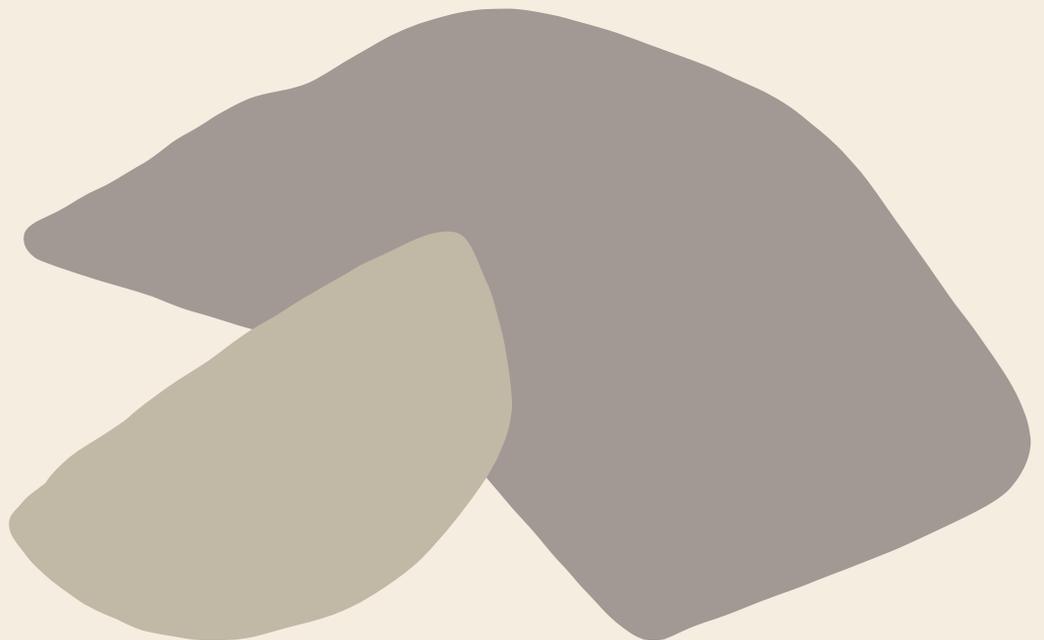


# **BUILDING TO HEAL: A FRAMEWORK FOR HOLISTIC COMMUNITY DEVELOPMENT**

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**01**

gratitude

**09**

establishing the we

**02**

an invitation

**11**

framing a solution

**03**

the living legacy of  
harm

**12**

healing centered  
community development  
framework

**05**

the invisible harm of  
our practice

**15**

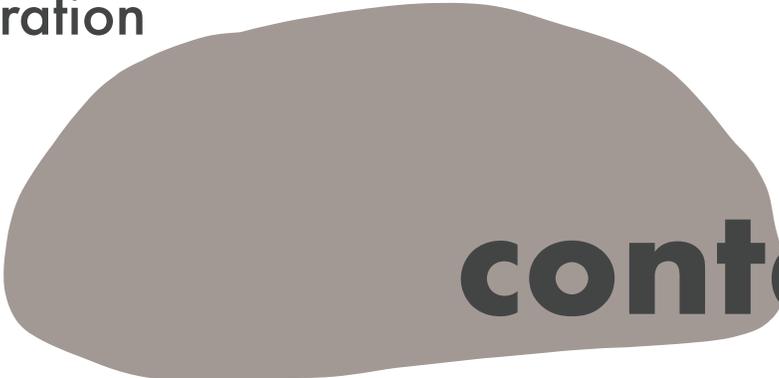
references

**07**

centering blackness  
and envisioning  
liberation

**16**

appendix



# **contents**



## Gratitude

We are immensely grateful to the practitioners in our cohorts who have shared, taught, and trusted us with their thoughts. Their experiences inspired our radical imagination and shaped the creation of this framework. We are explicitly grateful to the Arts & Culture Champions of the SPARCC, Climate & Cultural Resilience, Culture and Creativity, and Hope SF Cohorts. We are also grateful to our colleagues at Designing the WE for reminding us of the power of what we can do when we focus on the WE.

We would like to thank our colleagues Nella Young and Anne Griffith for their leadership. Nella, we appreciate you for your courage in demonstrating what it looks like to practice radical allyship. Anne, thank you for tirelessly advocating on our behalf. You both push us to stand in our greatness. We would also like to thank Veronica Ni who so graciously gave her time and talents to the development of the visual infographic you see at the end of this document.

We deeply appreciate the many scholars referenced in our paper whose words not only inspired us but also paved a way of possibility for our work. Scholars, healers, and activists such as Adrienne Maree Brown, Laura Van Dernoot Lipsky, and Shawn Ginwright. This work was made possible by the Kresge Foundation and the generous support of the Arts & Culture team. Lastly, this work would not be possible without the unyielding support of family and friends.

# An Invitation



Before we begin, we invite you to take a few deep breaths. Inhale slowly through the nose and out through the mouth. Focus on the quality of your breath and the fullness of the exhale. Notice where the breath lands in your body. Follow the breath where it feels easy. Be aware of the soles of the feet and the palms of your hands. Adjust, massage, or stretch any part of you that calls for attention. Be aware of your face - and if you feel so inclined - offer yourself a smile in gratitude. Then come back to your breath. Remember that as you take this journey, your breath is home. You can always return to it.

This body of work is an offering in support of your healing, in protection of your holistic wellbeing, and in quest for deeper connections. We write these words from North America in Native space and on the traditional lands of over 560 Indigenous tribes. In our authorship, we speak to you as Black people, descendants of the enslaved. Our ancestors were stolen from their homelands to economize the soil of this land that for centuries before was stewarded, cultivated, and loved by Native People. In honoring the land, we honor our ancestors. In honoring our ancestors, we must not neglect to honor the land. Through honoring our ancestors and the land, we acknowledge our inseparable connectedness with everything in the world. We ask you to remember that wherever you are in the Americas, you are on Native space sacredly linked to Indigenous people. May all that we do and strive to be in these Native spaces honor the land and prepare the way for those to come.

*If you have more time to pause, we invite you to take a few more breaths with a meditation from [Liberate meditation](#).*

As you make your way through this content, which lays the framework for healing-centered community development, please be mindful

*A land acknowledgment recognizes and respects Indigenous Peoples as traditional stewards of this land and the enduring relationship that exists between Indigenous Peoples and their traditional territories. It acknowledges our relationship to all things. Find out more about the land you live on at <https://native-land.ca/>*

of your own needs and emotional capacity. We provide curated opportunities to pause, reflect, and breathe throughout, and we encourage you to move at your own pace and return to any sections or activities that serve you. We have worked to model this approach in our own collaboration, research, thought decolonization, and cultivation of these concepts and words. We articulate our ideas with shifting vernaculars and code-switch fluidly in order to allow ourselves to communicate this framing with healing and ease. We affirm that attention to process has impact, and we remind you to breathe.

# The Living Legacy of Harm

“We need the harm to stop in our communities. We need the damage to be repaired. We need to be able to have the opportunity to have a life of dignity, and the possibility to thrive.”

————— Opal Tometi

In the Spring of 2020, the United States began to witness firsthand the social, economic, and emotional devastation of the onset of the COVID-19 pandemic- the effects of which were already evident in many countries around the world. According to a CDC report published in June of 2020, Black and Indigenous individuals test positive for COVID-19 at a rate approximately 5 times higher than that of white persons (1). Latinx individuals follow closely behind with a rate approximately 4 times higher than white counterparts. The pandemic has illuminated the long-standing systemic health and social inequities that have plagued Black and Brown communities for generations. Racial injustices against Black and Indigenous people are concretized into the underpinning of American policy and society. The conditions of inequity are only exacerbated by outbreaks such as COVID-19. These conditions underscore that the health disparities personified by COVID 19 are deeply connected to preexisting injustices. While an unprecedented global pandemic and coronavirus has disproportionately impacted Black communities across the country, we have simultaneously witnessed lives of Black folks taken by civil servants and citizens. These crises create collective trauma and so our healing responses must also be collective (2).

Healing refers to the process of restoring holistic health and wellbeing (3). The healing-centered framework focuses on emotional, spiritual and psychological health and the processes that relieve stress, achieve acceptance, promote hope and restore relationships. Relationship building can take the form of interventions of community-based practitioners and how we engage with one another. Relationship building can be understood as both the action and an accountability structure. The healing-centered framework provides guidance on how to practice being in the right relationship with ourselves, each other, and the land for which we are stewards- especially regarding the development of brick and mortar.

**Take a Pause** - Take a moment to check in with your body. What can you be aware of? What sensations can you notice? Sometimes reading about trauma can show up in our bodies. If you are holding something, perhaps take a moment to rest, move, or show your body some love.

**\*Rest:** Take a moment to nap or just close your eyes. Rest is a reparational practice.

**\*Move:** Walk, dance, or stretch. Allow your body to release pent-up energy. You may feel the pressure decrease.

**\*Self-Massage:** Release tension stored in the muscles and tissues in your body. You may get emotional, that just means the energy is being released \*([The Four Bodies: A Holistic Toolkit for Coping With Racial Trauma](#))

It is imperative that community development professionals understand the impact of place, geography, and community development strategies on racism and racial injustices. When COVID-19 tracking maps are overlaid with maps denoting the racial makeup of populations, clear disparities in health are clustered according to race in most cities nationally (4). The legacy of institutional and systemic racism in economic, governmental, and social systems has resulted — and continues to result — in the disproportionate distribution of the costs and benefits of society. The results of this legacy not only stifle Black Americans’ ability to socially, economically, and politically thrive, but ultimately the potential to live and survive. Explicitly racist policies such as Jim Crow and Redlining have evolved into covertly structural racist legal frameworks such as “stop and frisk”, eminent domain, the “war on drugs” era, and the mass incarceration evident today. These types of discriminatory policies and practices — many of them intentional — formed the root causes of clustered poverty, segregation and the criminalization of Black and Brown bodies (5).

Our team is reimagining what is possible within the field and practice of community development, with culture, creativity, and healing at the center. Historically, the housing sector has evaluated community development impact through the lens of the number of units produced or preserved. However, research demonstrates that brick and mortar alone does not cultivate thriving, sustainable communities. Housing and community development without a comprehensive understanding of residents’ collective lived experience and inherent strengths has significant potential for harmful community disruption, cultural erasure and perpetual trauma. When we talk about healing for Black communities, we are talking about healing from the impact of racial oppression. Racial oppression deteriorates our sense of shared humanity and demoralizes our spirit - spirit which shapes our internalized feelings of ourselves and supports our social relationships. Healing is required to restore the disturbance of racial oppression to our humanity. The Healing Centered Community Development Framework is a tool grounded in principles of culture, connection, power shifting, and healing. The tool asks us to reflect on where we are in our journey, to reach out for collective learning and cultural sharing while constantly finding what replenishes us - as restoration is the act that allows us to not only survive but thrive. The framework offers an exploration into the field of community development where healing for both the Black practitioner and intended community are centered and protected. We hope that this framework can be a tool during this chapter of radical imagination and historical transformational change.

**Take a Pause** - Take a moment to check in with your thoughts. What is coming up for you? What is resonating? Take a moment to reflect on what feels supportive in this reading, write it down, and maybe share it with a friend or colleague.

**\*Feel:** Allow yourself to express sadness, anger and fear so that they do not remain trapped in your body. Trapped emotions can lead to bodily inflammation.

**\*Write:** Take the time to journal about your experience and accept the emotions that emerge as you do so. You may feel a sense of relief.

**\*Gather:** Surround yourself with people who give you a safe space to express your emotions and share what is coming up for you. Your emotions deserve a soft landing place. ([\*The Four Bodies: A Holistic Toolkit for Coping With Racial Trauma\*](#))

# The Invisible Harm of Our Practice

“Not everything that is faced can be changed. But nothing can be changed until it is faced.”

————— James Baldwin

As evident within most public health concerns, people of color - particularly Black and Indigenous populations - are historically most adversely impacted. Research indicates that the exposure to race-based stresses (real or perceived) and the witnessing or experiencing of racial violence result in emotional burnout and psychological trauma for Black people (6). The cumulative indicators of what can be referred to as racial trauma can manifest as fatigue, lack of focus, hypervigilance, avoidance, nightmares, suspiciousness, and somatic expressions such as headaches and heart palpitations (7a). These symptoms and many more are parallel to those clinically outlined for diagnosing Post Traumatic Stress Disorder (PTSD) with one significant exception. While PTSD is triggered by the experience of a single or distinct collection of events, racial trauma involves ongoing and continuous injuries due to the exposure (direct and/or vicarious) and preexposure to race-based stress (7b). The effects of this trauma impact all people, regardless of racial identity.

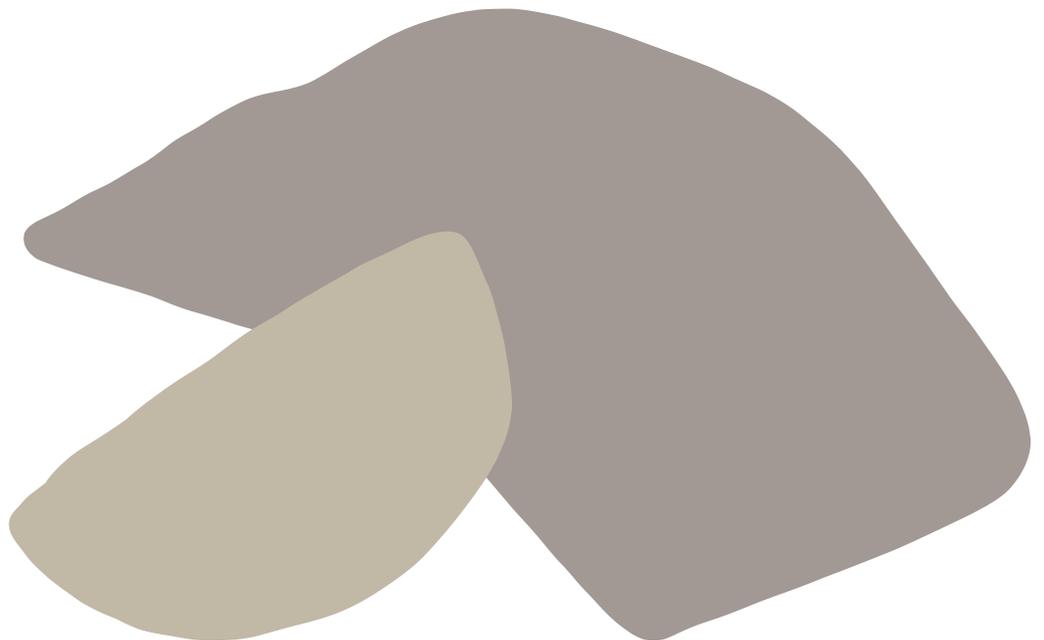
Within a culture of White supremacy, Black professionals are required to not only assimilate into White dominant culture, but also consistently self-police and amend behaviors that may be negatively associated with Blackness (i.e. aggression, anger, and laziness). While success, upward mobility, and intellectual legitimacy are contingent upon one's ability to disarm, code switch, and separate from blackness, Black professionals in community development are also asked to utilize the aesthetic of Blackness to gain proximity to Black communities and drive organizational agendas. This duality is a delicate dance for practitioners that are expected to speak on behalf of and/or in service of Black communities, without standing too fully in one's Black identity within the workplace. Black professional bodies are often presented publicly within community development organizations as an indicator for organizational equity and community familiarity without authentic inclusionary practices. As a result, the Black professional is unable to operate safely or without the need for defense in spaces within the organizations and/or Black community served.

Within the field of community development, Black professionals have a particularly precarious role as individuals are tasked to 1) identify, address, and heal generationally inherited manifestations of racial trauma in one's personal life, 2) reconcile secondary trauma exposure potentially experienced by working in oppressed communities, and 3) navigate organizational systems and work cultures that reinforce White dominance structures and ethnic tokenism.

Without directly addressing racism and racial trauma, community development as a field, practice, and theoretic approach will remain ineffective and unsustainable. Community development organizations often do not protect Black people from empathy-fatigue and professional burnout. As a result, Black people in a professional role are vulnerable to traumatization while working to protect Black people vulnerable to traumas, within systems of perpetual racial trauma. This trauma has existed for years and is inherited by generation after generation.

We believe that if trauma can be passed down through generations so can healing. We are Black artists, Black public health professionals, Black urban planners, Black cultural scholars and Black activists. We are a few of the many people fighting for the dignity of Black lives and the sanctity of all lives unapologetically. As Black community practitioners, we feel a responsibility to our elders and ancestors who fought and died for our right to pursue a career in the community development field. We do not come to this work just as Black people, because we believe that representation is not enough. Putting Black people in leadership of a system not designed for them does not inherently change the system. We must understand how the system works and commit ourselves to liberation in order to move us forward.

***A Moment of Pause*** - *This is who we are. Who are you? Take a moment to recall one of your stories. Who are the other characters in your story? How have they taught you to heal? Write it down. Put it somewhere you may revisit it again later when you need a reminder. We all need a community of folks that inform who we are and who we can call on to affirm our experiences. Can't think of any? Try reading, listening to, watching, or going to events that can help you reclaim or maintain a sense of pride in who you are.*



# Centering Blackness and Envisioning Liberation

"This work is race explicit, not race exclusive."

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Alicia Garza

The pulse of this framework strives beyond merely racial justice and even anti-racist strategies in order to try on the notion of Black liberation within the field and practice of housing and community development. The first step towards liberation requires a shifting of Blackness to the center of discussion in a way that demands the explicit protection and lifting up of Black people. In doing so, one is forced to reconcile the ways in which anti-Blackness as a tool of White supremacy in our social systems thrives on the invisibility and disposability of Black lives.

Research indicates that anti-Black policies, strategies, and practices have a significantly adverse impact on all American residents living at the economic, political, and cultural margins of society (8). Unlike the exclusivity of White supremacy - which successfully serves only a limited segment of the overall population - the effects of centering Blackness and Black people are inherently inclusive to the most disadvantaged (9). Centering Blackness, Black people, and Black healing in this framework advances Black liberation in community development and arguably advances universal liberation in a multitude of ways. Anne Price, Jhumpa Bhattacharya, and Dorian Warren of the Insight Center for Community Economic Development, describe how centering Blackness offers the following impacts:

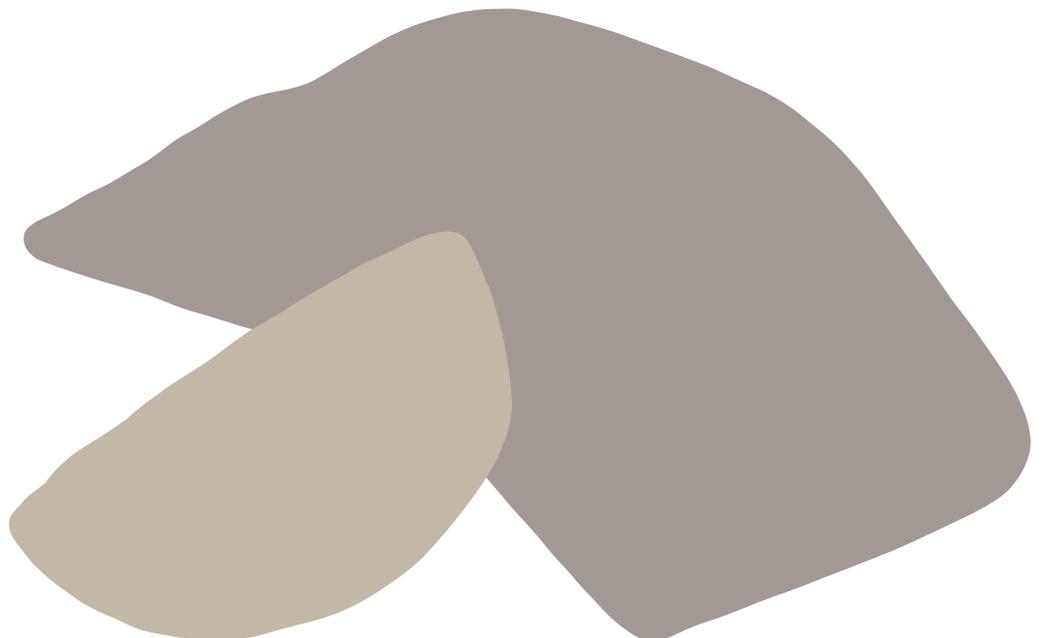
**Acknowledges that Black people are not a monolith and Black communities are not monolithic.** White Supremacy and anti-Blackness rely on the perception and perpetuation of Blackness as a single and narrowly defined thing. Centering Blackness allows for honoring the full humanity of Black people and the complexity of identities. In this framing, Blackness is expansive enough to accommodate the experiences of women, LGBTQIA, Latinx, the differently abled, business owners, parents, those with varying degrees of education, immigrants, and much more.

**Provides a tool for the imagining of a new world.** Centering Blackness in this framework allows for an expansive approach to what can be possible beyond the standard norms of being. As a thought tool, it requires all those in the process to build new intellectual and institutional muscles for universal liberation in the absence of White supremacy and patriarchy.

**Celebrates Black creativity, joy, rest, brilliance, and spirit.** Expressions and manifestations of Black identity (such as art, intellectual products, etc.) are vigorously erased, commodified, and/or stifled by White supremacy. Joy, creativity, and brilliance in the face of oppression and racial trauma is a display of resilience that can be the basis for liberation. Centering Blackness allows us to interrogate the harmful narratives that protect Whiteness and reduce the expansiveness of Black social impact.

The antithesis of White supremacy - which actively works to villainize and dehumanize Black people - is to explicitly declare and center the humanity of Black people. Centering the Black experience, steers one's body, mind, and imagination in a direction where liberation and collective healing is possible. If healing for Black people is not embedded in every phase, practice, and strategy of community development then White supremacy will continue to operate as the social default. Our struggle against white supremacy involves so much more than centering Blackness and even race. As a society, we must develop a consciousness of the insidious promotion of capitalist individualism. We are building a world that is free of racism, sexism, ableism, homophobia and capitalist exploitation. We seek a world in which time, space and community to heal is not subject to the demands of capitalist profit.

***A Moment of Pause** - If you'd like to reflect more on the ways capitalism has motivated racism, read [The Case for Reparations](#) by Ta-Nehisi Coates. Or reflect on how money could be used as medicine.*



# Establishing the We

“If you are neutral in situations of injustice, you have chosen the side of the oppressor.”

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Desmond Tutu

The target audiences for this framework are Black practitioners and pro-liberation allies in the community development field. We do not expect those who do not experience our oppression to lead us to our liberation. We do not expect Black folks who are not committed to our liberation to lead us forward. We have chosen ourselves and our peers as the audience because we understand our own lived experience in this work most intimately and, through this process of creating the framework, have recognized the healing power of seeing one another and being seen. We need a space that not only validates our lived experiences but acknowledges our trauma and centers our healing, honoring the assets we have created to thrive. This is a space we need and have the ability to create for ourselves. Unlearning the internalized harm of self-doubt and creating alternatives to uplift ourselves in the fullness and complexity of our identity as Black community development practitioners.

Black practitioners are our target audience because the work started with our own journeys toward healing. We are stepping out imperfectly and with humility to share that work in order to grow the collective muscle for radical imagination in our field. Simultaneously, as Black practitioners we needed tools to support our resilience and sustainability in this work. Trauma stewardship acknowledges that our personal connection to the work can allow for a greater opportunity to bring the richness of our gifts while at the same time putting us at greater risk in proximity to our trauma (10). We call ourselves to be stewards of our trauma recognizing that community development practice has been a vehicle for much of the place-based oppression we see today. We call ourselves to engage that oppression and trauma by caring for, tending to, and responsibly guiding other beings who are struggling while creating space for ourselves to heal. “Healing is the resilience instinct of our bodies” (11a) and by tending to our trauma we can better understand how we come to do this work, how we are affected by it, how we make sense of and learn from our experiences, and how we utilize the resilience tools that already exist within us to heal.

Pro-liberation allies are our target audience because we are committed to working with those who share our vision for liberation. This audience understand how to be anti-racist and want to de-center racism and trauma by moving Black practitioners and healing practices from the margins to the center. They have a willingness, need and desire to do the work of building new systems and fighting against racist systems. This work goes beyond solidarity to sacrifice.



# Framing a Solution

“I think it is healing behavior, to look at something so broken and see the possibility and wholeness in it.”

————— Adrienne Maree Brown

As previously stated, if traumas can be collective and inherited, then so can healing. Our Healing-Centered Framework for Community Development is a strength-based approach that advances a holistic view of healing and re-centers culture and identity as a central feature in well-being. Healing Centered Community Development encompasses plans of action, personal practices and collective organizing tools to account for healing as a critical process in repairing and restoring relationships necessary for equitable development. Simply put, the framework provides ways for us to practice being in better relations with ourselves and each other. Much like emergent strategy, to practice the ways to intentionally change or grow our capacity to embody the just and liberated world we long for (11b).

In studying and practicing healing centered approaches, core principles have emerged that guide us in learning and using this idea and method in the world. The key strategies offer plans for actualizing these principles. The practices are methods for achieving these goals - they are the action steps. We recognize in our work that we have values, and we have choices about how we enact those values; the principles guide us in our decisions, and the strategies are the choices that we make. We gather them here to share with you, with the expectation that they will grow.

# Healing Centered Community Development Framework

## Principles

Our principles come from our experience in the world and in community. Principles guide the choices we make – and those that we reject. These principles articulate the norms and expectations around how an organization, group, or community will operate into the future and provides guidance on how everyone within it can contribute through the decisions they make and actions they take.

**What we protect:** Holistic wellbeing is a universal right

**What we value:** Cultural assets are the foundation for our resilience

**How we do our work:** We prioritize process, facilitate trust-building, and center blackness in how we work

**How we measure our work:** Better relationship with self, land, and community are the outcomes that we seek

**And what our end goal is:** Healing and Liberation are the goals toward which we aim

## Strategies

Our strategies take us deeper into how we apply the healing-centered principles. They are the choices we make. In order to shift power, our strategies must focus on community development processes that support individual acknowledgement of racialized power dynamics. Our strategies must recognize positionality in communities, foster trust building and collaboration, and make space for the restoration necessary to spur radical imagination.

**Reflect:** Build self-awareness and acknowledge injustice

**Involve:** Assess and honor inherent strengths

**Restore:** Create spaces for healing

**Invest:** Build community power

**Reimagine:** Get creative, advance liberation

## Tools

There are many practices at our fingertips and it is incumbent on the practitioner to apply the healing-centered principles and strategies in using these practices. Tools such as Oral Histories,

Community celebrations, Participatory design processes, Participatory art making, Story circles, Participatory budgeting, Breath and body work, and Community altar building we did not create but have used in this work and found particularly aligned with our principles and strategies. Some of these tools have existed in communities and been used cross culturally for centuries so they may look different in different places. We ask practitioners to listen and hear which practices are already in use and those that might be most relevant to their own community.

We have also created some existing tools that explicitly align with this framework. You can find the Healing-Centered Lens for Projects (previously called the Cultural Resilience Screen), Cultural Asset Guide (previously called the Cultural Resilience Assessment), and the Cultural Advisory Group tools in the appendix at the end of this document or linked below. Under development, is our Healing Centered Inventory, which incorporates our Healing Centered Lens for Projects but expands on tools for individual self reflection and organizational relationship building.

### **Tools In Practice**

Oral Histories  
Community celebrations  
Participatory design  
Participatory art making  
Story circles  
Participatory budgeting  
Breath and body work  
Community altars building

### **Our Tools**

Healing-Centered Lens for Projects  
[Cultural Asset Guide](#)  
[Convening a Cultural Advisory Group](#)

### **Our Tools Under Development**

Healing Centered Inventory (2021)

The Healing Centered Community Development Framework is designed for people who are seeking ways of practicing that will lead to healing and liberation. While written specifically with the community development sector in mind, we have already seen that the principles, strategies, and practices outlined in the framework also apply across the varied aspects of life, whether you come to this with the lens of a professional, a resident and community member, a family member or friend. We offer this framework with the expectation that it will look different in the unique context of each place and each group that uses it, and that it will continue to evolve as a result, reflecting the lessons that we learn as more people put these ideas into practice.

While many best-practice tools in community development address the question of “WHAT” to do, the Healing-Centered Community Development Framework guides us through the “HOW” because cultural transformation is fundamental to transformative change. It is essential to undertake a shift in mindset, expectations, and practice in order to create the conditions that will allow new institutions and policies to take hold and to cultivate the systems change that will increase healing and liberation.

***A Moment of Pause*** - As you have reached the end of this offering, please take a moment to return to your breath once again. It might be soothing to close your eyes, inhale through your nose and out through your mouth with an audible sigh. This is an ideal moment to take notice of how you feel. What items or concepts stand out to you? What gives you comfort or discomfort? What will you carry forward? We thank you for joining us.

# Healing Centered Community Development Framework

<b>OUR PRINCIPLES</b>	Our principles come from our experience in the world and in community. Principles guide the choices we make - and those that we reject. These principles articulate the norms and expectations around how an organization, group, or community will operate into the future and provides guidance on how everyone within it can contribute through the decisions they make and actions they take.
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What we PROTECT	What we VALUE	How we DO OUR WORK	How we MEASURE OUR WORK	And what our END GOAL is
Holistic wellbeing is a universal right	Cultural assets are the foundation for our resilience	We prioritize process, facilitate trust building, and center blackness in how we work	Better relationship with self, land, and community are the outcomes that we seek	Healing and Black Liberation are the goals toward which we aim



<b>TOOLS IN PRACTICE*</b>	There are many practices at our fingertips and it is incumbent on the practitioner to apply the healing centered principles and strategies in using these practices. Some of these tools have existed in communities and been used cross culturally for centuries so they may look different in different places. We ask practitioners to listen and hear which practices are already in use and those that might be most relevant to their own community.
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\*We did not create these tools but have used them in this work and found they particularly aligned with our principles and strategies.

<b>OUR TOOLS</b>	We have also created some existing tools that explicitly align with this framework, which you can find in our appendix.		
	HEALING-CENTERED LENS FOR PROJECTS	CULTURAL ASSET MAPPING GUIDE	CULTURAL ADVISORY GROUPS

<b>UNDER DEVELOPMENT</b>	<b>HEALING CENTERED INVENTORY (2021)</b>
In development, we are creating a Healing-Centered Inventory which incorporates our Lens for projects but expands on tools for individual self-reflection and organizational relationship building.	

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# HEALING-CENTERED PROJECT SCREEN

*Our mission at Enterprise is to make home and community places of pride, power and belonging. It is essential that predevelopment processes center resident priorities, especially the needs of those most vulnerable, so that we create buildings and neighborhoods that increase the resilience, well-being and upward mobility of those who live there. This benefits residents as well as owners, leading to shorter approval times for financing, higher occupancy rates, and low turnover.*

## What is the Healing-Centered Project Screen?

The Healing-Centered Project Screen provides prompts and questions that will help you to apply healing-centered lens in the context of a community development project. It aligns with the principles and strategies outlined in our Healing-Centered Community Development Framework.

## How was the Healing-Centered Project Screen developed?

This guiding document was developed in partnership with a working group of community developers, artists, cultural workers, community-based designers, and environmental sustainability practitioners. This group, called the Cultural Resilience Working Group created this document to provide a lens for reviewing the Enterprise Green Communities Criteria and adding or adapting language to incorporate cultural resilience and healing throughout the document. This “screen” was then adapted to be used as a guiding document for developers and stakeholders to use to incorporate a healing-centered lens into community development projects. This guidance draws upon the experience of practitioners and operates at the intersection of many fields of practice and scholarship, including creative placemaking, community-based design, resilience and social cohesion, trauma-informed design and healing centered practice, as well as fundamental affordable housing and community development best practices.

**Healing is not only health.** Healing can be applied to relationships – by listening, by building trust. Healing can be applied to [money](#) – by investing in community priorities, compensating people’s time, paying reparations. Healing can be applied to [community](#) – by celebrating local cultures, understanding context and history, and investing in the leadership of community members. Healing can be applied to [policy](#) – by creating renter protections, enforcing fair housing laws, bringing an anti-racist lens to criminal justice reform, and advocating for people who are the most vulnerable in post-disaster funding allocations. Healing can be applied to [housing](#) development – by using creative and inclusive processes that prioritize resident voices, by creating structures for resident leadership in decision making, and by designing buildings and places that contribute positively to the health and well-being of residents and the neighborhood.

## HEALING-CENTERED PROJECT SCREEN

**How might this project promote healing and reflect a definition of health that is inclusive of cultural identity, social determinants of health, and mental and physical health, and trauma/stress?**

- Create opportunities for residents to reframe the *narrative* about their community and express cultural pride and shared history.
- Integrate *processes* that use art, culture, creativity, and healing practice as part of an intentional effort to reclaim spaces and meanings and to center residents' identities and voices.
- Promote *spaces* of safety and belonging for residents.

**How might this project celebrate community strengths and assets, strengthen relationships and connections, and mitigate displacement and loss of diversity and culture?**

- Pay attention to any sites, practices, or materials of cultural significance to residents / your community, honoring assets, acknowledging harm, and promoting consciousness.
- Emphasize connections and partnerships with surrounding community services and organizations.
- Articulate ways to increase social cohesion between individuals, groups, and institutions

**How might this project prioritize people as much as buildings?**

- Find opportunities for this project to be informed by community, and for residents to be supported as leaders in the process.
- Optimize or re-adjust for ways that this project could positively or negatively impact residents.
- Identify stakeholder needs that could be more specifically addressed throughout the development process and in the project design (needs may relate to physical ability, language, cultural practices, etc.).
- Articulate ways that this project could be more specifically addressed through the project and process.
- Specify ways that the planning, design, and development process can be more culturally specific rooted.
- Co-create education, outreach and implementation plans with residents.