THE SQUARE ONE PROJECT

ROUNDTABLE ON THE FUTURE OF JUSTICE POLICY

THE VALUES OF THE JUSTICE SYSTEM:

IMPLICATIONS FOR JUSTICE POLICY AND PRACTICE

INTRODUCTORY EVENING GATHERING

Zoom meeting

5:00 p.m. EDT

Thursday, April 15, 2021
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## INDEX

<table>
<thead>
<tr>
<th>AGENDA ITEM</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welcome and Introductions</td>
<td>6</td>
</tr>
<tr>
<td>Wrap-up Remarks</td>
<td>65</td>
</tr>
<tr>
<td>Session End</td>
<td>70</td>
</tr>
</tbody>
</table>
PROCEEDINGS

MS. HUFFMAN: Good afternoon. We are going to get started in just a minute. And we are going to start with the video, the first short video from the first roundtable, the Durham roundtable.

So that is why we are teed up in this slightly awkward lineup, because we are going to start with that, and then we will jump into our conversation. So do it; just one minute.

Sukyi, what do you think? It is five after, and we have good critical mass. Should we go ahead and start the video? Go live, and start the video, and then we can --

MS. McMAHON: Yes. The video is five minutes, so folks will still be coming in, I think.

MS. HUFFMAN: That sounds great.

MS. McMAHON: Okay?

MS. HUFFMAN: That sounds great.

MS. McMAHON: All right. Let's see if I can get this thing to work.

(Pause.)

MS. McMAHON: Give me a minute.

MS. HUFFMAN: No worries. And if we need to skip it and come back to it, we can do that, too. So not a problem.
(A brief video was played.)

MS. HUFFMAN: Thank you so much, Sukyi. Good afternoon, everyone. It is so nice to see all the faces around the Zoom screen here. My name is Katharine Huffman. I am the Executive Director of the Square One Project at Columbia University's Justice Lab.

And it is my great pleasure to welcome all of you all to the fifth and final convening of the Square One roundtable. Once again we find ourselves gathering virtually, and we really appreciate your commitment to this virtual multi-day, multi-week format.

We wanted to launch this roundtable with that look back at our first convening. And despite a little bit of technology glitch, I hope folks were able to think back and remember that, for those of you who were there, and should be reminded of some of those themes that all of you have been a part of helping us develop over the last two and a half years through the Square One Executive Session, and the other convenings of the roundtable.

There has been a sustained sense of purpose and urgency at our convenings that has stemmed a lot from the work that happened at that first roundtable, to the deep personal commitment to the work, the willingness that people brought to be candid, to be exploratory, to be generative, and to do this around a very diverse table, in
an effort to propel this narrative forward and really
engage on some of these hardest and deepest questions
about justice transformation, informed by all of us across
a whole range of experiences and disciplines.

And it has just been amazing to sit with you
all at these tables and to be a part of this work taking
place. So for this final roundtable, as you look around
this virtual room, you will see that this is a little bit
of a family reunion for Square One.

We have about six or seven participants from
each of our previous four roundtables as well as a few
members of the Square One Executive Session, who may be
new to the roundtable but are not new to Square One.

So in a sense, these are our family members who
have gathered for a reunion. And we wanted to do that so
that we could really tap into this conversation that we
have been having for such a long period of time and bring
those different perspectives and experiences together, as
we dig on this final topic of the values of the future of
justice.

So to get us a little oriented about where we
are in this work, I am going to give a really quick
overview, sort of the 10,000-foot view of the Square One
Project. For most of you on the screen, our participants,
this is going to sound familiar, but for those who are
joining us virtually, some of this may be new.

The Square One Project is a multi-year commitment of the Columbia University Justice Lab, and we have been focusing over that period of time on conducting a foundational reevaluation of justice policy in this country.

We are driven by the growing consensus that our incarceration-focused policies are fundamentally flawed and that we must really fully reimagine how we think about justice.

Square One aims to play a role in incubating new thinking about our response to crime, violence, poverty, and racism. We seek to uplift work from the very local to the national, in order to learn about and promote more effective ideas and strategies. And we seek to contribute to a new narrative of justice in America.

To accomplish this, Square One brings together many voices and partners to examine what it would mean to really reduce our reliance on punishment as a response to social problems; to amplify the ongoing work, and generate new ideas about what might actually happen instead.

What would that really look like? What is not only -- what are we not only against, but what are we for? And through all of this, we sustain a clear and intentional focus on the relevance and centrality of
poverty, violence, and race discrimination to these questions.

The work of the project and our many partners is broadly shared and promoted in order to elevate these new ideas and provide tools to interested community leaders and policy makers and engage others in leading these efforts over this past two and a half years.

And I am about to name some things that the folks on this screen have been a big part of. We have had over 150 roundtable and Executive Session participants who have joined us for our different events in the roundtables and Executive Session.

We have had more than 30 convenings. We have participated in conference panels and events, including young adult vision setting programs, student paper competitions, keynote addresses, and Justice is the Next Normal Town Hall. We have produced over 65 roundtable and Executive Session short- and long-form pieces written by our Square One colleagues, many of whom are at this roundtable. And there are more to come on that front as well.

And you have also heard -- I have to amplify all of this work -- all of this your work on podcasts. You have read about it in articles and op-eds, and you have engaged with our narrative change mission on social
media. We just really thank all of you for that, and the many others who have been a part of this work.

I would like to acknowledge the support that we have for this roundtable from the Flowers Foundation. We are very grateful to the Flowers Foundation for their support.

And I am going to quickly introduce our team here at Square One. Many of you all already know the folks that I am about to mention, that I am going to just introduce, and thank them.

First of all, Jeremy Travis and Bruce Western, who are the cofounders of Square One. I bring a special greeting from Jeremy, who is actually -- for personal reasons, has been pulled away unexpectedly this evening. But he will be rejoining us as soon as possible, possibly even later this evening.

So we will look forward to having him here as well. And then of course, Bruce Western, our other cofounder.

Huge thanks, the biggest thanks goes to Sukyi McMahon, the manager of our roundtable. Sukyi, who all of you have been in extensive contact with recently, and she is whom we owe both the vision and the execution of this roundtable, as well as all the others. So a huge thanks to Sukyi.
Our other staff at Square One Anamika Dwivedi, Evie Lopoo, and Madison Dawkins has been part of all the planning as well. And we also want to send out a thanks to our Raben Group communications team: Steven Fisher, Courtney Holsworth, Carolyn Pruitt, and Judy Alterado, and Clarke Williams. And to our incredible videographers at MediaTank: Michael Kleiman, Jesse Brown, and Naimah Jabali-Nash.

While I am mentioning MediaTank, MediaTank will be producing highlight videos and social media videos from this roundtable. This is why, for our participants, we ask that you please keep your video on throughout the roundtable as much as possible.

You can of course, mute yourself as needed, but we hope you will try to keep your video on. And then we will -- some of them will also be approaching you for quick informal interviews at other points, too, that hasn't already happened.

Last, thanks goes to Latrice Porter from On the Record Reporters, who was with us at our fourth roundtable. On the Record Reporters is helping us record and transcribe everything that is said in these public roundtables. These transcripts will be available after the event. It is helpful to our writers, who may use the transcripts as they revise their papers, based on our
discussion. And of course, they are available to anyone who wants to review and reflect on what was said here.

So with that, I am very pleased to hand off for a moment to Bruce Western, who will give us a little bit of a collective sense of where we are in the arc of the roundtable's work, and what the task before us is here, today and over the next couple of weeks.

Bruce, I hand it over to you.

MR. WESTERN: All right. Thanks, Katharine. And it is just so wonderful to see everyone. It is hard for me to put into words how great it is to participate in our community.

I should say, too, in Katharine's thanks to the various participants, of course, she doesn't get an opportunity to acknowledge her own contribution, so I want to do that.

Katharine's leadership of Square One over the last three years has been really extraordinary. And so much of what we have been able to do, I think, has been due to her leadership.

So my job over the next five or six minutes is to trace the path of where we have been over the last three years, what brings us to this current meeting, and what challenges are we going to confront over the coming days.
So I wanted to put this meeting in the context of our collective journey over the last three years. Our first roundtable, which we saw from the video, was back in October of 2018, and that was our first meeting, in Durham.

We were working with Lorraine Taylor at North Carolina Central University, and Daryl Atkinson. And the Square One roundtable took on the topic of racial and economic inequality.

That first meeting, I think, really put a stamp on the Square One agenda. And Katharine mentioned that as well, and if there was a punch line in that meeting, it was that you cannot talk about justice in America without talking about race. And more than that, you can't talk about race without talking about justice.

And the history of race in America is a history of injustice and dispossession and extraction, but also courageous and organized efforts to defeat those conditions.

If there was a key idea that came out of the Durham meeting, I think it was this. You cannot reimagine justice, you can't make foundational and aspirational change unless you reckon with the history of white supremacy and centuries of racism.

That was the key idea that came out of the
Durham meeting, and I figured it had a big influence on our work over the next three years.

So on to Oakland, March 2019. We were working with Jason Seals at Merritt College, and Pastor Mike McBride. And the themes there were criminalization, punitive excess, and the courts. And in California, we explored the many ways, small and large, how American mass incarceration dehumanizes particularly young men of color.

We heard from the sociologist Nicole Van Cleve. And Nicole described how the criminal courts, in her research, operated as what she called a racial degradation ceremony.

And in response, in Oakland, the district attorney of Brooklyn, New York, Kings County in New York, he was visibly shaken by her account, and he committed his office to support the work of anti-racism.

From Oakland, the Square One roundtable went to Detroit. This was October 2019, where we partnered with Barbara Jones at Wayne State University, and Amanda Alexander.

And here the topic was violence. And this included the interpersonal violence that can unfold disproportionately in communities that are confronting disinvestment and impoverishment, and it also includes the state violence of policing and incarceration.
Like the earlier meetings, Detroit provided a really rich and at times very challenging discussion. We talked about the harm that crime and poverty researchers heard inflicted on communities that were often treated as objects of study and experimentation, robbing those neighborhoods and families that were bound together by human connections of place and kin.

We also talked very frankly about whether public policy, whether governance could play a good faith part in promoting thriving communities. Paul Butler spoke up for the progressive role of public policy. Ray Winans spoke forcefully for community power and was skeptical about the role of government.

Perhaps the relationship between government and community is so corroded by disappointment in trust, Ray Winans argued, that communities are better off trying to go it alone.

Our next destination after Detroit was to be Austin. And that was to be in March of 2020. But of course, COVID was tearing through the country, and it was most ferocious in the areas that have been struggling hardest for justice.

We met virtually in the summer of 2020 to talk about the social contract and the web of mutual obligation that connects state to society. The great theme that
emerged in that summer 2020 -- and this was amid the party conventions, in the heat of a presidential campaign, the great thing that emerged out of that roundtable was democracy.

Although we had been talking around the topic of democracy for two years, Danielle Allen traced the failure of justice squarely to the failure of democracy in America, which had always been incomplete and contested. Until all citizens have a voice, we are bound together by -- until all citizens have a voice and until we are bound together by a sense of our shared humanity, there can be no justice.

So this brings us to our final meeting, and our theme over the coming days is values. A discussion of values and a clear statement of the values that we esteem now seems indispensable for reimagining justice.

Our values help the project of justice in three ways. This is why I think the values discussion is important. First, values help define this new paradigm that we are working towards, and they help us sift out the small tinkering changes at the edges that are not going to add up to big change.

If human dignity is a fundamental value, for example, will dignity be better served by bail reform or body-worn cameras. A values discussion helps us address
those sorts of questions.

Second, values touch our emotions, and they infuse our work with moral urgency often. Right? Survival, exhaustion, numbness, cynicism, our police precincts, our courts, our prisons are just awash in those sentiments, and they stifle a sense of purpose and mission in our work.

Values are the antidote. Values help provide a collective effervescence to our work. They energize movements. Values give us a reason to fight for something out of love and outrage.

Third, values are our shared commitments that allow us to productively disagree. Mass incarceration was the product of a broad coalition that was sustained over decades. It will take a broad movement to defeat it. And values, our shared commitments help hold movements together.

So it's been quite a journey over these roundtables, from reckoning with history to community control, to democracy, to humanization, and now to values. So I can't wait to get started. I am so grateful to be seeing you all tonight and to working with everyone over the coming days.

Back to Katharine.

MS. HUFFMAN: Great. Thank you, Bruce. Thanks
so much. So I want to take a moment. I think we are going to walk quickly through our agenda.

Bruce has given us a reminder of where we have come on this conversation through the course of the roundtable convening, and the course the Executive Session has been informing and connecting with that work along the way, as well. But I think we are going to -- Sukyi, if you are able to screen share the agenda, briefly.

Awesome. So we are going to be getting started tonight, as you can see, with a little bit of an opportunity to get to know each other, some short introductions, and we'll just start our discussion about the role of values as Bruce has just teed us off.

Tomorrow we will be meeting from noon until 6:00 p.m. Eastern Time, but with some great breaks in there. So everyone will hopefully be able to get through the day without too much Zoom fatigue.

We are going to start with a conversation between Monica Bell and Leah Wright-Rigueur on the role of values and really try to dig in on what has been the role of values, and how have they brought us to where we are now, and how can they possibly provide opportunities for us to move forward, followed by a group discussion.

We will then move from there, into the next session. We will have some opening speakers. Fatimah
Dreier-Loren, Abbey Stamp, and Keith Wattley will give us just some opening thoughts on the values of justice. What are some of those values that we want to be thinking about.

And then we'll have an opportunity to actually break up into three breakout rooms together, so that we can have a little bit more time for everyone to be able to speak and share their thoughts. And then we'll circle back into our room with a report out and a group discussion to wrap up the day tomorrow.

Next week we'll first start out on Thursday evening. We'll gather again in this group here at five o'clock and have an opportunity for reflections of what has stuck out with you all over the course of the past week.

And then we'll move into our roundtable keynote event. We are really excited about this. Our roundtable participant colleague Daryl Atkinson and author and activist Marlon Peterson, both of whom have participated in past roundtables, and have been part of our discussions. We will be in conversation with each other in a conversation on reckoning with the justice system and what that means, with an opportunity again for some questions and answers and discussions at the end of that event.
We will then have another Friday session, where we will really start to dig in on what we are focusing on; we are calling the irreducible minimum and abolition. We want to try to really think through the place where there is connection, or where there is not connection between discussions about what the role of the justice system is or isn't, and what that says and means, for purposes of the possibility of abolition.

How does that come together, and is there a place in which we can have a conversation that will really try to figure out a path forward that brings together those different forces.

After that, we will move to a conversation that will be led by Danielle Allen, who participated in our fourth roundtable on operationalizing the principles of justice. Danielle will give us a bit of an overview of some of the work that she has done, in coalition with a large number of others and also based on her own academic background.

And that will kick us off on a conversation about what does all this actually mean, if we can agree on values. If we have come to values, and we believe they have a role to play in the way that we accomplish justice in this country, how do we make that happen? What does that actually look like?
And then for our final roundtable session on April 30, we will have a day where -- we are actually very excited about this. One of the things that we lost in our fourth roundtable, which was the recent virtual one, was the opportunity to be really anchored in a location.

All of our other roundtables have had great connection to the localities where we gathered. And we had anticipated being in Austin and in Texas and having a chance to be connected there. Thankfully we had many Texans who participated in that roundtable and brought a lot of great perspective to it.

But this time, we are going to be once again anchoring ourselves in a locality; this time in New York. We will be joined that day by an additional twelve people for the first session: 12 New Yorkers who will join the six New Yorkers who are already a part of this roundtable participant list to talk about some of the things that have been happening in New York over recent months, some of the advances that had been made, but also the challenges that are faced in New York, in trying to really reimagine justice and really move that forward.

We want to talk about why is it that despite the incredible progress that has been made, and a lot of investment from communities and leadership from throughout New York City and New York state, that despite all of
that, that there still aren't -- we still haven't accomplished what needs to be accomplished in New York. So, that discussion will be about surfacing and addressing the challenges faced in New York, in order to hold on to criminal justice wins, and also to think about what happens when those wins take hold.

And then we will finish out our time together with looking at some of the other aspirational possibilities, led in that conversation by Eric Cumberbatch, by Vivian Nixon, and by Danielle Sered, who will kick us off with some of their thoughts and perspectives on this topic. And then we will be able to move into where we really want to be headed from here.

So with that, that gives you all a little bit of a sense of where we are headed over the coming months -- sorry, weeks.

And I just want to turn to our conversation today, first, just to acknowledge there were a number of folks who weren't able to be here tonight for different reasons. And so -- but that we will be joined by almost all of them tomorrow, during our full day session. So this group will be getting the conversation started, and then we will be able to continue our discussion tomorrow.

So with that, one more just quick bit of
housekeeping about how we are going to be able to work together. We will, as all of you know -- you all have been at previous roundtables. We will be participating in what we hope will be a very informal and engaged conversation, and we encourage people to be ready to jump in at any point.

We are going to use the Raise Hand function on the participants' buttons down below. So I will be keeping track, and Sukyi will be helping me keep track of the queue, so that we can bring people in. And you will have an opportunity to speak and to respond to each others comments and that kind of thing.

As Jeremy calls it, we will certainly still have the insistent wave option for folks. That is where there is -- if there is a moment where you feel urgently that you do want to step in and speak in response to something, in that moment, you should absolutely feel free to do that. We have had zero abuse of the insistent wave in all of our roundtables.

And so we really invite and encourage people, that if there is something that you really feel you want to be sure you don't lose the thread of and that you get to respond to in the moment, you can literally wave like this (indicating). I will be trying to watch the screen and see you do that.
And also feel free to shoot me a little chat just directly, to say can I get in here? And I will also be doing my best to keep my eye on that as well. But that would be the exception to the queue, and we'll certainly honor the insistent wave, when folks need that to come up.

So with that, I think that we will go ahead and get started with our introductions of each other. And we are going to do that through this prompting question that Sukyi has shared with all of you, with all of you previously.

Over the past three years that the Square One Project has been active and up and running, it feels almost as our history in the United States has been compressed and very fast paced regarding questions around justice and around race. It has been a dark time in some ways, it has been an inspiring time in some ways. It has been a -- if nothing else, it has been a fast-moving time.

And so we wanted to start the conversation here today with the question for each of you. What values are the most important to you in this moment? What values are you thinking about? What values are you focused on? What values do you feel are most at risk in this moment that we need to be protecting?

So we are going to ask everyone to be succinct in your first response to this question. And then that
way, we will have time for a more open group discussion.

We are going to literally take about 30 seconds now. Think about this. Think of it as a tweet. Think of it as your 280 characters to answer these questions which Sukyi just put it into the chat. So you can take a look at it there if that helps.

But I will ask each of you to think about that answer, and then we will go around the Zoom screen and start the conversation.

(Pause.)

MS. HUFFMAN: All right. So I am going to get us started here, and I hope folks won't mind. I will -- feel free to raise your hand if you would like.

But I am going to -- just for this first round, I will just -- if folks are okay with it, I will just call on folks to give you a response to this question briefly. And then we will turn to our hand raising and voluntary queue format.

So I will first start with -- I am looking at my boxes here. We will start with Abbey Stamp, who is joining us from the West Coast. Abbey.

MS. STAMP: West Coast. Good afternoon, everybody. My name is Abbey Stamp. I use she/her pronouns. On my day job, which I guess I am still doing, I am the Executive Director of the Multnomah County --
which is where Portland, Oregon is -- Local Public Safety
Coordinating Council.

And so my job is to facilitate and agitate a
multi-sector work-towards-justice policy. And I do
apologize; on each Thursday I host a two-hour meeting
about our local efforts to transform justice at 3:00 p.m.
So I am only here until 3:00 each Thursday. So I
apologize; I'll miss all the other stuff.

Values, what values are most important to me in
this moment. I thought a lot about this question, because
I think of all of the values that we have been discussing
around healing and thinking about reckoning.

And it is very interesting, because I come to
this work from a very operational and pragmatic space.
And I really think the value of like momentum -- so I am
actually not thinking about the values we have been
discussing as a group.

But the past incredibly challenging year has
created a different kind of opportunity to push harder
from inside the government system. And I think that's a
place that I want to continue to lean in. And it does
feel like that is what is more important to me in this
moment, is to just keep -- is lean in every day a little
bit harder, just to using everything that's going on as a
space to galvanize the folks with the levers of power to
be willing to move into different spaces and to begin to acquiesce and to begin to change. And I think what is most at risk in this moment is actually just that.

Things are incredibly hard across the country. And in Portland, Oregon, we have I think a unique and kind of strange culture. We have got really, really far left, and really, really, really far right, and it creates such polarization.

And I fear that there is a reactivity to that polarization that gets in the way of people being able to lean in and thinking about the future more proactive, and prioritizing values away.

So I look forward to engaging in this conversation about how to hold onto those values, to be able to actually create and really explore some meaningful change.

And again, thank you so much. I will be turning off in about 15 minutes. Thanks, Katharine.

MS. HUFFMAN: Great. Thank you, Abbey. Thanks a lot. Wonderful.

Why don't we turn to Courtney Robinson. Ready?

MS. ROBINSON: Hi, everybody. I'm Courtney Robinson. I am the founder and CEO of the Excellence in Advancement Foundation. And we are dedicated to disrupting the relationship between race, schooling, and
incarceration.

We are in Austin, Texas. So I had the pleasure of being at the last roundtable, so it's nice to be invited back.

For this one, as I think about values and where we are, I really think a lot about humanity, just how the system was created with not thinking about humanity but thinking about property instead, and how this system really has been operating in the way that it was designed. And so I am just really happy that we are really thinking about how do we reimagine justice.

So humanity is at the forefront of my mind. And childhood, because of the work that we do as an organization. It is critically important for us to stop incarcerating and criminalizing children. We sort of lost this notion of childhood, that you can't be 12 anymore, or you can't be 13 anymore, and so that's really at the forefront in terms of values for me.

And then also hope, because I don't know about anybody else, but -- and I don't know about any other Black person. But as a Black woman, as a Black mom, as a Black wife, the constant killing of people in our community, this loop of trauma that happens what feels like daily these days weighs heavy on my hope.

Because right at the moment when you think that
better reckoning is in sight or that there is light in sight, someone else is murdered, and you are back in the loop again. And so for me, these are the things that are really weighing on me as we begin to talk about values. And I am so looking forward to the conversation with everyone.

MS. HUFFMAN: Courtney, thank you so much for sharing that.

Nneka, I am going to turn to you.

DR. TAPIA: Hi, everyone. My internet is not the best right now. So, hopefully, you can hear me. But I am Dr. Nneka Jones Tapia. I am a clinical psychologist. I am a Managing Director of Justice Initiatives at Chicago Beyond in Chicago, Illinois. And I am also the former warden of Cook County Jail in Chicago, Illinois.

And when I think about the values that I hold highest, it is safety in healing. I do not believe Black people, Indigenous people, and other people of color in this country have had the benefit of experiencing real safety, nor have we experienced the benefit of healing, though every system and every institution we engage with has harmed us.

And I think beneath those, there are five core principles. And that is the safety and really thinking about psychological and physical safety. The transparency
that is needed, trust building.

And then we have asset-based approaches, giving us the tools and stop denying us from being able to live in our own self-agency.

And then community; we need connectedness, and most of the systems that we deal with are about disconnecting us from each other. Those are my values.

Thank you, everyone.

MS. HUFFMAN: Thank you, Nneka. It is so great to have you with us. Thank you so much.

Susan Glisson, if you are ready, we will call on you.

MS. GLISSON: Absolutely. Thanks, Katharine.

It is so good to be with everyone. I am a racial healing and equity practitioner based here in Oxford, Mississippi. I have been in Mississippi for 25 years, now.

And I should lift up that I believe that Malcolm accurately defined Mississippi as every place that's south of Canada. So that is the way that I understand it.

I have been thinking a lot about the word "kumbaya," because it is a word that gets demonized. And yet the original meaning that came from a source of great pain and great hope, it was a plaintive cry for justice against oppressors. Come by here, Lord. And it got taken over by the right as a way to diminish the value and the
power of love.

And so for me the values that animate justice and that would get us to a new paradigm and get to a place of wholeness are the values that I think animate the original meaning of that word, which is truth telling, which is acknowledgment of suffering and injustice, which is the recognition of our common humanity, and demands for dignity and equality, beloved community.

And for me, you know, you can't go wrong with Dr. King. He said that power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice. And justice at its best is power correcting everything that stands against love. And that's what it involves for me.

MS. HUFFMAN: Susan, thank you so much. We will turn now to Erik Bringswhite. Erik.

MR. BRINGSWHITE: Good evening. Greetings, relatives. I appreciate the opportunity to share the circle and the struggle with you all. For me, here in South Dakota, my value, I guess, is continuity.

It is for generations now our people have been handed their proverbial shovel and told to dig up our history, and our wellness and our healing. And then when the funding or the box gets checked, the shovel is
removed, and we are told to stop digging, you know.

And we have all this trauma that we have unearthed, and we didn't get the opportunity to transition through it. So we have been at crisis levels, even with, you know, contemporary issues of incarceration and, you know, how we are policed.

And so for me, it is just continuity. Just having the opportunity to continue with great people like yourselves, people who understand, people who know that there is a struggle and it is impacting and infecting generations, and it is not strengthening America.

And if we were going to talk about safety, and how to -- and justice, then we are leaving out whole demographics in that meaningful discussion.

And by leaving out those demographics, we are missing, you know, very important and meaningful solutions that could really -- so if we are leaving out whole demographics in this discussion, we could always do better, just just by simply continuing our efforts to include more folks into the discussion.

So with that, I appreciate, you know, the opportunity to sit and listen and learn. Wopila.

MS. HUFFMAN: Thank you, Erik. Thank you so much.

Fatimah, I am going to hand it over to you.
MS. DREIER: Hello, everyone. I am Fatimah Loren Dreier, Executive Director of the Health Alliance for Violence Intervention. I am over on the health and healthcare side of trauma, therapist by training.

And I know I am going to share very honestly that I've just felt so rocked, and I am feeling it very deeply in my body, the trauma. So I want to just own that. That is here. That is what is going on over here.

But it is so good to be with all of you. It has been such an honor to participate and to hear Bruce kind of enumerate all this journey we have been on, so I appreciate that. It is always important to talk about where we have come from, as we blaze new paths.

So some of the values -- you know, I have had a lot of conversations in kind of our respective kind of communities about values, and humanity continues to come up.

And I always think, you know, what is powerful about values is that they are actually quite simple, there is so much complexity to them. And it is -- humanity, I think, is important to name.

Someone else said it earlier: Humanity over property. And not only, you know, objects property, but as a Black woman who is descendant of enslaved people who
were considered property, humanity like our bodies are human. Right?

The shift of our country recognizing, actually quite like reading us as human. And when we look at some of the studies about kind of empathy and how people are wired to see one another; the beliefs about Black pain and what we can experience.

Our very bodies need to be seen and witnessed for the humanity, for the pain, the trauma. The healing and the capacity for transformation, not only of ourselves, or our communities, but society itself. That we, in our humanity, in seeing our humanity, we have the capacity to transform society itself. Thank you.

MS. HUFFMAN: Thank you, Fatimah. Thank you so much.

Dona, I will turn to you.

MS. MURPHEY: Thank you, Katharine. I just wrote down several words that came to mind.

I will say some of what inspired this work -- probably embarrassing -- like hundreds of hours of conversation on this new social media app that is like a drop-in audio app called Clubhouse. And that allows people to actually connect and dialogue in pretty strictly audio space, so it is very distinct from other platforms and allows you like really cultivate kind of a connection,
I think, that is not possible using like more two-dimensional, like Facebook, or Reddit, like other kinds of social media communities.

So it has been really remarkable, because it is a global connection. It is across a lot of different kinds of divides. So some of the things that I was thinking about in that context.

And by the way, I spend a lot of my time on there actually talking about immigration and also about the immigration deportation and detention complex, as well as reimagining health: all policy as health policy, which is work that I do with a group called Doctors in Politics. And so my words, or values, are inclusion, courage, curiosity, humility, redemption, and restoration.

MS. HUFFMAN: Wow, thank you. Thank you so much, Dona.

Jon Simon, I will turn to you.

MR. SIMON: Hey, everybody. I am Jon Simon. I teach, I guess, criminal justice, whatever that is, at U.C. Berkeley. It won't surprise you, and this is an easy test for me, because there is always one answer, and it is dignity, human dignity, which I think incorporates much, that resonates with much of what has been said. But to me, what I love about dignity, it is sort of like God in monotheism is; it takes whatever shape you need at that
moment in history.

And right now, for me it is coming to us as the Black Lives Matter movement and the demand for abolition that is being renewed. And from my look at history, almost every time of change in America, there is usually a Black uprising, from the Haitian Revolution on, that begins some period of change, and I feel we are in one.

And the other thing is neighbors. I think about neighbors a lot. It is interesting how right now, in places like New York or the Bay area, some of the wealthiest people in America live in the same -- their neighbors are some of the poorest people in America, more than in years, I think.

I mean, I can take you on a bike ride from my million-dollar house in North Berkeley to, in 20 minutes, we could be riding with -- next to, you know, trucks where people are living in their vans; maybe 10,000 people in vans and cars.

There are also the people on the border. I was shocked to learn recently, that until 1965, we had no limit to how many people could move to the U.S. from the Americas. It was considered neighborliness. And then we decided it was a social problem.

But you know, neighbors are another point of human dignity. And of course, that's what at risk, you
know, both Black Lives and neighborliness. Thank you.

MS. HUFFMAN: Thank you, Jon. Thank you so much.

Deanna, I am going to turn to you.

MS. HOSKINS: Thank you, Katharine. Thank you, everyone. Deanna Hoskins, President and CEO of Just Leadership, USA.

Just Leadership is an organization founded by and run by formerly incarcerated individuals, focused on and dedicated to cutting the correctional population in half. And we invest in the leadership of formerly incarcerated individuals to disrupt the oppressive systems.

I was sitting here, as everyone was speaking, talking about values, and just this one I keep holding onto is human dignity, because what I constantly see, where the violence keeps coming from, where the trauma that is inflicted, what I am fearful of for my own children, is just being seen as a human and being treated with dignity.

But when I look at the top three, it is the human dignity, but courage and responsibility. And for me, the one that is the biggest risk is having the courage to call it what it is.

I feel like we are working in a system, even
with a new administration and even in localities around possible reforms, and nobody is talking about the real issue of white supremacy and racism, everything that this is coming from, and want to continue to put in reforms that continue to show up as Band-Aids, and that we are only going to rise to this occasion again.

And I am like, when we are actually going to be courageous enough to actually hold a system accountable and responsible so we can actually reimagine it. I just feel we can't reimagine it if we are not courageous enough to have a real conversation of what the problem is.

Thank you.

MS. HUFFMAN: Thank you, Deanna. Thank you so much for being here.

Kris Steele. We'll Zoom it over to Oklahoma.

MR. STEELE: Thank you. Kris Steele from Oklahoma. I am with TEEM, The Education And Employment Ministry, which is a direct service provider for individuals involved in the criminal justice system, and with Oklahomans for Criminal Justice Reform, which is an advocacy organization dedicated to reducing our prison population, strengthening families, and making better use of our state's resources.

Katharine, Bruce, thank you so much for this opportunity. Sukyi, thank you for your leadership in this
space. I would just say that my top three values right
night would include humility, honesty, hope.

I would say that it is so fascinating to hear
the perspective of others who aren't living in a very red
conservative state, because for me, I am trying to
reconcile in this moment in time, when we are legitimately
on the verge of making progress in taking a step
forward -- I believe in racial reckoning.

It feels like my state -- and I love Oklahoma
and do not want to give up on who we are, at our best --
but it feels like we are almost taking a step backwards.
Because we are unwilling to be honest about the issues
that we are facing.

We may not quite have -- are at a place right
now where we can be humble enough to confess that we have
made some mistakes. But I remain hopeful, because I
believe that if we can also focus on community and
connection and make that the priority, that could lead to
growth and ultimately help us realize the importance of
reimagining our current criminal justice system.

MS. HUFFMAN: Thank you, Kris. Thank you so
much for sharing that, and that perspective.

I am going to turn to Marcia.

MS. RINCON-GALLARDO: Hi, everybody. I just
want you to know I'm burning a little bit of sage here.
This is sort of our custom and the way that we introduce ourselves and, you know, develop a -- make sure that there is a sacred space for all that we speak about when we talk about our children.

And I am going to introduce myself. My name is Marcia Rincon-Gallardo, Dracapansin [phonetic] is my spirit name, and I am originally from Mexico. I come from the Tohono O'odham blood line, from my ancestors, but I have been living here in the States for many, many years; most of my life, actually,

And I currently work -- I'm the Executive Director of the Allianza for Youth Justice, which ends -- we work towards ending incarceration for Brown youth.

Then I also have my consulting work that I do, a lot of my girls' work; Chicanx, Latinx girls in the youth justice system to end incarceration of girls.

And so to respond to the question, I have to go with a couple of things. And one of them is this notion of decolonization and perseverance. If we don't understand that we have been colonized, then it is difficult for us to know that we have to decolonize.

And so for our young people who don't know who they are and where they come from, that disconnectedness puts them at some much danger, that in fact, by knowing who they are and where they come from, their sacredness
and being connected to our peoples, then they have the fortitude.

They have the protective factors not only for their self-determination but for also their collective responsibility to our communities and to our families. And so self-determination is not possible without knowing who you are and where you come from.

So what we are at loss of is, you know, not having inclusivity, a voice, what my brother here, Erik, spoke about. Inclusivity of voice makes us invisible. One of our elders, Jerry Thayo [phonetic] speaks about statistical genocide; that we are not counted and haven't been counted for many, many hundreds of years, on purpose.

And so without seeing us, it is just like the census. If you don't see us, no resources come directly to us and we don't have representation at policy discussions. And so those are the things that I wanted to share. Thank you.

MS. HUFFMAN: Thank you, Marcia. Thank you so much, and thank you for sharing that ritual with us as well. It is very much appreciated.

Vivian, we turn to you next.

MS. NIXON: Thank you, Katharine. Yes. So I have been thinking this ever since Sukyi sent out the question. And you know, it is hard to sum it up in three
words. But if I had to, I think it would boil down to accountability, the opportunity, and the right to pursue purpose, and the right to have joy, because all three of those things cannot be done independent of the cooperation of others.

Accountability requires that you are accountable to others and that they are accountable to you. To fulfill one's purpose, one has to find a space in which to do what it is that they are called to do with others, and others have to allow that space for them to do that, without it becoming abusive or usury or a burnout situation.

And when I look at the Indigenous people, at Black people, the use of human beings as labor for centuries on centuries and no opportunity to pursue purpose or joy, that -- there is a lack of accountability there.

And in a way, it does boil down to humanity. But to put flesh on what humanity means, I want to just expound that, you know, we say that this is what we believe, that people have the right to these things: to pursue a purpose, to have joy in their lives.

And what does that mean about how we treat each other, and how we are accountable to each other? So accountability, purpose, and joy, would be where I land.
MS. HUFFMAN: Thank you, Vivian. Thank you so much.

Next we'll turn to Eric Cumberbatch.

MR. CUMBERBATCH: Thank you. Good evening, everyone. Great to see so many of you all. And really appreciate to just have the floor and the space to contribute and also learn. So very grateful and thankful to be here.

Eric Cumberbatch. I am a Deputy Director, one of three, at the New York City Mayor's Office of Criminal Justice.

My portfolio is more community-based programs that focus on violence prevention without the use of law enforcement, through holistic and public health and injury prevention methods; really about empowering community members to be at the forefront of designing and defining what safety looks like in their spaces.

The values that stick out for me -- and I respect everyone's contributions, what they have said so far, because it all resonates. And I think we all feel the same. So it is very difficult to try and drill down.

But I would say human life is what sticks out to me, as the number-one core value that jumps out to me. You know, when you value human life, we don't see the atrocities that happen day to day. And I really believe
that human life is that one for me.

Most at risk, I believe, is what always has
been at risk and has never been solved, which is truth.
And I think we are in -- we are not around this roundtable
by accident. It is because of lack of truth telling. And
we are here to, you know, core that out and really bring
change to that.

So I believe in, you know, human life. And I
believe most at risk is the concept of truth and truth
telling, of how we got to these spaces.

MS. HUFFMAN: Yes. Thank you, Eric. Thank you
so much.

So we will turn now to Emily. If you are
ready.

DR. WANG: I am. Great. Thank you, Katharine.
And hi to everyone again. I am a practicing physician,
and my clinical practice is really focused on caring for
people that have just come home from correctional
facilities.

And so, of course, when Sukyi presented the
question, I mean, you know, I spent a good amount of time
thinking about this and, you know, of value, and what
does -- you know, really racking my brain. So this isn't
very succinct.

But you know, one of the things that I think
that the last three years have reminded us all of is
the -- you know, it has been shockingly brutal at times.
But I think like for me it really is the deep ordinariness
of racism, that this is our history; that this is -- you
know, while there is shock to what we have seen, this is
us. And to me, some of what Abbey was saying is like I
have really been more focused on the processes of how we
have gotten here. And if our processes that get us out of
this don't reflect that ordinariness of racism, we are
sunk.

The second I would say is that the same ways
that I have been thinking about processes, we have to
center whatever it is that we are doing next on the
experiences of those that are most at the margins, you
know, the people that are living really totally outside of
view, totally erased from these conversations even.

You know, and so I spent time asking a patient
of mine, that I often go to for counsel, what values that
he would bring. He spent over 40 years incarcerated. And
you know, similar to what I think what Vivian said is the
right to live your best life. You know, he came home.

He still -- and that sounds hokey, almost. You
know, like a Hallmark card, in certain ways. But what it
means is the right to joy, the right to purpose. Like at
the end of your day, how do you want this to look: that.
You know, we should all be able to get there and have that. And that to me is the value that we have to hold dear and center, is that if we aren't with an eye towards that, where are we going?

MS. HUFFMAN: Thank you, Emily. Thank you so much.

I will turn now to Monica. Welcome, Monica.

MS. BELL: Hey, everyone. I have to apologize for being late. I teach 4:00 to 6:00 on Thursdays, so I just left one Zoom class and came here. And I have been spending a lot of time teaching and working with students this semester, especially kind of given the chaos of the pandemic.

And that time I have been trying to spend has shaped the values I would talk about. And just to say a little bit more about what I teach, I teach Constitutional law, I teach law and sociology.

I teach right now like an experiential class with a bunch of lawyers that basically tries to -- with a bunch of lawyers, it is also student led, that helps represent people who are trans who are incarcerated. And so there is like an array of like theory and practice in that work. And so there are a few things.

First, I think a lot of people have kind of
hearkened to this, but like the value of repair as opposed to having like a presentist perspective on inequality.

I mean, as a sociologist, I think there is often a tendency to have like a very presentist perspective on what is wrong, as opposed to focusing historically and also thinking about what healing looks like, as opposed to like what -- I don't know -- equality looks like. I think there is a radical difference between healing and equality.

Another value I want to point to is a temporal one; is a legacy. And that might not be exactly the right word for what I am trying to talk about, but it is like a values conversation also has to account for like what type of future we are trying to build, like what is the legacy of the work we are doing now.

So not just looking back towards the past and trying to fix that, but also having a clear vision about what the legacy of the work we are doing now is going to be in the future, like what type of future are we trying to build.

Another one that I think the pandemic especially raises, but not exclusively, is sustainability on multiple levels. Like the sustainability of policy, but also the sustainability of people, you know, mentally and physically, who are engaged in this work.
So I think part of what makes our carceral system so awful is the type of damage they do to everyone that touches them. And there is kind of like a big -- yes, a lack of a -- you know, it is like, yes, human dignity is good. You know, like flourishing is good. Joy is really important. And thinking about that in a systematic way, which is why I wanted to use the word sustainability.

And then the final one I just want to raise, this might be like heavily hokey, but this is like -- this is what I have been thinking about a lot with respect to like, my personal interactions with my students in this time in particular, which is like love.

And by that I mean there is like a -- you know, like there is a way in which people can talk about like human flourishing and joy, and like all of these things. And it is like detached from an actual human relationship.

And so I wanted to use the word love to think about like people, like individuals in relation to each other, like while we are trying to make structural change, like really thinking about that, too.

So those are my values. Thank you. And I am really, really thrilled to be a part of this.

MS. HUFFMAN: Thank you, Monica. Thank you so much. And no worries, other than just simply for the all
too familiar leap from one Zoom screen to the next. So thank you for joining us.

I am going to turn to Bruce to share your values, and I will do the same. And then we will open it up for -- open it up for discussion for a little while before we need to wrap up this evening. It has just been a great way to start to get to know one another.

Bruce.

MR. WESTERN: Yeah. So much of what has been said is very, very resonant for me. And I have been -- yeah, it is very rich, people's reflections. You know, the thing I have thinking about and I have also been reflecting on the last few years, and what we seem to have -- you know, we are in the process of surviving an ordeal.

We are not quite there yet, but I feel that we are getting there. And the things that I struggle with and keep me up at night is the violence that has been perpetrated against democracy, the state violence; just how vivid and traumatic has been the violence that has infused the national culture. The violence of policing I'm talking about.

And we have seen real interpersonal violence this last summer. The COVID period I think has been such an intense and strange experience for us as a society to
withstand; the violence that we saw over this past summer.

The increase in shootings and homicides have been a devastating part, I think, of our struggle through the pandemic. So the value that I come to in this context is peace. And I think I often feel that we need a peace movement right now.

And you know, peace movements have been mobilizations against war, against foreign policy, but I feel we need a domestic peace movement. We need a collective commitment to nonviolence: nonviolence in our politics and nonviolence in our lives.

I don't know if people saw Charles Blow's op-ed today in the Times about rage. Right. He is feeling rage. He is at his wits' end. I am trying to process that.

I feel -- politically I wonder if we need more outrage than rage. I wonder if outrage is the politically potent nonviolent sort of energy that we need in this moment. So my value is peace, peace and nonviolence.

MS. HUFFMAN: Thank you, Bruce. Thank you so much. I was tempted as a moderator to duck the question and not answer it, but I decided that is probably not the best way to go, so I will answer as well.

You know, this is something that we have been thinking and talking a lot about, through this whole
journey with Square One and certainly in the preparation for this roundtable and reading and all of that.

And I think, you know, the value that I am thinking of is one that I think is really going to have to be guiding, is the value of connection. I am sure that comes up in part because we have all felt disconnected in so many unusual ways of late.

And you know, we just "but, but." But when we think about our ability to harm one another, that so often comes in the context of disconnection and inability to connect.

That word also has an aspect of it that means inclusion, by which I mean many things, but among them, the opposite of exclusion. And I feel that sort of organizing ourselves around the value of inclusion and connection is one that leads us forward, as Monica was talking about.

When I think about values that I think are so much at risk in this moment, there are two things that I have kind of thought through, and they are opposites of each other, but I think they are both crucial, and they are both at risk.

One is the value of urgency and of immediacy and the need to move and sort of constantly feel the urgency of the things that we are grappling with.
And the other is patience and the willingness to engage with a process and to engage with people over time.

And those things are, I think, really crucial. I have a very wise friend who taught me years ago that when you are doing hard work, you can't skip steps. And those are words that I really try to live by.

And I see that as part of what often gets us into a hard spot or even into a brick wall, if we skip steps. So finding a way to just preserve the patience but also preserve the urgency of something that I feel is missing a lot and is certainly at risk as we do this work.

So I want to just be 100 percent positive. I think I got everyone. If I didn't, please speak up now. Yes. Okay. Great. So we do just want to open it up.

We have about 20 minutes or so for a discussion. This is an opportunity to react to things that you heard from each other, to put something else on the table that you meant to say but you forgot in the moment; to just raise whatever else you would like to raise for the group as we start our journey together this afternoon.

And again, folks can feel free to raise your hand in the chat or -- sorry -- raise your hand in the participants list. I think everyone knows how to do that,
but feel free to go ahead and raise your hand electronically and/or to exercise the insistent wave that we talked about before.

I see Nneka, then Dona. So, Nneka, do you want to go ahead? And then Dona.

MS. TAPIA: Sure. I think something that has stuck out to me that I heard in the video that was played in the intro, and I heard someone mention it here, that I want to underscore, but I want to push us a little further. And what was said is that we have to acknowledge this history of white supremacy in this country. And I agree with that.

But I also want to push us to acknowledge the current presence of white supremacy. It is not just a history; this is what we are dealing with today, and how it is imbedded in every system, in every institution we come into contact with.

And we see it. We are talking about it with the criminal justice system. But as we think about something new, we also have to think about how it is imbedded in other systems that we engage with.

MS. HUFFMAN: Yes. Thank you, Nneka.

Dona, do you want to go ahead.

MS. MURPHEY: Yes. Sure. So my comment actually is on what you shared, Katharine, of your values;
namely the two in kind of tension with each other: urgency and patience.

And so this is something I have thought about a lot, because I am also like a very process oriented person, and it does take time, and yet I do think that like, you know, justice delayed is justice denied; right. So like it can't take forever to address injustice.

And the way I have like reconciled that -- because I am super neurotic about incongruence in my own head, in my own values -- is that inclusion actually solves that problem, because if you are inclusive, then those decisions are made dynamically and they are made collectively.

And so whatever that balance is, like how patient to be with the process and when you absolutely must act, that is something that is like adjudicated by that collective, that inclusive collective. And that is how I like reconcile it in my own brain. I just wanted to share that.

MS. HUFFMAN: Yes. I love that. Thank you. Kris, you are up next, and then it will be Vivian.

MR. STEELE: Thank you so much. I think Nneka may have said it correctly. The thought I was thinking about is acceptance.
The thing that we are struggling with, I think, in many areas is not being willing to acknowledge. Maybe that is a better word than accept, but acknowledge that we have been wrong in the past. In the way that we have structured our correctional system is not right.

And I have had like extensive conversations with close friends to say, to pose a question of why are people so unwilling to accept the injustice that currently exists. And I think I have come to the conclusion it is because nobody wants to feel wrong or have to confront that and actually accept that.

And so another value that I would want to extend or lift up is grace; not only for those that have been impacted by a broken system, but also grace for those who are having to work through realizing that their whole world view is not absolutely correct. And I think that that is hard.

And I know for me, you said patience, Katharine. And I think that is exactly right, because I am very impatient with those who are currently in power and continue to uphold an oppressive system.

But the reality is if we are going to be consistent -- at least, if I am going to be consistent, I think that grace needs to be extended so that growth can ultimately occur for everyone. And so I wanted to lift up
And then the final thought. I would just say that when we are talking about values, I think it is so important that vision also be a value that we uphold, because as we consider what we do and where we go from here, I think it is going to be very important that we are able to see beyond ourselves and see beyond a system that we may have only known in this country.

And to be able to think outside the box and really look far down the road, to a structure that would actually achieve the values that I think most people hold dear is also very important. Thank you.

MS. HUFFMAN: Thank you, Kris. Thank you so much.

So Vivian is up next. And just to let you all know. I am doing my best Jeremy Travis impersonation here. The folks in the queue following Vivian: Marcia, Monica, and Deanna. And if other folks want to jump in, please raise your hand.

So, Vivian, go ahead.

MS. NIXON: Thanks, Katharine. So, I wanted to -- Monica really resonated with me when she felt like she had to apologize for using the word "love." Like that really resonated with me.

Like have we come that far as a group, as a
people, right, that we have to first apologize; I am about to use the word "love." That I don't mean it in this hokey, hokey way, because we have sometimes talked about love in a way that is so shallow and so insignificant.

And a mentor came to my mind, who I had for years and years, and she passed away a few years ago, but I never thought about it the same way once she told me this two-sentence story.

That you have to acknowledge that there are different kinds of love. In the Greek language there are like ten words for love.

And if you think about love the same way for everything, you are going to treat human beings like they are oranges. You can look at a perfectly ripe orange and say, I love that orange. And then you peel away the skin and throw it away, and you eat the juicy pulp and spit out the seeds.

So, yes. Love can seem hokey when you treat it like that. But I think we just, we need to define love for ourselves and then figure out how to execute it.

MS. HUFFMAN: Thank you, Vivian. Thank you.

Marcia.

MS. RINCON-GALLARDO: So thank you, too. You know, I am really listening and pay attention to the different words of values everyone has been sharing so
far.

I wanted to go back to a couple that I felt like maybe you know, the more in depth feeling that I was having for some of this.

So the word "inclusivity," you know, way back when I started first doing this work, it was reform work back in the day, you know, when JDAI and all that reform work of youth justice.

And I often heard my colleagues say to us, oh you know, you don't have to do things, you know, specific to poor Latinos, because you know, we are doing it for all kids. And the thing was that in fact, no, we had to be insistent that inclusivity meant inclusivity in the way in which we need to be present, so that in fact we use this word that is a Mayan precept called In Lak'ech, which translated is, you are my other me.

And it is a philosophy; it is a way of living. Yo te quiero, tu mequieras: I care for you, you care for me. And so the ways, you know, these are all teachings from our ancestors coming forward.

So we go back, because we remember our ancestors did not use cages. We are trying to find all of the, you know, formal ways to prove that in fact our ancestors didn't use cages, that they didn't build prisons, right.
Because in fact, our ancestors used other ways of correcting and or responding to when people hurt us or hurt each other or hurt our communities. And so when we think about then too, inclusivity then for us means also giving the space to really do the things that we know how to do them, in the ways that connect us to that lineage of ancestry.

But the other piece is about reparations. Reparations, you know, it is a word being used a lot these days. And for original people, it is the having been taken. Everything from having taken the land, to our language, to the genocide.

And reparations, because when you think about the prison industrial complex, there is some really great work being done by a colleague of ours, Kelly Lyttle Hernandez, the City of Angels, where she talks about the million dollar hoods and millions of dollars being taken from our Brown and Black families, right.

And people wonder why, why can't our families buy homes? Why can't they send their kids off to college? Why can't they have health care? Well, we have been sustaining the very institutions that incarcerate us.

We have been building those. They have been taking that money from us in fees, in bail, in all these different ways, leading us with nothing. Nothing. Right.
And so reparations, yes. I want to have a conversation about reparations. Reparations for the land taken, for our language taken, for the genocide. And you know, those are things that I think we all hold near and dear.

And there is no Olympic oppression here. It is really about the oppression that has happened in such profound ways, the brutality, that there is a need for conversation to talk about reparations for all of our people that have been oppressed and left with nothing. So I will stop there.

MS. HUFFMAN: Thank you, Marcia. Thank you so much. So we are going to turn to Monica and Deanna. If anyone else does want to get in the queue, please jump in. And we should have time for maybe one or two more people, and then we will hand it over to Bruce so we can wrap up on time tonight.

But, Monica, over to you.

MS. BELL: Yes. I just wanted to jump in, in this conversation. It is two things. One is this conversation about inclusion. I think inclusion and inclusiveness, you know, those are really important. But just in terms of defining them, I think it is really important to think about power in that inclusiveness, because it is so easy for inclusion to
become -- you know, I was thinking about Keeanga Yamahtta Taylor's *Race for Profit* book, like the idea of predatory inclusion. And I mean that is about housing policy.

And I think there is a way in which these, you know, criminal legal system discussion circles -- it's like, well, you know, we need to have some directly affected people at the table. But like what does it mean to be at the table if, you know, a voice and decision-making power are not there. And so that I think is critical for talking about inclusion in a responsible way.

The other thing, I was really interested in what Kris was saying about grace, because grace is something I care a lot about in my interactions with people.

But I think sometimes my personal concern about being gracious keeps me from being as honest as I need to be. And I think -- so I guess the broader conversation is like these values -- all these values are great.

Sometimes they are going to run against each other in ways, and so I think a piece of the conversation I would like to see continue is like how to think through like, opposing values that are really important at the same time.

MS. HUFFMAN: Yes. Great. Thank you, Monica.

Thank you so much.
So let's turn to Deanna. We will let you go next.

MS. HOSKINS: Thank you, Katharine. I wanted to dive a little deeper when Nneka talked about, you know, acknowledging current white supremacy, but push it even more to even identifying just the current implicit bias and how we operate in the name of progression or reimagining.

And I was reading the notes, thinking about this project has been going on for three years. Many people have come and, you know, kind of been a participant in it, and we all have our different positions that we do. Some of us are service providers, educators, medical doctors.

But some have been people in positions to make a decision to reimagine how they prosecute, how they do different things of that nature, so it took me back to that word of courage, because it is starting to feel -- when I look out, it's starting to feel as if as Black people, we only make the news when there is an incident of violence with the police; right?

And I want to -- I am going to use an example so I am not talking in abstract. Even in the Breanna Taylor case, her boyfriend wasn't exonerated of the charges of the situation. He wasn't presumed innocent as
bail should have been that he had to come. We are still having cases of this.

Diamond Ford in Florida. Police coming to her house, her standing her ground, being a registered gun owner. Once she acknowledged that it was the police, she was able to actually come out and surrender, but still faced charges of attempted murder on the law enforcement for trying to defend herself.

That presumption isn't there. So I am wondering. We come to this processes or these convenings, saying we are progressive; we want to be progressive, but then go back to our respective ways, and maintain the status quo, not having the courage to push the envelope to say something is different here.

I want to respond different as the person in power to make this decision. And so that is where I am asking where the courage comes in at, because I think it is easy and safe in this space to say I am progressive. But then when I go back to my colleagues and my environment where I am, I maintain the status oppressive systems that are in place; I don't have that courage.

And I guess what I want to push on is how do we make that statement for everyone, even people who are maybe trying to have courage. But once they get back into their system, because they are in a position to make a
change, how do we support them to be able to stand in
that, and pushing in that kind of way.

And I don't know if that made sense. But I am
just saying that, that people in power, it's easy to come
to the Square One table and say, I am progressive, I want
to change. I am pretty far arrested; I want to actually
push the envelope.

But when I give back to my system in my state,
I am kind of a lone ranger, and I don't have the courage
to stand up and push the envelope. But it falls on Black
people in your area when that oppression is maintained.

MS. HUFFMAN: Yes. Thank you, Deanna. And I
am seeing Bruce's insistent wave.

Bruce, go ahead.

MR. WESTERN: I just wanted to share, like when
you were speaking, Deanna, my heart started racing a
little bit. And I feel you are putting your finger on
something really important, and I would love to process
that as a group.

And I partly I hear you saying -- and you are
right. The people around this table and who have been
part of this project do occupy positions of power and
influence. But maybe we are not fully living the
aspirations that we share when we come around this table.
And I want to understand just for myself, right, how I can do that better. So I would love to just process that more, and I hope we can return to that, because I think it is such an important question.

MS. HUFFMAN: Thank you, Bruce, others. I mean, I think that is right. And I think that is something that -- we should return to that question throughout our time together and also in other contexts as well.

Do others have thoughts on that, or other reactions before we turn to Bruce for a little bit of a wrap-up of our conversation today?

(No response.)

MS. HUFFMAN: Great. Okay. Well, with that then, Bruce, I will invite you to tell us a little bit about what you have heard today so far and especially rising off of that question that Deanna just posed for us.

MR. WESTERN: Yes, yes. I think we are off to a flying start. We sort of hit the ground running. And my only regret is that, you know, we are not in person, because we would then go to dinner and break some bread and have a drink and continue this conversation, a few of us late into the night.

So this is -- three big things I saw coming out of people's comments. One is what are our basic value
that we wanted to bring to the table to start this roundtable.

One was in different ways I think people were talking about connection, our connectedness to each other. We value that. And all of the failures of our prisons and policing and the courts have pulled us apart, and we are affirming a belief in our humanity with our shared status as people.

When we talk about -- Courtney used the word "humanity." Dona spoke about inclusion. Monica did too. Eric talked about the intergenerational nature of connection.

Love, of course, is a fundamentally relational concept. And Deanna spoke about respect, and respect, too, is a statement of the quality of our relationship to each other, and so connection, our relationships to each other in which we deal with each other through a sense of mutual feeling, fellow feeling and fellow regard. And we come to those relationships empowered.

The second thing: In different ways, we talked about a space for our human activities; not so much what we do with each other, but what we do ourselves. What brings us joy, Vivian spoke about.

And to me this was a value that underscored our creativity and our human agency, and that is not
necessarily a social concept. Solitude, I would put in that same group of values. We are free to explore our own human potential, our own capacity for human action.

And one of those -- and we talked about this in different ways throughout. One of those human capacities is courage. Right. That is -- this is a statement about our own human agency.

Dona spoke about this, Deanna spoke about this as well. So, connection, relationship to self, relationship to others, our human potential, our capacity for joy and agency; that is our relationship to ourselves.

The third thing, the third big thing that I picked up on was truth-telling. And truth-telling came up in a variety of ways.

Kris spoke about guilt and confession. And in Oklahoma he says we need to confess what we have done. We need to tell the truth about our history.

Eric Cumberbatch also spoke about truth. The truth-telling I think Susan did too. Truth-telling is about our relationship to our history. Marcia spoke about the connection to our ancestors.

So our social solidarity, relationship to others, our human potential, our capacity for joy, our relationship to self. Truth-telling is our relationship to history.
And in different ways I think people were talking about healing projects in each of these areas. We need to heal our relationships with others, restore social solidarity. We need to heal our relationship to our self.

We need to empower ourself to be agentic, and creative, and joyful in our life, and we need to repair our relationship to history. And this was the context in which Marcia was talking about, reparations.

All of these ideas are dynamic. Right. And we think about these values oftentimes as sort of bedrock principles, static. But the key thing that I take away from all of our conversation is that our values put us in motion, they move us forward.

Monica started this thread in others, picked it up to -- Hegel said, Truth is not in being, but in becoming. And I think our values put us in motion in this way in which we are becoming.

So that was my take on this utterly brilliant conversation, this brilliant starting point for the work that we are going to do over the next few days.

MS. HUFFMAN: Bruce, thank you. Thank you so much for that and for helping give us some connections among some of those ideas. You know, I am really, really excited as I think about what our agenda looks like for the next few days together and as we move through this
conversation.

You know, the ways in which we can think about these different values; what they mean in the context of past, present, and future; what they do in order to bring us together, and to give us concrete ways in which we can have the courage to move forward and to actually bring them to life, in our daily lives, and in our daily work as well, I am just really, really looking forward to that.

I want to pause and just give -- if anyone has any last comments you want to make quickly, please do. We want to invite that, and then we will wrap up. Any final thoughts to invoke as we finish our time together today?

(No response.)

MS. HUFFMAN: Great. Well, with that then, we will be joining again tomorrow at noon, Eastern Time. Folks can certainly join a few minutes ahead of time. Sukyi and our colleague Evie will be online. If you have had any trouble with technology or anything else today, please just reach out, and we are happy to help troubleshoot in any way, and we will be again.

Tomorrow we are talking about the role of values with Monica and Leah Wright-Rigueur and then talking about the values of justice with opening thoughts from Abbey, Keith Wattley, and Fatima tomorrow afternoon.

You all have the readings that Sukyi has sent
out. Everything is available online, with the exception of there is one paper that is in your packet that is written by Monica that is pre-publication, so it is available to you all, but not yet on the website and won't be until after it is published. So I just want to point that out so you can be sure to know that there is one piece that shouldn't be shared but that also isn't available on the website, if that is where you are looking.

So we will look forward to the conversation tomorrow. We are going to wrap up now. If I can ask folks just to sort of hang on for just one minute after we wrap up, just for some additional housekeeping, we will finish up for the day.

Huge thanks to all of you for the beginning of this process. Looking forward to seeing you all again tomorrow, as well as some of our other colleagues who weren't able to join today.

And again, just enormous huge thanks to Sukyi for her brilliant leadership and production of this entire event. It is not an overstatement to say we would not be here without Sukyi. So with that, thank you all so much, and looking forward to tomorrow.

(Whereupon, the roundtable was recessed, to resume April 16, 2021.)
CERTIFICATE

MEETING OF: The Square One Project
LOCATION: via Zoom
DATE: April 15, 2021

I do hereby certify that the foregoing pages, numbers 1 through 71, inclusive, are the true, accurate, and complete transcript prepared from the verbal recording made by electronic recording by Latrice Porter.

DATE: April 26, 2021

/s/ Carol Bourgeois
(Transcriber)

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