

CENTRE FOR TRANSFORMATIVE SOCIAL CHANGE



TRANSFORMATIVE SOCIAL CHANGE SYMPOSIUM

Wednesday November 14, 2018

10am To 2pm

Humber College Lakeshore Campus

Building A/B, Room A170

Thank you to our event sponsors:



Transformative Social Change Symposium Agenda

Wednesday November 14, 2018

Humber College Lakeshore Campus, AB Building

Room A170

- 10:00am to 2:00pm Registration/check in: 9:30am
- 10:00 am -10:10 am Aboriginal Land Acknowledgement
- 10:10 am – 10:20 am Arthur Lockhart Introduction & Child Youth Now Activity
- 10:20 am - 10:50 am Maria Barcelos, The Gatehouse, Zya Browne, Think Twice and Elizabeth Correia, Marcia Brown, Trust 15, Lacey Ford, Full Circle Art Therapy Centre
- 10:50 am -11:00 am ***Debrief Question:*** What is one thing that you heard from the panel that you found meaningful in relation to your future career goals? What is one thing that you want to take action on based on speakers sharing?
- 11:00 am – 12:00 pm Louis March, Zero Gun Violence Movement, B.A.S.E. Dr. Alok Mukherjee, Arthur Lockhart, and Dr. Aqeel Saeid
- 12:00 pm – 12:30 pm Lunch
- 12:30 pm – 12:55 pm Meshanda Ellison, The Cycle Ends Now Team, Dia Mamatis & Heather Rilkoff, City of Toronto
- 12:55 pm -1:45 pm Open space
- 1:45 pm - 2:00 pm Open Space Debrief & Next Steps

Five Key Elements of Transformation Within The Philosophy of Restorative/Transformative Justice and Transforming Individual and Community Trauma

“A great many people think they are changing when they are just rearranging their prejudices.”

William James, Philosopher

“Why must anyone seek for new ways of acting? The answer is that in the long run the continuity of life itself depends on the making of new (paradigms)...The continuous invention of new ways of seeing (and being) is (our) special secret of living.”

J.Z.Young, Biologist

Deep in the core of all that is emerging about restorative justice in its many manifestations is transformation. Transformation is driving restorative justice up into the consciousness of society. And, while there are many wonderful outcomes through the efforts of all who are involved in bringing the various forms and processes of restorative justice into the life of society, it is vital that in order for restorative justice not to become mutated into just another fleeting program, pushed out beyond the margins of justice practices, the pure elements of transformation in the context of restorative justice must be explored.

Transformation relates to Restorative/Transformative Justice through 5 key elements:

The first element is Community. The greatest security we can have is a healthy community. Community is in essence brought to life by relationships. Relationships bring meaning into our lives. Relationships provide us with identity, purpose, meaning, direction, in essence relationship and therefore community is a life-giving, life-defining, life-nurturing process. Community is the interconnectedness of everything. No living organism within the universe survives without relating to the *OTHER*. We are in a relationship with everyone, our family, our friends, our colleagues, our neighborhood, town, city, country, and planet. Understanding the essence of community immediately introduces us to the exploration of relationships and their meaning for humanity. When we speak about the person who has come into conflict in life, it is impossible to talk without referring to the absence of healthy life-affirming relationships, conflict on the social level is about the denigration, the deterioration, and ultimately the neglect of relationships. And it is the neglect of relationships that is often a product of retributive justice.

Retributive justice first and foremost is an oxymoron. Retribution does not, will not create justice. Rather retributive justice pursues the devolution of community. Retributive justice maintains features of pursuing blameworthiness of individuals. Once this is achieved, the process then proceeds to characterize guilt in order to exact some form of punishment. Punishment often takes the form of highlighting an individual's flaws and deficiencies... characterized by language such as “bad”, “mean”, “offender”. Through these labels we tend to define the entire person... in essence we stigmatize in order to make the person stop committing offences. Finally, retributive justice departs from community by its explicit efforts to isolate and remove the “guilty” person from that community.

Sadly this isolation/incarceration tends to have the reverse impact on addressing crime: the greater the amount of incarceration the greater the likelihood of the person re-offending.

Community at its zenith is about integration not isolation. It is about celebrating capacities not admonishing weakness. Community is about seeking creative compassionate ways to relate with one another... flaws, strengths, and all.

The opportunity here then is to constantly be asking and demonstrating ways to create meaningful community, relationships particularly in times of conflict and crisis.

The second element is Capacity. Capacity of any human being is never created, nurtured in isolation. Capacity is in fact created in and through relationships of one being with another. Capacity has many powerful opportunities to challenge anyone authentically engaging the process of restorative justice. One opportunity is to let go of favourite ways of thinking. Another opportunity is to not be prescriptive in the attempt to resolve the issue one is dealing with. Another opportunity is to invite others into the circle of capacity building. The invitation of others into a restorative justice process must be understood as an invitation for people to contribute their gifts, talents, insights, abilities in ways that can bring about or support the well-being of all involved in the process. When people are invited to participate in this way, true meaningful action, and accountability is created.

The strength of what is created here comes from the very act of everyone mutually developing the process and the outcomes, rather than having the outcomes imposed by a higher authority. This is a strength-based element rather than a deficiency based element. If the goal is sustaining healthy community, then one key is to encourage the capacity of everyone to flourish... especially in times of conflict. In the event of a person hurting another person, the goal is not to hurt the person back. Rather, the pursuit here is to say how everyone draws on everyone's capacities to help repair the harm that has been done. When capacity is explored there are some immediate outcomes: people are not alienated and isolated, rather they are drawn together to repair harm

People's' creativity is explored with the statements of 'We can...' or, 'I am able and willing to...' People, whether the person who committed the offending behavior, or the one who has been victimized, now have the opportunity to demonstrate strengths rather than shrink under shadows of retributive shame through a myopic focus framed within labeled limitations. Limitations are generated through the imposition of *Shoulds*.

Shoulds are the antithesis of capacity. When one is told what they should do, the effect is to deplete energy. The imposition of *shoulds* has the effect of "shoulding all over the person". The outcomes of "shouldings" are feelings of: anxiety, incapacity, despair, guilt, low self-esteem.

The outcomes of exploring capacity are the enhanced experience of ability, energy, and enhanced self-worth. When capacity is focused on everyone is invited to contribute to the reparation of the harm that has been done. Once again when capacity is explored new and healthy relationships are formed, given that nothing meaningful is ever created in isolation. Capacity is realized in the circle process when people connect with and to their emotional, cognitive, spiritual level and see these elements in relation to everyone else within the circle.

The third element is Connection. Disconnection is without doubt the purest manifestation of people in conflict the culture of the Hopi Indians of North America; have a word *Koyaanisqatsi* which translates to: *crazy life, life in turmoil, life disintegrating, life out of balance, a state of life that calls for another way of living.* It would not be too far out of line

to suggest that Koyaanisgatsi could be applied to our planet as a whole, in present day experience—just look around, tell me what you see. Retribution would without question be aligned with “life disintegrating.”

People who harm others often are disconnected from empathy for others; they often do not see themselves as having had a significant impact in the lives of others, and often they are instructed within the criminal justice system to not contact people affected by their behaviour and to not demonstrate empathy to the people affected by their behaviour.

Disconnection is also the manifestation of competition. Within the existing criminal justice system, the operating paradigm is disconnection through competition. The criminal justice system is often the acting out of a play of US AGAINST THEM. Furthermore, it is not unusual for the person who was victimized to not be present in cases involving a plea bargain, and as a result is left with no closure for the trauma they have experienced. Still deeper, there are experiences even when the person who has gone through a full trial still has come away feeling that they still did not get to the true answer of why they were victimized and that the disposition does little to deal with the trauma they experience.

Connection on the other hand offers us that opportunity to truly explore and integrate “another way of living.” Through connecting in a circle process there is a fundamental shift from “I” to “We.” People in the circle process connect with their comprehension of the impact of their behaviour on others, they connect with their capacity to empathize with others, they connect with their ability to create ways collaboratively to repair the harm that has taken place, people are able to connect to the truth of what transpired (the offending behaviour), rather than competing for the proof of what transpired (offending behaviour). There comes a point in the circle process the “a ha”; the realization that everyone is in one form another connected to everyone else, people are not isolated from one another, people are, thought the circle process moving into a transformative connection because everyone does matter and for that “a ha” to take place, everyone must listen to everyone else.

The fourth element is Voice. “*There is a world of difference between waiting to speak and listening.*” The significance of voice in the circle process cannot be overstated. Voice has two immediate compelling outcomes: 1) People are allowed to express the truth of their experience, and 2) Everyone listens to the person speaking. Often the most powerful outcome of a circle is the simple experience of being listened to for the very first time. When a person feels heard, truly heard they also experience acknowledgement.

A person’s experience is validated by having others hearing and therefore feeling their story. It takes great courage to tell a story where you have harmed others and you want to acknowledge the pain you have caused. One person who had caused others great pain stated: “*you learn on a very deep, emotional level the impact you have had when you hear the voice of each person in that circle, by the time everyone has spoken in the circle you arrive at a place that is much deeper than you would have ever thought possible. There is a voice that comes from within, when you are trying to say you are sorry, not from the surface but from way deep down within yourself.*” Equally it takes great courage to move past a state of being victimized and being in a place to tell others of your experience and to see that you are not limited by a label of “victim” but rather a person with a strong, powerful voice, a voice that is heard by others, felt by others. “*As well as being an offender (robberies, aggravated assault, assault with weapons), I have also been a victim (child sexual abuse, neglect). The greatest feeling I can have is letting go of the hate, anger, pain if feel towards those who had*

harmed me, I am able to let all that go because I was able to say out loud 'listen, I am hurting, I am hurt here and I have been caring it for so long and this pain and anguish, it no longer belongs to me. I am letting it go.

Another person who had also suffered sexual abuse as a child had this to say about voice: *"Somehow, at times it feels like our culture has encouraged us not to speak and say out loud we have been hurt, so we push the pain inside ourselves, and the deeper we push, the harder we push, and the more painful the entire experience becomes and then we create unhealthy self-destructive ways to block the pain, such as fighting, alcoholism, drug addiction, just so that my pain would not be noticeable to me I could drink to the point of alcohol poisoning, I would self-sabotage as soon as I got close to achieving success, and the reason I would engage in dissociative, self-harming behaviour was I would be transported back there as a 12 year old boy thinking: "I messed up, the man who sexually abused my was in his 30's but somehow it was all my fault, therefore I don't deserve good things." And the most debilitating aspect of this was my loss of voice. I felt that I could not tell anyone about the horror that had happened, I believed if I did I would be seen as someone who was weak, someone who brought it on themselves, someone who no matter how you framed it was in the wrong. And over the years the loss of voice is more and more muted by behaviour that was excessive: drink to excess, fight, drugs to excess, everything was done in excess. All because, my pain, was in excess.*

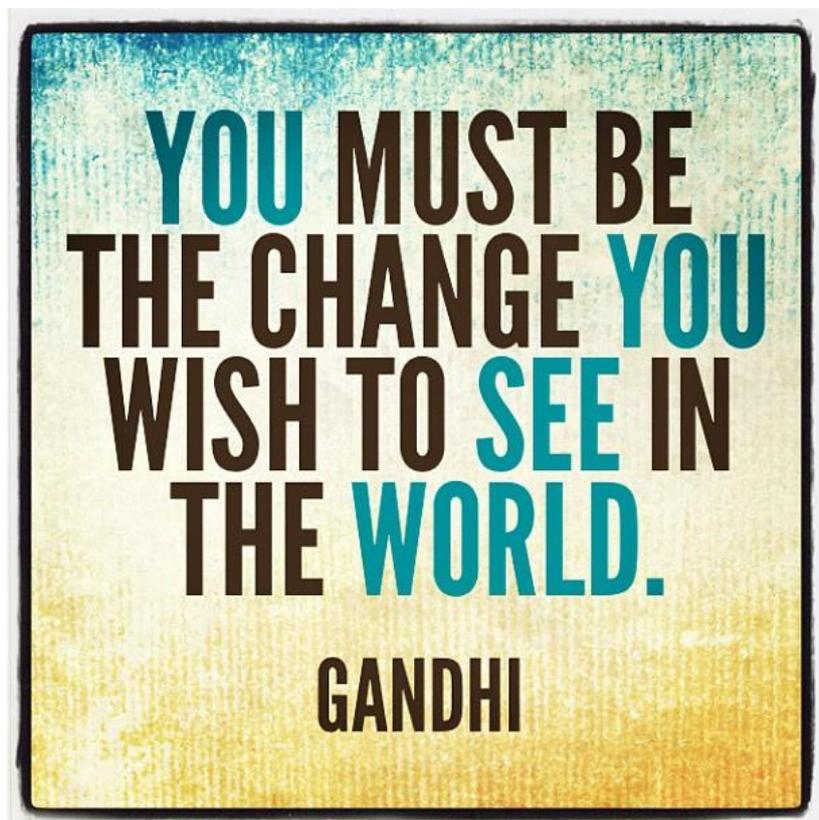
This person went on to say: *"When I look back on my story now, I think to myself if I could have had a sense of safety to say that I was hurt, and somebody was there to listen to me, not judge me, not try to fix me, but just let me talk, I think things would have been very different in my life. I think that is the beauty of restorative justice, the circle is a place of safety, a place of strength for someone who has been victimized, a place where the person is allowed to bring their voice to others in a way that harm is dealt with in a healing fashion. The circle is a place where a person is not labeled "victim" and therefore is not ascribed attributes of victimization such as being weak, vulnerable, and powerless. Rather, the person is seen as a whole person, and not a person to be defined and have their entire life defined by the event of victimization.*

Voice is a relational experience. When someone is speaking there is always someone, in the circle, who is listening. Voice in a circle process is a truth-telling experience. There is not a debate about a person's voice in the circle experience; rather it is the opportunity for empathy and understanding to find their place in helping repair the harm that has taken place. Voice nurtures the open space for empathy to surface it does not demand it or demand that empathy be imposed, voice nurtures and provides us a way to create meaningful, powerful, transformative states.

The fifth element is Sacredness. Over the past years of facilitating training, I keep hearing participants say: *'there was so much respect for everyone in the circle, but I am sure it would not be like this in the real world, this was just a training experience, so everyone was on their best behaviour.'* My response to this view continues to be as follows; in a culture that directly or indirectly supports retribution on a daily basis, there is an assumption that people cannot, will not meet in a circle to explore ways to repair the harm that has taken place. This assumption goes deeper down to the belief that either people will be insincere or that there will be some kind of outburst, exploitation, in other words the circle cannot happen it is to unrealistic for the "real world."

My experience has been, however, that people are even more deferential in the “real world.” Reflecting back on the notion of Koyaanisqatsi, I believe people are very much wanting and seeking another way of living, another way of dealing with the trauma that has come into their lives. The sacredness of the circle is created by everyone in the circle, because underneath it all people from the very core of their being began their own story from a place of Goodness. What the circle process does is reinforce the seeking out and experiencing of Goodness. There is a profound caring for others that takes form as the circle process unfolds. I have been witness to people coming into the circle as “victim” and “offender” only to leave hugging each other at the end of the experience. I have been witness to trepidation unfold into transformation, through the circle process.

I believe that when there is a space open enough for the elements of community, capacity, connection, voice, to flourish all of us evolve into the architects, whom together can build a sacred space where true transformation is experienced.



Open Space: Transformative Social Change Process

The open space process for this particular day is based on the formal Open Space process developed by Harrison Owen.

“Open Space is the only process that focuses on expanding time and space for the force of self-organization to do its thing. Although one can't predict specific outcomes, it's always highly productive for whatever issue people want to attend to. Some of the inspiring side effects that are regularly noted are laughter, hard work which feels like play, surprising results and fascinating new questions.”

Specific to this particular event the following steps would be offered.

- 1) “This time (open space) is understood as ‘a "breathing" or "pulsation" pattern of flow, between **plenary** and small-group discussion.”
- 2)
- 3) The open space topics typically grow out of the plenary sessions-i.e. discussion on the transformative justice/social change panel, may lead someone to want to explore in more depth how does their specific organization build in ways to integrate in transformative justice practices within their specific organization, community, school
- 4) This person would put forward this statement on a wall/ bulletin board with space underneath the statement for people to sign up; (as a theme-these statements are often framed as a question being preface with (“HOW TO... OR HOW CAN WE...”) statements would be going up throughout the day, and in fact may start going up when people first arrive-because they may have already been motivated to explore a topic based just on the outline of the day’s program,
- 5) The person making the statement would also facilitate the discussion in the small group process
- 6) There would be a note taker/laptop scribe recording and playing back points that are surfaced in the discussion
- 7) While the time is limited (60-75 minutes) one of the outcomes can be an action statement: i.e. “ we are creating a working group to create a workshop on transformative justice that will be open to community agencies in the Toronto area”
- 8) Elements of open space are: passion, diversity, listening rather than waiting to speak, a feeling of urgency, inclusiveness; these are just a few of a great many more elements that are to be present in an open space group discussion
- 9) Understanding that the content of the open space is intended to be shared-through a follow up report of the full symposium with all participants of the symposium
- 10) The size of the group can be from 1 person onwards-there is no set number-whoever shows up is considered to be the person with a genuine interest in the issue being presented-also people may join in the group and decide to leave the group-the butterfly element of flitting around is not uncommon to this process; ii) the most common start point is the person providing context to the statement they put on the wall during the day; iii) usually there is a

go round in the group for people to say their name and what their connection is to the topic being discussed; iv) at this symposium there will be the option of having a talking stone for each group-this can be helpful in having each person given an opportunity to speak or to pass on speaking and just being there to listen; v) this time is in essence an introduction to the issue it is not intended to solve the issue-it is a time to find ways and means for people to continue the momentum –creating next steps-for the issue; vi) it is important that there is someone keeping time; vii) a group check out is important i.e. “could we hear a word or statement from each person in the group about what just took place.” Followed by a thank you from the person who presented the “How To statement “

11) Additional nuances: i) each group will receive a space allocation depending on the number of people in the group, sometimes this can feel a little disorganized at the outset of the process as people may still be deciding on the group they want to sit in on, but this really is a good time to just go with the flow-there will be an inventory of group spaces to choose from-on this particular day: surprises or challenges surfacing in this overall process is not uncommon, so this is when it is best to first of all breathe, then smile, and then move forward from a stance of an open heart or you can also turn and run-lol!



November 14th 2018
CTSC Symposium Speaker Bios



Arthur Lockhart: Arthur is a professor of justice studies at Humber College and founder of the multi-award winning organizations: The Gatehouse; a community-based agency supporting people affected by the trauma of child sexual abuse; Communities Advancing Valued Environments (CAVE), and The Laser Eagle Program. He is a founding member the Youth Transformative Committee, as well as a founding member of the Transformative Social Committee. Arthur also co-founded the annual Transforming Trauma Into Triumph Conference (The Gatehouse). Arthur has co-authored three books and co-produced three films in the field of education and social justice with a focus on personal, organizational and social transformation. Arthur is the recipient of some awards for his work in social justice and education, including: Top 50

Canadian Champions of Change, Innovator of the Year, Order of Canada Nominee, Paul Harris Fellow., Student Teacher Appreciation Award, Distinguished Community Service Award, Purple Door Award, and the Youth Impact Award. www.thegatehouse.org



Louis March: Louis March, has been a community activist and advocate in the Black community for over 30 years. His work has primarily focused on youth and education issues from a social justice perspective. Most recently, Louis March is the founder of the Zero Gun Violence Movement, a collaboration of over 40 different community organizations, agencies and programs across the City, committed to addressing entrenched structural and socio-economic conditions that contribute to gun violence. March states that, 'we already have zero gun violence in the City....but only for certain postal codes and certain people'. The

ZGVM is an awareness and advocacy initiative that works across the City to engage people and organizations that are truly committed to being a part of the solution to gun violence and to saving lives of our young people. The engagement strategy includes working with victims of gun violence and also people who have had contact with the criminal justice system in addition to youth workers and other individual stakeholders who have an interest in working with ZGVM. Louis March recently graduated from the Public Administration and Governance program at Ryerson University.



Dr. Alok Mukherjee: Dr. Mukherjee is a Distinguished Visiting Professor in the Faculty of Arts at Ryerson University, Toronto. He served as Chair of the Toronto Police Services Board from 2005 to 2015. His other public appointments include membership of the Ontario Civilian Commission on Police Services and Vice Chair/Acting Chief Commissioner of the Ontario Human Rights Commission. Alok has written and delivered training extensively on human rights, equity, inclusion and anti-racism organizational change. His most recent book, with Tim Harper, *Excessive Force: Toronto's Fight to Reform City*

Policing, published by Douglas & McIntyre was released in March 2018. As a volunteer, he is a member of the boards of The Gatehouse and the Canada Tibet Committee. Alok holds a PhD from York University, Toronto.



Maria Barcelos, MA Candidate, B.A.A. Justice Studies, HR Management Diploma, and is ASIST trained. Maria is the Executive Director at The Gatehouse. She believes wholeheartedly in community engagement and the importance of community-based responses to underlying social issues. She motivates, acknowledges and empowers students, volunteers and staff to be part of the change they want to see in the world. An avid believer in the principles of transformative community justice, she values building safer communities through collaborative knowledge sharing, idea and process formulation, and implementation. Maria is a graduate of the University of Guelph-Humber BA Justice Studies and George Brown College's HR Management Diploma program. She is currently completing Yorkville University Master of Arts in Counselling

Psychology. Maria volunteers her time in the community as part of an advisory panel in the Community Development Program at Humber College Lakeshore campus. Maria is also a founding member of the Centre for Transformative Social Change. www.thegatehouse.org



Aqeel Saeid, PhD: Dr. Saeid is leading our research students! Aqeel is working on developing quantitative and qualitative measurement tools to evaluate and measure the outcomes of the main activities and services delivered by the Centre for Transformative Social Change.

Aqeel is a full-time professor at Humber Institute of Technology and Advanced Learning in the Criminal Justice Degree Program. He also worked as a researcher in several academic institutions including University of Toronto and Wilfred Laurier University. He served as the president of the United Nations Association –Toronto Region Branch from 2008-2010. Aqeel is very involved in community-based work through his capacity as a former board member of the Children's Aid Society of Toronto (CAST), and a member of the New Horizons: Healing and Hope Coalition (NHHHC). He facilitates healing sessions for children, youth, and families traumatized by war and immigration

for several communities in the GTA as one of his roles in the NHHHC. Aqeel holds a Ph.D. in Sociology, a Master degree in sociology and another one in Criminology.

Aqeel looks at the CTSC as a multi-disciplinary approach that focuses on facilitating student/citizen

engagement in the area of social innovation by sharing knowledge and expertise around transformative social change. It is a philosophical approach that increases awareness about societal collective conscience and individual mindfulness around social change.



Marcia Brown, Trust 15: Marcia Brown founded Trust 15 Youth Community Support Organization in 2011. She started her career with the Toronto District School Board as an Educational Assistant in 2005. She has been working diligently to educate, mentor and inspire the young men and women in her community ever since. Marcia recognized that there was a significant need in her community for a place where youth could come and feel safe and accepted, and receive much needed support. So she decided to walk from door-to-door in the neighbourhood asking parents if they would allow their children to participate in this enriching after-school program. “I live in this community and I realize there are a lot of issues and not enough positive

programs to help young people.” Earning the trust from the community and the 15 girls that showed up on the first day the program started, led to the name, Trust 15. Marcia was awarded the Premier’s Award of Ontario for Teaching Excellence Support Staff (2011), Urban Hero Award for Education (2011), The Women of Honour Award (BBPA) (2012), Rotary Club of Toronto-Youth Impact Award (Individual Category) (2015).

<http://www.trust15.com/>



Elizabeth Correia: No Stranger to survival, Elizabeth empowers young women to live life with purpose through her memoir ‘If You Played In My Playground’; a disturbing, shocking, hopeful and inspiring story detailing her life as an abused child in and out of foster care, a survivor of domestic violence and a teen mother.

“Elizabeth teaches women and girls how to push through their story.” Elizabeth is the founder of The D.e.v.a In You Group – a personal development and leadership company for women and girls. She provides life development workshops and programs through her speaking and life coaching practice. Through her transformational work, Elizabeth passionately helps women and girls to build resilience and make healthier choices in order to fulfill their destiny.

<https://www.elizabethcorreia.com/>



Zya Brown

Founder & Director

Zya Browne, Think 2twice: Think 2twice is an organization that provides trauma-informed, culturally sensitive programming and supports to youth from at risk communities as well as young people who are incarcerated and reintegrating back into society. Think 2twice gives priority to individuals who are incarcerated in a Federal Institution and serving time for a range of gun or gang related charges. Think 2twice assists in building positive leaders and role models who youth that

are specifically involved or high risk of gun involvement will receive and relate to. Think 2twice's prevention and intervention initiatives addresses unhealthy behaviors and negative mindsets and assists young people to think twice before making decisions that may negatively impact them and communities. To date, Think 2twice has evolved into a collective of communication, spiritual and art techniques. <http://v1.think2.org/>



Lacey Ford - Full Circle – Art Therapy Centre: Lacey Ford was born in rural Prince Edward Island, Canada. Lacey is a self-taught artist and began showing an interest in art when she was only seven years old, and started out by doodling cartoon characters she saw in children books. However, due to financial constraints she was unable to fully explore her interest in art until high school, where free art classes were offered. During her adolescence, Lacey experienced a great deal of emotional distress caused by the negative effects of trauma, which she responded to by acting out. Fortunately, when she entered into high school and began taking art classes, she was able to express her feelings in a safe way and organize her thoughts, from this point visual arts became a regular therapeutic outlet for her. In 2012, Lacey obtained her Bachelors of Arts in Psychology from the University of Prince Edward Island (UPEI). During the last year of her undergraduate at UPEI, Lacey randomly came across the definition for art therapy for the first time online, and realized this is what she had been practicing on herself, and decided then that she wanted to share the power of healing through art with other people in the world. Immediately after completing her undergraduate degree at UPEI, Lacey moved to Toronto in order to study art therapy at the Toronto Art Therapy Institute. Lacey has recently launched a grass roots non-profit organization with her friend and business partner Pearl Lee, called the 'Full Circle-Art Therapy Centre'. The aim of the organization is to deliver art therapy services throughout Toronto and making mental health services more accessible to those who cannot afford private services. <http://www.fullcircleatc.com/>



Dia Mamatis: Dia is a Health Policy Specialist and Heather is a Health Research Specialist with the Healthy Public Policy directorate of Toronto Public Health. Their team addresses a range of issues, with particular attention to the social determinants of health. Dia's background is in community psychology which takes an ecological approach to understanding well-being and promoting social justice. She has worked on research, policy, and evaluations related to healthy child, family, and community development. Recently, she has worked on a plan to address intimate partner violence, and, in collaboration with the Wellesley Institute, on a project focussed on identifying strategies for enhancing social inclusion in the city through reducing systemic barriers to building connections, social capital and civic engagement among residents and communities.



Heather Rilkoff: Heather has a background in epidemiology, and her recent work has focussed on violence prevention, mental health, and injury prevention. Over the past two years, she has worked with city stakeholders and mental health experts on interventions to prevent suicide in public places. Prior to this, she conducted research and policy-related projects on pedestrian and cyclist collisions in Toronto. Heather has also worked in public health in low-resource settings, including environmental health surveillance in Nunavut, and neglected tropical disease prevention and treatment in Uganda.



The Cycle Ends Now - Founded by Meshanda Phillips, Anna-Lori Stennett-Thomas, Nadel Dolcy and Tonya Lyttle; all third-year students in the BSS-Criminal Justice Program.

<https://www.cycleendsnow.org/>

Cycle End Now is an organization the seek to help women and their children that have been affected by domestic abuse by offering programs and services to help them navigate the second phase of their lives.

We are different from other organizations in that we offer restorative justice to perpetrators who lack the understanding of their actions; factors beyond their control and we give them tools they need to break the cycle.

Meshanda Phillips, The Cycle Ends Now:

Meshanda is a mother to two boys and she is determined to raise them while defying society's code of masculinity. Her mother was a victim of domestic abuse in a country that normalized it; Jamaica. Her passion is to create a world where words and hands are no longer use as weapons but as way to speak and show love.

Anna-Lori Stennett-Thomas, The Cycle Ends Now: Being brought up in a single parent household Anna was able to realize the unique experiences that women face, such as being economically independent or being the strength that everyone depends on. The unique experience and roles that women are forced into have become normalized, Anna is passionate about eradicating these harmful normalizations to create a better future.

Nadel Dolcy, The Cycle Ends Now: Nadel's advocacy began in high school when she joined the Women's club. Ultimately, her goal along with her members is to bring a light of positive energy to the eradication and improvement of the lives of women and girls (including boys and men) within Canada and hopefully on the global scale.

Tonya Lyttle, The Cycle Ends Now: Tonya is an international student- originally from St. Vincent. She recognises that it can be difficult for victims of IPV to leave such relationships as they may be worried about navigating day-to-day life without whatever support their

partner provided. Her aim is to eradicate IPV by addressing the needs of both parties involved; and children-if any.



Aboriginal Resource Centre, Humber College: We welcome all students and staff who are interested in learning about Aboriginal Peoples. The Aboriginal Resource Centre works in partnership with regional Aboriginal communities to ensure Aboriginal students are supported and connected to their learning environment- academically, culturally and socially. We assist Aboriginal students in making the transition and adjustment to the challenges of college life while creating an awareness and appreciation of Aboriginal culture and history in the greater campus community.
<http://humber.ca/aboriginal/>