

STAND

for Racial, Gender, and Economic Justice

“In a sense, the battle is and always has been a battle for the hearts and mind of white people in this country. The fight against racism is not something we’re called on to help people of color with. We need to become involved as if our lives depended on it because, in truth, they do.”

– Anne Braden, activist, journalist, and educator

“White people have to do the hard work of figuring out the best ways to educate themselves and each other about racism. ...In fact, the demand placed on black people to essentially teach white folk how not to be racist or complicit in structural racism is itself an exercise of willful ignorance and laziness.”

–Darnell L. Moore, senior editor at Mic and co-managing editor of The Feminist Wire

“How can we affect change in the world when only half of it is invited or feel welcome to participate in the conversation? Men, I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too.”

–Emma Watson, actress and activist

Our mission: We are a group of individuals in the Bay Area engaged in the movement for racial, gender, and economic justice. While not all of us identify as white men, we each experience white and male privilege and see the harm that comes at the cost of our privilege. We participate in movement work through education and social action rooted in and accountable to the leadership of those most impacted by oppression.

Email **STANDBayArea@gmail.com** to join our mailing list.

Who We Are

Inspired and guided by the voices of those who are directly impacted by oppression, we are a group of people who benefit from white, male privilege in the Bay Area engaging in movements for racial, gender, and economic justice. We participate through education and social action rooted in and accountable to the leadership of those most impacted by oppression.

Core Commitments

The single requirement for membership in STAND is agreeing to hold yourself and others in our organization accountable to our Core Commitments.

1. We commit to follow the leadership of organizations on the frontlines of grassroots struggles for justice led by people of color, indigenous people, women, queer, trans and gender nonconforming people:

- STAND exists to strengthen movements for liberation already being built by folks on the frontlines of oppression; we strive to be strategic and principled in the pursuit of the goals of our work.
- We commit to be accountable to this work by responding to feedback, suggestions and guidance by these organizations.

2. We commit to lifelong learning to overcome our racist, sexist training in order to reclaim our humanity and practice effective allyship in our work for collective liberation :

- We understand oppression to operate on a systemic level and a personal level. We know we've internalized our privilege and must work to unlearn our conditioning to stop perpetuating oppression in our actions and relationships.
- We never check the box. The world continues to condition us to regard our lives, experiences and perspectives as more meaningful than those of people who are not white men. It is through continual practice, learning, and loving accountability that we will break from our legacy of violence and become powerful champions for a world without oppression.
- We do this personal work for our benefit as much as those around us. Because it discourages vulnerability, intimacy and empathy, white male supremacy culture dehumanizes us by disconnecting us from our emotions and other people. It is only by challenging this culture that we have hope in becoming fully human.

3. We commit to call other white men in to their own learning and growth, and to join us in taking action:

- STAND exists to organize increasing numbers of white men against white supremacy and patriarchy, and create opportunities to deepen their/our understanding of and commitment to end oppression.
- We commit to holding ourselves and each other accountable to our politics, our word, our actions, and our behavior. Joining STAND is an invitation to receive positive and constructive feedback from others, and an agreement not to shy away from giving the same.

4. We commit to contribute our time and resources voluntarily to dismantle systems of oppression:

- Many white men are the beneficiaries of accumulated wealth and free time thanks to historic and current day colonization, violence, and greed. While acknowledging class differences between white men in this society, we believe we all have a responsibility to, within our means, tangibly support movements for liberation without expecting compensation.

January 26th, 2020 Agenda

Introduction

Visioning Exercise

Costs and Benefits of white male privilege

Definitions/Shared Vocabulary

Break

Poem

Power Chart

Levels of Oppression

TAKING ACTION: White Men Supporting Social Justice

Closing

DEFINITIONS AND SHARED VOCABULARY

Power + Prejudice = Oppression

Racism (White Supremacy): Pervasive, deep-rooted, and longstanding exploitation, control and violence directed at people of color, Native Americans, and immigrants of color; and the benefits and entitlements that accrue to white people.

Sexism (Patriarchy): Pervasive, deep-rooted, and longstanding exploitation, control and violence directed at women, transgender and gender nonconforming people. This system creates economic, political, cultural and social benefit for cisgendered men. Patriarchy is based on the assumption of a male/female gender binary and strictly enforces these gender roles. It also relies upon rigidly enforced heterosexuality where male/straight/cisgender is superior and female/queer/transgender is inferior. Patriarchy shapes and is shaped by white supremacy, capitalism, and the state.

White: The term “white” (in reference to people) was first formally used in the US by Virginia slave owners and colonial rulers in the 17th century. It augmented terms like Christian and Englishman to distinguish European colonists from Africans and indigenous peoples. European colonial powers established white as a legal concept after Bacon’s Rebellion in 1676 during which indentured servants of European and African descent united against the colonial elite. Whiteness is a constantly shifting boundary separating those who are entitled to certain benefits from those whose exploitation and vulnerability to violence is justified by their not being white. Whiteness is about more than skin color, although that is a major factor.

White Privilege: White privilege is a historically based, institutionally perpetuated system of benefits including preferences for and better treatment of white people, and exemption from racial and/or national oppression; and costs including the loss of unique histories and cultural expressions, and dehumanization that disconnects white people from people of color’s humanity and violent experiences of racism.

Justice: Policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all brought about by sustained collective action led by those exploited, abused, or marginalized.

Justice ≠ Diversity (Diversity = Variety)

Justice ≠ Equality (Equality = Sameness)

Justice = Equity (Equity = Fairness)

The Power Chart

Holds Power	Receives Oppression
men	women, feminine-presenting people, gender nonconforming people
white people	Black, Indigenous, and multiracial people, and people of color
owning class, managerial class (wealthy)	poor, working class
adults	young people
adults	elders/seniors
heterosexual	queer/lesbian/gay/bisexual
cisgender people - cis men and cis women <i>*Gender identity matches the gender assigned at birth*</i>	trans people and gender nonconforming people
native English-speakers	first language other than English
US citizen	refugee/immigrant
Christians	Muslims, Jews, Atheists, and others
bosses	workers
teachers	students
college-educated	not college-educated
labeled “normal” / neurotypical	neurodivergent, or having a mental / psychiatric / developmental disorder
labeled “normal” body size	labeled “fat”
enabled	living with physical, emotional, mental, learning disability, whether visible or hidden
from United States	from nations in the “global south” / majority world

Edited 2020; originally derived from: "Helping Teens Stop Violence, Building Community, and Stand for Justice; Allan Creighton & Paul Kivel, Copyright 2011, Hunter House / Turner

Four I's of Oppression

Ideological Oppression

Any oppressive system has at its core the idea that one group is somehow better than another, and in some measure has the right to control the other group. This idea gets elaborated in many ways—more intelligent, harder working, stronger, more capable, more noble, more deserving, more advanced, chosen, superior, and so on. The dominant group holds this idea about itself. And, of course, the opposite qualities are attributed to the other group—stupid, lazy, weak, incompetent, worthless, less deserving, backward, inferior, and so on.

Institutional Oppression

The idea that one group is better than another group and has the right to control the other gets embedded in the institutions of the society—the laws, the legal system and police practice, the education system and schools, hiring policies, public policies, housing development, media images, political power, etc. When a woman makes two thirds of what a man makes in the same job, it is institutionalized sexism. When one out of every four African-American young men is currently in jail, on parole, or on probation, it is institutionalized racism. When queer folks are banned from the military, it is institutionalized oppression based on gender expression and/or sexual orientation. When young people are excluded from decision-making in almost every area that affects their lives, it is institutionalized oppression of young people, or adultism.

Interpersonal Oppression

The idea that one group is better than another and has the right to control the other, which gets structured into institutions, gives permission and reinforcement for individual members of the dominant group to personally disrespect or mistreat individuals in the oppressed group. Interpersonal racism is what white people do to people of color up close—the racist jokes, the stereotypes, the beatings and harassment, the threats, the whole range of personal acts of discrimination. Similarly, interpersonal sexism is what men do to women—the sexual abuse and harassment, the violence directed at women, the belittling or ignoring of women's thinking, the misogynist pornography, the sexist jokes, etc. Most people in the dominant group are not consciously oppressive. They have internalized the negative messages about other groups, and consider their attitudes towards the other group quite normal.

Internalized Oppression

The fourth way oppression works is within the groups of people who suffer the most from the mistreatment. Oppressed people internalize the ideology of inferiority, they see it reflected in the institutions, they experience disrespect interpersonally from members of the dominant group, and they eventually come to internalize the negative messages about themselves. If we have been told we are stupid and worthless and have been treated as if we were all our lives, then it is not surprising that we would come to believe it.

Taking Action - Being Accountable

Definition of Accountability

Accountability is not about our intentions, but about actions and the impacts of those actions. Accountability is about how we follow leadership of those most impacted by patriarchy and white supremacy, namely women, queer people, and people of color. Accountability is a process by which individuals and collectives take various forms of action as part of larger social movements, and in taking action they become answerable to the leadership of those most impacted. In committing to accountability, you commit to:

- Taking leadership from most impacted communities
- Thinking about what you have to offer to support movement building
- Following through on what you've committed to doing
- Being responsible and transparent with your decisions and actions; learning from mistakes
- Not simply "doing what you're told"

Credit: Adapted from Hillary Moore and Joshua Kahn Russell's *Organizing Cools the Planet*

ACTIONS WHITE PEOPLE CAN TAKE TO FIGHT WHITE MALE SUPREMACY

These lists are adapted from www.whiteaccomplices.org. The lists of actions below are provided to stimulate ideas for you to support the fight against white supremacy. The actions are listed in rough order of difficulty and discomfort. For some, doing the top item on a list may be a challenge. Others may be ready to tackle the last items on the lists. Each of us are in our own place in the struggle.

Your Activism

- Get involved with a POC- or women-led social justice organization
- Join an organization with an explicit aim of naming and disrupting racial injustice
- Get out on the streets and attend marches and vigils organized by POC, women, and queer led communities.
- Engage in or support civil disobedience organized by Black, Brown or Indigenous people.
- One of the most important things that can be done as an Accomplice is be mindful on how you take up space at direct actions and protests. Ask yourself these questions before and while attending such events:
 - Am I following what the leadership is asking of me?
 - Am I directing media to designated Black, Brown or Indigenous people?

- Am I being thoughtful not to control or criticize the actions of Black, Brown, or Indigenous Peoples?
- In quoting Amanda Gelender: “Amplifying voices of color to your network is an important part of solidarity work. We are not the experts on race, but we have an opportunity to learn from so many experts and boost their influence.”
- Am I calling in White men to be more thoughtful Accomplices to People of Color?

Your Money

- Donate money explicitly to organizations with an explicit racial justice mission, led by directly impacted individuals. Also donate to bail funds for Black, Brown and Indigenous activists.
- Use your economic capital to support businesses owned by People of Color.
- Participate in organized boycotts that have explicit demands made by people directly affected. For example, Labor efforts with Our Walmart or the Coalition of Immokalee Workers.
- Divest or do Shareholder Activism with corporations that are profiting from the exploitation of Black, Brown and/or Indigenous people. Be public (ex. on social media) about your actions to encourage other White people to join you to amplify your impact, and let the companies know what you've done and why.
- Educate yourself on issues such as reparations, returning stolen land, and Black, Brown and Indigenous labor and their relationship to capitalism. Use this as a lens to help guide your actions involving money.
- Raise funds and bundle money for organizations with an explicit racial justice mission, led by directly impacted individuals. You might also have an employer that will match your contributions.
- Remember: raise money publicly, but donate more silently, as this is not for boosting your ego.
- Find ways of using your privilege and access to capital and funnel that to Black, Brown, and Indigenous grassroots organizations and peoples.

Your White Communities

- Reach out to other White people in your life (family members, old friends, distant social media connections) to engage them in conversations about racism, Whiteness, etc.
- Seek out and engage (White) Trump voters in your personal networks.
- Organize and engage White friends, family members, neighbors to take group / collective action to amplify your impact.
- Participate in organizations that engage White people in the struggle to advance racial justice (like SURJ - Showing Up for Racial Justice and STAND)

- Coordinate (and pay for) organizations that conduct anti-racism trainings to facilitate their workshops within your school, church/synagogue, neighborhood, workplace.
- Purposefully disrupt White spaces, meaning, create discomfort in places where other White people and Whiteness would otherwise exist in comfort. White community is a support pillar of White supremacy.

Your Job

- A job that is service-oriented towards helping people from marginalized backgrounds.
 - Ask yourself: Is this job using a charity or justice lens?
- Use your job position to help Black, Brown, and Indigenous people. Ex: purposefully seek out Black and Brown people to interview for jobs, and use Black caterers, or Indigenous speakers.
- A job that involves organizing internally and externally to fight against institutionalized racism and White supremacy and/or that supports these efforts.
- In other words, your work should focus on alleviating the oppressive conditions that prevent disenfranchised communities from empowering themselves.
- The reality is ANY job you already have or choose to apply for, you can use your position to become a collaborator with Black, Brown and Indigenous peoples; and thus a traitor to White supremacy.

Electoral Politics

- Vote for progressive candidates. (Exception could be voting for candidates of color in elections where a White person and a Person of Color are running for the same position from the same political party.)
- Donate to campaigns of progressive People of Color running for political offices.
- Donate to campaigns of local progressive politicians in other cities/States who are trying to unseat incumbent Republicans/conservatives.
- Actively fundraise for, and campaign on behalf of, progressive/radical politicians (especially non-White people), including those running in local elections (school boards, transportation agencies, housing authorities, city councils).
- Volunteer with, and fundraise for, organizations led by directly-impacted individuals to support voter registration efforts within their communities. Don't tell Black, Brown and Indigenous people how or whom to vote for. Use your energy and resources to organize White communities to support progressive/radical politicians and policies.

Confronting Violence, Intimidation and Micro-Aggressions

- Use proximity (stand close and watch) when you observe any form of intimidation, harassment, or violence against a Person of Color by another White person or police officer.
- Film any such confrontations.
- Take action to disrupt the confrontation.
- Engage White people in conversation about their actions (perhaps focusing on intent v. impact) when you observe or hear about racialized microaggressions.
- Physically intervene in such confrontations. Google “how to intervene in a hate crime” for specific ideas on how to do this safely.

Your Children

- Ensure that the reading material you provide for your children explicitly addresses issues of justice and equity. Expose children to books, movies, and TV that feature People of Color as protagonists and heroes.
- Enroll in public, district-run schools, not private or charter schools.
- Take your young (age 0-16) children to events where adults (People of Color and other White people) are speaking about racism, violence against communities of Color, white supremacy, etc.
- Talk with your children about these issues explicitly, including where they/you fit into these systems including the privileges they occupy.
- Organizing and educating other people’s children to develop critical consciousness (like a great teacher might do)
- Take your children to events, or organize events, where facilitators explicitly work with kids to explore intersection between race, power, privilege, etc.

Your Home

- Put up signs in your windows, on your lawn, inside, like a Black Lives Matter poster
- Make your home available to organizers who need safe, accessible, welcoming spaces to meet, plan actions, etc.
- Provide free housing (do you have an extra bedroom?) to activists, organizers, or educators of Color

Your Self-Education

- Read, watch films, attend events, to gain greater knowledge of White privilege, White supremacy, institutionalized racism, the prison industrial complex, etc. Study and deal with your White guilt and White fragility.
 - Decentering Whiteness (google for link to e-book)

- Robyn DiAngelo (writes about white fragility and other topics)
- Uprooting Racism: How White People can work for Racial Justice by Paul Kivel
- Read/follow Black and People of Color-led organizations, journalists, authors (including on social media).
 - “Like” the pages listed below on Facebook
 - “Black Lives Matter Syllabus” (google for link)
 - James Baldwin, “Black on White: Black Writers on what it Means to be White.”
- Join Facebook groups that focus on White allyship to racial justice causes.
 - White & POC Allies Against White Supremacy
 - Black Lives Matter
- Take action beyond your own learning by engaging with other White people. Start conversations and share your learning with other White people in your life, especially those you are closest to (family members, children, neighbors, colleagues). Go to workshops and training and encourage other White people to go.
- Organize other White people to study these issues together, attend events as a group, invite speakers to meet with your group
- Facebook pages to “Like” that are written/edited by Black, Brown and Indigenous people and have a focus on racial justice:
 - Colorlines
 - ColorOfChange.org
 - For Harriet
 - The BlackOut Collective
 - Everyday Feminism
 - Urban Cusp
 - Black Girl Dangerous
 - Darkmatter
 - HuffPost Black Voices
 - Black Lives Matter Bay Area
 - Michelle Alexander
 - Brittney C Cooper, Ph.D.
 - Crunk Feminist Collective
 - Rahiel Tesfamariam
 - The Root
 - Trans Women of Color Collective of Greater New York
 - Audre Lorde Project
 - Black Girls Code

Upcoming Events

STAND Open House

Monday February 10, 7-9 PM, Omni Commons - 4799 Shattuck Ave Oakland

This will be an opportunity to get to know STAND members better and learn more about our 6 month Solidarity Circle Commitment (see below) and optional monthly Inner Liberation Circles.

STAND Solidarity Circle formation

Many of us will make a 6 month commitment to each other and to support POC-led, women and queer led racial justice organizing in the East Bay. This is the backbone of our work.

- STAND Monthly Solidarity Circle Gathering: 7pm to 9pm, every 1st Thursday: March 5, April 2, May 7, June 4, July 9 (not July 2), August 6
 - March 5 will involve a training with the Bay Area Child Care Collective
 - Discussion topics include: White fragility, consent and rape culture, solidarity with POC groups, patriarchy in the workplace, racism and power in US history
- Two support shifts for Causa Justa Just Cause or Bay Area Child Care Collective every month.

STAND Inner Liberation Circles - (Support Group)

This is a group for folks who identify with white privilege and male privilege, building relationships with each other, supporting each other where we struggle (and succeed) in our relationships with women and people of color. Circles are held on different days of the 4th week of each month, 7:30-9:30pm, and there is no commitment necessary to join.

- Thursday, January 30th, 7:30-9:30pm - 3725 West St, Oakland, CA
- Thursday, February 27th, 7:30-9:30pm - 3725 West St, Oakland, CA
- Tuesday, March 24th, 7:30-9:30pm - 1720 Broadway, 4th floor, Oakland, CA
(dial 003 to be let in)
- Thursday, April 30th, 7:30-9:30pm - 1545 Dwight Way, Berkeley, CA
- Wednesday, May 27th, 7:30-9:30pm - 3725 West St, Oakland, CA
- Monday, June 22nd, 7:30-9:30pm - 1545 Dwight Way, Berkeley, CA
- Tuesday, July 28th, 6-8pm - 7:30-9:30pm - 1720 Broadway, 4th floor, Oakland, CA
(dial 003 to be let in)

Partner Volunteer Opportunities

Causa Justa/Just Cause www.cjjc.org

With historic fights for rent control and just cause coming from the people, we are in a movement moment. CJC believes that a society organized in support of human development ensures that all people, regardless of immigration status, have a right to work and live with dignity, respect and without fear.

Bay Area Childcare Collective (BACC)

The Bay Area Childcare Collective was formed in 2002 in response to the very real need for childcare among social justice organizations. We are part of a long-term effort to build multi-generational movements with parents, women and children at the center.

Our fundraising efforts will go to:

The Sogorea Te Land Trust, an urban Indigenous women-led community organization that facilitates the return of Chochenyo and Karkin Ohlone lands in the San Francisco Bay Area to Indigenous stewardship. Sogorea Te creates opportunities for all people living in Ohlone territory to work together to re-envision the Bay Area community and what it means to live on Ohlone land. Guided by the belief that land is the foundation that can bring us together, Sogorea Te calls on us all to heal from the legacies of colonialism and genocide, to remember different ways of living, and to do the work that our ancestors and future generations are calling us to do.

sogoreate-landtrust.com

STAND Workshop || Sunday, January 26, 2020

Activity	Rating ← Least useful Most useful →	OPTIONAL COMMENTS Strengths / Areas of improvement
Visioning exercise	1 2 3 4 5 6 7	
Definitions/ Shared Vocabulary	1 2 3 4 5 6 7	
Levels of Oppression Activity	1 2 3 4 5 6 7	
Power Chart	1 2 3 4 5 6 7	
Cost/ benefit analysis	1 2 3 4 5 6 7	
Challenging white male supremacy	1 2 3 4 5 6 7	
Workshop Overall	1 2 3 4 5 6 7	

*****Please see other side for short answer responses*****

What is one takeaway with which you will be leaving this workshop?

What did you like most about today?

What is something from today with which you feel uncomfortable or unsure about?

What suggestions could you offer for improving this workshop?