**Considerations for a Recovery Community Organization Utilizing a Healing Justice Framework**

Quotes below from Pyles, L. (2020). Healing Justice, Transformative Justice, and Holistic Self-Care for Social Workers. *Social Work (United States)*, *65*(2), 185. <https://doi.org/10.1093/sw/swaa013>

* The workplace articulates a healing justice mission through key messages internally and externally, for example, messages about social justice, community building, and wellness for all.
* The workplace is trauma informed, that is, it understands and provides support regarding

the impact of trauma, secondary trauma, and historical and intergenerational trauma.

* Participatory, transparent, and accountable decision making exist in the workplace, for

instance, through collective bargaining or client participation.

* Workplace cultural norms support self-care for workers, for instance, taking breaks, using

vacation time and offering reflective processes for staff.

* There is opportunity to learn and grow professionally, for example, adequate supervision,

mentoring, and professional development opportunities.

* There is a sense of community or belonging in the workplace.
* The environment in the workplace is inviting, for instance, exposure to sunlight, plants, and attractive and comfortable spaces.
* Workers are rewarded for their work, for example, individually, socially, and financially.

**7 Attitudes of Mindfulness\***

**1. NON-JUDGING:** Being an impartial witness of your own experience requires that you become aware of the constant stream of judging and reacting to inner and outer experiences that we are normally caught up in, observe it, and step back from it. Just observe how much you are preoccupied with liking and disliking during a ten-minute period as you go about your business.

**2. PATIENCE:** A form of wisdom, it demonstrates that we accept the fact that sometimes things must unfold in their own time. We intentionally remind ourselves not to be impatient with ourselves because we are tense or agitated or frightened. We give ourselves room to have these experiences. Why? Because we are having them anyway! Each moment is your life in that moment.

**3. BEGINNER’S MIND:** An open, beginner’s mind allows us to be receptive to new possibilities and prevents us from getting stuck in the rut of our own expertise. No moment is the same as any other - each one is unique and contains unique possibilities. Are you able to see the sky, the starts, the trees, with a clear and uncluttered mind?

**4. TRUST:** Developing a basic trust in yourself and your feelings is an integral part of meditation training. It is far better to trust in your intuition and your own authority, even if you make some mistakes, then always to look outside yourself for guidance. If something doesn’t feel right, why not honor your feelings? It is impossible to be like somebody else. Your only hope is to become more fully yourself.

**5. NON-STRIVING:** Meditation’s only goal is for your to be yourself. The irony is that you already are. This craziness may be pointing you toward a new way of seeing yourself, one in which you are trying less and being more. If you think, “I am going to get relaxed, control my pain, or become a better person”, you have introduced an idea in your mind of where you should be, and that you are not OK right now. This attitude undermines mindfulness, which involves simply paying attention to whatever is happening.

6. **ACCEPTANCE:** Seeing things as they actually are in the present. If you have a headache, accept that you have a headache. In the course of our daily lives, we often waste a lot of energy denying and resisting what is already fact. When we do that, we are basically trying to force situations to be the way we would like them to be, which only makes for more tension, which actually prevents positive change from occurring. Acceptance sets the stage for acting appropriately in your life, no matter what is happening.

**7. LETTING GO:** When we start paying attention to our inner experience, we rapidly discover that there are certain thoughts and feelings and situation that the mind seems to want to hold on to. Similarly, there are others that we try to get rid of or prevent or protect ourselves from having. In mindfulness, we intentionally put aside the elevation of some experience more that others. Instead, we let our experience be what it is. Letting go is a way of letting things be, without grasping and pushing away. If you have difficulty picturing what letting go feels like, picture holding on. Holding on is the opposite of letting go. Letting go is not a foreign experience - we do it every time we go to sleep. If we can’t let go, we find we are unable to sleep. Now we can practice applying this skill in waking situations as well.

**\***According to Jon Kabat-Zinn, Director of the Stress Reduction Clinic at the University of Massachusetts Medical Centre, excerpted from his book *Full Catastrophe Living* (pp 33-40).

**Seven Elements of Dancing Mindfulness\***

1. **BREATH** – The basic essence of animal life. Being attuned to the power of breath is a vital doorway to mindful awareness. Checking in with your breath is critical in the *Dancing Mindfulness* practice and mindful attunement to the breath gives the practitioner excellent information about how much further he or she is willing to delve into the practice.

2. **SOUND** – The vibration of life that is most often associated with the sense of hearing, but can also be channelled in a tactile manner. Sound can refer to the music that guides one’s practice, but it may also refer to the tones generated by breath, heartbeat, and motion like stomping feet on the floor, clapping hands, or chanting.

3. **BODY** – The container of our physical experience. Honoring the body and the information that it gives you about emotional content is vital to practicing mindful awareness, especially when engaging in a process as physically engaging as dance.

4. **MIND** - The information processing system in human beings, the outlet through which we take in and send out information; the mechanism of humanity that makes mindful awareness possible. When stress or holding on to negativity grips a person, it is typically what the mind does with that received information that causes the problems. Faulty negative beliefs and old patterns, engrained in the mind, fuel the fire of stressors. However, just as the mind can hold on to negativity, it can also be recalibrated to focus on more positive, adaptive material.

5. **SPIRIT** – The realm of experience that cannot be explained by the scientific laws of nature, that which is greater than you or I. For some people, accessing the spiritual world may be done through religion, for others, it is about tapping in to the cosmic flow of the universe, and for others still, it is about a relationship with their chosen Higher Power(s). In *Dancing Mindfulness*, we honor all paths.

6. **STORY** – The narrative of experience, which can be manifested and expressed in a variety of ways. Stories can be told in the first, second, or third person. Stories can be the true experience of the mindful dancer, or a character that emerges during a given dance. Most important within the *Dancing Mindfulness* practice is that genuineness guides the telling of the story, and that it be told in a spirit of non-judgment.

7. **FUSION** – The coming together of all of these elements. There are several places within the *Dancing Mindfulness* practice where this fusion, or integration, can occur. However, a period of reflection and rest at the end of the practice to really allow the elements, and the experience of them in the practice, to settle in and crystallize is a beautiful exercise.

**\***Dr. Jamie Marich, Director of Mindful Ohio and the Institute for Creative Mindfulness, excerpted from “Dancing Mindfulness Facilitator Training Manual” (pp. 11-12)