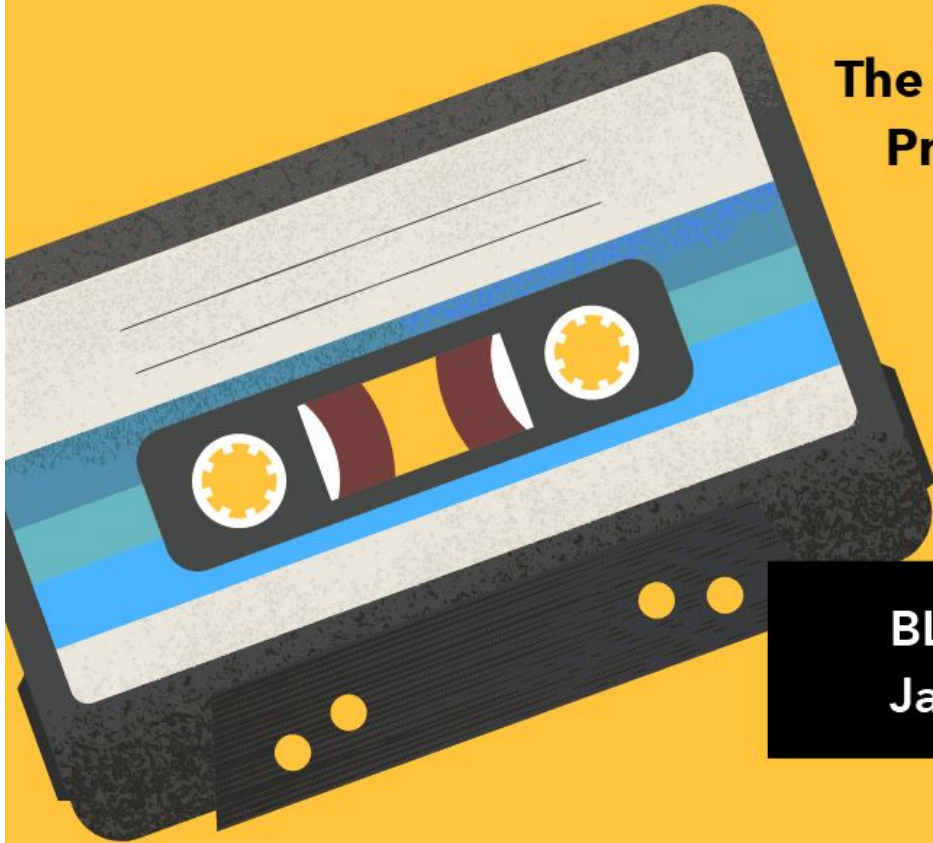


THIS WEB CONFERENCE WILL BEGIN SOON

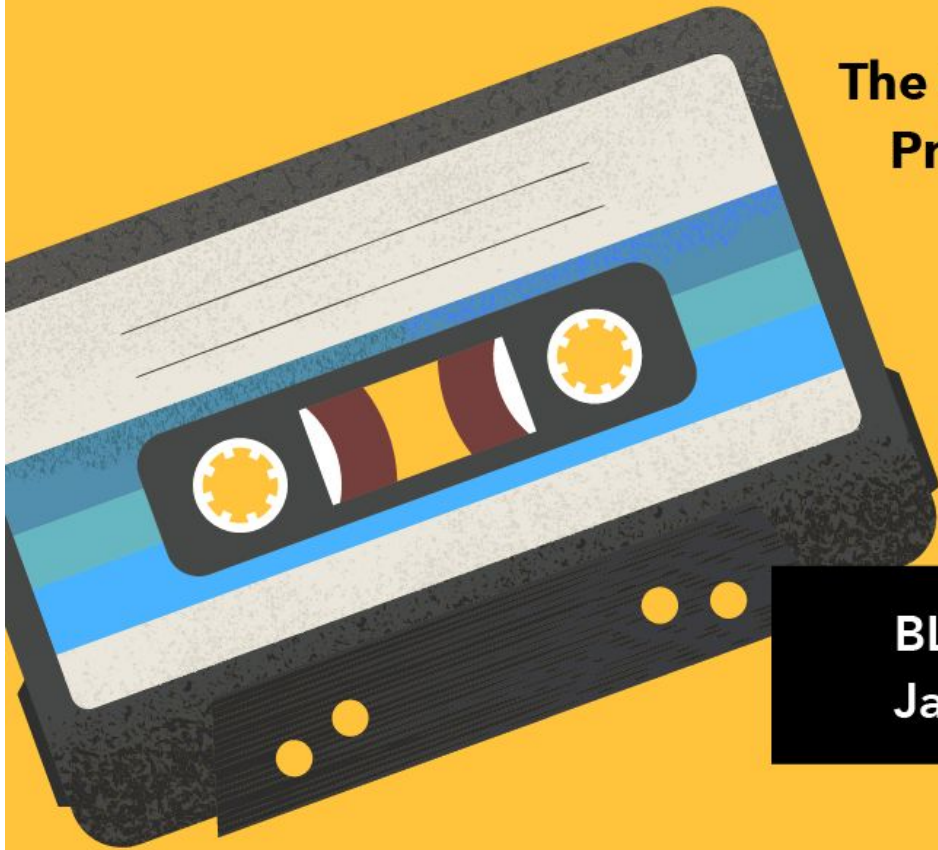


**The Bystander Intervention Mixtape to
Prevent Systemic and Intercommunal
Violence: Grounding Our Work in
Empathy, Reconciliation and
Racial Justice Activism**
A TWO-PART MINI SERIES

BLACK WOMEN'S BLUEPRINT
January 19th & 21st; 10am-12pm PST

CALIFORNIA
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AGAINST SEXUAL ASSAULT



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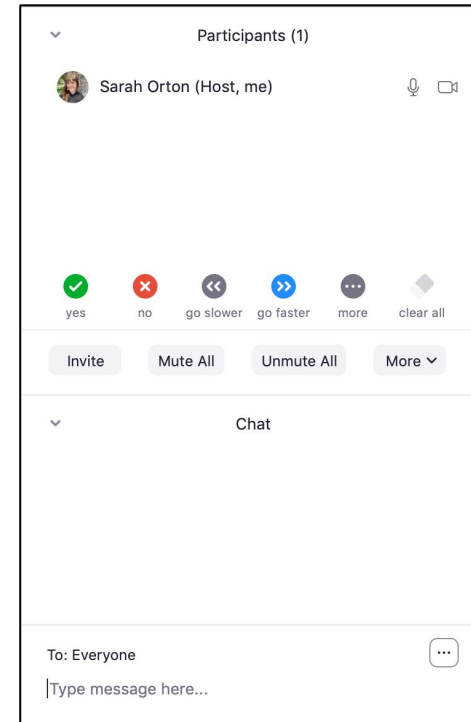
BLACK WOMEN'S BLUEPRINT

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HOW TO USE ZOOM

- ▶ Text chat
- ▶ PowerPoint Slides
- ▶ Polling Questions
- ▶ Phone
- ▶ Closed Captioning
- ▶ Web Conference Guidelines



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The Bystander Intervention
Mixtape to Prevent Systemic and
Intercommunal violence:
Grounding Our Work in Empathy, Reconciliation
and Racial Justice Activism

Farah Tanis
Co-Executive Director
Black Women's Blueprint

Sevonna Brown
Co-Executive Director
Black Women's Blueprint

I am Poem:

- I am the descendants of (Name ancestors or parents)
- I am (the smell of your grandmother's/family members' home cooking that you love)
- I'm (describe your personality using sound or music)
- I'm from (cross streets, neighborhood, or town)
- I hear (what gives you life)
- I understand (something you know is true)
- I dream (something you actually dream about)
- I believe (something you believe in)
- I try (something you make an effort toward)
- I'm curious (one of your "how might we" questions)
- I am (your name), (gender pronouns), (affiliation with/organization name)

About Black Women's Blueprint (BWB)

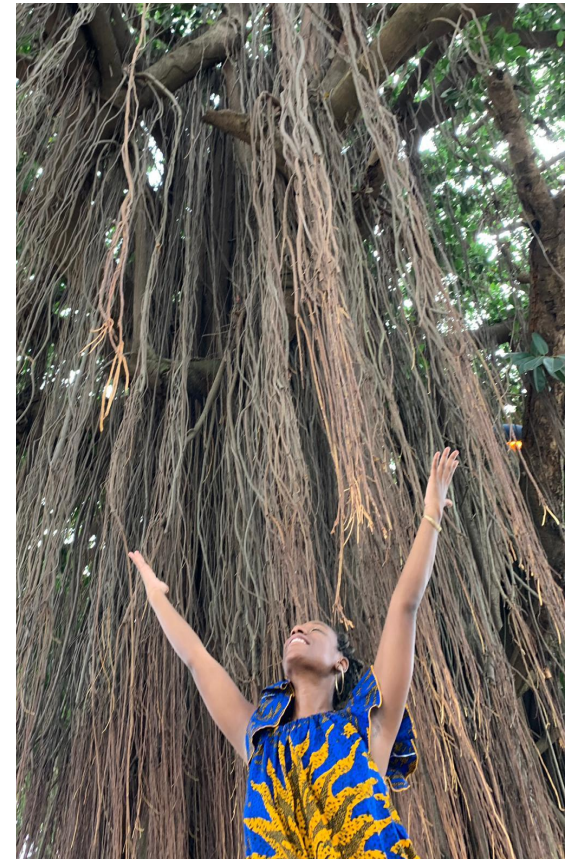
Black Women's Blueprint is a Black feminist organization using civil and human rights approaches to organize and develop a culture where women, girls, gender nonconforming and gender fluid people are fully empowered and where disparities are erased.



We work at the intersection of Restorative and Reproductive Justice

Collective Practice: Shared Agreements and Principles BY N'TANYA LEE

- We are living beings, creating living work: the invitation is to bring solutions and suggestions
- Assume good intent, attend to impact
- Engage tension, don't indulge drama
- We are creating a new world while immersed in this realm of intersecting oppressions



A Webinar In 2 Sessions

Session 1: This training will address utilizing an anti-oppression framework to explore the intersections between sexual violence prevention and racial justice activism

Session 2: The interactive second session of this training will place a heavy emphasis on skill building for community safety and grounding the work of Bystander Intervention in both empathy and reconciliation.

Session 1: Learning Objectives

- List strategies (or actions) that shift the culture around “codes of loyalty” and “protection of the community” so that these codes also include loyalty to Black women, girls and others who may be targets of sexual violence.
- Identify existing barriers to traditional bystander intervention and techniques to overcome these barriers.
- Demonstrate the ability to utilize culturally specific active bystander strategies to disrupt problematic social norms and engage communities in the work to prevent sexual violence.

WHAT'S BYSTANDER INTERVENTION?



Choosing to take action when you see behavior that puts others at risk for violence, victimization, or perpetration. These include speaking out against rape myths & sexist language, supporting victim/survivors, & intervening in potentially violent situations.



WHAT IS ANTI-OPPRESSION

Anti-oppression is a commitment to social equality and social justice in which one seeks to identify and eliminate both individual and systemic barriers.

From Bystander Intervention to an Anti-Oppression Lens

- Bystander intervention through an anti-oppression lens is about responding to intra-communal and intercommunal violence simultaneously, at the micro and macro-levels, in the private and public spheres.
- What are some of the ways harm is done at the intra-communal and at the intercommunal level.
- ***Discuss and include examples in the chat.***

What are some of the ways harm is done at the intra-communal and at the intercommunal level

Intra-communal:

1. When harm is done within a community (by one community member to another)
2. Intimate partner violence within the home
3. Sexual violence in one's own community - when violence occurs between individuals who have shared identity or experience
4. Family violence
5. Violence in communities (places of worship, movement spaces etc)

Intercommunal:

1. Violence that occurs across race or difference
2. Police violence
3. When someone outside of your community commits violence against you/your community

Continuing the Conversation: From Bystander Intervention to an Anti-Oppression Lens

- How do we transform the practice of bystander intervention from one which focuses on preventing harm to the individual to one focused on preventing harm to whole communities?
- Can we deploy strategies and systems-change that result in sustainable action to dismantle patriarchy and racism simultaneously? Taking this beyond the one-on-one interventions on behalf of targets?
- Using an anti-oppression framework means we have to flip the script on our common understanding of bystander intervention.

From Bystander Intervention to Anti-Oppression Lens (Continued)

- In the urgency of now, within the context of BREATHE and the Defund Movement, and during this political transitional moment in our nation, we must move beyond a paradigm of intervening on behalf of the individual to one that recommit us collectively, to anti-oppression, to ending the harm against whole communities, including women and girls in those communities.
- ***Oluwatoyin's Story***

BREAK OUT ROOMS DISCUSSION 10min

- How do we utilize an anti-oppression framework to explore the intersections between sexual violence prevention and racial justice activism. (using Oluwatoyin's story)
- How do we respond when it is the community versus when it is the police?
- How we engage when it is white supremacist violence versus when it is intracommunity violence?
- What are approaches to harm and violence when it is coming from the outside versus inside?

Terms We Will Use

Target:

- A target is the person that someone is about to harm or is harming.

Harm-doing:

- Sexual violence, harmful teasing, bullying, coercing, beating, restricting, feeding someone drinks, drugging someone, oppressing, etc.

Harm-doer:

- A person who engages in harm-doing behavior, activity or facilitates harm-doing.

Terms We Will Use (continued)

Complicity:

- Any actions, or non-verbal reactions, facial expressions or gestures, etc. Laughing, joining in the harm-doing, saying something to encourage the harm-doer. Staying silent about the harm doing.

Consequences:

- Effects or result of an action.

Moral Courage:

The willingness and ability to act on our values, to do the right thing, even though others might disapprove of our actions or exclude us, or do further harm to us.

Terms We Will Use

- **Moral Rebel**

Those who display moral courage are what psychologists call “moral rebels”. Moral rebels are individuals who act in accordance with their moral beliefs even when it is unpopular or when it is in the face of widespread apathy.

- **Power**

A socio-political process that refers to the capacity to affect change and wield influence or thought. It is important to understand the difference between feeling powerful as an individual and belonging to more powerful groups in society. And it is possible to belong to two groups or three groups simultaneously.

Terms We Will Use

- **Race**

A socially constructed means of control that serves to perpetuate economic, social, political, psychological, religious, ideological, and legal systems of inequality, privilege and power based on skin color.

- **Racism**

The systematic, generational, unequal distribution of power and access, and the privileging of one group over another (for example: the U.S. privileging whites over Black Indigineous People of Color).

Terms We Will Use

White Supremacy - The belief that white people constitute a superior race and should therefore dominate society, typically to the exclusion or detriment of other racial and ethnic groups.

Patriarchy - Patriarchy is a system of relationships, beliefs, and values embedded in current political, social, and economic systems that structure gender inequality between men and women (and other genders). Patriarchal relations structure both the private and public spheres, ensuring that men dominate both.

Terms We Will Use

Intersectionality - Intersectionality is an analytical framework for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. Examples of these aspects are gender, caste, sex, race, class, sexuality, religion, disability, physical appearance, and height.

Oppression - Unjust or cruel exercise of authority or power especially by the imposition of burdens; the condition of being weighed down; an act of pressing down; a sense of heaviness or obstruction in the body or mind. Moreover oppression is often discussed in the same context as the terms “dehumanization” and “exploitation”.

We have a Legacy of Anti-Oppression Action

- During the Civil Rights Movement, our ancestors suffered consequences to make sure we had equal rights including equal access to public facilities, equal opportunity in employment, housing, and education, as well as the right to vote.





- This movement was led by people like you. It fundamentally changed the lives of all Americans by forcing the federal government to do its job and protect the rights of American citizens.



- Advocates, students, regular people like you and those in your community saw injustice and intervened. Because they intervened, they changed the landscape for one and for all.

We have a legacy of action: Case Analysis Recy Taylor



- September 3, 1944
- Friend Fannie Daniel and nephew, Daniel
- Car with 7 armed white men

Case Analysis: Who Is Recy Taylor?

- 7 white men kidnapped Taylor
- Raped threatened to kill her
- Daniel reported kidnapping to the police
- Wilson admitted to role
- Police only fined Wilson \$250
- No one was charged

Case Analysis: Who Is Recy Taylor?

- Family mobilized (father and siblings)
- Community outrage
- Reported to the police
- Reported to Montgomery NAACP
- NAACP investigator: Rosa Parks
- Alabama Committee for Equal Justice for Ms. Recy Taylor (CEJRT)

Case Analysis: Who Is Recy Taylor?

- CEJRT included:
 - W.E.B. Dubois
 - Mary Church Terrell
 - Countee Cullen
 - Langston Hughes, etc.
- Primary instance of nationwide protest
- Taylor's assailants never charged
- Apology from Alabama House of Representatives

CHAT

- Before this session, had you heard of this story?
- Who were the active bystanders in this scenario?
- Who were the passive bystanders?
- What anti-oppression strategies were deployed?
- What are the implications of this scenario as it relates to racism, sexism, and sexual assault?
- Would there have been this level of mobilization if the rapists had been 7 Black men?

Why It Is Important We Discuss Challenges to Acting on Behalf of Black Women

- Stark differences between mobilization on behalf of Recy and Oluwatoyin.
- Strategies (or actions) that shift the culture around “codes of loyalty” and “protection to center Black women, femmes, LGBTQ folks targeted for sexual violence *and* racist violence?”

Strategies that Shift Culture



Strategies that Shift Culture

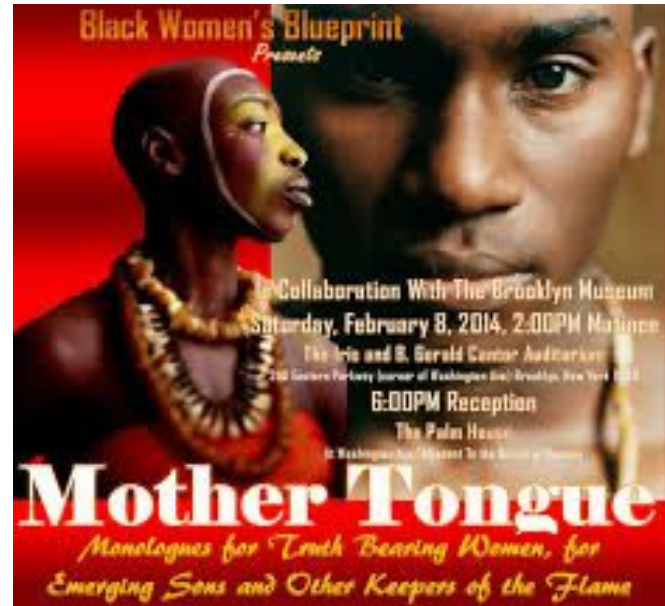


THE ROOT and HBO MAX present:

Black Women Breaking The Silence ON THE RECORD

Today, June 30, at 8:30pm EDT with Q&A to follow

Join The Root in a very special conversation moderated by Elaine Welteroth, featuring Drew Dixon, Sil Lai Abrams, Sheri Sher and Kierna Mayo of the HBO MAX documentary film, ON THE RECORD.



Strategies that Shift Culture



Strategies that Shift Culture

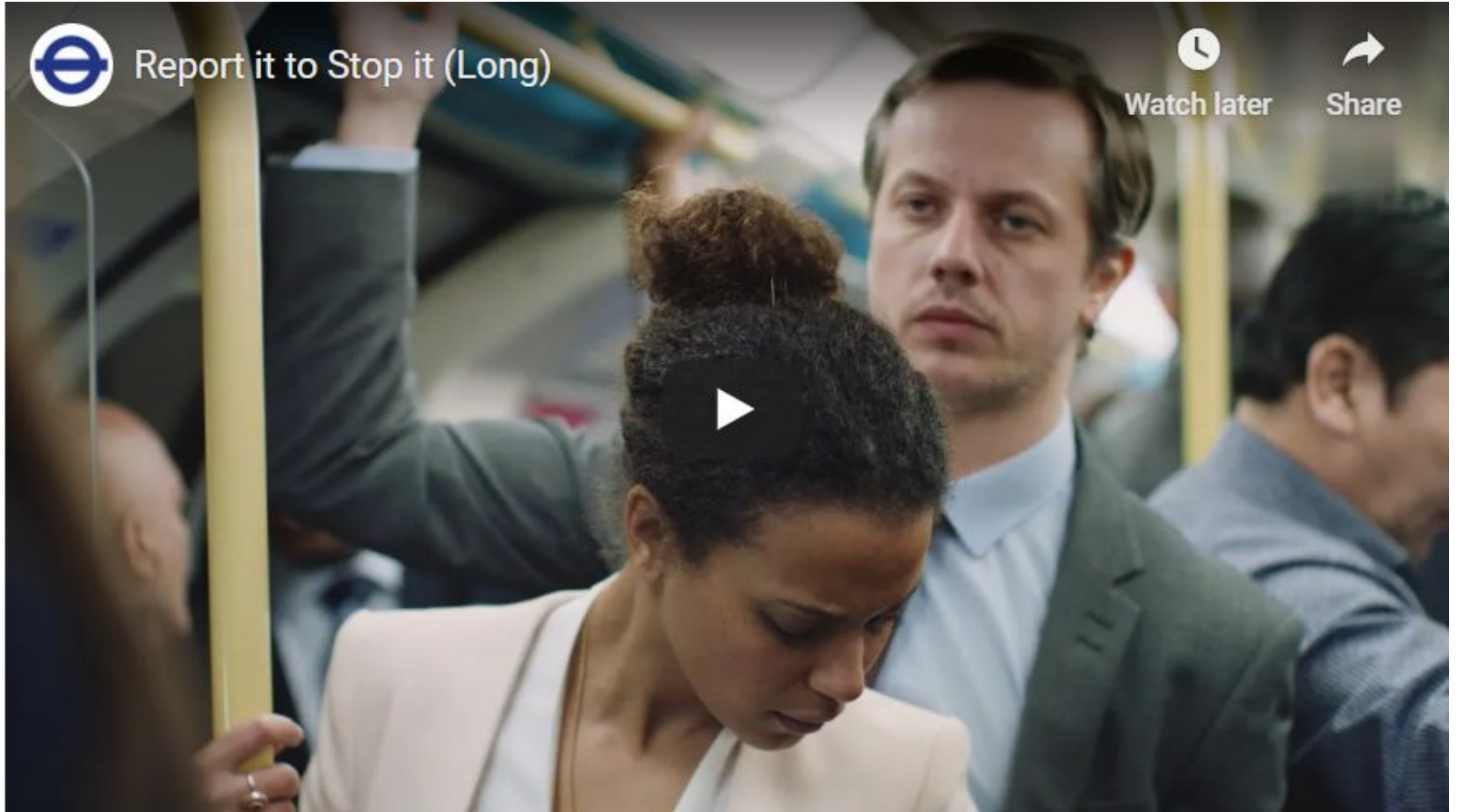


What are Modern Day Scenarios



Unpacking The Challenges

Lauren's Story



Becoming Moral Rebels And Radical Responders

What does it take to move from the position of bystander to the radical responder.

- What other strategies could Michael have used to ensure the harm-doer doesn't just move to another potential victim?
- How could the whole train car been enrolled to become responders so that there is a community response beyond the train?

The Action Continuum:

- Actively Participating
- Denying, Ignoring
- Recognizing, No Action
- Recognizing, Action
- Educating Self
- Educating Others
- Supporting, Encouraging
- Initiating, Preventing

For Black Women, There Can Be no Racial Justice Without Gender Justice

- With the most recent introduction of the BREATHE Act and the Defund Movement, how do we become moral rebels and radical responders?
- What do we do when white supremacist violence targets people in our communities through the police?
- What do we do when white supremacist violence spills onto our streets or the halls of the U.S. Capitol?
- What is our response as our movements face these crises, and the work to confront men's violence against women and gender-violence as a whole, has been pushed to the background?

Radical Response Allows for Further Expansion of the Continuum of Bystander Intervention

- Beyond the 5 steps of bystander intervention which require we notice the event, interpret the situation as a problem. assume personal responsibility, know how to help and step up!
- Think of intervention as a continuum of actions against a continuum of violence, both intra-communal and intercommunal.

Radical Response Allows for Further Expansion of the Continuum of the Bystander Intervention Model

“If we can conceive of bystander intervention as a continuum, we broaden the scope of what constitutes an intervention — not only for those predisposed to identifying and fighting gender-based violence, but for those who may not consider themselves a part of this conversation. Among them, boys and men. “

(Hannah Goldstein, Men Can Stop Rape)

Anyone Can Intervene

According to Men Can Stop Rape, bystander intervention is inclusive; anyone can intervene, and it does not demand ideological mastery of issues surrounding gender-based violence from those who do. One doesn't have to be an activist in the community to intervene in ways big or small. Rather, at the heart of intervention is a singular goal, and one that is not difficult to grasp: mitigate harm.

...yes and Black Women's Blueprint takes it further

In the Urgency of Now Ideological Mastery is Required

- In the urgency of now human dignity is what is at stake.
- Human dignity should not be the domain or the right of a privileged few..
- We need to develop mastery.

The BREATHE Act as a Response to Racist Violence Should Not Leave Out Black Women

- The lack of gender justice integration within racial justice movements also plays out in community.
- The complexity with the BREATHE act is the complexity we have always been faced with: our safety vs. their safety
- Our Black brothers, our Black sons, our Black fathers, who really should be our biggest allies.

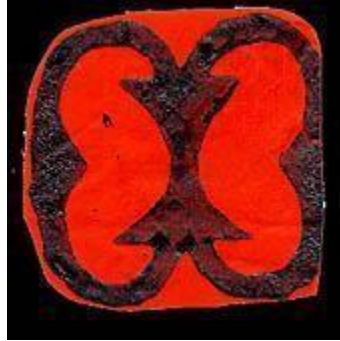
The Racial Justice Movement Lacks a Gender Justice Integration

- We as an anti-violence field should be in dialogue and principled struggle with racial justice movements about the truth of how we choose to intervene and on whose behalf..
- We understand that racial politics complicates intra-community intervention, because of generational trauma linked to the stereotypes of Black men as well as the stereotypes about Black women..

Why We Have to Become Radical Responders: Context and Current Moment

- We can create the conditions for everyone in our communities to have safety and dignity.
- Whether rape is intra-communal or intercommunal, a rape is a rape.
- Honor the legacies of survivor-resistance. Give survivors a voice, as we too are survivors. Allow survivors to put themselves first.
- End the culture of sacrifice. That is radical response.

Nkonsonkonson



"chain link"

Nkonsonkonson is the Adinkra* symbol which represents humanity through unity, responsibility and interdependence. The symbol literally means: chain, the chain of humanity -in life and death- one blood. It means that every person's involvement, cooperation and participation has the power to impact everyone's well-being, safety, success and survival. This is especially true for Black/African-American communities.

See you tomorrow

- **Session Two:** The interactive second session of this training will place a heavy emphasis on skill building for community safety and grounding the work of Bystander Intervention in both empathy and reconciliation. This session will provide participants with concrete examples to build empathy among Black men and other marginalized communities who both experience and perpetuate violence. Session two will invite participants to discuss strategies for caring for community while considering the oppression and action continuums. Attendees will be urged to address problem areas in their specific region needs a policy shift, a cultural shift or an intervention.

RESOURCES AND REFERENCES

- Small Axe, Season 1: Episode 2 **Lovers Rock**
- **Reframing Bystander Intervention: A Continuum of Intervention**, by Hannah Goldstein, 2/13/2020
Medium <https://nahgoldstein.medium.com/reframing-bystander-intervention-a-continuum-of-intervention-b573359925e5>
- Why We Act: Turning Bystanders Into Moral Rebels, Catherine A. Sanderson

RESOURCES AND REFERENCES

- **Adapted from Bystander Mixtape: Transforming Men from Bystanders to Interventionists a BWB curriculum** influenced by The Tribal Communities Training. Active Bystanders Workshop (Strong Oak); Step Up! NYU, Step Up! created by the University of Arizona and Moynihan MM, Eckstein RP, Banyard VL, & Plante, EG (2010) and the Facilitator's Guide for Bringing In The Bystander™:
- Preventing sexual assault and other forms of violence is the practice of **Nkonsonkonson**: a returning and reclaiming of ourselves and our communities. Bystander Intervention is a form of pro-social behavior—caring about the welfare and rights of others.

RESOURCES AND REFERENCES

- ***Adinkra** are visual symbols, originally created by the Ashanti of Ghana and the Gyaman of Cote d'Ivoire in West Africa, that represent cultural concepts and aphorisms. Today, they are widely used throughout African American communities in the U.S. in teaching, organizing, communicating and in various celebrations and representations.

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