funding streams are generally allocated through local, state, and/or federal legislative processes and administered by government staff.</p>	<p align="center">Foundation Grants</p> <p><i>EXAMPLE: Packard Foundation gives VAYLA \$100,000 to provide reproductive health care education, information, and services.</i></p> <p>Privately held wealth that is tax-advantaged in exchange for making direct cash contributions (grants) to public charities (501c3's). Larger foundations are generally managed by paid staff while smaller ones are often directly managed by family members. Part of the tax code requires that foundations "pay out" at least 5% of the value of their investments each year.</p>
<p align="center">Fees for Service</p> <p><i>EXAMPLE: A person becoming a doula pays for participation in a training program.</i></p> <p>Fees that are paid in direct exchange for a service or product. These could be provided by an individual, organization, or through state-managed funding streams such as Medicaid. Depending on the work, some nonprofits charge fees that cover the full costs of delivering the work and even generate small profits, but often fees charged do not cover the costs of delivering the work to ensure accessibility.</p>	<p align="center">Individual Donors</p> <p><i>EXAMPLE: A person writes a check for \$25 help pay for the costs of an abortion through the New Orleans Abortion Fund.</i></p> <p>Direct financial support from individual community members. People who donate time and/or money are driven to support the cause and may choose to do so through giving to an organization that works toward that cause. There are tax benefits available to individual donors but many donors do not give for this reason (and often do not access this advantage).</p>



REVENUE STREAMS: “Strings Attached”

Activity Instructions

Purpose:

- Explore the constraints and possibilities of different revenue streams in advancing reproductive justice.
- Begin to consider the implications of the different choices we can make about how to resource the work.

Instructions:

- Each corner of the room represents a different revenue stream. Think about which of these you would like to explore or understand more deeply (it may be one that you have a lot of experience with or knowledge about, one that you want to understand better or learn more about, or anything in between).
- Move to the corner that represents the revenue stream you want to explore.
- With the group that has assembled, work together to build a “mobile” that identifies the specific “strings attached” to this particular revenue stream.
On different index cards, briefly name:
 - Specific benefits of this stream (green cards)
 - Constraints of this stream (pink cards)
 - The people/decision makers who influence the flow of this stream (blue cards)
- As the mobile emerges, consider how you might influence and shape this stream by amplifying the benefits, mitigating or balancing out the constraints. How might you engage with the people connected to this stream to help resource the work?



Leader Clinic: Peer Consultancy Protocol

Purpose	Time	Roles
To help an individual think more expansively about a particular issue.	45 Minutes	- Presenter (whose work is being discussed) - Facilitator (who sometimes participates depending on size of the group)

Time	Steps
8 minutes	The presenter gives an overview phenomenon of interest and/or dilemma and frames a question for the consultancy group to consider. The framing of this question, as well as the quality of the presenter's reflection on the issue being discussed, are key features of this protocol. If the presenter has brought work or "artifacts," there is a pause to silently examine the work/documents. The focus of the group's conversation is on the question posed.
10 minutes	The consultancy group asks <i>clarifying</i> questions (for the benefit of the discussants). The consultancy group asks <i>probing</i> questions (for the "deepening" benefit of the presenter). Some of the probing questions may not be answered since they would require greater thought.
15 minutes	<p>The group talks with each other about the issue and question presented, referring to the presenter in the third person (i.e., speakers say "he sounds like he's..." or "she is struggling with...") as if they were not present.</p> <p>Possible questions to frame the discussion include:</p> <ul style="list-style-type: none"> • What did we hear? • What didn't we hear that we think might be relevant? • What assumptions seem to be operating? • What questions does the issue raise for us? • What do we think about the treatise, issue, and/or dilemma? • What might we do or try if this was our issue? • What have we done in similar situations? <p>Members of the group sometimes suggest solutions to the dilemma. Most often, however, they work to define the issues more thoroughly and objectively. The presenter does not speak during this discussion, but instead listens and takes notes.</p>



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Time	Steps
7 minutes	<p>The presenter reflects on what s/he heard and on what s/he is now thinking, sharing with the group anything that particularly resonated with him or her during any part of the consultancy. No need to “respond” to anything posed by the group.</p> <p>Variation: Presenter can also ask questions or invite dialogue during this time.</p>
5 minutes	<p>The facilitator leads a brief conversation about the group’s <i>observation</i> of the consultancy <i>process</i>, not content of the conversation.</p>

Some Tips

Step One: The success of the consultancy often depends on the quality of the presenter’s reflection in step one as well as on the quality and authenticity of the question framed for the consultancy group. However, it is not uncommon for the presenter, at the end of a consultancy, to say, “Now I know what my real question is.” That is fine, too. It is sometimes helpful for the presenter to prepare ahead of time a brief (half-page to one page) written description of the question and the issues related to it for the consultancy group to read as part of step one.

A good question is one that

- Does not genuinely have an answer to it yet;
- Is meaningful and relevant; and
- Is about an area that the presenter is willing to change.

Step Two: Clarifying questions are for the person answering them. They ask the presenter “who, what, where, when, and how.” These are not “why” questions. They can be answered quickly and succinctly, often with a phrase or two.

Step Three: Probing questions are for the person answering them. They ask the presenter “why” (among other things), and are open-ended. They take longer to answer, and often require deep thought on the part of the presenter before s/he speaks. During this time, the presenter may not actually answer the questions as much as note the kind of questions that are being posed.



Step Four: When the group talks while the presenter listens, it is helpful for the presenter to pull his/her chair back slightly away from the group. This protocol asks the consultancy group to talk about the presenter in the third person, as if s/he is not there. As awkward as this may feel at first, it often opens up a rich conversation, and it gives the presenter an opportunity to listen and take notes, without having to respond to the group in any way. Remember that it is the group's job to offer an analysis of the dilemma or question presented. It is not necessary to solve the dilemma or to offer a definitive answer. **It is assumed that the presenter can resolve this dilemma, and it is the presenter's dilemma to resolve.**

All participants in a protocol need to be considerate about how they speak, paying careful attention to the way they phrase their questions and comments. "Warm" comments are those often used to begin the conversation. They are supportive, encouraging, and put the presenter at ease:

Examples include:

- The strengths of this work are...
- The good news here is...
- I like the way she/he has...

"Cool" comments are more challenging as participants voice doubts and questions about the work. Examples include:

- I wonder if he/she has considered...
- There seems to be a gap...
- I wonder what would happen if he/she tried...

It is important for the presenter to listen in a non-defensive manner. Listen for new ideas, perspectives, and approaches. Listen to the group's analysis of your question/issues.

Listen for assumptions – both your own and the group's – implicit in the conversation. Don't listen for judgment of you by the group. This is not supposed to be about you, but about a question you have raised. Remember that you asked the group to help you with this dilemma.



Step Five: The point of this time period is not for the presenter to give a “blow-by-blow” response to the group’s conversation, nor is it to defend or further explain. Rather, this is a time for the presenter to talk about what were, for him/her, the most significant comments, ideas, and questions s/he heard. The presenter can also share any new thoughts or questions s/he had while listening to the consultancy group. In addition, the presenter can invite others to have a dialogue with him or her about question.

Step Six: Debriefing the process is key. Don’t short-change this step.

Adapted from Bay Area Coalition for Equitable Schools.



Expanding the View on Wealth Worksheet

The 8 Forms of Capital (wealth) is a framework developed by Ethan Roland and Gregory Landua that offers you an opportunity to explore the diversity of the types of wealth present in your life, community, business and world. We have developed the worksheets below for you and your clients to explore each form of wealth and your relationship with it. If you would like to know more, please visit <http://www.8forms.org/>

8 Forms of Wealth:

Financial: money, stocks, bonds, investments, etc.	Living: nature, earth (land, soil), water, living organisms, your body and health, etc.
Material: infrastructure, buildings, possessions, etc.	Spiritual: prayer, intention, faith, followers/teachers, karma, etc.
Social: connections, relationships, influence, etc.	Experiential: action, experience, embodied wisdom/know-how, etc.
Cultural: community, song, story, ritual, etc.	Intellectual: ideas, knowledge, intellectual property, knowledge commons, etc.



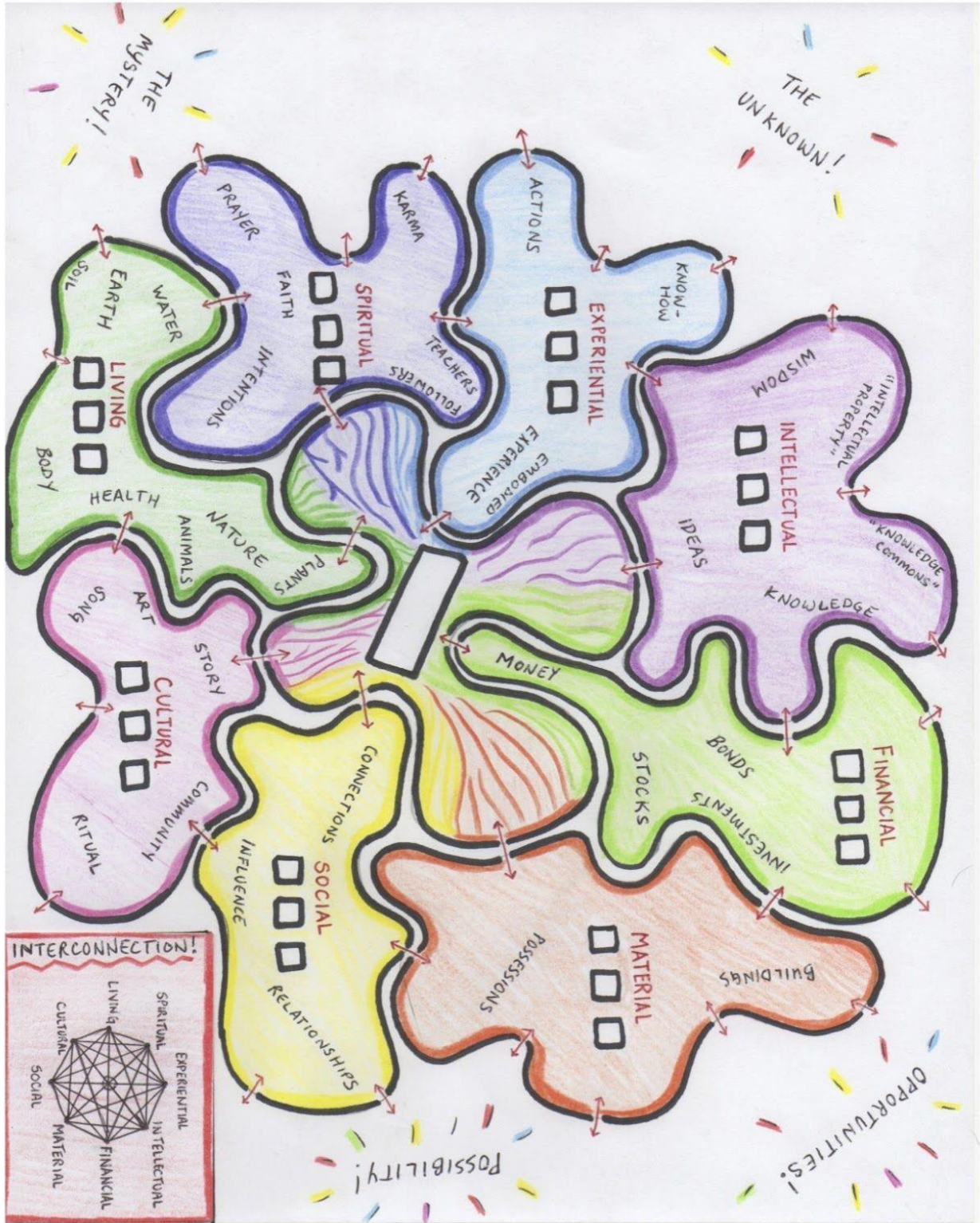
Exercise 1: Zones & Relationships:

Write within the 8 Forms of Wealth Worksheet (Page 2 of this document, looks like colorful squiggles) to describe your relationship with each of the forms or wealth. Trust your intuition, don't dwell, and be sure to write or draw in the margins. Try to complete this in 5 minutes. **Example 1:** Mike is yearning to have more of a connection with nature and feels disconnected from the natural world. He grew up in the city, so he is pretty clueless about where to start. Mike could write "Clueless" and "Learning" in the Living wealth category... **Example 2:** Valentina's business has grown a lot in the last year and she is proud of the achievements she has accomplished. Financially she is better off than she has ever been and she feels confident that things will only continue on this track. Valentina could write "Passion", "Abundance", and "Confident" in the Financial wealth category. Here are some adjectives to spark your thinking about your own relationships with these kinds of wealth:

Passion/Inspired	Yearning/Desire
Emergence	Proud
Learning/Growing Edge	Ashamed
Balance	Connected
Imbalance	Disconnected
Influence	Clueless
Uncertainty/Risk/Fear	Confident
Abundance	Suspicious
Scarcity	Make up your own! Write in the margins!

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Exercise 2: Mapping Your Wealth Flow:

Complete the worksheet on page 4

1. You may want to choose a particular focus for this exploration, or you can look at your life overall.
2. In the far left column, brainstorm ways that each form of wealth is already flowing **to** you/your topic of choice. Who/what is attracted to you? Who/what is engaging with you? Who/what is flowing towards you?
3. In the center column, brainstorm ways that each form of wealth is already flowing **away** from you/your topic of choice. Who/what are you attracted to? Who/what are you wanting to engage with? Who/what is flowing away from you?
4. In the far right column, brainstorm ways you could **increase the flow** (not hoard) **and aware interconnection** of each form of wealth, **growing your edge** in order to **create more resilience** in your life/business/topic of choice. Consider:
 - a. How could you increase your edges (the relationships between types of wealth) and attract a greater diversity of wealth to your life?
 - b. Where are the obvious connections that are waiting for you to engage?
 - c. What is the easiest way to grow your edge?



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Flowing TO You	Flowing FROM You	WAYS TO INCREASE FLOW TO/FROM YOU
FINANCIAL: money, stocks, bonds, investments, etc.		
MATERIAL: infrastructure, buildings, possessions, etc.		
SOCIAL: connections, relationships, influence, etc.		
CULTURAL: community, song, story, ritual, etc.		
LIVING: nature, earth (land, soil), water, living organisms, etc.		
SPIRITUAL: prayer, intention, faith, followers/teachers, karma, etc.		
EXPERIENTIAL: action, experience, embodied wisdom/know-how, etc.		
INTELLECTUAL: ideas, knowledge, intellectual property, knowledge commons, etc.		



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