

ON BEING

with border/ing violence

OTHERWISE

JUSTICE
US 

notes from a community space on struggles
against border deaths and disappearances

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2026

as **de:border // migration justice collective** and **Missing Migrants Lesvos**, we had respectively been accompanying and supporting families searching for loved ones killed or disappeared by borders through direct action and mutual aid, and engaging in advocacy to pursue transformative justice and reparations for border deaths and disappearances. together, we had been weaving the initial constellations of a transnational group of individuals, many part of groups or organisations, that are actively involved in responding to border deaths and disappearances.

we felt moved by a growing attunement to our collective need to intentionally gather to be with the silence/ing and unwordedness brought about by the **rage and grief** around the colonial violence of borders - and by the **despair and helplessness** we feel as supporters, activists and 'just' humans witnessing and accompanying those most impacted by the mass structural violence of erasure and dehumanisation brought about by borders.

our hope was to bring together a group of activists, including those part of movements, groups and organisations, **to co-create a space for embodied collective un/learning.** a space **to share and connect** around our practices, approaches and experiences; **to centre a critical, self-reflexive and self-accountable approach** aligned with no-borders politics and abolitionist values; and **to find ways to support each other and enact our resistances together** oriented towards horizons of decolonial, abolitionist and transformative justice and repair - including healing justice praxes of collective grief.

we were enabled to bring together a group of 20 participants, with the financial support of the Safe Passage Fund.



we invited a community space through an open call for participation disseminated through our websites, networks and comrades. our hope was to make/take space to be with our feelings, hold them together, make sense of and respond to violence and harm otherwise – centring healing and transformative justice as ways of knowing and being with violence, while decentring the state's tools of law and evidence that only serve to entrench its power and perpetuate harm; to make/take space to be/come an 'us' that collectively grounds and re-members through collective liberatory practices such as grief tending, and resources and critically reflects on our differential embodied knowledges, positionalities, and response-abilities.

we were longing to practice collective care as a form of justice – care that allows us to come back to ourselves and the justice that is in each of us (devin atallah). justice that reconnects us to ourselves, each other, and all other forms of life through the embodied wisdom of our feelings, sensations and (forced) silences are pathways to making (each of) us (more) possible. not only to counter (at least some of) the sense of political defeat that causes our (ongoing) burnout, but to collectivise and strengthen our defiance of state violence and our demands and visions of justice, as 'just us'.

for five online meetings and four days in person, we gathered as a group (of 23 online and 15 in person) to hold space and time for our individual and collective rage and grief. guided by somatic and embodiment practices, reflective prompts and collectivised resources (many of which we share in this zine), we sought to make space for letting be, letting go and getting lost – to be with our embodied knowledges without agendas, outputs, or need for certainty or productivity

we built a container with and through our different positionalities and forms of engagement in accompaniment, support and advocacy around border deaths and disappearances - from direct action to other forms of mutual aid, to harm reduction-oriented legal and political interventions.

as a group, **we committed to collectively reflect on our practices** of accompanying and supporting migrant communities and people who have lost loved ones; to meet each other on/at different parts of our journeys; and **to practice holding discomfort** around what it means to be entangled and implicated in the **harm and violence caused by state systems like borders and laws - but also (unwittingly) internalised and reproduced within and between us.**

metabolising and learning from the violence is the process of healing trauma in transformative ways - to see and understand how we punish, hurt and dispose of each other. such processes make repair and healing possible: they can re/make just us.

to get clear on our purpose and commitment to abolitionist care, healing and transformation as a way towards building the future from the present in all the ways we can (Gilmore), we invited ourselves to sit in the cracks of the tensions and contradictions of what we were confronting (and confronted by), and be with our response-abilities in conditioned realities of uncare. resisting our often un/knowingly and un/wittingly state cooptation through the culture and ways of knowing and being of the so-called 'humanitarian industrial complex'.

at the heart of abolition are small, fractal relations of integrity and substance, not a mass approach to safety (andrea ritchie).

**'we need to be able to care for the small things between us
to be able to care for the big'** MIA MINGUS

the mycelial magic of robust ecosystems of community support is not only their ability to ensure that everyone gives and receives care in generative and collectively resourcing ways, but that structures, ethics, and practices of collective care also spiral outwards (andrea ritchie). this is how we both build the world we want to live in, and also become the people that can live in such a world together (dean spade).

care in community is often always already

a re-membering of 'just us':

“Sometimes, simply having the space to share what we’re going through is transformative. Being able to talk about why these things are happening and how they are impacting us, and knowing that other people are impacted too, gives us the opportunity to think about ways we can address our problems. This can lead us to a place of restoration or repair, or it can help us to find a route through the collective pain towards deeper relationships and understandings, giving us lessons to take forward. [] We must take a holistic approach that recognises that we rely on each other for our safety. We must commit to care by any and all means necessary.”

**CRADLE COMMUNITY, 'BRICK BY BRICK:
HOW WE BUILD A WORLD WITHOUT PRISONS'**

co-creating this space is a process that has made us **feel and practice refusal in many ways**: refusing truth/s, documenting, listing, counter/mapping, evidencing, wording and more. even knowing, being certain, clenching onto the material/ity of violence as/and (human) remains.

it felt important, needed, precious and inevitable. like our collective liberation. at least it feels that way sometimes in my body, often when my body is in a space with other bodies, like it did when we finally met each other in person in athens - after getting to know each other, our practices, fears, griefs and hopes, and of visioning and co-creating a space that could make (an) us possible.

this zine hopes to offer a glimpse into this precious time and space we held together. it shares some of our co-created programmes, resources, prompts and reflections, also on some of the ways our embodied experiences and relationalities have continued to unravel and ripple within/between some of us.

we hope it might inspire you to hold these in your spaces, and warmly invite connection around the with us and maybe also others who were in the space, whom we do not name here for safety considerations.

“I feel the weight of the dead
How some are honoured and remembered
Necropolitics and respectability has crept in
Will there be a time
When we share a holistic view?
To embrace the love and pain of entanglement?
These questions linger”

CAMILLE SAPARA BARTON

A hand-drawn blue spiral background, starting from the center and winding outwards. The spiral is composed of several loops, with the outermost loop being the largest and most prominent. The blue color is a vibrant, slightly lighter shade of sky blue. The spiral is drawn with a thick, brush-like stroke, giving it a textured, hand-painted appearance. The lines of the spiral are not perfectly uniform, with some areas being slightly thicker or more saturated than others, adding to the organic, hand-drawn feel. The spiral starts near the center of the image and winds outwards, filling most of the frame. The text is centered within the spiral, with the words "all we have" on the top line and "is each other" on the bottom line. The text is written in a bold, black, cursive-style font. The overall composition is simple and visually appealing, with the blue spiral providing a strong, rhythmic background for the central text.

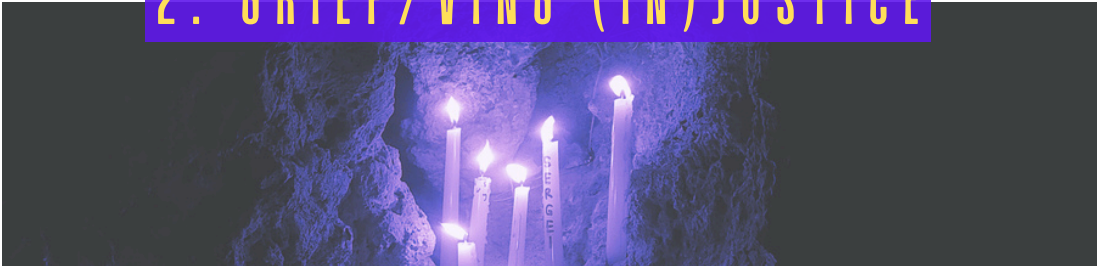
all we have
is each other

IN THIS ZINE

1. BEING (ENTANGLED) WITH THE HARMS OF BORDER/ING VIOLENCE



2. GRIEF/VING (IN)JUSTICE



3. 'NO JUSTICE, JUST US'



EXTRAS

community space online sessions
community space resources



1. BEING (ENTANGLED) WITH THE HARMS OF BORDER/ING VIOLENCE

a central starting point for our online and in person sessions was our situatedness and positionalities as activists that engage in direct action support through searches and accompaniment of families and loved ones, often as intermediaries in the state-led identification work.

we sought to hold space for the harms we re/produce from with/in these roles and how we can navigate our complicity with humility and compassion - including by continuously reflecting and being present to various tensions and questions (guided by the wisdom and tools of Hospicing Modernity and the work of the Gesturing Towards Decolonial Futures and others)

what are the **'harms'** that **we are (re)producing** in our work, activism, practices?

how do we understand harm - from 'organisation' politics to engaging with state authorities, documenting, and producing knowledge about border deaths?

what are the harm we perpetrate in **the ways we understand and seek to respond to border/ing violence?**

how do the ways we understand and respond to violence prevent us from **thinking & enacting justice otherwise?**

state-led identification processes erode the baseline principles and presumptions for search and identification: [] that the person is alive, that truth is a right of families and migrant communities, and that **the state is** responsible for the disappearance and **not the 'saviour'**

determining (state) **accountability should always be a** presumptive and **central part of identification** work, whereas state identification processes deliberately deflect and undermine this

identification by the state is **neither about** respect for **the dead** and their loved ones **nor about** respecting **the living** – who are continuously endangered and erased through criminalisation and by non consensually holding and/or sharing identification-related information with law enforcement authorities

when identification and tracing procedures led by the state are (mis)represented as benevolent or intended to 'protect' and 'help' families, **they take control of our role** and we are cast as (white) 'saviours'

how do we **resist** state-led **identification procedures** that depoliticise and use identification **as** yet **another tool of policing, control & containment** (e.g., through deployment of more technology at borders)?

by relying on state-led notions and framings of naturalised 'missingness', scientific objectivity and certainty, **we become part of these harms** and transmitters of state violence

“a May 2025 joint ICRC and Hellenic Police article published in the Forced Migration Review described the application of the Disaster Victim Identification (DVI) Protocol in the aftermath of the June 2023 Pylos shipwreck as an “excellent case study of successful identification” (Lanzarone et al 2025) [] on the basis that 90% of the 82 recovered bodies were identified. [] if one understands identification as just a technical, scientific and humanitarian issue, then indeed the identification of 90% of the 82 recovered bodies is a success. if one understands migrants’ “missingness” as something that just happens, as a natural/ized phenomenon, and as the beginning of the identification story, then [] an increase in the percentage of identified bodies and remains is a success.

yet, the Pylos identification story is certainly not a success for searching families, loved ones and migrant communities more broadly. when “missingness” is understood as the result of state in/action, and identification is understood as inseparable from truth, then the Pylos identification ‘story’ is instead [one] of denial, of irresponsibility, of erasure. [] it is a story whose silences speak louder than what has been said. how are we supposed to seek (or even envision) truth, justice and remedies involving those same authorities that are politically responsible not just for the ongoing disappearance of certain groups of illegalized migrants, but also for the very colonial violence that is the border regime? whilst the state is not a monolith, an architecture of denial needs a multitude of actors to maintain itself – including both through omissions and the construction of partial (and violent) truths.”

we are coopted when we try to fit our political struggles and
visions into state systems and visions of justice,
trying to reclaim law as resistance,
forgetting that **law is a 'promise for violence'**
by/from the state

legal frameworks dilute, deny and erase
our struggles and justice visions, forcing them to fit
particular models of victimhood, accountability and
responsibility. this is what happened to demands for truth and
justice for enforced disappearances when translated into the UN
Convention on Enforced Disappearances: a technically narrow
definition, 'justice' as criminal punishment, and the
(re)entrustment of the state with remediation

relying on state justice, we entrust state systems to offer
accountability and justice, and reproduce the colonial violence
of carcerality and penal law by uncritically seeking repair and
remediation through **state systems** – despite knowing that they
cannot offer the healing and transformation that we need
to respond to border/ing violence

such actions and processes –
including the way(s) we document
border/ing violence with a view
to seeking justice from/through
the state – distract and
undermine loved ones and migrant
communities' struggles for
**justice and accountability
beyond the state**
and against borders

how can we **enact our
solidarity with self-
accountability** around our
cooptation and complacency?
what would the co-creation
of **embodied forms of
transformative, community-
based justice** look like?

shaming and calling out violent state policies
does not transform them – but it does prevent us
from **thinking, feeling and acting otherwise**

we are unsure about how to enact our refusals of state frameworks
or where to put **our entanglement in harm** when
'working through and within the system'

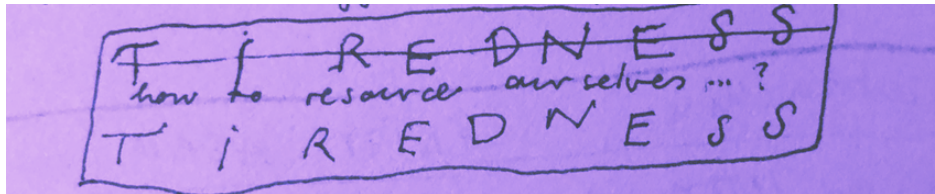
as we seek to **resist from within**, we must also **resist
from beyond** – refusing to entrust and rely on the state,
as the entity which in/directly produced the conditions
of death at/by borders

the politicized social work of mutual aid offers a compass, the
refusal of neutrality, cooptation, and any form of (white, pink,
green, –) “washing”. this involves recognizing our own
positionality and complicity in the very systems we seek to
abolish, including our need for self-responsibility and
accountability when we attempt to fight from within. our presence
in these spaces can be **both a form of resistance and
and a form of legitimization**

how do we go deeper and share **counternarratives about what we
do, why and how** — practices of refusal, resistance and defiance,
solidarity and mutual aid (and not charity)?

how can we **be with our feelings and fragilities** around not
enoughness, shame, guilt, blame? what are we attached to that is
abusive and harmful to us and others? what (subtle) saviourist
narratives and privileges are we benefiting from?

we often **internalise and reproduce** bordering **violence in movement spaces**. we reproduce punitive logics between us in responding to sexualised and gendered violence, and other harm and hurt from group cultures that burn us out



fear of conflict sometimes **means closing down** to more of us by creating closed groups. but **shame** of/around conflict **is a politics of defeat** that reproduces the separability myth and produces burnout

when we reproduce harm and violence in such fractal ways, we accept that another world is not possible

being self-accountably in solidarity involves sitting with the tensions arising from heavy questions such as:

what harms do we risk **contributing to and enabling** by doing this work?

how are some of us **benefiting from** the **positions and power** we hold within these realities?

what are some of us **not willing to** let go of, unlearn, and undo?

what could we **gain** if we were willing to let go?

how do we see, feel, and hold **the 'state of' (our) solidarity movements**, when *failure* is at the core of political struggle?

how are some of us benefiting from the positions and power we hold within these realities?

what harms do we risk contributing to and enabling by doing this?

how do we see, feel, and hold the 'state of',
(our) solidarity movements,
when failure is at the core of political struggle?
how can we be with the gap between where we think we are at
and where we are actually at?

**just(ice) us is the work of
everyday abolition that we can un/do
response-ably and self-accountably
experimenting, trying and failing
centring an intentionality of care,**

**community,
decoloniality,**

**families and migrant communities' visions
of justice, and the interconnectedness of all
struggles against oppression**

how could collective processes of reckoning with and healing
from border/ing violence bring us to fractally deborder our
ways - including by letting in white grief, being present to
colonial grief and non-separability from those experiencing
violence and from violent systems?

what would it take to be fiercely vulnerably and self-accountably 'open'
about our stories, failures, trials and (ongoing) longings - looking
inwards to centre our positionalities and response-abilities around being
entangled in, and reproducing the violences of coloniality and whiteness
(not only within European societies, but also activist spaces!)?

what are some of us not willing to let go of, unlearn, and undo?
what would getting lost and los(s)ing control look like?

who are we accountable to?

INVITATION FOR GROUP COCREATION

during the space we invited the cocreation of a collective process of self-accountability as an open letter of repair in which we repair our honesty as supporters of families and loved ones and migrant communities – reorienting towards being with what we grieve, what we fear, and what we care for and are committed to



we proposed this as part of a process that leads us to a statement of reaffirmations and community agreements that reflect our re/commitments to each other and those we are accountable to – especially the dead, their loved ones and migrant communities’ visions of justice

examples that inspire us include:

‘beyond do no harm: 13 principles for health care providers to interrupt criminalization’ (Interrupting Criminalization) &
‘noncooperation statement’ (Firestorm)

2. GRIEF/VING (IN)JUSTICE

collective grief tending is an anticolonial praxis that resists the way coloniality and racial capitalism want to shut off down all our feelings which contributes to us being shut down, and to locking in trauma across generations

grief tending
collective grief tending is part of hospicing failing (dying) systems of capitalism and colonialism and moving towards healing and transformation

grieving and lamenting are liberatory practices of imagining, stewarding and enacting the otherwise through connection with self and other living beings around us, we can metabolise violence and reimagine belonging, response-ability and justice

WE NEED GRIEF TENDING IN SOCIAL MOVEMENTS

‘grief is the opposite of indifference. grief is an evolutionary indicator of love – the kind of great love that guides revolutionaries’

MALKIA DEVICH-CYRIL

what is the **justice of grieving**?
are we grieving border violence as separate from other forms of (non)human loss and systemic grief? what would **letting grief flow through us** do to our ways of being and knowing, our ways of worlding (not wording) the world?

“radical loss is the ability to move grief in the direction of justice []”

“when we’re living through that kind of a period, we need new skills, we need new techniques, we need new ways of understanding the world. we need a grief-informed approach to change”

MALKIA DEVICH-CYRIL,

WIELDING GRIEF TO ENACT CHANGE



“transnational, and trans-local calls for the liberation of humans and the planet as a whole by various indigenous communities, migrant, anti-capitalist, anarchist, anti-racist, feminist, and queer liberation collectives, and animal and earth liberation movements, offer hope that a world without borders and border violence can be imagined, and moreover, achieved. []

By mourning the dead together—those who have been marked as expendable, undesirable, worthless—with this act of radical commemoration, woven with a simple needle and thread, we condemn the past and present of fascism.”

SELMA BANICH,

WHEN THE DEAD OPEN THE EYES OF THE LIVING



*why are you always so
sad? angry? much?*

*feeling like I need to be
in certain ways only
in order*

to be held

to be loved

to be hugged

to be seen

to exist to exist

left wondering

what was I made for

why was I made

in the first place

*grief is in
what we carry
who we carry
where we carry
it is in memory
and remembering
it is in our dreams
and our nightmares
it is in our joy
our rage
our love*

our love

*left wondering
how to tell them that*

*I cannot be
in the sea again
not in the same way
as before*

how to tell them that

I grieve the water

where I feel

the power of life and

the power of death

where I float

where I cry

adding water to water



GRIEVING OUR (QUEER) FAILURES AS SELF-ACCOUNTABILITY

how our movements are **disembodied** refusing feeling,
connection, community and care as forms of
(self)accountability, and produce numbness, deprivation,
isolation, burnout, fragmentation. the gendered violence of
'get over it, get back to work'

*among the many things I grieve
I grieve the harms we (re)produce
the ways in which we hurt each other
we don't see each other
we dismiss each other
we blame each other
the ways in which we set aside
our own self- and collective accountability
for lack of time (or so we tell ourselves)
lack of presence,
for fear of ourselves,
and the judgment of others.*

how our alienation/
disconnect and solutionist
orientations reinforce
colonialities that
make violence possible
(through law, forensics,
evidence)

how we reproduce
punitive and carceral
violences,
failing to centre
**intersectional and
decolonial justice.**

our accounts
of border violence

reproduce violence by placing demands on those victimised by it
that their lives be useful and instructive to us

what are the ways we uphold borders through **disembodied
understandings and performative activism** around grief and
mourning?

what is the **care needed to restore
relationships** between the **spirits** of the dead and the living?

‘if i must die / let it bring hope / let it be a tale’

RAFEF ALAREER

‘i feel therefore i am free’

AUDRE LORDE

‘We are swimming above the dead’

ΚΟΛΥΜΠΑΜΕ
ΠΑΝΩ ΑΠΤΙΣ
ΝΕΚΡΕΣ

OUR GRIEF HAS BEEN TAUGHT TO BE
DISCIPLINED IN ORDER NOT TO BE
POLITICAL

we say the right words to others but we don't talk or
seek to be with our feelings as form of self and
collective care

we are grieving our *disconnect* from society.
the fear that we have to abandon people because we
will get criminalised. the *rage* for the hurt
and harms that institutional knowledge-production
processes and ‘solutions’ have and continue to cause
grief breaks through individualism and nurtures
interdependence and surrender to each other.
it reminds us that in failing systems, *surrender*
we are bound to fail each other

GRACE LEE BOGGS

‘transform yourself to transform the world’

‘Where is the memory?’

ΠΟΥ ΕΙΝΑΙ Η ΜΕΜΟΡΙΑ
ΑΝΑΜΙΝΗΣΗ ΤΩ ΛΟΚΑ

TENDING GRIEF AS EVERYDAY DEBORDERING

collective grief tending

is *abolitionist care*, a practice of vulnerability and radical openness that undoes borders and seeks to enact a world without carceral logics

‘blame refuses grief’s complexity and wisdom []
it is a reactionary habit that grows out of
society’s ritual denial of grief’

tending grief is

MALKIA CYRIL-DEVICH

‘... rehearsing freedoms outside the confines of
colonial logics... tending to conditions that allowed
harm, instead of victim-perpetrator narratives’

CAMILLE SAPARA BARTON

tending grief supports trust-building, conflict resolution,
and somatic transformation

‘In the face of violence,
grief is medicine,
Not to destroy,
but to mend.
It gives us strength
to keep loving,
to resist, to rise, to bend.
[] To hold our grief is to
hold our life.
And in that, we are free.’

TOBI AYÉ,
IN THE HEART OF GRIEF,
WE LIVE



3. DEBORDERING JUSTICE ~~US~~

together with families and migrant communities, we want state systems to be held accountable for the border regime, as part of broader visions of justice that centre *healing* and transformation of colonialism and coloniality

we need to make clear that **the state does not have a mandate from us to deliver justice** and reparations. state justice is often a tokenistic form of 'remedy' for a few -

it denies and erases the systemic and colonial nature of border violence, it blames its 'victims',
it harmfully encroaches upon possibilities for transformation of oppressive colonial systems that harm us all,
it devalues and dismisses both life-affirming needs and everyday practices of healing and justice, including collective care practices of grief tending and radical imagination

many harms are irreparable

healing and repair is neither singular, nor can be universal/ised in/by law. it is **pluriverse, living and shapeshifting** into many different embodiments. it emerges from a sense of collectivised (self)response-ability with those whom we entrust to keep us safe and care for us - this is not and cannot be the state!

LEGAL STRUGGLES ARE NOT JUSTICE!

from the process of trying, failing, trying again, failing again, raging, grieving, and healing comes the refusal of (state) justice and the embracing of a rebellious and mournful (Cindy Milstein) 'just us' grounded in collectivity and undoing of separability - of ourselves from ourselves and from each other and our systemic (colonial and white) grief



‘the state will not and cannot offer us transformative justice!’

MARIAME KABA

transformative justice ‘no justice, just us’ seeks to address the root causes of violence and to create conditions for accountability, healing and safety. it refuses dichotomy between victims/survivors and those who perpetrate harm. it only occurs outside of state systems because these systems are the site of violence; it overlaps with healing justice by interrupting cycles of trauma and harm and centring collective care

healing justice a community-led emergent process to address trauma, grief, crisis, and violence; a cultural strategy for holistic care and safety; a political strategy to protect community care outside the state and western models

‘The people in Gaza are teaching us so much about the focus of bringing the collective body back together... looking for signs of life under the rubble, underwear, bracelets... investigating searching for life and relation. we already know who the murderer is... we’re not investigating a crime scene or who the criminal is. we’re searching not for a victim... we’re searching for the context that is deeper than all of us. this is why our hearts are so critical. when we grieve we can be in touch with the justice we have... to be ready to purify every single moment’

DEVIN GEORGE ATALLAH,

PALESTINIAN GRIEF AND UNDYING LIBERATION

un/learning the force that
pushes us to seek the recognition
from those who will never
see us, who seek to erase us

what does it take
to un/learn the force
that pushes us to seek recognition
from those
who will ^{never} see us
from those
who seek to erase us

what does it take
to embrace the force
that holds us in feeling recognition from
each other
for each other
~~for each other~~
for all others
who are see(k)ing us

‘choosing love is a practice.
every day it takes all my strength.’

KAI CHENG THOM,
LETTERS TO LOST SOULS

pausing, slowing down
not to stop time
but to create it
to carve it out
in a world that moves (too) fast
that seeks to destroy connections

to distract us
from what matters
from us
from love
from community



‘Heartbreak is when we commune with those who have been broken apart by state violence and we understand that this violence is also meant for us. That the destiny of the heartbroken is to wish something better and completely new for those who come next. [] broken-heartedness thins our skins so [] boundaries between us can seem to dissolve, just momentarily. Your pain becomes my pain becomes our pain and the extent of us and the pains we are carrying and the long long way back and the traces across oceans, across centuries, across my street and across your kitchen, all of it overwhelms. I’m awash with it all []. Too late to find myself, because I have already merged into all of you.’

GARGI BHATTACHARYYA,
WE, THE HEARTBROKEN

‘JUST US’ IS RE-MEMBERING OUR INTERCONNECTEDNESS AND INTERDEPENDENCE

fractal everyday liberatory praxes of ‘justice us’ is how we unlearn and undo our coloniality and whiteness. it is how we reclaim and resource around freedom tools and radical imaginations beyond those of oppressive state systems and towards embodiments of justice and (self)accountability that include the participation and agency of us all. it is how we practice abolition as a place and build and enact the future from the present, now, through politicised mutual aid and in all the ways we can (Gilmore)

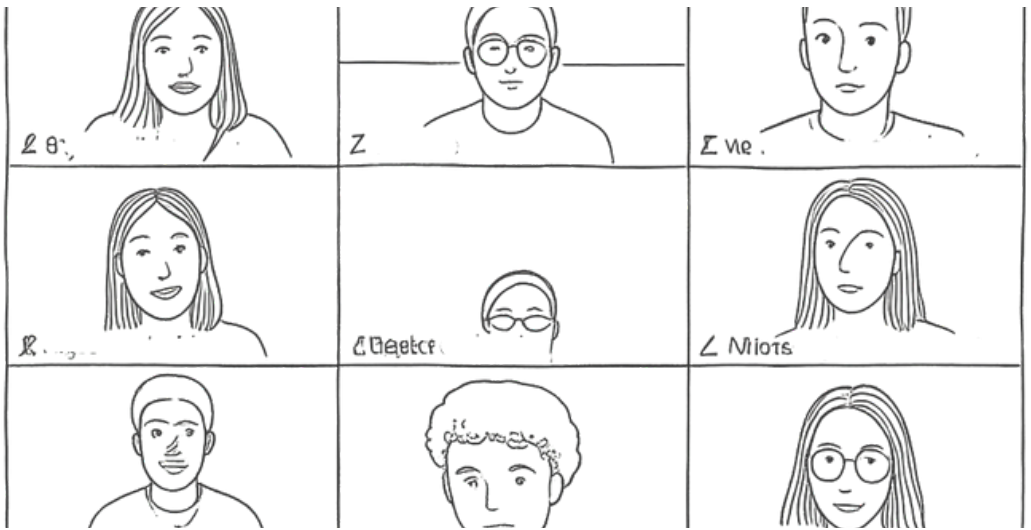
‘grief in all its forms has the potential to bring us closer [so that] that we can rise together in action’
MALKIA DEVICH-CYRIL

‘love is what justice looks like in public’

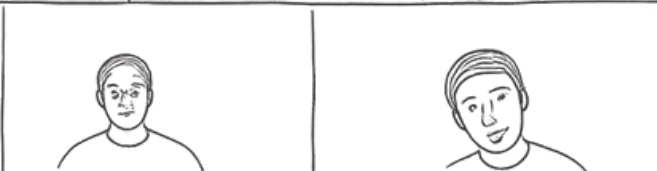
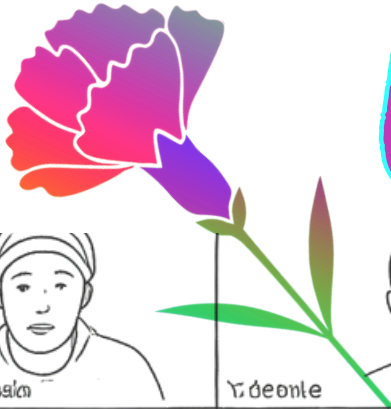
CORNEL WEST

EVERYDAY
WAYS OF
BEING AND
KNOWING
OTHERWISE
ARE
EMBODIMENTS
OF ‘JUST US’
THAT NOURISH
RADICAL HOPE
AND
IMAGINATION

here is to feeling *lost*
lost
with no blueprint for a ‘just us’
something, someplace to be imagined
to be read in the margins
of (what has been called) history
outside of the comfort of rationalising
of theorising
of knowing
// unknowing
careful experiments feeling
the fear
the anticipation
the freedom
that come with visioning



JUSTICE US



EXTRAS

community space online sessions

SESSION 1: NO JUSTICE, JUST US — WEAVING OUR TOGETHERNESS THROUGH SAFETY AND (BE)LONGINGS

- 🌀 co-creating a soft(er), safe(r) and brave(r) space:
discussion of community agreements
 - 🌀 self-reflecting on our respective and collective
positionalities as a practice of (self)accountability
 - 🌀 framing of the invitation to the space and approach to
co(un)learning space, including our co-creations
and journaling, broadly defined
 - 🌀 beginning the process of co-creating online sessions
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SESSION 2: PRACTICES OF SUPPORTING LOVED ONES AND RESISTING HUMANITARIAN 'CAPTURE'

spaciously and care-fully sharing and holding our practices,
approaches and experiences supporting families and communities
around border deaths and disappearances

PROMPTS

- 🌀 how do we interact with state authorities? what dilemmas and
risks do we face around ways in which we endanger/ed families and
ourselves in cooperating/colluding with state law enforcement
authorities and policies of crimmigration?
- 🌀 worries and longings – are we doing enough of the ‘right’
things? who are we accountable to? are we causing harm (e.g. by
reproducing notions of ‘missingness’ and processes of
‘identification’)? how do we engage state/international
organisations responsibly and (self)accountably?

SESSION 3: 'BEYOND DO NO HARM' AND RESISTANCE TO 'CRISIS' RESPONSES

continue sharing circle on self-reflection on practices – inviting each of us to share on our individual/group practices of supporting loved ones (breakout rooms and full circle)

PROMPTS

- 🌀 where, what, how and why we do what we do?
- 🌀 how do we explain and narrate our practices and political positioning and visions of change? how / do these align with mutual aid and solidarity community responses to 'crisis'?
- 🌀 how do we resist institutional/ised responses to and humanitarian 'capture' of 'missingness' and 'identification'?
- 🌀 how have/can our responses put families, migrant communities, and others in our communities in harm's way?
- 🌀 how are we trying to ensure we at least 'do no harm' – and also go beyond that, e.g. insisting that justice and accountability offers healing and transformation?

SESSION 4: LIVING WITH BORDERS AND THEIR (NECRO)VIOLENCES — HEALING COLLECTIVE TRAUMAS AND TENDING SYSTEMIC GRIEF

PROMPTS

- 🌀 what forms of collective care do practice and/or do we long to practice in our movements?
- 🌀 how is collective grief tending part of our (self)accountability, especially as white bodies, and of the ways of healing from and responding to violence?
- 🌀 what forms of grief tending do we practice in our movements and in solidarity with migrant communities and families in the context of burials, condolence rituals, commemorations?

SESSION 5: COUNTER/NARRATIVES AND COUNTER/PRACTICES OF REPAIR, NO-BORDERS JUSTICE AND DECOLONIAL REPARATIONS

PROMPTS

- 🌀 how do we embody and practice abolitionist and transformative responses to violence and no-borders justice?
- 🌀 how do we centre and practice healing and transformation in small and big ways?

(re)meeting in athena

(some) PROMPTS AND QUESTIONS

- 🌀 what tools and practices can we use to ground, centre and envision otherwise through radical hope and collective imagination – embodiment, somatics, reflection/integration, creativity?
- 🌀 what has stayed with us since we started being in this community space? what has changed and become possible for us?
- 🌀 how to be with conversations about 'border deaths' that usually take us to operational logistics and state violence – how do we go deeper?
- 🌀 how do we think/feel about (personal, collective and systemic) grief? and how do we collectivise grief and grief tending?

BREATHING TOGETHER

- grounding practices & meditation
- checking in, individually and collectively
- setting intentions
- sharing circles
- 'alter' making
- space for journaling
- poetry reading
- grief (candle) ritual
- slow mornings
- somatic movement
- 'political' walks

Camille Sapara Barton, 'Why we need grief in our social movements'

Queers in Palestine, From Palestine to the World: October 2024

Gesturing Towards Decolonial Futures, 'the gifts of failure'

Malkia Devich-Cyril, 'Grief Belongs in Social Movements.
Can We Embrace It?'

Devin George Atallah (in conversation with adrienne maree brown), 'Palestinian grief and undying liberation'

Cornel West, 'Brother West: Living and Loving Out Loud'

Mia Mingus, 'Transformative Justice: A Brief Description'

Tobi Ayé, Anger and grief

Vanessa Machado de Oliveira, *Hospicing Modernity: Facing humanity's wrongs and the implications for social activism*

Cushla Dares and Amba Sepie, 'From 'Charity' to Solidarity:
Cultivating Kinship in Times of Crisis'

Interrupting Criminalization, 'Beyond do no harm'

kai cheng thom, 'I hope we choose love'

emergent justice collective, embodied justice through praxes of
abolition feminisms

Gargi Bhattacharyya, *We, The Heartbroken*

Andrea Ritchie (ed), *Practicing New Worlds*

Mariame Kaba, *We do this 'til we free us*

Cindy Milstein (ed), *Constellations of care*

Koshka Duff (ed), *Abolishing the police*

Nkem Ndefo, Dreaming beyond trauma - liberatory creativity

zine, 'Remember the Dead; Justice for the Living'

Prentis Hemphill & Malkia Devich-Cyril, Grief is the medicine

Shira Hassan & Interrupting Criminalisation, 'Painting the ocean
and the sky: The language of nuance and purpose
in our non-carceral community crisis response'

(SOME) COMMUNITY SPACE RESOURCES

a bit about de:order

we are a collective of researchers and activists mobilising with and against the law to resist and counter the structural violence of physical and other borders, centring transformative and decolonial justice and reparations for the global immobility regime.

by centring transformative and decolonial justice, we are trying to enact our response-ability to move away from using and promoting state-led systems and processes of 'justice' and 'accountability' that purport to offer remedies and reparation, while perpetuating harm by exceptionalising and enabling the systems of oppression.

what would it mean to decolonise the practices and visions of justice and accountability that we pursue as a community of practice in the migration justice space? what forms of healing justice and non-carceral accountability affirm life and ground us in our connectedness and interdependence?

we hope to generate counternarratives of the limits and im/possibilities of legal struggles against borders situated at the intersection of the 'non-profit justice complex' and hyperlegalised bordering regimes that have invisibilised and/or exceptionalised border violence, making only "narrow perimeters of change possible and allowable" (Lorde).

by organising with direct-action activists and community-based researchers, we hope to engage in processes of reflexivity and self-accountability that enable us to vision justice beyond carceral and punitive logics. we hope to reflect on and embody our individual and collective responsibilities to respond to violence, including that of the borders between us, by nurturing everyday debordering praxes centring relational and creative forms of 'just-us'.

more at www.debordercollective.org

