HEALING JUSTICE LDN

Accessing Justice

Holding the State to account
in ways that also centre our collective
dignity & full humanity

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2010

FORMATION OF BLACK ACTIVISTS RISING AGAINST THE CUTS

(BARAC), campaigning - in coalition with disabled people's groups - against racism, injustice, the adverse impact of austerity on Black communities, and migrant and refugee rights.

SUMMER

BLACK TRIANGLE CAMPAIGN

to "galvanise opposition to the current vicious attack on the fundamental human rights of disabled people by the Government". Black Triangle has a list of people on their website whose deaths are linked to the welfare system.

2010

AUTUMN

THE MENTAL HEALTH RESISTANCE NETWORK

is set up "by people who live with mental distress in order to defend ourselves from the assault on us by a cruel government". The group will play a key part in campaigning against welfare reform, particularly around benefits-related deaths.



Intro to resources

What does justice feel like for those who experience welfare state violence, and those bereaved by it? How can we find ways to hold the State to account for those it has killed, in ways that also centre our collective dignity and our full humanity?

This resource is part of a series from the Deaths by Welfare project, based on the creation of a publicly available timeline charting welfare state violence (co-created with John Pring); interviews with more than 50 disabled activists and bereaved family members; a podcast series; and a month long exhibition - Defiant and Life-Affirming: Resisting State Violence - in 2023. The resources are indebted to and oriented towards movement organising, activism and justice as a way to imagine welfare justice and create more life-affirming systems beyond the State.

This resource has been written by China Mills and Imogen Day, with support from Nishma Jethwa, and vital input from John Pring (Disability News Service). It is made up of some of the things we have learned from people whose loved ones have been killed by the State, and from disabled people who experience the welfare system first-hand.

We would especially like to honour and thank: Ajibola Lewis, Alison Burton, Joy Dove, Anna Susianta, Rick Burgess, and some folks who chose to remain anonymous. The quotes cited here come from our Deaths by Welfare podcast (episode 5) and this conversation from our Rehearsing Freedoms Festival.

Summary

In this resource we discuss:

- The experiences of families bereaved by welfare state violence and Department for Work and Pensions (DWP) killings
- Different journeys towards justice - and their different tensions and sticking points
- How folks seek justice through, against and beyond the system/State
- The importance of shifting our relationship to shame when seeking justice for DWP killings (getting the DWP out of our heads and recognising our own and others' inherent worth and dignity)

As part of the Deaths by Welfare project we have talked to many families bereaved by the welfare state, and to many disabled people. People talked about campaigning and grief; solidarity and care; different journeys of healing; and justice, both within- and beyond-the-State.

We're sharing what people have told us in the hope it will be supportive to others impacted by welfare state violence, including those whose loved ones have been killed by this system.

We say 'killed' because saying they 'died' doesn't acknowledge the violence of the systems that harmed them.

We hope this resource can offer a sense of your own power and agency, and also recognise where responsibility is not yours, and enable you to feel able to name who and what is responsible. In writing this we want to honour your inherent dignity and agency, against the current welfare system which tries to make us feel small and take away our dignity.

We hope this can be a way to invite and resource conversations about justice within, against and beyond the State, and to explore different practices of, and gestures and extensions towards, justice and accountability.

Reflection Point

(Please write, draw)

What does justice mean to you? What do you think power has to do with justice? What might justice be like if it centred your agency? Have you ever experienced that before?

"When Seni first died, the first meeting with the lawyer, we talked about justice—'We want justice!'—and he said, 'What do you think justice is?'" (Ajibola Lewis is Seni's mother. Seni died on 4th September 2010 after being restrained by up-to-eleven police officers while he was seeking help as a voluntary patient at the Bethlem Royal Hospital in Croydon).

"We understandably seek justice and use the term justice so often, but I think we don't imagine and see what we want justice to look like and how we enact that." (anonymous)

There are many different options in navigating justice, and we invite you to feel them out, and find or create ones that feel right for you. Justice could be all of the things below, and none of them. Perhaps there is no justice for the magnitude of our loss. We dream of justice and justice is also what we're doing every day, right now, together.



Reflection Point

(Please write, draw)

Justice can mean building a whole new system and it can also be the things we do every day. Are there any everyday alternatives that you have experienced? Have you seen people using their agency and power in small ways that move towards justice?

Justice through campaigning

Campaigning around a person's death is a difficult choice to make, and not one that most of us are prepared for or knowledgeable about when it happens. For many, justice has involved public campaigning.

For some the decision about whether or not to campaign is a hard one.

Others, like Joy, talk about finding themselves campaigning without even knowing it at first. Joy Dove, whose daughter Jodey Whiting took her own life after her benefits were wrongly cut by the DWP, has fought tirelessly on the 'Justice for Jodey' campaign. This has also included legal challenges, including fighting for a second inquest into her daughter's death.

Campaigning may involve publicity surrounding a loved one's death, including the nature of their death and their medical history. This in itself creates additional tensions in navigating publicity and privacy, and how to hold our loved ones sacred while campaigning.

Alison Burton is Errol Graham's daughter-in-law. Errol died from starvation after having his benefits cut off; he weighed just 4½ stone by the time he died. The search for justice for Alison included breaching Errol's privacy.



For Alison, this was a necessary sacrifice to ensure others got to live: "I can face those burdens if it means that somebody else will get to live in the future; someone else in Errol's position will get to live".

Ajibola (Seni's mum, see above) is also motivated to campaign to prevent future deaths: "I thought in 2010, nobody would die the way he'd died, but there's been so many deaths after."

The seeds of campaigning can also be sowed before a loved one is killed. Philippa Day had discussed her likely death due to mismanagement of her Personal Independence Payment (PIP) claim and provided instructions for her sister Imogen to campaign. Imogen stated that 'before she died, she instructed me that if this was to happen to her, that I had to keep going, and I had to make sure that it wouldn't happen again'.

Philippa's death was covered extensively, both due to the length of the inquest (11 days) and the discovery of a suicide note that directly implicated the DWP in Philippa's decision to end her life. Imogen spoke openly about her struggle to both maintain Philippa's right-to-privacy and the 'important responsibility that we've got as family-members to make sure that this doesn't happen again'.

Campaigning beyond individual deaths

Lots of campaigns focus on individual people. This can be an important way of honouring people who have died.

And it's also important to connect these campaigns together - to show the scale of harm and the patterns that connect people's deaths - to show the systemic causes of people's deaths. This is especially important because when the DWP investigates people's deaths (a process still shrouded in secrecy), they treat them as individual 'cases' as a way to deny their own accountability in killing people [see Design resource].

"Our campaigns need to be spread beyond just the-death-of-our-children or the-deaths-of-individuals because people who aren't affected by the tragedies that we've been through – When they hear about it, they go, "Oh no! That – That wouldn't happen in a hospital!" "Oh no! That doesn't happen! The police don't do that!"

They have no idea! So it's gotta be a bigger thing; and unfortunately, the key discrimination is poverty mixed with all the other aspects of discrimination; and that's only gonna get worse." (Anna Susianta, whose 17-year-old son, Komang Jack Susianta, was killed by police in 2015 while experiencing a mental health crisis).

Disabled people and bereaved families have found many creative ways of connecting people's deaths, from public vigils, online and in person, organised by DPAC and Crips Against Cuts; to Dolly Sen's "Broken Hearts for the DWP" - where family members, including Joy Dove, and disabled people held up broken hearts with the names of just some of the people who have died.


STEEL
HEARTS
STOPPED
BY
DWP
POLICIES
PYLE

Reflection Point

(Please write, draw)

What are some of the ways you've seen people connecting people's deaths to the welfare system and/or other systems? Please use the space below to honour these actions/ campaigns/people.

Going public also opens our loved ones and us to further demonisation - sometimes the public and media repeat the dehumanising 'scrounger' narrative, or question the so-called 'deservingness' of people who have died. Sometimes they blame people's families - claiming they should have done something.

And sometimes people say we're 'politicising' people's deaths (as if they're not already political). During Philippa Day's pre-inquest reviews it was strongly implied by the DWP's legal team that Imogen (Pip's sister) had written Philippa's suicide note for political gain. In this note, Philippa detailed how having her benefits severely cut had forced her to get payday loans which had "escalated into a hole I can never get out of".

Campaigning and grief

There is so much grief in feeling like "Our love wasn't enough to counteract the state violence" (Imogen). Imogen asks: what would it feel like not to sanitise our grief?

Sometimes campaigning helps with the process of grieving and sometimes it doesn't:



Aji explains that campaigning on behalf of her son Seni has been 'a big plus, in many ways, because I can put all my energy into campaigning... it's helped me deal with the grief.' (Aji).

Whereas for Anna - "I mustn't let the journey-of-campaigning stop my journey-of-grieving. I know it can help, but it also can hide the things that I know I need to address in my mental-health; in my way of dealing with Jack's death." (Anna)

There can also be justice in not looking for justice and in prioritising grief.

Family tensions in campaigning

Family members and friends don't always agree about campaigning - some might want to and others feel less keen.

"When Jack died, I felt it was really important that (whatever I did, and my response) I would always keep the rest of my family in mind; and what I wanted to do, they didn't really want to go with me on. So I've been careful to also try to look after myself through it." (Anna)

Some families may also designate one family member to be the public face of the campaign while they continue to be involved 'behind-the-scenes'.

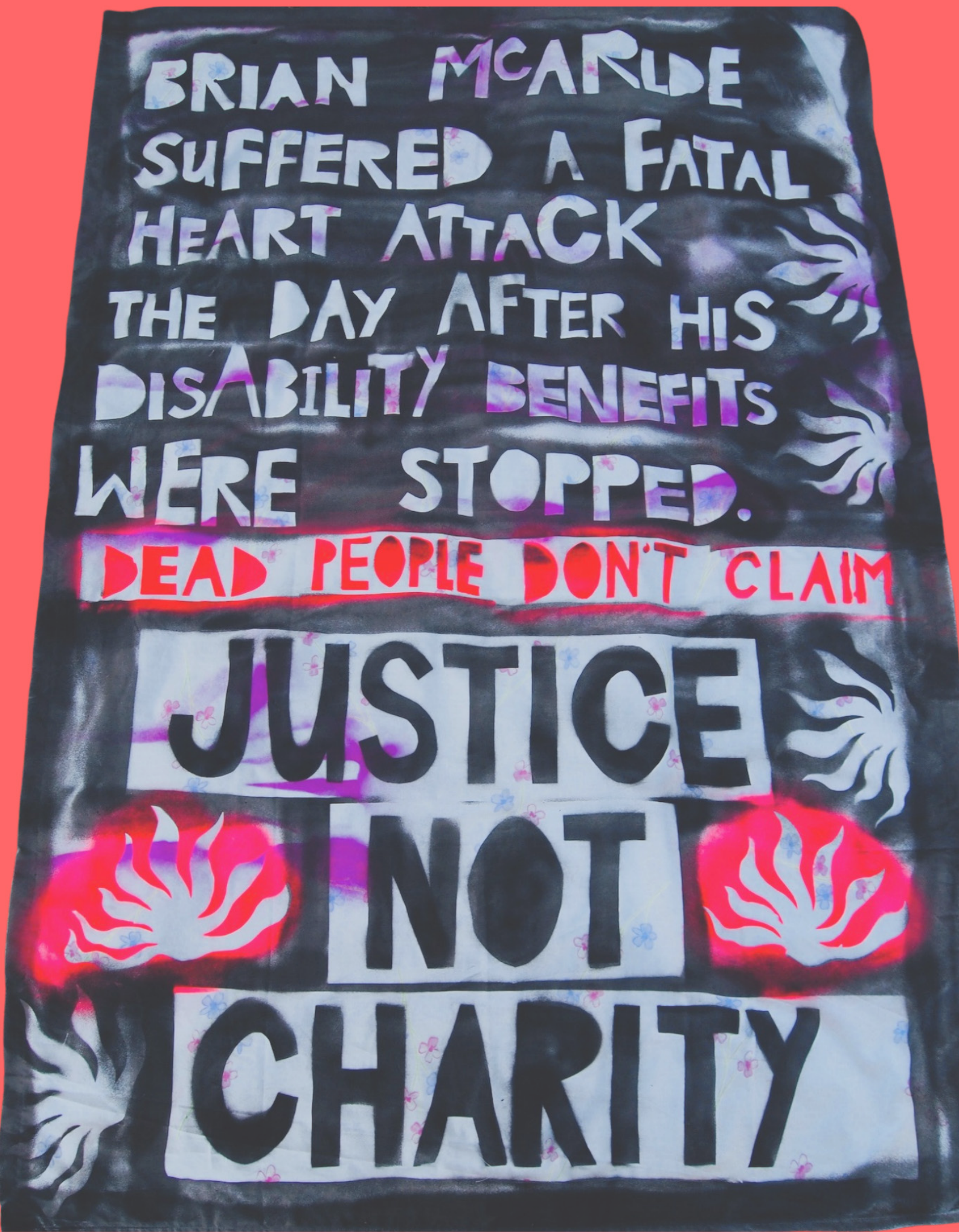
Justice through and against the system

Many people seek justice through changing the system that kills people.

"I think justice, for me, is just changing the way in which the system treats people. We need to find a long-term solution to these issues; and I think that's built off the back of people like us—you know—who have lived that experience" (Alison Burton).

But there are lots of ways to try and change systems. Sometimes we try to achieve system change by using the system itself i.e. seeking justice through State machinery (courts, inquests, etc).

Other times we seek to abolish systems, because we might feel that we won't get justice through an unjust system.


BRIAN MCARDLE
SUFFERED A FATAL
HEART ATTACK
THE DAY AFTER HIS
DISABILITY BENEFITS
WERE STOPPED.
DEAD PEOPLE DON'T CLAIM
JUSTICE
NOT
CHARITY

Justice through and against the system

Coroners naming the DWP

Joy Dove campaigned for 8 years for a second inquest to investigate the DWP's role in her daughter Jodey Whiting's death. Before the first inquest, Joy wrote to the coroner saying "I blame the DWP". The coroner read the letter out, but she said it wasn't in her remit to involve the DWP, and instead recorded 'suicide' after 37 minutes.

Joy felt afterwards that "we need something on that [death] certificate that implies the DWP were at fault". And Joy's campaigning was successful. The coroner in the second inquest said that the DWP's decision to stop her out-of-work benefits after a string of safeguarding failures was the "trigger" for her to take her own life on 21 February 2017 and that Jodey Whiting's "deteriorating" state of mental health had been "precipitated" by the withdrawal of her benefits (reported by Disability News Service, June 2025).

During the inquest of Philippa Day, the DWP and Capita (a private sector contractor paid to carry out disability assessments) were found to have made 28 'mistakes' in the handling of Philippa's Personal Independence Payment claim. John Pring, the editor of Disability News Service, fought alongside the family for the Internal Process Review to be released (these are reviews carried out by the DWP into deaths and serious harm of people who claim benefits).

This is believed to be the first Internal Process Review to be released to a family, and publicly. For Imogen, seeing this review alleviated ongoing fears that she had failed her sister. She stated, "Having the Internal Process Review silenced my night-time questions, right before I was going to sleep, of, "Could I have done more?" "What would have happened if I had done x?"

"And I really feel for families that still, obviously, have those going-to-sleep anxieties, and don't have answers… It made it incredibly clear that we as a family had done everything that we could have done, and that it was a governmental system that had let her down." This, according to Imogen, isn't justice. But having your nighttime worries eased is still something really important.

It takes so much labour and is a huge win for disabled people and bereaved families to persuade coroners to name the role of the DWP in harming and killing people. This provides vital evidence of how the welfare system kills people, and is often used in campaigning.

And there's tension too. Naming these deadly decisions and policies as "mistakes" and "flaws" makes it seem like the system is broken and that we should channel our energy into fixing it by showing the evidence to the government [See resource on Evidence].

But what if the system isn't broken? What if it is functioning just as it was designed?

There's a risk that by talking about fixing 'mistakes' we might end up pushing for reforms that

tinker at the edges of the system and potentially strengthen it [see Design resource].

Justice through public inquiries

Disability News Service, alongside many disabled people, bereaved families and some MPs, has been calling for a public (statutory) inquiry into 'DWP deaths'.

Joy Dove has been calling for an inquiry for more than five years, telling Disability News Service, "We need to find out who was responsible for what happened. There have been inquiries into Hillsborough and the Post Office scandal. Now we need an inquiry into the deaths caused by DWP."



Mark Harrison, from the Reclaiming Our Futures Alliance of disabled people's organisations, said an inquiry was "essential if we are to understand what has gone so horribly wrong in the DWP that has led to so many unnecessary benefit-related deaths".

It is important to honour the fight for a public inquiry if that is what many people want and learn from others who have gone through similar processes. This helps us to prepare ourselves for what an inquiry might feel like and the kind of impact we might expect.

Some people talked about Grenfell and the lack of justice, despite an inquiry: "If we turn to the state to have a conscience - we'll be holding our breath for a long time." Someone who prefers to remain anonymous explains explains that "this country loves a good inquiry, but inquiries rarely ever instigate change. We investigate and sometimes the investigations are politically skewed to benefit the hopes and aspirations of the ruling class." (anonymous).

We can learn from others that we might not feel a sense of justice through an inquiry but we might get other things from it, such as access to documents currently kept secret. Preparing ourselves for this means we could imagine an inquiry as one way of moving towards justice but possibly not an end in itself, meaning our strategies towards justice need to plan beyond an inquiry.

Maybe we can learn from other methods too - such as People's Tribunals or People's Movement Assemblies - as alternative processes for witnessing pain and coming together in solidarity.

The current People's Tribunal on Police Killings (started officially in 2025) mobilises on the basis that: "The disproportionate number of Black people killed represents the depth of racism that is ingrained in the police forces of the UK. Policing structures are corrupt and must be abolished." They explicitly:

- "reject the inquest system" on the basis that despite findings of unlawful killings, no police officer has been prosecuted. They say it is "an archaic distraction from the mechanisms of real justice".
- "Reject any more governmental inquiries", as every one has failed to lead to "the substantive changes needed for justice as well as prevention" and they have not benefited the families.
- Reject the government's "language of liberalism" - "these are not 'deaths in police custody'", they are sustained and systematic "police killings".

Justice through criminal punishment

While there is tension around tinkering with the DWP or abolishing it (and many people hold both perspectives), there is also tension around whether we can get justice through the Criminal Justice/Punishment system.

"As the saying goes: No Justice, No Peace. We cannot accept that this was done to our community…there needs to be some justice here.

For us to relax in this country, we would need to see the end of the DWP; we'd need to see some public, open inquiry process; and we probably would like to see a few prosecutions of key people. It does not have to be like this. We can change it." (Rick Burgess, Deaths by Welfare podcast episode 4)

Many disabled people and bereaved families want to see the politicians responsible for welfare reform do prison time. The policies they cooked up have killed so many people, and caused so much fear. And this harm isn't only possible to see in hindsight, there's ample evidence that the harm these policies would cause was known about beforehand. The People's Tribunal on Police Killings also mobilises for prosecutions of police.

Yet there are different perspectives:

"From an abolitionist perspective, justice does not look like carceral solutions to these problems, justice doesn't look like a fine or an imprisonment of a specific individual, which structurally leads to no change because a new CEO comes in or you and a new policy comes in with the next different type of violence. It's like a bump in the road for these systems of violence. The system will always sacrifice individuals here and there in terms of who maintains it, to give an impression of progress, to give this aesthetic of liberation and change when really, structurally and systemically, nothing has really changed" (anonymous).


WANTED
IAIN DUNCAN SMITH
MULTIPLE COUNTS
FOR MURDER

Reflection Point

(Please write, draw)

Imagine - today is the day, after years of campaigning by disabled people and bereaved families, we gather together as _____[insert name of politician responsible for violent welfare policies] (if you need an example, for now we can choose Iain Duncan Smith) is sentenced at the Old Bailey. Your cheers of joy echo among the massive crowd outside the courts, holding banners and placards to remember all those killed by his policies, as he is bundled into a police van and taken to prison. How do you feel as this happens?

A few weeks later, after you've finished partying, how are you feeling?

Does it feel like a win to know _____is incarcerated? What is their sentence? How long would be long enough? How many years would make us feel justice for everything they have done?

And what about all the other people who helped them? What about the people who wrote the policies, who did the research, produced the data, wrote the speeches, looked the other way, kept quiet? What about the companies who profited? What about the journalists who splashed the headlines with "Scroungers!"?

Reflection Point cont.

Should they all go to prison? What amount of time in prison would be justice for all those people killed?

Has a few people going to prison prompted change in the system? Are people's lives valued now?

And if they're not, let's think together about what would need to happen for all of our lives to be valued?

Don't get us wrong, we hate the people who created these policies, the rage is real and totally justified. And we also know from those whose loved ones have been killed by police and in prisons, and from the higher number of people of colour, especially Black people, and Mad people, incarcerated in prisons and institutions, that the criminal 'justice' system doesn't deliver justice.

Mariame Kaba and Andrea J Ritchie remind us that 'We can't claim the system must be dismantled… and at the same time legitimize it by turning to it for justice (Kaba, 2021, p. 65) - instead, we need to 'be consistent in our analysis' (Angela Y Davis).

What would it look like to be 'consistent in our analysis' when campaigning for welfare justice?

Justice beyond/ outside of the State

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Can we imagine forms of accountability that aren't punitive and don't come through criminal "justice"/punishment?


BLOOD
ON YOUR
HANDS
IDS
CUT
KIL
phpph

Can we imagine forms of accountability that aren't punitive and don't come through criminal "justice"/punishment?

"So for me, accountability means an apology, an explanation, and proven change; and I think they've failed on all three fronts. This issue comes from the top down. I would like to see the entirety of the DWP demolished and built back up from scratch using a model of co-production, and involving disabled people, and involving claimants, in what they would like the system to look like." (Imogen Day).

And Jay Watts reminds us that justice and healing are deeply connected:

'Healing these wounds requires more than silence or superficial reforms. It begins only when three conditions are met: a firm assurance that this violence ends now, a recognition of the backcloth of ideas and policies that gave rise to it, and a public acknowledgment of the injury and subjugation inflicted.' (Jay Watts, cited in Disability News Service)



Justice through witnessing

“There is a real psychological debt owed to the people experiencing these conditions in just explicitly naming the violence is they’ve been put on for so long. People are organizing to have their pain witnessed. When it is witnessed by the state it’s all performative - it’s all for the sake of giving the presentation that people are being listened to.

When you think about justice, what it really means is to be witnessed, to have your pain held intimately and not just treated as something that can be weaponized and used against you and actually used to maintain the violences being done to people.” (anonymous)

Justice is community, care, and solidarity

The solidarity, love and joy that comes from connecting with others who share similar experiences was by far the thing that the bereaved families with whom we spoke talked about the most in relation to justice. People talked about making friends, leaning on each other for strength, feeling understood, having people to call, knowing you’re not alone.

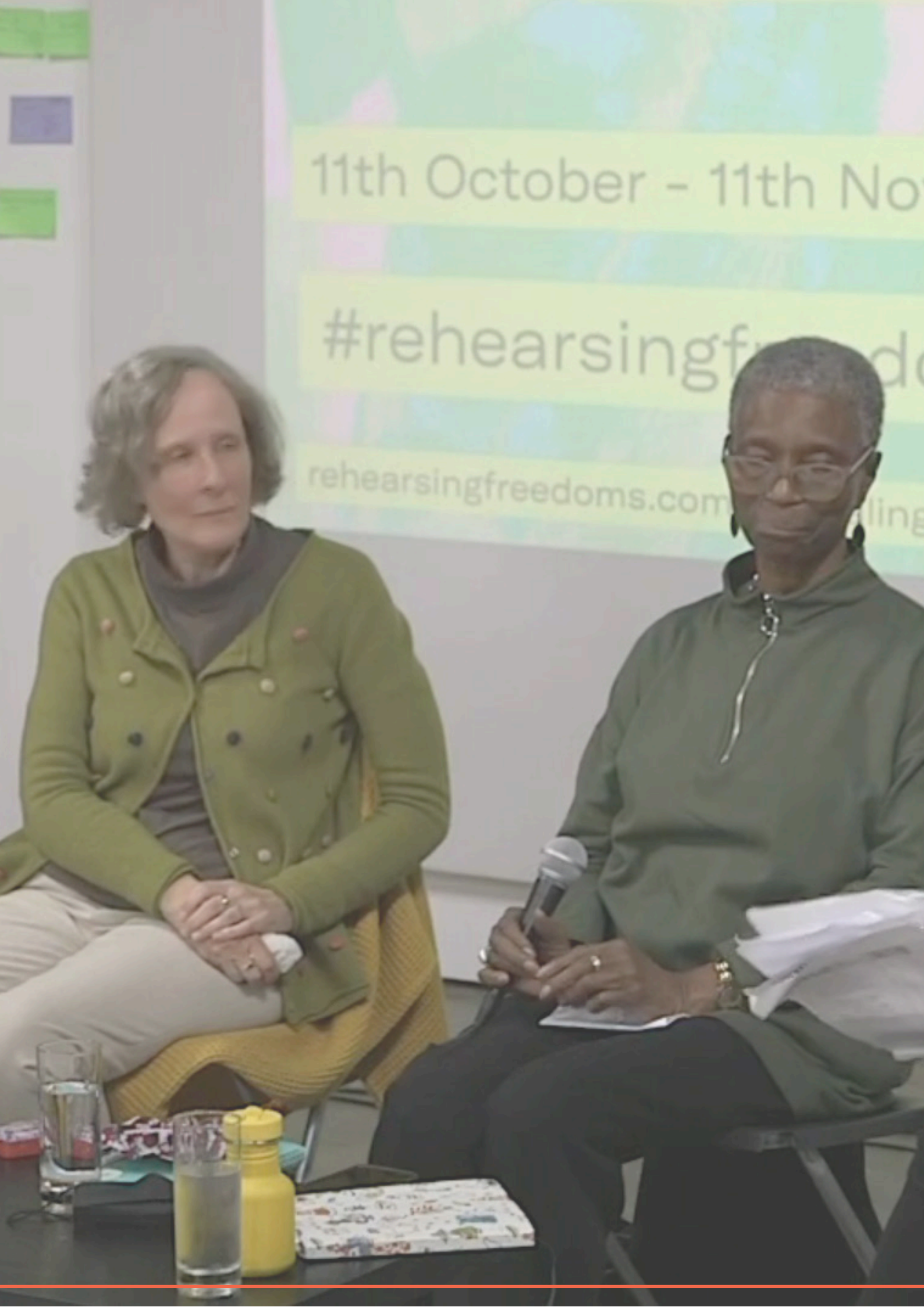
For Anna, the "solidarity of working-together-in-campaigning is something really special", and for Aji:

"I've done things that I never could have done because I've sort of embraced what happened to him. You know, I'm just thankful that I've met families through UFFC (United Family and Friends Campaign—a coalition of those affected by deaths in police-, prison-, and psychiatric-custody) and INQUEST. There are thousands of people in our situation. Thousands." (Ajibola Lewis)

Imogen talks about how "while none of our loved-ones knew each other, our stories and our experiences are so similar and interconnected". She says that sharing grief publicly "relies upon us leaning on each other for strength. Whilst our loved-ones die alone, we are not alone in this journey; and I take comfort in that."

"I suppose justice, for me, is to have a true community around everyone so that all of our needs, loves, and joys, and passions can be supported. It's very complex, what you need. It's just so important that we're all there for each other—whatever mistakes we've made - we all have the capacity to learn. That's what justice is to me." (Anna Susianta)

"I think our fight, our journeys, our solidarity has really, really driven-and-pushed the DWP to do things it was reluctant to do (or rather, it didn't want to do)... When you come together as a group, and you really fight these people, that's when they do notice, and that is when the DWP starts to really fall over its own feet, as we've seen; I don't think they expected the solidarity that has come over recent years." (Alison Burton)


11th October - 11th No
#rehearsingf
rehearsingfreedoms.com

Reflection Point

(Please write, draw)

What does justice feel like? How does it smell and taste? Have you ever felt these things before - in an action, in different spaces, with specific people? If/when you felt these things, was the State ever involved, or did justice come from somewhere else?

Holding the feelings of justice - we'd like to invite you to list or draw all the things you can think of that people and communities may be able to do now to bring us closer to that feeling of justice. What kinds of things can we do now that might bring us closer to a feeling of justice, and to the futures we are trying to create? How do our actions now foster care, community, dignity, justice, and freedom?

Someone we spoke to who chose to remain anonymous explained that "we have to think of welfare differently to the way the Nation State does, and that's really dependent on developing communities on a local and national scale that are in relationship to each other". While the State tells us this is "Utopian", "people are doing it all the time, under such limited hope - building the world they want in the here and now". (anonymous)

"But my one hope is that I see so many grassroots people/groups /organisations/communities doing mutual aid, advocacy, support, skill sharing etc. A lot of it is very informal and grassroots and it's amazing. So you get people on random forums putting hours into helpful/detailed/informed responses to questions.

You get people sharing often traumatic details of the assessment process because they care about someone else going through the same thing. It's fucking amazing. But we shouldn't fucking be going through this shit in the first place." (Nila Gupta, Recovery in the Bin)

Instead of getting siloed in our different struggles and getting frustrated when we don't feel progress, we need to resource ourselves and each other to:

"deepen our connections across struggles and sectors. An important part of this is understanding that our ability to survive and thrive is contingent on our communities' ability to the same... justice and liberation go hand in hand" (anonymous)

Justice is being seen in our full humanity

– – – –

Someone who chose to remain anonymous told us that "Justice is State accountability, not personal shame". For Wren "Justice would be our lives being valued" (Wren, 'Justice won't be found in the coroner's court'). This calls for us to practise knowing our own and each other's inherent worth and dignity - our full humanity.

"We've been conditioned to think that some people are 'undeserving of support' and that what's happening to them is their fault - people have been blamed and demonised, even in death, in ways that position them as responsible." (anonymous)

Instead we need to understand that this has been done to us and our loved ones by the State (and the corporations it outsources to, and much of the media), and "attribute responsibility, accountability and recognition at the feet of, where it deserves to be. How can we resource ourselves and others to hold no shame in naming the conditions of precarity and violence that we're navigating?" (anonymous)

Some abolitionists say that: 'Abolition starts with how you talk to yourself' (Andrea J Ritchie, 2023, Practising New Worlds, p.95). Perhaps a big part of moving away from shame is thinking about how we talk to ourselves and each other, and what gets reproduced in these conversations. This means paying attention to the way we sometimes shame ourselves - that inner voice that says you don't deserve welfare, that you're scrounging, that you should work harder. And it also means paying attention to how we talk about each other, including our loved ones who have died.

It's really common (and totally understandable) for families whose loved ones have been killed by the welfare system to say things like: "but my loved one wasn't a scrounger", "they worked hard and paid their taxes", "they didn't deserve to be treated like this", they "wanted to work but were genuinely ill" etc. People say this to justify why someone deserved support and was failed by the State.

But when we say things like this it reproduces the idea that some people are undeserving of support and are a burden.

These are the same ideas that the State and media tell us all the time to try and get us to consent to and look away from treating some people violently, abandoning them, and killing them.

The same ideas that kill people's loved ones and continue to kill others.

This is the DWP in our heads - telling us that paid work equals worth and that being on benefits is a failing. How can we get the DWP out of our hearts and minds? How can we resource ourselves and each other to imagine a welfare system where no one is a burden, and work doesn't equal worth? Can we get curious and keep checking in with ourselves about how we're reproducing these deadly ideas?

How can we get the DWP out of our hearts and minds?



"Because I realise now: I've become institutionalised. I live inside an invisible cage built by the DWP (and Social Scare, of course. Let's not forget them. Bastards). By institutionalised, I mean, for eg – I anticipate and strategise against DWP sanctions automatically whenever I think, open my mouth, and especially if I leave the house. Any time I think about doing anything out of the house that might improve my life, (eg an art class, or an event that a photographer is at) I freak out over whether it will trigger sanctions.

The DWP is absolutely a panopticon. I'm living in a fucking panopticon. Except it's invisible. And specifically designed to marginalise already vulnerable people... Most people don't even know it exists. And often don't believe you when you tell them. And it fucks you up so sometimes, you forget that you're living in a panopticon and just blame/hate yourself." (Nila Gupta, Recovery in the Bin)

"Through creativity I have unlearned my conditioning. I no longer believed the scripture of self-hatred, I turned those pages into canvases to make sense of the world, to protest pain, to uncloak the horrors hiding beneath." (Dolly Sen, Healing Justice Ldn's In Practice)

Reflection Point

(Please write, draw)

An important part of this is to start to recognise what is and isn't our fault - where are we over- or under-accountable?

Can we honour our shame and start to practice our agency and choice in feeling it? Maybe we can gently ask: How does this or has this shame looked after me? How has it protected me? When doesn't it help me? What does it prevent me from doing?

Does this shame belong to me, and/or does it belong to other people? Who/what benefits from me feeling ashamed? Who profits from it?

Remember - this has been done to us for years, we can't just change it overnight. Instead, we can ask: what small things do I already do? What can I start to do? Please be gentle - let's not shame ourselves for feeling ashamed. Instead, we can practise feeling ourselves and others in our inherent non-negotiable dignity, and in all of our full humanity.


Fen Morgan M.P
TAX!
MINISTER for Disabled...
earns £96,375 PA
Yet cuts £30 P.W.A.
from disabled??!!
GENOCIDE of the VULNERABLE
people
Cuts to benefits... KILL
SAVE CHARING CROSS HOSPITAL

Resources

Caring for ourselves and each other when the state tells us that we don't matter is a radical act. We hope you find these resources and links useful.

- Caring for ourselves
  HJL aftercare menu and resources https://healingjusticeldn.org/methodology/hjl-aftercare-menu/

- Grief toolkit (by Camille Barton)
  www.global-diversity.org/grief-toolkit

- Deaths by Welfare
  Deaths by Welfare Project podcast (including BSL interpretation and captions):
  www.healingjusticeldn.org

- 'Welfare State violence: a feature, not a bug' with Stella Dadzie, Tumu Johnson, Derica Shields & China Mills:
  https://www.youtube.com/watch?v=6nJNJzm53pg

- Welfare state violence https://healingjusticeldn.org/methodology/calling-some-people-a-burden-provides-a-cover-story-for-welfare-state-violence/

Readings

- Wren 'Justice won't be found in the coroner's court'
- Nila Gupta 'The Invisible Prison – Panopticon Of The DWP'
- Mariame Kaba and Andrea J Ritchie 'Turning away from systems of policing and punishment doesn't mean turning away from accountability' https://fundersforjustice.org/accountability/

Other resources, groups, orgs to connect with & learn alongside

- Disability News Service: www.disabilitynewsservice.com
- DPAC (Disabled People Against Cuts): www.dpac.uk.net
- United Families and Friends Campaign https://www.facebook.com/UFFCampaign/?locale=en_GB
- Inquest https://www.inquest.org.uk/
- People's Tribunal on Police Killings https://peoples-tribunal.org/

Thank you

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