



FROM VICE TO ICE TOOLKIT

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Posting on social media?

Please use hashtags #ViceToICE / #Vice2ICE / #Not1More / #NotOneMore

@youthbreakout / @CongresoNola

ABOUT THE ORGANIZATIONS

PRIMARY AUTHORS:

BREAKOUT!

BreakOUT! is a membership-based organization that seeks to end the criminalization of LGBTQ youth in New Orleans through youth organizing, leadership development, and healing justice. Founded in 2011, BreakOUT! builds on the rich cultural tradition of resistance in the South to build the power of LGBTQ youth directly impacted by the criminal justice system to build a safer and more just New Orleans.

CONGRESS OF DAY LABORERS (CONGRESO)

The Congress of Day Laborers, or the Congreso, is a membership organization of day laborers working in the Greater New Orleans area at the New Orleans Workers' Center for Racial Justice. It first began as a focused project and by 2011, expanded to include members across three cities and is now strengthening its infrastructure for statewide expansion. The Congreso anchors critical campaigns to preserve and expand bedrock civil, labor, and human rights in the context of immigration enforcement. The Congreso is also building new progressive infrastructure for immigrants across the changing South.



CONTRIBUTING PARTNER:



SOUTHERNERS ON NEW GROUND (SONG)

Southerners On New Ground (SONG) is a regional Queer Liberation organization made up of people of color, immigrants, undocumented people, people with disabilities, working class and rural and small town, LGBTQ people in the South. SONG is a home for LGBTQ liberation across all lines of race, class, abilities, age, culture, gender, and sexuality in the South. We build, sustain, and connect a southern regional base of LGBTQ people in order to transform the region through strategic projects and campaigns developed in response to the current conditions in our communities. SONG builds this movement through leadership development, intersectional analysis, and organizing.

WHAT IS VICE TO ICE?

Vice to ICE started in 2011 as the name for the relationship between BreakOUT! and the Congress of Day Laborers (or the Congreso), two membership based organizations in New Orleans, LA, that involved story-circles and action solidarity. At the time, Vice officers in New Orleans were targeting Black transgender young women and profiling people as being involved in the sex trade. They were raiding hotels where homeless LGBTQ youth of color lived and charging people with Solicitation of Crimes Against Nature and prostitution.

At the same time, the police were using ICE as translators whenever a Spanish-speaking person was profiled and stopped on the street or in a car. They were using ICE as translators for domestic violence calls and collaborating for huge sweeps and raids of Latinx people targeted as being undocumented.

Vice to ICE is now the name we use for our campaigns or areas of our work that recognize the intersections between our struggles for liberation, as well as our intentional building with those whose lives are at the intersections of these identities- LGBTQ undocumented communities in New Orleans.

While both organizations have had campaign victories since this time, the main issues are the same- criminalization of our communities- which includes the profiling, targeting, and removal of people deemed unwelcome in our own cities and communities (whether through incarceration, push out, or deportation) and our shared struggle for the simple freedom to walk down the street without fear.

A NOTE ON TRANSLATION

Given the great importance of sharing political analysis and the narratives of those who struggle day to day at the margins of our communities, BreakOUT! and the Congreso have also provided a Spanish translation of its Vice to Ice Toolkit. It is our hope that bilingual tools can be a point of communication, strategy building, and engagement with a broader audience often excluded from the debate. Historically, English language dominance is an axis of power in U.S. society (for example, the formal language of policy can be used to maintain inequality or deepen exclusion), but we have the power to change this from the grassroots. Vice to ICE understands the need to draw from as many experiences and voices as possible as we build toward a more inclusive and just vision of our movements.

Speaking of inclusiveness, one challenge that presented itself when translating the manual in to Spanish was how the Spanish language traditionally defaults to male articles, nouns, and pronouns when describing people of all genders. Recognizing that women, trans, and gender nonconforming people are key actors in our society who live disproportionate impacts of injustice, we have decided to use an “x” in place of the default male-gendered “o” whenever possible throughout the Spanish-language version of this publication.

We would like to thank the translation team: Lucy Acevedo, Ronald García Fogarty, Tony Macias, and Arely Westley for the thoughtful and extensive contributions they gave to this effort.

We look forward to hearing your opinions and suggestions, and to working with you on the front lines of our shared struggle for justice!



WHY THIS TOOLKIT

We decided to write this Toolkit after both of our organizations had been approached multiple times at conferences and other events and asked, “How do you bring your membership bases together when their struggles are so different, they don’t speak the same language, and there are so many cultural barriers to overcome?” To us, the answer was simple. In typical Southern fashion, we shared a meal, grabbed an interpreter, and sat in a circle and talked. Everything after that is just the magic that happens when directly impacted bases come together to organize! But upon further reflection, we decided that maybe we did have a little something to share.

We hope that this Toolkit will:

- ◆ Give examples to other community organizations and membership bases in the South who are organizing across intersections and developing shared strategies of tools that have worked for us;
- ◆ Provide tips to membership bases or community members for building community and the capacity of their organizations to do intersectional organizing;
- ◆ Share the model and methodology behind our partnership, including curriculum for member leadership development, in case it is helpful for others.

We know that we are just one example of one place in one time in a long line of organizers and ancestors doing this work together. We don’t pretend to have all the answers, but we do commit to struggling through the questions together. We can’t afford not to.



INTRODUCTION FROM THE VICE TO ICE CAMPAIGN

“They’re
rounding up the
homosexuals.”

(Incarcerated youth in Louisiana,
referring to the disproportionate
incarceration of Black LGBTQ
youth)

With police profiling of Black transgender women as sex workers and Latino communities profiled as undocumented, both immigrant and LGBTQ communities of color in New Orleans are heavily criminalized in our right to move safely and freely in our own city, compromised for fear of law enforcement. Whether it is “Driving while Latino” or “Walking while transgender,” BreakOUT! and the Congress of Day Laborers know that our movements are intrinsically linked, and that our fates are dependent on one another.

Perhaps one of the most blatant examples of this is the community-forced closure of the notoriously violent privately-run Jena Juvenile Justice Center in Jena, LA in 2000 that was only to be later reopened in 2007 as LaSalle Detention Center, a federal immigration detention center run by the very same private correctional company. Our joint campaign, Vice to ICE, seeks to give deeper understanding of the James Baldwin quote, *“For if they take you in the morning, they will be coming for us that night.”*

In 2011, BreakOUT!, a membership-based organization made up of predominately Black transgender and gender nonconforming youth and the Congress of Day Laborers (or Congreso), which unites predominantly undocumented Latino day laborers in New Orleans, launched Vice to ICE. At that time, Vice to ICE focused on member-to-member exchanges through story-circles, civic engagement strategies, and joint work with the Orleans Parish Prison Reform Coalition.

Soon thereafter, with increased criminalization of survival strategies of both membership bases, the development of a new immigration enforcement program in New Orleans called the Criminal Alien Removal Initiative (CARI), quota-based arrest practices in both ICE and the New Orleans Police Department and the Jefferson Parish Sheriff’s Department, and more members whose lives were at the intersections of race, immigration status, and LGBTQ-identity, the need to expand Vice to ICE became clear.

In 2014, BreakOUT! and the Congreso began the more intentional work to leverage this partnership for larger structural change to end the criminalization of our communities and build a transformative movement to serve as a roadmap for the larger U.S. South. We wanted to do more than just show up for each other when called- we wanted to develop deep political alignment, relationships that would last, and a shared strategy to win our collective liberation.

BreakOUT! members and all Black transgender or gender nonconforming youth in New Orleans continue to deal with both street violence and state violence. Similarly, Congreso members face increased deportations, including an intensifying focus on

“It’s like going hunting.”

(Federal ICE agent during immigration raids in New Orleans)

deporting undocumented people with criminal backgrounds. Both of our membership bases have difficulty finding employment and accessing education and other opportunities. Both organizations continue to hear stories of ICE officials driving in packs of unmarked vans to “round up” undocumented people, including mothers of small children, often resulting in their disappearance, and abuses against transgender people in ICE custody. But in the past couple of years, despite there being greater collaboration across law enforcement agencies, attempts to rollback our progress in the Louisiana state legislature, and private patrols in the French Quarter that allow residents to report “suspicion persons” in real-time to the NOPD through the use of a cell phone app, our collaboration has only grown stronger.

We are slowly chipping away at policies that allow for this increased criminalization and disregard of human dignity. Our partnership has been transformative- both in terms of the practical aspects of our work and in the personal evolution that we see with our bases. To see one’s struggle in someone else is not only therapeutic, it is transformative —our members have taught us this time and time again.

We hope that the transformation we have built in our work together- and the lessons we have learned- can help shape strategic partnerships in other parts of the South for the collective liberation of all of our communities.



INTRODUCTION FROM SONG

NOVEMBER 2016

In the days, weeks, and months following the massacre at Pulse Nightclub in Orlando, Florida, our LGBTQ communities grieved with shock, pain and disbelief at the sheer number of our kin no longer with us. It is true that we are currently living in a time where queer and trans people have more visibility, political representation and cultural acceptance than many of us have ever experienced. At the same time, that night in Orlando our people were reminded that despite the progress our movements have made longevity or even survival is not guaranteed. We were reminded that legal acceptance of our unions and marriages do not ensure that LGBTQ people can live **free from fear** and with full dignity. We were reminded that fear and hate of LGBTQ people is still very much alive and strong and that the struggle for our collective safety and for gender and sexual liberation have a long ways to go.

The Pulse nightclub shooting in Orlando was not just an attack on the Afro-Latinx LGBTQ and Puerto Rican queer and trans community. Rather, it was a southern tragedy long in the making on the bedrock of white supremacy and the disposability of our lives, labor, and bodies as Black and Brown folks. The history of terror goes back a long way in Florida and the South. From the Seminole Wars, to Rosewood, to the murder of Trayvon Martin, the legacy of police and militarized repression rings deep and echoes to homelands of the Caribbean and in Puerto Rico's own struggle for self-determination. The story that took many of our people to central Florida and other parts of the South is not neutral. It is not just a story of migration. It is a story of strategic displacement, violence and poverty, but it is also a story of longing for community, safety and sanctuary.

We know safety can be an illusion, and that it will take years to transform the militarized violence hate and (possibly) even self-hate that took many of our folks that night at Pulse. In our grief and anger, we must use our ancestral knowledge to deeply feel the price and consequence of having such a tragedy flattened and sold back to us as a gay acceptance or gun control issue alone. We are facing a transformative generational struggle for our lives, our wholeness, and our ability to have solutions that do not further invest in the same police state that is caging, deporting, and killing many of us with impunity.

It is hard to carry fear and fight to be free from it at the same time. Power concedes nothing freely, and the institutions that hold power over our daily lives rely on our fragmentation, individual self-interest and fear to fuel them. For too long we have demanded from institutions—political, social, cultural— the services and resources to provide us with the means to resolve the conditions in our communities and repair the breaches in our lives. Meanwhile, state violence continues to run rampant, denies our needs and leaves us starved of community-based solutions. What then are the solutions we must be demanding and building?

We believe that community organizing across different communities—across the spectrum of race, ethnicity, class, gender and sexuality—is the method in which we build the power we need to create the communities we desire.

We believe that community organizing across different communities—across the spectrum of race, ethnicity, class, gender and sexuality— is the method in which we build the power we need to create the communities we desire. We believe that love and kinship are some of the strongest antidotes we have for the heartbreak, cynicism and fear many of us are holding. Our willingness to choose each other has transcended across political difference, race, class, culture, gender and sexuality. Our love and kinship have pushed our own institutions, policy platforms, campaigns, administrative and legal wins into demanding more for more of us not just pieces for some of us. It has pushed us to reclaim ancestral lands for future generations. It has pushed us to look for our people in detention centers, in solitary confinement, in jails and prisons as well as bars, clinics, stores and places of worship. It's why many of us look into the back of police cars and stop to bear witness and document our community's interactions with police. It's why we assert our vision for a tomorrow free of cages, a vision that centers self-governance and community over having proximity to power in the way that citizenship does.

It is our belief that our vision manifests from the labor of our love and desire for each other in practice every day in between tragedies and sufferings big and small. We keep our heads up and move together towards our dreams, not without fear, but with a willingness to honor our lives with the work we must put forward to live free from fear. Our daily practice takes practice and we carry forth the lessons we have learned from our elders and from our experimentation for your own gleaning. **These tools, analysis, ideas and questions are love offerings for those looking to liberate themselves and our people. They are meant as loose structures to be adapted to your context or situation. They are meant as a place to start or spark your organizing ritual and imagination.** We hope you too will share your hard-earned organizing lessons back with us and the growing legacy of queer and trans kin standing shoulder to shoulder, spirit to spirit, for our lives and for our dignity, for our health and for each other.

We honor our ancestors and those who lost their lives at Pulse, all of us who still suffer at the hands of the police state, ICE, DHS, and those who have been disappeared and whose names we will never know. By remembering that we are not the first to love, suffer, or fight for our liberation, we make sanctuary wherever and whenever we are willing to protect and defend ourselves and one another.

Let's get free y'all!



POLITICAL AND CULTURAL LANDSCAPE (NEW ORLEANS, LA)

1. See “Who Lives in New Orleans and the Metro Now?” by Vicki Mack and Elaine Ortiz, published September 26, 2013 at <http://www.datacenterresearch.org/data-resources/who-lives-in-new-orleans-now/>

2. See “Louisiana is the World’s Prison Capital” by Cindy Chang, published May 13, 2012 in the Times-Picayune at http://www.nola.com/crime/index.ssf/2012/05/louisiana_is_the_worlds_prison.html

3. See “Prison Rips Up Family, Tears Apart Entire Communities” by John Simerman, published May 18, 2012 in the Times-Picayune at http://www.nola.com/crime/index.ssf/2012/05/prison_rips_up_families_tears.html

Both BreakOUT! and the Congreso imagine a world where all people are able to walk down the street without fear and believes that a true movement for social justice in this country must be led from the “bottom up” — that is, led by marginalized young people in the South. Louisiana, with its legacy of slavery and deeply entrenched racism, is now the incarceration capital of the world with some of the highest rates of poverty, HIV transmission, and violence. But it is also home to a rich history of organized resistance. Just as it must be those who are directly impacted by the criminal justice system who are at the center of imagining alternative models of what justice really means, we believe that it must be in the Southern “belly of the beast” that our movements are born and nurtured. Further, we must trust in and be led by the real experts — marginalized young people with direct experience with the criminal justice system whose very lives and identities place them at the intersections of race, class, and gender.

The social, economic and political context of New Orleans is dynamic and complex, holding both deeply-rooted cultural communities that fought for justice under the harshest regimes of slavery and Jim Crow rule — *and survived* — and now, entire generations of people languishing behind prison walls who may not live to see their release dates. The New Orleans metro area has roughly 1.2 million residents (around 467,000 people in Orleans Parish alone), with people of color comprising roughly 70% of the population.¹ In our region, 60.3% of the population identify as Black, 30.5% as white, 6% as Hispanic and close to 4% as Asian and ‘other’ groups. These demographics offer a look into the crystal ball of America’s future.

Beyond this demographic data lies another reality of New Orleans: the United States is the country with the highest rate of incarceration in the world; Louisiana is the state with the highest rate of incarceration in the country; and New Orleans has the highest incarceration rate in Louisiana.² In New Orleans, one in fourteen Black men is behind bars, and a staggering *one in seven Black men is either in prison, on probation, or on parole*.³

Louisiana has the highest deportation rate per capita than anywhere else in the country and New Orleans has the highest incarceration rate per capita than anywhere else in the world. Louisiana is also home to the highest per capita immigration arrest rate in non-border states and new data continues to show the disproportionate arrest of LGBTQ youth, specifically Black transgender and gender nonconforming youth.

Given this bewildering appetite for mass incarceration and the locking away of entire segments of our city's populations, it is not surprising that the reach of the criminal justice system is extreme, aggressive and invasive. The experience of being a transgender, queer and/or gender non-conforming young person of color in Louisiana is one of being targeted by police, stopped, searched and harassed in the streets regularly as one goes about their daily business. Likewise, the experience of being an immigrant person of color in Louisiana is one of being randomly stopped, searched, fingerprinted by police or by ICE and, because of the nearly-indistinguishable way in which one system (local law enforcement) ends and the other (federal immigration enforcement) begins, potentially deported. Collectively, these communities bear the awful brunt of unequal treatment at the hands of law enforcement – including profiling, targeting, harassment, an assumption of wrongdoing and engagement in criminal activity without cause, and physical and verbal abuse – the very agencies that are charged with ensuring their protection and safety.

Our communities are at the margins of society: racially; economically; in terms of gender identities, sexualities, immigration statuses, and countries of origin. Low-income Black transgender women, queer or gender nonconforming youth of color, immigrant workers, and long-time Black residents of New Orleans have continually been pushed to these margins by damaging policies, practices, institutions and societal norms that favor whiteness of European descent, wealth, heterosexuality and first-class citizenship. Immigrant and LGBTQ communities of color in New Orleans are and have been heavily criminalized in their ability to move safely and freely in our own communities, faced with tremendous, and very real, fear of law enforcement.

It is because of this that we see an incredibly rich opportunity in the U.S. South. Over the next few years, we believe that we have the ability to amplify our base-building efforts to engage hundreds of new members in advancing a transformative LGBTQ racial justice agenda that will yield lasting change. By pooling our collective strengths, we have the potential to create a robust base-building powerhouse in the South that can reach and engage families and their communities, tap into existing networks and build new coalitions, win visionary policies and solutions, and nurture grassroots leaders committed to securing lasting change for LGBTQ communities of color and immigrant workers and families. Over recent years, our respective grassroots bases have reached a point of maturation where they can effectively win high profile victories that produce and sustain high momentum in New Orleans and beyond. Through these experiences, we can cultivate leadership models that allow us to build strong leaders that outlast campaigns and go on to become part of our organizational lifelines. In fact, we have already seen tremendous victories and are WINNING through our collective strategies and coordinated resistance. Orleans Parish Prison no longer submits to ICE holds, we have policies in the New Orleans Police Department to protect the rights of immigrants and LGBTQ people, and are working to expand what we mean by “sanctuary city” along with our comrades across the country.

We understand that our communities do not lead “single issue” lives. A multi-pronged approach to building and shaping policies that ensure respectful treatment of people of all gender identities and expressions, immigration statuses and racial backgrounds is paramount. Together, our core constituencies represent the sleeping giant in the South.

MEMBER PROFILE

KENISHA

Our partnership has penetrated prison walls where Vice to ICE has been instrumental in forging a relationship between a BreakOUT! Founding Member, a Black transgender incarcerated woman named Kenisha, and Rixi, a Latina transgender woman incarcerated at the same institution. The two women were the only transgender women incarcerated at the all-male institution and were held on the same tier where they cared for one another, shared resources, wrote joint letters and made phone calls to our organizations. We were happy to see that through their relationship and our work to develop their leadership, we were able to inspire alliances on the inside as well as on the outside with their families and friends.

Kenisha writes:

"I've had some real friends on the outside of prison. But as far as being in here- well, I can't say that much. Being in prison, the number one feeling that you are going to feel is alone.

Over a year ago, they had this new girl that came on the compound. I didn't know the kind of connection we were going to have.

It started with a phone call to my friend and Co-Director of my organization, BreakOUT! He was telling me about this transgirl named Rixi, and I was telling him I didn't meet her yet. In fact, I had already met her- but I hadn't put all the pieces together yet!

I called back two weeks later. My other friend told me about this girl. This time she explained who this girl was.

I went back to my tier and talk to her. She knew the same people that I knew. So I went back to my dorm and had a talk with her and we've been talking ever since.

I explained what my organization does in further detail and how we work with her organization the Congress of Day Laborers. I explained to her how we came together to tackle the issue of policing targeting the LGBT and Latino communities. How we fought to get a consent decree in place with the NOPD. How we came together and fought the expansion of Orleans Parish Prison. Even though they went on to build the new jail, we put a consent decree in place for the Orleans Parish sheriff's office as well.

My organization BreakOUT! has supported the Congreso on numerous issues and will continue to do just that. Because, we strive for one goal in mind and that is change so we can live equally and peacefully."

A NOTE ON LANGUAGE JUSTICE

Language Justice means removing barriers so that different communities can create shared struggles across language. Language justice is different from language access in that it builds a common struggle and does not assume that one language is dominant. Rather than simply making spaces accessible for non-English speaking people, language justice makes space equal space for all languages to be spoken. First, we ask ourselves what a multilingual world that allows us to share, build, dream, and struggle across language would look like, and then we figure out how to put it into everyday practice.

INTERPRETATION EQUIPMENT

Of course, interpretation equipment is extremely helpful in facilitating a fluid conversation without interruptions, however the equipment can be very expensive. Where possible share, borrow, or rent equipment from other organizations.

If interpretation equipment is not available, get in the practice of speaking slowly and pausing to allow an interpreter to translate. You can do without the equipment- the Vice to ICE Campaign didn't use any interpretation equipment for the first 5 years of our partnership.

Another option if you don't have equipment but want to get the feel of simultaneous interpretation comes from our friends in the D.C. Interpreters Collective:

SIMULTANEOUS INTERPRETATION USING A FREE CONFERENCE LINE

- ◆ Make sure all participants in need of interpretation have a fully charged cell phone and headphones
- ◆ Have everyone call into a free conference line (like freeconferencecall.com)
- ◆ Ensure everyone puts their phone on mute except the interpreter
- ◆ Start your interpretation!

This can also be good for rallies or large events where someone off sight can manage participants and ensure everyone is muted using their computer. Don't forget to turn off the entry and exit tones!

When providing interpretation, remember:

- ◆ Interpretation takes time! Plan for a longer meeting when multiple languages are being spoken.
- ◆ Work out an interpretation/language justice plan in from the beginning, don't try to create an accessible space at the last minute. Spend time beforehand thinking about what you want the room to look like.
- ◆ Think about interpretation needs if the group splits up during the meeting or event.
- ◆ Check out more resources on interpretation best practices online!



There are lots of language justice resources and interpretation best practices available online! For more tips, check out:

- ◆ *How to Build Language Justice* (available in English and Spanish)
<http://antenaantena.org/libros-antena-books/>
- ◆ *Interpretation And Translation: Power Tools For Sharing Power In Grassroots Leadership Development*, by Alice Johnson. PDF available at: http://www.intergroupresources.com/rc/Interpretation_and_Translation.pdf (only found in English)
- ◆ *Spanish for Social Change: social justice movement terminology for interpreters and translators*, a blog by Sara Koopman. <http://spanishforsocialchange.blogspot.com> (available in English and Spanish)
- ◆ *What Did They Say? A Social Change Interpreter Curriculum*, by Roberto Tijerina. Available at: <http://www.intergroupresources.com/rc/Highlander%20curric.pdf> (only found in English)

If you or your membership base are primarily monolingual English speakers, trying being in a space where English is not the dominant language being spoken and English speakers need translation! It's important to gain additional perspectives and practice being outside of our comfort zones when doing important basebuilding work together.

MEMBER PROFILE

LUNA

The training we have received from Congreso to defend our rights, prevent family separation and exercise our rights has been key to me, as it is something we live in fear of on a daily basis.

I have also had the opportunity to meet people who are victims of abuse and racism like us. I have had opportunities to travel to other states to receive and give training and to make known our struggle. Another of the most important experiences was the fight against the Sheriff of New Orleans, so that the "ICE Holds" were no longer in place. That has greatly helped our local communities.

In our fight, we have had the opportunity to establish very close relationships with BreakOUT! And that has created a positive impact between the LGBTQ and immigrant communities, some of those impacts are; The moral and institutional support given to each other, the efforts of both communities to help release detainees, whose rights have been violated and have faced different types of criminalization and discrimination.

Some of the types of support that BreakOUT! and Congreso have been providing in recent years, has been such as accompanying each other in campaigns and movements. BreakOUT! Supported us in an action of civil disobedience, thus together we join forces in our struggles, marches and protests. I have had lots of experiences sharing with Congreso and BreakOUT! We accompany each other in every activity. We have similar experiences regarding the authorities towards us, making us victims of racism and discrimination.

We as an immigrant community, have found understanding and support with BreakOUT!, at the same time, BreakOUT! has found it with us as well, since both communities live daily the pain of being discriminated against.

We have joined each other to make banners for our marches and little things like that. It really is a very beautiful union, where you feel an authentic solidarity for the same cause, for equity, for being free and the right to walk without fear in the streets.

Some of my opinions about the LGBTQ community - is that it does not matter our sexual preferences or our way of dressing or being, in the end, we are all human beings - we feel and live the same no matter how we look on the outside, in the end we are all the same, made of flesh and bone. We all have the same rights; at least that is how it should be, not only in this country but also in the whole world. Our way of dressing, skin color, or nationality should not be an excuse to make us victims of discrimination.

Throughout my personal life, I have had the opportunity to share and live wonderful moments not only with friends who are from the LGBTQ community, but also with my relatives, some of whom are also members of this community. It is very hard to see how this community deals day by day not only with racist communities, but also with authorities that instead of supporting them, mistreat and mock them. As if the LGBTQ community had no feelings - for my part, I will always be at the front of the fight on behalf of all those people who day to day are victims of criminalization and discrimination.

The immigrant community has been greatly affected in different ways in recent years. Some of the things I could talk about would be family breakups due to immigration raids in shops, neighborhoods and laundries that serve immigrants. It is not fair that they come to look for us as if they were from the farm, we are people with strength and desire to fulfill our dreams of taking our families forward, to have a better life. We have had to face a lot of injustices, especially the people who have been deported for the simple fact of wanting to have a future for their family in the United States of America.

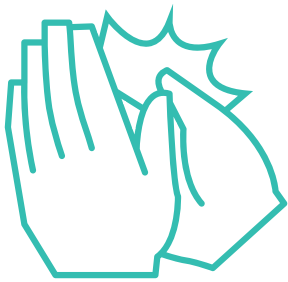
In the capital of Louisiana, Baton Rouge, they say that we are a burden for this country; things like these terrorize our children, as this increases the separation and mistreatment of the parents of these children. The authorities do not care if they stop and arrest us in front of our children. The immigrant community feels that we have been the victim of a mockery, since after Hurricane Katrina, it was we who rebuilt New Orleans with our work. At the beginning, the doors were opened for day laborers and workers, and now that the city is rebuilt, they do not let us live peacefully, terrorizing and deporting us.

All of this makes things very difficult for the immigrant community. The most difficult thing is racism and discrimination - and it feels particularly awful when one does not have documents, they also use us as a political game. This forces us to do the worst jobs and very poorly paid, we spend years in this country without the possibility to see our families, fighting for a better future and even so we are criminalized for not having papers.

The worst thing for us is to live in fear of being deported, because we know that we leave our homes but we do not know if we will return because of the daily raids. That is why it is so important to form alliances between communities like BreakOut! and Congreso. The current political moment makes only one thing very clear, all we have is each other.

NAVIGATING LANGUAGE BARRIERS THROUGH ICE-BREAKERS

Since the majority of our memberships speak only Spanish or English, Vice to ICE has developed creative ways of communicating with one another to begin forming relationships among our membership bases, both verbally and nonverbally. Communicating through interpreters can feel unnatural or difficult, but communicating through games and movement can help break down those barriers and break the ice.



One example of nonverbal communication tradition is the unity clap. The clap is a rhythmic clap many organizers are familiar with that starts slowly and gets faster and faster. It is common in workers rights organizing even today. But it originally came from the farmworkers' movement as a way for Mexican and Filipino farm workers members of the United Farm Workers labor union in 1960s to express solidarity with each other in the fields in California. The clap bridged the language gap between workers who did not share the same language. It created unity and was said to be reminiscent of a heartbeat. Cesar Chavez and others in the movement were known to say, *"You have to be organized to be able to face the kind of opposition that we're facing. And so the farm workers are organized even when they clap."*

Vice to ICE didn't make up any of these exercises ourselves, but instead have borrowed and adapted them from several different sources. Any icebreaker that doesn't require words can be good when bringing multilingual bases together.

It is fun to do activities that foster a connection between people without using words. Body language is just one of the many ways in which we communicate. It's important to think about our bodies and how we inhabit them and express ourselves through the use of our bodies, something that is shared across culture. It's much easier to get past awkward language barriers when we can laugh at ourselves and be creative together.

Have participants put together a multicultural music playlist to use during the exercises to keep energy up and expose participants to different cultural music.

All of these icebreakers require only one interpreter!

MIRRORING

OBJECTIVE

The Mirroring exercise is an icebreaker tool used to get people acquainted with each other, and to help to build relationships between people through nonverbal communication. During the activity, one person does a move, and their partner has to mirror their move. If the pair becomes truly synced, it can be difficult to tell who is the lead and who is the mirror. This game is widely used by improvisational theater groups.

MATERIALS NEEDED

- * Interpreter and Participants
- * Music (optional)

INSTRUCTIONS

This exercise works best with equal numbers of monolingual English speakers and Spanish speakers (or whatever language you're working with.)

Divide the room into English speakers and Spanish speakers and have participants for two lines facing one another. Pair people with the person in front of them. Pairs should be across language with monolingual English speakers being paired with monolingual Spanish speakers, and vice versa. Have the pairs identify one person to be the Lead and another to be the Mirror. Once all pairs have identified their Lead, ask the Leads to begin with a movement and have the mirror copy the movement, like a mirror, while the Lead continues to move. Keep movements slow. Have participants continue and try to become in-sync with one another. See if other participants can tell who is the mirror and who is the lead.

If you have a very large group, such as a membership meeting of 100+ people, ask 4-6 volunteers to come up, making sure you have equal numbers of Spanish and English speakers. Pair people across language and have them do the exercise in front of the larger group.

Debrief as a group, calling on volunteers to answer the questions and allowing time for interpretation.

DEBRIEF/ REFLECTION QUESTIONS

- ◆ How did the exercise feel? What was fun about it? What was awkward?
- ◆ Were you and your partner able to become in sync with one another?
- ◆ How can we use this exercise to think about our larger movements together? When are the times we must be unified and in-sync? How do we know when to lead and when to take direction from others?

PRIVILEGE TRAIN

IMPORTANT THINGS TO NOTE:

The icebreaker game is similar to one frequently called the Privilege Walk (modified here for more accessible language) and is often used to place people in relation to one another in a room in terms of their privilege. But privilege can be complicated and nuanced, especially for transgender people of color or people who are undocumented. For youth or people who are just becoming politicized, the game can also feel disempowering if not facilitated properly and they find themselves at the end of the line with the odds stacked against them. It is important to take a lot of time for discussion and reflection after this exercise.

An alternative to this is to modify the game into “Move in the Circle If...” or the queer version, “Werk/Rip the Runway If...” where participants step into a circle (or “werk” a runway to music) when a prompt is called out that resonates with their experience. This way, no one ends up at the back of the line.

While it's important to recognize where privilege and/or difference exists, it's also important not to “rank” oppression- and it is just as important to look at ways in which our experiences intersect and our liberation is tied.

You should also note that this version of the game only works with people from communities directly impacted by immigration/ criminalization and has been tailored for transgender/ gender non-conforming people of color and undocumented people in New Orleans. Feel free to add your own spin to make it more relevant to your communities!

OBJECTIVE

This game can be used to spark discussion about our shared experiences as well as how our experiences differ from one another.

MATERIALS NEEDED

- * Large room or open outdoor space
- * Interpreter and Participants
- * Prompts
- * Music (optional)
- * Blank sheets of paper (optional)

INSTRUCTIONS

Line participants up in a straight, horizontal line toward the front of the room. You'll need a big space, so go outside if you need to. To keep things lively, you can play music while you play the game.

The facilitator should read out the prompts. Be sure to take time for the interpreter to finish before participants begin to move.

Ensure that participants who move differently, are less mobile, or unable to walk can wheel in a wheelchair, raise their hands from a seated position, or are otherwise included in the exercise. You can also lay blank sheets of paper on the floor in a row to use as “spaces” to help you guide people who are not taking traditional “steps” and need to move in relation to others who are.

PROMPTS

Move forward 2 spaces if...

Your parents or the person who raised you completed high school.

Move forward 3 spaces if...

You yourself have completed high school or your GED.

Move backward 2 spaces if...

You or someone close to you has been a victim of school bullying.

Move backward 2 spaces if...

You have ever been arrested in (your city or town) .

Move backward 2 spaces if...

You were unable to communicate with the people who arrested you or were holding you in jail because you didn't speak the same language.

Move backward 3 spaces if...

You experienced longer hold times or higher bonds in (your local jail) than other people held on similar charges.

Move backward 2 spaces if...

You have ever been harassed on the street because of your race/ ethnicity, language, or gender expression.

Move backward 2 spaces if...

You have ever been afraid to simply walk down the street because of police profiling or other harassment.

Move backward 2 spaces if...

You have lost someone close to you to violence on the streets, either in *__(your city or town)__* or elsewhere.

Move backward 2 spaces if...

You have been homeless for more than 2 days.

Move forward 3 spaces if...

You live in a country or a city that your people or your community built (whether it was during the slave trade and Reconstruction or after Hurricane Katrina.)

Move backward 6 spaces if...

You and your people are targets for harassment, discrimination, criminalization, or violence, or generally feel unwelcomed in this city or country.

Move backward 3 spaces if...

You have had difficulty finding or keeping meaningful employment.

Move backward 2 spaces if...

You have ever been expected to accept lower wages, subjected to poor working conditions, and worked with little to no job protection.

Move backward 2 spaces if...

There was a point in history in which your people were told they had to have “papers” or state permission to move freely about.

Move backward 4 spaces if...

You are currently told that you have to have “papers” in order to move freely around in your own city.

Move backward 2 spaces if...

If you’ve been forced to leave your parent’s home because of rejection or generally feeling unwelcome.

Move backward 3 spaces if...

You have been taken from your home by the foster care system/child welfare or the state, or had your kids taken from you.

Move backward 3 spaces if...

If you’ve ever been forced to leave the country where you were born.

Move forward 1 space if

You can you speak more than 1 language.

Move forward 3 spaces if...

Your family has been in this country for more than 3 generations.

Move forward 2 spaces...

You have a state-recognized I.D.

Move forward 1 space if...

Your I.D. has the appropriate name and gender on it.

Move backward 3 spaces if...

You have experienced a raid or a sweep by law enforcement agencies.

Move 3 spaces forward if...

If you've won a campaign against the police or law enforcement agencies in *__(your city or town)__.*

Move 15 spaces forward if...!!!

You love and believe in fighting for the freedom and liberation of your people!

Add your own prompts:

Move (forward/backward) _____ spaces if...

Move (forward/backward) _____ spaces if...

Move (forward/backward) _____ spaces if...

DEBRIEF/ REFLECTION QUESTIONS

- ◆ What did you notice about where you were standing in relation to others? Were you surprised by where you or others ended up at the end of the game (if doing the walking version)?
- ◆ What did you learn about other's experiences? How are they similar? Different?
- ◆ How does this relate to our larger movements? In what ways can we trace back the roots of our oppression to a common oppressor?



HUMAN MACHINE

OBJECTIVE

This is another icebreaker that can be used to demonstrate ways of communicating without using words. It can also be used to begin to show how we can build tangible results by working in sync with one another and thinking based on group cohesion.

MATERIALS NEEDED

- * Participants and Interpreter
- * Music (optional)

INSTRUCTIONS

Have participants form a circle. If you don't have enough room, just be sure that participants can hear your instructions and can see one another.

Tell participants that they will be making a human machine together but that they must do so without talking to another.

Begin with one person and ask them to assume a function of your machine by moving their body in a way similar to a part on a machine.

Give them some examples like being the on/off switch, robot arm, pulley or lever, gears, alarm sound, or any other moving part. Encourage participants to be creative and to move their body in different ways- they can be standing or sitting, but should be able to sustain the position or movement for a while!

After the first person chooses a function, have them repeat it and go around the room, having each participant link another function to the previous one.

To add some additional fun to the game, try operating your machine in gear two, three, four, possibly ten, and then end the activity with a breakdown of the machine.

DEBRIEF/ REFLECTION QUESTIONS

- ◆ What did you think your machine's function was?
- ◆ If you had a function in mind before it was your turn, did you change it when your turn came around to better fit the function of the person in front of you?
- ◆ How are our movements like a machine?

FIND YOUR MOMMA LIKE A BABY PENGUIN



OBJECTIVE

This exercise is especially effective to get people together and out of their comfort zone, even if they don't speak the same language. It allows people to be open minded and be able to communicate with others without the need of words and have some fun while doing so. This exercise comes from the Theater of the Oppressed. It is not easily adapted to people with impaired mobility.

MATERIALS NEEDED

- * Participants and Interpreter (This game works best with 20 or more people)
- * A large, open space

INSTRUCTIONS

Have the group form a large circle and tell them that they are going to play a game called, "Find your momma like a baby penguin."

Ask people if they know how baby penguins find their mothers when the weather is so bad that they can't see. The room will likely be silent. Ask people to close their eyes, and set the scene!

Say, "Imagine that you are a penguin in Antarctica. Imagine what you look like. What color are you? How do you walk? Now, imagine that there's heavy snow. The wind is blowing. The snow is whipping all around you. A sudden storm has come and the wind is so loud that the rumble is all you can hear."

Tell the participants that the person to their right is their pair and ask them to stand face to face.

Ask the participants to decide who in the pair is the momma penguin and who is the baby. Give everyone a 30-45 seconds to decide.

Tell the participants that now they have to come up with their own unique sound that helps them identify their baby/momma. Tell the participants that you are going to give them 2 minutes to develop their sound and that they should take a minute to practice it with each other. Reinforce that it should be unique so that they can identify each other amongst all the other penguins. When they have their sound they should jump up and down like a penguin doing a happy dance.

It's very helpful to at this point have a pair that you have already prepped give an example. They should practice their sound in front of the group. Then separate 20 steps and, with their eyes closed take turns calling each other. When they find each other, they should do their happy dance.

NOTE:

You can make it more fun by asking everyone what their unique sound was and award the funniest sounds, the best celebration dance, etc. You can ask pairs to sample their sound or dance in front of the group.

Once you feel that each pair has found their sound, ask for everyone's attention and instruct all the baby penguins to move to the opposite side of the circle from where they are standing. If you want to add a twist you ask people to close their eyes and take 10 steps to the right or left, or move people around when everyone has their eyes closed. This is to add an added challenge to the game.

Now people will be instructed to close their eyes, put their hands in their front pockets and walk like baby penguins while making the noise they came up with.

Whomever that finds their mate first, has to do a celebratory dance and will be declared the winners.

ALTERNATE EXERCISE

Choose 3-5 animals, depending on how many participants you have. Have the group count off as the animals. For example, if your animals are pig, rooster, and dog, have participants count off as "Pig," Rooster," Dog," until every person has an assigned animal.

Have each person practice the sound their animal makes. Depending on the region, you might have people making different sounds for the same animal! For example, most English-speakers say "Woof" for the sound a dog makes whereas a Spanish-speaker might say "Guah." A rooster in Spanish usually says "Kikiriki" whereas in English it is usually "Cock-a-doodle-doo." For pigs, in Spanish it might be "Kurrin kurrin" whereas in English it is "Oink."

Mix up the participants all around the room and have them close their eyes and make the noise of their animal in their native language. Now have them find the other animals in their group, some of whom might be making different noises.

As people find the other animals in their group, they should join hands and continue moving about so the group continues to get larger and participants who have found their group don't lose one another!



WHICH WHITNEY? FROM TWO SPIRIT JOURNAL (2SJ)



OBJECTIVE

This activity gives an opportunity to welcome everyone to a workshop space and for everyone to introduce themselves. By the end of this introduction, participants will have an opportunity to meet everyone in the room, begin building a group dynamic, set a tone for the workshop or meeting honoring intergenerational wisdom, laugh and have some fun!

This comes from Harlan Pruden, a two-spirit indigenous organizer with Two Spirit Journal (2SJ), Living on the Unceded Coast Salish Territories. They recommend opening with a prayer by an elder of whose land the workshop or meeting is happening on. Some protocols for asking someone to do this pray can be found at: <http://www.provost.ualberta.ca/en/~media/provost/Documents/CAI/Elders.pdf> (It should be noted that the protocols in this document are Cree specific and are not universal - but it gives enough basic information to assist with navigating the relationship and conversation for any Nation.) This should be followed by land acknowledgements.

A Land Acknowledgement is a formal statement that recognizes the unique and enduring relationship that exists between Indigenous Peoples and their traditional territories. To recognize the land is an expression of gratitude and appreciation to those whose territory you are on as a visitor, and a way of honoring the First peoples who have been living and working on the land from time immemorial. It is important to understand the long standing history that has brought you to the land, and to seek to understand one's place within that history as invited or uninvited guest. Land acknowledgements do not exist in a past tense, or historical context: colonialism is a current ongoing process, and we need to build our mindfulness of our present participation. It is also worth noting that acknowledging the land is Indigenous protocol.

MATERIALS NEEDED

- * Participants and Interpreter
- * Laptop with internet connection
- * Speakers
- * Chart paper
- * Markers

INSTRUCTIONS

Before the beginning of the training, the facilitator should pre-load two songs, Whitney Houston's "I Wanna Dance With Somebody" and "It's Not Right But It's Ok." That way they can be cued up to play for this section of the training. Both are available on YouTube.

While the two clips are playing the facilitator can dance, lip sync and have fun with the songs. This act of dancing and playing around is highly effective at breaking the wall between workshop facilitators and participants. In Native spaces, dancing is also an act of humility or humbling one's self before their community (humility being one of our sacred Cree teachings).



After the two clips are played, they are then explained- the lyrics to “I Wanna Dance with Somebody” can be thought of as being about being in community and having fun through self-expression, whereas “It’s Not Right But It’s Okay” is more about it being a crappy world out there, but for today, we’re okay and surviving.

Other songs can be used as an alternative, but should have a similar dichotomy. Try thinking of new songs to use that are in languages other than English!

Go around the room and have participants introduce themselves with name, pronoun, which Whitney they are that day (which song most represents their mood), and the number of years they have been organizing in their communities.

The facilitator should write the answers on a piece of chart paper:

Name / Pronoun	# of years in the field	Which Whitney	
		I Wanna Dance with...	It’s not right but It’s okay...

A total is tallied for the number of years in the field column, and that number represents the total of years of collective experience, knowledge and wisdom in the room.

This is a good way to bring youth into the space, along with elders, and honor this collective wisdom.

In closing, the facilitator acknowledges that while they do have some knowledge and teachings that they will humbly share, they are not an expert. If there is a question that facilitator doesn’t know, we can rest assured that with all of the collective experience, knowledge and wisdom in the room (the total from the number of years in the field column), we can collectively answer that question and many others.

If you want, the facilitator can replay the song that got the most votes and ask participants to join in on an impromptu dance party!

CULTURE CLASH!

COMPONENTS OF OUR WORK TOGETHER

The overarching goal of our work in the beginning was to strengthen our alliance by creating intentional and productive spaces for members of the Congress of Day Laborers and BreakOUT! to build trust and develop a shared analysis of criminalization through a formalized partnership. We began this work through holding “Culture Clashes,” or intentional spaces for our folks to come together and honor our different and unique cultural experiences.

In the South, we understand that it’s impossible to organize without deep, personal relationships with one another. And at the same time, it’s hard to develop those relationships across language and cultural barriers. Cultural barriers impact everything we do—from how we greet each other to how we approach our work. We acknowledge these differences—sometimes meeting in the middle and sometimes laughing at ourselves and the vast gulf of both spoken and unspoken barriers that can keep us apart.

One way to bring bases together across these barriers is to create shared experience together.



CREATING SHARED EXPERIENCE

TAKE A FIELD TRIP

BreakOUT! and Congreso gain inspiration from the history of Mardi Gras Indians coming together across cultural differences in response to white supremacy, colonialism, and slavery. In New Orleans, and all across the South, enslaved Africans fled slavery or planned elaborate revolts on plantations and found their way to swamps or other less inhabited areas to create their own communities. Often, it was indigenous people, or American Indians, another oppressed community who was also facing genocide by the same white colonialists who brought them in or shared skills with them for survival. In a tribute to this historical example of solidarity across intersections, the tradition of Mardi Gras Indians was born. Mardi Gras Indians are a sacred tradition in New Orleans that involves family lineages of Mardi Gras Indians who wear elaborate costumes and parade on very special occasions in New Orleans.

BreakOUT! and Congreso took a trip to the Backstreet Cultural Museum to talk about how we can learn from historical examples of resistance and solidarity across oppressed communities in the South. The Backstreet Cultural Museum holds the world's most comprehensive collection related to New Orleans' African American community-based



masking and processional traditions, including Mardi Gras Indians, jazz funerals, social aid and pleasure clubs, etc. The Backstreet Cultural Museum is a pillar in the Tremé community where second-line parades often begin and end. The museum is active in Tremé and promotes art and culture as important to the neighborhood's identity and future.

After visiting the museum, we shared food in the park and learned from BreakOUT! members whose family was tied to the tradition, as well as from Congreso members about traditions in their home or birth countries. By centering the survival and resilience of directly impacted communities, we have found that it is easy to bring bases of communities together, even across language or other cultural barriers.



Both Black queer and trans youth and Latinx communities in the South have a shared experience of appropriation of our cultures.

When attending a cultural event different from your own, ask yourself...

- ◆ Do I understand what is happening and why?
- ◆ Is my presence appropriate? (i.e. Am I being respectful to the culture with what I wear and how I show up in the space?)
- ◆ What can I learn from being in this space?
- ◆ What can I contribute to this space in a respectful way?
- ◆ How can we uplift cultural differences?
- ◆ Have I asked for permission?

* From New Orleans Gender and Sexualities Alliance (NOLA GSA) Network and the Out for Change: Transformative Media Organizing Project. Read more at <http://transformativemedia.cc/>

"If I can't
dance, it's
not my
revolution!"

adapted from Emma Goldman

HAVE A CULTURE CLASH DANCE OFF

Having a dance off may sound trivial, but dance has frequently been used as a form of resistance and celebration of oppressed or marginalized communities. Often, dances across cultures may seem similar or have aspects of one another. This is often because the roots of such artistic expression are rooted in the same cultural experiences.

BreakOUT! and Congreso held a Punta vs. Twerk Off and were surprised to learn similarities between both styles of dance. It can also be interesting to witness the ways in which dance can break through gender roles and through the gender binary.

Brief History of Punta

"Punta is a Garifuna music and dance style performed at celebrations and festive occasions...Contemporary punta arose in the last thirty years of the twentieth century in Belize, while the earliest notions of the punta dance precede the coming together of the West African tribes and the Amerindian tribes of the Caribbean in the 17th century. The diaspora of Garinagu people, commonly called the 'Garifuna Nation', dates back to their origins of the amalgamation of West African slaves and the Arawak and Carib Amerindians. Punta is used to reaffirm and express the struggle felt by those of the indigenous population's

common heritage through cultural art forms, such as dance and music and to highlight their strong sense of endurance. Besides Belize, punta also has a following in Honduras, Guatemala, Nicaragua, El Salvador, Southern Mexico and the United States.”

Read more at <https://en.wikipedia.org/wiki/Punta>

Brief History of Twerking

“The actual term ‘Twerking’ comes from New Orleans’ early 90s bounce scene. It was a party dance, not unlike the cat daddy or the dougie, where men and women would wind and thrust their hips to the bells and chimes of the beat. Modern day twerking is very similar to Mapouka, a dance from Côte d’Ivoire. The dance has existed for centuries and consists of a series of movements emphasizing the buttocks. Mapouka requires great skill and isolation of muscles. From its origin, Mapouka was a celebratory dance for festivals by Africans and was widely accepted because people believed that this dance led to encounters with God. Research shows that Mapouka has been used as a way to decide mates for young men and women as well.

Over time, this culturally meaningful celebration has become increasingly controversial. Modern Mapouka places a much greater influence on the mating aspects of the tradition incorporating a more sexual and Western attitude. In West Africa the dance had been looked down upon and described as an infectious disease by officials. Mapouka dancers were being chased away by officials in many neighboring countries like Togo and Niger. Mapouka was even banned from Ivorian Television at one point. So before you go out with your friends for ‘twerk sessions’, remember the culture and rich history and respect it.”

Reprinted with permission from blog on Progressive Pupil by Ebony Wiggins, available at: <https://progressivepupil.wordpress.com/2013/10/26/african-origins-of-twerking/>

Before you have a dance off, be sure you know the history of your moves!

CREATE ARTS AND VISUALS

Art and visuals can be as important in a campaign as the strategy itself and doesn’t have to be a separate component of our social movements. Rather, arts and visuals can be the fuel that helps us drive and grow our movements. Art is a powerful way of expression that allows communities to simplify their message and demands, yet make it impactful, visual, understandable and more importantly, have an impact on the audience, whether it is your campaign target or the larger community. The Congreso and BreakOUT! have made puppets, banners, posters, and many other materials to use in either BreakOUT! or Congreso actions, or in joint actions. The process of making art itself can be a great community building tool, as it can be a way to communicate across language barriers, communicate with a wider audience, and build trust among communities that can learn about each other’s experiences throughout this process. The Congreso and BreakOUT! have collaborated with an arts collective based in New Orleans called the Radical Arts and Healing Collective and held their own art-making parties.



Through making art, directly impacted people have a way to effectively project their message and realities to shape their own narratives that would otherwise be shaped by the mainstream media, who do not have a direct connection to their struggles and are often focused on showing only people that fit into a “good character” frame. Art is a vehicle and tool for affected people to tell their own stories, messages, and communicate demands.

Art is another way to communicate and connect with one another. It is powerful to create beautiful pieces together from scratch, particularly things that communicate our struggles and resistance to oppression. Art is also healing and a way we can make meaning of our worlds together.

The use of stencils allows us to learn new words in other languages, as well as develop shared messaging together. It is also an easy way to involve children and create inter-generational spaces together.

Through this process, people are able to take ownership over their narratives, and project their stories and struggles in a creative and artistic way that does not require many words - but still causes a great impact. Also, people learn how to use their own bodies as part of the visual impact when words, shapes, colors and people blend together.

For instructions on making stencils, visit <http://www.stencilrevolution.com/tutorials/>

STORY CIRCLES

Much of organizing in the South and within our communities relies on stories- both the stories we share with one another to find connection, the stories our textbooks ignore that we pass down in oral tradition, and the stories we lift up in our organizing and movement building work to move others to action.

Story Circles have historically provided a foundation of our shared work. They allow us to share experiences and identify where our struggles are connected. For example, in our Vice to ICE work, sharing experiences of criminalization has been an important tool for our memberships to realize that though each community is unique, we face many of the same problems, especially with racist and biased policing. They can also be helpful in healing, deep relationship building, and lifting up the resiliency of our communities. Story Circles have endless potential to build transformative change.

Story Circles have a long history in New Orleans cultural organizing. Jordan Flaherty discusses the use of Story Circles in New Orleans and Southern-based organizing in his book, *Floodlines: Community and Resistance from Katrina to the Jena Six*.

“The organizing landscape [in New Orleans] runs deep and wide, and there are a range of ways in which people come together. One of the key features of New Orleans organizing is the Story Circle- a process whereby people communicate and come together by telling personal stories on a theme. Story Circles were developed by the Free Southern Theatre, which formed out of SNCC and Freedom Summer in the mid-60’s as the theatrical branch of the civil rights movement. John O’Neal, another movement elder in New Orleans, is legendary for his work as co-founder of the Free Southern Theater (FST) and for his lifetime at the intersection of social justice and performance.

O'Neal helped develop the Story Circle in his work with the FST and described it this way: 'When we tell stories we are sharing with each other how we put things together. When we share stories we share whole parts of ourselves. Stories charged with the spirit of the teller have lives of their own.'

SNCC veteran Curtis Muhammad was instrumental in making Story Circles a feature of New Orleans organizing. Come together around our stories, and through that commonality finding a mutual path for moving forward is a central aspect of New Orleans organizing that I haven't encountered elsewhere."

Story Circle Instructions

Reprinted and adapted with permission from Theresa Holden (from Holden & Arts Associates, former collaborator in Roadside-Junebug collaboration and recipient, along with New Orleans-based John O'Neal, of Ford Foundation's Leadership for a Changing World Award)

Remember to read through all of these guidelines a couple of times before hosting your first Story Circle! When you introduce the idea of a story circle to your group, you should share with them the brief history of Story Circles and its role in movement-building. If you have a very large group, break the group into several smaller circles and be sure to have a facilitator (and interpreter, if needed) in each group.

- ◆ Sit in a circle; make the circle a "good" circle", not oval or jagged. Being in a circle is important. In a circle everyone is in an equal physical place to each other.
- ◆ If you're in a multilingual group, decide how to handle interpretation. If you have interpretation equipment and an interpreter, you could do simultaneous interpretation. If you don't have equipment, have one or two people sit on the outside of the circle and interpret word-for-word what participants are saying. The interpreters should be on the outside of the circle and take up as little space as possible. They should avoid summarizing what the participants are saying or providing additional context and instead translate as word-for-word as possible. Encourage participants to take pauses while speaking to allow the interpreter to catch up. Share agreed upon hand gestures the interpreter can use to ask participants to "slow down" or "speak up." Encourage participants who are monolingual to look at the person sharing the story in their eyes, even if they can't understand them and need for it to be interpreted. It is important that people pick up on one another's body language, social cues, and mannerisms when practicing deep listening to foster connection and so the storyteller feels heard.
- ◆ The facilitator and interpreters in the circle should introduce themselves to the group, and then moving clockwise from that person, each person states their name and gives a VERY BRIEF introduction of themselves (For example: where they are from, what organization they are with, what gender pronouns they use.)
- ◆ Be aware of how much time you have for the whole story circle process: the stories themselves, the cross-circle talking and the report creation; make sure you know what time your circle is to re-join the larger group (if there is one), or what time the whole session needs to end. The facilitator should re-cap these time factors to the circle.

- ◆ Decide on the number of minutes for each story; we suggest three minutes. Choose the method of timekeeping; will there be one timekeeper or will you pass the watch around the circle? Decide on what the signal will be when the time is up; the storyteller doesn't have to stop abruptly, just finish up the story.
- ◆ If there is to be a theme given for the stories, the facilitator explains the theme and answers any questions about that theme or about the process itself. (For example, depending on the goal of your circle, you might use a one-word theme like "migration" or "criminalization." Or, you might choose the word "home" or "resistance" or something totally different. If the theme has the potential to bring out hard topics or experiences, think carefully about how you will hold these stories and the storytellers in your circle.)
- ◆ The facilitator calls for the first story; anyone in the circle may begin with a story.
- ◆ The story circle will proceed clockwise from the first storyteller. Any person may pass when their time comes; people who pass will have a chance at the end of the circle to tell a story.
- ◆ The stories you tell should be STORIES, not political theories, general histories, or your opinion on the theme, or your opportunity to lecture. A story can be your story or the story of a family member, friend or acquaintance. If you share the story of someone else, think carefully about whether you have permission to share this story and your personal connection to the story. Ask yourself, "*How did this story affect me?*" rather than simply sharing someone else's experience.
- ◆ The essence of storytelling is the listening. *Listening is more important than talking*. Don't spend time thinking of what your story will be; just actively listen to the stories. Trust that the circle will bring you a story. If several stories come to you as you are listening, go for the one that is the "deepest", that you feel comfortable telling or the one that most speaks to you based off of what the participant ahead of you just shared.
- ◆ Do not take notes while in the circle. Do not hold books or papers in your lap. Concentrate on listening.
- ◆ Silence is OK, in fact it is good. As the stories pass around the circle, it is okay for there to be silence after one story is complete and before the next person begins; this gives that person, and the circle, time to reflect on the story they just heard, and it gives the next person time to land on their story, or decide to pass without pressure.
- ◆ You don't have to agree with someone's story, but you need to respect their right to tell it.
- ◆ As the circle proceeds, there will be no "Cross Talk", or cross-circle questioning, commenting and dialogue time about the story just told. After the circle is complete and everyone that might have passed has had a chance to tell a story, then there can be Cross Talk.
- ◆ At the end of the circle, proceed, again in clockwise fashion, to ask the people who passed if they now have a story. They may, or they may pass again. Then, after everyone who is going to tell has, open the circle for the Cross Talk. You need to have decided how long you have for that phase of the circle and keep to that time.



- ◆ If your circle has time for more than one circle of stories, begin the process all over again.
- ◆ If the circle you are in will be joining a larger group, then your circle needs to decide on how to “report back” on the essence or themes that emerged from your circle. This can also be thought of as the Transformative part of the circle. This should be a collaborative undertaking, and can be as creative as the group desires. For example, the participants might decide to write a poem or haiku either individually or together, draw a picture, or do movements with their bodies to represent the essence or themes that emerged from their stories. Again, you need to keep to the allotted amount of time for this phase of the circle.
- ◆ Finally, join the larger group (if applicable), and report on your story circle.

Additional guidelines for Storycircles, courtesy of Southerners on New Ground:

- ◆ Active listening (focused, undivided attention)
- ◆ Not formulating answers or questions as people speak
- ◆ Open body language
- ◆ Multilingual space (if relevant, explain how interpretation will work in small groups)
- ◆ No one interrupts
- ◆ Time is kept for knowing when to move to the next person
- ◆ A Beginning, Middle and End
- ◆ Anti-oppression space

DIRECT ACTIONS AND SUPPORTING CAMPAIGNS

Direct action solidarity is a key strategy for directly confronting oppression and applying pressure on our campaign targets with diverse communities all supporting the same goal.

While culture clashes through dance, arts and visuals, and story circles help communities understand each other’s backgrounds and struggles, they can be a lengthy process, never linear, and only solidifying with time and dedication. Direct action solidarity, however, can be the successful culmination to the process, with tangible results shown in the streets, whether it is in a planned action, or just members creating and developing their own relationships outside the organizing work they’re part of.

Direct action solidarity has to be executed with respect and deep empathy, knowing that there is time for some to shine and others to support them to shine even brighter. This means that sometimes one community or organization may only play a supporting role, not deterring from the message or visual impact of the community being centered, but still playing a key role for the successful execution of an action.

One example of direct action solidarity is by providing support teams to one another. BreakOUT! has provided support to Congreso actions by coordinating a Wellness Team

VICE to ICE has helped members of BreakOUT! and NOWCRJ cultivate a bond premised around a shared struggle that challenges the precepts of wedge politics. We have created frequent opportunities for our communities to learn from one another, confront assumptions, and draw connections in experiences that may have previously been viewed as distinct. But for relationship building to be linked to power, we know that it must be an outgrowth of joint actions designed to push for and win meaningful policies that ensure the safety and security of our communities while advancing a transformative LGBTQ, racial, and immigrant justice agenda.



for Congreso members who were locked to ladders in an intersection during a direct action to call attention to raids and deportations happening during Fifth Circuit Court of Appeals hearings of new and expanded Deferred Action for Childhood Arrivals (DACA) and Deferred Action for Parents of Americans and Lawful Permanent Residents (DAPA). With BreakOUT! Organizer's training in wellness and healing justice strategies, they were able to provide support to those risking arrest by providing water, fruit, and aromatherapy for civil disobedience protesters to help navigate the high-intensity situation.

Alternatively, Congreso members have filled the role of Marshals or a Safety Team for BreakOUT! marches for the Trans Day of Resistance, Resilience, and Remembrance. Since Congreso members have experience with marches and are often less likely to experience street harassment by bystanders, they have flanked the trans youth of BreakOUT! during marches and stopped traffic to ensure all participants could stay together.

Other examples of direct action solidarity includes speaking at partner organization's press conferences and actions or doing joint actions together. For example, BreakOUT! and Congreso partnered on the Children's March to end ICE and NOPD collusion, and also delivered a report called *We Deserve Better: A report about policing in New Orleans by and for queer and trans youth of color* to the Mayor's Office.

Other actions have been planned to occur back-to-back so that participants can easily travel from one to the next, or have been split into two parts. In New Orleans, it is particularly convenient that City Hall is in close proximity to ICE headquarters, and the police headquarters is located next to the local jail.

When doing joint actions, it is important that there is a cohesive media and communications strategy as well, particularly if there are multiple issues being addressed. Typically, media outlets can only navigate one main message, so be sure that your communications strategies are aligned and messages don't become convoluted or drown one another out. It can also be an opportunity, however, for getting to new and different media outlets by combining your media lists, such as reaching LGBTQ publications, Spanish outlets, or developing relationships with different reporters and journalists at your local paper or news stations.

This also creates an opportunity to have honest and potentially difficult conversations with one another and make strategic decisions together. For example, you may need to choose to highlight one issue over another for strategic reasons, to lift up a current crisis, or to apply pressure during a time sensitive campaign. Having these conversations can take relationships to the next level and move communities into deeper relation with one another.



POPULAR EDUCATION

“Popular education is an educational approach that collectively and critically examines everyday experiences and raises consciousness for organizing and movement building.”

—Paulo Freire

Popular education has many similarities with “formal” or institutional education. However, popular education is a distinct form in itself. In most people’s experience, public, institutional education has never been politically neutral, and has historically erased the endeavors and achievements of marginalized communities and identities. Popular education does not have to take place in formal settings, and has historically been a staple of Latinx and African cultures. Popular education is also distinct from institutional education because of its social justice lens- it is unapologetically not neutral- and because it relies on the expertise that is already in the room. One core value behind popular education is that the people who are in the room- usually people who have experienced a particular type or multiple forms of oppression- already have all the knowledge they need to educate themselves. The role of the facilitator, or “educator” then becomes to draw links and connections between the issues, often through discussion, participatory exercises, insight into historical events that shape current day reality, and asking participants a series of questions to draw out and shape the knowledge they already have and form a collective understanding or analysis.

BreakOUT! and Congreso members have used popular education as a foundation of almost all of their campaigns. Members realized that because formal institutional entities were not willing to validate their endeavors or struggles, they had to educate their communities themselves. Because the struggles of marginalized communities against systems are similar, it was inevitable that members from BreakOUT! and Congreso would eventually join forces.

MEMBER PROFILE

SOL

May 19, 2016

My name is Sol. I'm from Honduras. I decided to immigrate to this country because of the economic situation my family and I were in- I miss our country so much, but I knew I had to give it my all to make it to the United States. I reached Houston in November of 1998 and when I got there, I knew that the situation was not like it was painted by the media. In the beginning, I missed my loved ones and everything in my country so much that I almost went back to my country, but I learned how to contain my emotions and be strong like a fighter. In Houston, I was unable to find work, so I found another destination- Dallas. It was not very good either but I lived there for 6 years in Dallas. Then I saw on TV that Hurricane Katrina happened. It was then when I saw the opportunity to help and work on rebuilding the city and my new home, New Orleans.

Coming here to the city, we started working hard 12 or 15 hour days. That was when I started to see all the injustices and discrimination of many people. The police, immigration, bad bosses and many racist people. On one occasion, I worked with one of those bosses who at first, paid us very well and behaved with us.

But then he started to be late with our payments. He got to the point of not paying four members of my own family a month's worth of salary, a total of \$2,000 between the four of us. That's why I headed to Congress of Day Laborers- to seek help to recover our money.

They made every effort to recover the payment amount but all of their efforts were in vain. We could not recover anything. That was in October 2008. We still have not recovered that money, but I made the decision to stay with the Congress of Day Laborers and told myself that I would

fight for others so that wouldn't happen to anyone else. Ever since then, I've been here fighting with my comrades at the Congress of Day Laborers and I will continue to fight as long as God lets me.

It was there at meetings with the Congress of Day Laborers that I began to meet and interact with our friends and comrades at BreakOUT!, an LGBTQ organization that is comprised of exceptional people with great dedication, willingness, and commitment to their organization and their work.

At the beginning, when we started working together as allies, I thought that by being American citizens, they did not have the problems that Hispanics faced daily, but I came to understand that we had a lot in common and face the same discrimination by society. They all deserve our admiration, respect, and affection for their commitment and struggle for unprotected communities.

The Congress of Day Laborers and BreakOUT! have participated together in marches and protests, including civil disobedience. For all of this, they are our allies and we will continue working and fighting together to achieve change. We will change the perception of this unjust society to achieve the necessary changes and outdated laws. I hope that we will continue struggling together, on the same page and the same line and in the same direction in order to end criminalization. Thank you very much for all of this and we will continue to show up, fearlessly, without papers. No papers, no fear!

"Laundry is the only thing that should be separated by color."

—Author Unknown

WORKSHOP CURRICULUM

NOTE: You may find that some of these workshops will be better with an LGBTQ 101 workshop or Organizing 101 workshop beforehand, depending on your audience.





TIME

1.5- 2 hours

MATERIALS

- ☐ Easel pad or butcher paper
- ☐ Tape
- ☐ Yellow sheets of paper (or any color, one for every participant)
- ☐ Green sheets of paper (or another color, one for every participant)
- ☐ Markers and crayons
- ☐ Blank sheets of paper
- ☐ Timeline (condensed version in appendix)

NOTE:

The full timeline consists of 76 slides, all of which can be accessed here: www.youthbreakout.org/resources. A shortened version is included in the Appendix. Although ideally enough time should be allotted for participants to view the entire 76 slide timeline, or at least the shortened version in the Appendix, facilitators might decide to exclude some slides to make the timeline shorter, more manageable and less overwhelming. In that case, it is critical to make sure that the remaining slides adequately reflect enough of the history of immigration, racial justice, and LGBT equality and how these intersect, since one of the key purposes of this exercise is to demonstrate the intersection of our struggles.

TIMELINE ON THE HISTORY OF IMMIGRATION AND CRIMINALIZATION

This workshop was adapted by the Southeast Immigrant Rights Network (SEIRN), but based on the National Network for Immigrant and Refugee Rights timeline in the BRIDGE curriculum, which was published in 2004 and its subsequent adaptation by the Western States Center and Basic Rights Education Fund for the Uniting Communities curriculum. Most of the tiles for this version of the timeline are from these two curricula. Additional sources include an adaptation of the BRIDGE timeline by the Center for Participatory Change, a presentation on the intersection of criminalization, immigration and race by Kung Li, and additional material researched by SEIRN.

Also check out: *Western States Center Timeline: Immigrant Justice, Racial Justice and LGBT Equality Timeline in Pictures*, a shared curriculum of Basic Rights Education Fund and Western States Center, based on the National Network for Immigrant and Refugee Rights timeline in the BRIDGE curriculum. More information at: <http://www.westernstatescenter.org/tools-and-resources/Tools/immigrant-rights-racial-justice-and-lgbt-equality-timeline>

OBJECTIVE

This exercise provides a historical overview of how race, class, gender and sexuality have been used to exclude, criminalize and punish immigrants, people of color, and LGBT communities throughout the history of the United States. The timeline helps participants identify common experiences and underlying patterns of immigration and criminalization policies based on race, class, gender and sexuality.

At the end of this exercise, participants will be able to:

- ◆ Understand the systematic and institutionalized use of race, class, gender and sexuality to oppress immigrants, people of color, and LGBT communities and how these communities have resisted
- ◆ Identify the common strategies used to exclude and marginalize targeted communities
- ◆ Build awareness and common ground between communities

Assign time restrictions to each section before beginning, depending on the time you have allotted.

INSTRUCTIONS

Set Up: Post timeline images around room in chronological order.

Part One: Individual Drawings

Give participants two pieces of paper of different colors. Ask everyone to do two drawings:

1. A story of your family's migration (within a country or between one country and another)
2. How criminalization, prisons, and/or detention have affected your life.

Part Two: Small Groups

Break participants up into small groups of 4-6, depending on how many participants you have. Ask each participant to share and talk about one of their drawings (facilitator should determine how much time each person has to present their drawing, based on the number of people in each group and decide if there is enough time to share and talk about both pictures). Once everyone has finished sharing, participants should hold up their pictures so that facilitators can give them directions to tour the timeline (see next step).

Part Three: Timeline Tour

Facilitators will direct participants to tour the timeline, indicating where to start and moving in a circle, in order to stagger participants as they view the timeline. Each participant should place their migration and criminalization pictures in the corresponding chronological period or below or next to the moment in the timeline that most speaks to them.

Have extra sheets of paper available for people to add key historical milestones that aren't included in the timeline and encourage participants to fill them in.

Part Four: Large Group Discussion

Hold a discussion with the large group, using the following questions as a guide:

- ◆ Ask a few people to share: what is something that popped out at you that you want to share with the rest of the group?
- ◆ What are some of the overarching themes of the histories of criminalization and migration?
- ◆ Who was brought here, who has been kept out, why? What does race, labor or class have to do with it? Sexual orientation or gender identity?
- ◆ Who has been imprisoned and who benefits and what does race, labor or class, sexual orientation or gender identity have to do with it?
- ◆ What has changed, what has stayed the same?

Part Five: Summary

Summarize and lift up key points of the discussion- highlight strong intersections of race, migration, criminalization, and sexual orientation or gender identity.

- ◆ The United States was built on a history of slavery, colonialism, imperialism and forced migration. Native Americans experienced forced migration from their own lands, Africans were enslaved and brought to the American continent by force, and many immigrants and refugees have come because they have been displaced by economic or foreign policies propelled by the United States.
- ◆ To this day, immigration policy continues to control who is included or excluded from the United States on the basis of race, national origin, class, gender and sexual orientation.
- ◆ Immigrants, people of color, and LGBT people have been scapegoated for social and economic problems throughout history. People of color and Black people especially have been accused of “being lazy,” “criminals,” and “taking advantage of the system.” Immigrants have been blamed for crime and unemployment. LGBT people are accused of “corrupting our children.”
- ◆ U.S. policy has always defined who can and who cannot be a family- Chinese Exclusion Act prevented Chinese laborers from bringing wives, anti-miscegenation laws were passed to prohibit interracial families, Defense of Marriage Act passed to prevent recognition of same sex marriage or families
- ◆ As the timeline shows, immigrants, communities of color and LGBT communities have successfully resisted, fought for their rights and joined forces throughout history.

Variations

If the group is relatively small, ask participants to form pairs or triads instead of small groups to share their drawings and tour the timeline.



TIME

1.5- 2 hours

MATERIALS

- ☐ Chart Paper
- ☐ Markers
- ☐ Tape
- ☐ Music (optional)



VICE TO ICE AT THE BUILDING OUR POWER INSTITUTE

This workshop comes courtesy of BreakOUT!

OBJECTIVE

Discuss ways that criminalization has been used as a thread of oppression throughout history, as well as how people have resisted. Use a collective imagination to create a new vision for our movements.

INSTRUCTIONS

Part One: Opening

Open the space with a healing exercise, either by making an altar, doing collective breathing, or calling out the names of ancestors to bring into the space.

Consider calling into the space Sylvia Rivera, a Puerto Rican transgender activist and organizer, who was active in the Stonewall Riots in New York in response to police raids that sparked the Gay Liberation Movement. Also call into the room one of the customers who was at the Stonewall Inn on the night of the raid who was an immigrant man who committed suicide rather than be deported for being gay.

Develop Agreements for the space together.

Part Two: Show Me Your Papers: Snapshots in History

Tell participants that they will be divided into 4 groups and that each group will get a snapshot in history to discuss among their group members. In their discussion, they should answer the following questions, which should also be written on chart paper and taped somewhere all participants can see.

- ◆ Are you familiar with this snapshot in history? Did anything stand out to you about it?
- ◆ Who, specifically, is being criminalized?
- ◆ What specific actions are being criminalized?
- ◆ If your snapshot is a long time ago, are there ways that this is still happening today?
- ◆ How are communities are resisting this criminalization?

Snapshot 1

During Reconstruction in the South, following the 13th Amendment in 1865 that abolished slavery except as punishment for a crime, Black Codes were enacted all across the South. Among other harsh restrictions, these laws required Blacks to carry a letter with them from a white person granting them permission to be in public and not accompanied by a former slave owner. Opelousas, Louisiana passed a notorious code which required freed Blacks to carry written authorization to enter the town.

Snapshot 2

Enacted in 1965, the Immigration and Nationality Act requires every individual over the age of 18 to carry their “registration” documents with them at all times to show immigration officers they are legally allowed to be in the U.S. Although not frequently enforced, newer laws like Arizona’s SB1070, or the “Show Me Your Papers” law, passed in 2010 allow police to ask for immigration papers for people they think might be undocumented.

Snapshot 3

Among other provisions that legalize discrimination on the basis of LGBTQ status, national origin, and race, the Public Facilities Privacy & Security Act (commonly known as HB2) passed in the North Carolina in 2016 states that people may only use public restrooms and changing facilities that correspond to the sex on their birth certificates. If questioned by law enforcement, people will need to show their birth certificate to determine what restroom they can use. Copy cat bills begin showing up all over the country, with some of the most egregious legislation being introduced in the Deep South. The laws are expected to be disproportionately enforced against trans and gender non-conforming youth of color in schools, who are already disproportionately targeted by police, arrested at school, and funneled into the “school-to-prison pipeline.”

Snapshot 4

Curfew laws are first introduced during the Black Codes, then used again in the 1890’s to control immigrant youth, and then gain popularity in 1942 during World War II to control people of Japanese ancestry and Italians or others perceived to be from “enemy” countries. They regain popularity during the War on Drugs during the 1970’s, despite there being little evidence that they have an impact on deterring crime. New Orleans, LA has some of the toughest curfew laws prohibiting youth from being in areas of the city past 8pm, with a few exceptions, including if youth are traveling to and from work. In 2013, 93% of youth arrested were Black. In tourist areas with heavy police presence and during trends in enforcement, business owners have advised their younger-looking Black staff to carry their timesheets with them from work to show to officers if stopped. Shortly after the adoption of new police policies in New Orleans that prohibited stopping someone on the sole basis of their gender identity or perceived sexual orientation, BreakOUT! begins to receive more complaints that officers are stopping queer and trans youth of color and asking for I.D. to prove their age.

FACILITATOR NOTE: Depending on the age and experience of your participants, you may need to facilitate this discussion more, and provide additional context.

Bring participants back into the larger circle for a larger group discussion. Have participants share aloud their snapshots in history and reflections.

In the larger group, ask:

- ◆ What are the similarities between these snapshots?
- ◆ How are they different?
- ◆ Are there ways that any of the snapshots were used to divide oppressed or criminalized communities or pit communities against one another? Have any of the issues been used as “wedge” issues that you know of?

- ◆ Is there a root issue, and if so, what is it and how can it be addressed in our movements?

BREAK (if needed)

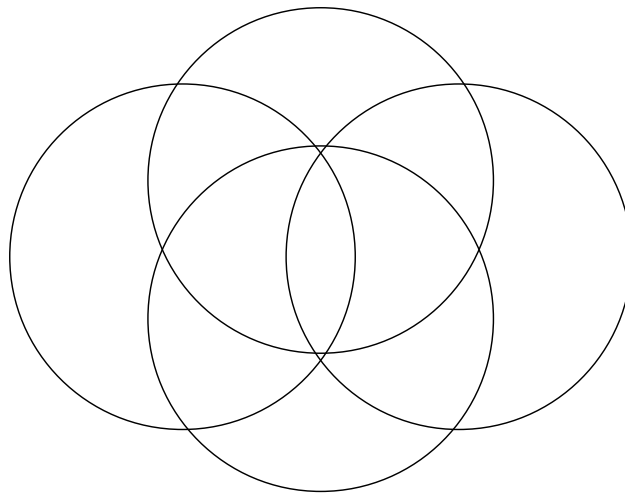
FACILITATOR NOTE: Since this can be heavy, check the vibe in the room. Consider doing an “energy bath” if needed. Ask participants to take their left arm and drag it across the right side of their body. As they do this, imagine they are cleansing themselves of all the negative energy and heaviness from the conversation. Do the same thing on the left side of the body with the right hand. Then, take both hands and drag them alongside the sides of the body. When you get to the bottom, imagine all the negativity shelling off of you. Shake it out!

Part Three: No Papers, No Fear! Collective Identities and Collective Resistance

Bring the group back together.

Explain that just as oppression is linked and that many of the same tools are used to criminalize Black, immigrant, and LGBTQ communities and have a shared history, linked too is our resistance.

Draw intersecting circles on a piece of chart paper.



Label each circle with a community identity, such as Black, LGBTQ, Immigrant, and Youth.

FACILITATOR'S NOTE: You may change the communities depending on your audience.

Explain that the areas where the circles overlap represent people who belong to two or more communities, such as Black immigrant queer youth. Explain that just like the gender binary, which tells us we have to choose between two genders and can't deviate, we are often forced to identify with only one aspect of ourselves and choose between our many identities. But the reality is that all of us fit into multiple communities and carry with us multiple identities, many of which are not even reflected on this chart. Ask participants to reflect to themselves if they see themselves represented anywhere on the chart. If not, what other community identities would they want to see reflected if they were making a personal chart of their own lives in relation to community? Explain that we could spend all day thinking of all the different communities we all belong to and our chart would be very big! Now let's talk about our collective resistance.

Using each part of the circle that represents a community that has been oppressed and criminalized (including areas where communities overlap), think of ways that people have resisted and begin to write them on the chart.

FACILITATOR'S NOTE: If participants are younger or don't have as much historical information about movements and resistance, instead ask, "How do you think communities might have resisted? Remember to think of all forms of resistance, including cultural expression like dance or forming your own families." How do you resist now?

- ◆ Where are there strategies that are shared between community groups?
- ◆ Where are they different?
- ◆ What are some collective strategies that can be used in our movements now to show collective resistance?

Ask what would happen to people in our communities if each circle was separated out from each other and the links were severed. Where would all of us who share more than one community identity go? Looking at all of the ways we share strategies for resistance, what would happen if we were isolated? Now look at the place in the middle of the circles where all of our strategies come together. By now, your chart is probably very messy. Imagine this were the heart of our movements, what could be possible if we led from the heart of our movement?

Explain that by leading from the messy places, the heart of our movement where all of our collective identities and shared struggle and strategies for resistance collide, we could build stronger, more cohesive movements. All of the ways that we are different are important and can show up here, too- there is room for all of us in this movement heart. We are much less likely to leave parts of our communities behind if we lead from this heart. We are less likely to use strategies that isolate one another, or lead campaigns that end up having unintended negative consequences on other communities.

Part Four: Closing

Close the workshop with a fun activity, like a dance party!





TIME

2 -3 hours

MATERIALS

- ☐ Big paper OR long roll of butcher paper
- ☐ Tape
- ☐ Markers
- ☐ Post-Its
- ☐ Any photos or videos (supplementary) that can be used to illustrate key political points of this workshop

FACILITATOR'S NOTE: Some groups choose to set up an altar during an opening. This can also be a way to bring folks across diverse sets of communities and language barriers together, by rooting themselves in cultural tradition, spirituality, and collective history.

YOU, ME, WE: BUILDING POLITICAL UNITY ACROSS ISSUES

This workshop comes courtesy of Southerners on New Ground.

OBJECTIVE

- ◆ To talk about and build connections between folks experiencing different kinds of oppression by using stories and intersectional analysis tools to build shared unity and understanding amongst different groups of people
- ◆ To increase consciousness and skills that allow for folks of different identities and communities to work together toward advancing a transformative vision for racial, economic and gender justice

Assign time restrictions to each section before beginning, depending on the time you have allotted.

INSTRUCTIONS

Part One: Welcome/Opening and Collective Agreements

Introduce Facilitators. Go over goals and purpose of workshop.

Go over logistics —why (if relevant and being used) this space is bi/multi-lingual and how to use interpretation equipment, bathroom locations, etc.

Write up some proposed group guidelines, explain them, and ask people to add anything. Ask if the group can agree on the guidelines. Explain that these agreements will be critical in moving forward with our discussions and the workshop, because it allows us to be able to have honest conversations that welcome growth, openness and learning as we hear about realities and experiences that may be different than our own or similar yet difficult to discuss.

(For example, agreements might include: 1 Mic, Step Up/Step Back, 'I' Statements, W.A.I.T. or Why Am I Talking?, etc.)

Part Two: Group Introductions

Facilitators move group into a go-around. Ask participants to share their name, preferred gender pronoun (explain), and answer one or both questions below. It is helpful to have someone model. Record responses, words and sound bites, on big paper.

- ◆ What communities do you see yourself as part of?
- ◆ Who are your people?
- ◆ What do you love about your community/communities?

FACILITATOR'S NOTE on community: we think it is helpful to tease out what we mean by community or who "our" people are in this context. We want participants to be able to share a little about who they are and all that they bring into the room including experiences that have shaped their lives and the communities that they belong to on racial, cultural, class and ethnic basis. While we also recognize that community can mean poets, sci-fi enthusiasts, etc., we want to ground ourselves in a racial and economic justice lens throughout the workshop. Sometimes it's helpful to provide an example: I am a Black woman who is the child of auto-workers who moved to Detroit in the great migration, I'm a mother, a poet and a street fighter.

FACILITATOR'S NOTE: Depending on facilitator's preference or learning style of the group, writing up 'organizing' and 'intersectionality' on butcher paper and scribing people's answers may be helpful for this part

Part Three: Story Circles and Building Political Unity

Explain that we will share stories as a tool for connecting with one another, listening to each other deeply, as well as finding patterns in our experience. The purpose of this is to take intentional time to learn about different experiences and identities that we are bringing into the room in order to identify commonalities and shared connections.

(Refer to Story Circle Guidelines from pp. 32)

Ask people to think about one of the following questions in order to inspire a story:

- ◆ What are some ways our ancestors, our elders, our communities or ourselves have survived?
- ◆ What is an experience that represents who you are and where you come from?

Break folks out into groups of 4 (depending on size).

Each person will have 2 minutes to share. Every 2 minutes facilitator should instruct people to switch until everyone in the small group has had a turn to share.

Debrief + Reflection:

Bring people back together to the large group and ask participants to share highlights of the stories; things that resonated.

- ◆ Were there any recurring themes or commonalities?
- ◆ Were there any differences and/or complexities?

(The facilitator should pull out systematic & institutional themes to the stories as they come up.)

Wrap up by thanking everyone and acknowledging that it can be difficult and at times scary to be willing to be vulnerable and sharing deep parts of ourselves. Explain that in order build strong movements we must be inclusive of all experiences and people and we must believe that people are experts of their own lives. Story Circles are one way for us to begin building trust and unity.

BREAK (if needed)

Part Four: Building Shared Language: Organizing and Intersectionality

The facilitator should ask participants:

- ◆ Throw out some definitions for organizing.
- ◆ What is organizing?
- ◆ Why do we organize? (to fight oppression)

Then, ask participants:

- ◆ What organizing has looked like in your local sites?
- ◆ Around what issues?
- ◆ What has it gotten you?

Share the School of Unity and Liberation (SOUL) definition of organizing:

Organizing is the process of bringing people together to use their collective power to win improvements in people's lives and to challenge the power structure.

In short, organizing is Unite to Fight! People most impacted speaking for ourselves and designing solutions, collective process, and organizing.

The facilitator should then introduce intersectionality:

Intersectionality is the ways our identities and experiences and systems that harms us connect to each other. Living as whole people who are more than just one compartmentalized identity.

The facilitator should then make a note about the relationship to Black Feminism.

Black feminism is a school of thought which argues that sexism, class oppression, gender identity and racism are inextricably bound together. For example, the Black feminist lesbian organization active in Boston from 1974 to 1980, The Combahee River Collective, argued in 1974 that the liberation of Black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression. For more information, see "Combahee River Collective Statement."

Use these definitions as base-line and thread throughout workshop/discussions.

FACILITATOR'S NOTE: See 'How We Relate' SONG tool (in Appendix) as supplemental resource for this section.

Part Five: Intersectional Analysis Group Activity

Explain to participants that you are going to do an exercise to look at the ways in which oppression affects us differently and similarly in systemic and institutional ways.

Draw a line and ask participants to call out the "least" serious to the "most" serious ways that oppression affects us. Facilitator can draw the line on the floor (on butcher paper) or on a wall. Pass out sticky notes and have folks write down their examples and place them on the line/spectrum.

EXAMPLES:

Black People

I—housing discrimination—threats—lynching—genocide—I

Women (trans and cis)

I—paid less—sexual harassment—low self-esteem—objectification—rape—I

Immigrants

I—forced migration—wage theft—detention/deportation—death at border—I

Lesbian/Gay/Bisexual/Transgender folks

I—paid less—harassment—low self-esteem—job discrimination—killed—

Ask participants:

- ◆ What do people notice about this?
- ◆ What stands out?
- ◆ How does it feel to do this exercise?
- ◆ What is new that folks have learned?

Move the group into discussion and reflection.

Talking Points:

- ◆ Make the connections between these three oppressions: race, gender and gender-identity, and sexual orientation.
- ◆ In order to build a broad-based movement that doesn't fragment people, we have to acknowledge the connectedness of ALL oppressions.

BREAK (recommended after the activity above)

Part Six: Beyond Oppression, Toward Collective Power: Practicing Intersectional Organizing

Bring the group back together and acknowledge that previous activity was heavy, deep and real. Invite folks to sit with everything we've been sharing so far and to find some grounding in knowing that we are surrounded by folks who believe in justice and liberation. Explain that it is critical for us to talk about oppression and make connections in order for us to move beyond the ways we suffer and toward a place of unity, collective power and resilience.

Explain that we will now be making a 'plan of action' of sorts that intentionally moves an intersectional politic and message in order to "practice what we preach" and to think about intersectionality beyond just shared oppressions.

Break participants into three small groups.

Explain to the groups that they each will be given a scenario and have to formulate a strategic component or part of a campaign together. The groups will be divided into three strategies 1) Communications 2) Base-Building and Outreach and 3) Direct Action / Demonstration.

Each group will need to form a plan together, based on their strategy, that takes into account the following:

FACILITATOR'S NOTE: It may be helpful to write the above questions on chart paper for participants to reference as they discuss in their groups.

- ◆ Does it speak to the hearts and issues of LGBTQ communities, immigrant communities, women, Black communities?
- ◆ Whenever you come out of this process (outreach, campaign, action), are you authentically raising up the voices, leadership and issues of queer and trans folks, Black folks, immigrant people, women, and youth? How are we relating in the context of organizing?
- ◆ How would you need to change your approach in order to make sure this is possible?

Each group will have 15 minutes to discuss and decide on a plan. After 15 minutes, we'll come back as big group and report out.

Divide the groups and assign their strategies and scenarios:

Group 1: Communications

Scenario: An anti-trans poster went up in the public school. You are students who have decided to do a press conference to condemn it.

- ◆ Make a plan for your press conference and communications strategy.
- ◆ Who will speak at the press conference?
- ◆ What will the message be?
- ◆ What is the group (or community) demanding and why?
- ◆ Who is your message going to reach/trying to reach?

Group 2: Base-Building / Outreach

Scenario: You are organizing to get more interpreters in the public school and visibilize systemic anti-immigrant racism within the public school system. You need to make an Outreach/ Base-building plan to get more folks involved in your issue.

- ◆ Make an outreach plan to get more folks involved.
- ◆ Does your plan help build your base?
- ◆ Does your plan make the case for your issue from an intersectional organizing approach?

Group 3: Direct Action / Demonstration

Scenario: Black youth are being criminalized and terrorized at school by police for being young, Black and from poor communities. You are part of a group organizing a demonstration at the next school board meeting to protest hyper-policing in public schools.

- ◆ Make a plan for your direct action or demonstration.
- ◆ Does your plan highlight the issues?
- ◆ Does it build pressure and escalation with an intersectional strategy?

FACILITATOR'S NOTE: Facilitator may want to define base and base-building in this section (see Definitions in Appendix.)

FACILITATOR'S NOTE: folks can report back in whichever way they choose. It can be a direct report back where they answer the who, what, why, how OR folks can get creative and actually play out their scenarios.

Report Back:

Ask folks to come back to the larger group (staying with their team) for report-backs.

Debrief each group's plan. Only ask participants of the particular group presenting questions first.

- ◆ How was process of coming up with the plan?
- ◆ Were there challenges?
- ◆ What was your decision making logic along the way?

After each group presents and answers questions, facilitator can open up to other participants to garner questions or responses. Repeat this for each group.

Talking Points:

- ◆ If we can nail intersectionality, then we can come from a place of strength-interlocking issues- so that we can win changes for more and all of us rather than just a few of us.
- ◆ Our ancestors developed different survival strategies to be able to combat oppression and to build strength- that is a shared experience among us. It's important for us to be able to say that we are bigger than what's out there to kill us and keep us down.
- ◆ Thank everyone for their work and their plans of action and move into closing.

Part Seven: Closing

Ask folks to form a circle (ask folks to stand as they are willing and able).

Explain that we are closing out the workshop.

Invite folks to do a go-around where everyone shares 1) one thing they have learned and/or 2) one thing they are taking back with them.

After everyone goes—invite folks to take one collective deep breath.

Thank everyone again for participating and you're done!

FACILITATOR'S NOTE: if you opened this workshop by setting up an altar, you can close it out during this section. Invite folks to pick up anything they set on the altar after their turn in the closing go-around

TIME

1-2 hours

MATERIALS

- ☐ Chart Paper
- ☐ Markers



FACILITATOR NOTE: Caution participants to be mindful of what they share in a public space and encourage them not to share specifics if speaking about their own experiences, but rather general strategies that communities have used over time. Examples might be anything from safe houses to supporting one another in court.

GET YR RIGHTS: STAYING SAFE ON THE STREETS

This workshop comes courtesy of BreakOUT! and is adapted from the GetYrRights curriculum. For the full Know Your Rights curriculum for LGBTQ youth, check out www.getyrrights.org

OBJECTIVE

Learn more about shared experience of criminalization while learning new tools to stay safe from law enforcement, whether it's the police or Immigration and Customs Enforcement.

Be clear with participants that this is a brief or condensed know your rights workshop and that they should also do a full know your rights workshop at another time, if they haven't already. The main goal of this workshop is to get the experience of learning street safety strategies together across community.

INSTRUCTIONS

Part One: Icebreaker

Choose from one of the icebreakers included in the Vice to ICE toolkit. A good one for this workshop might be the Privilege Train (or the alternate exercise, Werk the Runway) with lots of examples involving their experiences with law enforcement so participants can begin to think through shared experiences of criminalization.

Part Two: The Only Safe Community is an Organized Community

FACILITATOR ASKS PARTICIPANTS: The immigrants rights movement popularized the phrase, "The only safe community is an organized community" in response to "secure communities," a deportation program that relies on partnership among federal, state, and local law enforcement agencies. What do you think is meant by this?

(FACILITATOR WAITS FOR RESPONSES.)

FACILITATOR THEN ASKS: Communities targeted by United States law enforcement or the state have always survived because of creative safety strategies, strong communities committed to defending one another, and wisdom passed through generations of resistance.

What are ways that your communities have stayed safe in the face of threats from law enforcement, police, immigration, or criminalization?

Stress that while we can learn things about the police and ICE and various laws and policies they should follow, there is also already a lot of wisdom in the room on how to stay safe.

MEMBER PROFILE

RIXI

My name is Rixi and I am one of the beneficiaries of Vice to ICE, or the union between BreakOUT! and the Congress of Day Laborers. Since being a member of these two organizations, I have been an example of how a united and joined force between both staff and members of two organizations can help someone and grow a stronger movement together.

I am a Latina transgender woman and I am from San Pedro Sula Honduras. I came to this country at the age of 15 years old. I started to study at school, but because of various obstacles in my life, I had to leave school and start working. Working at a very young age, as a minor and as a transgender woman, was very hard. I had to deal with both economic and emotional problems, and also faced discrimination in the workplace and in public for being Latina and also transgender. This made me feel like a victim of double discrimination.

Since my mother was a member of the Congress of Day Laborers, she decided seek help from them, not knowing about the Vice to ICE Campaign. The Congress of Day Laborers then met with BreakOUT! and eventually brought my mother together with other members of the Congreso and BreakOUT! for a meeting where she shared my story. I got a pen-pal that way from BreakOUT! and began developing a relationship with them, despite my being locked up. I didn't hardly speak any English at the time and my BreakOUT! pen pal didn't speak any Spanish, but she used Google Translate as best as she could and we had people help us read our letters to each other. We kept our letters simple.

Soon, the Congreso and BreakOUT! joined together for a single cause and with one commitment - to get me out of jail and try to stop my deportation order.

I was facing 7 years in Louisiana prison and immediate deportation after my sentence was complete. Since I had already been deported twice, they knew that this would be very difficult, practically impossible. But despite the challenges, thanks to the support of Congreso and BreakOUT! and the power of community showing up on behalf of one another, my sentence was reduced to 23 months in prison. Eventually, they were able to stop my deportation, too.

When I got to the Louisiana Department of Corrections facility, Allen Correctional Center, I met my good friend, Kenisha. Although I didn't know it at the time, Kenisha was a Founding Member of BreakOUT! and we happened to be locked up at the same facility. We had started to become friends until one day we were in the same room and the guard gave the mail out. I saw Kenisha with an envelope with "BreakOUT!" written on it and thought that Kenisha had stolen my correspondence and we almost began to fight!

Kenisha told me she was a member of BreakOUT!, too, and it was then that we realized we were both part of the same organization. Kenisha had even done work to support the Congress of Day Laborers before she was locked up! After that, we hugged each other and from that day on, we were united as real sisters.

APPENDIX

LAW ENFORCEMENT COLLUSION EXERCISE - BONUS

from Congress of Day Laborers and BreakOUT!

This exercise is used to help participants identify their targets in campaigns, as well as understand how law enforcement works together to criminalize our communities.

Think of the mythical beast, the hydra. A hydra is a mythological beast with many heads. When one of the heads is cut off, another grows in its place. According to Greek mythology, Hercules called on his friend Iolaus for help to defeat the hydra. As soon as Hercules cut off one head, Iolaus would seal the wound with a hot iron or a torch so that nothing could grow to replace it.

We need to think of the campaign targets in our movements as a hydra. If we win a policy in a local police department, for example, it usually doesn't impact other law enforcement agencies. Also, unless we are looking at the root causes of criminalization, state violence, and institutional oppression, people in power will continue to find new ways to criminalize our communities or regulate our bodies and movements.

But if our strategies work to limit the power of the state and instead, build the power of our communities, we can seal off the wounds. If we continue to look at the root causes of criminalization and oppression and address those, while also working to limit the power of the state to criminalize us, we might even be able to poison the water the hydra lives in.

Take the hydra image and fill in the blanks with different types of law enforcement agencies in your area. Then discuss who controls them.

- ◆ Who controls Immigration and Customs Enforcement?
- ◆ Who controls your local police department?
- ◆ If you have private patrols, who controls those and what powers do they have?
- ◆ Who controls your state police?
- ◆ Other law enforcement agencies?

Then ask the group, now which of these agencies work together? Begin to draw lines between them as participants identify them.

- ◆ How do they work together?
- ◆ What does it look like on the streets and in our experiences?
- ◆ Are there places we can strategically intervene to limit the powers of agencies to collaborate?
- ◆ Which agencies are sharing information with one another?

Now scratch through one of the heads of the hydra. Tell participants you just cut off one of the heads.

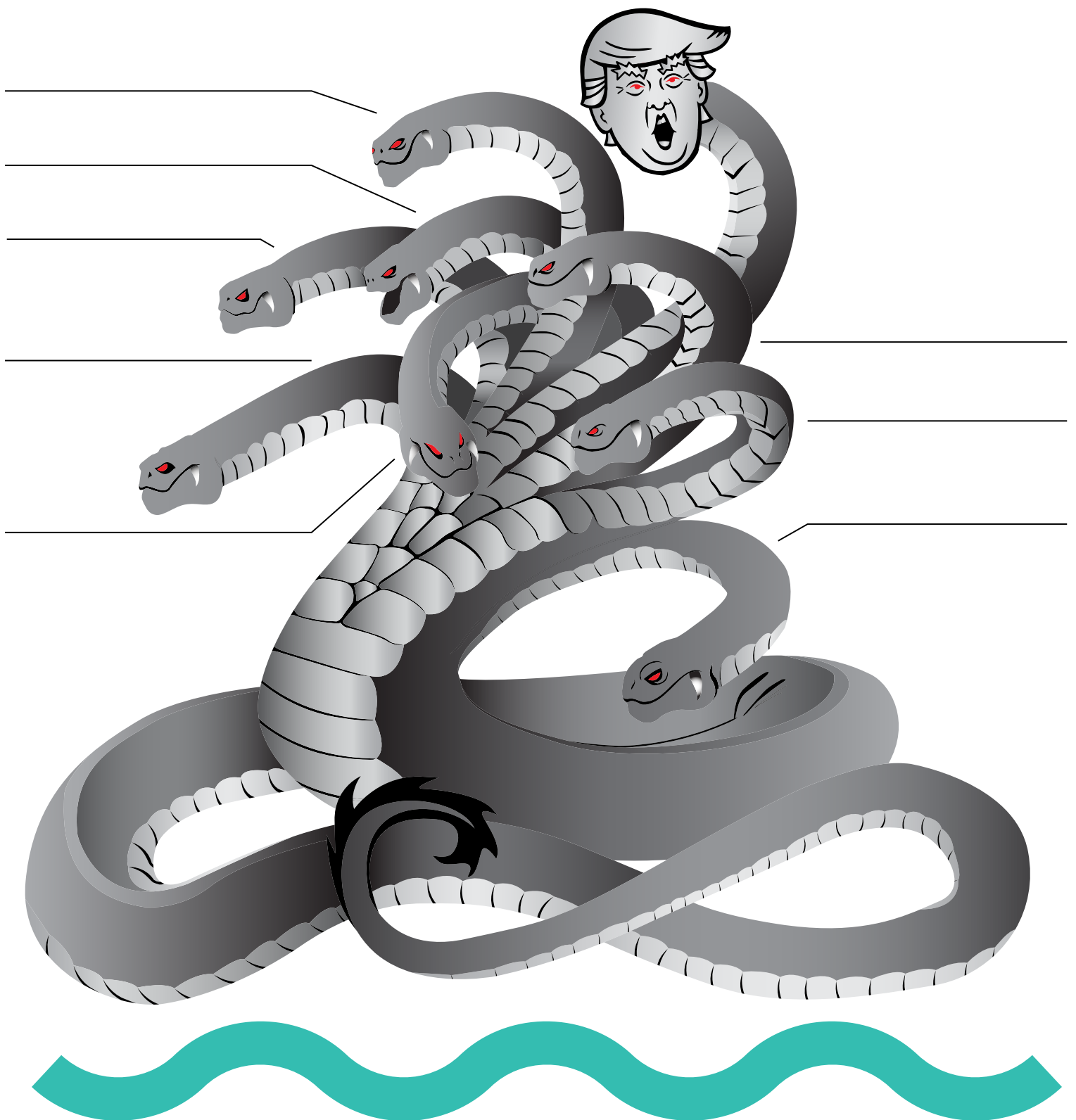
- ◆ What do we expect might grow back in its place?
- ◆ How can we seal the wound to ensure that nothing grows back? What do we need to put in its place?

Now ask participants,

- ◆ What does winning look like to us?
- ◆ What must our campaigns and our movements address to really win?
- ◆ Who needs to be there to help develop these strategies to ensure we are winning?

Close by asking participants what we can put in the water to poison it so the hydra can't survive. Have participants either write on the chart paper as a group or use sticky notes to draw on their own and then place in the water. Answers can be specific or more general (e.g. collective intersectional strategies, solidarity, sanctuary cities that take all of our experiences into account, anti-profiling or bias-free policing policies, alternative strategies for safety that don't rely on the police, etc..)

HYDRA MONSTER



GLOSSARY

Base

A base is a group of people who can think together, work together and grow together. (courtesy of SONG)

Base-Building

Base building is increasing the number of people who share the same vision and who are developing the strategies, and doing the work, for moving that vision. (courtesy of SONG)

Black Feminism

A school of thought which argues that sexism, class oppression, gender identity and racism are inextricably bound together. The way these concepts relate to each other is called intersectionality. The term intersectionality theory was first coined by legal scholar Kimberlé Crenshaw in 1989.

Cisgender

Someone whose gender identity corresponds with their assigned sex at birth. Someone who is cisgender is not transgender.

Congreso

Congress of Day Laborers

DAPA / DACA

Deferred Action for Parents of Americans and Lawful Permanent Residents and Deferred Action for Childhood Arrivals

ICE

Immigrations and Customs Enforcement

Intersectionality

The ways our identities and experiences and systems that harms us connect to each other. Living as whole people who are more than just one compartmentalized identity (definition courtesy of SONG)

Latinx

A more inclusive term that encompasses people of all genders who identify as Latino or Latina.

LGBTQ

Lesbian, Gay, Bisexual, Transgender, Queer/ Questioning, sometimes also includes I for Intersex, GNC for Gender Non-Conforming, or TS for Two-Spirit.

Migration

The process of moving from one place to another.

Organizing

The process of bringing people together to use their collective power to win improvements in people's lives and to challenge the power structure. In short, organizing is Unite to Fight! (definition courtesy of SOUL and SONG)

Popular Education

An educational approach that collectively and critically examines everyday experiences and raises consciousness for organizing and movement building.

Preferred Gender Pronoun (PGP)

The pronouns someone wants to be used in reference to them, such as she/her/hers, he/his/him, they/them/theirs, or other gender neutral terms.

Vice

A division of police departments, often called the Vice Squad, usually tasked with enforcing laws regarding prostitution, drugs/ narcotics, or gambling.

SEIRN

Southeast Immigrant Rights Network

SONG

Southerners on New Ground

SOUL

School of Unity and Liberation

Storycircle

A process whereby people communicate and come together by telling personal stories on a theme, developed and popularized by John O'Neal and the Free Southern Theatre.

Transgender

An umbrella term for someone whose gender identity is different from the sex they were assigned at birth. Transgender people have existed in all cultures across the world, across all spans of time.

Gender Binary

A system that classifies all people into one of two genders, man/boy or woman/girl. Under the gender binary, gender is seen as rigid and often determined by biological sex, with no room for other gender identities and

without recognizing a spectrum of gender identities. The gender binary, as described, is largely a part of Western culture and thought. Many cultures give recognition to a slightly or significantly different system of genders.

Gender Non-Conforming

Refers to people who do not follow other people's ideas or stereotypes about how they should look or act based on the sex they were assigned at birth. Someone whose gender identity or expression may fall outside the gender binary of what is considered "masculine/male" or "feminine/female."

Queer

Formerly considered a derogatory word to refer to members of the LGBTQ community, the term "queer" has largely been reclaimed and is now used as an all-encompassing word to describe people who do not identify as heterosexual or straight. The term may also be used to describe LGBTQ identity in a more political context, such as Queer Theory. While the word "queer" is frequently used by members of the LGBTQ community in a positive manner, it can also still be considered a negative or derogatory word to some, particularly based on region and age.



HOW DO WE RELATE? THE RELATIONSHIPS BETWEEN FORMS OF OPPRESSION

from SONG. Adapted from: In Our Best Interest, Pence, Ellen. Minnesota Prog., Inc., 1987.

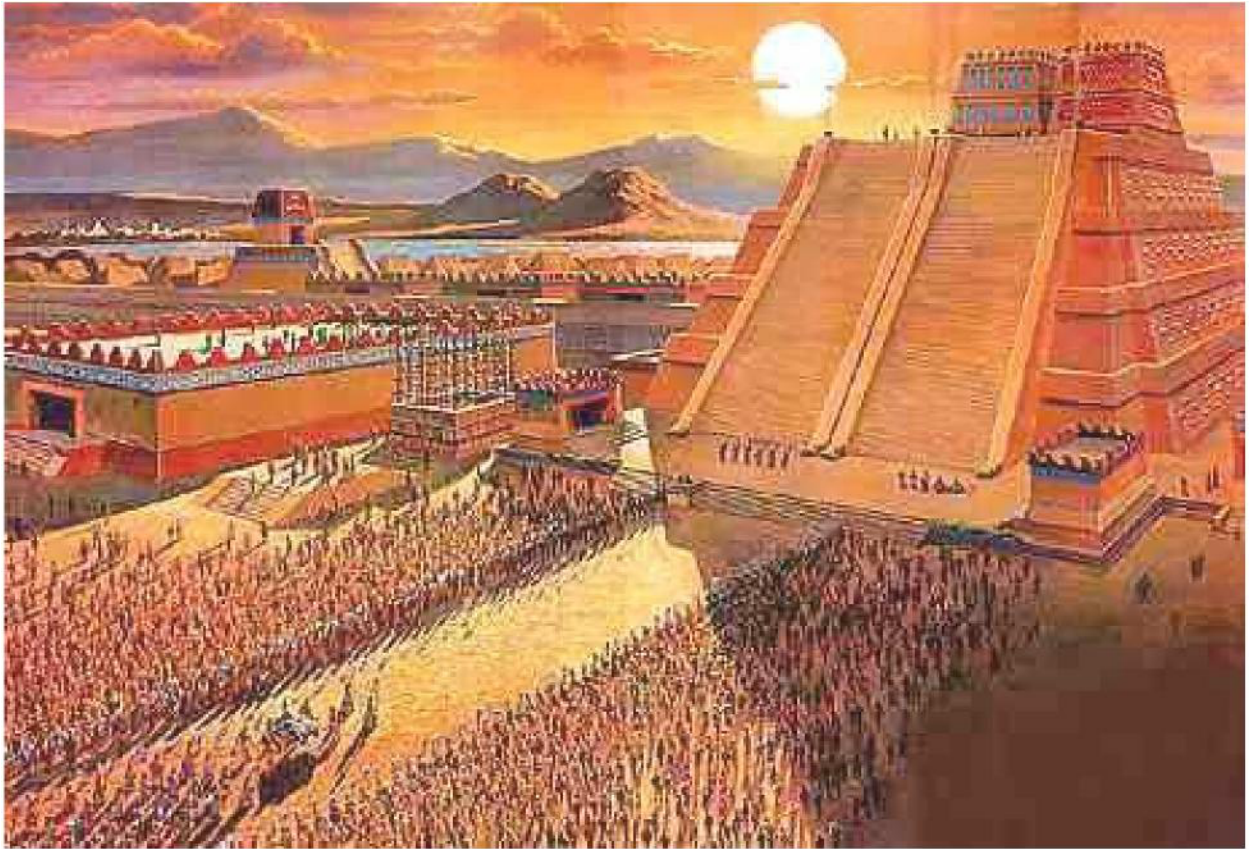
	People of Color	Elders & Youth	Poor People/ Low-income	Lesbian, Gay, Bisexual & Transgender people	Undocumented Immigrants	Women	People with Disabilities
Isolation	Police abuse us, rarely ever help us. We lose our homes through gentrification . Many neighborhoods are unsafe for us.	High rises become ghettos for Elders. Youth are separated from each other by race and class.	We can only afford low-income housing—are kept away from everyone else. Lack of access to transportation.	Forced to stay closeted at risk of violence. Many neighborhoods are unsafe for us.	We are limited in ability to travel, forced to work jobs under the table, and forced to live in partial hiding at all times	Dominant culture says women need a man for protection. Women out alone are seen as whores, looked down upon.	We are forced into institutions, supposedly separated from other communities for “our own good”.
Emotional Abuse	We are called lazy and stupid , seen as having low morals, our cultures are made invisible.	We are ignored, our ideas are not listened to. We are patronized and made invisible .	We are called lazy and stupid , seen as having low morals. We are blamed for our poverty .	We are seen as having low morals, and as being perverted and sick . We are taunted in public .	We are seen as less than citizens , people who don’t deserve the rights of citizens, as intruders to the US	We are seen as stupid and treated as sexual objects . We are seen as virgins or as whores .	We are seen as stupid, assumed to be inferior in physical, mental, and emotional ways .
Economic Abuse	We are the last to be hired, and the first to be fired. We mostly get poor paying jobs.	We are low priorities for government funding.	Welfare regulations keep us down, because we are poor, the government works to control all aspects of our lives .	Discrimination in employment, lack of benefits for our families.	We are forced to work for terrible wages, long hours and in bad conditions under fear of deportation	We get paid less for the same work, we often do a lot of work we are not paid for—taking care of people emotionally, and childcare.	We are discriminated against in employment, we are denied services we need. We are among the poorest people in this country.
Sexual Abuse	Racism tells us we are either sex-crazed or not sexual at all. We are survivors of racist pornography, and sexual objectification . Police do not protect us from rape. Higher risk for sex trafficking	We are at much higher risk for sexual abuse than adults. When we are abused, we are often told we are lying and not helped. Children are high risk for sex trafficking.	We have little or no police protection from sexual violence. Higher risk for sex trafficking.	We are assumed to be child molesters and sexually sick. Little or no police protection. Our intimate relationships are not seen as being as real or valid as heterosexual ones. Many trans folks are forced into sex work because of being poor	We are not protected against sexual violence at work, and police do not protect us from rape because we fear deportation	We are at high risk for rape, incest, sex trafficking. We are constantly sexually objectified	We are at much higher risk for sexual abuse than people who do not have disabilities. We are told that we can never have healthy sexual relationships because we have disabilities.
Giving Us Less	We have less access to education, work opportunities, and equal treatment in the court systems.	We are seen as unimportant because many of us do not bring incomes into the house—our contributions are not appreciated.	Middle class values are seen as most important and right. We have less access to education, work opportunities, and equality in the court systems.	Heterosexual relationships are celebrated and seen as normal, our relationships are seen as sick and unimportant, and we are told we are flaunting them when we are open about them.	We pay taxes but we cannot attend many schools, or have access to equal work opportunities or social services. We cannot even fly on a plane without fearing deportation	We are constantly told we are subservient to men, that we exist to serve men. Some religions use their texts to justify our second class status	We are told that we are not fit to make any decisions about our own life, and are denied work and educational opportunities---all the while being told it is for our own good.

	People of Color	Elders & Youth	Poor People/ Low-income	Lesbian, Gay, Bisexual & Transgender people	Undocumented Immigrants	Women	People with Disabilities
Threats	We are survivors of police brutality, and hundreds of years of terrorism by the white power structure	Threats of violence due to our assumed weakness. Complaints not taken seriously	The government threatens to take our benefits all the time, telling us we are unworthy.	Police brutality, daily threats of violence on the streets	We are threatened with raids by the government and by anti-immigrant vigilante groups	Threatened with labels like 'lesbian', 'slut', and 'bitch' when we do not allow ourselves to be controlled by men, and by a society of sexism	Constantly jeered at and harassed for the way our bodies look or the way we are.
Taking Our Children/ Being Taken from our families	The government takes our children and says that white people would be "more fit" parents	For elders, having children taken because we are 'too old' to care for them, for youth not having a voice in where we will live.	Welfare threatens to take our children when we do not do what they want us to do. If there are problems in our homes, we don't get help solving them—they just take our kids.	We are considered 'unfit parents' simply because of our sexuality, our kids can be taken from us at any time.	We constantly live in fear that, though most of us came to the US to give our kids a better life, we will be separated from our kids across national borders. We fear our deportation or theirs.	If we are women who in any way break out of the white, middle class conservative idea of what it means to be a good parent, our children can be taken from us for 'moral reasons'.	More often than not we are considered 'unfit parents', we are rarely offered help with our kids, instead they are just taken away.
Intimidation	Police stops and threats. More arrests.	Many elders fear being out at night, feel that we are easy targets for attacks.	We are not welcome in middle class spaces, threatened if we try to 'move up' the class ladder	Homophobia rarely challenged publicly. We are threatened whenever we show pride in who we are.	We are threatened at grocery stores where we can find food from home. We are blamed for US econ. problems	Police will just as likely hurt us as protect us. We are threatened with sexual and physical violence for "acting out".	We are threatened with having our services taken away when we act anything less than grateful for our second class status in society.
Violence	Genocide, slavery, lynchings, Trail of Tears, torture, ethnic cleansing	Mugging, physical abuse, the brunt of our families' anger.	Death by lack of health care, world wide deaths from hunger, poverty, and homelessness	Torture, queer bashing, murder, death in concentration camps	We die everyday crossing into US, we are murdered & sold out by smugglers and US authorities	Domestic violence, murder by our batterers and rapists. Bear the brunt of men's anger	Death in concentration camps, torture in institutions, physical abuse
Human Rights	We are	Seen	And	Treated	As Less	Than	Human.

FOR FACILITATORS USING THE TOOL

- Why would the lines in the graph be dotted? Could any of the statements for any of the groups fit in a different box? Which ones? Why? What would be an example of a reality discussed for one oppressed group that could be moved to a different box? (Example: People of Color with Disabilities are experiencing all these things at the same time, or "Lack of benefits for our families" under the LGBTQ column could just as easily go under the People of Color or Low-income column)
- Discuss words in bold: **gentrification**, **sex trafficking**, **sexual objectification**, **terrorism**. Ask if anyone in the group know what these terms mean.
- Pull out the **emotional abuse** column (in bold) to use as an example of how many similarities persist in the ways that oppression plays out, while at the same time acknowledging to the group how different oppressions are from each other—find an opportunity to ask the group about the differences between forms.
 - What's an example of a difference?
 - How does it play out?
 - Is it hard to believe that it "really is that bad" for groups that we are not part of? What could that be about?
 - What could be at risk if we do see oppressions as inter-connected?
 - What could be at risk if we don't see them as connected?

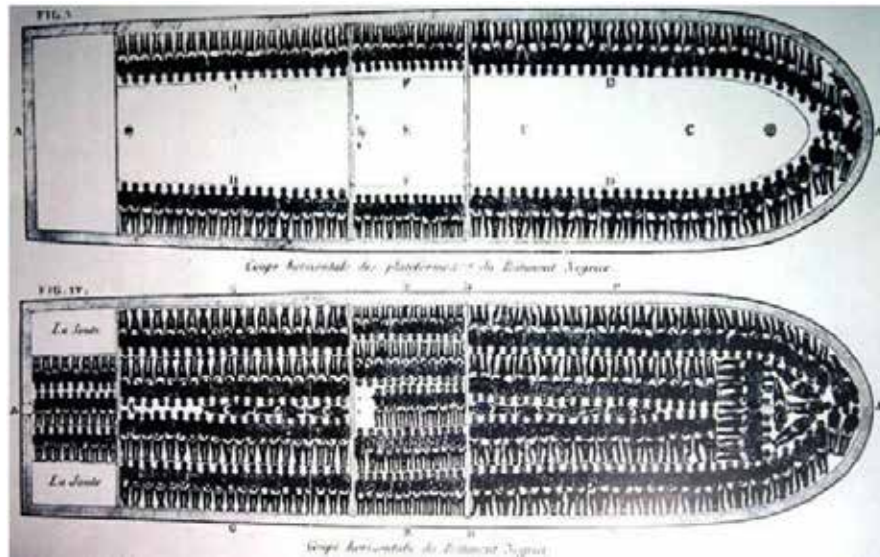
1491



Más de 100 millones de indígenas habitan los continentes del hemisferio occidental.

More than 100 million indigenous people inhabit the continents of the Western hemisphere.

1600-1662



1619 *Primer carga de africanos llega a las colonias americanas en Jamestown, Virginia.*

First shipload of Africans arrives to the American colonies in Jamestown, Virginia.

1640 *Tres peones, 2 negros y uno blanco, escapan y son capturados. Al peón blanco le dan 4 años más de servicio, mientras que a los peones negros les dan servicio de por vida— comienza la esclavitud.*

Three indentured servants, 2 black and 1 white, escape and are captured. The white man is condemned to 4 more years of service, while the black men are condemned to serve for life—marking the beginning of slavery.

1662 *hijxs de mujeres esclavas nacen esclavxs.*

Children of women slaves are considered to be born slaves.

La economía del sur se basa en grandes haciendas que dependen de la labor de los esclavos que producen el 70 por ciento del azúcar, café, algodón, tabaco y la minería.

The Southern economy is based on large plantations that heavily depend on the labor of slaves, who produce 70 per cent of sugar, coffee, cotton, tobacco and mining products.

1831-1860



Library of Congress Prints and Photographs Division

Harriet Tubman, a former slave, led more than 300 slaves to freedom on the Underground Railroad.

Casi 100,000 esclavos escapan al Norte en el Tren Clandestino con la ayuda de afroamericanos libres y simpatizadores blancos que amparan y guían a los esclavos. En 1850, el Congreso pasa el Acta de Esclavos Fugitivos, que castiga a cualquiera que ayuda a un esclavo escaparse a la libertad.

Almost 100,000 slaves escape to the North on the Underground Railroad with the help of free African Americans and white sympathizers who shelter and guide slaves. By 1850, Congress passes the Fugitive Slave Act, which penalizes anyone who helps a slave escape to freedom.

1848



Mapa del área negociada durante el Tratado de Guadalupe Hidalgo ²

Los EEUU invade a México por el control de tierra y recursos. El Tratado de Guadalupe Hidalgo es firmado en 1848, transfiriendo más del 55% del territorio mexicano a los EEUU (actualmente Arizona, California, Nuevo Mexico, Texas y partes de Colorado, Nevada y Utah). A los ciudadanos mexicanos viviendo en este territorio se les da la oportunidad de obtener ciudadanía estadounidense dentro de un año, aunque muchos pierden sus tierras por la fuerza.

The United States invades Mexico to control its territory and resources. The Treaty of Guadalupe Hidalgo is signed in 1848, transferring more than 55% of Mexican territory to the U.S. (present day Arizona, California, New Mexico, Texas, and parts of Colorado, Nevada and Utah). Mexican citizens living in this territory are given the opportunity to obtain U.S. citizenship within a year, although many forcibly lose their land.

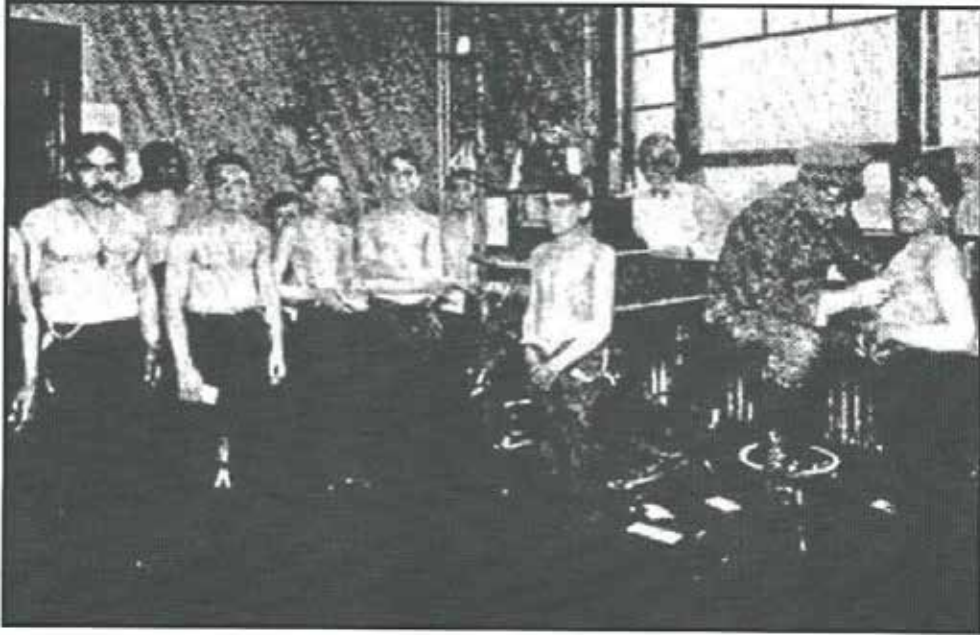
1917



El Congreso promulga el requisito de alfabetismo para inmigrantes. Los mexicanos son exentos de las leyes anti-inmigrantes para que puedan servir como mano de obra.

Congress also enacts a literacy requirement for immigrants. Mexicans exempted from anti-immigration laws so that they could provide labor.

1917



Se les prohíbe entrar a los EEUU a individuos considerados “psicopáticamente inferiores,” incluyendo las personas LGBT.

Individuals considered “psychopathically inferior,” including LGBT persons are denied entry into the U.S.

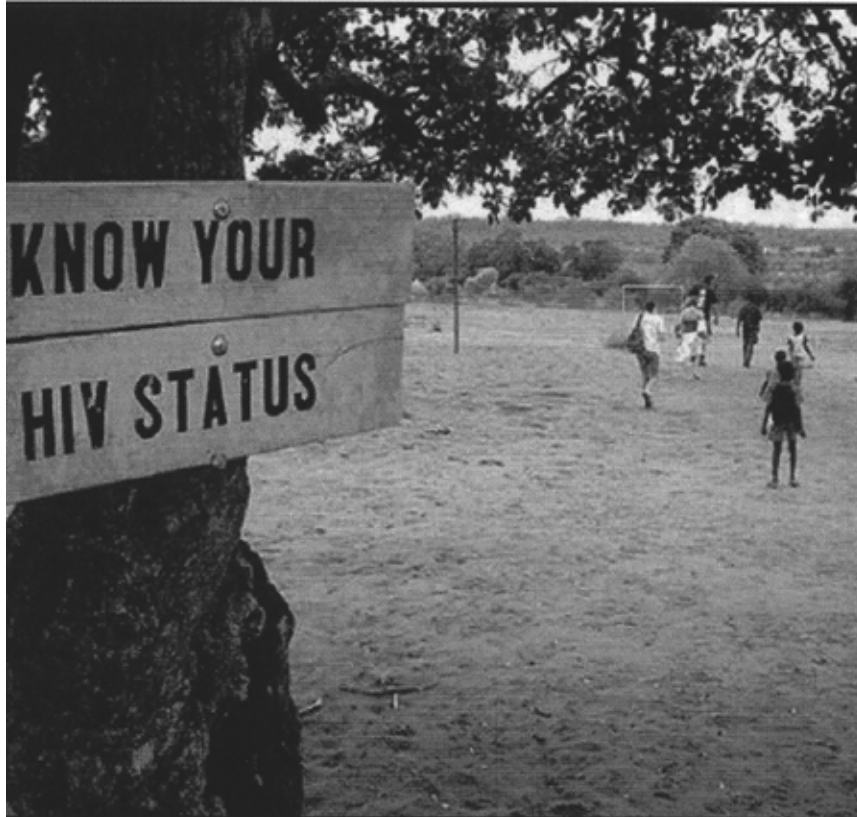
1970-1989



Entre 1970 y 1989, más de 20 estados eliminan o cambian sus leyes de anti-sodomía que son usadas para criminalizar a personas LGBTQ. Aunque en 2003 la Corte Suprema declara que estas leyes violan la Constitución, actualmente 12 estados, incluyendo Alabama, Florida, Louisiana, Mississippi, Carolina del Norte y Carolina del Sur, siguen teniendo estas leyes.

Between 1970 and 1989, more than 20 states remove or change their anti-sodomy laws, which are used to criminalize LGBTQ people. Although in 2003 the Supreme Court declares these laws to be anti-constitutional, 12 states, including Alabama, Florida, Louisiana, Mississippi, North Carolina and South Carolina, still have these laws on the books.

1993



El Congreso prohíbe que personas VIH positivas ingresen a los EEUU como inmigrantes. Finalmente la ley se cambia en 2009.

Congress denies HIV positive persons from immigrating to the United States. The law is finally changed in 2009.

2001



El gobierno de los E.U. comienza una campaña agresiva en contra de musulmanes, árabes y sur-asiáticos como respuesta a los ataques terroristas del 11 de septiembre. Cerca de 100,000 personas de estas comunidades, en su mayoría hombres, son cuestionados y más de 14,000 son sometidos a un proceso de deportación bajo el Sistema de Registro de Entrada y Salida para la Seguridad Nacional (NSEERS, por sus siglas en inglés), conocido comunmente como Registro Especial.

The U.S. government begins an aggressive enforcement campaign against Muslims, Arabs and South Asians, in response to the Sept 11 terrorist attacks. Nearly 100,000 people from these communities (mostly men) are questioned and over 14,000 men are put into deportation proceedings under the National Security Entry-Exit Registration System (NSEERS), commonly known as Special Registration.

2005



El Huracán Katrina azota la Costa del Golfo, desplazando a miles de comunidades negras y pobres, especialmente en Nueva Orleans. La aplicación dura de la ley despues del desastre agudiza la criminalización de la gente que trata de sobrevivir. Los esfuerzos de reconstrucción trae a muchxs trabajadorxs migrantes al área . Muchxs de ellxs sufren de abusos laborales y son perseguidxs por ICE.

Hurricane Katrina hits the Gulf Coast, displacing thousands of black and poor communities, particularly in New Orleans. Law enforcement after the disaster exacerbates criminalization of people trying to survive. Reconstruction efforts brings in many migrant workers to the area. Many face labor abuse and become a target for ICE enforcement.

2009-present



Más de 2.5 millones de inmigrantes son deportados bajo la administración de Obama, casi más que todos los presidentes entre 1892 y 2002 juntos. La campaña #NiUnaMás nace en 2010 “de la lucha en Arizona en contra de la SB 1070, la desobediencia civil y las estrategias de visibilidad de lxs jóvenes indocumentadxs” para protestar las deportaciones masivas.

More than 2.5 million immigrants are deported under the Obama Administration, almost more than all presidents between 1892 and 2002 combined. #Not1More campaign is born in 2010 “* out of the fight in Arizona against SB 1070, the civil disobedience and the coming out as unafraid strategies of undocumented youth” to push back against the massive deportations.

* <http://www.notonemoredeportation.com/2015/04/02/important-news-about-not1more/>

2016



By Michael Vadon - Donald Trump, CC BY-SA 2.0,
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Donald Trump es elegido Presidente de los Estados Unidos. Su campaña electoral se basa en una plataforma política de racismo, islamofobia, homofobia y sexismo que resuena con grupos y políticos extremistas, así como una importante parte de la población blanca de clase trabajadora que ha sido devastada por la crisis económica.

Donald Trump is elected President of the United States. His campaign is based on a political platform of racism, Islamophobia, homophobia and sexism that resonates with extremist groups and politicians, as well as significant segments of white working class communities who have been devastated by the economic crisis.

CLOSING

The Workers' Center and *BreakOUT!* stand on the shoulders of giants who built and led a Civil Rights movement for equal treatment and protection under the law – and won – in the unlikeliest of places: the US South, in states like Louisiana, Mississippi and Alabama, the literal ground zero of deeply-entrenched racism, brutality and political patronage. Vice to ICE channels this legacy of powerful, creative organizing as we seek to ensure that New Orleans can become a safe and supportive environment for young LGBTQ people of color and immigrant workers and families to live, work and be engaged members of their communities.

Looking out on the horizon, we know that winning policy change for full inclusion and equity of LGBTQ undocumented people of color and immigrant workers and families will be a heavy lift, and will likely take years to achieve. We also know that, together, the Congreso and *BreakOUT!* have each been winning unimaginable victories that push back against the very authority of those who criminalize, harass and inflict harm on our communities – the Sheriff, New Orleans Police Department, and ICE. It is our hope that, by joining forces as From VICE to ICE, we will fix the national spotlight on the demands we set and win in New Orleans, so that cities around the country can follow suit and share in our victories by passing similar reforms of their own.

It is our shared belief that the people most directly impacted by failing policies related to over-policing, over-criminalization, harassment and profiling ought to be situated squarely at the center of creating fixes to those failed policies. It is also our belief that our memberships are comprised of the most visionary, thoughtful, creative and courageous people anywhere. In order to set our joint vision and agenda for change, we must tap into this collective brilliance. It is therefore incumbent upon the Congreso and *BreakOut!* to provide opportunities for these two constituencies to come together, learn from one another and, together, begin to shape an agenda for full inclusion and equity in their communities. We expect to win, because we cannot afford not to.



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All of the photos in this toolkit taken at Breakout, and/or Congreso events by Fernando Lopez.





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