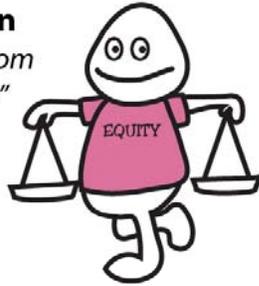


Who Are We?

Emancipation
"Free yourself from
mental slavery"



**Esteem,
Engagement**



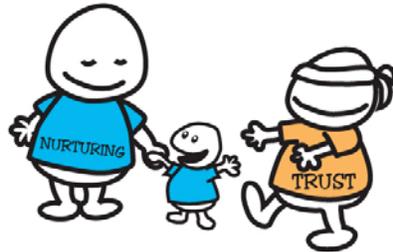
Expression



Effectiveness



Energy of Possibility



Entitlement, Environment



Exercise Powerfulness

The 7 E's of Liberation!



SEVEN MAPPING POINTS: 7E'S OF LIBERATION

An LPI Approach authored by:

Dianne Prevatt-Hyles & Jana Vinsky

The LPI Approach is influenced by Black Feminist thought, Martin Buber, Michael White and David Epston's Narrative Therapy, Jan Fook's Critical Reflective Practice, and Beverley Prevatt-Goldstein's work on cultural dialogic.

Points of Reflection: For LPI Reflexive Engagement

This reflective framework integrates the 7 Mapping points (7E's of Liberation), which is transferable across roles, contexts, purposes and settings. It facilitates critical reflexivity for moment-to-moment practice through facilitating self-love, transformative communication, collective consciousness and action to liberate. It can be used in relating to one self or others within various contexts.

The 7E's can be used for problem/resilience conceptualization, as well as ongoing implementation and evaluation of practice. They are interlinked. When using this framework, mapping points may intersect and overlap. They are non-linear, non-conclusive and ever moving.

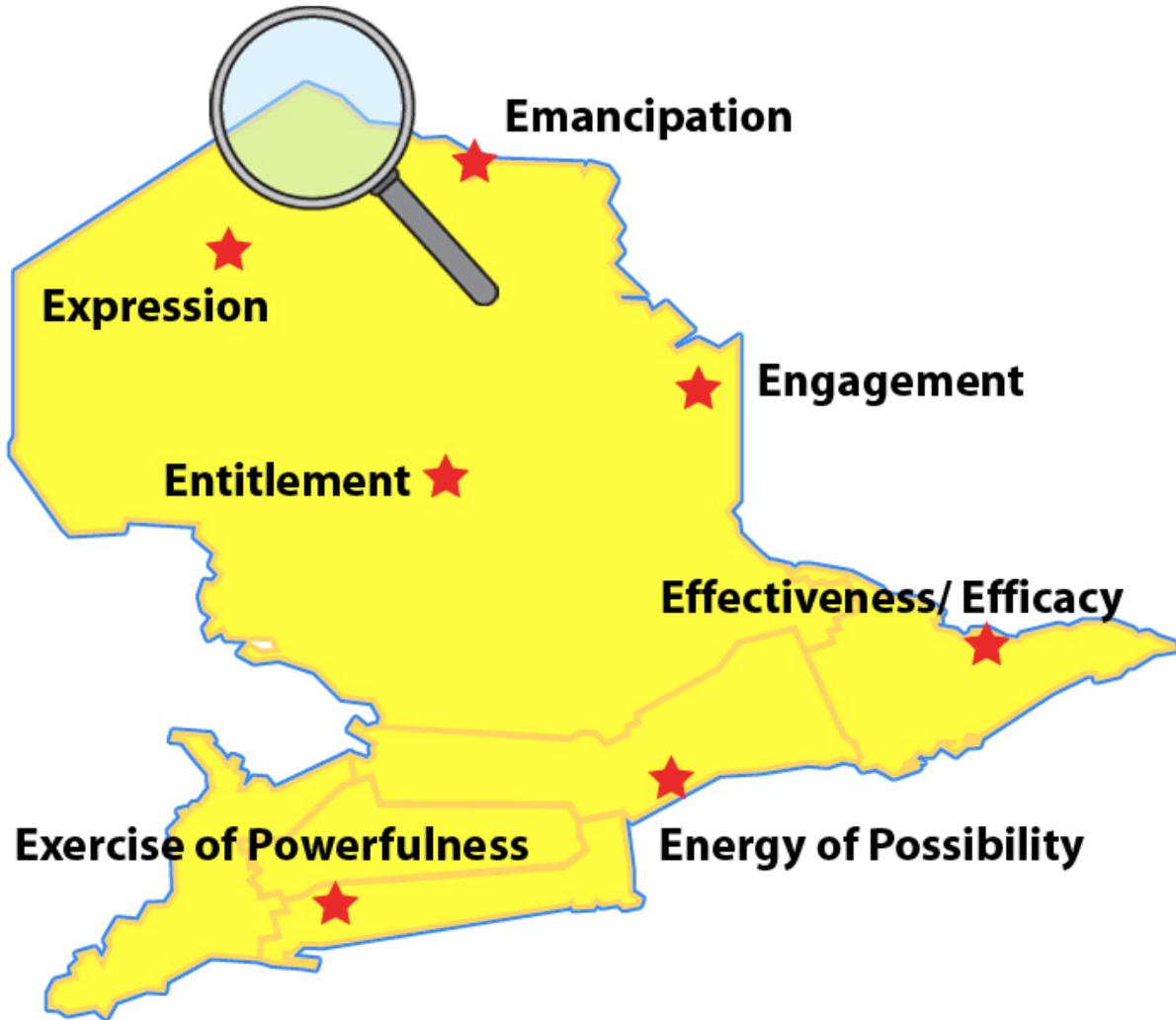
Each mapping point highlights the effects of different power dynamics as well as the possibilities, and points towards practices for individual, community valuing and liberation.

For more on the LPI Reflective Practice Approach, visit:

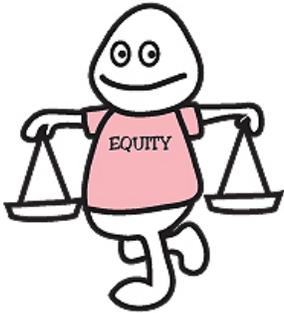
http://www.liberationeducation.com/LPI_approach.htm



LPI 7 Mapping Points



EMANCIPATION



"Emancipation" is the ability to critically deconstruct the taken for granted truths, definitions, popular messages and language created and enabled by dominating cultural norms (normativity) and power structures. These dominating social ideas and practices often inform and produce our perspectives and interactions. It is about noticing and deconstructing "Systemic Chatter" that de-humanizes and restricts people in oppressive ways. We work to uncover power relations within these ideas and practices, while shedding light on our own subject positioning, in relation to these power relationships. From detecting gaps and lack of universal truth status of this chatter, we can then build and centre more respectful chatter that supports everyone. As Bob Marley states, "Free yourself from mental slavery".

Emancipation is a continual process of freeing oneself, and supporting others to free themselves from "mental slavery". The goal is to identify and challenge ideas, norms, and scripts that are taken to be the way things are - simply because they are all around us. Ideas of what is determined to be natural, neutral, and normal are challenged. Instead, we ask, "Whose truth is this? Why has it become so popular? Where did it come from and why? What are the effects on me, my group and others?". With such questioning, we become self-directive in how we set up and live our lives. We take a position about how we relate to systemic chatter; to challenge systemic chatter that is oppressive, to create systemic chatter that is liberating, and to take care of our internal dialogue to stay in touch with our truth and commitments, rather than the chatter's negative messages about others and ourselves. We challenge the systemic chatter within ourselves, others, and institutions.



ENTITLEMENT



"Entitlement" is countering and opposing the effects of exploitation, marginalization, and taxing life circumstances, through addressing rights, resources and "rootedness". It allows for fairness and "Building Home". It addresses structural issues through political and social action on all levels (individual, local, community, national, and international). It is about acknowledging the effects of oppression on presenting issues.

If we do not have the basics, it is hard to do much else. We all need food, shelter, medicine, health, sleep, legal protection, safety from abuse and violence, access to material resources, education, employment opportunities and other human rights. As workers, we work on stabilizing ourselves with such necessities. We also support others with information, advocacy, and social activism to gain knowledge and protection of their rights and entitlements. Issues of Rootedness, Home and the Right to Identity and Play are part of this.



ENERGY OF POSSIBILITY



"Energy of Possibility" addresses "spirit injury" (emotional and energetic injury), which are often the effects of oppression and damaging life circumstances. Through awareness of the emotional pain and actions, as well as exploring holistic practices, movement towards healing can take place. A space of energy, resilience, passion and possibility can emerge. Life source energy can be restored.

Without enough energy, not much can be accomplished. Energy in the LPI approach is of utmost importance. As workers, we take care of our energy through nurturing our hope, sense of connection to those important to us (including our spiritual & inspirational sources), and honour our physical well-being. We also acknowledge the hurt and pain that comes from oppression and other stressful life events, as well as the pain that comes from witnessing this. Through such acknowledgement, as well as through holistic initiatives, a movement towards transformative healing occurs and energies for restoration to the life source energy can then arise. We support the people we work with (individually and collectively), including organizations and institutions to nurture this E.

EFFECTIVENESS



"Effectiveness" counters a sense of powerlessness, helplessness and assists in addressing limited access, opportunity and movement. It is about gaining or aiding in confidence, capability and the capacity to affect one's environment/context.

Effectiveness is an overall sense that we have the skills, knowledge, awareness, resources and confidence to take action. As workers we continue to grow this E and look out for ways we can support this in others by providing training, encouragement, and other resources to strengthen individual and group capacity to affect one's environment/context. Nurturing this E counters the sense of powerlessness and helplessness often caused by stressed contexts/oppression.

EXERCISE OF POWERFULNESS



"Exercise of Powerfulness" is about exercising our agency and ability to respond to the personal and structural limits and barriers, such as discrimination, within organizational structures and society as a whole. It is about action to enable and encourage individual, communities and organizations for social participation and transformation. It is about the action of creating circumstances that support all.

Just like the flexing of our muscles after a period of weight training, here we sense our muscle in being able to "make things happen". We scan what might get in the way of this, such as internal or external barriers, and then work to unblock this to keep our Exercise of Powerfulness alive. This can be done individually, and in groups, such as social movements.



ENGAGEMENT



"Engagement" is being able to challenge the influence of systemic chatter's definitions that may objectify, de-humanize, restrict, and diminish another person or group. It is the ability to be with another, being aware of one's own judgments and evaluation, with an intention of valuing another or group.

Negative Systemic Chatter can have us look at people as objects, rather than real feeling human beings. "I-It's", rather than "I-Thou's" *Buber. Systemic Chatter can have us see certain people (and ourselves) as "others". Looking at the lenses of objectification that might be at play, we are able to be open and curious to wait and wonder how the person(s) define who they are, and what they think is important. We can then meet in mutuality and valuing. Full participation of individuals and groups can then genuinely take place.

EXPRESSION



"Expression" is responding to the effects of regulation, suppression and cultural imperialism. It is about emphasizing and enabling a space for voice, personal significance, cultural identity, ancestry, and full participation.

The dominating Systemic Chatter depends on people not saying who they truly are and what is truly going on for them. The Systemic Chatter does not want people to have their voice. It does not want individuals or groups to be seen in the way they see themselves. As workers, we support expression of voice, so people can show up in who they are. We also facilitate spaces where people can express themselves in the various aspects of themselves, not just what the Systemic Chatter says should or should not be visible. Individual and group identities are honoured, and systemic changes are made to reflect such respect. We take care of representation and hear what Bob Marley says, "Say something... Say something". We speak out and support others to speak out when injustice and exclusion is around.

