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Community Safety Together:
How Reflection and Radical Imagination Can Help Us Build the
Worlds We Need

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Abstract

Community Safety Together:
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In this dissertation, I explore human-centered design approaches to support community-driven projects that aim to reinforce self-determination and grow networks of support and care. The context in which I approach this work is a collaborative project with a community of legal practitioners working to improve interventions in intimate partner violence. I outline what I consider to be some of the core commitments required for human-centeredness in the context of community-driven projects, and I articulate a framework for community-driven technical practice that situates design of novel artifacts as only one of many pathways to address community needs. In the context of interventions in cases of intimate partner violence, I examine the question “*What opportunities and challenges emerge for community-driven technical practice through ongoing reflection on the following four commitments: self-determination; community as locus of power; mutual aid and care; and collective participation in world-building?*”. The opportunities that emerged throughout this work have implications for: honoring situated knowledges and invisible work; imagination and emergent infrastructures for safety; “seeing the pluriverse,” or different pathways toward the world(s) we need; integrity and conscious choices; and reflection in prefigurative design.

TABLE OF CONTENTS

	Page
Chapter 1: Introduction	1
1.1 Overview	1
1.2 Motivation	2
1.3 Community-driven Technical Practice	3
1.4 Grounding Commitments	5
1.5 Research Question	6
1.6 Community and Project Context	7
1.7 Methods	9
1.8 Contributions	11
1.9 Dissertation Structure	11
1.10 Closing Remarks	14
Chapter 2: Background	16
2.1 Overview	16
2.2 Domestic Violence and Processes for Protection Orders	16
2.3 Human-centered Legal Design	18
2.4 Community-driven Technical Practice	20
2.5 Reflection and Reflexive Design	25
2.6 Prefigurative Design	26
2.7 Transformative Justice and Radical Care Work	30
2.8 Summary	33
Chapter 3: Project Trajectory: Decisions and Experiences Along the Way	35
3.1 Overview	35
3.2 Aligning Project and Commitments: Why and How We Joined this Project	35
3.3 Invisibilized, Relational Aspects of Community-driven Work	39

3.4	Situated Knowledges in Complex Systems	42
3.5	Adapting to Changing Conditions: Our Response to the COVID-19 Pandemic	45
3.6	Summary	49
Chapter 4:	Shifts in the Legal System in Response to COVID-19	51
4.1	Overview	51
4.2	Methods	52
4.3	Formative Work	54
4.4	Adaptive Structures for Care	58
4.5	Access to Justice	62
4.6	Collective Re-imagining	67
4.7	Summary	77
Chapter 5:	Collaborative Structured Reflections	78
5.1	Overview	78
5.2	Methods	78
5.3	Findings	80
5.4	Summary	92
Chapter 6:	Discussion	94
6.1	Overview	94
6.2	Community-driven Technical Practice	95
6.3	Situated Knowledges and Invisible Work	97
6.4	Imagination and Emergent Infrastructures for Safety	98
6.5	Seeing the Pluriverse: Different Paths toward the World(s) We Need	100
6.6	Integrity and Conscious Choices	101
6.7	Reflection in Prefigurative Design	103
6.8	Summary	105
Chapter 7:	Conclusion	107
Bibliography	110
Appendix A:	Interview Protocol: Shifts in the Legal System in Response to COVID-19123	

Appendix B: Reflection Question Bank	125
B.1 Perspective-taking questions - Core commitments:	125
B.2 Perspective-taking questions - framework for community ownership:	125
B.3 Emotion/reaction questions:	126
B.4 Connecting back:	126
B.5 Connecting forward:	126
B.6 Sharing and communicating what we've learned:	126
B.7 Other questions:	127
Appendix C: Reflection Log	128
C.1 2021-02-09 [19]	128
C.2 2020-12-20 [18]	128
C.3 2020-12-10 ((Mar only)) [17]	128
C.4 2020-11-24 ((Mar only)) [16]	129
C.5 2020-10-19 ((Mar only)) [15]	129
C.6 2020-10-13 [14]	129
C.7 2020-09-21 [13]	130
C.8 2020-09-19 ((Mar only)) [12]	130
C.9 2020-06-08 [11]	130
C.10 2020-05-20 [10]	131
C.11 2020-05-12 [9]	131
C.12 2020-04-29 [8]	131
C.13 2020-04-22 [7]	132
C.14 2020-03-14 [6]	132
C.15 2020-03-08 [5]	132
C.16 2020-03-02 [4]	133
C.17 2020-02-04 [3]	133
C.18 2020-01-27 [2]	133
C.19 2020-01-24 [1]	134

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DEDICATION

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Chapter 1

INTRODUCTION

1.1 Overview

In this dissertation, I explore human-centered design approaches to support community-driven projects that aim to reinforce self-determination and grow networks of support and care. Broadly speaking, I think of a “community” as a collective of people co-existing in the same space or collaborating in some set of activities. To ground this work, I outline what I consider to be the core commitments required for human-centeredness in the context of community-driven projects (Section 1.4). I also identify some tensions inherent in working in this space as both a design researcher and an activist. Throughout this dissertation, I have collaborated with a community of legal practitioners working to improve interventions in intimate partner violence. We began by examining civil protection Orders to Surrender Weapons (OTSWs) and associated Domestic Violence Protection Orders (DVPOs), but we pivoted the work somewhat in response to pandemic-related disruptions in the legal system. I describe the context for this work in Section 1.6, and I explain the project trajectory in greater detail in Chapter 3. In the context of this community and project, I propose to examine the question *“What opportunities and challenges emerge for community-driven technical practice through ongoing reflection on the following four commitments: self-determination; community as locus of power; mutual aid and care; and collective participation in world-building?”*.

In this chapter, I describe my motivation for carrying out this work (Section 1.2), as well as the approaches (Section 1.3) and commitments (Section 1.4) that I consider necessary for human-centered, community-driven work. I elaborate on my key research question

(Section 1.5), and I describe my project context (Section 1.6) and methods (Section 1.7) in greater detail. Finally, I provide a summary of the contributions of this work (Section 1.8), as well as an outline for the remainder of the dissertation (Section 1.9).

1.2 Motivation

The field of human-computer interaction (HCI) concerns itself in large part with social impact and comprises interventions aimed at improving human conditions. Unfortunately, with notable exceptions (e.g., [5, 28, 55]), much of the work targeting “social good” does not account adequately for community self-determination or prioritize community needs and practices. It can be performative, racist, colonialist, and extractive; at times, it even amplifies systemic violence [18, 76, 147]. Building on community-driven technical practice approaches in HCI and grassroots organizing practice, this dissertation presents an alternative model for technical practice that explicitly attends to the factors influencing the extent to which a community can drive an HCI project, as well as whether that project can be “owned” by a community in the longer term.¹ The category of *community* I’m discussing is a collective of people who are engaged in practices to support each other’s survival or any other project of mutual value. I use the term “*community-based*” to refer to projects situated within and ostensibly to support particular communities. “*Community-driven*” projects, as I define them, are projects in which a community directs the work and determines whether a project continues at all. I’ll provide more detail about the tenets I used to define community-driven work in Section 1.3.

Communities are made up of distinct voices and value systems. The plurality of knowledge, interests, values, and perspectives can strengthen the collective if we support and foster systems of communal meaning-making and coordination that do not erase or abstract away people’s individual experiences. The methods I propose here are aimed, among other things,

¹“Ownership” here denotes more than economic ownership of property, but also ongoing control of systems and processes. In this way community ownership of interventions, work, and outputs is closely tied to self-determination.

at supporting ongoing reflection and work to ensure that people who have historically been excluded or silenced are driving the work that impacts them. My hope for this work is that it can inform and drive toward a more reflexive praxis in HCI, and that it can support researchers in reckoning with the tensions that arise between the priorities of academic research and community needs that might benefit from human-centered research and design (with or without a technical focus).

1.3 Community-driven Technical Practice

The founding premise of this work is that communities have the right to direct decisions and projects that impact them. Below, I outline a framework that delineates distinct ways to approach meeting community needs. I refer to this framework as the “Framework for Community-driven Technical Practice,” or “CDTP framework.” The CDTP framework extends scholarship related to “critical technical practice” [1] with deeper consideration of approaches beyond “design.” I offer more background about related prior work in Section 2.4. For a community to “own” or “drive” a project, that community must be the decider of if and how any work should be undertaken. The CDTP framework is intended to support informed decision-making regarding ways for communities to invest resources and approach different sorts of problems. Fundamentally, it is intended to support communities in articulating what is meaningful to them and pursuing their own aims. If a community does not have the option to exercise any of these approaches, then it is unlikely that I would consider that project to be owned and driven by the community. In Section 1.7, I explain how I use this framework to reflect on project work throughout the course of the dissertation study. I also provide more grounding for the tenets of this framework in Chapter 2.

1.3.1 A Framework for Community-driven Technical Practice

This framework situates design as only one of multiple valid trajectories for community-driven meaning-making and intervention. It consists of 4 prongs:

1. **Design** “Design” in this framework signifies proactive, novel solutions for community-building, mutual aid, support for autonomy/self-determination. I outline strategies for human-centered legal design in Section 2.3, and I provide more background relevant to community-driven modes of design in Section 2.4.1.
2. **Un-Design and Disruption** One of the ways communities can articulate meaning and respond to collective needs is through “un-design” [111], “disruption,”² or other ways to break or interrupt oppressive systems. In Sections 2.4.3, I describe some of the approaches HCI scholars have taken to understand and support un-design. In Section 2.6.1, I describe how various forms of disruption can combat structural oppression through the building of prefigurative counter-power.
3. **Repair and Maintenance** Interventions/Work in communities may only be described as “community-articulated meaning” in so far as communities own the solutions and can repair, modify, refine, and adapt them independently. Any interventions that require skills or resources that do not belong to the community don’t fulfill principles of community-articulated meaning. Section 2.4.2 provides more background about different framings and considerations of repair, maintenance, reuse, etc.
4. **Imagination** The point of community-articulated meaning is that communities determine what is meaningful and what work needs to be done. This may look nothing like anything we could imagine, but it is important to hold space for it.³ In Section 2.6.3, I articulate the role that I think imagination plays as an impetus for action, as well as some of the many forms it can take in design and community-driven work.

This framework and methods I propose in this work are explicitly intended to reinforce self-determination for individuals and communities who are vulnerable due to some kind

²In contrast to its common usage by start-up tech companies, I mean disruption in the sense of antagonism toward or rebellion against hierarchical systems.

³“Imagination gives us the opportunity to envision new possibilities—it is an essential launchpad for making our hopes come true.” [144]

of structural inequality. Tied with the commitments I lay out in Section 1.4, the CDTP framework is **not** intended to condone the maintenance of systems structural oppression.

1.3.2 Challenges for Researchers

For researchers who are inclined to engage in community-owned projects, there may be a tension between the two (or more) roles we play in this work. We attend to different things as researchers than we do as activists or as engineers, designers, or advocates. Throughout this dissertation, I will be reflecting on these tensions and the ways that I navigate holding multiple roles in this project. It can sometimes be difficult to identify communities that have capacity and interest in owning a project that is of interest to us as researchers. Likewise, it can be challenging to determine whether we have the appropriate competencies and/or experiences to engage in a project with a structurally vulnerable community. In Section 1.6, I explain my considerations about whether and how to take on this project.

1.4 Grounding Commitments

Whenever we (as researchers, designers, or/and organizers) enter a new context to undertake some work, we carry with us some set of political and intellectual commitments that we have evolved over time and cumulative experiences. When we approach projects with the intent that they be community-driven and *human-centered*, it is particularly important that we name our commitments and reflect on them throughout the work. In keeping with the principles outlined in the CDTP framework above, I don't want to prescribe how people learn, explore, implement, piece together, repair [70] reform, break, or "undesign" [111] systems to build the worlds they want to see. Everyone should have the opportunities and capacity to explore, design, and engineer our their lives, and to create the spaces and features they want to see in the world. I think this work is fundamentally a communal activity, and it is best explored at the local level. I want my work to extend existing collective projects and to support new modes of participation. I also hope it helps us understand how to invite and encourage new voices to take part in community design.

In this dissertation, I will primarily concern myself with four inter-related but distinct commitments. My consideration of them has evolved through my experiences in care work, activism, and my engagement with scholarly traditions outlined in greater detail in Chapter 2. Later I'll say more about how I tried to enact and reflect on these commitments throughout the work.

Below are the general definitions I use:

- **Self-determination:** I use “self-determination” (both for individuals and communities) to indicate a power to act (relatively) freely. Self-determination is fundamentally tied to consent, and assessing it relies on analysis of power dynamics.
- **Community as Locus of Power:** Holding the “community as locus of power” means that communities (as collectives) are the decision-makers for projects that impact them.
- **Mutual Aid and Care:** This commitment relates to voluntary acts of care or service that we offer and accept within our communities.
- **Collective Participation in World-building:** The “collective” in this commitment is a community of beings in the world, and the “participation in world building” is the act of working together to shape and care for our environments and each other.

1.5 Research Question

The research question I examine in this dissertation stems directly from these commitments (Section 1.4). I use this question to explore the implications in the space of community-driven technical practice, drawing on the approaches to community-driven work that I articulated in Section 1.3.1: *design; un-design and disruption; repair and maintenance; imagination/anything else*. I ask:

What opportunities and challenges emerge for community-driven

technical practice through ongoing reflection on the following four commitments: self-determination; community as locus of power; mutual aid and care; and collective participation in world-building?

In the following section (Section 1.6), I introduce the community and context where I explore this question, but the question and contributions from this research are distinct from the project work I have undertaken with this community in the context of IPV. Defining a specific intervention (or even set of methods) in advance and following it through regardless of circumstances would violate both the tenets of the CDTP framework and the commitments I use to ground this work. Instead, I have worked to align project work with changing needs and capacities of the community. I articulate the methods for answering this research question in Section 1.7, and I explain the trajectory this project has taken in Chapter 3.

1.6 Community and Project Context

This project emerged through an initiative organized by a coalition of community agencies to trace a particular mechanism for violence prevention: domestic violence protection orders. King County Bar Association (KCBA) originally proposed the project and invited me to join to support them with the visualization and mapping work. Among many other things, KCBA provides support for people seeking domestic violence protection orders (DVPOs) and also advocate for changing laws and policies to make the process for seeking protection orders simpler and more accessible. In this work, KCBA and others hoped to trace DVPOs and Orders to Surrender Weapons (OTSWs) through the legal system, surfacing points of breakdown and areas where the processes could be strengthened. In Chapter 2, I provide background on laws and processes related to domestic violence and protection orders, and I describe the project trajectory in greater detail in Chapter 3.

Throughout this work, I reference “the community.” Several sorts of communities might be involved in interventions in intimate partner violence (IPV)—for example, collectives of

people who are or have experienced violence;⁴ their friends, family, or personal connections who make up their support systems; researchers who are exploring this space; etc. The project for this dissertation—building out from KCBA’s original formulation—directly concerns the community of practitioners in the legal sphere engaged in support processes for people who are experiencing IPV (e.g., attorneys, advocates, legal navigators, etc.).⁵

In deciding how to scope our initial proposals, Ellen and I discussed whether we should engage directly with people who are or have experienced intimate partner violence and agreed that it would not be responsible to begin our explorations in that way. Asking people who have experienced violence to relive and critically reflect on their experiences runs a high risk of re-traumatization, so it should only be undertaken with trauma-informed care and for compelling reasons. With so much low-hanging fruit in opaque processes and non-existent mechanisms for follow-through on legal orders, we did not have a sufficiently compelling reason in our formative work to risk re-traumatization. A secondary consideration for this project concerned the nature of what it means to be a community engaged in interventions in IPV. In most contexts in the United States, IPV is an individualized experience. Communities arise in intervention work, and the makeup of the community intervening for a particular individual will vary and change over time as their needs change. Although legal remedies for IPV are vastly inadequate, collaborating on the project that KCBA proposed did represent an opportunity to engage in more systemic re-imagining through work with a community of practitioners intervening across a range of contexts and driving policy change more broadly.

In this dissertation, I describe my work with the community of practitioners in answering my research question (Section 1.5), but the focus of the dissertation is distinct from the

⁴I generally use this language as opposed to “victim” or “survivor” in order to avoid defining people by a singular experience (or set of experiences). Preferred terminology varies for people who have or are experiencing violence [86, 54], so when possible I use the terms people have chosen to self-identify. In legal contexts, “DV,” “victim,” and “survivor” are the most common descriptors, so I use these terms in relation to laws and protection orders. When referencing insights and perspectives from community members, I use their language.

⁵Note: Some of these practitioners provide services or referrals for services that are separate from legal processes. For example, advocates help with safety planning and may provide crisis counseling, or connect individuals with healthcare providers or housing support.

community work and from the outcomes and artifacts that I am working to build in that context. This distinction is *by design*: I articulated my research questions and contributions such that they would not rely on particular artifacts or methods so that my work on community projects could avoid some of the perverse incentives that drive the extractive models of research that concern me. I proposed this dissertation so that the intellectual contributions would not be dependent on any pre-determined methods or artifacts. Rather, community needs and modes of work would drive my methods and the artifacts I try to produce, and that work and my reflections on it would constitute the intellectual contributions.

I approached this project as a partner with King County Bar Association (KCBA), and my research co-lead in the project, **Ellen Reed**, joined the project at the same time. Ellen is a masters student in Human-Centered Design & Engineering at the University of Washington who has worked in the legal justice space throughout her professional career and is deeply familiar with advocacy, policy, and legal structures in Washington. Both of us have spent years in advocacy and trauma work; currently she works as a legal technologist. The two of us, in collaboration with KCBA and other community partners, set out to explore how data visualization can support people who have experienced Domestic Violence. I explain the evolution of our methods in Section 1.7 and Chapter 3. Ellen shares the commitments I articulated above. This community is more than just a research “site” to us, and we have both seen HCI projects waste energy or cause harm in advocacy spheres. Throughout this work, I will discuss the approaches we have taken to mitigate risks of harm and target the problem spaces where we see the greatest potential for human-centered design (HCD) to positively impact people experiencing IPV and people interacting with the legal system more broadly.

1.7 Methods

The methods I have used to address the *research question* evolved over the course of the project and shifted in response to pandemic necessities. I discuss these shifts in greater detail in Chapter 3. Below I outline the primary methods for this work.

1.7.1 *Formative Work with Community Partners*

In the early stages of this project, we developed specific project aims and approaches with practitioners from community partners across various agencies working on interventions in IPV. I discuss this formative work in greater detail in Chapter 3.

1.7.2 *Ongoing Community Engagement*

Throughout this work we have held regular discussions with our partners in KCBA to stay aligned with community needs, priorities, and capacities. These discussions helped us determine how to adapt our project work to address changing priorities and align with our commitments. In Chapter 3, I discuss this ongoing stakeholder engagement and the project work we've carried out in greater detail.

1.7.3 *Semi-structured Interviews*

In order to better understand changes taking place in the legal system in response to COVID-19, Ellen and I conducted interviews with legal practitioners in various jurisdictions across the United States. I analyzed transcripts from these interviews through iterations of open and closed qualitative coding with Ellen, and I drafted memos related to core themes. The findings from these interviews are in Chapter 4.

1.7.4 *Collaborative Structured Reflections*

Throughout this project, I reflected on my grounding commitments using structured reflection prompts and memos. In designing reflection activities, I drew on Turns's considerations around reflection and her definition of it as a "cognitive phenomenon that involves stepping out, thinking about, and connecting forward" [142]. Each set of reflections consisted of an *object of reflection* and three *reflection prompts*. The *object of reflection* was an activity we were conducting for the research (e.g., designing process maps or co-design activities). The *reflection prompts* were a set of three questions or lenses (e.g., "What techniques or training

are we drawing on for this?”) through which to examine the *object of reflection*. For each reflection set, Ellen and I spent three minutes free writing for each question, then discussed our reflections. I then wrote a (memo-like) synthesis of each reflection set. I discuss this method in greater detail, along with findings from the analysis in Chapter 5.

1.8 Contributions

In this dissertation, I explore the question: *What opportunities and challenges emerge for community-driven technical practice through ongoing reflection on the following four commitments: self-determination; community as locus of power; mutual aid and care; and collective participation in world-building?* The core contributions of this work are the opportunities surfaced for researchers and technologists who want to engage in community-driven technical practice. Table 1.1 summarizes these contributions.⁶

1.9 Dissertation Structure

In Chapter 2, I describe legal powers and processes related to Domestic Violence Protection Orders. Then I discuss key contributions from work related human-centered legal design; reflection and reflexive design; community-driven technical practice; prefigurative design; and transformative justice. Finally, I describe how these bodies of scholarship have informed both my methods and the domains in which I situate the contributions of this dissertation.

In Chapter 3, I discuss discuss the opportunities and challenges that emerged through collaboratively developing a community-driven technical practice for civil protection orders and broader legal mechanism for safety. I trace my evaluation of whether and how to join this project, as well as how I carried my commitments into specific proposals with IPV prevention practitioners. I draw out some of the often invisibilized forms of work that drive community-driven projects, and I discuss how the methods I initially proposed aimed to draw on situated knowledges across the broader community. Finally I articulate why we

⁶Contribution types are categorized according to types outlined by Wobbrock and Kientz [152]

Contributions: Opportunities for Community-driven Technical Practice	Method	Contribution Type
(1) Synthesis of strategies for aligning community-driven technical practice (CDTP) with core commitments. (2) Discussion of invisibilized work and situated knowledges driving CDTP. (3) Synthesis of strategies for adapting with communities as needs change.	Formative work with community partners; ongoing community engagement engagement; reflection [Chapter 3]	Empirical
(1) Deeper understanding of shifting legal practices and norms that emerged in response to pandemic conditions, particularly with respect to adaptive structures for care, access to justice, and collective re-imagining. (2) Deeper understanding of opportunities for lasting positive changes in the legal system.	Semi-structured interviews; thematic analysis [Chapter 4]	Empirical
Framework for Community-driven Technical Practice (CDTP Framework)	Collaborative structured reflections; thematic analysis [Chapter 5]	Theoretical
Collaborative, structured reflections as method for aligning community-based work with grounding commitments	Collaborative structured reflections; thematic analysis [Chapter 5]	Methodological

Table 1.1: Summary of opportunities for community-driven technical practice that emerged through this work.

chose to adapt the focal point and methods for this work in the face of COVID-19.

In Chapter 4, I discuss the formative work we carried out with community members in the immediate aftermath of pandemic-related shutdowns and interviews we conducted with members of the broader community of legal practitioners to better understand the systemic changes they were observing and experiencing. In particular, we asked practitioners about: (1) the changes in legal processes and norms related to COVID-19; (2) the ways through which changes were implemented; and (3) the long-term impacts these changes might have, particularly with respect to equity and access. Practitioners described several emerging adaptive structures for care within the legal community: in addition to prioritizing physical safety, legal practitioners were adapting and iterating processes to meet urgent needs creatively. We also heard from practitioners that process changes were and would likely continue to have significant impacts on equity and access to justice. Finally, the interviews surfaced many ways through which the community was collectively re-imagining the legal system itself, particularly through community decision-making, collaboration, and mutual support. What we learned highlighted the possibilities for change when communities are the locus of power in re-structuring and re-designing systems. Different jurisdictions and sub-communities approached re-structuring in different ways, and pre-existing power asymmetries remained largely intact, but external forces drove changes that had the potential for serving communities more holistically. Through these interviews, we gained a better understanding of the different forms mutual aid and care can take. Perhaps most importantly, in spite of ongoing power asymmetries, these interviews revealed that it is harder to revert to old (often coercive) patterns when communities have had the opportunity imagine changing conditions and processes to better represent the world they want to see.

In Chapter 5, I outline the methods and approach I have taken to follow the community's lead in this project. I trace the themes that emerged from my ongoing structured reflections, particularly as they relate to my core commitments and the ways I try to hold myself accountable to them. I also draw out tensions that have arisen between my role as a researcher, participant in community design processes, and designer with particular skillsets.

Finally, I articulate what I have learned about the forms community-driven modes of design can take and how embodied design methods/structures/etc. take shape in contexts where vulnerable people are at acute risk of harm.

In Chapter 6, I discuss implications from the key contributions of this work, and I propose ways that we can come together as researchers to strengthen our modes of work as we try to shape the worlds we want to see. Specifically, I discuss implications for: attending to situated knowledges and invisible work; recognizing imagination and emergent infrastructures for safety; “seeing the pluriverse,” or different pathways toward the world(s) we need; integrity and conscious choices; and reflection in prefigurative design. I also revisit the framework for community-driven technical practice (CDTP framework) and articulate how opportunities and implications emerged through applying this framework as a lens for reflection.

In Chapter 7, I conclude this work by describing the context in which I situate this work, and I articulate my hopes for the impact this work might have. In particular, I discuss my hopes that these tools and learnings can support researchers, designers, and community organizers in coming together to build the worlds we need.

1.10 Closing Remarks

This project first took shape as an evolution of a project proposed by King County Bar Association (KCBA) that related to tracing orders to surrender weapons. As the work progressed, it was disrupted and we chose to fundamentally restructure it in response to COVID-19. Co-design, as originally proposed, no longer aligned with our commitments; in the crisis of the pandemic, it became too much of a burden for our community partners. The shape of a systems and processes, as in so many spheres, became a moving target. Nevertheless, the project of mapping remains a project of value for the community. We are working toward eventually building a platform for navigating complex legal systems. And we recognize that we are going to keep struggling to orient ourselves in these unfamiliar, shifting circumstances.

In carrying the commitments I’ve articulated into our project, I aim to help build scaffold-

ing for challenging oppressive power structures and hierarchies that strip people of agency and self-determination. This sounds grandiose and is certainly a tremendously greater project than the components I present in this work. However, the idea behind “building the revolution in increment” [57, 101, 153, 71] is that we count and pursue a diversity of tactics in order to build the world we want to see. Intermediary steps can make a dramatic difference in the material conditions of life (or otherwise in people’s lived experiences). So we must remain constantly outraged with threads of oppression where we find them, yet we cannot let the vastness of the task overwhelm us into paralysis. There is no “enough,” in the sense of, “as soon as we eliminate this system of oppression, we can consider the problem solved.” There can be, however, an “enough” in the sense of “this is the task I can complete at this moment and then I have to rest and give myself grace to recover from the pain of this work.” In that way, the work I present here is the “enough” that will be the stopping point for this dissertation, and it is in no sense enough of a contribution to change people’s lives or enough of a contribution from me to my communities.

In the following chapter, I provide additional background about legal powers and processes related to Domestic Violence Protection Orders. I also outline key contributions in prior work related human-centered legal design; reflection and reflexive design; community-driven technical practice; prefigurative design; and transformative justice. Finally, I describe how these bodies of scholarship have informed both my methods and the domains in which I situate the contributions of this dissertation.

Chapter 2

BACKGROUND

2.1 Overview

In this chapter, I provide background for the context of my project, including definitions and mechanisms for Domestic Violence Protection Orders (Section 2.2). I also discuss prior scholarship relevant to this dissertation, including:

1. Human-centered legal design within existing legal frameworks (Section 2.3)
2. Community-driven Technical Practice (Section 2.4)
3. Reflection and Reflexive Design (Section 2.5)
4. Prefigurative design (Section 2.6)
5. Transformative justice and radical care work (Section 2.7)

Finally, I summarize the key connections from this prior work to my methods and contributions in Section 2.8.

2.2 Domestic Violence and Processes for Protection Orders

Domestic Violence Protection Orders (DVPOs) are a civil legal mechanism intended to protect people experiencing DV from further harm. Although there has been a sincere attempt by many stakeholders in Washington state and nationally to simplify the process for seeking Domestic Violence Protection Orders (DVPOs), it remains complex and difficult to navigate. While standards, definitions, and enforcement powers in regards to domestic violence vary

greatly by locale, in this section I'll provide an overview of elements that are generally of definitions of DV and DVPOs across the United States. Domestic violence (DV) statutes may address violence between members of the same household who are not intimate partners, but most cases of DV (as it is legally defined) occur between intimate partners or between people in a dating relationship. Criminal charges related to the violence have distinct legal definitions and evidentiary burdens; the prosecutor's office—rather than an individual experiencing DV—decides whether to pursue criminal charges and they may request separate protection for the survivor related to the criminal proceedings. People seeking DVPOs have no legal right to representation;¹ however, attorneys and advocates often provide support and help with filing on a pro bono basis.

DVPOs generally protect the *petitioner* (the person seeking a DVPO) from both the presence of the *respondent* (the person against whom the Order is requested) and any form of communication from the respondent. Protection of children may be included in a DVPO, but in cases where the primary goal is the protection of children, other legal mechanisms would be generally used (e.g., child custody emergency orders). DVPOs may include also orders for surrender of firearms, but these may require separate petitions. In some jurisdictions, the same protection orders and petitions may be applied for sexual assault, harassment, stalking, etc., but these (sometimes overlapping) types of violence may require a different type of petition. DVPOs require service to be *enforceable*—in other words, it must be demonstrated that the respondent has been given a copy of the order by either law enforcement or other authorized individuals. However, the first temporary (“ex parte”) orders are typically granted without the respondent present for a hearing. Typically, the respondent is notified in advance and may be present for the permanent order hearing. Note that even a “permanent” or “full” order does typically expire or require renewal.

DVPOs provide a meaningful legal protection, but they are limited in many ways. These orders may or may not be enforced outside of the jurisdiction in which they were issued

¹The U.S. Supreme Court ruled in 1963, in the case of *Gideon v. Wainwright*, that individuals accused of crimes are entitled to legal counsel [34]. No such legal guarantee exists for civil legal matters.

(particularly if legal definitions differ between relevant jurisdictions). More importantly, a protection order is almost never sufficient to protect individuals from further harm. Rather, these protections can complement other safety measures. For example, advocates and survivors often collaboratively develop safety plans that outline specific, practical actions that can be taken in response to new threats or violence. DVPOs are also limited in that they generally only offer legal protection from bodily harm and communication, whereas custody agreements, living arrangements, and financial accounts need to be negotiated separately. The legal system generally treats domestic violence as an individual act of violence (or several individual acts), as opposed to a cyclical process with many intersecting behaviors that escalate. In order to address the systematic and targeted behaviors that form domestic violence, vastly different mechanisms are needed. The rapid shifts we have seen the courts make in response to pandemic shutdowns offer a glimpse of the possibilities for building new systems that actually can address violence and safety in more radical ways.

2.3 Human-centered Legal Design

Although the legal system is famously averse to systemic change—particularly change that expands access for non-professionals [139]—some law clinics, scholars, and others are working to re-imagine access to justice² and resolution. In this section, I discuss some of the work toward participatory legal processes and public accountability, as well as legal scholarship that calls for more systemic changes to address power imbalances that undermine self-determination. I examine more radical approaches to justice, including transformative justice and radical care movements in Section 2.7.

Margaret Hagan has articulated a framework for incorporating participatory design methods into reform and reshaping of the legal system [64, 65, 63, 62]. Hagan’s Legal Design Lab at Stanford Law School has put co-design methods into practice and iterated on them across

²“Access to Justice” is globally recognized as a human right. It encompasses the ability to understand one’s legal rights and the resources needed to to seek legal protections or remedies if those rights are violated [143].

several community-led projects. Their work draws on human-centered design and co-design, and they also point to systemic strategies like participatory budgeting to address structural inequities. Hagan identifies some potential heuristics to evaluate legal design projects, including: (1) *usability* (improving people’s ability to use the legal system); (2) *procedural justice* (enhancing people’s sense that the legal system is more transparent and fair “for them”) ³; (3) *engagement* (impact on people’s willingness to engage with the legal system); (4) *legal capacity* (improving people’s ability to interpret information needed to engage with the legal system); (5) *resolution* (helping people resolve problems, protect their interests, and achieve positive outcomes for themselves and others around them); and (6) *administrative burden* (significantly reducing the amount of time and money people must spend to effectively engage with the legal system) [64]. Melissa Moss describes how the Escambia Project, a community-led action research project carried out in collaboration with the Legal Design Lab and community organizations, worked with community members to co-design and evaluate three “prototypes” to improve civil justice outcomes [104]. Through co-design workshops and community-driven prioritization, the project team “designed” and evaluated three strategies to help people use the legal system to protect their rights. Their work led to “prototypes” (strategies) for intake support at Legal Aid centers and new ways to structure legal support that meet vulnerable community members where they are.

The Legal Design Lab and related initiatives for civil legal support (e.g., design projects to improve legal system legibility [122] and proposals for the right to civil representation [22]) are constructing innovative ways for people to engage with the legal system as it exists. Many legal scholars are moving beyond the existing legal framework, directing their energy instead toward more radical reform and restructuring of the legal system. Rebecca Sandefur explains “Justice is about just resolution, not legal services. Resolving justice problems lawfully does not always require lawyers’ assistance, as a growing body of evidence shows” [124]. Her work

³Note: Although we might distinguish “people’s sense” of a just legal system from a legal system that provides more justice or equitable outcomes, I interpret her articulation as a statement about qualitative evaluation of community members.

demonstrates more imaginative possibilities for just resolutions. One example she describes is a restructuring of consumer debt procedures in New York State. Prior to 2014, creditors claims against consumers required the consumers to produce evidence to defend against any creditor claims (i.e., creditors did not have to produce sufficient evidence of debt owed in initial claims). In 2014 New York’s chief judge flipped the burden to creditors, and the results were immediately clear in a drastic reduction of debt claims. In contrast with participatory design projects for legal support, Sandefur and others point to the egregious power imbalances in existing legal structures and call for structural changes to the system [9, 77]. They illustrate how such changes are not just more likely to produce just outcomes, but rather that such systemic changes represent the only pathways to avoid enshrining systemic oppression and unequal access.

2.4 *Community-driven Technical Practice*

Many scholars in technology-related fields have recognized power imbalances embedded in technologies that harm marginalized communities or otherwise vulnerable people [50, 49, 146, 93, 92]. A key theme in this work is the rejection of the premise of a “neutral technology,” [60, 133, 149, 150]. Critical technology theory also warns against assuming that technology is capable of solving any given problem, which some have described as “technochauvinism” [23] or “technological solutionism” [103]. Instead, critical scholars have proposed and enacted alternate models of research and design that prioritize human experience and broader ecologies, centering the needs of the most vulnerable communities impacted by proposed technological (and other) interventions. They apply theories that feature social, ethical, and cultural considerations, along with mechanisms to critique interaction designs and expose their consequences. Harrison and Rogers have described these approaches as the “third paradigm” or “third wave” of HCI research [68, 118], respectively.

Given that much of the research that I highlight doesn’t focus on design per se—and even forecloses it as an appropriate option in some cases—I situate this work under the overarching category of *community-driven technical practice*. Agre coined the term “critical technical

practice” in 1997, and it integrates critique and reflexivity into technology design and other approaches to support cooperative work [1]. There are myriad other strands of critical theory and design of technology, including, among others: queer HCI [96], post-capitalist HCI [51], and anti-oppressive design [135], each providing their own critiques of HCI’s dominant ”technochauvinism” [23] and neoliberal ideology. This critical scholarship has sometimes resulted in practical applications and tools, including Dimond’s work on “Hollaback!” (and “feminist HCI for real”) [40, 41], as well as Alsheikh *et al.*’s exploration of postcolonial technology contexts [4], and Fox and Le Dantec’s “Community Historians” project [55]. Along with many activists on the ground, these researchers and others have applied their respective critical lenses to nurture, support, and hold themselves accountable to the communities in which they live and work. In Section 2.6, I discuss a formulation for a methodology for *prefigurative design*—a term coined by Asad [5]—which aligns with practical approaches, drawing on critical scholarship to offer strategies for directly challenging oppressive systems and assembling new structures that incorporate plural values and knowledges.

In the remainder of this section, I’ll outline research related to the first three categories of the Framework for Community-driven Technical Practice, beginning with design justice, or “working with, rather than for” (Section 2.4.1). Outside of these frames, the framework encompasses various forms of *non-design*, including **repair and maintenance** (Section 2.4.2) and **un-design** (Section 2.4.3). Non-design is also integral to the commitments of **self-determination** and **community as locus of power**—when communities are driving work, they must also be the deciders of what becomes of artifacts after design, or perhaps more importantly, whether “design” occurs at all.

2.4.1 *Design Justice, or Working with Rather than For*

There are a number of approaches for engaging stakeholders in design projects, many of which have evolved from participatory and co-design methods [105, 53, 46, 7, 55, 69, 47, 19]. One of the core ways in which critical participatory methods distinguish themselves is in an explicit positioning of the designer as a particular kind of facilitator—rather than an owner

or architect—of a project. Design justice, in accordance with these principles, is a movement that situates design as a critical, communal activity. Professional designers or technologists are “working with instead of for” communities impacted by technology [58, 28, 27, 26]. Design justice prioritizes “projects that challenge the matrix of domination” [27], focusing on addressing oppression in an intersectional manner. The premises and priorities of design justice have informed my commitments and framework broadly.

Rosner likewise calls for designing “with rather than for” in her description of building *alliances*, which she defines as “a composite of relations within a design setting rather than an aggregation of self-contained individuals” [120]. Rosner grounds this concern for alliances in the feminist critique of individualism, arguing that the collectivism these alliances engender creates space for the discovery of new modes of thinking, creating, and communicating. Fox and Le Dantec also highlight how this approach may help mitigate the risks of paternalism in design projects [55]. By working *with* the community of IPV practitioners instead of *for* them, I orient my dissertation (through my core commitments) toward assembling meaningful intervention mechanisms for the IPV context and toward collaboratively re-imagining what interpersonal and community safety might be.

Along similar lines, Avle et al. push back strongly against the idea of “universal” or “rational” design methods, expressing particular concern for how these models may reinscribe colonial relationships [10]. Rosner considers how similar types of design models (hackathons, IDEO, etc.) may limit consideration around design culture by enforcing the idea of the design process as the “producer of certain kinds of designers: creative, self-sufficient individuals” [120]. Not only do these conceptions of design challenge popular narratives of the types of artifacts design should produce; they also call into question the way the methods and pedagogy of design have been bounded. In Irani’s work on IDEO’s “design thinking” model, she notes how it “articulates a racialized understanding of labor, judgment, and the subject and attempts to maintain whiteness at the apex of global hierarchies of labor” [75].

2.4.2 *Repair, Maintenance, and Reuse*

A growing body of literature in human-centered design has addressed the concepts of repair, maintenance, and reuse. Ehn’s discussion of “meta-design,” “design-after-design” or design-in-use highlights that participatory design depends upon community determination of what becomes of artifacts after design [46]. Relatedly, Jackson and Kang’s work on breakdown, obsolescence, and repair captures tensions between HCI concepts of design and lived experiences with technological artifacts [79]. They argue that these tensions can help technologists re-imagine design and practice more broadly. While tied specifically to repair in this work, Jackson and Kang’s research also speaks to the potential of **imagination** in community-driven work. Other work from Jackson also draws on the imagination lens, describing “broken world thinking” as a way to view the fragility of the world and artifacts within it, but also to see the opportunity for creative restoration, sustainability, and meaning-making [78]. I discuss different conceptions of imagination through the lenses of prefigurative design and transformative justice in Sections 2.6 and 2.7, respectively.

Rosner highlights the materiality and contingencies of repair, which test the limits of power that marginalized communities—including marginalization through gendered hierarchies—can exert on technological artifacts [121]. Rosner’s work also illustrates the creative opportunities and a range of possibilities for communities to maintain and adapt artifacts. In some cases, organizers have explicitly politicized repair practices as part of movements for social and environmental change [119]. Crooks focuses on a similar dimension of repair, using a case study of technology introduction in a low-income high school. Crooks illustrates that the introduction of new technology inevitably raises the need for maintenance and repair, and that the impact of design for such contexts is not fixed at the point of design, but rather requires community negotiation and a social justice lens [36]. Houston et al. offer a related perspective, arguing that values embedded in technology are not fixed at the point of design, but rather an ongoing act of negotiation or “valuation.” They demonstrate through case studies across multiple sites that repair and maintenance of technology represent ongoing

exercises requiring engagement with plural values and sociomaterial contexts [70].

As these scholars have illustrated, repair is a form of non-design that is often entangled with community negotiations of value and meaning, particularly surrounding whether and how technology should be maintained. In a community-driven technical practice, researchers and designers must contend with this need for “design-after-design” in part through consideration of how research artifacts will be shared and sustained. Fox and Rosner have used a fanzine (collaboratively developed) to put forward one of the forms that dissemination of research might take [56]. Their work aligns with my commitment of holding the **community as the locus of power**. Recently, Krueger et al. have explicitly addressed the challenges this commitment can present for researchers. They report on a design project intended to support migrants, as well as professional and volunteer supporters, but their focus is on the work of maintaining the artifacts from this project after the initial design and implementation [91]. In this work, the authors present lessons learned, but they also highlight that maintenance can be considered an act of care (related to my commitment of **mutual aid and care**). This vein of research demonstrates some of the ways in which the commitments I’ve articulated can be embedded in research and community-driven technical practice.

2.4.3 Non-use, “Un-use,” and “Un-design”

The last forms of non-design I consider in the area of community-driven technical practice fall under non-use or “un-use”, or, relatedly, the decision not to design or “un-design” (foreclosing options for the design of technologies). These strategies complement the approaches of repair or maintenance. Satchell and Dourish provide a taxonomy of non-use that includes; lagging adoption, active resistance, disenfranchisement, displacement, disinterest. They propose strategies for researchers and technologists to fulfill their responsibilities not only to users, but also to all people in the contexts where technologies are being designed and produced (more like un-use [125]). Krischkowsky, Fuchsberger, and Tscheligi apply a slightly different lens. They describe “un-use” as a form of engagement with technology that is neither use nor non-use, but rather a set of “open-ended, temporarily evolving, creative

activities” [90]. They contrast designing for un-use with designing for disengagement, emphasizing that designers should consider “ambivalent, speculative, or critical” uses of technology. In a related but distinct thread, some researchers focus on “un-designing” or choosing not to design, in other words, foreclosing particular applications of technology [111, 16]. In each of these cases, the prevention, discontinuation, and/or shifting engagements with technology represent mechanisms through which non-design can represent **disruption** to the dominant order of technical practice.

2.5 Reflection and Reflexive Design

In recent decades, a significant body of research related to reflection has emerged. Much of this literature focuses on design *for* reflection, in other words, interaction design to support people engaging in reflection activities. Sengers argues that reflection should be a core technology design outcome for HCI, in alignment with critical theory [128, 129]. Relatedly, Fleck presents a framework for reflection in HCI, drawing on other bodies of literature outside the field of HCI [52]. Fleck’s taxonomy encompasses: reflective description, dialogic reflection, transformative reflection, critical reflection. Although Fleck’s work centers designing *for* reflection, the categories of dialogic, transformative, and critical reflection are highly relevant to my methods, which are grounded on reflection *in* research. Notably, relatively little of the scholarship about design for reflection offers a definition of reflection. Baumer conducted a review of 76 papers published in the 2000-2013, and only around a third of these defined “reflection” as they were using it [15]. Nevertheless, Baumer surfaced three primary benefits attributed to reflection in this design research: (1) improved education; (2) better design; and (3) greater understanding of self. As with the work from Sengers and Fleck, the research Baumer reviewed related to design intended to support reflection. Synthesizing across commonalities in various theoretical approaches and conceptual models: Baumer builds a model of reflection, designated as “*reflective informatives*” that includes three key dimensions of reflection: breakdown, inquiry, and transformation [14].

The frameworks and strategies described above (centered around designing *for* reflection)

support my methods for reflection. However, scholarship focused on reflection *in* design is more closely aligned with the methods I have developed and applied in this dissertation. Schön’s discussion of “reflection in action” describes how practitioners deploy reflection in their work [127]. Schön calls for a practical application of reflection that includes critical examination, learning, and evolution of methods, all of which are closely tied with my aims for reflection. One key distinction in my work is the structure and documentation of reflections.

Turns presents another view of practice-oriented reflection, defining it as a “cognitive phenomenon that involves stepping out, thinking about, and connecting forward” [142]. She highlights that reflection work is a form of knowledge production and supports imagination. Susan Leigh Star illustrates how reflection and reflexivity can produce knowledge, tracing an example from her early research. Star describes some of the ways she has worked to make visible the “invisible part” of research [137]. The methodological approach that she sought to develop was “faithful to the human experience,” in part through alignment and transparency about our activist values and various trainings and influences. As she describes it, coming to an approach that felt authentic and also linked her experience to a larger structural analysis took some time and required a continual shift between intimacy with the context and data and abstraction. Star’s methods and grounding are extremely relevant to my work, particularly the reliance on individual and collaborative reflections within the context of an IPV-related project as a the foundation for my intellectual contributions.

2.6 Prefigurative Design

In addition to community-driven technical practice, a key framing I incorporate is *prefigurative design*. Several scholars have contributed interpretations and practical applications for prefiguration in design. Asad’s framework ties together research justice, prefigurative politics, and transformative justice [5]. I draw on each of these concepts in my work, and my articulation of prefigurative design is related, but I highlight different traditions. Like Asad, my work draws on *prefigurative counter-power* as method for community-driven justice work. I also center *situated, plural knowledges and practice*, as well as *radical imagination*.

2.6.1 *Prefigurative Counter-power*

Notions of *prefigurative counter-power* extend from from leftist political organizing theory [20]. In the fields of HCI and design, researchers have built on these ideas, highlighting sociotechnical approaches for anarchist modes of challenging oppressive systems and building counter-structures [71, 73, 97, 21, 153]. Relatedly, some scholars have traced technology use during and as a mode of protest, identifying motivations and strategies for technology practice to directly challenge state and capitalist structures of oppression [101, 6, 94, 80]. Work towards counter-structures and counter-power move beyond the frame of non-design to actively disrupt or break down oppressive systems. Some scholarship in the design justice movement is deeply integrated with structures for building counter-power; for example, Costanza-Chock’s work draws on the ideas of Zapatismo, a politic that synthesizes anarchist principles with indigenous philosophy [26]). Like some of the modes of non-design described in Sections 2.4.3 and 2.4.2, community-driven work towards building counter-power is closely tied to the framework tenet of **un-design or disruption** and my commitment to **self-determination**.

2.6.2 *Situated, Plural Knowledges and Practice*

Along with building counter-power, prefigurative design relies on coordinating *situated knowledges and practices*. This tenet of prefigurative design is closely linked to my commitments to **self-determination** and **collective participation in world-building**. In alignment with feminist epistemologies, it rests on the premise that knowledges are situated in particular contexts [66, 68], and it requires that the outputs of any knowledge-producing activities or HCI interventions be created in collaboration with and in forms accessible to the communities concerned. Bardzell articulates that feminist knowledge production must encompass “pluralism, participation, advocacy, ecology, embodiment, and self-disclosure” [12]. Harraway contends that these approaches—and any efforts to produce transformative knowledge—necessitate rigorous ongoing reflection and critical engagement [66]. These disciplines are particularly

concerned with exploring and representing the perspectives of groups whose ideas and experiences have been marginalized in mainstream or canonized discourse. Yet, as Haraway argues, the fact that an account is drawn from an underrepresented community does not in and of itself make it credible. She cites Marxism as one approach toward critical interrogation of these situated knowledges, and thus a good starting point for the “feminist version of objectivity.” Marxism, she asserts, offers “a rich tradition of critiquing hegemony without disempowering positivisms and relativisms and a way to get to nuanced theories of mediation” [66].

Also drawing on the ideas of embodiment and contingency, critical theories such as the feminist philosophy of a successor science are most closely aligned with Feenberg’s perspective on agency. Harrison et al. cite Harding’s description of feminist successor science, defining it as the creation of new forms of science that work in opposition to codified scientific mechanisms and norms relying on gender, class, racial, and other biases. Rather than striving for objectivity or universal truths, successor science principles dictate that biases and contexts should be explicitly acknowledged [68]. The principles of successor science seem to align well with liberatory design approaches, which fall into framework that “treats interaction as a form of embodied meaning-making in which the artifact, its context, and its study are mutually defining and subject to multiple interpretations” [68]. Extending discourses of situated knowledge, describing how the synthesis of plural values and needs can point us toward sustainable, collective world-building [48]. Anti-oppressive, prefigurative design is only possible when it is a possibility for everyone.⁴

2.6.3 Radical Imagination

The last core tenet I highlight within prefigurative design is **radical imagination**, a concept also core to the framework I have articulated for community-driven work. Radical imagination is intimately tied to situated, plural knowledges, but I distinguish it as a separate thread

⁴As many scholars and activists have expressed in various forms: *No one is free until all of us are free.*

to highlight its power as an impetus for action—and action in and of itself. Imagining—for example, imagining a world where harms can be repaired without inflicting new harm—is the underpinning principle of prefigurative design. Radical imagination is a theme that crops up across various strands of research and organizing. I address some of the ways it is surfaced in the transformative justice movement in Section 2.7. In this section, I’ll outline the role that imagination can play design and technical practice.

One core body of work in re-imagining design is postcolonial HCI. Postcolonial HCI considers and deconstructs how colonialism’s cultural legacy appears and persists in computing after the termination of colonialism’s formal structures [109, 4]. In contrast to HCI’s traditional focus on “ubiquitous” methods, theories and technologies [2, 43], postcolonial HCI includes critiques of the way actions taken to help the “developing” world often follow the path of capital and private interests. Additionally, it explicitly and actively concerns itself with power relations [76]. In contrast to capitalism and “ubiquity,” postcolonial HCI researchers propose approaches founded on social justice [138], the centering of indigenous knowledge and users [3], and the development of design paradigms explicitly made, rooted and deployed in local communities, contexts and knowledges [151, 132]. Postcolonial HCI’s anti-capitalist and counter-hegemony visions are radical in and of themselves, and contribute to the building of counter-structures. Radical imagination takes shape in this work through the building of spaces for marginalized people, and through strategies for safety from oppression and harm. Postcolonial HCI also helps draw the link from imagination to prefiguration, since these visions are realized in practical technical strategies developed locally and centering impacted people.

Other strands of research in the space of radical imagination include feminist and indigenous speculative design. For example, Luiza Prado de O. Martins critiques early formulations of speculative design [45], proposing instead a “feminist speculative design.” She challenges the the “apolitical” position of speculative design, arguing that it contributes to the status quo of hierarchies and oppressions. She also cites the particular classism, elitism, and racism that have been propagated through speculative and critical design (SCD). As an

alternative, Prado proposes approaching SCD from an intersectional feminist lens in order to explicitly critique and challenge oppressive power structures [99, 113, 114, 99]. Postcolonial HCI, feminist, indigenous, and critical speculative design all draw on critical reflection to radically imagine futures without oppression. Other scholars have imagined new worlds through “feminist queer futurity” [154], “frictional designs” [112], feminist utopias [69, 39], pluriversal design [48], and designing for the “cthulucene” [67]. Radical imagination, as these designers and thinkers have demonstrated, can catalyze movements and change systems that previously seemed immovable.

2.7 Transformative Justice and Radical Care Work

Transformative justice and care work are built upon the same foundations as prefigurative design—counter-power, situated knowledges, imagination—but evolved more directly from grassroots activism. Like some of the more radical human-centered legal design work discussed in Section 2.3, movements for transformative justice (TJ), abolition, and care work call for structural changes to overturn oppressive systems. However, TJ and abolition extend further and have a different starting point. TJ practice has its foundations within communities (as opposed to within legal systems), and begins by building out structures of care and safety, developing alternatives to policing and punishment. In this way, TJ and care work are practices that embody prefigurative design: they prefigure systems where carceral punishment no longer exists through **counter-structures**; develop through **situated** consensus processes; and **radically imagine** and construct new worlds along the way. As Mariame Kaba eloquently phrases it, TJ is the process through which we “make interpersonal violence unthinkable” [84].

Abolition and transformative justice, like other justice work, are concerned with intersecting categories of privilege and oppression (particularly along the dimensions of race, gender and class) [25, 35]. Abolitionists emphasize that under existing carceral logics, people at the intersections of marginalized identities are not only the mostly likely to experience interpersonal and state violence, but also the most likely to experience the compounded state

violence of the criminal penal system [38, 84]. Fundamentally, abolition and transformative justice grounded in the affirmation that prisons do not make us safer; rather, repair and community do [89, 88, 37, 82, 83, 116]. As a note, “restorative justice” and “transformative justice” are sometimes used interchangeably. Restorative justice is a set of practices that generally focus on repair within relationships, while transformative justice focuses on transformation of larger systems.⁵ I treat these distinctly and my focus is the latter. However, since principles and thinking from restorative justice have co-evolved and interwoven with TJ, I draw from work in both traditions.

In the prefigurative work of creating worlds without prisons, TJ activists begin with counter-structures in care. Care practices are experienced and tangible everywhere, and any attempt to list the threads would fall short. That said, my approach to the commitment of **mutual aid and care** has been most informed by care traditions in disability justice [110], trauma work [145], and mutual aid [136]. Nora Samaran’s work on “nurturance culture” provides some guidance on embedding care practices into accountability and transformation. She approaches the topic of gendered violence with generosity and a concern for repair and safety, rather than punishment and/or ostracism. Samaran argues that mandatory accountability processes and individual autonomy are not mutually exclusive, and are in fact intimately intertwined and interdependent. She notes: “Attachment theory teaches us that true autonomy relies on feeling securely connected to other human beings,” and describes some systems where accountability practices are mandated, which she has perceived support individuals’ sense of freedom to be themselves. Samaran also calls on us to recognize that the process of unlearning patriarchal masculinity will be misaligned with dominant culture and is likely to result in substantive social and/or professional losses [123]. Her work points toward the need for ongoing generosity and care for all parties in accountability mechanisms, while retaining rigorous protections against further harm or re-traumatization. Other activists and TJ facilitators reinforce this need to build supports for people who have caused harm [140, 13].

⁵As Mariame Kaba and others have noted, processes of restorative justices have also become more institutionalized (and co-opted) in recent decades [84].

When social norms dictate that the consequence of causing harm is punishment or ostracism, fear understandably discourages people from acknowledgment and reckoning. In imagining that world where violence is unthinkable, we have to find ways to support people who have caused harm, even grievous harm.

Building from the foundation of care, many activists and facilitators have shared strategies for enacting TJ in the wild. Ejeris Dixon presents some of her strategies and experiences, naming planning and perseverance as the keys to building effective safety processes [42]. She breaks down strategies to articulate precise goals, resources needed, and equity in the work. Others have shared cases studies and lessons learned in TJ praxis across various contexts and categories of harm [131, 87, 72, 24]. Many facilitators and collectives have also produced toolkits, workbooks, and practical guides to support communities in building out TJ processes [85, 74, 102].

Contrary to some misconceptions, abolition is not categorically opposed to reform within existing legal structures. Rather, the starting point is inverted: abolitionists and TJ activists begin with care and the presumption that punitive mechanisms will only exacerbate harms in the long term. The coalition for this dissertation project, in promoting what some of our community partners have called “culture of compliance,” is in many ways aligned with TJ principles. Their idea is to create a system that is less punitive. They start with civil protections; removal of weapons; safety planning; and support for people who have caused harm, as well people who have experienced harm. Although their language is different, the aims of this coalition and project—and, crucially, the ways we have approached it—are guided by transformative justice precepts. Many abolitionists have explicitly articulated that some reforms can still form part of the path of transforming justice. Mariame Kaba refers to these as “non-reformist reforms,” and calls for a critical interrogation of how the reform will be enacted [81]. Angela Davis describes how some reforms (for example a move toward reparative law through tort instead of criminal law) build toward decarceration and represent one strategy toward abolition [38]. Dixon cites similar examples and argues that “it is our work to hold both compassion and critique while also building our awareness of when to use

which tool,” and that we must connect with broader scale liberatory movements to achieve our goals [42].

2.8 Summary

In this chapter, I’ve highlighted some key examples and traditions of prior work that have informed my approach in this dissertation. The context of domestic violence protection orders (Section 2.2) and intimate partner violence (IPV) prevention broadly is the foundation for this work. Our community partners are practitioners engaging in IPV prevention locally, and we have looked to that community’s shifting needs to drive this work. I describe our approaches and the trajectory of our work in Chapter 3.

In Section 2.3, I summarized some methods for human-centered legal design (HCLD) that have influenced our approaches in working with IPV prevention practitioners, which I discuss in greater detail in Chapter 3. In our interviews with legal practitioners after pandemic-related court shutdowns (Chapter 4), we learned more about the ways that practitioners are drawing on HCLD principles to adapt structures and processes and meet changing needs. We also saw some intersections between the strategies practitioners were adopting and transformative justice principles (Section 2.7), in that for the most part we saw a prioritization of safety over carceral logics.

In Section 2.4, I outlined critical approaches to design and non-design that align with the framework I’ve articulated for community-driven technical practice (Section 1.3). Ellen and I used these different approaches as lenses through which to reflect on different pathways for carrying the work forward. I discuss these reflections in greater detail in Chapter 5.

In Section 2.5, I discussed methods and values embedded in literature related to reflection and reflexive design. I drew on these methods and values in developing the practice of collaborative structured reflections that Ellen and I have carried out throughout this project. I describe this method in more detail in Chapter 5. Apart from the collaborative structured reflections, both Ellen and I have tried to take a reflexive approach to our work more broadly.

In Section 2.6, I outlined an articulation for prefigurative design that is closely related

Asad's framework [5]. The core tenets of prefigurative design in this formulation are: prefigurative counter-power; situated, plural knowledges and practice; and radical imagination. This framework for prefigurative design has shaped my reflections and approaches throughout this project, but it is particularly closely tied to the themes of attending to invisibilized work and drawing on situated knowledges (Sections 3.3 and 3.4). The power of radical imagination was also a key opportunity that our interviews with practitioners helped surface (Section 4.6). Opportunities related to prefigurative design also emerged from our collaborative structured reflections, particularly through our reflections on disappointments and hopes (Section 5.3.4).

Finally, in Section 2.7, I provided some background on work in the areas of transformative justice and radical care. These areas of work have strongly influenced my core commitments (Section 1.4). The intersection between transformative justice and HCLD also figured in my considerations of whether and how to join this project, as well as how to articulate a proposal that aligned with community-articulated needs and my commitments (Section 3.2).

In the next chapter, I synthesize the context, experiences, and decision points that have guided the trajectory of this project. I outline how the process of collaboratively developing a community-driven technical practice for civil protection orders helped surface key opportunities and challenges in community-driven technical practice. I describe the way I evaluated whether and how to join this project, as well as how I tried to carry my commitments into specific proposals with IPV prevention practitioners. I articulate some of the often invisibilized forms of work that drive community-driven projects, and I discuss how the methods I initially proposed aimed to draw on situated knowledges across the broader community. Lastly, I discuss the ways we chose to pivot our project in response to the COVID-19 pandemic.

Chapter 3

PROJECT TRAJECTORY: DECISIONS AND EXPERIENCES ALONG THE WAY

3.1 Overview

In this chapter, I outline the context and experiences that have guided the trajectory of this project. I discuss the opportunities and challenges that emerged through collaboratively developing a community-driven technical practice for civil protection orders and broader legal mechanism for safety. I trace the way I evaluated whether and how to join this project, as well as how I carried my commitments into specific proposals with IPV prevention practitioners (Section 3.2). I attend to some of the often invisibilized forms of work that drive community-driven projects (Section 3.3), and I discuss how the methods I initially proposed aimed to draw on situated knowledges across the broader community (Section 3.4). Finally, I examine how the new constraints posed by the COVID-19 pandemic molded this dissertation, influencing both the ways we decided to pivot the methods, as well as the emergent the legal landscape (Section 3.5). Through this narrative account, I aim to provide an understanding of this project that is embodied, or as Susan Leigh Star puts it, “faithful to the human experience” [137]. I present the decisions and experiences that shaped this project in order to surface key opportunities and challenges in community-driven technical practice.

3.2 *Aligning Project and Commitments: Why and How We Joined this Project*

In this section, I articulate my decision-making process as I considered whether and how I should join this project. I trace how the project took shape beginning with an initial proposal from my partners in the IPV prevention community, and I outline the questions I asked myself in deciding whether the project aligned with my commitments and how I

might contribute meaningfully. Finally, I describe how I formulated a research proposal that addressed the questions and needs community partners had expressed and aligned with my own core commitments. This process required reflection and negotiation with myself internally, as well as with my academic colleagues and, most importantly, stakeholders in the IPV prevention community. It also formed the foundation for ongoing reflection, balancing, and adapting throughout the work.

3.2.1 Initial Project Proposal from King County Bar Association

Ellen and I joined this project with the intention of developing structured and informal information visualizations to support navigating and collaboratively re-designing interventions in intimate partner violence (IPV). Since we are also both advocates who have spent years in legal services and domestic violence (DV)/sexual assault (SA) domains, in addition to our core commitments, we carry with us a particular sensitivity to the risks of physical harm and re-traumatization for people who have or are experiencing IPV. Early on, we aimed to better understand how the exploratory and rhetorical power of visualization can serve advocates, lawyers, and law enforcement officials in sustaining the work they do on a day-to-day basis. Later our work expanded out to more foundational understanding of the changing legal structures.

Our partners at KCBA had initially proposed the work for the Data Science for Social Good (DSSG) program at the University of Washington, but the DSSG coordinators determined that the program wasn't well-suited to address the data and questions that KCBA had.¹ The DSSG coordinators referred KCBA to me as a potential data visualization project for my students. KCBA had been collecting data through legal filings and law students' courtroom observations, and they were interested in visualizing some of the trends they were seeing in civil protection orders. When I first met with our partners at KCBA, I

¹Generally DSSG projects have a "big data" component, a need for machine learning, or other questions that require substantial data science, statistics, or machine learning work. Because the DSSG program has a 12-week duration, the coordinators usually select projects that have already collected large amounts of data.

was concerned that the questions they were most interested in exploring weren't primarily visualization questions or at least weren't questions that could be answered with the case data that we had at the time. The quantity of data wasn't going to be really compelling in a "data visualization," or worse, might actually be misleading because of the sample (relatively few cases were observed over a relatively short time period). The compelling stories were much more implicit knowledge these attorneys had amassed over years representing and supporting people through DVPO cases. Their knowledge also stemmed from their broader advocacy work and their relationships with clerks, judges, and other legal practitioners.

3.2.2 Deciding Whether and How We Could Contribute

In deciding whether and how I could join the project KCBA proposed, I started with two sets of questions for myself: (1) Was this a project that aligns with my core commitments? Was it a project that I felt I could take on and maintain my integrity? (2) Was this a project where I could contribute? Was it a project where my experiences, skills, and sensitivities could meaningfully support the outcomes the community wanted to achieve? Or, to put it more succinctly, (1) Why this project for me? and (2) Why me for this project?

In considering *whether this project was right for me*, I reflected that my professional and community work throughout my life has been on the same trajectory. If I were to connect in reverse order, I would say that this project directly connected both to my advocacy work (because it was in the same space) but also to my motivation and attempts to use visualization as a tool to support agency by giving people more agency in the way they explore and articulate their own experiences. I realize that this framing glosses over the limitations we place on agency by being the designers of visualizations (and the inherent power that gives us in the representation), but Ellen and I were aiming with our activities to mitigate these power disparities.

The more significant question for me related to this project was *whether and how I could contribute to the work KCBA had proposed*. A key motivation for me has been holding the community as the locus of power and prioritizing the needs of the community over academic

or other outputs. That has been one of the things that requires more nuance in explaining to HCDE people because I think for a lot of people (in HCDE) is that that is just how HCDE works by default or my motivations don't sound very different than the way that they talk about work in user-centered design of HCD broadly. Success by our definition for this project would look like community partners feeling ownership over these projects. And that even though we started by designing things and tracing our process through reflections as a component of the research, we would be viewed as members of the community whose voices don't have more power or sway than other people in the community. This exploration of my motivations and commitments highlighted the tension between our direct work with the IPV prevention community and our roles in the HCI academic community. I needed to balance separate demands in the academic community, but in this initial examination of how I could contribute, I wanted to move beyond the frame of balancing. I wanted to articulate a research question and approach in which the academic and community-driven roles could inform and strengthen each other. I knew that I would continue to hold these roles in tension, but a key deciding factor in taking on this project was framing the dialectic such that human-centered design scholarship could contribute to and be extended through community-driven technical practice with practitioners in IPV prevention.

3.2.3 Formulating a Project Proposal that Aligned Our Commitments and Skills with Community Needs

The first decision that Ellen and I made in formulating a project proposal was to avoid treating the project as exclusively—or even primarily—a data visualization project. It seemed clear from our early discussions that we wouldn't be able to do the project justice in the information visualization class, and the project also wasn't scoped in a way that would enable students to meet the requirements for the class. Instead, Ellen and I decided to reach out to KCBA and others after the class ended to see if they were interested in carrying the

work forward.² The pathways we saw to contribute to KCBA’s proposed project were (1) proposing volunteer work with KCBA to producing some visualizations or (2) re-formulating the project as a research project that would meet community needs and could also contribute to HCI academic scholarship.

The entry point KCBA had framed for tracing civil protection orders was the process for seeking an Order to Surrender Weapons (OTSW) as a component of a Domestic Violence Protection Order (DVPO). These orders can be viewed as a means of mitigating some of the most acute risks of harm for people who have experienced intimate partner violence. Stakeholders in King County are centering the needs of people most at risk for harm, but they are also attempting to provide a “culture of compliance” through non-coercive mechanisms. Their approach aligned with the transformative justice lens we wanted to apply, and we began with the following thought exercise: *What would it look like if we imagined a justice system that helps us feel safe without creating new wounds in our communities? One that the most vulnerable among us can navigate and through which they can find support? One where we can hold each other accountable while maintaining a sense of shared humanity and empathy/care for those who have caused harm?*

3.3 Invisibilized, Relational Aspects of Community-driven Work

Relational meaning-making and coordination are often invisibilized in our accounts of research and design projects, but are core to the success of community-driven work. In this section, I describe two categories of relational coordination that shaped this project: formative work and ongoing stakeholder engagement. My commitment to *collective participation in world-building* relies on consideration of the labor and particular forms of insight that drive consensus and coalition. Moreover, failure to acknowledge relational meaning-making can obscure the work of other community members or might run the risk of absolving ourselves of accountability. In attending to these often obscured forms of work, I shed light on

²Ellen had been enrolled in the information visualization course and had expressed interest in the project.

the relationships and practices that have guided this project, and I underscore how relational coordination is central to community-driven technical practice more broadly.

3.3.1 Formative Work

One pattern of invisible but crucial work in community-driven technical practice (CDTP) takes place before any data collection, before methods are determined, and before any specific proposals for outputs. This formative work is the relationship-building, unfolding of mutual understandings, and calibration of needs and capacities. After Ellen and I joined the project, we began by engaging with community partners, including attorneys, advocates, law enforcement officials, and others who work on DV cases. We worked to understand the convergent and divergent needs of different practitioners. We also relied on their perspectives—as well as our own experiences in trauma work—to give us a lens into the needs of people with intersecting vulnerabilities. Early in the project, we made a conscious decision that, at least in early stages, we would confine our exploration to the community of DV practitioners, as opposed to people who were experiencing or had experienced IPV. We saw enough low hanging fruit in re-designing inaccessible and unsafe DVPO processes, and we wanted to avoid risks of re-traumatization to the greatest extent possible. Through our formative work with practitioners, we identified process maps as the strategy for our first phase of work. We also developed relationships with key stakeholders and gained a view of the work they carried out throughout the DVPO process.

3.3.2 Ongoing Community Engagement

Ongoing engagement with community partners has been a core commitment in this work. Like relationship-building and formative discussions in project planning, ongoing stakeholder engagement tends to be a form of work that is invisible in publications, design work, and other outputs. Ongoing engagement is particularly critical in community-driven technical practice, since communities are constantly adapting and re-forming as needs change. Conversations with our community partners, particularly at King County Bar Association, shaped much

of our work. As we shared updated process maps and interview findings with them, we learned what was most compelling. We also learned which areas of shifting legal processes needed more attention. For example, as post-COVID-19 process changes began to calcify, IPV prevention practitioners recognized that there were still points of breakdown for clerks in particular. Triangulating these points of breakdown—even as they shift—has guided our work throughout. Beyond shaping the processes and outputs, engaging with our community partners also helped us see the connections and coalitions we need to form for this work to have broader and longer term impact.

3.3.3 Sharing Out

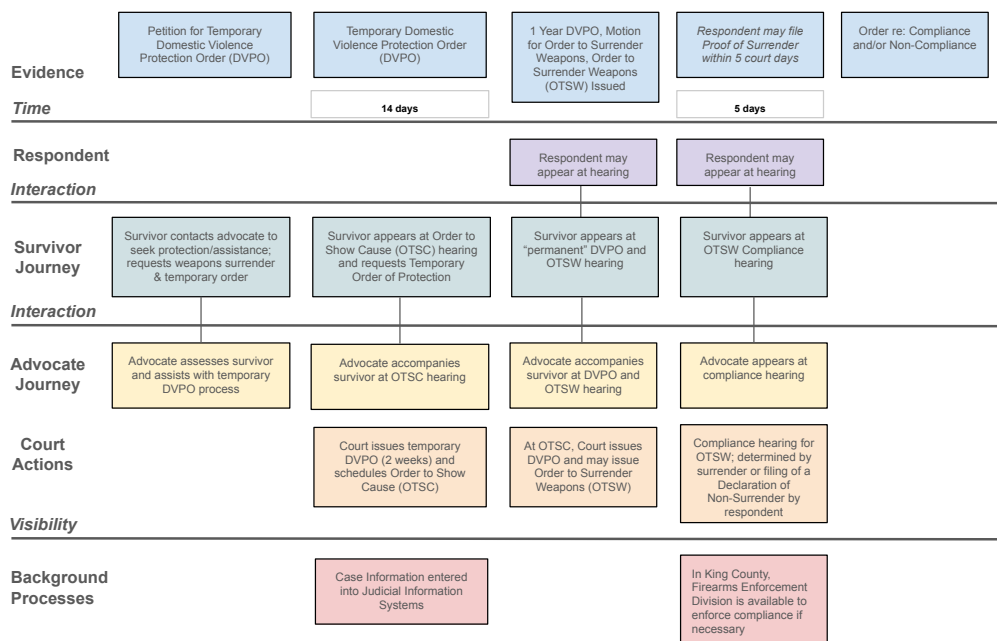
In some contexts, sharing knowledge is visible and counted as work product (e.g., design artifacts, conference and journal publications, etc.); other forms of sharing out and collaborative meaning-making are less recognizable. Throughout this process, we have been committed to working with our community partners to address pressing problems, and we have also committed to sharing our outputs and processes in various forms. We initially proposed process maps and collaborative activities to surface situated knowledges (see Section 3.4). Over the course of the project, we continued to iterate on these maps and share them with stakeholders, but our methods shifted in the wake of the pandemic. We intended to map a process that was relatively stable but difficult to understand. As a result of the pandemic, we found ourselves in the middle of a shifting, even more confusing system, so we adapted our approach (see Section 3.5). Beyond any of our designs and study findings, we have been committed to documenting our design process in a way that can support future community-driven technical practice and building systems of accountability, mutual aid, and care. We have blogged about our work and are also working to produce other documentation for our community partners. In some cases, some of our work has been relevant for other community-driven projects, and we have found ways to share and cross-pollinate ideas. It hasn't always been clear which resources will be the most impactful or which forms they would take, but we have found ways to share our work with stakeholders and across contexts.

3.3.4 Living and Researching in a Pandemic

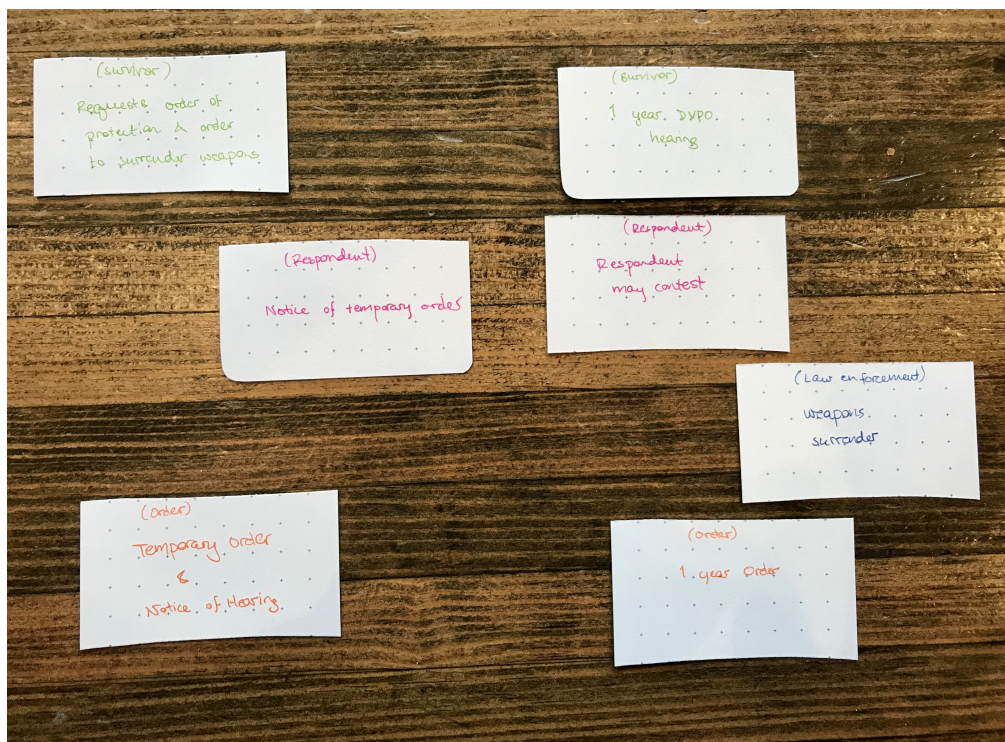
Attending to the embodied, relational dimensions of community-technical practice also includes attending to our own embodied experiences as researchers, designers, community members, and inhabitants of a shared ecosystem. Throughout the COVID-19 pandemic, people across the world have been experiencing a collective trauma, and also each experiencing our own individual crises. Ellen and I carried out almost all of this work during the pandemic, and it shaped the needs of the community of IPV prevention practitioners. It also shaped our own capacities, and we had to adjust our timelines and strategies accordingly. Trauma and crisis are usually much less visible than they have been in this past year, but their impact on community-driven work is still felt. Failing to attend to our own capacities risks harming people even as we are trying to build systems of mutual aid and care [145].

3.4 Situated Knowledges in Complex Systems

Community-driven work rests on a plurality of knowledges, needs, and passions. In this section, I outline two of the modes through which I sought to understand and elevate the “situated knowledges” [66] of community members across a variety of roles and contexts. Our earliest project deliverables were process and system maps for DVPOs that drew some of the connections across various actors and points of engagement. These artifacts helped ground our early conversations with community partners, allowing us to trace the DVPO process from different perspectives, as well as identifying when, where, and how various parties interact with each other throughout. We expanded upon the concept of process mapping, formulating co-design activities to facilitate collaborative mapping as a sensemaking and imaginative exercise. Although the pandemic prevented us from running these co-design activities as originally intended, our testing of the process shows promise for elevating different voices and for collective imagination.



(a) **Structured:** Early iteration of DVPO process map.



(b) **Open-ended:** Co-designing process maps using index cards.

Figure 3.1: Two strategies for building DVPO process maps.

3.4.1 *Process Mapping: Tracing Different Perspectives and Points of Engagement*

Some of the questions our partners in KCBA had been most interested in exploring related to tracing orders to surrender weapons through the legal system (e.g., when they are requested, issued, whether and when firearms are surrendered, etc.). Through our formative work with other stakeholders, a need for understanding broader processes emerged. As with so many complex systems, even people who are actively working with these cases on a day-to-day basis have a hard time tracking all of the moving pieces. A key challenge in improving these systems and structures lies in surfacing misunderstandings between various actors, and to make the broader context around pain points visible. From existing documentation, as well as our formative work with practitioners, we created some early iterations of visual system and process maps to uncover key blockers and points of confusion (Figure 3.1a).

The legal system is broadly confusing, burdensome, and inaccessible *by design* [139]. In tracing the process of obtaining DVPOs and OTSWs, and we worked to center the experiences of people in crisis by working outward from the path petitioners take through the system. Through our formative conversations, we identified ways to refine the maps, as well as gaps where it wasn't clear how to represent processes. We also realized through these conversations that building the maps through collective activities might not only identify additional pain points in the DVPO process, but also spark ideas and creative strategies for improving the system more broadly.

3.4.2 *Co-designing Process Maps as Collaborative Sensemaking and Strategizing*

When we considered how to make process mapping a collective mapping, we knew we needed a balance between constructive constraints and degrees of freedom. Constructive constraints could make the activity more approachable, enable a lower time commitment for community members who are already time-constrained, and more actionable. But we recognized a tension between constructive constraints and self-determination. We were both thinking about the index card as an opportunity for *collective participation in world-building*. In designing

the activity, we deconstructed the process maps we initially created, and represented various proceedings, interaction points, and other requirements for obtaining DVPOs on individual index cards (Figure 3.1b). Our idea was to engage with multiple stakeholders in rearranging and identifying other connections, adding cards as needed. The activity was intended to provide as many degrees of movement as possible, while being constrained enough to support constructive engagement. We took care to make the cards appear modifiable, printing on plain white card stock and categorically labeled with stickers. Relatedly, cards that people added wouldn't appear to be particularly distinct from ours because they would be on the same card stock and labeled with the same colors.

The index card activity was meant to support participants in co-constructing the visual representation of information, incorporating perspectives from across a range of roles. We also intended it to support reflection on the DVPO/OTSW processes as they currently exist, while also making space for re-imagining. Our own early mapping activities gave us the sense that this activity could catalyze ideas for creative strategizing in addition to tracing the current systems. This activity was meant to be a playful experiment. We hoped it would guide us toward the next steps we should take in mapping and working toward improving systems for DVPOs. Unfortunately, we weren't able to test and learn from it. Shortly after we piloted the activity, the first cases of COVID-19 community spread were reported in the U.S., forcing us to re-evaluate how we should approach this project.

3.5 Adapting to Changing Conditions: Our Response to the COVID-19 Pandemic

As COVID-19 laid many systems bare and showed us the seams in public resources and government, the crisis also highlighted some of the cracks in the legal system broadly and for domestic violence (DV) cases in particular. The court system shifted and continued to adapt throughout the pandemic. Although the system has been stabilizing since late 2020, the future remains uncertain. Many changes (such as electronic options for filing) appear to be lasting, but the system remains somewhat in flux. Given the disruptions and

rapidly changing conditions that accompanied COVID-19, the landscape for this dissertation changed drastically. The methods I had originally proposed were no longer feasible. After working to adapt co-design exercises, Ellen and I determined that a virtual co-design exercise of the same structure also wouldn't work for community members. In this section, I discuss our approach to adapting modes of work when conditions in the community—or in the world broadly—change.

3.5.1 Shifting the Focal Point for the Project

The pandemic has fundamentally re-shaped the trajectory of this project. COVID-19 created extreme risks for everyone's general health and well-being, but it also exacerbated particular safety risks for people experiencing IPV. While stay-home orders were in place, there were extremely limited options for escaping abusive behaviors at home. These risks extended beyond the stay-home orders, since health and/or employment circumstances have in many cases kept people home together longer. People experiencing IPV during this time were also likely to have limited privacy, so there were fewer opportunities to seek support and/or intervention. Elevated health risks in shelters and detention centers meant additional barriers to leaving abusive situations, either directly or indirectly as leverage for emotional manipulation. Most cities don't report crime statistics at the granularity of days or weeks, but where data is available, more physically violent IPV incidents were recorded during the period immediately after pandemic stay-home orders, and advocates expressed concern about more under-counting than in pre-pandemic circumstances [95, 61].

When we started working with our partners in the community, our aim was to create a process map for the complex and confusing system of seeking domestic violence orders of protection (DVPOs) and orders to surrender weapons (OTSWs). We hoped to encourage and enable simplification of court processes in order to make them more usable and understandable by people seeking protection orders. We believed that surfacing the complexity of the process visually could also support broader advocacy efforts in highlighting the struggles unrepresented litigants face when trying to navigate the system.

Despite its complexity and inconsistencies, in many ways, this system was a devil we knew. At the best of times, the legal system can be inaccessible and disorienting, particularly for people in crisis. In the wake of the COVID-19 pandemic, people with decades of experience working in the legal system are disoriented as well, not to mention reckoning with the impact of a pandemic on our personal and work lives. Everyone is muddling through together in an attempt to build new systems that protect people's safety and rights. Traditionally, lawyers, judges, and politicians have made the laws and rules which define court processes. Attempting to change laws and legal processes has historically been difficult and time-consuming. Changes happen through new case law being created, new court rules being enacted, or new laws being passed by the legislature; these processes tend to take years. In contrast, court processes shifted radically and at record pace in response to COVID-19. Since our primary project aim has been to support navigating legal processes and building processes that are more responsive to the needs of people seeking safety, we chose to re-orient our study to better understand how these processes were changing.

3.5.2 Adapting Methods

Legal processes and the context for DV interventions changed drastically and repeatedly in response to COVID-19. In the next chapter (Chapter 4), I discuss some of these changes in greater detail. Ellen and I spent some time trying to adapt co-design exercises for virtual participation, but determined that they weren't appropriate for a few reasons:

1. Court closures and unpredictability meant additional overwhelm for community partners in many ways and reduced bandwidth overall.
2. Many community members were working with older technology and/or limited internet access.
3. The virtual alternatives to the index card activity we had planned didn't allow for the same freedom for engaging, contesting, and modifying the visual representation. These

limitations defeated the purpose of the activity, since a key goal for the activity was surfacing situated knowledges (see Section 3.4.2).

4. Mapping systems and processes was particularly challenging in general during a time of rapidly iterating, fundamental changes to the legal system.

After some consideration, it was clear that the methods I had originally proposed methods would not be feasible or appropriate for the community. The post-COVID-19 constraints on our community partners meant that the co-design activities and process mapping proposed would not be in alignment with the core commitments, in particular our commitments to: (1) holding the community as the locus of power and (2) collective participation in world-building. It also became clear that visualizations were not a primary need in the IPV prevention community in the aftermath of pandemic-related court shutdowns. After discussions with some of our community partners, we revised our methods to trace system and process changes primarily through experiential walkthroughs and interviews with legal practitioners. Below I summarize each of these approaches.

Experiential Walkthroughs

In an initial approach to understand changes for seeking protection orders, I conducted experiential walkthroughs to understand the changing guidance and requirements for seeking DVPOs. Two weeks after the shutdown, the guidance for seeking DVPOs hadn't changed, even though the courts were closed. People seeking DVPOs were still advised to bring forms in person to courts. Warning tiles appeared at the top of the screens linking to the executive orders and court information about closures, but the orders and information were hard to parse, and alternatives to the standard pathways for DVPOs weren't clear. The primary takeaway I had from this experience was that I should contact an advocate to address my specific needs. This is probably the path that makes the most sense regardless, since each DVPO case is so contextual, but because the documentation for normal pathways is so extensive, it seemed infeasible to have it updated immediately. A few weeks after the shutdown,

the Protection Order Advocacy Program (POAP) had partnered with Legal Atoms, an automated document assembly software program to support people in completing forms virtually and filing them with assistance from trained advocates. Challenges remained for having the orders served, but this rapid mobilization is one example of redirecting resources that were already in place to some extent (Legal Atoms) to pressing legal needs and safety concerns.

Interviews

During the weeks and months after COVID-19 stay-home orders, we also carried out interviews with eight legal practitioners to better understand the shifts they were seeing in the legal system. Specifically, our interviews were intended to yield more understanding about (1) changes in legal processes and norms related to COVID-19; (2) ways through which changes were implemented; and (3) long-term impacts of the changes, particular with respect to equity and access. In the next chapter (Chapter 4), I provide the more detailed analysis of the interview methods and findings.

3.6 Summary

In this chapter, I have discussed the context, relationships, experiences, and decisions that have shaped the trajectory of this work. I outlined how I have tried to align my work with the core commitments, from deciding whether and how to join the project through the formulation of specific proposals. I also discussed some relational dimensions of the work that are often invisibilized in research accounts, including: formative work, ongoing community engagement, sharing out artifacts and processes, and the experience of carrying out this work in a global pandemic. I describe how we tried to draw on situated knowledges in the process maps and co-design activities we initially developed. Lastly, I explained how, as the pandemic kept us remote, we chose to re-orient the project to meet the current moment. Although our efforts to contribute to community-driven technical practice during a global pandemic met with many challenges, this process also highlighted some key opportunities. In particular, this work has revealed several approaches for adapting *with* communities when

needs and capacities change.

In the next chapter, I present formative work and findings from interviews we conducted with legal practitioners after pandemic-related shutdowns in the legal system. Discussions with our community partners in April 2020 helped us recognize the need for deeper work to understand how changes were happening in the legal system. We interviewed eight legal practitioners to help us better understand: (1) changes in legal processes and norms related to COVID-19; (2) ways through which changes were implemented; and (3) long-term impacts of the changes, particular with respect to equity and access.

Chapter 4

SHIFTS IN THE LEGAL SYSTEM IN RESPONSE TO COVID-19

Content Warning: This chapter includes discussions of domestic violence, physical violence, and brief mentions of murder.

4.1 *Overview*

COVID-19 has posed profound health and safety risks for everyone, but those risks are exacerbated for people experiencing intimate partner violence (IPV). Not only has the prevalence of violence escalated, but fewer resources for intervention have been available due to shutdowns and the need for social distancing. In the wake of pandemic shutdowns, court systems rapidly adapted procedures and protocols; many types cases were postponed for unspecified periods of time and others were mediated by technology in new ways. Most of these changes aimed at prioritizing urgent safety risks including domestic violence.

In this chapter, I discuss findings from formative work and an interview study conducted to understand changing structures and processes in the legal system in response to the pandemic. During the immediate aftermath of stay-home orders, our observations and discussions with community partners revealed how these changes created both challenges and opportunities for building a more equitable legal system for the long term (Section 4.3). Our findings from these early explorations led us to questions that warranted deeper study. Over the next few months, we conducted interviews with eight legal practitioners to better understand: (1) changes in legal processes and norms related to COVID-19; (2) ways through which changes were implemented; and (3) long-term impacts of the changes, particular with respect to equity and access. Many of the changes practitioners described indicated adaptive

structures for care within the legal community: in addition to prioritizing physical safety, legal practitioners were adapting and iterating processes to meet urgent needs creatively (Section 4.4). Interviews also revealed how process changes were and could continue to have significant impacts on equity and access to justice¹ (Section 4.5). Finally, the interviews surfaced many ways through which the community was collectively re-imagining the legal system itself, particularly through community decision-making, collaboration, and mutual support (Section 4.6).

4.2 *Methods*

As Ellen and I observed rapid shifts taking place in the immediate aftermath of pandemic-related shutdowns, we worked with community partners to ground our understanding of the shifting landscape of the court system. Our formative work helped validate our perceptions of the changes we saw and led us to the questions we wanted to explore in the broader legal community. We reached out to more practitioners both locally and across several other jurisdictions in the United States. Our participants act in various roles in the legal system and work across several areas of law. All of them are working or have worked on domestic violence (DV) cases or other legal matters related to vulnerable people seeking safety. In Table 4.1, I indicate the specific roles of participants in these interviews.

At a high level, we wanted to understand how the context of COVID-19 resulted in shifts in court systems; legal processes; and norms and expectations in the legal system. We also used the interviews to better understand practitioners' perspectives on the mechanisms for implementing these changes and how they impact various parties within the system (particularly relating to equity and accessibility), along with their perceptions of the long-term impacts resulting from these changes. We began by asking participants to describe their roles in the legal system, as well as the way that they carried out their work prior to the

¹Recall that “access to justice” is globally recognized as a human right. It encompasses the ability to understand one’s legal rights and the resources needed to seek legal protections or remedies if those rights are violated [143] (Section 2.3).

Participant ID	Role
P1	Attorney
P2	Legal Navigator
P3	Legal Technologist
P4	Court Administrator
P5	Paralegal
P6	Attorney
P7	Legal Sociologist
P8	Attorney

Table 4.1: Roles of interview participants. All participants work or have worked in areas of law related to domestic violence or other vulnerable individuals seeking safety.

onset of the pandemic. Then we asked them to describe the changes they were seeing in the legal system and the impacts these changes were having on their work practices. We asked participants to describe how changes were taking place (e.g., ad hoc vs. centralized decision-making and implementation, etc.) and whether they viewed these changes as parallel or divergent from normal pathways for shifting legal norms and practices. Finally, we asked participants to describe any concerns or hopes they had in relation to the shifts they were seeing and the long-term implications they expected the shifts to cause. The full interview protocol is available in Appendix A.

Both Ellen and I conducted all interviews, with one of us moderating and the other taking notes. All interviews were recorded. Our analysis consisted of iterative rounds of open and closed coding. We developed our initial codebook through open coding one interview collaboratively. We coded the remainder of the interviews individually using that codebook, adding codes when needed. After that, we collaboratively refined and categorized codes, surfacing key themes. I conducted the final round of categorization individually, synthesizing

themes into the three over-arching themes discussed in Sections 4.4, 4.5, and 4.6.

4.3 Formative Work

In an attempt to start mapping the dimensions and trajectories of these systemic changes, we started with discussions with key community partners. Two weeks after the stay-home order in Washington (and other locales), we worked with them to understand the ways legal practitioners were getting their work done. Advocates and attorneys recognized that DV was and would continue to be exacerbated in the confinement and isolation of the shutdown. The Seattle Police Department issued guidance related to seeking help for DV, acknowledging that they had received an increase in DV-related calls. It was unclear, however, how these cases were being addressed. Early on in the shutdown, it was also unclear whether or how people impacted by DV could access resources for alternate housing or financial assistance.

Meanwhile, the court system was rocked, and people were scrambling to pull together systems that could at least address the most critical safety and liberty issues. New executive orders had been issued on a daily basis for court closures and emergency procedures, but in early April, the orders were only in effect until April 24, though the stay-home order would be in effect through at least the end of May. Courts in King County and surrounding counties were hearing domestic violence protection orders (DVPOs), but advocates couldn't rely on normal procedures or expect that experienced judges would hear the cases. So much of the court system was opaque; it wasn't clear how many cases were being heard, or how they compared to pre-COVID-19 hearings. Legal advocates who were used to attending hearings with clients weren't sure how to offer support or assistance in telephonic hearings. The burden might be on the survivor to initiate conference calls, and it was difficult to have whisper conversations with advocates in this new format. The courthouse was physically locked, and the rationale for who was permitted to be physically present wasn't clear. Communication with bailiffs and clerks happened mainly via email, and the systems were unsurprisingly so overwhelmed that messages were missed. Service of protection orders was delayed or possibly worse. At the onset of the stay-home order, one law enforcement unit explicitly indicated

that they would not serve orders due to safety concerns; private process servers also stopped working. A provision in later protection orders made service by mail permissible for DVPOs, but the implementation was at the discretion of individual courts. Uncertainty and daily restructuring created ongoing challenges for legal practitioners working in the DV space.

In King County, we started seeing emergency executive orders in the court system around mid-March [32, 33]. Domestic violence cases were in the category of emergency matters, along with child welfare, which meant that they continued to be heard by Family Law Court. In contrast, the following types of cases were not being heard at all during shutdowns and the period of several months following stay-home orders: jury trials; evictions; truancy hearings; and all out-of-custody criminal matters (city and state). People already in detention facilities remained in extreme danger throughout the pandemic due to grossly inadequate COVID-19 protocols [108, 17], but they were able (for the most part) to have their cases heard. In addition to the priority given to domestic violence hearing under Washington executive orders, emergency protections were also extended in some cases. *Ex parte* (temporary) domestic violence protection orders (DVPOs) could be in effect for up to 45 days [29] before a final hearing was mandated, whereas they previously lasted only a maximum of 14 days before a hearing was required. Although it might seem straightforward that DV and emergency matters should take precedence over other cases, we could also imagine the prioritization having been assigned differently. The court discouraged detention [31, 30] (where it wasn't already occurring) except when there were imminent concerns for public safety. We saw similar closures and prioritizations nationwide [11], and it gave us some hope that the courts in this crisis have chosen to lean away from carceral punishment and toward mitigating imminent safety risks.

In addition to this prioritization, courts have rapidly expanded virtual legal processes. This shift toward virtual mechanisms was a drastic change for most court systems and in particular for protection orders. For the first time in King County (and in many other locales), people seeking domestic violence protection orders could file their petitions digitally. In the past, even petitions that were filed through the Protection Order Advocacy Program

(POAP) [115] had to be physically filed by the petitioner at the clerk's office, even though POAP is able to file other petitions electronically. Similarly, participation in the hearings themselves was (at least for some period of time) virtual, with most parties required to appear telephonically rather than in person.

Understandably, since most of these changes have been implemented rapidly and only as workarounds, it has been challenging for people working within these systems to move their cases move forward. For people experiencing DV, these challenges mean not only added stress and uncertainty, but also additional barriers to safety in an already acutely dangerous situation. The standards of evidence for DVPOs are different than for other civil or criminal cases, and as with all types of law, it matters whether people interpreting the law have background in the domain. As court systems scrambled to re-prioritize and hear emergency orders, judges were often hearing cases in areas of law for which they had no background. People experiencing DV must demonstrate a credible threat to their safety to obtain a protection order, but the definition of a "credible threat" is subjective and interpreted at the discretion of the presiding judge. This subjectivity might be particularly risky for petitioners when judges hearing their cases don't have background in the domain or any familiarity with mechanisms of emotional abuse/manipulation and means of control that aren't physical. Telephonic hearings for DVPO cases can create additional challenges. Although petitioners are entitled to the support of advocates and/or attorneys, it's not possible to have the same whispered or side conversations with telephonic hearings.

Even when protection orders are granted, people experiencing DV may find them difficult or impossible to enforce to an even greater degree in moments of public crisis. As noted in Section 2.2, protection orders, like all court orders, may only be enforced when respondents have been provided with due service and an opportunity to be heard in court. In the case of DVPOs, orders must generally be served physically rather than electronically. Under pandemic circumstances, it was difficult or impossible for petitioners to access process servers or law enforcement officials able and willing to serve these orders. These issues likely led to the decision to extend the effects of temporary orders for up to 45 days, but without due

service, protection orders are toothless. Similarly, since law enforcement officers may seize firearms during the service of protection orders, when service isn't possible, firearms remain in the hands of people who have already enacted violence on their intimate partners.

Nevertheless, in spite of these challenges, we saw many reasons for hope in the changes and workarounds that were implemented. Despite their drawbacks, telephonic hearings can increase accessibility of DVPOs for many people by eliminating the need for transportation to the courthouse, and they reduce or eliminate the need for childcare and time off work. More importantly, telephonic appearances could mean a dramatically safer process for seeking DVPOs—respondents no longer have a date and time when petitioners are *required* to appear in a set location. One local incident in 1995 made the danger of having in-person appearances tragically apparent. Three women who were present for hearings related to a divorce and domestic violence were shot to death inside the King County Courthouse. After the murders, one judge remarked, “This was totally predictable and inevitable. This is the most dangerous building to work in in the county” [130]. Shortly after these murders, metal detectors and security were installed at the entrances to the courthouse (where previously some were outside specific courtrooms). It should be noted that this sort of violence is not an exceptional occurrence. Similar murders have taken place in and around courthouses during DV and harassment cases (e.g., shootings in Reno in 2006 [117], San Bernardino in 2012 [8], and Chester County in 2018 [100]).

Although metal detectors and other security provide some protection for people while they are inside the courthouse, people experiencing DV are still in acute danger when approaching the courthouse at a publicized time. The period of time during and immediately after people flee DV is known to be the time when risk of lethal violence is greatest [141]. In 2017, there were 51 DV-related murders in the state of Washington, representing around 24% of all murders statewide [134]. Many more cases of severe injury were reported. Telephonic hearings have the potential to remove one major risk factor at the most critical time for people experiencing DV. Likewise, the opportunity to file petitions digitally eliminates another requirement for people to physically be present at the courthouse during this crucial period.

As with so many of the changes we've seeing during this pandemic, it's particularly difficult to know what the future holds. Between March and December 2020, the Washington State Supreme Court issued 31 orders related to COVID-19 [106]. Courts have had to change or adapt their policies and procedures repeatedly. Moreover, we aren't sure how the courts will handle the backlog of cases as they open back up. The system landscape has changed rapidly and fundamentally. However, what is indisputable at this moment is that norms and practices in the legal system can evolve rapidly, so we have an opportunity to push for the changes we want to see. In the following sections, I discuss three key themes that we heard from legal practitioners who participated in our interview study, each highlighting opportunities for positive change in the legal system in the face of extreme challenges.

4.4 Adaptive Structures for Care

I can understand the business side of it. But at some point, in this COVID situation, we have to put the human side of it first. –P5

One of the categories in which we saw people creating positive change and building better systems pertained to ***adaptive structures of care***: shifting priorities and processes in response to emergent needs. Two of the key themes that emerged around structures of care were strategies to ensure physical safety and adaptations of care networks. As we knew from our formative work, COVID-19 has exacerbated safety risks for people experiencing DV, housing instability, or limited autonomy (above and beyond the safety risks the virus poses to everyone in the general population). Participants expressed concern about these new risks, but also talked about their hopes that in the long term, pandemic-related process changes (e.g., video and telephonic hearings) could increase physical and emotional safety for many. Along with exacerbating safety risks, the pandemic has also drastically limited access to some of the resources that can support people in mitigating or leaving dangerous situations. Responsive to these gaps, participants have found creative ways to meet needs when existing systems and structures fail. Legal practitioners have adapted their work practices to support

more people in more ways, building out networks of care to meet the new context.

4.4.1 Prioritizing Physical Safety

Several participants described how COVID-19 exacerbated safety concerns and housing instability for vulnerable people (beyond the risk of contracting the virus). P5 works in the area of legal guardianship, and her firm represents adults both in and outside of long-term care facilities. Legal guardianship is the mechanism through which one person (the guardian) has both the legal authority and obligation to represent the interests of another person (the ward). Guardians typically represent minor children and older or disabled adults who are unable to adequately meet their own needs or make decisions about property. She expressed concern about the ability of people in care facilities to communicate their needs and concerns about their living situations when all of their conversations are mediated by technology and facilitated by their caretakers. She described a plan for guardians rotating through the facilities as quickly as possible when facilities opened in the expectation that they might quickly lock down again. The firm expected to send one guardian to do all of the visits and then quarantine for two weeks. This strategy was the safest option they had identified, yet it could still put that guardian at risk through exposures from multiple facilities. This participant also told us of a different sort of case that her firm had handled in which a long-term hotel attempted to evict residents in explicit violation of an eviction moratorium and without reimbursing the occupants for rent already paid. In this situation, the firm was able to enforce their client's right to remain in place and protect additional residents, but the participant worried that illegal evictions continue to occur when residents don't have the resources to fight them (P5).

Several participants also explicitly expressed their concerns over the particular threats to physical safety that the pandemic has brought about for people experiencing DV. They worried in particular about the rising rates of domestic violence and more limited options for exiting an unsafe living situation. A few pointed out that motels and hotels were shut down for some period after the stay-home orders were in place and that shelters were also

struggling to meet needs. One participant worried that for some the choice is between (a) remaining in an unsafe, volatile environment or (b) moving to live with family or friends, putting them at greater risk of contracting the virus (P5). Some participants also shared concerns that aligned with what we learned in our formative work about law enforcement not serving orders. One participant described this as a kind of “catch 22” with law enforcement and the courts. For example, in one case a non-custodial parent refused to return a child to the custodial parent after a visitation, but this case didn’t qualify as an “emergency kidnapping,” which were the only kidnapping cases being heard at the time. The custodial parent was able to obtain a writ of habeas corpus with the help of an attorney, but the sheriff’s office wouldn’t execute it. The sheriff indicated that they should file a motion for contempt to enforce the standing custody agreement, but the courts weren’t hearing motions for contempt at the time, so the custodial parent effectively had no legal recourse (P2).

In spite of these new risks and concerns participants expressed hope that the move to remote participation in legal proceedings could enable greater physical and emotional safety in many cases. As I discussed in Section 4.3, people experiencing DV are at greatest risk of escalating and lethal violence during separations, and numerous DV-related murders have taken place at and inside courthouses. During our formative work with community partners, the changes we saw gave us hope that safety measures in place for COVID-19 could also mitigate these risks of violence in the longer term. Although we can’t be sure which changes will persist or how, interview participants also expressed this hope for longer term safety measures in DV (and other) cases. One participant told us how they were optimistic about changes persisting, since they had heard from multiple judges how they preferred zoom appearances in some ways (P3). In some cases, judges described these virtual hearings as “better than a real life courtroom” because breakout rooms afford attorneys and clients more privacy. Another participant shared a similar sentiments and added that video participation can also reduce the waiting times for hearings, which is another way to increase safety:

In many ways, video does make things a lot more efficient...Let’s say I’m trying to

schedule a trial, and one of my witnesses [isn't] available for the rest of July...That means that if someone's incarcerated or there's a victim who's worried about the abuser busting into her house, she has to wait until August for us to even schedule a trial. Whereas if I don't have to worry about bringing someone physically to the court, now I can just say, "Hey, go via your beach house or wherever you are, but turn on your video at 2pm on Thursday to start this trial. (P6)

Other participants explained similar concerns and hopes. P8 described how video and telephonic appearances can mean increased emotional safety as well as physical safety: "You don't even have to be in the same physical space...You don't even have to see the other person at all. You're just in your own waiting room" (P8). P1 referenced two different DV-related murders in courthouses around where she has worked, and she expressed optimism about how telephonic or video appearances dramatically increase safety for people at risk of violence.

4.4.2 Adapting Support Systems

In the face of all of these acute risks for physical safety and health, legal practitioners have been offering their time, money, and expertise to defend vulnerable people. In some cases, practitioners adapted their processes *outward*—that is, outside the legal system entirely or outside the areas of law in which they usually practice—to support the extraordinary need they saw in an unprecedented crisis. P6, an attorney who works with people experiencing DV, was involved in some of the organizing drives to raise funds for shelters and contribute other supplies. She saw many hopeful signs in spite of the additional burdens and risks posed by the virus. Shelters in her county were finding alternative housing options (such as hotels) for people fleeing unsafe situations while also meeting social distance guidelines. In addition to adapting care practices outside the legal system, for some organizations representing DV survivors, the pandemic saw waves of new volunteer attorneys signing up to represent clients in need. P8 described how their organization conducted a special training in the early days

of the pandemic so that volunteers could help take on the extra load for emergency petitions. Another participant told us that they had experienced a few missteps when volunteers who usually practice in other areas of law didn't understand how to file the paperwork for emergency orders (P2). Nevertheless, all of the indicators we saw were that legal practitioners were moving outside their comfort zones to address new and shifting crises.

We also learned of many ways practitioners were adapting *from within* their existing practice. Practitioners regularly re-imagine ways to work with people in crisis, and we saw extensions of these adaptations during the pandemic. For example, P6 also told us about some ways to reduce the amount of work needed for vulnerable people to access care. Rather than providing contact information or instructions for people to access needed resources, she and others, invert the process and ask for consent to have advocates contact them. She described the “huge difference it makes between someone calling them versus the onus being on the victim to call is like night and day; it just takes that homework away from the victim” (P6). Advocates and others are continually adapting to meet new needs, but these examples also demonstrated some of the ways they can re-imagine their work to address a new crisis on top of any DV or other safety-related crisis. Another form of adaptation we heard was expanding the scope of practice to offer more care. In the case of the illegal eviction attempt we noted above, the guardianship firm handling the case chose to fight evictions for all residents, even though they were only obligated to do so for their ward (P5). These adaptations align with regular processes for adapting to address new challenges. They also signaled that practitioners have drawn on even more creativity to re-imagine their roles and practices in order to meet the depths of unmet need wrought by the pandemic.

4.5 Access to Justice

So some of the excuses that were provided [pre-pandemic] were not, in actuality, the barriers to accessing the system that we were told. It was a lack of imagination more than anything—and a lack of transparency, lack of need to innovate, and lack of will honestly to open up the system. –P1

Another significant question we explored in these interviews was how COVID-19-related changes were impacting people navigating the legal system. In particular, we asked for participants' perspectives about the impact on access to justice and equity. Participants described their experience of the legal system as being even more opaque and confusing than it ever had been, with executive orders and other process changes happening at weekly or even daily intervals. Nevertheless, they also identified several ways through which the move to more remote processes could reduce logistical burdens, especially for unrepresented people seeking legal remedies. Participants expressed optimism that many of these changes could persist (at least as options) in the longer term, and they indicated that if enacted systematically, these changes could make the legal system more accessible and equitable overall. Participants also shared their insights regarding the impact of technology changes on access to justice, including: the risks for limiting access; potential for increasing access overall in the long term; and the ways that shifts for remote participation were changing communication norms more generally.

4.5.1 Opaque Systems and Confusion

Although the legal system has always been somewhat opaque, interviewees felt that the pandemic-related changes made it even more confusing and difficult to navigate, particularly for unrepresented litigants. Processes were changing on a weekly–sometimes daily–basis. Attorneys and other practitioners were largely figuring out how to move their cases forward via word of mouth. Executive orders had no plain language summaries, and although many court systems published notices of closures and other changes, changes haven't been standardized and no centralized repository of updates exists.² Several participants told us that they couldn't fathom how unrepresented parties would be able to navigate the legal system under these conditions.

We heard from many participants how difficult it was to track the changes that were

²Note: Washington now has a site that links to 2020 Executive Orders, but it doesn't provide interpretations or link to impacted institutions.

happening across court systems, especially in the earliest days of after executive stay-home orders. These findings aligned with what we learned in our formative work. Processes were changing weekly or even more frequently; in Washington, 17 orders were issued in March and April alone [106]. Most practitioners, according to our participants, were figuring out how to do through things by contacting others in their networks directly. In some cases, the process of staying up-to-date could be even more convoluted. P1, an attorney who practices across several different court systems in three states, told us, “Almost all information sharing is happening on the public website of the county courts here...and you can’t sign up for alerts...So I have to go every week to all the court websites for the jurisdictions I practice in for each county” (P1). She noted that some courts were re-opening earlier than others, and it was hard to follow *when* or *how* courts would hear certain cases.

Most participants explicitly indicated that as difficult as it had been for them to navigate the shifting system, they expected it would be exponentially more so for unrepresented litigants. In addition to the frequency with which the system was changing, plain language interpretations of executive orders weren’t available. P4, a court administrator, described the challenge all of these factors would pose for many people:

Realistically, on a day to day, it’s a heck of a challenge for so many people that are just not familiar with the system. And then not only are they unfamiliar with the system at its base level, you have a system that is across itself in flux, and there’s confusion across the people within the court about what’s going on. And I can only imagine if I were on the outside, how challenging I would find that. And I’ve been to law school; I’ve graduated; I’ve been practicing for quite some time at this point. (P4)

P4 went on to describe how the court was receiving an influx of inquiries from unrepresented people about whether they should be coming to court and how their cases would move forward. In spite of the court’s efforts to disseminate new information through agency partners, website updates, and courthouse signage, court administrators recognized that the

public was still confused by procedure changes (P4). Relatedly, another participant described how unrepresented petitioners might not get a response from the court about DVPOs, even if they were correctly filed. The lack of communication and guidance left many unsure how to proceed (P8).

Communication (or the lack thereof) is likely the greatest contributing factor in making the legal system opaque during post-COVID-19 changes. As one participant put it, courts are “notoriously bad at communicating anything in a public facing way” (P7). P7 went on to give examples of how courthouses are difficult to even physically navigate (limited signage, confusing or misleading room names, etc.), and that this obfuscation has been translated to the digital realm in the form of limited or no notice for hearings, zoom links provided with limited context, and other missteps. Although we would expect many of these missteps and contradictions to occur in a time of crisis and rapidly shifting procedures, P7 made the point that these communication breakdowns parallel and extend existing communication failures, as opposed to representing a new breakdown caused by the pandemic itself. Other participants shared similar sentiments, and P1 emphasized that the additional communication barriers disproportionately hinder people who already had the least access to the legal system. She told us that the changing rules, procedures, and protocols were often not explicit or clear. Clarifying them could take hours of calling municipal workers, which could effectively bar people with less legal literacy or simply less time (P1).

4.5.2 Mitigating Logistical Barriers

In spite of all the challenges and confusion that changes during the pandemic have caused, participants pointed out that in many ways these changes have the potential to make the courts more accessible overall. Video and telephonic hearings can mitigate many of the logistical burdens people face when trying to access the legal systems (such as the costs of time, transport, and childcare). Although some participants have seen push-back from courts that could limit these benefits, most expressed hope that some options for remote participation would persist in the long term. Relatedly, they saw potential for remote participation to limit

wait times for legal proceedings or even reduce the number of hearings and other processes overall.

As we anticipated from our formative work, video and telephonic hearing formats represent substantially lower logistical burdens for some participants in legal processes. P2, a legal navigator, described how clients often need to make multiple trips to courthouses and attorney offices for each juncture of a case, saying, “Think about being a single parent and having kids you’ve got to take care of and you’ve got a job and...then somehow you have to go down to the courthouse and then after that, you have to go to the attorney’s office...so tons of that stuff being done remotely would really help clients a lot” (P2). Several other participants told us that virtual hearings could be more accessible for many of their clients for similar reasons.

4.5.3 Impacts of Changing Technology

Participants described the nuanced ways that changes in technology usage were impacting access to justice, including both risks and opportunities. Some court systems that relied heavily on paper filings weren’t able to function at all for many cases in the early days of the pandemic. Even where courts had electronic communication and video/telephonic participation in place, people without stable high-speed internet, printers, scanners, or other technology needed to e-file paperwork could effectively be barred from participating. Additional complications arise for jury trials, which have generally been continued across most jurisdictions.

Yet in spite of these challenges and risks, participants saw many reasons for hope. Even when video participation wasn’t possible, telephonic participation can make it easier and safer for many participants in legal proceedings. Assemblages of technologies, along with standardization of forms,³ can also simplify the filing process for unrepresented parties seeking legal remedies to safety and health issues. Participants also described seeing many cases

³Efforts to standardize and simplify forms have been underway since long before the pandemic, and have shown success in increasing access to justice.

in which remote communication seemed to promote more informal, less contentious resolutions. Unsurprisingly, the new ways technology is mediating communication have presented some complications and caused additional labor for some practitioners. Clerks and judicial assistants in particular have seen their workloads increase as they have to virtually manage more schedule changes, clarifications, and a greater volume of communication than previously received. Virtual communications also change the way other practitioners communicate with clients. In some cases, evolving remote practices around written vs. oral proceedings are changing the way the law is practiced. As practitioners have adapted to new needs and contexts, they are envisioning new ways to make the legal system function more equitably and efficiently for all parties.

4.6 Collective Re-imagining

I was impressed by how quick we were able to flux and change when we were actually required to change because my experience is largely—things don't really change. Everybody seems to maintain the status quo, because that's what's worked...It's really fascinating to actually see that little fire start to spread, and to potentially actually see some long lasting changes from this. —P4

Some of the most unexpected findings that this study surfaced were the approaches that communities of practitioners have been taking to creatively imagine and manifest new ways for the legal system to function. While some process changes were implemented through a top-down hierarchy, most developed as workarounds or ad hoc solutions that adapted iteratively to meet changing needs. Although participation in decision-making (e.g., who was included, how, and when) varied widely, we found that all of the changes relied on some form of collective negotiation and quite a bit of mutual support and collaboration to enact and navigate new processes. Most importantly, we heard from all interviewees, as well as our partners in the community, that many of the pandemic-related changes were widely recognized as beneficial. Participants expected that these changes would persist in the long

term. They described their hopes that the legal system might be able to hold on to the “best of both worlds” (in-person and remote participation) going forward.

4.6.1 Community Decision-making

Pandemic-driven changes to the legal system have been decided and carried out across many levels and domains—from executive orders to county administrations to specialized communities of practice, among others. This web of interwoven laws, policies, and practices has been prone to some missteps and inconsistencies, but as we saw in our formative work, most jurisdictions have found ways to prioritize the most urgent health and safety concerns. While some decisions have come primarily as top-down orders, many practitioners have enacted creative ad hoc solutions. We’ve also seen practitioners working to quickly validate and iterate solutions as needed to ensure that new processes are effectively meeting people’s needs.

One of the most profound things that the COVID-19 crisis has shown us is that systems can change rapidly when the will is there. As one participant told us, “I think there was one week where the court shut down; they just continued all the hearings that week. But otherwise, they’ve been going strong” (P8). Some participants attributed this to the constitutional requirements by which the court systems are bound, but they still expressed surprised at how rapidly and effectively systems adapted. All of these participants have years experience working in the legal system, and they noted how challenging it has been historically to shift things away from the status quo. P4 described how unexpected the experience had been, and noted that it seemed more changes were possible with newer judicial appointees: “The nature of our bar currently is much younger; a lot of the judges are more recent appointees. When I first came in it was definitely an older bench” (P4). He went on to describe how his observations led him to believe that the changes would endure after the crisis passed.

When participants described the ways changes were being decided and implemented, they highlighted the close collaboration among various actors in the system to meet as many needs and possible and to readjust as necessary. P5 told us, “I think the attitude of the judiciary down here has been: we’re all in this boat together, so let’s just figure out which way we’re

rowing and do it” (P5). Most participants articulated how they had observed some instances of collective decision-making in action. However, even when the community (or some subset of the community) came together to determine the best course of action, challenges could arise in communicating decisions across the rest of the court system and even more so in disseminating information to the public. P4 described his experience of this sort of challenge:

We have all these internal discussions across the court. Then once those determinations are made, we work to communicate with our agency and those people that are out in the practice. From my side, it’s really prosecutors, defense attorneys, who then also communicate to advocates and other people of that nature. And so I know once the determinations are made by the court, we then involve our agency partners, the agency partners kind of spread across there. But how that ultimately filters down to public....I can tell you, we’ve gotten a ton of inquiries and a lot of people are uncertain, you know, should I come into court?
(P4)

Some participants reflected that they had seen different degrees of community participation in decision-making both over time and in different contexts. Some changes were happening through top-down decisions with less input from people outside the courts—in other words judges, court administrators, clerks, and public officials were the primary drivers of change. In other cases, participants saw changes happening outside this traditional hierarchy through more ad hoc initiatives. P8 told us that courts her office and other attorneys had been asked for input and feedback early on in the pandemic, but the courts had been making decisions primarily internally since around May. They understood that courts were still coordinating with some advocates as they made changes, but there didn’t seem to be broader participation anymore. P1 explained how she had seen a drastic difference among the various jurisdictions where she practices. One of the states where she works has a court system operates more like a federal court, with each jurisdiction implementing the same processes and procedures. In another state, each county operates largely independently, determining and implement-

ing their own policies and procedures idiosyncratically. The court system that was uniform across already had e-filing and other mechanisms in place to support remote participation, while many of the counties operating independently had fewer resources, leading to a more challenging transition.

The frequency and scope of changes lends itself to missteps and inconsistencies, yet we can also see opportunities for creative approaches to meeting people's needs. Ad hoc strategies for decision-making, unsurprisingly, seemed particularly susceptible to these inconsistencies. Roles and responsibilities were more likely to be unclear or dynamic under these circumstances. As we described in Section 4.4.1, P2 described a particularly stark instance in the "catch 22" between sheriffs and the courts in a child kidnapping case. Most inconsistencies had lower stakes, but could still compromise access to justice. For example, P3, an attorney who works directly with people seeking DVPOs, described how in one jurisdiction they had to use different protocols for different types of protection orders, making the experience "tricky" for petitioners and their support people. For the DVPOs they sought, they had to submit their number and their client's number to the court a few days in advance so that the court could call them. In contrast, when seeking anti-harassment or sexual assault protection orders, the court had a conference that petitioners could call in the morning. The latter process was often easier for petitioners since they had control over calling and knew when they needed to call, as opposed to waiting between a specified period of hours (P8). Regardless, inconsistencies between these processes and among other protocols are likely further complicated by the overwhelming communication load clerks and court staff are experiencing.

Given the inconsistencies and confusion about process, it is unsurprising that many participants expressed concerns about missing things or having cases slip through the cracks. Their response to these challenges has been intensifying their efforts to monitor the success of various strategies and pivot when they aren't working well. P3 noted that they don't always receive feedback from clerks about how changes are working. She is currently testing how to streamline the pathways for new legal document assembly programs and e-filing mecha-

nisms. As she makes on-the-ground decisions about how to proceed, she is also working to ensure that the documentation is comprehensive and complete (P3). P8, speaking about the challenges of tracking ad hoc decisions, reflected, “You can do stuff and get away with it, which seems crappy. But also, there should be some forgiveness I think, right? How are we supposed to remember all of these things and know where to find them? I mean...everyone is trying their best” (P8). P2, a legal navigator, also expressed concern about doing things “incorrectly,” but prioritizing clients’ access to services:

Normally I would do a release of information with a client and if we’re doing it over the phone, I would just summarize it for them and then fill out the form and email it to them so they could read it—make sure they’re good with it. And because I don’t have access to a printer or scanner, now I just do it verbally...it kind of feels like when the navigator is asking for a release of information that the client won’t get services if they don’t agree and I don’t want to prevent clients from from getting services, so maybe nobody’s having a problem with me doing it verbally and just making a note in the database. (P2)

In other words, P2 found a way to work around clients’ misconceptions that might have prevented them from accessing services; she still obtained informed consent, even though the process didn’t adhere to pre-pandemic protocols. These participants’ observations aligned with what we heard from other participants: in spite of the challenges and concerns around doing things “incorrectly,” legal practitioners still had believed that the community was for the most part enacting changes that met the current moment. We also heard from others that community members were supporting each other in navigating these changes as they happened.

4.6.2 Collaboration and Mutual Support

Even more collaborative re-imagining is visible outside of the “decision-making.” It’s clear from our analysis how closely communities of legal practitioners are collaborating not only to

enact changes and keep the system functioning, but also to help each other navigate shifting processes and norms. We see court systems rearranging their dockets and temporarily re-assigning judges to meet the most urgent needs. Likewise, many attorneys are volunteering their time on emergency petitions when their regular cases are continued. “Well-oiled machines” have shifted and pivoted far more swiftly and effectively than people thought possible. Communities of practice have developed new models for orientation and learning to support each other and integrate new members. Like all of us, legal practitioners often aren’t sure of the “right” ways to handle things in the midst of a pandemic, but they haven’t allowed uncertainty or limited information to paralyze them. Instead, they are acting—imagining and enacting change—and reflecting on the outcomes.

One mode of collaboration and mutual support was a collective shifting of practices to accommodate needs that arose for practitioners in the context of their work. One participant described the efforts her office had taken to recognize the new pressure and expectations from judicial assistants and adapt their processes to better accommodate them. Like many complex systems, legal practitioners depend on the relationships they foster within the community and rely on mutual support to keep the system functioning. In response to process changes that added strain to judicial assistants, P5 told us, “So what we’ve done in our office is we’ve just changed the way our well oiled machine is working to accommodate the judicial systems...So it’s one less thing that they have to deal with” (P5). Another participant described how remote work had enabled her to have more time and space for breaks from trauma work: “So you can do some self care when you know you need it...You get three more hours in a day to take care of yourself; that makes a huge difference” (P2). Through the additional strains of the pandemic, even while facing constantly shifting demands in their work, legal practitioners re-imagined ways to support each other and find the support they needed. Other examples of community support that we heard from participants included formalizing structures for teaching and learning legal practices and norms. P1 told us how she was developing new training materials and holding seminars for new attorneys in her office. Her office previously taught particular forms of memo writing and other standards

more informally, but it was difficult for new attorneys working largely independently in a remote setting to learn and refine their skills. P1 and others have been building out more scaffolding for virtual onboarding (P1). As we saw through many examples, legal practitioners have been changing their practices to meet new challenges, and they're building new structures to support each other along the way.

Close collaboration was also evident through the ways that practitioners from various realms in the community quickly rearranged and adapted their practice to prioritize urgent safety needs. As P4 told us, "Anti harassment orders, no contact orders, a lot of those really never slowed down. So we're trying to still manage those calendars to make sure that we have adequate resources to be able to put to them...We're trying to be as flexible as we can to meet the needs that are still existing across all of the court." Similarly, courts were shifting their calendars to ensure that people in custody had their hearings (P4). As courts began to open up to different sorts of legal processes, they instituted strict protocols about who could physically enter courthouses and when, and courts aimed to move as many of processes to video hearings as possible. What we heard from participants here aligned with what we understood from our formative work: courts were rearranging calendars and judges for urgent cases, but they had firm lines for ensuring the safety of legal practitioners and individuals involved in legal processes.

4.6.3 Hopes for the Long-term

In these interviews, we were extremely interested to hear from practitioners how they expected pandemic-driven changes to impact the legal system in the long term. We wanted to know whether and how they thought changes would persist into the future, as well as whether they were seeing push-back and how it was negotiated. One participant framed her response with, "I don't see us ever going back to the old way of doing things" (P1), and we were surprised and excited to hear a similar sentiment from most others. In particular, participants expected e-filing and some options for video or telephonic participation to persist. A few participants had experienced push-back in response to certain types of remote partic-

ipation and it wasn't clear how changes would be negotiated in the longer term. However, many participants indicated they thought there would be ways to retain "the best of both worlds" (in-person and remote participation). They recognize the complexity of balancing disparate and sometimes conflicting needs (e.g., face-time with jury; physical and emotional safety; reducing logistical burdens; etc.), and they see pathways for developing practices that could better meet the needs of everyone involved. Perhaps even more exciting, practitioners have already seen some of the ways that adapting processes to enable different forms of participation can lead to speedier, less contentious resolutions.

One of the strongest sentiments we heard from participants is that there is "no going back" from many of the pandemic-driven changes in court systems. P6 told us "And I don't think we're going to just go back to the normal ways because I think a lot of the judges and judicial assistants like the fact that some things are moving much more smoothly" (P6). Practitioners expect that as courts continue to open up more to the public, video conferencing for hearings, mediation, depositions, and other processes will continue to be available. Several participants identified electronic filing as a change that they hope and expect will persist. Similarly, participants expressed hope that service by email would remain an option. They noted that this change would require a thoughtful approach to ensure that all parties receive appropriate notice and the information need to participate in legal processes, but they saw pathways to mitigate the risks. Interestingly, over the course of the pandemic, legislation has been proposed in Washington to formalize some of these mechanisms and additional processes related to civil protection orders that would increase safety for people experiencing IPV [148].

Though many mechanisms for e-filing were implemented rapidly as workarounds, we are starting to see more permanent infrastructure. A few participants observed that e-filing had increased clerks' workloads in many cases, which had led to some push-back. In some of those cases, additional hurdles may have been added for petitioners, but filing is still happening electronically. P8 described how, after some challenges with electronic filing early in the pandemic, clerks began reproducing the old physical waiting rooms in zoom: "And

then you're just going to be sitting in the waiting room for a long time. I can't believe they're digitally reproducing the actual office" (P8). Unlike physical waiting rooms, in a zoom waiting room, it is not possible to tell how many people are ahead in the queue, but you don't have to physically go to the courthouse, and the documents are still submitted virtually. Another participant described how process changes that simplify and make legal remedies more accessible to unrepresented litigants were likely to trigger push-back across many areas of the law: She gave the example of the collection agencies, who often don't have appropriate documentation that a particular amount of money is owed, but without resources or representation, it is difficult for individuals to challenge their claims. The court could automatically require that they provide that documentation, "but there will be enormous political push-back on that from the debt bar and their lawyers" (P7). A few participants saw some potential push-back coming from actors like the debt bar and for reasons that seemed directly in conflict with access to justice. However, most of the push-back participants described appeared to be motivated by anxieties around workloads or expectations legal practitioners were facing that seemed untenable. As we discussed in Section 4.5.3, financial resources and training can likely resolve such challenges.

Many participants expressed excitement about the potential for new processes to improve access to justice in the long-term and better balance ostensibly conflicting needs. "In some cases technology need has actually pushed people to have more informal, less contentious resolutions," P5 told us, referring to mediations and dispute resolutions in which she had participated. P4 indicated that he expected to see some challenges and negotiation going forward: "It's kind of bringing it up to the 21st century as we're like bringing in phone and video and all these kind of things, but yet, maintaining the status quo aspects. So I think it's pretty fascinating trying to balance the rights of the accused versus you know and the person that's accusing me...I'm, I'm kind of excited to see how it plays out because inevitably some of this is going to get challenged" (P4). At the same time, he signaled that he thought these distinct needs could be balanced, and he conveyed excitement and hope that many of the changes would be for the long-term. In spite of the challenges in supporting the needs of

diverse actors in legal processes, participants saw ways to navigate these complications and make the legal system better and more just overall.

We heard overwhelmingly from participants that they hoped to hold onto the “best of both worlds” after the pandemic. P7 made the point that courts recognize their responsibility for administering substantively just outcomes, as opposed to merely hearing the arguments that come before them, but they often don’t have the resources needed to ensure that people can navigate the court system as it currently exists. She went on to describe how she thought technologies for automating some aspects of case management could better support unrepresented litigants, provided that they were critically examined and had public oversight. She finished by saying that she hoped courts would apply lessons learned in applying automated strategies to increase access to justice in the longer term: “I’m sure there’s more of this than I know about the the lessons we’ve learned about opening up participation to people Who historically would have found it difficult to participate. I hope we can preserve those and make them a routine part of of justice practice” (P7). One example P8 proposed was to offer support for filing protection orders both in person and remotely: “I think that having the ability to still remote-file your petitions is important...there should be the option that you can come in and meet with an advocate and file your petition in person if that’s what you want to do. But there should be help available for people who want to file it remotely” (P8). Participants also told us how their colleagues and other legal practitioners were advocating for some of the changes to become more permanent. P2 explained, “I hear talk amongst the attorneys and amongst the court staff and attorneys there that they like various things and I’m I have no doubt that both groups will try to incorporate and make changes for the long run” (P2). P1 shared a similar perspective: “I can’t really see us going back from some of the measures that we’ve implemented during this crisis...I just hope that we’re mindful the way to best include everybody. And I really looking forward to the ways that we can enhance the experience for people” (P1).

4.7 Summary

In this chapter, I have discussed the opportunities and challenges that emerged in a changing legal landscape following the onset of the COVID-19 pandemic. Changes are ongoing, and the future is uncertain. That said, people have creatively adapted and from what we can tell, legal communities are prioritizing safety and bodily autonomy over other matters. With respect to *adaptive structures for care*, *access to justice*, and *collective re-imagining*, the challenges that emerged aligned in large part what we had anticipated, but the opportunities for lasting improvements in the legal system exceeded our expectations and gave us hope. It seems that the ad hoc nature of changes, which were largely enacted as workarounds amid breakdown and confusion, also gave rise to numerous avenues for creativity. In the throes of the pandemic, people found space to imagine some ways of working that are better than the status quo. And since many people have found value in these new ways of working, practitioners are optimistic about holding on to many of the positive changes. The power of collective re-imagining has shown us opportunities for profound change and an opening up of systems that have seemed immutable for decades or longer.

In the following chapter, I shift to discussing the opportunities and challenges of carrying out this project using the method of *collaborative structured reflections*. Building on existing work in reflection and reflexive design, I outline the method I developed and carried out with Ellen throughout this work. Finally, I elaborate on three key opportunities this method offers, specifically through supporting: exploration of different pathways in community-driven technical practice; integrity and conscious choices; and productive engagement with disappointment and hope.

Chapter 5

COLLABORATIVE STRUCTURED REFLECTIONS

5.1 Overview

Throughout this project, I have led a collaborative practice in which Ellen and I write and discuss structured reflections of our work.¹ The reflections we produced and the method constitute primary contributions of this dissertation. In this chapter, I outline the method for this reflection practice (Section 5.2). I also discuss key themes that emerged through the reflections and have guided our work throughout the project, specifically: seeing different paths for the work (Section 5.3.2); integrity and making conscious choices (Section 5.3.3); and engaging productively with disappointment and hope (Section 5.3.4). Lastly I articulate how each of these themes, along with method itself, can contribute more broadly to community-driven critical technical practice.

5.2 Methods

5.2.1 Commitments and Framework for Reflections

This project was grounded in the commitments of *self-determination*, *community as locus of power*, *mutual aid and care*, and *collective participation in world-building* (Section 1.4). Throughout the work, I explored the question “*What opportunities and challenges emerge for community-driven technical practice through ongoing reflection on these commitments?*” in the context of interventions in cases of intimate partner violence. I also outlined a framework I am using to consider community approaches to address various issues and build the world they want to see. It consisted of

¹Recall that I use Turns’s definition of “reflection,” as a “cognitive phenomenon that involves stepping out, thinking about, and connecting forward” [142].

four prongs: *design; un-design and disruption; repair and maintenance; imagination/anything else* (Section 1.3.1). Below I'll explain how I incorporated the grounding commitments and framework into structured reflections we conducted regularly.

5.2.2 Reflection Method

Throughout this project I carried out a reflection practice with Ellen consisting of structured prompts, time writing, collaborative synthesis, and memos. This method builds on and extends scholarship related to reflection and reflexive design that I discussed in Section 2.5. Each set of our reflections consisted of an *object of reflection* and three *reflection prompts*. The *object of reflection* was an activity we were conducting for the research (e.g., designing process maps or co-design activities). The *reflection prompts* were a set of three questions or lenses through which to examine the *object of reflection*. For each reflection set, Ellen and I spent three minutes free writing for each question, then discussed our reflections. I then wrote a (memo-like) synthesis of each reflection set. After synthesizing our reflections, we checked in with our approach to the project work and considered how we might want to shift or adapt to meet the current moment. For each set of reflections, one question related to one of the core commitments; most reflection sets also included a question related to the framework for community-owned projects. Other questions were drawn from a question bank I developed throughout the project. A sample set of reflection prompts is included below in Section 5.2.3. The full categorized question bank is available in Appendix B, and a log of each set of questions ordered by reflection date is available in Appendix C.

5.2.3 Sample Reflection Prompt - 2020-11-24

Object of Reflection: Mapping Prevention – outlining maps and what can be seen

Reflection Prompts:

1. How does this relate to the core commitment of community as the locus of power?

2. What techniques or training are we drawing on for this?

3. How does this relate to imagination/anything else (any other ways that communities determine what is meaningful and what work needs to be done)?

5.2.4 Reflection Analysis

For the initial round of analysis, I synthesized the themes that emerged from our reflection discussions into memos. Since we were using our reflection discussions to guide next steps in the project work, some key themes emerged through the topics that required the most discussion or deliberation. Later I analyzed both the original reflection text and memos, first by categorizing deductively using the questions as lenses (i.e., categorizing by commitment, pillars of the framework, emotion/reaction questions, etc.). Then I surfaced higher level themes through open coding the categorized text. These higher level themes—discussed in Sections 5.3.2, 5.3.3, and 5.3.4—took shape as implications both from the content of the reflections and the method itself.

5.3 Findings

5.3.1 Overview

Throughout this project, Ellen and I have used our reflections to identify strategies to carry the work forward and align our decisions with our commitments. Themes that emerged from our reflections primarily fell into three broad categories: (1) seeing different paths forward; (2) integrity and conscious decision-making; and (3) engaging with disappointments and hopes productively. In this section, I discuss each of these themes in greater detail.

5.3.2 Seeing Different Paths

Collaborative Reflection

One key finding from this reflection practice was that the method fundamentally encourages exploration of various potential paths forward. As we responded to the same prompts, reflecting on the same components of our work, our distinct perspectives led us to different observations. Through discussing and synthesizing our reflections, additional observations usually emerged. This process showed us where we were triangulating in our meta-analysis project, as well as where our perceptions diverged. Collaborative structured reflections guided us through an analysis and evaluation of our work up to that point, and it allowed us to consider multiple paths to carry the work forward.

Using the Framework in Reflection

Another way that we considered different paths forward in the work were our reflections on the ***framework for community-driven technical practice***. Almost every set of reflection prompts included a question related to the framework. These questions—particularly in conjunction with reflections on our core commitments—helped us consider different strategies that might best meet community needs. Rather than maintaining a fixed trajectory, conscious reflection on different paths showed us when it might be better to pivot or abandon an approach (if only temporarily).

Although the plan we initially developed with the community centered around ***design***, since we pivoted the project relatively early, “design” (in the sense of building something “new”) played a smaller role in the project overall. The first artifacts we started designing were process maps intended to support navigation of the DVPO process and ultimately make the process more accessible to people in crisis who need DVPOs. We built our first process maps using publicly available guidance and relying on expertise from various stakeholders in the community, and we were scheduling co-design activities to extend and deepen the pro-

cess maps when the pandemic interrupted the work. In that moment of crisis, building novel things wasn't necessary or appropriate, so even though we iterated on the process maps, we prioritized other work. Our interview study (Chapter 4) allowed us to document various other dimensions of access to justice and pointed toward different strategies for supporting people experience IPV, as well as other unrepresented parties trying to access the legal system.

To a much greater degree than I expected when proposing this dissertation, *un-design and disruption* shaped the paths we took our work. The pandemic was by far the most disruptive (and destructive) force, but we observed that the disruptions to the legal system—along with the more fundamental crises people were experiencing in every aspect of their lives—led to a “breaking open process.” It wasn't particularly surprising to us that people (legal practitioners and unrepresented individuals alike) were left to fend for themselves in navigating the constantly shifting legal processes. It was pretty surprising to hear so many people responding with excitement to some of the shifts they were seeing that could mean more access and support for navigating the legal system in the future. Like us, they were finding some hope for the long-term in changes like electronic filing and virtual participation in legal proceedings.

In discussing the interview study, we both noted that every participant had moments of “lighting up,” and saying things along the lines of “Why don't we just do it like this? This is wild. Why wouldn't we always just do this?” We reflected:

Seeing that it had been needling people on that visceral level in the same way it was needling us is really cool. Often, especially with groups of people we work with in this space, people go along with things because they are the way things have always been. But even if you're someone who would normally have said “that's the way it is,” you can't have that frame any longer. Now that we have all seen an alternative to the status quo of legal processes, people have to make

a real argument about whatever it was they were defending.

The implication we heard here was that there were many legal practitioners who saw the existing norms and processes as exclusionary by design, and they now had not only interest, but also hope that “un-designing” those structures was possible. We knew there was selection bias in the people that we were interviewing: they were already inclined toward change. However, they were also hearing similar things from their colleagues across the board, which was surprising and exciting. We heard from everyone that there is a broad demand for change, which gave us hope for movement-building from various angles.

Interest in “un-designing” from within the legal system showed us one strategy for moving our work forward, but national uprisings in response to police violence pointed to a different form of “un-designing,” in particular through participatory budgeting. We saw something much more direct in the abolitionist demands: if you stop funding something, it will stop existing (at least in the same way). And the success of defunding campaigns and participatory budgeting initiatives highlighted that “if you do a certain amount of pushing, something will topple over.” Reflecting on the protests further, we noted that when we talk to people about our work, they generally see it as quite distinct from calls to end policing. And of course our work is distinct—we are working within the civil legal system and our strategies have been more reformist; but “the bones of each of these things [police violence and the legal system broadly] are shared.” Reflections on the protests we were seeing helped us consider which paths felt right for a particular moment, including when we wanted to engage in more reformist vs. more revolutionary strategies for legal reform.

Along with un-design and disruption, *repair and maintenance* played a significant role in our reflections. In fact, tracing the opportunities from pandemic-related disruption to repair became a core contribution of this work. In the immediate aftermath of pandemic-related shutdowns, we paused our work to re-evaluate. We didn’t know what would be most needed in that moment, but we wanted to spend our energy on meeting community needs,

rather than pursuing our initial plan. In one of our first discussions after pausing the project, we reflected:

This time period feels more like damage control, yet we also see that there are some promising things happening. There's so much that's feeling really awful in this pandemic, but so much of it [navigating legal processes] was already awful, and we just didn't have as raw a view. "There are some things that this kicks the door down for a little bit."

We heard from many practitioners and interest in un-designing exclusionary structures and making the legal system accessible. However, even for individuals invested in maintaining the status quo, certain reversions to "business as usual" weren't going to be possible. The pandemic "kicking down the door" was a forced moment reckoning that created a months-long backlog of cases. In person bar exams were canceled, and many jurisdictions didn't accept remote scores. Repair during the first months of courts re-opening meant a prolonged prioritization of urgent cases, and some alternatives for carrying legal processes forward (e.g., electronic filing) began to calcify. The diversity of tactics we saw in legal practitioners pursuing showed us many directions in which repair of pandemic-related disruptions could also mean repairing some of the dysfunction of the prior status quo.

Imagination emerged as a theme in our reflection that intersected with each of the other prongs of the framework. In the fall of 2020, we reflected on the different forms imagination had taken for us. It was unclear at first how much the world was changing and how much all of us were going to have to adapt.

In a way, the lack of clarity around the ways the world is changing is the foundation for everything going forward. The project we were originally going to do was premised on a stable system, and then everything became volatile. I think we all assumed for some period that things would go back to the way they

were before. So now we've reached a point where the system is more stabilized but we recognize it will keep shifting...

We had imagined early on building a platform because we knew that the system did change; we just didn't imagine this velocity or breadth of change. And now it seems clear that we won't be able to build the sort of platform we might want, but we could still build out extensible tools and processes.

The "breaking open process" that we saw following the pandemic gave us constraints that force people to redesign as they go, and reminded us that there is a path forward whatever happens. This idea resonated with us particularly again in the fall of 2020 because we were facing a U.S. election that had numerous outcomes in which we would descend further into fascism. At the end of October, we were reacting to the Chilean plebiscite that would lead to a new constitution (forty years after a fraudulent plebiscite led to the Pinochet-era charter). It was a reminder to us that recovery may take decades or longer, but that it is possible and movements can achieve change. Our reflections around this project in 2020 led us to reckon with many intersecting crises, but they also showed us many parallel, intersecting, and divergent paths toward recovery. Imagination was a key component in each path—toward individual and collective recovery and transformation.

5.3.3 Integrity and Conscious Choices

Structured reflection practice also offered us another significant opportunity: a channel through which Ellen and I could critically engage with our commitments, as well as reckon with tensions that arose between those commitments and other priorities or external forces. We tried to use the reflections as a method to approach our work with integrity, foregrounding our commitments in order to make conscious choices throughout the project.

Reflecting on Core Commitments

When reflecting on our work and decisions throughout this project, we always found something to say about one or more of our commitments—commitments motivating particular directions, actions we took in order to enact a commitment, times we fell short or weren't sure whether we were meeting our own expectations, etc. In each of our reflection sets, we included a question about one of our *core commitments*. We were often unsure how we could best contribute, particularly during the tumult and collective trauma of the pandemic. Rather than focus on a specific intervention or output, I have considered this work a growth experience and offering of what I can do. Reflecting on my commitments means that I approach the work with humility and conscious deliberation, and with the hope that others can give me grace when I misstep.

I articulated *self-determination* as my first core commitment, recognizing that individuals and communities should be the deciders of whether and how work proceeds when it will impact them. One of the ways I have articulated to help me enact this commitment is the idea of “being invited in.” I use this formulation to help me think through what it means to do non-member research responsibly. Although Ellen and I both have experience working with people experiencing IPV and with other forms of advocacy in the legal system, neither of us was working with the coalition who proposed this project at the time it was proposed. Being “invited in” to this project meant that we didn't go into a community to make visualizations because we are visualization designers; rather, the community found us because visualizations were needed at this moment. I don't think “being invited in” is the only way to approach non-member research responsibly—in fact, I've used other formulations for different projects—but a commitment to self-determination in community-based work requires that community members be deciders, so researchers and design must fall into the frame of work that the community needs and must adapt as needs change.

Throughout this dissertation, Ellen and I reflected on each commitment a roughly equal

number of times, but over time we had less to say about self-determination than the other commitments. Particularly we pivoted the project to de-emphasize the design of a technical artifact or intervention, our discussions around self-determination drifted into discussions about other threads. Early in the process, we were thinking about the co-design processes (Section 3.4.2) as an act of co-creation, making self-determination inherent within the process. We wanted to bring our knowledge to the table as designers with care not to center our perspectives. As we pivoted the work away from design, we also pivoted to attend more to other commitments that could more directly guide decisions we were making.

As we decided on how to pivot our project during the pandemic—and re-evaluated the form our work should take over time—we tried to enact our commitment to holding the *community as the locus of power* by keeping an open channel with the community partners who had initially proposed the project. It was and remains difficult to evaluate what it means for the community to have power over the work when co-design activities became infeasible. In our case, we chose to follow where the community was moving as the legal system shifted through the interview study. We also found ways to fit our skills and ideas from this project into parallel projects for violence prevention and legal system reform. We continued to iterate on the process maps we initially proposed, but have also worked with the coalition to understand other pressing needs and how we could contribute. In part this has meant reaching out to more clerks and court administrators to understand how an initiative to codify electronic filing requirements into law [148] impacts their work. I often didn't have a clear, practical answer to what it meant to hold the community as the locus of power, but reflecting on this question helped me consider whether the choices were aligned with what we heard from our partners, as well the work we were following from legal reformers and in anti-violence movements.

Throughout this project, our commitment to *mutual aid and care* has been significant for decisions we were making in the project work, but it has also been in the foreground as

mutual aid projects proliferated throughout the pandemic, including in our various communities. Within our project work, we began by reflecting on why it was important to us that our work work toward structural violence prevention with a holistic view of care. Ellen's work with Legal Aid initially felt very individual, but the longer she worked there, it became clear how much all of these individual cases were rooted in systemic issues, and that affected how she could examine the dynamics at play. Similarly, my work in IPV advocacy generally focused on individual trauma and needs, which was necessary but always felt inadequate when some of the key root problems were systemic. Having the chance to work outside of the direct interventions gave us enough distance to think more deeply about the structural violence component and apply a transformative justice lens. Discussing the over-simplifications we had seen in that work, we reflected:

People often view IPV as proceeding from individual's specific character or temperament. There's a lot of rationalizing and cognitive dissonance that go into treating this as an individual experience (and tying it to labels like "perpetrator" or "abuser"). It also relates to people wanting to feel agency, which they feel is much more limited if the root cause is systemic.

Choosing to view and address these as systemic issues, we can try to move away from sense of fault and have a broader, more holistic approach to solutions.

From the beginning of this project, we wanted to avoid the "fault" frame and use a restorative justice/transformative justice lens. Choosing to prioritize safety, health, and repair meant that we could be less concerned with "fault" and more concerned with the impact of behavior and pathways to behavior change (e.g., boundary setting, reflection on behavior, etc.). Each of our process maps has included a pathway for the respondent to a DVPO.² Community partners have taken a related approach in promoting a "culture of compliance:" they create resources for respondents to understand and adhere to DVPOs in

²As a reminder, a "petitioner" is the person who is seeking a DVPO, and they are seeking certain protections from the "respondent."

addition to alternative legal processes for enforcement of DVPOs. Even while prioritizing the needs of a person who is experiencing harm, our commitment to mutual aid and care also encompass care and aid for people who have caused harm.

All of these commitments intersect with one another in our approach to the work. Analyzing these reflections I found that the commitment to *collective participation in world-building* is particularly entangled with the others, bridging the imperatives of self-determination and holding the community as the locus of power with the process and outcomes we wanted mutual aid and care to fill. In our early process mapping and plans for co-design activities, we reflected on collective participation as a means to both make the legal system more navigable and surface ways that the system might change to better meet the needs of people impacted by IPV (as well as anyone seeking legal protection).

Later we heard from participants in our interviews how they were working with colleagues and others in their communities to adapt structures of care to meet urgent needs. In one discussion after the first round of interviews, we reflected:

It's been really cool to get to the point where we saw beyond the panic mode of adaptations for the pandemic. We in some ways were expecting to hear about the panic mode and breakdowns, but we are also hearing so much about the hopes and ways that people were managing. We expected to hear these things, but possibly not to the degree or in the same variation.

We also recognized that while all of us are living through the collective trauma of a pandemic, and we may not have traces or a synthesis of all of the organizing, aid, and recovery work until later. The interviews also helped us surface more about the relational work of violence prevention, even within formal institutions. Rhetoric around the legal system generally frames it as a black-and-white, strict, formal environment, but the interviews help daylight that often the primary work is often person-to-person problem-solving.

Tensions

In addition to articulating a set of core commitments for this dissertation, I also identified some tensions that may arise for researchers working on community-driven projects (Section 1.3.2). Engaging with these tensions directly in our reflections helped us consider which directions for the work would be most aligned with our commitments. When we were first submitting the IRB proposal, we asked ourselves “What does it mean for us that IRB reviewers, faculty, and others in academia have authority to accept or reject our methods?” We felt some dissonance between particular forms authority and the outcomes we hope to achieve, yet we also want our work to be informed by and to extend scholarship in human-centered design. Ultimately, we hoped that the additional work of fitting into the academic framework might add value to the community members who are doing the “real” work on the ground, and we were confident that we could continue prioritize our core commitments over academic expectations.

Later, when we were considering how to pivot our project in response to the pandemic, similar tensions arose. We were disappointed that it no longer seemed in line with our commitments to continue with our co-design activities, but also felt some anxiety about what “producing” something. In discussing these anxieties, we noted “There are lot of projects that you could just be going forward and making progress while these barriers are in place, but that would be fundamentally in opposition to the type of work we’re doing.” It was helpful for us to reframe the anxiety in terms of the struggle to maintain integrity with the commitments in a context that no one foresaw: “We had been feeling that we were just supposed to be able to figure this out, but everyone in the world is having this same sort of struggle and no one has found a good technical solution. And we can approximate reasonable tools to do the co-design exercises, but there just isn’t a way to replicate the same environment, interactions, and human cues that we get from interacting in person.” Surfacing these tensions when they arose and responding to them directly helped us evaluate our options with our commitments in mind so that we could make a conscious decisions about

how to move forward.

5.3.4 Disappointment and Hope

Closely tied with our consideration of the tensions we felt in this work, we reflected explicitly on our emotional and other noncognitive reactions throughout the project to guide our decisions and analysis. Attending to these often invisibilized forms of knowledge helped us ground our strategies in our commitments and motivate carrying the work forward even when positive changes seemed beyond reach. The explicit questions we used to reflect on our emotions and reactions are listed in Section B.3, but we found that our noncognitive reactions often cropped up across other categories of reflection questions as well.

Dissatisfaction, anxiety, and frustration came up a lot throughout this project. We want to do meaningful work, and it has been a struggle, particularly in pandemic times. As described above, we are also usually wrestling with the tensions between “producing” and relationship-focused work. Often our anxieties guided us toward direct discussions of the tensions between “researching” and being present in the community in a moment of crisis, upheaval, and rapid change. We rely on our dissatisfaction as a part of our evolution, but it can sometimes discourage us from sharing work that feels incomplete or inadequate. Confronting our anxieties and disappointment head-on has helped us re-center our commitments, and honor that collective participation in world-building means sharing sketches and half-formed ideas. On the other end of spectrum, we have had many opportunities throughout this project to engage with surprise and hope. Sometimes hopes emerged suddenly through unexpected progress. Other times, we had to search for hope and find it in darker spaces. Our reflections on emotional and noncognitive aspects of the work helped us use anxiety, frustration, disappointment to strengthen the work and counter the impulse to delay sharing imperfect products.

5.4 Summary

Throughout this project, I used these structured reflections to keep myself centered and to help me move the work forward, even as challenges arose. In carrying them out together, Ellen and I were able to see things from different angles and evaluate different (potentially divergent) approaches. Communities and contexts are always shifting, but this period of crisis led to extraordinary changes in a short period. Reflecting on *different pathways* to intervention using my framework helped us consider different ways to meet the moment with the community of IPV practitioners. Although this framework may not fit every context, I found it particularly meaningful to hold space for radical imagination—recognizing that community-driven work may often take shape in creative and unpredictable ways.

Structured reflections also supported me in regularly checking in with my core commitments. When I proposed this work, I committed to using these principles to ground my choices and analysis, and structured reflections helped me enact these commitments more thoughtfully. In addition to supporting more *conscious analysis and decision-making*, foregrounding these commitments also helped me reckon with tensions between “producing” or “designing” or “research” and being present and following the community’s direction. Reflections also guided me to examine anxieties and frustrations that arose, enabling me to identify blockers and points of breakdown. Conscious attention to these seemingly negative reactions helped me reframe what I was perceiving and consider more creative paths forward.

An important lesson that these reflections reinforced for me is that community-driven projects, particularly in the context of trauma work, can bring up a lot of disappointment. This sort of work may often be unsatisfying or even distressing; “resolutions” in cases of IPV are in the best case a process of repair or recovery, and in the worst cases ongoing harm and lack of safety. Along with whatever disappointments or emotional weight of a particular context, the potential lack of immediate, tangible outputs in community-driven work can be dissatisfying. In this case, we only “produced” half-things, and our primary outcomes were deeper understandings of a changing system. Yet along with the disappointments,

community-driven work can be profoundly hopeful and exciting. We were surprised and excited to hear about shifts and re-imagining of court processes that arose in the wake of pandemic-related shutdowns. In spite of pushback and some reversion to older norms as courts re-opened, many of the changes persisted and were even codified into law [148]. As reflections deepened my analysis of the intersections of *disappointment and hope*, I also reflected on lesson from transformative justice organizers. Mariame Kaba is well-known for the adage “hope is a discipline” [126]. Her work leads us to recognize that whatever disappointments or moments of despair happen along the way, we cannot let them derail us; our work is to continue to hope and build toward a better world. In this project, reflections on disappointments helped me find ways to engage with them productively and keep moving forward.

In the next chapter, I discuss the broader contributions of this work, including how the method of collaborative structured reflection can support researchers (and practitioners) in engaging with community-driven design projects. Specifically, I examine how collaborative engagement with reflections can help researchers consider the work from various angles, learn from the past, and evolve. I also explain how reflecting on commitments and frameworks for design can help researchers approach their work more consciously and maintain integrity throughout. Finally, I examine how structured reflections can support researchers in sitting with discomfort and challenges, enabling them to use their commitments to drive the work forward following a community’s direction.

Chapter 6

DISCUSSION

Content Warning: This chapter includes brief discussions of deaths in prisons and detention centers (Section 6.4).

6.1 Overview

When articulating the work I wanted to carry out for this dissertation, I was concerned that I wouldn't be able to produce anything of enduring value for a community-based project at the same time that I tried to complete a thesis (or on that same timeline). As I shared in Chapter 5, I am disappointed with what I've produced, but the disappointment has also shown me productive ways forward. I articulated in Chapter 1 that the work I want to do in the world will never feel complete or ready. This work, carried out in a pandemic, is even more incomplete than I expected. And yet, through work I gained not only a deeper understanding of the context and emergent practices, but also validated a method for aligning community-based work with grounding commitments, as well as a framework for approaching community-driven technical practice.

As I was settling on a dissertation project, I was certain that I didn't want the setting to be a vulnerable community, even though I hoped my work would strengthen research approaches for marginalized groups. I was determined to avoid this sort of research in part because I had read so many research papers that seemed exploitative or just foregrounded HCI contributions in a way that meant community needs faded into the background. Perhaps worse, one mentor had explicitly told me that I should avoid community-based projects because the community would distract me from making knowledge contributions by asking me to work on things that served their material needs.

I only felt comfortable taking on this project after explicitly separating the academic knowledge contributions from the work I would carry out with the community. I refuse to prioritize academic output over community needs. Moreover, I want to dedicate space to the reflexive work that helps us navigate the tensions of trying to enact our commitments in a particular context while also trying to produce scholarly contributions. Although I have highlighted how critical I think reflection and self-examination are in work with marginalized communities, I believe this method has something to offer any researcher who wants to approach their work more consciously or with greater care for impacted people and environments.

In this chapter, I reexamine the framework for community-driven technical practice (CDTP framework) and elaborate on the ways through which it extends scholarship related to critical technical practice and critical theories of technology (Section 6.2). I also discuss implications from the key contributions of this work, and I propose ways that we can come together as researchers to strengthen our modes of work as we try to shape the worlds we want to see. Specifically, I discuss implications for: attending to situated knowledges and invisible work (Section 6.3); recognizing imagination and emergent infrastructures for safety (Section 6.4); “seeing the pluriverse,” or different pathways toward the world(s) we need (Section 6.5); integrity and conscious choices (Section 6.6); and reflection in prefigurative design (Section 6.7). In Section 6.8, I discuss how the opportunities for community-driven technical practice that emerged throughout this project led to these implications.

6.2 Community-driven Technical Practice

The framework for community-driven technical practice (CDTP framework) builds on scholarship related to *critical technical practice* [1] in part through broadening considerations around critique and reflexivity—particularly with respect to whose perspectives should drive critical examination and modes through which reflection could contribute to technical practice. Agre’s formulation of critical technical practice emphasizes the need for sustained critical engagement on the methods and concepts embedded in technical practice. He also

highlights that “technical work is performed in and by communities,” and argues that critical technical practice requires engagement with researchers whose methods and commitments might differ vastly from one another’s. In articulating the CDTP framework, I have drawn on these foundations, but have also chosen to attend explicitly to the needs and perspectives of the communities of people who use or are impacted by technologies and interventions. Critical reflection within the frame of CDTP is a collaborative activity and requires engaging and navigating the complexities of intersecting and divergent community needs.

CDTP also expands the scope of what is considered “technical practice.” Agre’s critiques and provocations for computing began with interrogating his own work in the field of artificial intelligence, particularly with respect to the field’s emphasis on formal languages, precise logical representations, and broad generalizations across contexts. He argues that rigorous application of these principles can sever connections between technical artifacts and authentic lived experiences. Agre proposes that the work of critical technical practice requires that researchers and practitioners have “one foot planted in the craft work of design and the other foot planted in the reflexive work of critique.” The CDTP framework is aligned with this duality, but pushes further into pluriversal conceptualizations of technical practice. In Section 2.4, I highlight several critical approaches to technical practice beyond design, including: repair, maintenance, adaptation, un-design, and disruption, among others. In introducing the CDTP framework, I argued that for technical work to be community-driven, communities must be the deciders of which (if any) of these approaches are undertaken. The work Ellen and I carried out with community partners throughout this project also underscored that many diverging approaches can be undertaken simultaneously. In the remainder of this chapter, I discuss the opportunities and implications for CDTP that emerged from this work and offer some provocations for researchers or practitioners interested in developing a reflexive, community-driven technical practice.

6.3 *Situated Knowledges and Invisible Work*

In the field of HCI, when it comes to social or community impact, our literature addresses “participation,” though sometimes in trivial or token ways. The discussion of participation seems to revolve primarily around methods, with lower emphasis placed on the context of work, or none at all. In this work, I have tried to surface another layer of community-driven work. The difference between helpful and harmful tech interventions often isn’t the design of the intervention, or even the design methods being participatory and potentially leading to better designs. Rather, impactful strategies that improve conditions rely on modes of work that are invisibilized, embodied, relational, situated in particular contexts, and told through the voices of the community. Drawing on these knowledges, we can reflect on different paths and move toward outcomes that serve diverse needs and center the most vulnerable people’s perspectives.

Building something—even something useful—won’t be enough. Enduring changes require coalition building and consensus models. Designing and evaluating interventions with some subset of the community won’t necessarily lead to adoption or improve conditions in the long-term. A more impactful strategy requires recognizing that wherever you are situated, you are seeing only a small fraction of the system. Part of the invisible work in community-driven technical practice is the ongoing listening (to different voices), questioning, and re-orienting as we follow changing relations, structures, and practices. In addition to attending to this invisible work as it happens, we could reconsider how we “evaluate” interventions. Extended forms of evaluation might include tracing the ways things are changing or have changed in the context where you are working. Are our strategies for technical interventions meeting the current moment? Are they adaptable to changing conditions? An alternative strategy for HCI work could be to go slower, go smaller, or maybe go bigger but with lower fidelity.

The evidence of situated, relational work is infused in some of the most inspiring scholarship in HCI, but much of that particular work remains invisibilized. Outcomes from invisible work are apparent in certain examples community-driven technical practice (e.g., [6, 69, 55]).

Yet a lot of the embodied and relational aspects of this work still don't make it into research publications, or even informal outputs like zines. Recognizing how critical relational work is to the impact community-driven technical practice can have, I've sought to elevate it in this dissertation. In part, I wanted to honor and uplift the labor that is hidden. But more importantly, I want HCI researchers to attend to the situated, invisible work that impactful community-driven technical practice requires. I hope that seeing examples of different forms of embodied, relational work can help researchers see ways to participate and contribute. There are myriad ways this work can take shape in communities, but I've highlighted a few, and pointed toward strategies to discover more.

Researchers and designers interested in reflecting more on situated knowledges and invisible work in their own contexts might ask themselves:

- Where can we look to understand the plurality of knowledges and experiences in this community?
- Whose perspectives and/or labor might we be missing?
- How are relationships, infrastructures, and norms evolving? How might we need to re-orient our work to meet the current moment?

6.4 Imagination and Emergent Infrastructures for Safety

At times in our reflections, Ellen and I identified frustrations we have experienced in the past with “user-centered” legal assistance and legal reform. Our experiences with technology-focused legal assistance have been particularly frustrating. As civic hackathons have proliferated, an increasing number of legal assistance hacks produce technology solutions (eviction chatbots, etc.) with limited design and no maintenance. The traditional hackathon model and “disruption” are popular narratives in tech spaces, but as many of these events have shown, they can be fundamentally in opposition to the ethos of community-building and are also often paternalistic in nature. Other models for community-oriented hackathons exist

(e.g., [69, 39, 98, 44]), but many of the outputs from legal aid hackathons have been funneled into what Ellen refers to as the “island of misfit toys.” Most of the hacks don’t net much harm or benefit for the community because they are so ephemeral, but it’s frustrating to see so much energy for systemic change have so little impact. The hope I have felt in this project stems in large part from an alternative model being enacted across networks of legal practitioners who want structural change and have been engaged in sustained projects to enact it.

When we first explored participating in this project, we saw an overlap between transformative justice perspectives and the “culture of compliance” framing our community partners put forward to support people experiencing IPV. Throughout the work, we have seen even more intersections between human-centered legal design and transformative justice. In a crisis that could have entrenched and expanded the worst inequities in the carceral system, we saw some movement away from carceral logics. The criminal penal system persists, and continues to be a deadly and destructive force. Certainly many people have died during this pandemic specifically because they were in detention facilities. The carceral system is responsible for those deaths, and so by extension any of us who are not engaged in trying to dismantle it bear some responsibility. Nevertheless, in a moment of forced change, from what we saw locally and across the U.S., the legal system did prioritize safety over punishment. Other hopeful signs emerged in the adaptive structures for care and collective re-imagining of legal structures and processes. In recent months, we’ve seen some process changes aimed at expanding access to justice be codified into law [148] or formalized in other ways. Perhaps the greatest source of hope in this work has been the speed, depth, and persistence of changes in the legal system. This moment has shown us that legal norms and processes can evolve rapidly, so we have an opportunity to re-imagine the system and push for the changes we want to see.

Researchers and designers interested in reflecting more on imagination and emergent infrastructures in their own contexts might ask themselves:

- How might we be limiting our thinking to “technochauvanism” (Broussard) instead of looking to strategies for community-building?
- How could we imagine bridging strategies and frameworks for change to find alignment and bring people together in action?
- What opportunities could we see for breaking with existing structures and imagining better worlds?

6.5 Seeing the Pluriverse: Different Paths toward the World(s) We Need

An important learning this dissertation has reinforced is that there are always different paths forward, and different worlds we might aim to build. In organizing, the theory of a “diversity of tactics” emphasizes that different strategies—including disruption and militarized resistance—might be needed to build safety and protect self-determination. Arturo Escobar offers another formulation for embracing of different paths: posing the questions, “Which ‘design’? What ‘world’?,” Escobar puts forward a view of design “concerned with world making from a perspective of radical interdependence and pluriversal imagination” [48]. In articulating the CDTP framework, I explicitly situated disruption, repair, and imagination as alternatives to the sort of “design” usually under consideration by technologists. My hope is that the framework might support other researchers and designers in recognizing some of the approaches they might take. The CDTP framework gave me a starting set of lens to view paths forward, but like all frameworks, bringing it into practice meant testing and extending it. In this case, the reflections gave me a glimpse of how many dimensions of imagination CDTP might hold.

More important than the specific framework, I hope that that the practice of collaborative structured reflections has revealed some of the ways that a pluriversal lens can ensure that researchers and designers consider which path(s) forward carries us toward the worlds that our communities needs. Sharing reflections as a collective practice helps us learn what our collaborators are seeing that we aren’t, opening up the field of view. It can also help us

discover where we're aligned and where we are triangulating. The confluence of a broader field of view and identifying shared perspectives can guide us toward creative new approaches. For me working with Ellen meant being centered in our shared experiences and values, but also being able to draw on both of our knowledges and skillsets. Thinking together about work that matters a lot to both of us was energizing and reflecting on what we were seeing individually and together helped us move forward and do better work. It was also helpful to have another person's perspective to consider different pathways when our capacities were changing and the context for IPV practitioners was also changing. Even for researchers or designers who aren't living and working in a pandemic, collaborative reflections may be a tool for supporting each other through fluctuating capacities and changing contexts.

Researchers and designers interested in reflecting more on seeing the pluriverse in their own contexts might ask themselves:

- How could we use the CDTP framework or another relevant framework to consider “pluriversal” (Escobar) approaches?
- How could we uncover shared truths and creative strategies through collaborative structured reflections or another reflection practice?
- What forms of support could we offer each other to navigate changing circumstances?

6.6 Integrity and Conscious Choices

Part of what Ellen and I hoped to achieve with this project was to test and share more nuanced strategies for research accountability and integrity in community-driven technical practice. Both of us see the energy in the HCI community to do good work, but we have also seen technology design—even with user-centered or “human-centered” methodologies—cause real harm in vulnerable communities. In addition to establishing our commitments at the start of the project, we also examined what training and skills we expected to carry into the work. Although we both expected to draw on visualization and interaction design

techniques, we also both articulated early that we would be drawing on trauma-informed care practices to work in an IPV prevention context. For designers and researchers motivated to engage in community-driven work, it may be helpful to discuss with collaborators and community partners early in the work which skills, techniques, and sensitivities are needed for the work to meet community needs. This sort of discussion—and ongoing reflection—will likely be particularly valuable for non-member researchers and designers, since they are less likely to be sensitized to community-specific vulnerabilities.

Approaching community-driven work with integrity has been a primary concern for me, and collaborative structured reflections have also been a powerful tool for me to examine my work and make conscious choices moving forward. The method described in Chapter 5 for collaborative structured reflections supported me in actively examining my integrity, particularly through the lens of my core commitments. Using my core commitments as one lens for reflection helped me ask myself where I might be falling short and how I could do better. It also gave me space to consider which commitments to attend to for particular choices. In contrast to the positionality statements that are common in HCI literature, identifying core commitments and actively reflecting on them throughout a project could help researchers keep their commitments top of mind and re-balance priorities in a more sustained way. Structured reflections also gave me a space to explore the tensions between being in the role of a researcher/designer and authentically meeting community needs. Reflecting on these tensions, and explicitly considering ways to productively work *through* the tensions may help researchers and designers see their ideas in relation to the ways the community already works together. I think the potential for impact will be even greater if the broader field of HCI is able to reckon with a similar tension: the most impactful work almost certainly isn't a technology that can be built in three months, and it likely isn't technology at all; yet community-driven technical practice could play a significant role in meeting community needs if approached through the lens of commitments to impacted communities.

Researchers and designers interested in reflecting more on integrity and conscious choices in their own contexts might ask themselves:

- What sensitivities, skills, and techniques do we need to develop to work in this context?
- What practices should we develop for ongoing reflection around our commitments and priorities?
- How can we engage with tensions that arise in this work productively to carry our commitments forward?

6.7 Reflection in Prefigurative Design

Our collaborative reflections over the course of this project highlighted for me several opportunities for reflection practices to extend methods prefigurative design (Asad). Ellen and I approached our work in a way that is not the norm in HCI, and our learnings can speak to the needs and outcomes from trying to enact our commitments in community-driven technical practice. Much of our work remains incomplete, and other things we learned related to strategies that didn't work for this community at this time. Collaborative structured reflections—particularly the emotion/reaction reflection questions (Section B.3)—gave us a space for productive engagement with anxieties, disappointments, frustrations, and failures. For researchers and designers who want to enact prefigurative design in community-driven work, structured reflections about anxieties, frustrations, and disappointments may help guide us toward the counter-structures we want to build.

Collaborative structured reflections can also contribute to prefigurative design through attention to broader power asymmetries and radical imagination. Many of our reflections on anxieties and disappointments throughout this project related to the specific work we wanted to carry out for IPV prevention. Other reflections touched on disappointments and anxieties about broader local and global structural violence. Violence frequently intersects power asymmetries, and relatedly, lack of accountability in particular. This year we were also living through a catastrophic public health crisis, entangled with longer standing public health and public resource crises. Conscious reflection on broader disappointments helped us think through the aspects of harm that we couldn't address through our individual work.

These dimensions guided us toward intersections with broader social movements where we could engage and imagine different structures.

Reflection practice has the potential to support and extend the kind of radical imagination that underpins both prefigurative design (Section 2.6) and transformative justice work (Section 2.7). Other researchers have also articulated similar processes in their work toward designing futures. For a recent collective hackathon project, the Our Feminist Futures team included this statement in their values: “We look to the Past, Present, and Future(s). As we seek to design futures, we take care to learn from history. We name power and its abuses. We honor past and present social movements and center lived experiences.” [107]. Reflecting on invisibilized, embodied dimensions can help researchers attend to situated knowledges and center lived experiences, and reflections on disappointments and frustrations can help us name power asymmetries and abuses. The practice of reflecting on these disappointments and power imbalances with a pluriversal lens for imagination has been powerful for our project, and has promise for community-driven technical practice going forward. Collaborative reflections also helped us make a discipline of hope and radical imagination, and similar approaches could support researchers and designers who want to work toward futures where everyone has the safety and care that they need.

Researchers and designers interested in reflecting more on reflection in prefigurative design (Asad) in their own contexts might ask themselves:

- How should we attend to reactions that arise (e.g., anxieties, disappointments, hopes, etc.) and use them to inform our work?
- How are power asymmetries (intra-community and more broadly) shaping the context and impact of our work? How might we challenge them?
- How can we formulate our reflection practices to help us break our assumptions about what is possible? How could our reflections help us expand our imaginations?

6.8 *Summary*

In this chapter, I've discussed the opportunities for community-driven technical practice that have emerged throughout this work, as well as the implications they have for research and design in HCI. Specifically, I outlined implications for: honoring situated knowledges and invisible work (Section 6.3); imagination and emergent infrastructures for safety (Section 6.4); "seeing the pluriverse," or different pathways toward the world(s) we need (Section 6.5); integrity and conscious choices (Section 6.6); and reflection in prefigurative design (Section 6.7). I provide a summary of the implications discussed in this chapter, aligning them with the opportunities for community-driven technical practice in the context of intimate partner violence prevention work that emerged throughout this work. This table extends the summary provided in Table 1.1 in Chapter 1.

In the next chapter, I describe the context in which I situate this work, and I articulate my hopes for the impact this work might have. In particular, I discuss my hopes that these tools and learnings can support researchers, designers, and community organizers in coming together to build the worlds we need.

Contributions: Opportunities for Community-driven Technical Practice	Chapter	Implications
(1) Synthesis of strategies for aligning community-driven technical practice (CDTP) with core commitments. (2) Discussion of invisibilized work and situated knowledges driving CDTP. (3) Synthesis of strategies for adapting with communities as needs change.	Chapter 3	(1) Attending to Situated Knowledges and Invisible Work (Section 6.2). (2) Integrity and Making Conscious Choices (Section 6.5).
(1) Deeper understanding of shifting legal practices and norms that emerged in response to pandemic conditions, particularly with respect to adaptive structures for care, access to justice, and collective re-imagining. (2) Deeper understanding of opportunities for lasting positive changes in the legal system.	Chapter 4	(1) Recognizing Imagination and Emergent Infrastructures for Safety (Section 6.3).
(1) Framework for Community-driven Technical Practice. (2) Collaborative, structured reflections as method for Aligning Community-based work with grounding commitments.	Chapter 5	(1) Seeing the Pluriverse: Different Paths toward the World(s) We Need (Section 6.4). (2) Integrity and Making Conscious Choices (Section 6.5). (3) Incorporating Reflection in Prefigurative Design (Section 6.6).

Table 6.1: Summary of implications discussed in this chapter are tied to opportunities for community-driven technical practice in the context of intimate partner violence prevention work. This table extends the summary provided in Table 1.1 in Chapter 1.

Chapter 7

CONCLUSION

Several years ago a friend and I were discussing our advocacy and organizing work in the sphere of gendered violence. We were considering the phenomenon of new “allies” or accomplices entering the movement and assuming that their ideas were novel and their strategies would revolutionize the playing field. We had seen this phenomenon play out across various movements. Considering how to introduce these new accomplices to the work, she remarked: “Welcome. We’re glad you’re here. Now sit down and listen.” When we enter new communities as researchers or technologists, sitting down and listening is our first responsibility, especially when we do not share similar experiences of structural oppression or other vulnerabilities.

When researchers and designers enter community-based work, we need to name our commitments and continually reflect on them. Otherwise we are probably missing the big picture—producing one-off artifacts instead of participating in higher priority strategic work. We also need to articulate how we’re reckoning with the tensions of holding community-oriented commitments and producing research or products in tech spaces. If we can’t do these things, our work is very likely falling into exploitative modes and reinforcing colonialist models of research and design.

My hope is that this work can build out research and design tools for considering and enacting our commitments more deeply. I also want to open space to learn from the commitments other researchers hold. I’m sure there are many I will want to adopt and bring into my work; there may be some I want to challenge or openly oppose. Articulating research and design commitments then examining them throughout the work may also help researchers surface contradictions and concepts that are under-developed, which we can use

to deepen and examine commitments with more rigor. For researchers who want to engage in community-driven technical practice, surfacing our commitments and reflecting on how we have tried to live them affords us more opportunities to help ourselves and each other do better.

In this dissertation, I've discussed *one* way to approach community-driven technical practice. Building the worlds we need will require many more strategies. More importantly, world-building is only possible through collective movements. Throughout this work, I've identified areas of HCI research and design that harm marginalized communities, but my intent has been to find common ground and transform the ways we engage in community-driven work. In a 2017 essay, Alicia Garza articulated the power of coalition-building across diverse perspectives:

Hundreds of thousands of people are trying to figure out what it means to join a movement. If we demonstrate that to be a part of a movement, you must believe that people cannot change, that transformation is not possible, that it's more important to be right than to be connected and interdependent, we will not win.

....

We can build a movement in the millions, across differences. We will need to build a movement across divides of class, race, gender, age, documentation, religion and disability. Building a movement requires reaching out beyond the people who agree with you. Simply said, we need each other, and we need leadership and strategy.

– Alicia Garza [59]

Alicia Garza's words echo in my head, especially "we need each other." We all have a place here as long as we want to fight for change. But to change the world we have to change ourselves. Growth is uncomfortable and reminds us that we aren't living up to our highest ideals. But pushing through that discomfort is our opportunity to transform. When

we reflect on our commitments and the ways we need to work differently, when we work collectively and reflect on our commitments and needs with our communities, when we try to set our egos aside and recognize that our “expertise” may have varying or limited value, we can better see the world we want to build and start to build the world we want to see.

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Appendix A

**INTERVIEW PROTOCOL: SHIFTS IN THE LEGAL SYSTEM
IN RESPONSE TO COVID-19**

1. Opening:
 - (a) Introductions, disclosures about our roles (within academia and in industry)
 - (b) Overview about interview aims, discussion of how data will be stored and used, review of consent form

2. Background questions:
 - (a) Could you describe your role within these systems?
 - (b) How long have you [done this work]?
 - (c) How would you describe your work day-to-day pre-pandemic?

3. In comparison to your day-to-day pre-pandemic, how have you seen the mechanisms for conducting legal processes shift in the context of COVID-19? What has this meant for your work? How (if at all) has it impacted...
 - (a) Communication with clients?
 - (b) Telephonic appearances?
 - (c) Digital filing?
 - (d) Virtual mediation/depositions/other interactions?
 - (e) Working papers¹, documentation, etc.?

4. How would you describe these changes qualitatively?
 - (a) Are changes happening in an ad hoc way or centralized? Some combination of ad hoc vs. centralized?
 - (b) Who is making decisions about changes and implementing them?

¹“Working papers”—at least in Washington—is the term used to describe all of the documents that will be considered in a particular hearing. Working papers must be delivered to the judge in advance to allow the judge to review and have copies to sign during the hearing.

- (c) How is implementation of changes happening?
 - (d) How are changes being communicated internally and in public-facing ways?
5. How do you see the shifts that are happening now as parallel to or divergent from normal mechanisms/pathways for shifting legal norms and practices?
- (a) Were you already seeing shifts in the legal system? In which directions? Has COVID-19 accelerated these changes or diverged?
 - (b) Which aspects of these changes were surprising or unsurprising to you?
6. What are your concerns and hopes relating to these shifts?
- (a) In particular, do you have any concerns or hopes related to access, equity, or inclusion/gatekeeping?
7. What is your sense of the long-term implications of these shifts?
- (a) Does anything appear to be calcifying?
 - (b) Are you seeing any push-back? From whom? How?
 - (c) When this is over, what will you want to go back to? What will you not go back to?
8. Anything else you think it would be helpful for us to understand?
9. Closing questions:
- (a) Would you recommend any additional resources to better understand the systemic changes that are happening?
 - (b) Are there any other people you would recommend that we speak with to better understand these changes?

Appendix B

REFLECTION QUESTION BANK

B.1 Perspective-taking questions - Core commitments:

1. How does this relate to the core commitment of self-determination?
2. How does this relate to the core commitment of community as the locus of power?
3. How does this relate to the core commitment of mutual aid and care?
4. How does this relate to the core commitment of collective participation in world-building?

B.2 Perspective-taking questions - framework for community ownership:

1. How does this relate to design (proactive solutions for community-building, mutual aid, etc.)?
2. How does this relate to un-design and disruption (breaking or interrupting systems that harm the community)?
3. How does this relate to repair and maintenance (repair, modification, refinement, and adaptation)?
4. How does this relate to imagination/anything else (any other ways that communities determine what is meaningful and what work needs to be done)?

B.3 Emotion/reaction questions:

1. Can I identify an anxiety/concern that I have around this? Why am I feeling this way? How can I use this anxiety productively?
2. Can I identify a frustration that I have around this? Why am I feeling this way? How can I use this frustration productively?
3. Can I identify a hope that I have around this? Why am I feeling this way? What considerations should I have to enacting this hope and/or engaging with it effectively?
4. Can I identify some curiosity that I have around this? Why am I feeling this way? How do I want to explore further based on this curiosity?
5. What were our expectations? Were they met? Were they not met? What was surprising?

B.4 Connecting back:

1. How would this connect to prior experiences?
2. What techniques or training are we drawing on for this?

B.5 Connecting forward:

1. What do I need to think about here to take appropriate next steps? What are the things that I need to think through?

B.6 Sharing and communicating what we've learned:

1. What is something we would want to share with HCDE peers about this? What questions have/might people ask?

B.7 Other questions:

1. What would “success” look like (as it relates to our motivations)?
2. What was one decision we made? How did we think through options, trade-offs, etc.?

Appendix C

REFLECTION LOG

C.1 2021-02-09 [19]

Object of Reflection: KCBA meeting and work planning

Reflection Prompts:

1. How does this relate to the core commitment of collective participation in world-building?
2. What do I need to think about here to take appropriate next steps? What are the things that I need to think through?
3. How does this relate to repair and maintenance (repair, modification, refinement, and adaptation)?

C.2 2020-12-20 [18]

Object of Reflection: Work on figma prototype

Reflection Prompts:

1. How does this relate to the core commitment of self-determination?
2. Can I identify a frustration that I have around this? Why am I feeling this way? How can I use this frustration productively?
3. How does this relate to repair and maintenance (repair, modification, refinement, and adaptation)?

C.3 2020-12-10 ((Mar only)) [17]

Object of Reflection: Mapping Prevention – mapping activity with MP board

Reflection Prompts:

1. How does this relate to the core commitment of mutual aid and care?
2. What were our expectations? Were they met? Were they not met? What was surprising?
3. How does this relate to repair and maintenance (repair, modification, refinement, and adaptation)?

C.4 2020-11-24 ((Mar only)) [16]

Object of Reflection: Mapping Prevention – outlining maps and what can be seen

Reflection Prompts:

1. How does this relate to the core commitment of community as the locus of power?
2. What techniques or training are we drawing on for this?
3. How does this relate to imagination/anything else (any other ways that communities determine what is meaningful and what work needs to be done)?

C.5 2020-10-19 ((Mar only)) [15]

Object of Reflection: Mapping Prevention – brainstorming and shaping conversation about maps for the project

Reflection Prompts:

1. How does this relate to the core commitment of collective participation in world-building?
2. Can I identify some curiosity that I have around this? Why am I feeling this way? How do I want to explore further based on this curiosity?
3. How does this relate to design (proactive solutions for community-building, mutual aid, etc.)?

C.6 2020-10-13 [14]

Object of Reflection: Looking back as we were defining this project with Judy and others (1 year ago)

Reflection Prompts:

1. How does this relate to the core commitment of community as the locus of power?
2. How does this relate to imagination/anything else (any other ways that communities determine what is meaningful and what work needs to be done)?
3. What is something we would want to share with HCDE peers about this? What questions have/might people ask?

C.7 2020-09-21 [13]

Object of Reflection: Interviews with legal practitioners and analysis

Reflection Prompts:

1. How does this relate to the core commitment of mutual aid and care?
2. What were our expectations? Were they met? Were they not met? What was surprising?
3. How does this relate to repair and maintenance (repair, modification, refinement, and adaptation)?

C.8 2020-09-19 ((Mar only)) [12]

Object of Reflection: Discussion and potential collaboration with Mapping Prevention Team and Coalition for Ending Gender-based violence

Reflection Prompts:

1. How does this relate to the core commitment of collective participation in world-building?
2. What techniques or training are we drawing on for this?
3. Can I identify an anxiety/concern that I have around this? Why am I feeling this way? How can I use this anxiety productively?

C.9 2020-06-08 [11]

Object of Reflection: Protests against state murders of black people, police brutality broadly; court closures in King County

Reflection Prompts:

1. How does this relate to the core commitment of community as the locus of power?
2. Can I identify a hope that I have around this? Why am I feeling this way? What considerations should I have to enacting this hope and/or engaging with it effectively?
3. How does this relate to un-design and disruption (breaking or interrupting systems that harm the community)?

C.10 2020-05-20 [10]

Object of Reflection: COVID-19 Interviews

Reflection Prompts:

1. How does this relate to the core commitment of self-determination?
2. What were our expectations? Were they met? Were they not met? What was surprising?
3. How would this connect to prior experiences?

C.11 2020-05-12 [9]

Object of Reflection: Interview protocol and recruitment

Reflection Prompts:

1. How does this relate to the core commitment of collective participation in world-building?
2. Can I identify some curiosity that I have around this? Why am I feeling this way? How do I want to explore further based on this curiosity?
3. What do I need to think about here to take appropriate next steps? What are the things that I need to think through?

C.12 2020-04-29 [8]

Object of Reflection: FDS and designs for process map

Reflection Prompts:

1. How does this relate to the core commitment of community as the locus of power?
2. Can I identify a frustration that I have around this? Why am I feeling this way? How can I use this frustration productively?
3. What would ?success? look like (as it relates to our motivations)?

C.13 2020-04-22 [7]

Object of Reflection: DV and child welfare petitions continue to be heard, when most court activities shut down/continued; telephonic hearings

Reflection Prompts:

1. Can I identify a hope that I have around this? Why am I feeling this way? What considerations should I have to enacting this hope and/or engaging with it effectively?
2. What is something we would want to share with HCDE peers about this? What questions have/might people ask?
3. How would this connect to prior experiences?

C.14 2020-03-14 [6]

Object of Reflection: Re-designing activities/processes to be virtual/remote

Reflection Prompts:

1. Can I identify an anxiety/concern that I have around this? Why am I feeling this way? How can I use this anxiety productively?
2. What would ?success? look like (as it relates to our motivations)?
3. How does this relate to the core commitment of mutual aid and care?

C.15 2020-03-08 [5]

Object of Reflection: Sketching process maps and interactions

Reflection Prompts:

1. What techniques or training are we drawing on for this?

2. What is something we would want to share with HCDE peers about this? What questions have/might people ask?
3. How does this relate to the core commitment of collective participation in world-building?

C.16 2020-03-02 [4]

Object of Reflection: Progress/lack of progress with IRB, work plan, other logistics

Reflection Prompts:

1. Can I identify a frustration that I have around this? Why am I feeling this way? How can I use this frustration productively?
2. Can I identify a hope that I have around this? Why am I feeling this way? What considerations should I have to enacting this hope and/or engaging with it effectively?
3. How does this relate to the core commitment of community as the locus of power?

C.17 2020-02-04 [3]

Object of Reflection: Design of index card activity

Reflection Prompts:

1. How does this relate to the core commitment of self-determination?
2. Can I identify an anxiety/concern that I have around this? Why am I feeling this way? How can I use this anxiety productively?
3. What do I need to think about here to take appropriate next steps? What are the things that I need to think through?

C.18 2020-01-27 [2]

Object of Reflection: Our motivations for working on this project

Reflection Prompts:

1. What is something we would want to share with HCDE peers about this? What questions have/might people ask?

2. What would “success” look like (as it relates to our motivations)?
3. How would this connect to prior experiences?

C.19 2020-01-24 [1]

Object of Reflection: Joining the project

Reflection Prompts:

1. What were our expectations? Were they met? Were they not met? What was surprising?
2. What were our concerns?
3. What was one decision we made? How did we think through options, trade-offs, etc.?

VITA

Margaret (Mar) Drouhard earned their Bachelor of Arts in German Studies and Spanish Studies from American University in 2009. Their undergraduate research focus was transitional justice and recovery from gross human rights violations. In 2009, Mar was awarded a Fulbright Teaching Assistantship Fellowship for Germany and an Austrian-American Educational Commission Teaching Assistantship Fellowship for Austria. After returning to the United States, Mar worked in advocacy for prevention and interventions in intimate partner violence and child abuse/neglect. During that time, Mar also joined the University of Tennessee and graduated with their Master of Science in Computer Science in May 2015. Their master's research is in the field of visualization and visual analytics. At the University of Washington, Mar's PhD research spanned visual analytics; data science ethnography; and strategies for accountability and justice in human-centered design. Their dissertation focus is reflection and community-driven technical practice in the context of interventions in intimate partner violence.