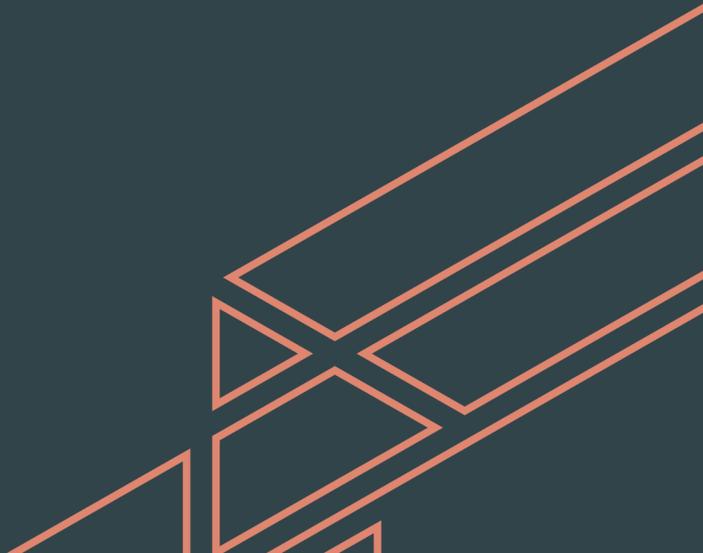




APRÈS

A BLACKBIRD REVOLT ZINE



**For
George,
Breonna,
Tony,
Ahmaud,
Rayshard,
Toyin,
Riah, &
Rem'Mie.**





REST IN
POWER

This zine is dedicated to our **ancestors and all those who paved the way. To the folks that made it possible for us to reach new realities, through protest or perseverance.**

This is for those who have left or been **taken too soon. Those that chose to go and the ones that have been forced.**

**This is dedicated
to those who are
here. Those that
are surviving and
those who are
trying to thrive.**

**This is for those who
are to come. Those
we don't know yet
and may feel our
actions reverberate
through generations.**

100 Years ago, on June 15, 1920, Elias Clayton, Elmer Jackson, and Isaac McGhie were lynched by Duluthians. Three Black men, working with the circus, were accused of a crime that did not happen. An accusation based from a place of control and regulation. An accusation that became a rumor. A rumor that fed a mob. This mob urgently gathered to send a message. The message was this: we are in control.

Now, in June of 2020, what has changed?

What has changed, when getting home safe each day is not guaranteed?

What has changed, when the little safety we do have is contingent upon our obedience?

What has changed, when we live in neighborhoods shaped and controlled by white supremacy?

What has changed, when Black bodies can be brutalized for the public to observe and even enjoy?

**We've changed
the mode of
transportation but
not our destination.
It's time to choose a
different destination.
If we self-determine
the destination of
Black liberation,
we'll see that the
transportation
we've been using is
no longer viable.**

As we reflect on the 100th year since the lynchings in Duluth, we are motivated to look to our future. We see our community, our home, revolutionizing over the next 100 years. We see a future in which our bodies are no longer targeted, controlled, and brutalized. A future in which our communities are free from policing, prisons, and all institutions based in slavery.

This future we look to is not free from conflict. But, it is free from violating, dehumanizing systems and cycles of control.

We will come to know this future, liberated from systems of violence. A future in which each person in our communities has their physical/emotional/mental/social/spiritual needs met. We see thriving communities that create, move, and heal together. Liberated communities based on new ideals: love, compassion, equity, justice, and peace.

**This future isn't
a dream.**

It's a vision. A reality.

**A reality built by
embracing a vision
that will help
lead the way.**

**To Black lives,
Black joy, and
Black liberation.**

Not everyone will need what's in this zine. Many artists, creatives, and organizers are already embedded in community and leaning into visions of a new world. The following content is for those who may be stuck, lost, curious, and ready to move. These 10 elements are for folks who may not yet be embedded in work dedicated to continuously shifting our communities to places of healing and shared power. This may be helpful to some BIPOC, however, for many of us our existence is already our resistance. When folks would rather see you dead, surviving is radical.

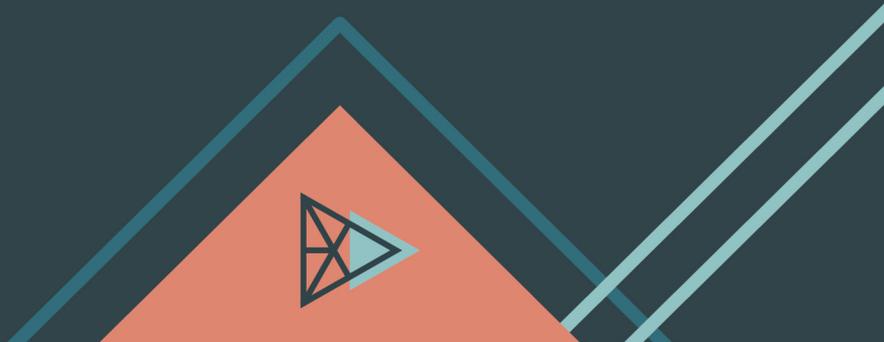
**For white folks,
supporting us is
mandatory and
unceasing. White
accomplices
should support and
uplift each of the
following elements.**

This list is not exhaustive. There are other ways to make moves and contribute to our collective liberation.

- 1** Work
- 2** Abolish
- 3** Create
- 4** Transform
- 5** Share
- 6** Move
- 7** Commit
- 8** Support
- 9** Organize
- 10** Practice



**PLAY A GENERATIVE ROLE
IN MOVEMENT WORK**





“In our lives and as part of movements and organizations, many of us play different roles in pursuit of equity, shared liberation, inclusion, and justice. This framework and reflection guide are starting points to reflect on the roles we play in our social change ecosystem - whether that is a project team, an organization, a network, a neighborhood, an online community, a campus group or a movement.

The framework is incomplete because there are many more roles that people play to bring about social change than envisioned in the map. Feel free to be creative with the framework, keeping in mind that what is added should be about the roles you play, rather than job titles or functions. Similarly, the reflection guide is a launching pad to catalyze deeper self-awareness. It provides questions for individuals and organizations to locate and understand their own roles, identify the gaps and strengths in their ecosystems, and develop aspirations for the future.”¹

There are numerous models and processes to navigate movement work. We like this model because we think it helps frame and contextualize a variety of roles. It also is paired with questions that help folks think through where they might thrive.



**“[We all] play
different roles
in pursuit of
equity, liberation,
inclusion, and
justice.”**

DEEPA IYER



Guides

I teach, counsel, and advise, using my gifts of well-earned discernment and wisdom.



Storytellers

I craft and share our community stories, cultures, experiences, histories, and possibilities through art, music, media, and movement.



Healers

I recognize and tend to the generational and current traumas caused by oppressive systems, institutions, policies, and practices.



**Equity
Inclusion
Liberation
Justice**

Disruptors

I take uncomfortable and risky actions to shake up the status quo, to raise awareness, and to build power.



Caregivers

I nurture and nourish the people around me by creating and sustaining a community of care, joy, and connection.

Weavers

I see the through-lines of connectivity between people, places, organizations, ideas, and movements.



Experimenters

I innovate, pioneer, and invent. I take risks and course-correct as needed.



Frontline Responders

I address community crises by marshaling and organizing resources, networks, and messages.



Visionaries

I imagine and generate our boldest possibilities, hopes and dreams, and remind us of our direction.



Builders

I develop, organize, and implement ideas, practices, people, and resources in service of a collective vision.

Social Change Ecosystem

MODEL BY DEEPA IYER, SOLIDARITY IS & BUILDING MOVEMENT PROJECT
GRAPHIC DESIGN BY BLACKBIRD REVOLT



Social Change Ecosystem Reflection Questions

What role(s) do you feel comfortable and natural playing, and why? What role(s) make you come alive, and why? Are there any differences between these two responses for you to explore?

What is the impact of playing these roles on you - physically, energetically, emotionally, or spiritually? What/who sustains you?

In your role(s), how often do you vision and dream? What is the effect of repetition and redundancy, or compromise and sacrifice in the roles you play?

How does your role connect to your privilege and power? For example, are there roles where you might be taking too much space (or not enough)? Which roles provide positional authority and power and what are the effects?

What story emerges about you when you review the map and your reflections?

How could you stretch yourself? Where can you take bolder risks?



Walk through this process with members of your family as well as people in your social circles.

Create a resource guide/map for you and your network. The guide can serve as a reminder of what roles you navigate or what roles may be missing.

Commit creatively to the model, i.e. expand your team by hiring BIPOC with qualities missing from your current ecosystem.

HOW

2

ABOLISH

**BECOME AN ABOLITIONIST
(IF YOU AREN'T ONE ALREADY)**

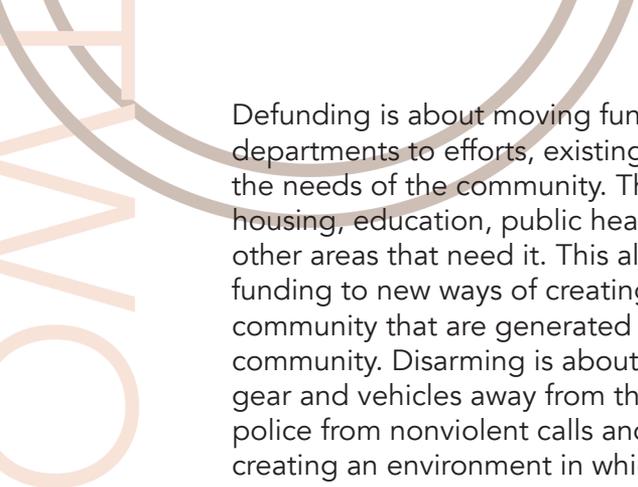


Prisons and police are inherently violent and based in white supremacy. Reforming prisons and police is like reforming slavery. You cannot reform a system and separate it from its core function(s). Through reform, you can only ensure that it operates in proximity to “acceptable” standards. If violence and control are acceptable, those reformed systems will still find a way to harm Black peoples. This means abolition of police and prisons is the only viable route.

Becoming an abolitionist is a constant commitment. It is the acknowledgment that our societal institutions are still reliant upon the ideas, functions, and frameworks of slavery. We must also note, abolition is primarily about creating the conditions necessary to provide a safe, equitable, and just world. It’s about envisioning a new world in which safety and peace are not pursued through violence. We need to defund, disarm, abolish.

“[Prison] relieves us of the responsibility of seriously engaging with the problems of our society, especially those produced by racism and, increasingly, global capitalism.”

**ANGELA DAVIS, ARE
PRISONS OBSOLETE**



Defunding is about moving funds from police departments to efforts, existing and new, that address the needs of the community. This means funding housing, education, public health, transportation, and other areas that need it. This also means directing funding to new ways of creating safety within a community that are generated and controlled by the community. Disarming is about taking military grade gear and vehicles away from the police. Removing police from nonviolent calls and situations. And creating an environment in which there is no need for an armed response. Through organizing and collective action, we can create communities in which violence is an anomaly. Communities that keep folks safe, provide opportunity, foster healthy relationships, and hold people accountable.

Spend time building meaningful relationships with your neighbors.

Do not call the police unless absolutely necessary.

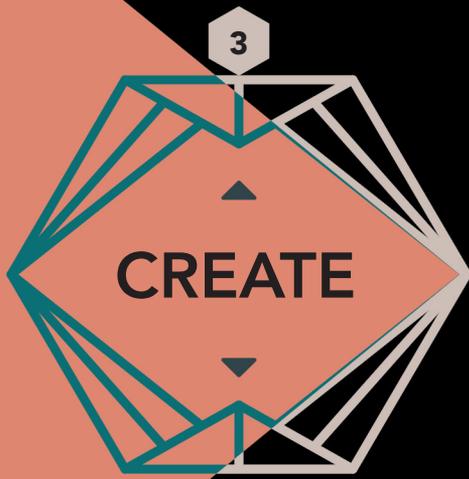


Get certified in first aid, CPR, crisis response

Support efforts to move city funding from your police departments to public health, housing, education, sexual and domestic violence prevention work, and other community based efforts to end violence and create opportunity.

Build abolition networks in your neighborhoods and communities.

THREE



CREATE MUTUAL AID NETWORKS OR FUNDS





Racism and capitalism are intertwined and codependent. They are inseparable. The profit of capitalism is a functionally racist profit; from its conception to today, it will always operate oppressively, destructively, and in loss of justice.

One day, we will live in a world without capitalism, but in the meantime, we can build networks and systems that counteract its impacts. This is why one of the most immediate needs is setting up networks of mutual aid. These networks can exist in your neighborhood, your community, your city,

“We must not, in trying to think about how we can make a big difference, ignore the small daily differences we can make which, over time, add up to big differences that we often cannot foresee.”

MARIAN WRIGHT EDELMAN

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and across your region. Mutual aid networks foster funds or support and resources for members of a community. Folks can come together and contribute their time, energy, skills, and resources towards their network. Through the network, communities can ensure, at a minimum, their basic needs are met.

Capitalism, and its avid supporters, will not work to create systems that include all of us. It is up to us, the folks in our communities, to build networks of support, care, and mutual aid. We can collectively challenge capitalism by investing into collective empowerment, starting with mutual aid and building towards the next radical step.

Look into existing mutual aid networks/funds in your area

Find a group of accomplices and supporters to build a cluster



Identify your network/
community

Identify or create
a process for
communication

Name your purpose,
needs, goals, and vision

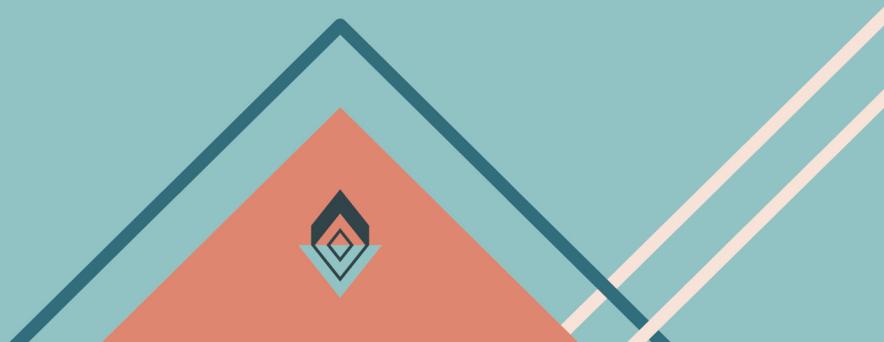
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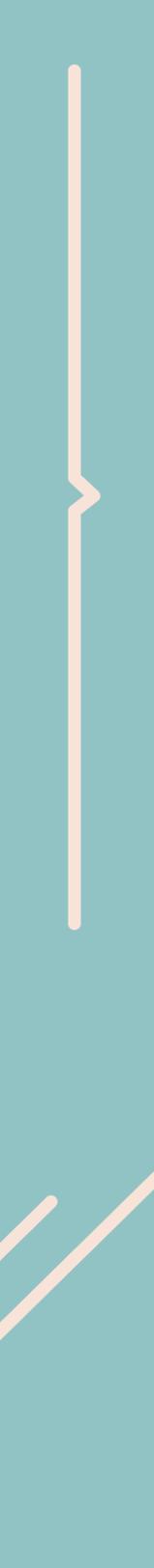
- ◆ Add funds or
utilize funds
- ◆ Engage in network
projects
- ◆ Sustain your network

FOUR



TRANSFORM YOUR ORGANIZATIONS





Most of us are connected to at least one organization or institution. Within them, some of us have leverage or are in close proximity to positions of power. We need to be assessing and addressing the policies and practices of our organizations. At a minimum, our organizations should explicitly name racial justice as a priority and craft policies and practices that realize that vision.

Do our organizations invest in building power in Black communities? How are our recruiting and hiring policies serving institutional racism--and how do we repair that? Racial justice must be built into our mission, vision, values, and budget. Ben & Jerry's makes ice cream and yet they have their values and the social issues they support clearly

**“There must exist
a paradigm, a
practical model
for social change
that includes an
understanding of
ways to transform
consciousness that
are linked to efforts
to transform
structures.”**

bell hooks

FOUR

outlined on their website. If your commitment to racial justice is not explicit, not actionable, not funding/centering/hiring BIPOC, it is nonexistent.

Your words and public statements are empty if they are not supported by actions: policies, practices, and cultural work that uplift and center Black liberation. Your hashtags and public statements only go so far as to protect your public image and ego. But, to build a collective legacy and be a part of historic change, you must be willing to do the following: confront, dismantle, and invest. All work is incomplete if it does not, in some actionable form, commit to radical justice.

If racial justice isn't built into your values as an organization, your organization needs to seriously consider dropping its entire leadership team or starting from scratch by paying BIPOC visionaries and builders to frame your institution.

Align money in your budget to support a process of organizational change. This could be hiring an organizer and/or someone involved in equity work.

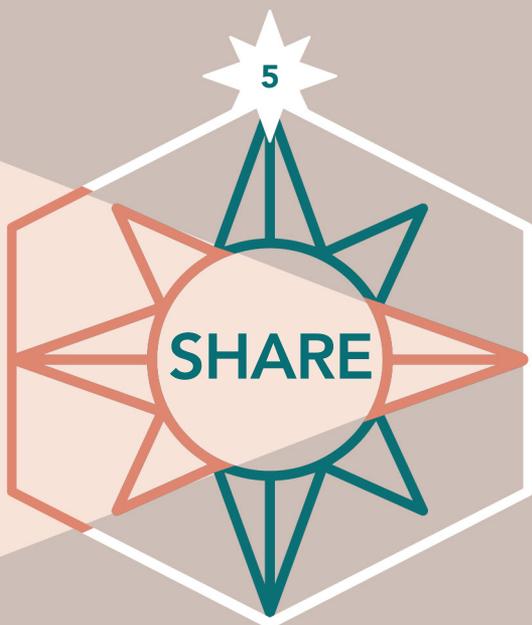


Once problematic policies, practices, and environments are identified, **change** those elements immediately and rigorously. The longer they linger, the more damage you create.

Create a process of continuous improvement. The team should be able to make changes that cannot be halted by the Executive Director, CEO, or any singular person holding the sole power to change.

Identify which roles, people, or organizations in your network are playing in the movement. You can use the Social Change Ecosystem to work with folks/orgs in your community in order to identify who leans into what roles.

SHARE



SHARE YOUR KNOWLEDGE,
SPACE, RESOURCES, &
WEALTH





We believe it's necessary to continue to build decentralized movements in which communities can come together and collectively envision and craft our futures. We believe sharing knowledge, skills, space, and resources can help strengthen our communities. Each and every one of us has knowledge, stories, skills, or resources. If you're a person that has been fortunate enough to have knowledge passed to you, honor it; pass the knowledge on. Shared knowledge empowers the collective to navigate current realities and systems, while shaping a new environment. The greatest honor you can bring to all that you inherit is to share it.

**“The kind of role
that I tried to
play was to pick
up pieces or put
together pieces out
of which I hoped
organization might
come. My theory
is, strong people
don't need strong
leaders.”**

ELLA BAKER



Additionally, your house, your yard, and your office are all places you can utilize to produce, grow, build, and heal. Sharing access to those spaces can create conditions for others to do the same. This is an act towards expanding accessibility and building networks of support and creative communities. Sharing these spaces can also help folks build their resources, which can then serve as a method of building and sharing wealth.

Wealth gaps are real. We may someday get to a future in which, for an individual or their families, wealth is inconsequential. To get there, we must address that the wealth gap contributes to the intergenerational harm impacting BIPOC. So, if you are accruing wealth, it is your responsibility to pass that wealth to individuals, families, and communities that have been affected by these realities.

Do you have a skill?
Provide tutorials, classes,
or talks on that skill.

In college? Do you
have books for courses
that you can pass
on to BIPOC?



If you have a spare room, let someone live with you. Charge no rent or low rent.

If you have access to a workshop, software, or other tools folks need, provide access to community members.

Make sure BIPOC are in your trusts/wills.

Sell your home to BIPOC (also sell it lower than you would normally).

Pay down/off someone's debts.



MOVE ASIDE





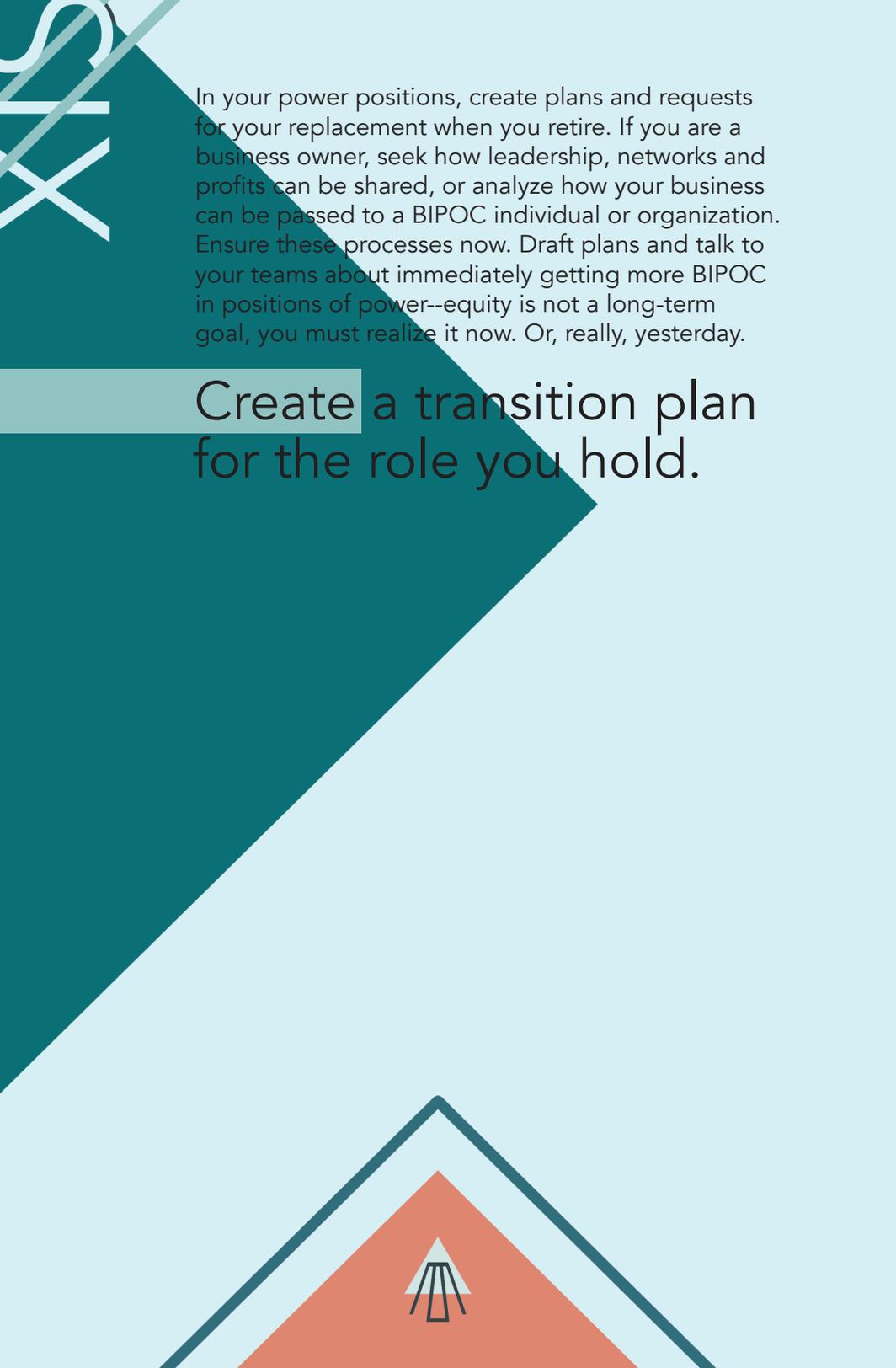
Your greatest wisdom is understanding your power. The reality of your power is beyond what you may think. That said, do you know what transferable power you hold? Likely, there is some space you take up, some position you have that could be better held by a BIPOC. As much as your skills may support the work--it's possible that a BIPOC could better expand the work to support and expand generational wealth to their communities.

This isn't a selling point. If you can live comfortably without the position, or you can find another position that doesn't take leadership from BIPOC, step down. Shift. Push for grants and creations of new positions and scholarships, to be reserved for BIPOC communities. Be intentional as you create these new pursuits, and ensure you are working alongside compensated BIPOC to do so.



**“If they don’t give
you a seat at the
table, bring a
folding chair.”**

SHIRLEY CHISOLM



In your power positions, create plans and requests for your replacement when you retire. If you are a business owner, seek how leadership, networks and profits can be shared, or analyze how your business can be passed to a BIPOC individual or organization. Ensure these processes now. Draft plans and talk to your teams about immediately getting more BIPOC in positions of power—equity is not a long-term goal, you must realize it now. Or, really, yesterday.

Create a transition plan for the role you hold.



Advocate and ensure a BIPOC dedicated to community empowerment fills the position.

Step down.

Support the person through the transition.

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COMMIT

COMMIT TO THE WORK



We're not saying quit your full-time job. Unless of course you're a cop, a warden, a CO, or in any system that is actively participating in the deaths of Black people. What we are saying is this: the work necessary to shift the world isn't part time. It is a daily, life-long commitment to principles and actions that contribute to the destruction of white supremacy and the creation of a truly just community.

This work doesn't end. Neither can your commitment to it. This doesn't mean no breaks. This doesn't mean you cannot take time off. But what it does mean is that each one of us should embody the principles of abolition, justice, equity, and liberation. We should be actively assessing how we can ensure the lives that we live contribute to supporting a future in which Black lives matter.

**“What we must do is
commit ourselves
to some future that
can include each
other and to work
toward that future
with the particular
strengths of
our individual
identities.”**

AUDRE LORDE



Committing to the work isn't simply attending a protest. It isn't consuming documentaries or digesting books. It isn't just donating when you can. These elements aren't harmful and can be a part of committing to the work, especially if they fit into the roles that feed you. Committing to the work is intentionally reshaping the beliefs, practices, and power in your life to support the movement for collective liberation.

If you can donate, schedule regular donations to organizations or mutual aid funds in your area.

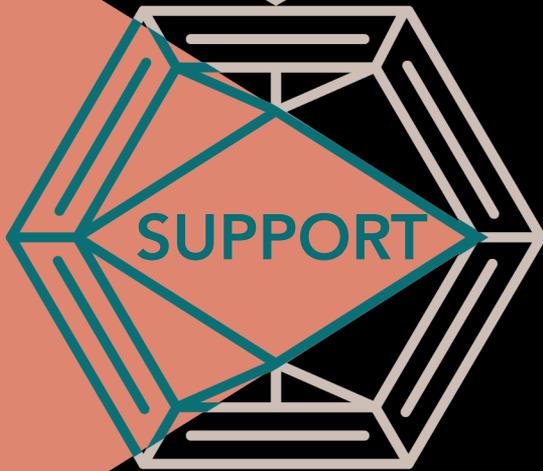
Dedicate time to showing up in the ways folks need

Participate in community events, forums, protests and more every chance you can. And when you can't, make sure you're inviting people to and promoting those events.

Map out elements/aspects of your life and think through how to build the work into those elements.

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**SUPPORT BIPOC ARTISTS,
CREATIVES, & ORGANIZERS**





Art is essential in all we do. BIPOC are often underrepresented, underfunded, and left out of mainstream art spaces. However, we are ever present. We are storytellers, visionaries, historians, and healers, all through our art.

Whether it's money or resources they've identified as a need, BIPOC deserve to be compensated for every ounce of energy exerted to support the development of individuals and the movement. Compensate the folks in our communities carrying extra weight (i.e. Queer folk, women, folks w/ disabilities, and all other folks tasked with managing additional barriers).

Art is not optional, it is intertwined with our existence and our resistance. We need to continue to center art and the creatives behind the art for the benefit of our movements and communities.



“Artists have a very bad habit of being resilient, and it is that resilience that deceives us into believing that the best of it sort of gets done anyhow...”

TONI MORRISON, THE SOURCE OF SELF-REGARD

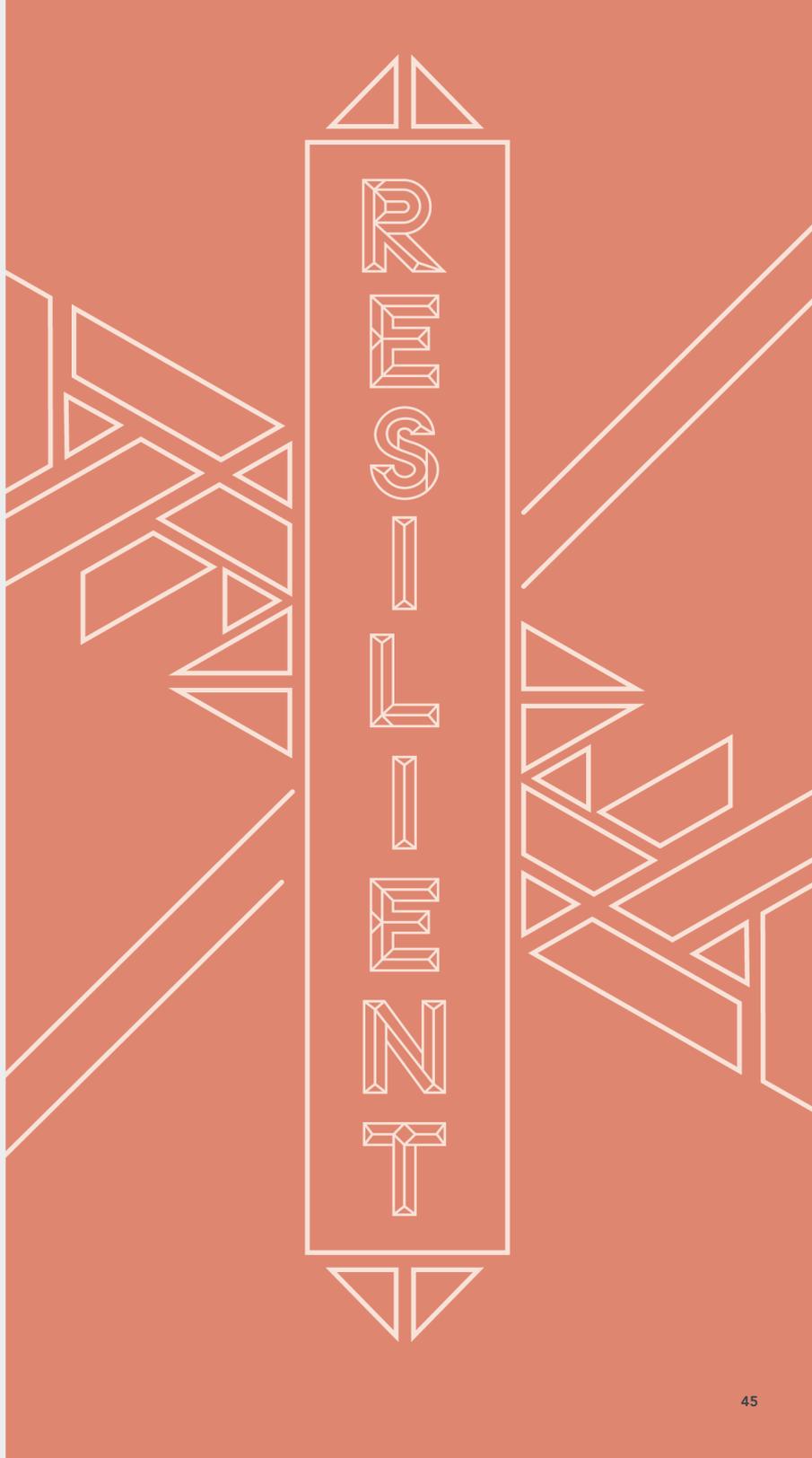


If you have access to a budget, **make room** in the budget to pay or commission BIPOC artists to create.

If you have cash or funds, **purchase art** from BIPOC artists.

Create a fund/account and save a percentage of your income/resources. Use this money to compensate folks for their time, ideas, and advice.





RESILIENT

9

ORGANIZE

ORGANIZE POLITICALLY





Some retreat from participation in the political process. Some reach to it as harm reduction. Either way, the current system of governance continues to cause harm in our communities. While we are working to dismantle these systems, we must also be strategic in our pursuit to control those same systems to build political power.

We understand that many are disillusioned with the process of voting. But voting and all other methods of political engagement can curb the harm that we experience as a community. It can also create opportunities to build and expand our collective efforts. Organizing around ballot measures, running and supporting progressive candidates, fostering opportunities for political education, and more can all help shift realities for members of our communities.

Organizing to challenge and shift our political systems can be frustrating and taxing. But it can also give us more room to breathe. If there are less obstacles and barriers when it comes to accessing resources, we can focus on laying out a progressive vision that will drastically change our world.

**“There is one thing
you have got to
learn about our
movement. Three
people are better
than no people.”**

FANNIE LOU HAMER



Register to vote.

Register others to vote.

Learn who your representatives are (city, county, state, federal).

Attend city council meetings.



Organize forums,
events, rallies to get
others engaged.

Uplift and support
radically progressive
candidates.

Vote in any and
all elections.

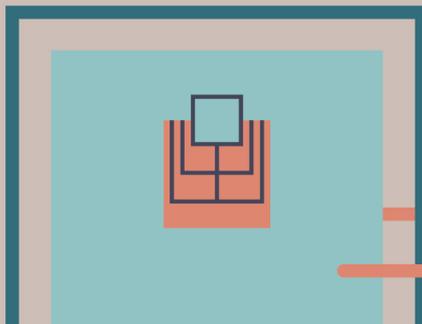


10



PRACTICE

PRACTICE ACCOUNTABILITY & HEALING





The most underlying work of all is healing. Radical futures can only flourish when we have committed to equity and reparations; responding radically to harm, conflict, and needs for healing. Our bodies hold an intersection of the pain of our community, our ancestors, and our descendants (including those yet to be born). With these traumas, we go into movement work, clashing with oppressive systems, institutions and each other.

“Dismantling oppression and our role in it demands that we explore where we have been complicit in the system of body terrorism while employing the same compassion we needed to explore our complicity in our internalized body shame.”

SONYA RENEE TAYLOR, THE BODY IS NOT AN APOLOGY

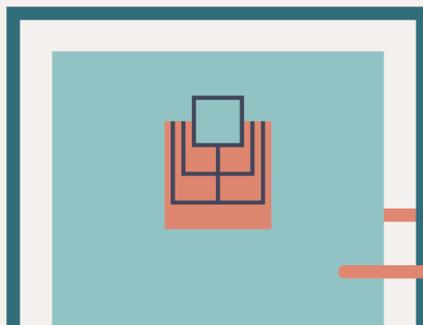


Movement work is driven by our pain as much as it is our desire for healing and peace. Our interactions have been manipulated for hundreds of years by the racist masterminds of chattel slavery, colonization, and capitalism. The legacy of these leads to pervasive misogynoir, cis-heteronormativity, colorism, and other abusive acts/cycles within movements themselves. If we want to reach a future of radical justice and peace, we must acknowledge the inequity of healing and accountability.

Healing and accountability will not look the same for everyone, nor every community. It's crucial to take into account the power dynamics and roles we have through setting up networks of support. How do we ensure we show up in ways that will be generative and not destructive, especially to BIPOC? We must be willing to work together, confront the harm, and hold ourselves and each other accountable.

Connect with a healer,
counselor/therapist, guide.

Create/join a group of
accomplices that check in
regularly (monthly/weekly)
about your growth and



action as it relates to racial justice, Queer liberation, gender equity, and abolition.

Create pools of funding, a new credit union account or through an org, that is solely dedicated to paying BIPOC to help guide your networks of accountability towards the realization of racial justice.

Analyze your identity and personal heritage. Try to dissect what you have inherited from your ancestors, and how you wish to exist around your community and for your descendants.

RECOGNITION

We acknowledge that there are people who discovered and shared this knowledge. These ideas **didn't start with us**, we did not create or generate them. These ideas and thoughts are all based on what we've learned from the relationships with community members, organizers, artists, and activists.

We are **Black and queer**, these identities help form our perspectives. Our experiences, perspectives, and stories are part of a larger whole.

We are in **Duluth, Minnesota**. The work and organizing that needs to happen here looks different from other cities, communities, and spaces.

We are not the only voices.

There are other voices and individuals shaping and driving movement work.

The past is part of who we are. Good and bad, the past has shaped us. It also, in part, shapes how we think about the present and the future.

We don't own or control this work. We shouldn't be your only sources of support or guidance.

These are not the only answers. There are many ways to transform our world.

Reading List

These are just some of the books we've read, talked about, referenced, or remembered recently.

Emergent Strategy - adrienne maree brown

Are Prisons Obsolete? - Angela Y Davis

The Body is Not an Apology - Sonya Renee Taylor

My Grandmother's Hands - Resmaa Menakem

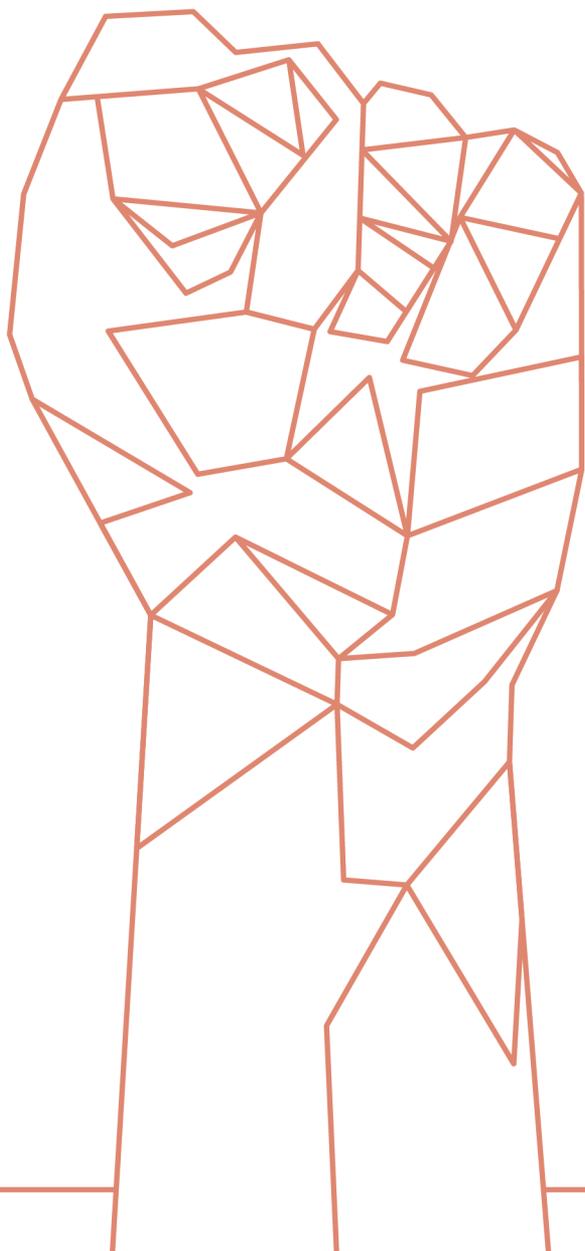
The New Jim Crow - Michelle Alexander

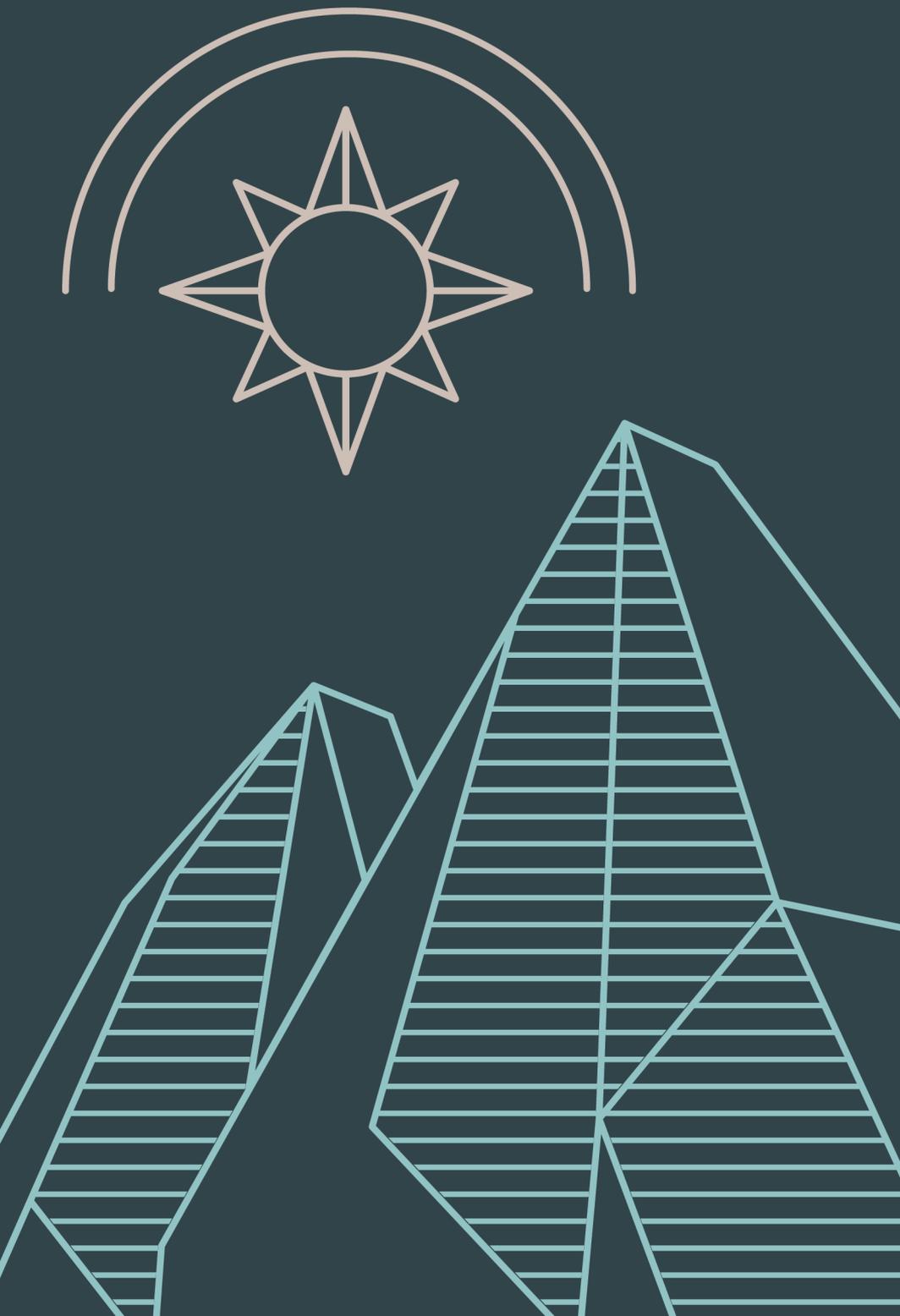
How to Be an Antiracist - Ibram X. Kendi

Sister Outsider - Audre Lorde

Just Mercy - Bryan Stevenson

Note: Your personal development alone doesn't change our reality. We would never suggest that reading an article about heart disease cures heart disease. The realities are social, economic, cultural, and political. So, our strategies and solutions will also need to be social, economic, cultural, and political.





**To Black lives,
Black joy, &
Black liberation.**



