

# DOWNLOAD PDF THE CHALLENGING MALE SUPREMACY PROJECT (CMS)

## Chapter 1 : Healing and Justice: A Shift in NYC? | The Audre Lorde Project

*The Challenging Male Supremacy Project (CMS) is a grassroots collective in New York City, composed of men working to end gender-based violence, build transformative justice and contribute to broader social movements.*

In the wake of the mass killings in Santa Barbara and the YesAllWomen twitter revolt, led by women internationally, that have made sexism and male entitlement headline news, a growing number of men are responding to the call. For more than two decades, Chris Crass has been working with men to take on the struggle against sexism and embrace feminism. He declares that patriarchy is a nightmare in all of our lives and that feminist vision, values and practices generate liberation for all of us. This essay is full of personal and organizational lessons intended to help support men on their own feminist journeys, along with all of us committed to building movements to end patriarchy. An earlier version of this essay was translated into half a dozen languages and used worldwide in study groups, classrooms and social justice organizations. In this version of the essay, written for Towards Collective Liberation, Chris Crass goes deeper into lessons from organizational practice of challenging sexism, and deeper into his own personal struggles and insights. We publish this essay at Truthout to assist the growing number of men looking for feminist resources and to help our movements for collective liberation thrive. How can I be sexist? I believed in liberation, in fighting against capitalism and the state. There are those who are the architects, profiteers and enforcers of injustice and then there was us, right? I was nineteen and it was four years after I got involved in radical politics; my sense of the world was slipping. You pay more attention to what men say. The other day when I was sitting at the coffee shop with you and Mike, it was like the two of you were having a conversation and I was just there to watch. I tried to jump in and say something, but you both just looked at me and then went back to your conversation. The study group has become a forum for men in the group to go on and on about this book and that book, like they know everything and just need to teach the rest of us. Is she mad at me about something else? Maybe I needed to change my approach, maybe I was just overreacting, maybe it was just in my head and I needed to get over it. But then I saw how the same thing was happening to other women in the group, over and over again. Nilou pushed me to realize that in order to work for liberation I needed to make a lifelong commitment to feminist politics and actively work against male supremacy. In order to make the commitment, I needed to begin seeing myself as part of complex relationships of power, privilege and oppression and begin to understand how I have internalized the logic of domination. My sense of self was in question and I could no longer see the path I had imagined myself taking as an activist. I doubted myself and immediately felt isolated. Fear replaced my sense of possibility and my heart ached with the possibility that I might be an enforcer and beneficiary of the same violent system that I was against. It is written for men in the movement who have been challenged on their sexism and male privilege and are looking for support. Why do you think emotional understanding should just come to you? It requires work as well. More and more, gender-privileged men in the movement are working to challenge male supremacy. As a person with privilege organizing others with privilege, that means learning to love myself enough to be able to see myself in people whom I would much rather denounce and distance myself from. It also means being honest about my experiences, mistakes, and learning process. When I think back to that conversation with Nilou and her explanation of how sexism operates, I remember trying not to shut down, trying to listen. For many of us who have been challenged on sexism, we hear the critique and get stuck in the defensiveness and frustration of not knowing what to do. I focused on particular circumstances rather than systemic sexism. While I genuinely wanted to help stop painful situations from happening, this focus led me away from taking responsibility in the long-term struggle for revolutionary change. It was tremendously difficult for both of us, and I recognize her courage and generosity in doing this largely in retrospect. A clearly defined dualistic framework of good and bad shaped my politics. If it was true that I was sexist, then my previous sense of self was in question: I must have been bad. She pushed me to develop a more complex framework. Coming from her own experience as a middle

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class Iranian, she helped me begin to locate myself within a complex power analysis of society in which I had material and psychological privilege as a man. I recognized this as a profoundly important moment in my growth. And it still felt like shit. I had unconsciously hoped that Nilou and I could just work all this out privately, and everything else would continue as normal. She listed the examples she had told me. Other women started speaking up. They had experienced these dynamics as well and they were tired of it. The other men were shocked and defensive, and they began listing all the reasons why claims of sexism were simply misunderstandings, miscommunications, and misperceptions. We were all members of the United Anarchist Front, an activist youth group formed in the late s in Whittier, a suburb of Los Angeles in Southern California. We also held protests against Shell Oil, for their participation in apartheid in South Africa, and we put out an underground newspaper. A driving force in the group was Mike Rejniak, a seventeen year-old working class political punk who dressed like a Catholic school student and was popular in almost every social scene in school. For the first few years, the UAF was essentially a group of teenagers, who came of age together doing politics. We were further radicalized by the Gulf War in . Other students began asking us for our opinions about a wide range of issues. We were asked to write editorials for the school paper and an anti-Gulf war piece for the annual. The UAF itself was a handful of people, but our social scene grew to over sixty, with many more passing through our frequent parties which brought together young people from multiple high schools and the local community college. Many began exploring feminist, anarchist, and socialist politics and attending demonstrations. In addition to regularly distributing flyers on current issues from a radical perspective, we distributed anarchist newspapers from around the country and books on anarchist politics and history. We also distributed social justice t-shirts, buttons, stickers, and patches which gave people an immediate way to publicly express their politics. Many of us were white and middle class, with a large number of working class young people and a smaller number of people of color. Men in the UAF were regularly accused of being queer, because of our politics and public displays of affection. Some of us dealt periodically with anti-gay slurs and occasional threats of physical assault on and off campus, but we stuck together. While most of us were primarily heterosexual, it became a badge of honor to be called queer, whether you were or not. Several people in our circles came out as queer and others who were queer joined our community. At parties, people of all genders regularly made out with each other, and we talked openly about safe sex, masturbation, and consensual sex particularly between men and women. We had designated drivers and tried to have all of our parties at houses where people could stay the night so as to cut down on drunk driving. While we had a long way to go, we were actively trying to create counter-cultural youth spaces that reflected our political commitments 1. In , others began working with the UAF, including April Sullivan, the first woman to formally join the group. While women regularly participated in the activities of the group, April was the first to formally become a member, take on responsibilities, and help plan activities. It was due primarily to the insular and informal leadership structure based on male bonding that had developed, combined with our lack of understanding and skill about building a group. We worked with other anarchist groups around Southern California and joined the national Love and Rage Network, which put forward revolutionary anti-imperialist, feminist, anti-racist anarchist politics in their monthly newspaper. We got together regularly to read Love and Rage and other anarchist publications and books at the local coffee shop in the mall 2. The Rodney King verdict in further radicalized us, as we went to Black led, multiracial anti-police brutality marches and debated about the meaning of the L. Profane Existence supported the riot and encouraged activists to join in anti-police brutality struggles. We used this analysis in debates with white students and teachers and in our writing around the verdict and riots. With more and more people coming to protests, our social circle growing, and the radicalizing experience of the Rodney King verdict, a few of us decided it was time to expand the UAF and get ourselves organized. We primarily discussed and planned our work informally over coffee or beer with two or three of us making all the decisions and holding all the responsibilities. They had agendas and facilitators and used consensus decision making with over twenty people to develop a plan for a Southern California Anarchist Gathering. We set goals and formed work

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committees to map out work plans to make it happen. We left those meetings inspired with new ideas and tools for organizing. We invited people from our social circle to join the UAF and began holding weekly meetings. Soon we had a dozen members, and another dozen who regularly participated in group work. Our work gained momentum and we began collaborating more with anarchist collectives around Southern California. We were six months into the process of building this collective when Nilou raised the issue of sexism in the group. Men immediately began arguing with Nilou about the points she raised; they were defensive, and most of the other women were quiet while Nilou tried to explain herself. I sat quietly as well, confused and scared to say anything. April, who came from a white working class Irish family and had been in the group for well over a year, pulled me aside. She gave me example after example of sexist behavior. While people looked to and asked Mike and me for political direction in the group, she was usually ignored. Soon everyone came over to hear what April was saying. April put forward examples that she had just clearly explained to me and other men denied them as misunderstandings. I felt horrible, like a kick to the stomach. With both Nilou and April deeply frustrated and pulling back from the conversation, I restated the exact same examples given by April. My comments were followed with begrudging agreement from other men that perhaps these incidents were sexist and mistakes had been made. April called it out immediately and explained what was happening. Her ideas coming from me were heard and taken seriously, when they were dismissed coming from her just minutes before. Nilou and April followed this up, trying to get the men to agree that there was a problem. How could this be happening? None of us wanted or intended to create these dynamics. Nilou and April had proposed that the UAF spend a day talking about sexism. We agreed to it, and they developed a plan.

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## Chapter 2 : Project MUSE - Feminist Pedagogy: Building Community Accountability

*In dialogue with feminist, queer and transgender groups, the Challenging Male Supremacy Project works with male activists to raise consciousness and strengthen practices of accountability in order.*

Experiments in Transformative Justice: June 1, Together with many others, we have come to see male supremacy as a system causing a great deal of violence and harm not only in the world at large, but also within our own radical and left movements. They harm, traumatize and push people away, placing even more obstacles in our collective path to social transformation. In addition, some of the most obvious forms of this behavior, such as male sexual violence, can feel especially difficult to address for those of us who recognize that the police and prisons not only fail to prevent this violence but actually produce and reproduce systems of hetero-patriarchy, white supremacy, and capitalism. Left unaddressed, however, male violence within our communities reinforces the status quo and undermines the belief that a better world is within our collective capacity to create. We challenge men to address how their own histories of victimization have hindered their ability to establish gender justice in their communities. Demonization, isolation, retaliatory violence or state intervention not only lead to partial or ineffective solutions, but ultimately can be destructive for all those scapegoated and targeted by the prison industrial complex. Study-into-Action The question becomes: How do we do this without relying on unnecessary violence, exclusion, or state systems? When the three of us first got together, we spent months discussing what we wanted to see and help to create in terms of community responses to violence. All three of us had been involved with work organizing around gender violence or child sexual abuse, and one of us had just co-facilitated a circle process to hold accountable a prominent local activist who had sexually assaulted within the citywide student movement. When we examined the landscape of organizations and collectives developing community-based responses to harm, they were made up predominantly, if not entirely, of cisgender women, transgender and gender non-conforming organizers and activists. We felt that we needed more cisgender men engaged in this work and that we would all need to do some advanced work specifically around male privilege and violence in order to enter future organizing work with more shared analysis, capacity and commitment. In the fall of , we founded the Challenging Male Supremacy Project. In an attempt to bring more cis men into this work, as well as to meet an expressed need to challenge male supremacy within various NYC social justice organizing communities, we facilitated our first Study-into-Action from May to January For nine months, this group discussed, read and reflected on male supremacy both in our personal as well as our political lives. Facilitating this process for a diverse group of cisgender men from all over the city, we tried to construct spaces and practices of confronting male supremacy in its concrete manifestations, as it intersects with other systems of oppression. For example, in one session we broke into groups to analyze how different racialized masculinities are represented in mainstream media, be it Black, Caribbean, Latino, Asian or white. This was instructive for exploring both how we had related to our own particularly racialized masculinities growing up and how we have been targeted, privileged, or otherwise pigeon-holed in the popular imagination. One of the questions that remained at the end of this session was whether we were seeking to construct new and better masculinities or move beyond and end masculinity. One novel element of our monthly sessions was our practice of Somatics, an integrative approach to healing and transformation that understands and treats human beings as a complex of mind, body and spirit. With support from Generation Five co-founder and long-time Somatics instructor Staci Haines, who co-facilitated our first session, we tried to adapt Somatics to addressing shared privilege and power from its more common application to healing from experiences of trauma. We communicated to the group that we incorporated Somatics not simply as a practice of self-help or self-improvementâ€”which is often socially decontextualized and strongly individualisticâ€”but because we feel strongly that we cannot just think and talk our way out of male privilege and male violence. This felt particularly important to us as so much of this violence manifests in relationship to bodies and what we do with and to them. As we shared in the group, we need to work with

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our whole organisms and transform ourselves at the level of everyday behaviors in order to shift our practices of male privilege. Building practice It became clear over this first cycle of work that there were recurring dynamics that we needed to address and particular skill sets that we needed to develop. Another area of focus is developing a profound grasp and consistent practice of consent and moving from a legalistic framework of soliciting permission to a deeper and more nuanced understanding of power. The third area, finally, is learning to share work that has historically been relegated to women, especially in the home or in formal political settings. Part of what the latter has looked like thus far is building solidarity in analysis and practice together. Before beginning our Study-Into-Action, we also decided to approach some of the groups doing this work and formally partner with them in organizing this project. In the role of Accountability and Support Partners, these organizations gave us feedback on a curriculum outline several months before our first session, helped to shape its structure and content, and met with us halfway through the nine-month program to again give us feedback. As the name suggests, we were hoping the Study-into-Action would culminate in some sort of collective action in support of and useful to one or more of our partners. Lacking a clear opportunity to do so, we instead organized a report back event in March, to which we each invited friends, family, and members of our communities. The goals of the event were to organize something collectively between the three of us who facilitated the nine-month program and the nine participants who completed it, to broaden the dialogue and share our commitments with a larger group of people to whom we are actually accountable to in different ways and to create a platform for this dialogue to happen within the context of our accountability and support partner organizations, who also participated in the event, as a way to continue building connection and collaboration. The need for this kind of work was reflected in the packed room of around people who showed up for the report back, representing a rich cross-section of the city. Next steps We currently find ourselves in a moment where we are attempting to hold and synthesize all the learning and feedback gained from these experiences with accountability processes, the Study-into-Action, and the collective event. Our relationship with Generation Five, with whom we are deepening our understanding of transformative justice and training in Somatics, will continue to be crucial in supporting our next steps following this assessment process. Presently, we are producing the curriculum developed for the Study-into-Action in order to share it with people from across the country this June in Detroit at the Allied Media Conference and US Social Forum. Most importantly, we are looking for ways to deepen collaboration with our Accountability and Support Partners locally while continuing to engage and support the Study-into-Action participants and their communities. In taking on this project, we have learned to embrace the fact that there are real and significant things we stand to lose by undermining male privilege, but that we have honest emotions, healthier relationships, greater dignity and a fuller humanity to gain. Through this work toward transformative justice, it is our hope that we are creating responses to violence and harm that make our vision for a better worldâ€”one that offers safety without depending on prisonsâ€”not only more likely, but also more credible. A more in-depth exploration of these themes can be found in their contribution to the forthcoming book from South End Press, *The Revolution Starts at Home*:

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### Chapter 3 : The Revolution Starts at Home | Open Library

*Challenging Male Supremacy The Challenging Male Supremacy Project (CMS) is a grassroots collective i.*

If you arrived at this page by using a link or bookmark for anarcha. How to use this site: Browse through the alphabetical list of posts 2. Use the search feature for specific items of interest. Browse through zines, books, and other printable items by using the PDF tag. Check out the popular lists to see what others are reading. Check out the other pages for more links, information, and ways to contribute. Comment, and email me your own writings! They harm, traumatize and push people away, placing even more obstacles in our collective path to social transformation. In addition, some of the most obvious forms of this behavior, such as male sexual violence, can feel especially difficult to address for those of us who recognize that the police and prisons not only fail to prevent this violence but actually produce and reproduce systems of heteropatriarchy, white supremacy and capitalism. Left unaddressed, however, male violence within our communities reinforces the status quo and undermines the belief that a better world is within our collective capacity to create. We challenge men to address how their own histories of victimization have hindered their ability to establish gender justice in their communities. When we address the problem through this lens, it becomes clear that the responses often employed to address male violence—public shaming, physical punishment, exile from spaces or a community, calling the police or just doing nothing—are at best insufficient and at worst actually counterproductive. Demonization, isolation, retaliatory violence or state intervention not only lead to partial or ineffective solutions, but ultimately can be destructive for all those scapegoated and targeted by the prison industrial complex. Study-into-Action The question becomes: How do we do this without relying on unnecessary violence, exclusion, or state systems? We might call responses that meet these criteria transformative justice, at least to the degree that they seek to not only address the harm but also to transform the convictions and structural conditions that facilitated the harm happening in the first place. When the three of us first got together, we spent months discussing what we wanted to see and help to create in terms of community responses to violence. All three of us had been involved with work organizing around gender violence or child sexual abuse, and one of us had just co-facilitated a circle process to hold accountable a prominent local activist who had sexually assaulted within the citywide student movement. When we examined the landscape of organizations and collectives developing community-based responses to harm, they were made up predominantly, if not entirely, of cisgender women, transgender and gender non-conforming organizers and activists. We felt that we needed more cisgender men engaged in this work and that we would all need to do some advanced work specifically around male privilege and violence in order to enter future organizing work with more shared analysis, capacity and commitment. In the fall of , we founded the Challenging Male Supremacy Project. In an attempt to bring more cis men into this work, as well as to meet an expressed need to challenge male supremacy within various NYC social justice organizing communities, we facilitated our first Study-into-Action from May to January For nine months, this group discussed, read and reflected on male supremacy both in our personal as well as our political lives. Facilitating this process for a diverse group of cisgender men from all over the city, we tried to construct spaces and practices of confronting male supremacy in its concrete manifestations, as it intersects with other systems of oppression. For example, in one session we broke into groups to analyze how different racialized masculinities are represented in mainstream media, be it Black, Caribbean, Latino, Asian or white. This was instructive for exploring both how we had related to our own particularly racialized masculinities growing up and how we have been targeted, privileged, or otherwise pigeon-holed in the popular imagination. One of the questions that remained at the end of this session was whether we were seeking to construct new and better masculinities or move beyond and end masculinity. One novel element of our monthly sessions was our practice of Somatics, an integrative approach to healing and transformation that understands and treats human beings as a complex of mind, body and spirit. With support from Generation Five co-founder and long-time Somatics instructor

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Staci Haines, who co-facilitated our first session, we tried to adapt Somatics to addressing shared privilege and power from its more common application to healing from experiences of trauma. We communicated to the group that we incorporated Somatics not simply as a practice of self-help or self-improvement—which is often socially decontextualized and strongly individualistic—but because we feel strongly that we cannot just think and talk our way out of male privilege and male violence. This felt particularly important to us as so much of this violence manifests in relationship to bodies and what we do with and to them. As we shared in the group, we need to work with our whole organisms and transform ourselves at the level of everyday behaviors in order to shift our practices of male privilege. Building Practice It became clear over this first cycle of work that there were recurring dynamics that we needed to address and particular skill sets that we needed to development. Another area of focus is developing a profound grasp and consistent practice of consent and moving from a legalistic framework of soliciting permission to a deeper and more nuanced understanding of power. The third area, finally, is learning to share work that has historically been relegated to women, especially in the home or in formal political settings. Part of what the latter has looked like thus far is building solidarity in analysis and practice together. Before beginning our Study-Into-Action, we also decided to approach some of the groups doing this work and formally partner with them in organizing this project. In the role of Accountability and Support Partners, these organizations gave us feedback on a curriculum outline several months before our first session, helped to shape its structure and content, and met with us halfway through the nine-month program to again give us feedback. As the name suggests, we were hoping to culminate the Study-into-Action with some sort of collective action in support of and useful to one or more of our partners. Lacking a clear opportunity to do so, we instead organized a report back event in March, to which we each invited friends, family and members of our communities. The goals of the event were to organize something collectively between the three of us who facilitated the nine-month program and the nine participants who completed it, to broaden the dialogue and share our commitments with a larger group of people to whom we are actually accountable to in different ways and to create a platform for this dialogue to happen within the context of our accountability and support partner organizations, who also participated in the event, as a way to continue building connection and collaboration. The need for this kind of work was reflected in the packed room of around people who showed up for the report back, representing a rich cross section of the city. Next Steps We currently find ourselves in a moment where we are attempting to hold and synthesize all the learning and feedback gained from these experiences with accountability processes, the Study-into-Action and the collective event. Our relationship with Generation Five, with whom we are deepening our understanding of transformative justice and training in Somatics, will continue to be crucial in supporting our next steps following this assessment process. Presently, we are producing the curriculum developed for the Study-into-Action in order to share it with people from across the country this June in Detroit at the Allied Media Conference and US Social Forum. Most importantly, we are looking for ways to deepen collaboration with our Accountability and Support Partners locally while continuing to engage and support the Study-into-Action participants and their communities. In taking on this project, we have learned to embrace the fact that there are real and significant things we stand to lose by undermining male privilege, but that we have honest emotions, healthier relationships, greater dignity and a fuller humanity to gain. Through this work toward transformative justice, it is our hope that we are creating responses to violence and harm that make our vision for a better world—one that offers safety without depending on prisons—not only more likely, but also more credible. You can contact them at cmsprojectnyc [at] gmail.

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## Chapter 4 : ZAPAGRINGO: Challenging Male Supremacy Project

*It was partly out of a desire to confront our own gender practices, and the ways in which these challenge or bolster the legitimacy of patriarchy, that a small group of us came together in to form the Challenging Male Supremacy Project (CMS).*

Alan Greig 26 May In dialogue with feminist, queer and transgender groups, the Challenging Male Supremacy Project works with male activists to raise consciousness and strengthen practices of accountability in order to counter the harms of male violence and privilege, and build broader struggles for transformative justice and collective liberation. Photo c Alan Greig In November in these pages, Beatrix Campbell made clear the extent to which "a neoliberal neo-patriarchy has emerged as the new articulation of male domination". Less than three months later, in a groundbreaking weekend, "men of all ages and from many walks of life" came together in London at the BAM Being a Man festival to "explore all facets of masculinity and male identity". The disjuncture between the issues discussed by Campbell and those highlighted by the organizers of BAM is striking. But if wrestling with "all facets of masculinity" often seems to be a way for men to avoid some of the harder questions that confront them in the struggle against "neo-patriarchy", must this always be the case? After all, we can use masculinity, as Connell proposes in her definition of "hegemonic masculinity", as a way to understand our relationship to "the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy" *Masculinities*, Polity Press: It was partly out of a desire to confront our own gender practices, and the ways in which these challenge or bolster the legitimacy of patriarchy, that a small group of us came together in to form the Challenging Male Supremacy Project CMS. As an all-volunteer collective of men in New York City, we have since that time created spaces and developed tools for working with men and masculine-identified people to challenge male supremacist practices and cultures as part of a broader movement for collective liberation. The push to work together as CMS came from a range of people and experiences in our lives. All of us have, at different times, been called upon by women, whether in our intimate relationships or political communities, to do more not only to change our own sexist attitudes and behaviours, but also to work more actively in supporting liberatory practices and spaces within our communities, in part by holding other men accountable for their oppressive behaviour. Simply by growing up as men in societies such as the USA and UK, which remain so structured by the patriarchal exploitation and violence outlined by Campbell, we have lived with the privileges of being male-identified, and participated in the harm and injustice produced by systemic male supremacy. We have also experienced, in different ways, the violence of men - whether at home, at school or in the street. When we first met together to discuss forming CMS, one of us had begun to speak publicly about his own experiences of being sexually abused when he was a boy. Some of us were getting involved in processes to hold accountable men in our activist communities who had used violence against women. We recognized that left unaddressed, male violence within our communities reinforces the status quo of existing oppressive systems, and undermines the belief that a better world is within our collective grasp. In addition, some of its most obvious manifestations, such as male sexual violence, can feel especially difficult to address for those of us who recognize that the police and prisons not only fail to prevent this violence, but are themselves institutions whose coercive authority is deeply infused with a patriarchal logic of control through violence. It became increasingly clear to us as we met and talked that our everyday practices of male privilege are the hardest to acknowledge, let alone address, because they are so thoroughly normalized. The words of US anti-racist organizer Chris Crass resonated with us, in his account of being called upon to change by an intimate partner *Going to places that scare me: Personal reflections on challenging male supremacy: I believed in liberation, for fighting against capitalism and the state. Instead we must focus on what we as men can do to challenge the male supremacist practices and ideas which privilege us, and produce so much injustice and suffering. Naming and framing our work Our initial conversations focused on how to name and frame the work that we wanted to do. The CWS emphasis*

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on consciousness raising and skills building toward transformative organizing, and the focus on mobilizing the people most privileged by a system of oppression to challenge that oppression in solidarity with those targeted by it, resonated strongly with us. In articulating our work at CMS we not only sought to suggest an affinity with the analyses and strategies of CWS, but more specifically to highlight the importance of necessarily linking projects working for racial and gender justice because of the interlocking nature of white supremacy and male supremacy in US history and contemporary society. From the outset, we also rejected the binary gender framework that erases from view the experiences of transgender and other gender non-conforming people. Thus, we made a conscious decision to use the still somewhat unfamiliar term "cisgender" , a term coined by transgender activists and used to describe those who identify with the sex and gender identity we were assigned at birth and who are therefore accorded certain privileges by society. Taking steps to challenge male supremacy We devoted much of our energies in the first three years to developing and running a nine-session Study-into-Action process, which focused on consciousness raising and skills building. In its first iteration, we confined the group to cisgender men only, largely because we as the CMS organizers, being cisgender ourselves, did not feel skilled enough and familiar enough with transgender experiences and politics to be able to hold the space adequately for the trans men who sought to participate in the process. However, with the skills and experience we gained from the first round of the CMS Study-into-Action, and our ongoing conversation with trans men who wanted to join the Study-into-Action, we opened up the second round to both cis and trans men. Photo c Alan Greig In designing the Study-into-Action process, we drew on the teachings and tools of Somatics, an integrative approach to healing and transformation that understands and treats human beings as a complex of mind, body, and spirit. With support from Generative Somatics co-founder Staci Haines, who co-facilitated the first session of the Study-into-Action, we used Somatics to explore the ways in which privilege and power are embodied. Challenging male supremacy requires fundamental transformations in the ways we act, individually and collectively, and the Somatics exercises that we used proved to be powerful ways of getting in touch with not just the conceptual idea, but also the felt experience of what such transformation could be. In the course of preparing for the Study-into-Action, we approached some of the groups in New York City that do related work in order to formally partner with them in planning this project. As Accountability and Support Partners, these organizations gave us feedback on a curriculum outline several months before our first session, helped to shape its structure and content, and met with us halfway through the first nine-month program to again provide insightful feedback. In our final session, we evaluated our process together and discussed our concrete commitments to challenging male supremacy in our intimate relationships and political work. Taking our work forwards Accountability, as a practice and a process that can truly generate transformation of harmful behaviours and oppressive systems, was a key theme throughout the Study-into-Action. Given the violence perpetrated by the police, and by courts and prisons against communities of colour and low income communities in the US, it is clear that we need to find other ways to respond to male violence, without relying on state coercion and punitive sanctions. The question we still face is how to respond to the harms of male violence in ways that build solidarity and create community, whilst supporting reparation and healing for those who have been harmed and demanding accountability from the perpetrators. Since the end of the Study-into-Action process, CMS members have remained active in co-facilitating or supporting accountability processes for men who have used violence within our social justice networks. We continue to be inspired by the example of the "Transformative Justice Collaborative" model initiated by generationFIVE , a Bay Area-based organization focused on ending child sexual abuse in five generations. This model highlights the importance of responding to individual incidents of violence and harm in ways that help to transform the conditions that generate such violence and harm. In collaboration with feminist, queer and trans justice groups throughout New York City, and with the support of Bay Area-based Creative Interventions , we are currently contributing to efforts to build a network of over a dozen collectives, social justice and anti-violence organizations throughout New York who are integrating transformative justice into their work. In common with other activist groups, we still struggle with the

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challenge of sustaining our work at the same time as ourselves. Questions about where best to focus our energies persist. Living as we do in the global capital of the neoliberal neo-patriarchy described by Campbell, we, like many others, face the similarly urgent tasks of creating more liberatory practices and spaces within our own communities and holding the State to account for its policy failures and abuses of power. We know that we can only do this collectively, and CMS is committed to continue working on challenging male supremacy as our contribution to broader struggles for collective liberation. About the author Alan Greig is a writer, activist, trainer and documentary film-maker working to challenge male privilege and end male violence. He is a consultant to non-profit organizations in countries of the global North and South Related Articles.

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### Chapter 5 : Critical Social/Personality Psychology PowerPoint Presentation, PPT - DocSlides

*Experiments in Transformative Justice The Challenging Male Supremacy Project in New York City by RJ Maccani, Gaurav Jashnani and Alan Greig Originally published in issue 37 (Jul/Aug '10) of Left Turn (a rough draft was accidentally used in the publishing of the magazine; the correct version of the article appears below).*

We are committed to strengthening the capacities of men and masculine-identified people to challenge male supremacist practices, as one part of expansive movements for collective liberation. Central to this process is the creation of structured educational spaces for activists and organizers to develop shared feminist analysis and practice. CMS has led interventions in specific instances of violence, facilitated long-term group work with men, presented trainings and workshops, developed media tools and contributed to building a network of social justice and anti-violence collectives and organizations throughout NYC who are integrating transformative justice into their work. Previously, the founders of CMS had each participated in community organizing, media-making and educational efforts focused on sexual assault and child sexual abuse, as well as concerted responses to specific instances of gender violence. When we began to discuss the possibility of working together, we noticed something that many other people already had: Compounding our own sense of responsibility, many individuals within these organizations stated their desire for more cisgender men to take on the work of responding to violence. We realized that we would need to initiate a process of transformative education in order for us and other men to enter into future anti-violence work with shared analysis, capacity and commitment. Accordingly, we facilitated our first Study-Into-Action SIA from May to January, both to bring more men into this work and to meet an expressed need to challenge male supremacy within various NYC social justice communities. After completing the SIA, we shared our work at a public event in NYC organized in collaboration with participants and organizational partners, as well as in workshops and presentations at the US Social Forum and Allied Media Conference. Building upon our experiences during the first three years of CMS, as well as the relationships and space forged in the first SIA, we developed a revised SIA program that ran from February to July. The team for this second program grew from the original three facilitators to five, as we brought two former participants into greater leadership roles; the composition of participants also shifted to include trans men and trans-masculine individuals. Throughout, we convened a series of workshops for past participants and their guests, in order to focus on specific topics of interest that arose in the previous SIA. Approach Embodiment, intersectionality and transformative justice are the foundations of our collective work. Informed by these frameworks, we engage men and masculine-identified people to shift our practices toward greater alignment with feminist, queer and trans justice movements. We partner with organizers and groups from within these movements for mutual support and accountability. Male supremacy is embedded in the fabric of our society and everyday lives. Working towards embodiment means transforming not only our ideas about male supremacy but also how we are in our everyday lives. Through an ongoing partnership with Generative Somatics, our individual and group efforts seek to shift our embodied and habitual practices toward liberation. Intersectionality is a framework created by Black feminists, which we use to explore how male supremacy is bound up with white supremacy, heteronormativity, ableism, capitalism and other oppressive systems. As men coming from a range of racial identities, classed experiences and sexual orientations, we build this project as one contribution to the broader struggle for collective liberation. The organizing, healing, artistic and academic work of women, queer and trans feminists of color is central to our understanding of intersectionality in this context. Transformative justice or community accountability holds an abolitionist critique of the prison industrial complex and advances liberatory, community-based responses to violence. We hold this as collective work, constructed not only by those of us who work together specifically on the project but including all the labor of those who make this work possible. They are connecting personal and social transformation at every step. Imagine what our movements could be if every male-identified, movement-identified person were a member of CMS. We have pulled together here some of these stories from

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a digital storytelling process involving a diverse group of cisgender men in New York City and the Bay Area.

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### Chapter 6 : restorative justice Archives - Seattle Relationship Anarchy

*Title Description Keywords; March 05, Challenging Male Supremacy The Challenging Male Supremacy Project (CMS) is a grassroots collective in New York.*

As we transition from a staffed non-profit to a volunteer collaborative, we continue to seek opportunities to forward a Transformative Justice approach to ending child sexual abuse. We continue to bring a systemic framework to understanding child sexual abuse and forward approaches to connecting personal, community and social transformation. Haines, with partners Gillian Harkins and Sara Kershner. Staci brought her extensive study of personal and social change, trauma and healing, and deep grounding in somatics to this work. It was in runriot! Sara Kershner later joined the team that would formalize gen5 as an organization , bringing her experience as a leader in the Harm Reduction movement, and analysis intersecting personal and system violence. From generationFIVE gathered groups nationally to explore, figure out and articulate a community-based, social justice response to child sexual abuse, Transformative Justice TJ. Transformative Justice looks to both respond to experiences of CSA in a transformative way, AND organize and movement build to change the social norms and political and economic conditions that are the root causes of CSA. Healing and organizingâ€¦personal and social transformation are the call of Transformative Justice. The following people and organizations informed our understanding of what it means to develop alternatives that reflect our shared commitment to personal and political liberation and individual and social justice: We are currently finishing a revised document due out this year! The new document will include current trends and experiments in TJ, our learning over these last years and changes in the political and social landscape related to child sexual abuse. We have talked with folks around the country about their attempts at Transformative Justice and the processes of building local Transformative Justice Collaboratives, and will share these reflections as well. The updated TJ doc will be available online. She has been involved with generationFIVE since in various capacities including consulting, Board Member, on staff as Director, and presently a member of the Board and Leadership Team. Raquel Lavina has over 25 years of experience in activism and organizing. As an organizer she focused on helping to build youth organizing as a discipline within a broader community organizing field. During the last 12 years, she has focused on using her experience to help organizations develop efficient and healthy internal systems, grounded in social justice values, to better enable grassroots organizations to wage external campaigns. RJ Maccani has played many different roles in social and environmental justice organizing over the past 15 years. His ongoing work focuses on building transformative justice responses to violence against women, queer and trans people, and children. He is currently Co-Leader and Community Programs Producer of The Foundry Theatre, facilitating collaborations between members of grassroots social justice organizations and working theatre artists in NYC. Haines is a founder of generationFIVE. She has been working and organizing for child sexual abuse prevention since She is the author of *Healing Sex: A Mind Body Approach to Healing Sexual Trauma* Cleis , , which has also been adapted into a DVD featuring actors and real life testimonials, focusing on using somatics to heal from various forms of sexual trauma. Staci is also the founder of generative somatics and the Somatics and Trauma courses. Staci is committed to the intersection of personal healing, community organizing and social justice movement building, to bring the change and justice we want in the world.

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### Chapter 7 : Transformative Justice Movie Night: Attack the Block! | The Audre Lorde Project

*The Challenging Male Supremacy Project (CMS) emerged in as an all volunteer collective committed to strengthening and supporting the capacities of men and masculine-identified people to challenge male supremacist practices and cultures as part of a broader movement for collective liberation.*

They harm, traumatize and push people away, placing even more obstacles in our collective path to social transformation. In addition, some of the most obvious forms of this behavior, such as male sexual violence, can feel especially difficult to address for those of us who recognize that the police and prisons not only fail to prevent this violence but actually produce and reproduce systems of heteropatriarchy, white supremacy and capitalism. Left unaddressed, however, male violence within our communities reinforces the status quo and undermines the belief that a better world is within our collective capacity to create. We challenge men to address how their own histories of victimization have hindered their ability to establish gender justice in their communities. When we address the problem through this lens, it becomes clear that the responses often employed to address male violence—public shaming, physical punishment, exile from spaces or a community, calling the police or just doing nothing—are at best insufficient and at worst actually counterproductive. Demonization, isolation, retaliatory violence or state intervention not only lead to partial or ineffective solutions, but ultimately can be destructive for all those scapegoated and targeted by the prison industrial complex. Study-into-Action The question becomes: How do we do this without relying on unnecessary violence, exclusion, or state systems? We might call responses that meet these criteria transformative justice , at least to the degree that they seek to not only address the harm but also to transform the convictions and structural conditions that facilitated the harm happening in the first place. When the three of us first got together, we spent months discussing what we wanted to see and help to create in terms of community responses to violence. All three of us had been involved with work organizing around gender violence or child sexual abuse, and one of us had just co-facilitated a circle process to hold accountable a prominent local activist who had sexually assaulted within the citywide student movement. When we examined the landscape of organizations and collectives developing community-based responses to harm, they were made up predominantly, if not entirely, of cisgender women, transgender and gender non-conforming organizers and activists. We felt that we needed more cisgender men engaged in this work and that we would all need to do some advanced work specifically around male privilege and violence in order to enter future organizing work with more shared analysis, capacity and commitment. In the fall of , we founded the Challenging Male Supremacy Project. In an attempt to bring more cis men into this work, as well as to meet an expressed need to challenge male supremacy within various NYC social justice organizing communities, we facilitated our first Study-into-Action from May to January For nine months, this group discussed, read and reflected on male supremacy both in our personal as well as our political lives. Facilitating this process for a diverse group of cisgender men from all over the city, we tried to construct spaces and practices of confronting male supremacy in its concrete manifestations, as it intersects with other systems of oppression. For example, in one session we broke into groups to analyze how different racialized masculinities are represented in mainstream media, be it Black, Caribbean, Latino, Asian or white. This was instructive for exploring both how we had related to our own particularly racialized masculinities growing up and how we have been targeted, privileged, or otherwise pigeon-holed in the popular imagination. One of the questions that remained at the end of this session was whether we were seeking to construct new and better masculinities or move beyond and end masculinity. One novel element of our monthly sessions was our practice of Somatics, an integrative approach to healing and transformation that understands and treats human beings as a complex of mind, body and spirit. With support from Generation Five co-founder and long-time Somatics instructor Staci Haines , who co-facilitated our first session, we tried to adapt Somatics to addressing shared privilege and power from its more common application to healing from experiences of trauma. We communicated to the

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group that we incorporated Somatics not simply as a practice of self-help or self-improvementâ€”which is often socially decontextualized and strongly individualisticâ€”but because we feel strongly that we cannot just think and talk our way out of male privilege and male violence. This felt particularly important to us as so much of this violence manifests in relationship to bodies and what we do with and to them. As we shared in the group, we need to work with our whole organisms and transform ourselves at the level of everyday behaviors in order to shift our practices of male privilege. Building Practice It became clear over this first cycle of work that there were recurring dynamics that we needed to address and particular skill sets that we needed to develop. Another area of focus is developing a profound grasp and consistent practice of consent and moving from a legalistic framework of soliciting permission to a deeper and more nuanced understanding of power. The third area, finally, is learning to share work that has historically been relegated to women, especially in the home or in formal political settings. Part of what the latter has looked like thus far is building solidarity in analysis and practice together. Before beginning our Study-Into-Action, we also decided to approach some of the groups doing this work and formally partner with them in organizing this project. In the role of Accountability and Support Partners, these organizations gave us feedback on a curriculum outline several months before our first session, helped to shape its structure and content, and met with us halfway through the nine-month program to again give us feedback. As the name suggests, we were hoping to culminate the Study-into-Action with some sort of collective action in support of and useful to one or more of our partners. Lacking a clear opportunity to do so, we instead organized a report back event in March, to which we each invited friends, family and members of our communities. The goals of the event were to organize something collectively between the three of us who facilitated the nine-month program and the nine participants who completed it, to broaden the dialogue and share our commitments with a larger group of people to whom we are actually accountable to in different ways and to create a platform for this dialogue to happen within the context of our accountability and support partner organizations, who also participated in the event, as a way to continue building connection and collaboration. The need for this kind of work was reflected in the packed room of around people who showed up for the report back, representing a rich cross section of the city. Next Steps We currently find ourselves in a moment where we are attempting to hold and synthesize all the learning and feedback gained from these experiences with accountability processes, the Study-into-Action and the collective event. Our relationship with Generation Five, with whom we are deepening our understanding of transformative justice and training in Somatics, will continue to be crucial in supporting our next steps following this assessment process. Presently, we are producing the curriculum developed for the Study-into-Action in order to share it with people from across the country this June in Detroit at the Allied Media Conference and US Social Forum. Most importantly, we are looking for ways to deepen collaboration with our Accountability and Support Partners locally while continuing to engage and support the Study-into-Action participants and their communities. In taking on this project, we have learned to embrace the fact that there are real and significant things we stand to lose by undermining male privilege, but that we have honest emotions, healthier relationships, greater dignity and a fuller humanity to gain. Through this work toward transformative justice, it is our hope that we are creating responses to violence and harm that make our vision for a better worldâ€”one that offers safety without depending on prisonsâ€”not only more likely, but also more credible. You can contact them at cmsprojectnyc [at] gmail.

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## Chapter 8 : Gaurav Jashnani & Gittell Collective

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In our work, and today, we have an opportunity to do things differently, intentionally. To envision and practice the kind of world we want to live in and the fullest embodiment of our values. Are you open to trying this? Propose Agreements Read each agreement. Make sure people understand each one and can ask questions or clarify. See their fabulous resource: Can I have your permission to hold our group accountable to these agreements? Example Framing Part 1 Trump has been on my mind a lot while preparing for this workshop. And the base of his support is white men. But it goes beyond these two forms of oppression; we need to be aware of and disrupting all forms of oppression. For example, we also need to be conscious of classism when it comes to talking about racism. And I would say this is no accident, mainstream media is often owned or at least subservient to corporate owners. Sexual violence occurring at epidemic levels. US empire always expanding its control through trade agreements, drone warfare. And these movements have explicitly called on white people to step it up, to help out, to work with other white folks. We have an invitation to help build towards collective liberation. And this work is so needed right now. White supremacy and patriarchy have both been the achilles heels of social justice movements. Both systems have been used to tear us apart, to splinter our relationships, to fracture our organizations, to keep us from working together to effectively. Historically, it has been in the moments when we have been most successful in challenging these systems that we have been at our most powerful, when we have made the biggest strides towards collective liberation. I think many of us are in the room today because we recognize white supremacy and patriarchy as roots to so much of this suffering world wide. And we really want to be taking strategic action undermining them especially as the people who these systems are intended to benefit. But to get there, we must really learn how to support the struggles of those most impacted by these systems of oppression. How to effectively leverage our relative privilege within these systems in the service of social justice. How to align our intentions with our impacts. And when I started transitioning and being read as a man, I started getting treated really differently in a way that really validated how real and deep misogyny is in our society. And then I started acting differently I got used to being taken more seriously, given more deference etc. As the workshop approached, I heard about the Alex Nieto verdict no accountability for the cops who murdered him , and I heard that it was 2 white gay men who called the police on him because they felt scared. Not so long ago, white gay men were targets of police violence and this really struck me as an example of the ways white men, even gay white men, have state power at our fingertips. Today, we have a chance to practice using some of these words, and grounding in our emotional experience and practicing sharing that with each other. Fear has to do with those moments when our racism is likely to come out, and also what we may be afraid of losing if we actually challenge white supremacy. What are new and different ways we can express and experience anger? And, how can we show up for and hold the anger of women and men of color? And courage, because it takes courage to do this work, to be vulnerable, and it takes courage to stand up and intervene with other white men in a system of white male supremacy. But we hope to at least lay out some of the basics, so we have a common frame of reference. For others it may feel new. For many men, it is much easier to think about this stuff than to feel it. We will be trying to do both, to flex the muscle of emotional grounding, presence and empathy. Can anyone say a little about who June Jordan was? Be prepared to fill in here. Take a moment to notice your mood and emotions: Orient your attention to your body. Feel your feet on the ground, butt in your seat, back against chair, You may feel tension, relaxation, cold, hot, tingling, numb Just notice these sensations. Try to stay with these sensations as we listen to the poem. What struck you about the way Jordan talks about white supremacy and patriarchy? Full group 5 min Who can share something that came up in your journaling or pair? For instance about how white supremacy and patriarchy work together and land on her body and choices and

mind. And about the struggle for self-determination as women, as a person, and at a broader community level. What do you think of when we say white supremacy? Racism, also referred to as white supremacy, is the pervasive, deep-rooted, and longstanding system of exploitation, control and violence directed at people of color, Native Americans, and immigrants of color, and the benefits and privileges that accrue to white people, particularly to a white male-dominated ruling class. What does it mean to say it is a system? Groups working on racial healing, building tolerance, and eliminating prejudice are examples of this kind of approach. But the roots of racism are deeper than this. While individual white people having more information about racism and becoming more competent is important, it will not address the roots causes. Racism operates on four different levels and it is important to understand each of them and their interconnections. **Interpersonal Racism** When a white person can take their misinformation and stereotypes towards another group and cause harm towards an individual or group they are committing an act of interpersonal racism. This can include harassment, exclusion, marginalization, discrimination, hate or violence. When we move beyond talking about prejudice and stereotypes in our society we generally focus on acts of interpersonal racism. These are the kinds of acts that we hear about in the media—a hate crime, an act of job or housing discrimination, negative racial comments about people of color, racial profiling or violence by a police officer towards a person of color. These acts are definitely damaging. But the system of racism is much larger than these personal acts. And racism would not be eliminated by ending these individual acts. Any questions or thoughts on this? **Institutional Racism** But racism also operates within the institutions in our society. It is built into the policies, procedures, and everyday practices of the health care system, the education system, the job market, the housing market, the media, and the criminal legal system to name a few. That means that it operates both systematically and without the need for individual racist acts. People can be just following the rules and produce outcomes that benefit white people and harm people of color. This is because the rules are setup to reproduce racism. For example, during most of the history of this country it was illegal for white and Black people to marry across racial lines, eat together in public, travel together, or shop together on an equal basis. Similarly a white schoolteacher could be teaching their students equally, addressing the needs of each individual student and helping every single one advance to the next grade level. **Structural Racism** The total impact of all of the interpersonal and institutional racism within our society creates a system of structural racism. The racism of different institutions overlap, reinforce, and amplify the different treatment that people of color and Native Americans receive compared to that which white people receive. This creates different life outcomes. For example, people have described the school-to-prison pipeline in which children of color are pushed out of our schools and into the criminal legal system. Racism within the school system, the welfare system, child protective services, the foster care system and at all levels of the criminal legal system interact to produce a system which disproportionately limits the educational opportunities of young people of color and disproportionately disciplines and locks them up. What are examples of the web of structural racism—the interplay between different forms of institutional and interpersonal racism? One example is how lack of affordable health care and access to affordable healthy food options, coupled with higher exposure to toxic chemicals and other forms of pollution, coupled with job discrimination and housing segregation produces greater health problems, shorter life spans, lower wages, and greater levels of poverty for communities of color. **Cultural Racism** Structural racism is reinforced by the many layers of cultural racism in our society—the systemic and pervasive images, pictures, comments, literature, movies, advertisements, and online media which consistently portray people of color, Native Americans, and immigrants of color as inferior, lazy, dangerous, sexually manipulative, childish, and less smart than white people, while holding up white people in general as capable, honest, hard-working, patriotic, safe—the heroes, leaders, and builders of our country. Cultural racism can be explicit or implicit, subtle or obvious. It is pervasive—internalized in the ways we think and externalized in the ways we act. Every institution produces forms of cultural racism but some, such as the media, educational system, and religion, are particularly active in producing and maintaining a dominant white world view which binds together the entire system of structural racism. Any

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questions on these different levels of white supremacy? What do you think of when we say patriarchy? Have someone read definition of Patriarchy: An economic, political, cultural and social system of domination of women and transgender and gender nonconforming people that privileges non-transgender men and masculinity. Patriarchy shapes and is shaped by white supremacy, capitalism, and the state. Together, they form interlocking systems of oppression. What strikes you about this definition? In concrete terms, this means that women, transgender people, and gender nonconforming people have less political representation and power than men, are likely to work in feminized jobs and are likely to be paid less than men, are the ones primarily responsible for housework and childcare, are subject to sexual violence and abuse, often lack control over their reproductive lives, are sexually objectified and degraded in popular culture. Because patriarchy, racism and classism are all intertwined, the way patriarchy manifests in the lives of poor women, women of color, disabled women, trans women and gender nonconforming people is not the same as it is for people who have some protections based on class, race and other types of privilege, as we see in the poem by June Jordan. *The Personal is the Political* First I want to make a quick note about the layers of racism we talked about above. It is important to note that patriarchy also operates on all these levels. Like we do when thinking about white supremacy, it is easy to focus on the interpersonal or cultural levels, to think about patriarchy as being primarily about how individuals treat one another, rather than about a system. For instance, it might be a stretch to immediately think of struggles for good wages and working conditions for domestic workers as an anti-patriarchal fight. Its important to keep our eyes and organizing on the institutional and structural levels. At the same time, one of the strengths of the feminist movements has been to remind us that these different levels are all deeply interrelated. Can anyone say what they take from this statement? This violence and control has been extremely effective in repressing resistance and shaping what is politically possible. This violence is both intimate and systemic.

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## Chapter 9 : racedaydvl.com: Challenging Male Supremacy The Challenging Male Su

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In lieu of an abstract, here is a brief excerpt of the content: Building Community Accountability Laurie Fuller bio and Ann Russo bio As antiviolence activists and university professors teaching and learning about violence prevention and feminist movements, we are inspired by the collaborative visioning of Critical Resistance and Incite! Women of Color Against Violence with regard to ending violence without reproducing it: In this society, safety and security will not be premised on violence or the threat of violence; it will be based on a collective commitment to guaranteeing the survival and care of all peoples" We seek to develop and enhance our skills and imagination for collective responses to everyday oppression and violence that do not rely on policing or punishment. Our goal is to build our capacity to support "the survival and care of all peoples" that is not "premiered on violence or the threat of violence. We are drawing from the work of small and large feminist groups across the country, inspired by the visionary work of Incite! Women of Color Against Violence, that strive to shift antiviolence efforts from relying on police and punishment systems toward community-based engagement for accountability and transformative justice Incite; Rojas, Bierria, and Kim. Feminist projects, including antiviolence projects, on college campuses often use a default logic that relies on punishment and shaming in response to everyday oppression. This includes increased reporting, stronger investigatory mechanisms, and a carceral framework of punishment as the methods to address [End Page ] interpersonal and structural oppression and violence. Many see those strategies as the only way of gaining accountability from the university as well as from those who engage in harassment, abuse, and violence. But these processes often reinscribe the current oppressive police and punishment systems that do not provide real validation and support for those harmed nor accountability from those enacting violence for its impact. They reproduce the racist, classist, xenophobic, and heteronormative systems of a carceral and retributive justice system and mostly seem to protect white middle- and upper-class heterosexual men from accountability for their harassment, abuse, and violence. Universities on the whole refuse to acknowledge the social and political roots of violence that require much more than interventions into individual incidents. This default logic also does not help students build and deepen feminist community because it does not offer ways for students to engage one another in the face of their own participation in oppression and harm. This default logic is connected to the ways in which most people in the United States, including many of the students in our classrooms, understand sexual, racial, and gender harassment, abuse, and violence as individual private problems, rooted in personal and familial gender dynamics and perpetrated by psychopaths who should be punished, banished, and incarcerated. As leaders of the Seattle-based group Communities Against Rape and Abuse CARA aptly explain, "Sexual violence is often treated as a hyperdelicate issue that can only be addressed by trained professionals such as law enforcement or medical staff. These extreme attitudes alienate everyday community members from participating in the critical process of supporting survivors and holding aggressors accountable for abusive behavior" Given the high levels of sexual, racial, and gender violence experienced by students on our campuses Bannister et al. You are not currently authenticated. View freely available titles: