

Community Agreement

What is a Community Agreement and why do we have one?

This is the Community Agreement for the School for Poetic Computation (SFPC). It is a statement of our values, a guideline for relations between community members, and a scaffolding for the learning environment we co-create together.

This living document serves as a foundation for our community to establish the conditions for mutual trust, respect, and support. When we commit to actively participating in the social material of our learning, we can best work together to create boundaries that make it easier for everyone to feel as safe and comfortable as possible. We understand safety is relative and in constant negotiation. We also distinguish safety from discomfort, as there is no such thing as a never uncomfortable space.¹

SFPC is a school organized by people who are committed to being transparent about the ways in which we fall short of being accessible. Please write to us with feedback on how we can improve at info@sfpc.study.

For definitions of terms and values used in this Community Agreement, please refer to the sections titled Community Values and Practices and Glossary of Terms in the Appendix.



Who is the Community Agreement for? In what context does the Community Agreement apply? Who upholds the Community Agreement?

All members and guests of the SFPC community agree to uphold the Community Agreement when entering community spaces, both in person and online. The SFPC community is composed of people from a range of identities, socio-economic statuses, education levels, and backgrounds. We explicitly want to foreground active solidarity with and support for black people, indigenous people, people of color, trans people, gender non-conforming people, queer people, disabled people, survivors, people with low-income, and all oppressed and minoritized people. In our community,

we prioritize the safety of those who we are in solidarity with over the comfort of those who are in more privileged positions.

Our Community Agreement applies in various contexts, including:

- * Our **relations** with one another:
 - * Our agreement serves as the baseline from which we, the SFPC community, negotiate **mutual trust, respect, safety, consent, and comfort** with one another.
- * The **feedback** and **critique** we give to one another:
 - * Our agreement establishes a solid foundation from which we can **respectfully challenge one another and openly disagree**.
- * Our **creative projects and work**:
 - * We recognize the roles both the art and technology industries play in upholding harmful ideologies and power imbalances that disproportionately affect people at the intersections of oppressed identities.
 - * Our creative and pedagogical applications of art and technology (for example, projects, curriculum, research, etc.) should uphold the values that are laid out in our Community Agreement, while actively acknowledging the lack of neutrality of art and technology—which are both political.
- * How we engage in space, both physical and virtual:
 - * This includes **classes, meetings, events, office hours, studio time, Discord, e-mail**, etc. between any and all members of our community.
 - * This can also include exchanges that occur outside of SFPC **classes, programming, or events** should the context jeopardize or impact individual or community safety. *For example, a harmful or inappropriate exchange between participants that results in one or both parties feeling unsafe to share space in the SFPC community.*

Our Community Agreement belongs to everyone, and it's everyone's responsibility to uphold its application. We urge members of our community to reach out and speak up, especially those in positions of power. Those in positions of power at SFPC are as capable of making mistakes as any other community member, and are equally beholden to this agreement (see section: Power Relations).

While the Community Agreement outlines behaviors that will not be tolerated within the community, it is **not a punitive project**. We do not intend to create punitive community spaces that mimic carceral, hegemonic responses to conflict and harm.

We acknowledge all people make mistakes. In these instances, the Community Agreement offers guidance on how to acknowledge mistakes gracefully by committing to unlearning harmful behaviors and providing a framework for how to collectively move towards restoration and repair.



Acknowledging the Land, Indigenous People, and the Rest of the World¹

155 Bank Street, Manhattan, NY, where SFPC used to hold in-person classes and public events, is located on the unceded land of the Lenape people. SFPC's history there is inextricably tied to the forced displacement and genocide of the Lenape people. We are grateful for our opportunity to meet and work on this land. In all that we do here, we will hold respect for this land and for the Lenape people as central, and work towards unlearning and undoing the ongoing legacies of settler colonialism.

SFPC is also an international community working within the power structure of global imperialism. When we meet online and in person, we hold space for those who are excluded from our meetings by physical infrastructures of the web, like cobalt mines and server farms, and of the state, like racist border fences and detention prisons erected along the US-Mexico border. As we wonder after poetic uses of computation from our positions within these imperialist systems, we commit to continually paying respect to those who are excluded from our conversations, and to imagining futures of technology, poetry, and politics that do not rely on the same violent dispossession that has brought us together in this way.

SFPC recognizes the limitations of giving land acknowledgements and is making efforts to take principled action and become a sustainable organization that can afford to pay rent to Indigenous groups in our community.



¹ For more resources on how to give a land acknowledgement, including resources on how to give your own, please visit: native-land.ca/resources/territory-acknowledgement

Relational Guidelines and Actions

- ❖ **Prioritize the safety of** queer, trans, black, indigenous, people of color (QTBIPOC), disabled, gender-nonconforming, low-income, survivors, and all other **oppressed people** over the comfort of those in privileged positions.³
 - ❖ Harmful (*ableist, abusive, anti-intellectual, fascist, fatphobic, plagiarist, queerphobic, racist, sexist, transphobic, xenophobic, etc.*) behaviors such as digital and physical harassment, including threats or offensive comments, and unwelcome sexual attention are unacceptable within our community.
 - ❖ **Do not add emotional labor** on QTBIPOC, especially those who are oppressively gendered. It is not the responsibility of those at the intersection of oppressed and minoritized identities to educate those with privilege on their experiences. It is important for those in positions of power to do the emotional labor of unlearning harmful behaviors. **Ask for help from others in positions of power** who are doing this emotional labor for themselves when you need help.
- ❖ Always keep **mutual respect** in mind when sharing space with others, including virtual space.
 - ❖ Ask people how they want to be addressed instead of assuming their identity or pronouns based on their outward appearance.

Example: “Hi, my name is _ and my pronouns are they/them.”

“I’m sorry, I missed your introduction. What are your pronouns?”
- ❖ **Take up space mindfully**, as there is a limited amount of space to speak in any given meeting, class or gathering. Be aware of how much space you and others are taking.
 - ❖ **Make space/take space.** If you’re someone who tends to not speak a lot, consider moving into a role of speaking more. If you tend to speak a lot, consider moving into a role of listening more. Some of us are socialized to talk more than others within a group setting and some of us are socialized to listen more. While **being mindful** and **amplifying other people’s voices**, remember to balance limiting your speaking time with giving others a turn to speak.

*Example: If you have something you really want to say and are conscious that you have spoken a lot, write it down and see if it’s worth coming back to later.*⁴

- ❖ **Actively listen to and honor the lived experiences of others.** Do not invalidate or deny the lived experiences of others, even if it looks different from your own lived experience.
- ❖ **Embrace awkward silences!** An awkward silence is an opportunity for people who may take longer to respond to prompts or like to be sure they are not taking anyone else's chance to speak.
- ❖ Cultivate a **culture of consent**.
 - ❖ Be sure to **ask for permission** and preface your sharing with a **content warning** (CW) when talking about content that is potentially activating for others. This includes past mistakes, transgressions or problematic behaviors, as well as violence against oppressed people or communities. Example: "CW: Explicit sexual language" or "CW: Racism and racial slurs" or "CW: Death or dying"
 - ❖ Always seek consent for physical contact. Example: "I like to hug people when we greet each other. Can I give you a hug?" "No, thank you. I don't want to be touched."
 - ❖ **Practice confidentiality.** Only share information you learned that protects the privacy of other people. *What is said during session stays in session, what is learned in session leaves with you.* Always ask for permission to share direct or paraphrased quotes of things said outside of shared learning spaces.
 - ❖ **Credit each other's work.** Ask for permission before using or sharing the work of others and attribute credit. Example: "Hey, I'm writing a blog post and want to share a picture of a project you did at SFPC! Is it ok for me to post this pic? How do you want to be credited?" "Thank you! Please credit my full name and tag me on social media."
- ❖ **Be open to vulnerability**, uncertainty, and experiencing discomfort. *The stronger the culture of consent, the more possible this becomes.*
 - ❖ **Cultivate a willingness to share risky thoughts.** We're all learners here. When we give ourselves permission to be vulnerable, we also give permission to others.
Example: "I made this project about how I feel lonely all the time." "Thank you for sharing. Even though I don't personally relate, I am grateful to you for showing up with your whole self."
 - ❖ **Cultivate a willingness to make mistakes**, to admit when we have, and to accept feedback from others. Interpret feedback for what it is: a gift and an investment in our education.

Example: “When you interrupted me, I felt like you didn’t care about listening to my ideas.” “I’m sorry for making you feel that way. Thank you for telling me. I do care about listening to your ideas and now I understand how my actions were communicating otherwise. I will be a better active listener in the future.”

❖ Take **accountability for your actions**, centering **impact over intent**.

- ❖ If someone tells you they were hurt by something you did, thank them for telling you and apologize. If you need to reflect on the difference between the impact of your action on them and your intent, do that later, by yourself, or with a friend.

Example: “Earlier today you made a hurtful joke without considering how it would make me feel.” “Thank you for telling me. I’m sorry I hurt your feelings. I was inconsiderate. I need to be more thoughtful in the future.”

❖ Assess and **prioritize your boundaries and care** at all times.

- ❖ Feel free to leave class at any time, turn off your camera, look at your phone, engage/disengage with activities, take bathroom and stretch breaks, and creatively move your body appropriately as desired. Please limit disruptions to class activities when arriving or leaving, make the most out of scheduled breaks, and avoid engaging in side-conversations or taking phone calls/messages if/when taking unscheduled breaks. Always communicate relevant boundaries and inform teachers of lateness and absences ahead of time when possible.

❖ Acknowledge and respect the relationship **dynamics we have with each other**. These include:

❖ **Co-Directors, Stewards, Organizers, and Teachers:**

- ❖ Co-directors, stewards, organizers, and teachers work towards equitable distribution of labor, acknowledging their social positions as well as respective capacities.
- ❖ Co-directors, stewards, organizers, and teachers treat participants as collaborators with formally acknowledged agencies to determine their individualized overall experiences within SFPC.⁵

❖ **Teachers:**

- ❖ Teachers have a shared pedagogy and acknowledge the equal importance each curriculum and crafted learning environment plays within the larger picture of a participant’s experience within the school.

- ❖ Teachers treat participants as collaborators with formally acknowledged agencies to shape their learning experiences.
- ❖ **Participants:**
 - ❖ Participants are the drivers of their own learning experiences, and communicate their needs to co-directors, stewards, organizers, teachers and other participants, whenever possible.
 - ❖ Participants commit to each other as peers, encouraging, supporting, and challenging each others' educational experiences.



Power Relations

Hierarchies exist within SFPC. Some are explicit, in the form of roles bestowed on co-directors, stewards, teachers and organizers, and some may be unconsciously internalized, like experience and time spent in the space, or identity markers that intersect between race, class, gender, religion, sexual orientation, disability, etc. Naming both intentional and unintentional forms of hierarchy, conscious and unconscious, is the first step towards our commitment to building an honest and inclusive learning environment that prioritizes collective growth over the privileging of any one individual or group.

In the past, SFPC has operated in a way where community members have occupied the following roles: participant, student, assistant teacher, teacher, administrator. We have also had visiting teachers, work study participants, event attendees and alumni. We recognize the natural and frequent overlap between the roles of learner and teacher, and enthusiastically welcome their interchangeability. We recognize everyone's responsibility to contribute to a shared stewardship of the space and learning environment.

We know that people who come to this community share passions and develop deep and intimate relationships with each other. We also acknowledge the power imbalance and asymmetry in dynamics between participants and authority figures while we study, and ask that all community members keep this in mind when forming relationships inside and outside of the school. **Teachers, organizers, co-directors, and/or stewards should not form sexual relationships with current participants.** In all cases, SFPC community members agree to **build relationships with consent.**



Roadmap to Repair and Transformation

Strong, trusting communities are built from making mistakes and facing up to them together. Taking accountability for actions, being honest when you feel a wrong has been done, and honoring and supporting those harmed by an action are all ways in which we build a regenerative community. We encourage community members to discuss issues in the moment as they come up, because learning how to be with each other honestly and consensually is part of our group study.

During the work towards repair and accountability between community members, we will **always prioritize the needs of survivors** and those who are directly harmed/impacted—especially oppressively racialized trans women, trans-femmes, femmes, gender-nonconforming and non-binary people, and cis-women. Depending on the severity of circumstances in which these agreements are violated, as well as your proximity to privilege, you may be asked to leave our community until a resolution that centers those who are harmed is realized, which may include permanently leaving our community. Leaving our community includes: SFPC's physical and online spaces including Discord, Instagram comments, Twitch streams, etc. You may be able to re enter our community if it is determined that it will be beneficial to your growth informed by the needs of the survivor.

If you need personal support and/or have a conflict with someone at the school, please reach out to Neta at: neta@sfpc.study and/or complete our [incident report form](#).

Our roadmap to repair is a work in progress. We are learning how to be more supportive in how we address conflict and maintain safety in SFPC spaces. We will post our progress as this project continues. If you have feedback or suggestions, please contact us at: info@sfpc.study.



How was this Community Agreement developed?

The School for Poetic Computation Community Agreement was stewarded by transformative justice consultant Es Leso. The agreement was originally drafted by a working group nominated by SFPC staff in Fall 2020. The working group included Zainab Aliyu, Melanie Hoff, Celine Wong Katzman, Galen Macdonald, and CS. The

working group met five times and incorporated writing and feedback from a larger group of staff including: Todd Anderson, American Artist, Neta Bomani, Emma Rae Bruml, Luke Demarest, Tiri Kananuruk, Taylor Levy, Ashley Jane Lewis, Sebastian Morales, Amber Officer-Narvasa, and Che-Wei Wang.

We would like to formally acknowledge NYC Transformative Justice Hub, BUFU, NYU/ITP, and Recurse Center for their principles and codes of conduct, which significantly influenced our Community Agreement.

Our Community Agreement is a living document. This version of the Community Agreement was **last updated on May 28, 2025**.



Signatures

Please sign the Community Agreement in the [signatures](#) document.



Appendix

Community Values and Practices

We engage with the community values and practices so that we can reach our underlying value of liberation. We believe in the **freedom of all people**. Liberation is more than intention, it takes strategy, planning, time, study, self-reflection, support systems and tools to implement new habits and beliefs. It is challenging to know how to navigate everyone's freedom, beliefs and desires. It is a valuable skill for all people to cultivate their imagination and learn to find new options in challenging situations. We commit to thinking through unexpected options in building a process that works toward liberty for all. Other values we believe in include:

- ❖ **Reject the Binary**, Embrace Both/And: There can be multiple truths or ways of seeing things at the same time. Rather than using either/or thinking, or true/false dichotomies, we challenge ourselves to find the both/and option that embraces simultaneity, intersectionality, complexity, and nuance.

- ❖ **Solidarity:** We commit to working in concert against injustice with directly-impacted individuals at their direction and leadership. We will take personal action to better understand and fight systems of oppression that differentially impact our communities.
- ❖ **Reflection & Evaluation:** We will engage in ongoing reflection and evaluation. A culture of reflection facilitates learning from our mistakes and integrating feedback; it supports us in understanding ourselves, identifying patterns, and choosing how we want to evolve and grow.
- ❖ **Accept Incompletion:** Healing, like anything worthwhile, takes time. We choose not to embrace the emphasis on urgency and completion that is prevalent within capitalism. We lean into saying “I don’t know,” and learning more. Transformation is just as much about having time to plan, process, and integrate as it is about intention and action. We will work to be patient with ourselves, as well as others, honoring that we learn and grow at different paces.



Glossary of Terms

- ❖ **Accountability** refers to one person’s ability and willingness to report back to the group and/or the community the group represents on actions they have taken, things they have done or not done, or things they have said, to take ownership of the consequence or outcomes of their action, positive and negative, learn from mistakes, make amends as needed, and change their behavior in the future.⁶
- ❖ **Boundaries** are important to our *autonomy* and *safety*. Boundaries may be about physical touch, personal space, modes of communication, cultural sovereignty, religious beliefs, or even other things we have not anticipated. Where possible, the group can take steps to actively state boundaries of both individual group members and of the group process, respect those boundaries, and to take steps to repair boundaries when they are, often unintentionally, crossed. Each person is responsible for defining their own *physical*, *mental*, and *emotional* needs, while the container (SFPC, the SFPC community and the Community Agreement) is responsible for creating the environment for boundaries to be set. Healthy boundaries set clear expectations, establish pathways to accountability if boundaries are crossed, and are *concrete*, *realistic*, and incorporate the *consent* of everyone involved.⁷
- ❖ **Behaviors that will not be tolerated within the community:**

general disrespect	fatphobia
ableism	queerphobia/homophobia
abuse/manipulation	racism/fascism/anti-blackness
stealing/theft/plagiarism	sexism/misogyny/misogynoir
public indecency	transphobia
anti-intellectualism	xenophobia

- ❖ **Carceral** is a term that refers to *incarcerate* (meaning "to imprison") and *incarceration* (meaning "confinement in a jail or prison")
- ❖ **Community Agreement** is a statement of our values, a guideline for relations between community members, a scaffolding for the learning environment we co-create together, an outline of behaviors that will not be tolerated within the community, and a roadmap for what to do when you make mistakes or behave in ways that are not okay
- ❖ **Conflict** is a state of being in which two people or parties see their point of view as in opposition to or incompatible with the other. Conflict occurs when someone needs something from another, and the other can't or won't give it to them. Conflicts can arise about a wide variety of needs, including money, safety, information, cooperation, and dignity. In some cases, a conflict can arise as the result of a mistake or miscommunication that has had the consequence of someone feeling as if their needs will not be met.⁸
- ❖ **Consent** “creates a space where the safety and agency of all parties is honored using healthy communication and negotiation to craft informed boundaries in the moment and for the future.”⁹ Consent should be ongoing and communicated. Consent can be altered, shifted, revoked at any time for any reason. State of mind plays a significant role in the ability to give consent. For example, intoxication or mental health disabilities can impair capacity to give consent.

Enthusiastic consent: Only giving consent when you are extremely into something - “If it’s not a HELL YES, then it’s a HELL NO”

Informed consent: Everyone has all possible information needed to make decisions and all parties respect those decisions whether they are enthusiastic or not¹⁰
- ❖ **Content warning (CW)**, also referred to as a **content note** or **trigger warning**, gives notice before sharing any sensitive information (for example, detailed shares on sexual, physical, and childhood sexual violence, rape, self-harm, suicide, violence, murder, racism, etc.) so fellow participants can prepare for the content and assess how to best take care of themselves. Shares that are explicit/violent can be triggering and emotionally distressing for people who might have a related history or other access needs. This notice gives them

time to emotionally prepare, practice self-care, and fully consent to participating in the conversation. For an extensive list of content warnings, check out: <https://www.sistersincrime.org/page/contentwarnings>

- ❖ **Critique** refers to a detailed analysis and assessment of something, especially a literary, philosophical, or political theory. When offering criticism in the context of a classroom crit, SFPC recommends the following guidelines:¹¹
 - ❖ The cultural experience of the person giving a criticism is true and non-negotiable.
 - ❖ Before giving criticism, ask yourself: “Is there someone in the room who might feel more personally connected to the identities described in the work? How can I make space for them to lead the discussion or comment first?”
 - ❖ Not every piece of artwork, reading, writing, code, assignment etc. may be for you, and that’s okay. Consider the moment a critique occurs as an opportunity to think critically and open yourself up to being exposed to new ideas you’re not familiar with.
- ❖ **Discomfort** is a neutral feeling of mental or physical uneasiness.
- ❖ **Emotional labor** refers to 1) the mental activity required to manage or perform the routine tasks necessary for maintaining relationships and ensuring smooth running of a household or process, typically regarded as an unappreciated or unacknowledged burden borne disproportionately by women. Or 2) the management of one's emotions in order to present oneself and interact with other people in a certain way while doing a job.
- ❖ **Feedback** refers to information about reactions to a product, a person's performance of a task, etc. which is used as a basis for improvement. At SFPC, we consider feedback a gift and an investment in our education.
- ❖ **Gendered** refers to patriarchal gender norms that effectively police human behavior and maintain power in the hands of those who uphold these norms.¹² In other words, something is *gendered* if it oppressively inscribes patriarchal understandings or harmful messages of what a “man” or a “woman” is on a person who doesn’t consent to be perceived or understood in such a way.
- ❖ **Harm** is the impact felt when a person is deprived of, or senses a threat to an essential need as a result of the action or inaction of another person, group, institution, or system. Essential needs can include access to care, food, shelter, money, safety, dignity, and bodily autonomy. People can also experience harm when faced with behaviors that mirror or embody past experiences of systemic harm. As such, many of us unintentionally cause harm by replicating internalized practices and norms that uphold systems of oppression.¹³

- ❖ **Hegemonic** refers to ruling or dominant in a political or social context.
- ❖ **Hierarchy** refers to a system or organization in which people or groups are ranked one above the other according to status or authority.
- ❖ **Identity** refers to the fact of being who or what a person or thing is. People can define their identities along various demographics, including (but not limited to), racial, ethnic, gender, disability, sexual orientation, survivor status, class status, etc. Everyone is the author of their own experience and identity informed by their experience.
- ❖ **Inclusive** refers to not excluding any of the parties or groups involved in something. That could be as general as making sure every feels included in the classroom, or as specific as making sure identities that are not supported or included within a hegemonic social structure are included.
- ❖ **Impact** refers to the significant effect an action has on something, someone, an event, and/or society or the world at large.
- ❖ **Intent** is the belief or desire that drives a person's actions, which sometimes does not match the outcome or consequence of those actions. When we are part of a group of people who have a shared purpose, and when that group includes people whose identities reflect different positions in relation to power structures, we are best served by the belief that people are joining the group with the hope that they can move into right relationship, while recognizing that they must work hard to identify and disrupt internalized patterns of dominance.

We believe that intent does matter—as a signal that someone is in the struggle to change. When good intentions that lead to unintentional consequences are met with punishment, the person who has been punished often ends up stuck in shame and hopelessness. However, when a person with good intentions that lead to unintentional consequences is called-in or asked to take accountability for their actions we allow that person to learn, make amends, and make changes.¹⁴

- ❖ **Intimate** or *intimacy* refers to close association, contact, or familiarity.
- ❖ **Mistake** refers to a wrong action or statement proceeding from faulty judgment, inadequate knowledge, or inattention.
- ❖ **Oppressed** refers to individuals, beings, or objects, who are burdened by abuse of power or authority.
- ❖ **Participant** is a term used intentionally instead of “student” to recognize the sense of agency students have to be active participants in their education
- ❖ **Position** may refer to a specific stance, opinion or solution that one person has put forward because they believe it will meet their interests. Two people may assert different positions in response to a shared problem because they have

not taken the time to identify all of the interests that are driving these positions. The perception that one person's position threatens the other person's interest can lead to conflict. However, once interests have been identified, both parties can work together to find a solution that meets the majority of both people's interests.¹⁵ **Position** may also refer to **positionality** ... *this definition is a work in progress*

- ❖ **Power** has two separate meanings: **power to** and **power over**. "Power to" refers to the ability of a person to change the circumstances of their life by creating and exercising options. "Power over" refers to the ability to limit the options of others.¹⁶
- ❖ **Privilege** refers to any special rights, advantages or immunity granted or available only to a particular person or group. Every person has some level of privilege, along the lines of race, class, gender, gender expression, sexuality, attractiveness, citizenship, etc. For example, [male privilege](#) refers to the tendency of men to allow and expect women to take on an unequal division of labor, responsibility, and self-denial.
- ❖ **Pronouns** are ways to refer to a person, typically without using their name (although, a name *is* a pronoun). Some people have pronouns, others do not. Pronouns are not genders, although they might provide some insight to what a person's gender identity is. Some examples of pronouns are:
 - he/him/his
 - she/her/her
 - they/them/their
 - ze/hir (pronounced: zee/heer)

For more information, check out: [GLSEN's Pronoun Guide](#)

- ❖ **Punitive** means inflicting or intended as **punishment**. In psychological terms, **punishment** is a response to an undesirable behavior that is designed to stop that behavior. A punishment can be taking away something good—for example, the right to be part of a group, or to have a certain position in a group. A punishment can also be administering something painful to the person—for example, by shaming the person, damaging their reputation, berating the person verbally, threatening future abuse, or physically abusing them.¹⁷
- ❖ **Repair** refers to fixing or mending (a thing suffering from damage or a fault)
- ❖ **Restoration** refers to the action of returning something to a former owner, place, or condition. In a **restorative justice (RJ)** framework... this definition is a work in progress
- ❖ **Safe** or **safety** refers to the condition of being protected from or unlikely to cause danger, risk, or injury. Safety sometimes requires risk-taking. We see

safety as relative and a constant negotiation. We do not believe in a never uncomfortable space. Safety and discomfort are not the same thing.¹⁸

- ❖ **School for Poetic Computation (SFPC)** is an experimental school in New York City supporting interdisciplinary study in art, code, hardware and critical theory. It's a place for unlearning and learning. It's a hybrid of a school, residency, and research group. Read more at <http://sfpc.study>
- ❖ **SFPC Community** includes co-directors, teachers, participants, organizers, event attendees, alumni, guests, visiting artists/teachers and others
- ❖ **Steward** refers to a person who is accountable to and responsible for maintaining the SFPC community following a set of principled actions outlined in the SFPC Community Agreement. Everyone who signs the agreement is an informal steward since we all collectively maintain relationships and spaces with each other through this agreement. The term steward is an invitation to fundamentally shift away from privileging an individuated sense of ownership over people, objects or ideas, and instead, emphasize relationships rooted in collaboration, equity, and mutuality. We recognize the shortcomings of using the term steward outside of its original context(s), more specifically within Indigenous scholarship and practices.¹⁹
- ❖ **Survivor** is a person in a relationship whose ability to be safe and to act in their own interest and according to their own desires has been limited by a person using power and control. Western culture tends to blame survivors for not exercising the option that they may appear to always have, completely leaving or disengaging, while not legitimizing their desire to have safety and freedom within a chosen relationship. In this, the culture replicates the blame process by keeping attention on the survivor's behavior. In a legal context, survivors are called victims. When the legal and public mental health systems intersect, as in domestic violence, this can cause an unfortunate confusion with the 'victim role' and contribute to a forgetting of the function of 'power to' (empowerment) in the safety and sanity of everyone.²⁰
- ❖ **Transformation** in a **transformative justice (TJ)** framework occurs when the two people or parties start out seeing their point of view as in opposition to or incompatible with the other. The two people or parties go through a process that shifts their perspectives and allows them to come to a new understanding about what each party needs and how each party might be able to get their needs met. Conflict resolution implies that a conflict is resolved with one person being right and the other being wrong. In conflict transformation, the relationship between the two people or parties is where the change happens allowing for shifts in power dynamics, new ways of communicating, or new shared understanding of what the conflict is about.

❖ **Transformative justice (TJ)** is a political framework and approach for responding to violence, harm and abuse. At its most basic, it seeks to respond to violence without creating more violence and/or engaging in harm reduction to lessen the violence. TJ can be thought of as a way of “making things right,” getting in “right relation,” or creating justice together. Transformative justice responses and interventions 1) do not rely on the state (e.g. police, prisons, the criminal legal system, I.C.E., foster care system (though some TJ responses do rely on or incorporate social services like counseling); 2) do not reinforce or perpetuate violence such as oppressive norms or vigilantism; and most importantly, 3) actively cultivate the things we know prevent violence such as healing, accountability, resilience, and safety for all involved.²¹



Endnotes

1. NYC Transformative Justice Hub, https://nyctjhub.com/public_principles.html
2. Code Societies, <https://sfpc.io/codesocieties2020>
3. Anti-racist Education Working Group
4. adrienne maree brown, *Emergent Strategy*, 229
5. Agency is referenced from a list of demands authored on September 26, 2020 by Zainab Aliyu, American Artist, Max Bittker, Neta Bomani, Emma Rae Bruml, Nabil Hassein, Melanie Hoff, Celine Wong Katzman, Ashley Jane Lewis, and Galen Macdonald, <https://pad.riseup.net/p/sfpcstudy-keep>
6. In It Together: A Framework for Conflict Transformation In Movement-Building Groups, 10
7. Commune Diverge Shift Connect: A Press Press Handbook, <https://toolkit.press>
8. In It Together: A Framework for Conflict Transformation In Movement-Building Groups, 11
9. Consent Academy, <https://www.consent.academy/offerings.html>
10. According to SFPC: Sex Ed teacher Daemonum X in 2022
11. These guidelines were developed in the Reading into the Past / Writing into the Future class taught by Ashley Jane Lewis and Carey J. Flack in the Winter and Spring seasons of 2021-2022
12. In It Together: A Framework for Conflict Transformation In Movement-Building Groups, 16
13. In It Together: A Framework for Conflict Transformation In Movement-Building Groups, 12
14. In It Together: A Framework for Conflict Transformation In Movement-Building Groups, 12
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