


# JEDIS handbook

Justice  
Equity  
Diversity  
Inclusivity  
Safety



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**disclaimer** We acknowledge that this is an ongoing process—and it will always be, as we commit to always striving for improvement. Code Red is limited in its capacity, and therefore not yet able to make the actions and spaces barrier-free, accessible to all and thus free of discrimination and oppression. We should all approach these issues with humility, and hold ourselves accountable for all our actions and their impact. 

# JEDIS? What's that?

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## WHAT DOES THIS HAVE TO DO WITH SPACESHIPS?

"JEDIS" actually stands for Justice, Equity, Diversity, Inclusivity and Safety. It is a working group inside Code Red, focusing on intersectionality; it has designated liaisons with the other working groups and its members partake in actions.



FEEL FREE TO  
SHARE ANY  
QUESTIONS OR  
FEEDBACK

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## How does one combat systems of oppression?

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There are two complementary ways to pursue this goal. The first one is to fight against the oppressive structures of the world as it is, to chose our targets and our demands according to this necessity of intersectionality. The second way is to create, inside our groups, a culture that fosters diversity and inclusivity, and preserves everyone's safety.

# JEDIS CULTURE

Environmental imbalances are rooted in systems such as imperialism, white supremacy, capitalism, and patriarchy. The people most affected by the structural violence of these systems are the first having to face the consequences of climate crisis and biodiversity loss. Focusing on their struggle is key to dismantling our problematic extractive relationship with the lands and reducing the harm we cause to living beings: humans and non-humans.

As Lilla Watson an aboriginal thinker from Australia said,

“If you have come here to help me, you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together.”

A more intersectional and holistic approach is needed.

The first step to reshaping our approach to environmental justice is to create a JEDIS culture. The creation of this culture is an ongoing process that is flexible and meant to evolve based on our shared experiences, the knowledge we gather over time, and the feedback and callouts we receive from within and outside the group.

In the following content you will find some guidelines we envision for our practice.

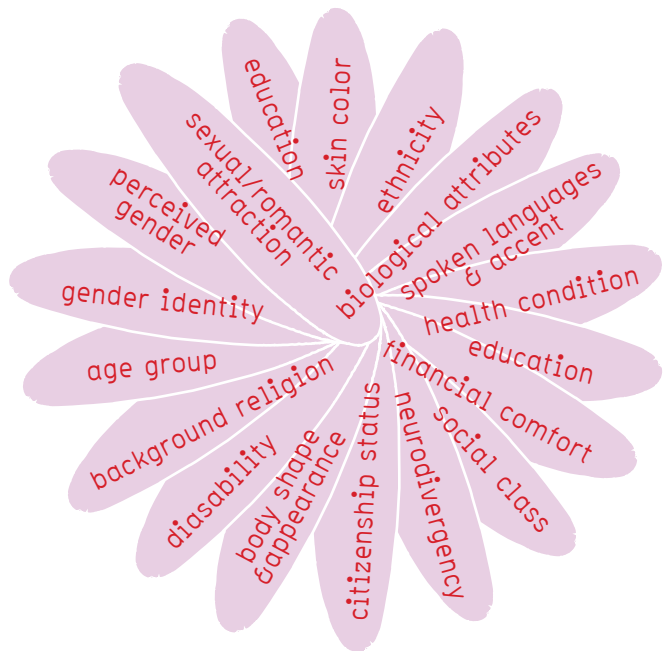
/In this context, “we” will mainly represent the people who benefit from privileges/

# You and I hold ourselves accountable

Everyone has a different background that provides varying layers of privileges. The more privileges we hold, the more entitled we tend to feel, taking up more space in conversations, decision-making, and having our voices more easily heard and respected.

*THEREFORE, WE NEED TO ASK OURSELVES: FROM WHERE DO WE STAND?*

A powerful tool to gain a better understanding of our privileges and the intersection of oppressions is the "Power Flower," developed by Canadian social change educators in 1991. While it's helpful to be guided by an experienced person when using this tool, it's still valuable to explore the different petals to gain on your own a general idea.



# You and I stay humble

As Layla F. Saad explains, it is not about IF we are going to be problematic in the future it's more about WHEN we will be problematic.

We have been socialized in a problematic and harmful society, and our privileges always come with mechanisms of oppression that we unconsciously use daily. We cannot benefit from privileges without having a problematic impact on others. When we are being called racist, ableist, sexist, homophobic, etc it is not an insult: it's a fact, we have internalized patterns of oppression. Which we do not have to confuse with being a bad person. We are the path of self-reflection and growth we choose and accepting our imperfection is part of the learning.



Acknowledging our impact will make us experience discomfort, that will lead us to fragility.

LEARNING INVOLVES ACCEPTING WHEN SOMEONE TRIES TO CALL US OUT:

- \* being grateful for the opportunity to learn from the experience
- \* realizing that the person in front of us is dedicating their time and energy to help us learn
- \* focusing on the impact we are causing and centering the affected person rather than our own feelings

# You and I should be aware of tone policing

Tone policing occurs when a person is being called out, and instead of focusing on the content of what is being said, they criticize the way it is said and the tone is used. In Western culture, there is a hierarchy of violence where shouting and physical harm are considered more significant, while psychological harm is often overlooked, particularly in cases of systemic oppression. This is one reason why we tend to tone-police when someone calls us out, failing to recognize the violence of our impact on someone else.

We expect them to handle the violence in a peaceful way, suppressing emotions like deep anger, fear, and sadness. All emotions should be welcome and considered. What can be seen as a small impact is actually, in a case of systemic oppression, a reflection of the structural violence that happens every day. And it resonates with all the harm that has been caused to the individual during a lifetime and across hundreds or thousands of generations of ancestors.

*How does the harm of older generations impact an individual nowadays?*

The answer lies partly  
in the study of Epigenetics

Epigenetics explores how environmental factors, including social experiences and exposures, can influence gene expression and how this influence can sometimes be inherited and passed down from one generation to the next. This raises the idea that systemic oppression can have an intergenerational impact. Research suggests that these factors may contribute to the persistence of health disparities across generations.

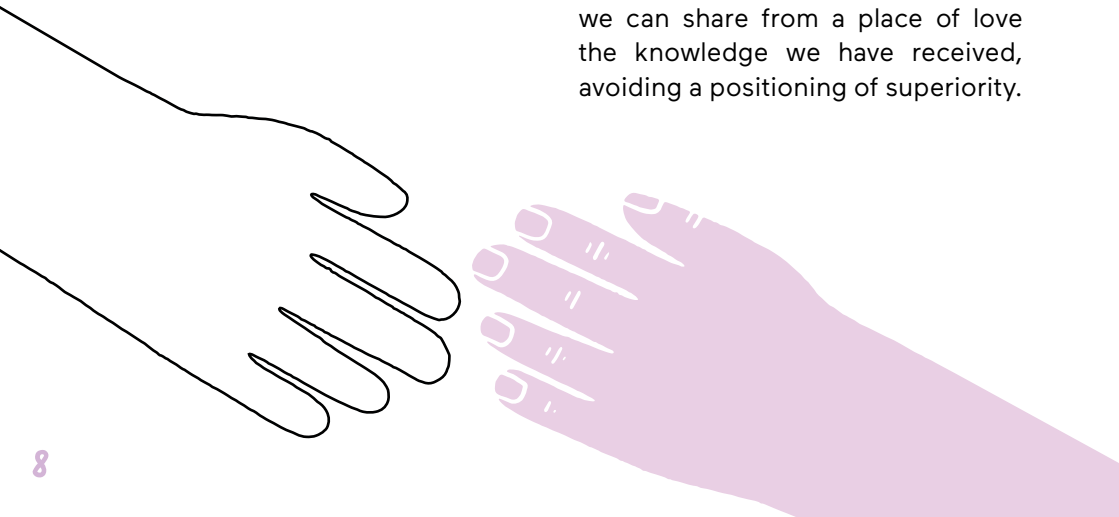
# You and I thrive together

■ Do you remember a time when you witnessed systemic oppression (oppression which you don't personally experience) and reacted out of anger and frustration?

We may feel those emotions because we are connected to a deep sense of justice, but we cannot deny that exceptionalism also plays a role. Exceptionalism is a mechanism we use to escape fragility: we polarize what is 'good' and what is 'bad,' giving the label of 'bad' to a person causing harm. We get mad at them, as if there were a perfect separation between us and their actions.

Truth is that those actions come from a place that can also be found within us. We have all received unconscious problematic education that shapes our thoughts, words, and actions. We might have caused as much harm in the past as this person, perhaps in another form, or in a more subtle way but still violent.

Again, we need to be humble and reconnect with the idea that we all share a common heritage. We are all collectively responsible for waking up from our unconscious biases. It is work we need to do together. The most powerful way to approach this growth is to take the responsibility to uplift each other. We cannot change others, but we can try our best to inspire them. If the person shows a desire to understand and go further, we can share from a place of love the knowledge we have received, avoiding a positioning of superiority.





# You and I cultivate care

*PRIORITIZING CARE IN ACTIVISM WORK IS THE MOST POWERFUL STRATEGY TO GIVE OUR BEST IN THE LONG RUN.* It helps maintain our energy and resilience, and sustains our involvement in social justice work. This goes against how

society functions through capitalism and is, in itself, an act of rebellion. Sustainable Activism working group can delve deeper into this subject, considering it as its main purpose. Within JEDIS, we aim to experience care as one of the core values guiding our work together.



# You and I redefine leadership

JEDIS promotes sociocracy over democracy. It is a way to advocate for equity by ensuring that **all voices are heard** and valued in decision-making processes. It provides a framework for inclusive participation, where everyone has the opportunity to contribute and influence the group's direction.

~~~~ This helps challenge power imbalances and promotes social justice within the group itself. We always want to be aware of how power dynamics play a role in our organization and strive to counteract them, making our structure as horizontal as possible while equitably sharing responsibilities and tasks.

# Origins of NVDA

## What is Non-violent direct action?

Martin Luther King Jr. defined it as: “non-violent direct action seeks to create such a crisis and establish such creative tension that a community that has consistently refused to negotiate is forced to confront the issue”.

NVDA is a deliberate and conscientious breaking of the law. It comes as a last resort action, is by definition non-violent, and often publicly announced.

## The history of NVDA

Though the history of (NV)DA goes back thousand of years ago, most of the direct actions that are used today have been invented and first used during the 20th century, for instance by anti-slavery movements, LGBT movements, the Suffragettes,...

*NON-VIOLENT DIRECT ACTIONS BECAME POPULAR IN THE SECOND HALF OF THE CENTURY. SOME FAMOUS EXAMPLES INCLUDE:*

The boycotts of segregated buses, initiated by Rosa Parks's refusal to give up her seat to white people in 1955, but also by Claudette Colvin a few months earlier. Let's also mention Frances Ellen Watkins Harper's similar refusal almost a century before, in 1858!

The Indian Civil Disobedience Movement against the British colonial power, symbolically initiated by the 387 kilometers long Salt March led by Mahatma Gandhi to protest against the British monopoly on salt, in 1930.

## To remember ❁

Modern non-violent direct action originates in struggles against racial segregation and colonialism. While nowadays, most civil disobedience actions related to the climate justice movement in Belgium are carried out by white people, we should keep in mind that these methods are a legacy and where it comes from.

It is also crucial to be aware of our privileges: in particular, such actions present a risk to get arrested, and this risk is higher with more serious consequences for BIPOC.

**So, if you can take the risk to get arrested, know that it is a privilege, and try to use it to fight for the demands of the people who can't!**

Many more non-violent actions during the following American civil rights movement, including sit-ins, boycotts and marches, in which Martin Luther King Jr. played a prominent role.

The Walks for Peace and attempts to occupy nuclear military site by the Committee for Non-Violent Action, an American anti-war group founded in 1957 that used and popularized non-violent direct action.

# JEDIS in CR

THE FOLLOWING SECTION SHORTLY DISCUSSES HOW JEDIS ASPIRES TO BE TRANSVERSAL TO OTHER WORKING GROUPS. SOME OF THESE GOALS MAY NOT BE ACHIEVED AS THEY RELY ON THE CAPACITY OF THE MEMBERS.



## Logistics

- Prepare a tent/info point for activist who might need support or face discrimination of any form, both for assistance and to be in a safer & calm space
- Free transportation for Disabled, Queer, BIPOC people to the action, people with children
- Child care in designated tents (the possibility to keep children overnight will depend on the action structure and corresponding legal risk) + space for baby feeding
- Accessible facilities (parking, paths, camp, toilets,...)
- Availability of water, vegan food, separate toilets
- Language barriers: different action structures will have a main designated language (FR; NL, EN) to have multiple options based on language - if needed whispered translations into other languages can also be organized
- Medical tent and assistance during action
- Quiet place to sleep
- Visibility and representation: banners, flags with JEDIS slogans

## Mobilization

- Ongoing process of building a wider coalition, including more queer-feminist, decolonial, antiracist, antifascist, autonomous, and other movements that are underrepresented at the moment, and moreover building an international network beyond Belgium and the Global Minority.
- Offer different levels of participation (volunteering, care work, communication, legal demo, ...)
- Call for people who can interpret sign language
- Ask participants if they have any special needs
- Offline info sessions (vs digital divide)
- Info session locations physically accessible for all, including for instance people with physical disabilities, hearing impairment, speaking different languages...

## → Action Trainings

- Give JEDIS perspective to trainers and integrate into the trainings, along with a history of NVDA  
Training in chosen mixity
- Offline training (vs digital divide)
- Trainings in as many languages as possible + whispered translations
- Location accessibility measures as stated above in Mobs
- Briefings: activate automatic subtitles (live transcription) + use a video conference software able to interact with screen readers (eg Zoom) for people with hearing impairment

## → Sustainable Activism

- Make the team more aware of the JEDIS perspective to avoid harm during their interventions

## → Communications

- Website in FR, NL and EN + general communication in English + using inclusive language
- Website accessible for blind and visually impaired persons
- Contact with alternative media and allies that publish paper magazines

## → Legal

- Contribute to Legal briefing including parts for people more at risk (undocumented, LGBTQIA+, women, ...)
- Create manuals for police observers with an eye on racial oppression, gender-based violence, etc

*+ Creating an action concept accessible for people with visible and invisible disabilities*

*+ Structure with a More Silent Space (a shelter for people who need a environment with less triggers in hectic situations, e.g. because of high sensitivity or other neurodiversities)*

*+ Accessibility map of the action location*

# GLOSSARY

\* **White supremacy:**

refers to the belief in and promotion of the superiority of white people and the idea that white culture or ethnicity should dominate over others. White supremacy culture is omnipresent in western culture. It encompasses a range of mechanisms and unconscious bias, that perpetuate and uphold systemic racism.

\* **Anti-blackness:**

refers to the ingrained biases, prejudice, and discrimination specifically targeting Black people. It involves systemic and cultural practices that marginalize, devalue, or oppress individuals and communities.

\* **White feminism:**

refers to a form of feminism that primarily focuses on the experiences and perspectives of white womxn (perceived women, socialised as women) that still benefit from of several other privileges, and in their fight neglect to challenge their position of privilege, and end up being oppressive. The term critiques the lack of intersectionality and inclusion in mainstream feminist movements.

\* **Call in/out:**

refers to the act of holding someone accountable for their behavior or language, either privately (call in) or publicly (call out). It aims to address harmful actions or attitudes and promote learning, growth, and accountability.

\* **Tokenism:**

refers to the practice of including individuals from marginalized groups in a superficial and symbolic way to give the appearance of diversity or inclusivity and gain social capital, without truly addressing systemic inequalities or providing equal opportunities.

\* **Exoticization:**

refers to the racial objectification or fetishization of BIPOC. It involves reducing individuals or communities to stereotypes, disregarding their complexity, and treating them as commodities or curiosities.

\* **Cultural appropriation:**

refers to the adoption, borrowing, or use of elements from another culture by members of a dominant culture, without understanding, respecting, or properly acknowledging the cultural significance or context. It can contribute to the erasure, commodification, or misrepresentation of marginalized cultures.

### \* **Systems of oppression:**

refer to societal structures, norms, and practices that systematically disadvantage certain groups based on their identity or characteristics. These systems, such as racism, sexism, or ableism, etc perpetuate unequal power dynamics and marginalization.

### \* **Intersectionality:**

was coined by legal scholar and critical race theorist Kimberlé Crenshaw in 1989. Intersectionality recognizes that individuals have multiple intersecting identities and that their experiences of privilege or oppression are shaped by the intersections of these identities. It emphasizes the interconnectedness of systems of power and the need to consider the unique experiences of individuals with multiple marginalized identities.

### \* **Gaslighting:**

refers to a manipulative tactic where one person tries to make another person doubt their own perception, memory, or sanity. It involves undermining someone's confidence in their own experiences or reality. It is often used in the context of systemic oppression, when someone minimises the violence of an oppression.

### \* **Tone-policing:**

refers to the act of focusing on or criticizing the emotional tone or delivery of a message rather than engaging with the content or substance of the message. It is often used to dismiss or discredit valid concerns or emotions expressed by marginalized individuals.

### \* **Fragility:**

refers to the defensiveness or discomfort that some individuals may exhibit when confronted with discussions or criticisms of privilege, power, or systemic oppression. It often manifests as resistance to acknowledging or addressing one's own role in perpetuating inequality.

### \* **Mansplaining/Whitesplaining:**

refer to a situation where a man/white condescendingly explains something to a woman/BIPOC, often in a patronizing manner, disregarding her knowledge or expertise on the subject.



## INSTAGRAM

### FRENCH

- @CultureDorée
- @ti\_boug\_bumidom
- @MedhiStorien
- @afriqueresurrection
- @histoires\_crepues
- @tetonsmarrons
- @SansBlancDeRien
- @mathieu.burgalassi
- @Emma\_Clit

### ENGLISH

- @alokvmenon
- @nowhitesaviors
- @decolonizemyself
- @well\_hello\_dollyjaye

### SPANISH

- @afrocolectivx
- @africaen1click

## LINKS

Anti-racist self-reflection of Ende-Gelaende, with loads of other great resources:

<https://www.ende-gelaende.org/en/anti-racist-and-active-in-solidarity/>

## BOOKS & BD

Me and White Supremacy,  
Layla F. Saad

A Decolonial feminism,  
Françoise Vergès

Niemand zal hier slapen vannacht,  
Rachida Aziz

White fragility,  
Robin DiAngelo

Why I'm No Longer Talking  
to White People about Race,  
Reni Eddo-Lodge

Une écologie décoloniale,  
Malcom Ferdinand

Grandeur et Décadence,  
Les sentiments du prince Charles,  
Liv Strömquist

## MOVIES

Ouvrir la voix,  
Amandine Gay

I am not your Negro,  
Raoul Peck

King: A Filmed Record...  
Montgomery à Memphis,  
Sydney Lumet

Deconstructing Karen,  
Patty Ivins Specht