



JEDI

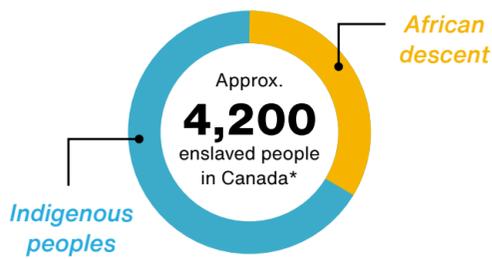
JUSTICE • EQUITY • DIVERSITY • INCLUSION

AUGUST 2022

Emancipation Day (Canada) and Equality



AUGUST 1ST. EMANCIPATION DAY (CANADA)



*Upper and Lower Canada between 1671-1831

ADDITIONAL RESOURCES:

- Podcast: Emancipation Day – What now is our past, present, and future? [READ MORE »](#)
- Canada's Forgotten Slaves: Two Hundred Years of Bondage by Marcel Trudel. [READ MORE »](#)

This August 1st Canadians will observe their second official Emancipation Day. Officially designated by the House of Commons on March 24, 2021, Emancipation Day marks the exact date in 1834 that the Slavery Abolition Act of 1833 came into effect across the [British Empire](#).

The [Slavery Abolition Act](#) began the long process of freeing over 800,000 enslaved Africans and their descendants in what was then British North America. Ending slavery was not as easy as simply introducing legislation; initially the Act only resulted in **partial liberation** by freeing young children and required those currently enslaved to remain four to six years with their owners as “apprentices.” Canada was then declared a free territory for enslaved African Americans.

The history of slavery in Canada is complex. Quebec historian Marcel Trudel estimated that between 1671 and 1831, there were approximately **4,200 enslaved people** in the area of Canada known as Upper and Lower Canada (previously Nouvelle France, and now Ontario and Quebec), with approximately **two-thirds Indigenous and one-third of African descent**. As colonization consumed Upper Canada, the number of enslaved Africans increased significantly. An estimated **3,000 enslaved men, women, and children of African descent** were brought into British North America and eventually outnumbered enslaved Indigenous Peoples.

Many Canadians are unaware of how [Black](#) and [Indigenous](#) Peoples were enslaved on what is now Canadian land. It is often mentioned that this nation was the terminus of the [Underground Railroad](#), providing a safe place for enslaved people from the Southern United States, omitting Canada's complicated relationship with the enslavement.

Emancipation Day is a day to offer our respect and honour to those who were once enslaved upon our land. This Emancipation Day Canadians are invited to reflect, educate, and engage in the ongoing fight against racism and discrimination.

SPOTLIGHT

Title IX at 50:
Report for Women and Girls in Education »

The War in Ukraine is Impacting Women 'Disproportionately' »

Interview: Dr. Wanda Thomas Bernard
about Emancipation Day »

Pope Francis Apologizes to Canada's Indigenous People »

RESOURCES

Caution: Read and Watch recommendations have not been vetted for emotional triggers and have an assumed adult audience.

Watch

RBG (Ruth Bader Ginsburg)
Netflix

Aftershock
Hulu

Read

Sister Outsider
Audre Lorde

Women Race and Class
Angela Y. Davis

Get Involved

Center for Reproductive Rights
Lawyers ensure rights are protected

Rise Up Charity
Equitable world for women

Support

Adelante Mujeres
Fiesta of Hope

Come Thru: Black & Indigenous Market

AUGUST 2022

Local Events

Days to Know





A tribute on the steps of the Vancouver Art Gallery created by Tamara Bell an Indigenous artist. The 215 pairs of children's shoes honor the young lives lost. Photo by Tina Taphouse via Twitter/@ttaphouse

A TRIBUTE TO 215+ CHILDREN

Found Buried at B.C. Residential School

As we grieve for the 215 Indigenous children who were killed in a Residential School in B.C., as well as the thousands more that remain unaccounted for, it is important to check in with your Indigenous colleagues, friends, and family that are deeply impacted by these tragic events. As Indigenous peoples and fellow allies continuously call for truth and reconciliation from the Canadian government, more chilling evidence of mass graves at Residential schools are being discovered. As of June 24th, over 1,300 children; and counting, have been revealed throughout Canada. 751 unmarked graves were found at Marieval Indian Residential school in Saskatchewan alone.

Residential Schools

Residential schools were in operation in Canada and the United States from the 1600's until 1996. They were the product of churches and the government, a collective, calculated effort to eradicate Indigenous language and culture that is considered a cultural genocide.

The Truth and Reconciliation Commission was formed as a means of reckoning with the devastating legacy of forced assimilation and abuse left by the residential school system. In June 2015, the commission released a report based on stories from thousands of residential school survivors. The commission made 94 Calls to Action to redress the legacy of residential schools and advance the process of Canadian reconciliation. For a full breakdown of the progress on the 94 Calls to Action, please read CBC's investigative coverage [here](#).

Moving Forward at IBI

We would like to acknowledge the discriminatory, racist, and colonial practices that have caused an intergenerational wound, and continue to create barriers for Indigenous peoples across Canada. As professionals engaging with urban design, infrastructure, architecture, and community planning, it is important for all of our staff to reflect on the colonial impact on urbanism.

Do you know whose land you live on?

Find out on the Native-Land.ca interactive map »

SPOTLIGHT

A4LE JEDI: Indigenous Schools »

Written by Ross Parker

Cultural Inclusivity »

Jesse Wentz, Ojibwe broadcaster, curator, producer, activist, and public speaker

CanadaLand Podcast Thunder Bay »

An insightful piece on the deaths of Indigenous youth.

FREE Learning »

University of Alberta has a free course on Indigenous learning.

RESOURCES

Watch

We Will Stand Up
Amazon Prime \$

We Were Children
Amazon Prime

Foster Child
Office national du film du Canada (ONF) National Film Board (NFB)

Kanehsatake: 270 Years of Resistance
ONF NFB\$

Read

21 Things You May Not Know About the Indian Act
Bob Joseph

Seven Fallen Feathers
Tanya Talaga

The Inconvenient Indian
Thomas King

Storying Violence: Unravelling Colonial Narratives in the Stanley Trial
Gina Starblanket and Dallas Hunt

Get Involved

The Indian Residential School of Survivors Society

Orange Shirt Day; Every Child Matters

Local Events

Jul 2-4
Portland Craft Beer Festival Portland »

Jul 9
Gem Faire »

Jul 24-25
Portland Zine Symposium »

Days to Know

July 4
Independence Day

July 18
Nelson Mandela International Day »

July 19-23
Eid Al-Adha »

July 29
National Intern Day

THEY/THEM PRONOUNS

Understanding Gender Inclusive Pronouns and Non-Binary Identity



Gender inclusive pronouns are becoming normalized and more recognized in the workplace. You may have noticed that some folks have been including their pronouns in their email signatures. Pronouns are an important affirmation of identity and normalizing the conversation around pronouns can help people feel comfortable being their [authentic selves at work](#).

What are they/them pronouns and what do they mean?

They/them pronouns are generally thought to refer to gender inclusive people, but on the contrary, these pronouns [aren't exclusive to non-binary people](#). A person who goes by "they" could actually be a man, a woman, both, neither, or something else entirely.

There are others who use sets like she/they, he/they, they/she, or they/he. Each set can mean different things to different people. For instance, a writer on Twitter uses she/they to mean: *"I identify as a woman, but also as nonbinary. I don't feel womanhood tells my full story, but I'm not fully divested from it, either."* But another person may use the same pronouns to communicate something else, such as: *"She/her is fine, but I also use they/them and would probably appreciate getting they/them'd from time to time."* The order (they/he vs. he/they) is important, as it signifies which pronouns this person would prefer to use most often, even if (they) wouldn't be offended if you use either.

How does they/them make sense grammatically?

The use of the singular "they" to refer to an individual has a long history in English literature. Modern dictionaries and style guides (such as [Oxford English Dictionary](#), [Merriam-Webster Dictionary](#), [AP Style Guide](#)) have explicitly recognized that the singular "they" has been grammatically correct for years.

How do I ask someone for their pronouns?

As a rule of thumb, [it's always better to ask about a person's pronouns than to guess](#). If you regularly introduce yourself using your pronouns, non-binary and transgender individuals won't feel singled out. When you meet someone, one of the best practices is to introduce yourself as, "Hi, my name is ___ and my pronouns are ___."

What should I do if I use the wrong pronouns for someone?

When someone tells you their pronouns, make a note of it. If you catch yourself making a mistake or if someone corrects you, apologize, restate what you were saying using the correct pronouns, and try to remember for next time. Even when it's done unintentionally, misgendering someone can still be hurtful and alienating. Resist the urge to get defensive, over-apologize, or victimize yourself—it's a learning curve and we all make mistakes.

Using pronouns accurately and respectfully fosters a culture where everyone feels comfortable asserting their pronouns. You can make a huge difference in people's day-to-day experiences at work and show candidates that your company is committed to inclusivity.

GENDER EXPANSIVENESS

Breaking Gender Binaries

The [gender binary](#), predominantly an aspect of Western culture and social construct, is the belief that all people are classified as one of two genders and there cannot be more than two. However, Indigenous communities all over the world have long experienced gender through a prism that exceeds western white supremacy, colonialism, and the gender binary. Sadly, these expansive ways of being are not without a long history of violence towards Indigenous communities, 2Spirit peoples, and gender expansive [folx](#).

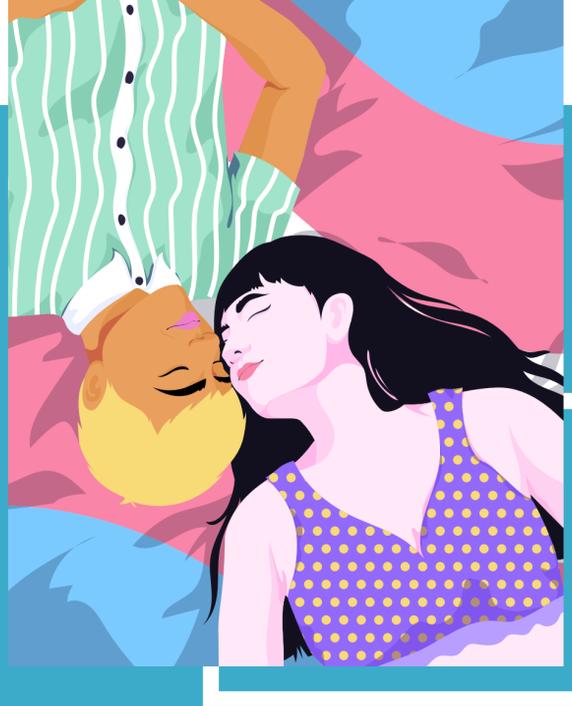
The term 2Spirit is an umbrella term used by some Indigenous peoples of [Turtle Island](#) (as North America is known to many Indigenous peoples), to describe some, but not all, Indigenous peoples that are not within the gender binary construct. The term gender expansive is an umbrella term used to describe people who expand notions of gender identity and expression beyond the societal gender norms, as directly stated in PFLAG's [National Glossary of Terms](#). To dig even further, some Indigenous peoples feel that even the term 2Spirit is rooted in colonial language and doesn't quite capture the nuances, history, and fluidity of Indigenous gender, as explained by [Sam Campbell](#). Poet Joshua Whitehead coined the term [Indigequeer](#), which pays homage to the term 2Spirit and sacred ceremony and provides language that is inclusive and fluid for a wider range of queer Indigenous peoples.

The gender binary belief was, and still is, closely tied with religious heteronormativity and cis-heterosexuality that was brought to existing communities through settler colonialism. Deviation from these beliefs was a sin to many British, Spanish, and French explorers. They documented their disdain for non-western and "non-traditional" man and woman gender roles and demanded Native peoples conform to a binary gender expression, gender roles, and sex, as [unpacked by Duane Brayboy](#). Forced assimilation was a stripping of culture and identity accomplished through genocide. This included the killing of Indigenous peoples and cultural genocide, often accomplished through boarding schools and stealing land. Candi Brings Plenty reflects on the impacts of boarding schools today in an [interview with THEM](#).

"I was very much impacted by a gender binary expectation because my parents were boarding school survivors...they taught me to walk in both worlds, with our Lakota Spirituality in one hand and my education and colonial concepts in the other."

Many [Indigequeer](#) authors, activist, cultural workers, and peoples feel that [giving the land back to Indigenous communities](#) would start a reconciliation process and reclaiming of Indigenous ways of knowing and being.

Many Indigenous cultures recognize as many as five genders. The Zapotec peoples, for example, have a third gender and celebrate 'Muxe' as pillars and beacons of their community. 'Muxe' is a



Zapotec identity that cannot be understood without knowing more about the culture and people of Istmo de Tehuantepec, a southern state of Mexico, as framed by Pablo Cespedes Vargas, a scholar who wrote [Muxes at work: between community belonging and heteronormativity in the workplace](#). This statement speaks to the interconnectedness of gender identity, lived cultural experiences of the Indigenous Zapotec peoples, the history of resilience, and the present-day haunting of colonialism. This theory has a name, coined by Kimberle Crenshaw and built on the foundation of [Queer Black Feminist Thought](#). The term [intersectionality](#) is a metaphor for understanding the ways that multiple forms of inequality, disadvantages, and systems of oppression compound themselves. This is why it is extremely difficult to unweave and unpack gender, race, sexuality, sex and the histories that inform our context today. Many 2Spirit, Queer, Gender Non-Conforming, and Gender Expansive Black, Indigenous, and People of Color continue to live their truth every day, from [Geo Neptune](#), Maine's first 2Spirit, [non-binary elected official](#); the [hijra community in South Asia](#); [Alok Vaid Menon](#), activist and author of [Beyond the Gender Binary](#); and [many more](#). Jendayi Omowalle, a 2SLGBTQAI+ author and activist, reflects on their own gender journey and how the impacts of white supremacy rob them of true gender freedom, and how they find ways to assert their humanity by forming liberatory relationships with other gender expansive BIPOC communities.

SPOTLIGHT

[When Remembering Stonewall, We Need to Listen to Those Who Were There »](#)

[Florida Senate Passes a Controversial Schools Bill Labeled 'Don't Say Gay' by Critics »](#)

[The Rise of Gender-Inclusive Pronouns and Language in Literature »](#)

[Colonialism Still Affects How Black and Indigenous People See Gender »](#)

RESOURCES

Caution: Read and Watch recommendations have not been vetted for emotional triggers and have an assumed adult audience.

Watch

[Disclosure](#)
Netflix

[The Death and Life of Marsha P. Johnson](#)
Netflix

Read

[Odetta](#)
Ian Zack

[The Stonewall Reader](#)
Foreword by Edmund White

Get Involved

[QMunity](#)
Provides a safe space for LGBTQ2SAI+ people

[The Trevor Project](#)
Suicide prevention and crisis intervention for LGBTQ young people

Support

[Pride Fund](#)
To end gun violence

[Black & Beyond The Binary Collective](#)
Donate

JUNE 2022

[Local Events](#)
[Days to Know](#)

<p>01</p> <ul style="list-style-type: none"> LGBTQIA2+ Pride Month June 1-30 Indigenous History Month June 1-30 Global Day of Parents 	<p>03</p> <ul style="list-style-type: none"> Outloud Raising Voices Music Festival June 3-5 	<p>05</p> <ul style="list-style-type: none"> Latino Cultural Festival June 6-10 World Environment Day 	<p>06</p> <ul style="list-style-type: none"> IBI Climate Action Conference June 6-10 	<p>11/12</p> <ul style="list-style-type: none"> Portland Rose Festival Dragon Boat Race June 11-12 Loving Day June 12
<p>18</p> <ul style="list-style-type: none"> Portland Pride Waterfront Festival and Parade June 18-19 	<p>19</p> <ul style="list-style-type: none"> Father's Day Juneteenth / Emancipation Day 	<p>21</p> <ul style="list-style-type: none"> National Indigenous Peoples Day (CAN) Summer Solstice 	<p>23</p> <ul style="list-style-type: none"> Pink Day (USA) 	<p>25</p> <ul style="list-style-type: none"> PrideFest Seattle June 25-26 Lake Oswego Festival of the Arts June 25-26

Mental Health Awareness Month, Children’s Book Month, and Asian Pacific, Jewish American, and Older American Heritage Month



CHALLENGES OF INCLUSION IN A NEW SOCIOECONOMIC CLASS

The concept of class represents a [social theory](#) which groups people together based on similar social and economic circumstances within a society. The concept serves as a basis for studies of social mobility. Though there are different models of thinking about class in the US, most Americans recognize the three main groups to be upper, middle, and lower classes. Social mobility intersects with and is affected by a multitude of factors, including race, culture, gender identity, sexual orientation, ability, immigration status, and citizenship.

While movement to a better social stratum is celebrated, the adversities those individuals often face in the form of social isolation are frequently overlooked. Many struggle with a perpetual [imposter syndrome](#) where they feel inadequate with class-related codes such as attire, cultural references, hobbies, or language idioms.

First-generation college students and **first-generation white-collar workers** are examples of those “transclass” who struggle with fitting into their new reality. Their lack of appropriate network and access to information compared to their peers can limit their performance, and feelings of isolation and insecurity can negatively affect mental health.

Types of Imposter Syndrome



The Perfectionist:

Perfectionists are never satisfied and always feel that their work could be better. Rather than focus on their strengths, they tend to fixate on any flaws or mistakes. This often leads to a great deal of self-pressure and high amounts of anxiety.



The Superhero:

Because these individuals feel inadequate, they feel compelled to push themselves to work as hard as possible.



The Expert:

These individuals are always trying to learn more and are never satisfied with their level of understanding. Even though they are often highly skilled, they underrate their own expertise.



The Natural Genius:

These individuals set excessively lofty goals for themselves, and then feel crushed when they don't succeed on their first try.



The Soloist:

These people tend to be very individualistic and prefer to work alone. Self-worth often stems from their productivity, so they often reject offers of assistance. They tend to see asking for help as a sign of weakness or incompetence.

[Click here to find out if you may be suffering from impostor syndrome »](#)

Credit: Very Well Mind: What Is Imposter Syndrome?

SPOTLIGHT

Student activists want change — and they’re starting in the classroom »

Did going to college change your social class? »

The Costs of Code-Switching »

What do children think of economic inequality? We did an experiment to find out »

RESOURCES

Caution: Read and Watch recommendations have not been vetted for emotional triggers and have an assumed adult audience.

Watch

Pursuit of Happiness
Prime Video

Parasite
Hulu

Read

Why rich people tend to think they deserve their money
David Brancaccio and Rose Conlon

The Complete Maus: A Survivor’s Tale
Art Spiegelman

Get Involved

Operations Solidarity
Ukraine Aid

Friends of the Children
Mentorship Program

Support

Blanchet House
Social Services Organization

Come Thru: Black & Indigenous Market

MAY 2022

Local Events

Days to Know

<p>01</p> <ul style="list-style-type: none"> Voices of Ukraine May Day Teacher Appreciation Week May 2-6 	<p>02</p> <ul style="list-style-type: none"> Children’s Book Week May 2-8 	<p>03</p> <ul style="list-style-type: none"> OMSI Science Pub Eid al-Fitr 	<p>05</p> <ul style="list-style-type: none"> Sneaker Week PDX Cinco de Mayo 	<p>07</p> <ul style="list-style-type: none"> Hippie Chick Half Marathon An African American Requiem
<p>08</p> <ul style="list-style-type: none"> Kodomo no Hi, Children’s Day Mother’s Day 	<p>10</p> <ul style="list-style-type: none"> Annette Gordon-Reed 	<p>14</p> <ul style="list-style-type: none"> Komodo no Hi Children’s Day Festival Seattle Oregon Humane Society’s Doggie Dash 	<p>21</p> <ul style="list-style-type: none"> Mt. Tabor Art Walk May 21-22 Edgefield Brewfest 	<p>22</p> <ul style="list-style-type: none"> Bikes and Beer Seattle



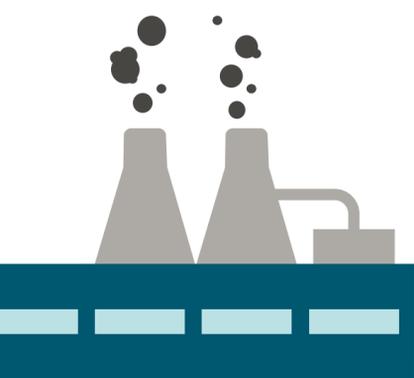
LINE 3 A STEP BACKWARD FOR CLIMATE JUSTICE

As Earth Day approaches this month, it is important to recognize the disproportionate impact of climate change on disadvantaged and marginalized communities, especially Indigenous peoples. Oil pipelines in particular adversely affect Indigenous communities, from disturbances to the land during construction to the risk of spills over the life of a pipeline. **Line 3**, a new pipeline completed in fall 2021 by the Canadian company Enbridge, could have potentially devastating impacts on Indigenous populations in northern Minnesota. Line 3 is an expansion and replacement of the old Line 3 pipeline, which was corroded and had a history of leaks, and is now **abandoned**. The new pipeline carries up to one million barrels of crude oil from the Alberta tar sands to Superior, Wisconsin each day. Line 3 was the subject of numerous protests by Indigenous peoples and advocates during planning and construction, citing violations of tribal treaty rights and environmental concerns.

The pipeline runs through **389 acres** of wild rice beds maintained by Ojibwe tribal members. Wild rice considered a sacred food by the Ojibwe people, and is a staple that has sustained Ojibwe tribes in Minnesota **since the 1600s**. **Treaties** between Ojibwe bands and the US government let tribal members retain certain property rights on lands outside reservation borders that they use to cultivate wild rice, hunt, fish, gather medicinal plants, and preserve sacred or cultural sites, including areas on the Line 3 route. Tribal nations state that Line 3 violates those treaties and threatens tribal sovereignty, as the project proceeded without the consent of impacted tribes. If there is an oil spill from Line 3, it would decimate wild rice beds, pollute the water, threaten ecosystems, and endanger the survival and way of life of the Ojibwe people who rely on the land and water. Enbridge is responsible for the **two largest inland oil spills** in US history.

In addition to the direct impacts on Indigenous communities, the new pipeline is a step backward in the face of climate change. From oil extraction to burning, the new pipeline will add **193 million tons** of greenhouse gases to the atmosphere each year, which is greater than the amount of greenhouse gas emissions produced by the entire state of Minnesota in 2016 (154 million tons). Tar sands oil is one of the dirtiest types of oil to process and use, emitting **15% more carbon dioxide** per gallon than gasoline made with conventional oil. As we work together to combat climate change, rather than building new pipelines such as Line 3 that increase our carbon footprint and threaten Indigenous populations, wildlife, and clean water, we should invest in technology and infrastructure that enable us to reduce our dependency on oil.

193
MILLION TONS
of greenhouse
gases to the
atmosphere
each year



Line 3 and its contents will
have the equivalent climate
50
impact of new coal
plants



The pipeline runs through **389** acres of wild rice beds

Despite opposition line 3 has been completed click here to take action against line 5 »

180
significant, already-known
areas of traditional cultural use
and sacred sites directly within
the Line 3 pipeline impact zone

SPOTLIGHT

Climate Anxiety

Is an Overwhelmingly White Phenomenon »

Biodiversity

Our Solutions are in Nature »

On Earth Day

We Reflect on Architecture's Relationship with the Planet »

The Arab World's Best Weapon Against Climate Change? Its young people »

RESOURCES

Caution: Read and Watch recommendations have not been vetted for emotional triggers and have an assumed adult audience.

Watch

The End of Oil, Explained
Vox + Netflix

**Why We Need Arab
American Heritage Month**
Youtube

Read

Earth Day is Every Day
Architect Magazine

The Thirty Names Of Night
by Zeyn Joukhadar

Get Involved

**Four Ways Architects Can
Fight Climate Change**

**American Bird Conservancy:
Take Action for Birds**

Support

Nau
Environmentally conscious
clothing company (Portland)

Eco Collective
Sustainable self-care brand
(Seattle)

APRIL 2022

Local Events

Days to Know

<p>01</p> <p>Ramadan Starts April 1 – May 1</p>	<p>02</p> <p>Trillium Festival</p> <p>World Autism Awareness Day</p>	<p>07</p> <p>Quilt, Craft & Sewing Festival April 7 - 9</p> <p>World Health Day</p>	<p>08</p> <p>National Day of Silence</p>	<p>09</p> <p>Vimy Ridge Day (Canada)</p>
<p>13</p> <p>International Day of Pink</p>	<p>15</p> <p>Passover Starts April 15 – April 23</p>	<p>22</p> <p>Celebrate Earth Day</p> <p>Earth Day</p>	<p>23</p> <p>Earth Day Cleanup</p>	<p>29-30</p> <p>Crafty Wonderland</p>

WOMEN'S HISTORY MONTH | MARCH 2022

THE IMPACT OF PERIOD POVERTY ON STUDENTS

UNICEF states that every month 1.8 billion people across the world menstruate. During puberty, the start of menstruation represents a significant change in adolescents' lives that requires often unmet support. Social norms, cultural taboos, income, and facility design can directly impact the physical and psychological well-being of those who menstruate and increase period poverty.

Period poverty is the inadequate access to tools, education, and support for menstrual hygiene. Though the term has recently gained momentum, the issue has always been present. Surveys conducted by THINX and PERIOD for the first and second State of the Period reports revealed that

more than 4 out of 5 students (84%) in the US have either missed class or know someone who have missed class because of lack of access to period products, and 38% of students often or sometimes are unable to do their best schoolwork for the same reason.

To combat the matter, bills related to period equity have been introduced in 37 states, according to Women's Voices for The Earth.

Currently, only five US states require schools to stock free period products. 70% of teens report that their school environment makes them feel especially self-conscious about their period. Menstrual products should be as accessible as toilet paper in school bathrooms, and schools need to promote an open dialogue and actively combat stigma around menstruation. Offering free period products and resources that students can access discreetly, as well as education around periods as part of the curriculum, is essential to creating equitable and supportive school environments.



23% of students have struggled to afford period products.



More than 4 in 5 of students believe they are taught more about the biology of frogs than the human female body in school.



83% Students hide their period products when they walk out of class to go to the bathroom



65%



35%

Society teaches people to be afraid of their periods



62% Agree the world is not set up for them to manage their periods with full confidence



65% Students do not want to be at school when they have their periods

SPOTLIGHT/CELEBRATE

The Indigenous Female Architects Shaking Up the Design World »

Inflection Point with Lauren Schiller
How Women Rise Up »

We Design
People. Practice. Progress. »

How to help people in Ukraine and refugees fleeing the conflict with Russia »

RESOURCES

Caution: Read and Watch recommendations have not been vetted for emotional triggers and have an assumed adult audience.

Watch

Women of the Movement
Hulu

He Named Me Malala
\$ Youtube, Prime, Apple TV

RBG
Netflix

What Happened, Miss Simone?
Netflix

Read

Love Medicine
Louise Erdrich

I Am Malala
Malala Yousafzai
Christina Lamb

Get Involved and Support

Malala Fund

Mimi's Fresh Tees PDX

Helen Rose Skincare Co.

One Stripe Chai

Local Events

Days to Know

Mar 8
International Women's Day »

Mar 17
Paddy's Saint Patrick Festival »

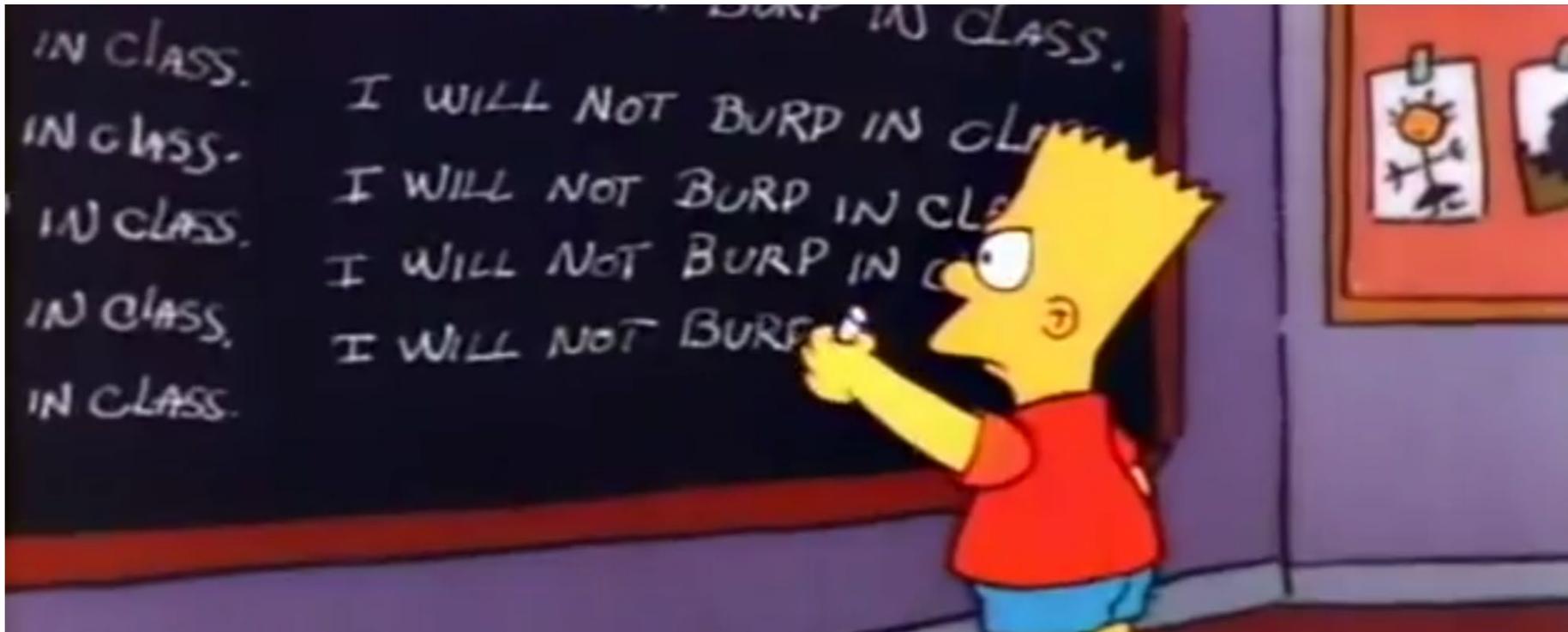
Mar 17
Saint Patrick's Day »

Mar 17 - 20
Bydesign Festival 2022 [Hybrid] »

Mar 20
Celebrate Asia Concert »

Mar 21
World Down Syndrome Day »

Mar 26
World Purple Day »



Spotlight Articles

[Dismantling the School-to-Prison Pipeline »](#)

[LGBT students face harsher punishments, enter juvenile justice system »](#)

[Suspended sentences: Forging a school-to-prison pipeline? »](#)

[Schools, Prisons and Aboriginal Youth: Making Connections »](#)

[Washington School District Embraces Restorative Justice »](#)

THE SCHOOL TO PRISON PIPELINE

The practice of pushing children out of public schools and into juvenile and criminal justice systems.

Disproportionately, those affected are students of color; **LGBTQ+**; those with learning, mental, emotional, or physical challenges; and those suffering poverty, abuse, or neglect.

Major contributing factors to the pipeline include implicit bias, ineffective strategies for meeting the needs of students with disabilities and those experiencing poverty or trauma, zero-tolerance suspension and expulsion policies, **police officers** in schools, **school disturbance laws**, and over-burdened staff who respond to misbehavior by having school resource officers (SROs) remove students from school. Once a student is expelled or put into the criminal justice system, future options for careers, higher education—and frequently simply returning to school—disappear. When even very young students are labeled “bad” or “deviant,” they are stigmatized and socialized to fit that role, and become more likely to drop out or enter the criminal justice system.

Frequently there is a cultural disconnect between students of color and White-centric definitions of “good” behavior. When students do not **code-switch** to meet White-centric expectations, it is often labeled misbehavior. Most suspensions are for minor infractions; in California, in 2011-12 the majority of suspensions were for “defiance.” In 2015, **17.8%** of Black students in California were suspended at least once, compared to 4.4% of white students. During the 2015-16 school year in the US, Black students and students with disabilities were **twice as likely** to be suspended as White students and students without disabilities, respectively.

In recent years, there has been notable improvement in some jurisdictions through stopping expulsions, replacing SROs with staff trained in de-escalation, and introducing **restorative justice** practices to address the trauma of those “acting out.”

RESOURCES

Caution: Read and Watch recommendations have not been vetted for emotional triggers and have an assumed adult audience.

Watch

Notes from the Field
HBO

Decriminalizing Public Education
Youtube

Paper City – Stop the School to Prison Pipeline
Vimeo

black-ish
ABC

Read

The School-to-Prison Pipeline
Catherine Y. Kim,
Daniel J. Losen and
Damon T. Hewitt

Willful Defiance: The Movement to Dismantle the School-to-Prison Pipeline
Mark R. Warren

Building a Movement to End the New Jim Crow: an organizing guide
Daniel Hunter

Breaking the School-to-Prison Pipeline for Students with Disabilities
National Council on Disability

Get Involved

[Suspension Stories](#)

[The Children's Book Bank](#)

Local Events

Feb 1-15
CNY at Lan Su Chinese Garden »

Feb 4-12
Portland Winter Light Festival »

Feb 12
Celebration of Black History »
Seattle Night Market »

Feb 12-13
Têt in Seattle »

Feb 17-26
2022 Biamp PDX Jazz Festival »

Days to Know

Feb 1
Lunar New Year »

Feb 4
Rosa Parks Day »

Feb 5
Vasant Panchami (India) »

Feb 11
Intl. Day of Women and Girls in Science »

All Month
Black History Month »



THE IMPACT OF HUMAN TRAFFICKING ON STUDENTS AND SCHOOLS

When we think about schools, we tend to picture an idealistic safe and enriching learning environment. However, we often fail to recognize the all too real, abhorrent crimes that students in these schools are targeted. Along with the everyday struggles within the American educational system that students face, there are unseen forces that impact students' physical and psychological well-being and affect their education.

One of these unseen forces that should be prominent when discussing school safety is human trafficking. The National Center on Safe Supportive Learning Environments defines human trafficking as "the use of force, fraud, or coercion to exploit a person for labor or commercial sex." According to the [U.S. Department of Justice](#), there are as many as 100,000-300,000 American children ages 11-14 at risk of being trafficked for commercial sex in the United States each year.

Schools are in a unique position to be at the forefront of preventing human trafficking. Training for all school staff, administrators, and parents on how to identify common **indicators** of trafficking and established protocols in cases of suspected trafficking are crucial. While there is no 'typical' human trafficking victim, there are multiple **risk factors** that can make children more susceptible that school staff should be aware of. Its important for schools to educate staff on how students who have been victims of trafficking may respond to the physical, emotional, and psychological trauma they have experienced and have trained counselors or social workers on staff to provide trauma-informed support and connect students to other resources they may need.

How can we in the architectural field help combat human trafficking in schools?

There is little precedent in architectural design that we can refer to in designing the building envelope to prevent human trafficking specifically. However, we can be proactive in designing places that are safe, secure, and welcoming, that are conducive to socio-emotional learning. We can also educate ourselves on human trafficking in schools, and raising awareness of the issue as we work with school staff, district personnel, and communities to create environments where no child ever goes unnoticed or their emotional trauma unaddressed.



For me, if in my early years teachers would have reported the abuse and neglect I was receiving from my parents, I would have possibly been less susceptible to my trafficker later on in my teens. The sexual and physical abuse as a child left me vulnerable. It literally groomed me for the experience. I was so numb from my previous abusive experiences that the trafficking experiences didn't seem so painful.

- Trafficking Survivor

Resources

If you believe someone may be a victim of human trafficking, contact the National Human Trafficking Resource Center at 1-888-373-7888.

[Student-led organization in Portland](#)

[Human trafficking guide for schools](#)

SPOTLIGHT

Human Trafficking:

Modern Enslavement of Immigrant Women in the U.S »

Architecture and the Stain of Modern Day Slavery »

New UN report reveals impact of COVID on human trafficking »

One in 200 people is a slave. Why? »

RESOURCES

Caution: Read and Watch recommendations have not been vetted for emotional triggers and have an assumed adult audience.



Watch

Invisible: A Fight to End Human Trafficking
Documentary
Youtube

I am Jane Doe
\$ Youtube

Finding Forrester
\$ Prime Video and Youtube

Lego House: Home of the Brick
Youtube and Netflix



Read

Human Trafficking Around the World: Hidden in Plain Sight
Stephanie Hepburn & Rita James Simon

Slavery in the City: Architecture and Landscapes of Urban Slavery in N. America
Edited by Clifton Ellis and Rebecca Ginsburg

A Kids Book About Sexual Abuse
Evelyn Yang

Design for Good: A New Era of Architecture for Everyone
John Cary



Get Involved

The Hip Hop Architecture Camp

ACE Mentoring Program

Local Events

Jan 9
O-Shogatsu
Japanese New Year »

Jan 14
Opening Vigil MLK
Celebration »

Jan 17
Annual Rev. Dr. Martin Luther King, Jr. Tribute »

Days to Know

Jan 1
New Years Day
Emancipation Proclamation »

Jan 13
Korean American Day »

Jan 20
MLK Jr. Day »