Unions: Resource Guide

Ongoing

Generated November 20, 2026 · 6 open facilities · closed facilities are not listed · call before you go: details change quickly

HI

Ku'ia Agricultural Education Center & Hawaii Farmers Union

Walk–in Resource · Open

Community Center: Na Aikane O Maui. 562 Front Street Lahaina , Hawaii 96761; Farm: ahupua'a of Ku'ia on Legacy Lands of Keli'i Kulani, Lahaina, HI

Web www.ksbe.edu/ainaulu
Service Temporary

mauiboi83 at gmail dot com

Community Center
https://hfuuhi.org/chapters/maui–lahaina–chapter/

Chapter Notes: Lahaina chapter is on Maui's west side.
Meeting Schedule: Last Monday of each month.
Meeting Time: Doors open at 5:30pm. Pre–meal pule begins around 6pm followed by member announcements. The meetings typically conclude before 8pm.
Meeting Location: Na Aikane O Maui. 562 Front Street Lahaina , Hawaii 96761

Interview with the founder:

My name is Kaipo Kekona, I'm 38 years old. I was born and raised here on Maui in Lāhainā. I now manage a 12.5 acre farm site known as Ku'ia Agricultural Education Center in the ahupua'a of Ku'ia on Legacy Lands of Keli'i Kulani. Part of our mission for our site there is to not only reclaim space as a native historical food property, but also introduce to our community the practices that would encourage a healthier food system and soils for us to be maintaining in our community. We also hope to fulfill demands in our schools and our senior citizen centers and housing. That's what we want to be able to provide. We also have put aside spaces for people in our community that share an interest to begin a farming spot there, and we make this all possible through a collaboration with the Hawai'i Farmer's Union United, with their foundation, 501c3 nonprofit arm, and Kamehameha Schools, the owners of the property where we are located. I am the Chair of the Lāhainā Chapter with the Hawai'i Farmer's Union United.

I also serve as Po'o for the Aha Moku Ka'anapali Council for the district of Ka'anapali Moku that goes from Pu'u Keka'a to Makamaka'ole. In this position, we advocate for generational resource management practices, and in that manner, we identify different resources methods that we need to consider, implementing more traditional management practices. I also donate my time here at Na ʻAikane o Maui's Cultural Center. That's my own little side passion; I am a father of four children as well.

Going back a year ago, to pre–COVID times, can you walk me through what was happening and share a little about your experience as the pandemic unfolded?

So for us, back when life was what life was before COVID, (I'll never be able to say life is regular), but when life was what it was, as far as what I do with ag and culture and traditions we always felt like we were on that tipping point where you're either gonna move forward and save it and restore, (I'm not even sure restore is the proper word) or fall the other way and lose it all. That was life in itself. The more we decided to just stay in the path that we were in, the more we would continue to lose. So, we always were trying to make the effort of consciously choosing our path. I think we're all on a path that we don't pay much attention to, and then when we do pay attention, we realize really quickly, that we want to get off of that path.

So, I've been farming before COVID, and I found myself in the agricultural department or industry since I was in high school, picking pineapples and working on farms on the Big Island when I stayed there for about two years. Always farming and always with the same mission to try and learn how to grow good, healthy food and feed our community. I got the opportunity to farm at Ku'ia, we made those efforts and we were working with the schools and doing large–scale volunteer programs.

We utilize organic growing practices, you know, regenerative farming practices, taking the effort to collect indigenous microbes and put that back into the soil to help facilitate that healing process for our soils before planting. That's what we were doing; that's what our mission was. And then COVID hit.

Bouncing back, we're taking in all those old sayings that you hear when you're a kid growing up, you know, "it's not about how you fall, it's about how you get up."
Mind you, we also went through a few natural disasters in this short timeframe as well. Hurricane Lane came through in 2018 and we had a huge fire in the middle of the night. We lost a lot of acreage and our farm got totally scorched and burned away and we were only a year in. Bouncing back, we're taking in all those old sayings that you hear when you're a kid growing up, you know, "it's not about how you fall, it's about how you get up." I mean, we couldn't give up, this was a challenge, so we'd go at it again.

Then in March 2020, COVID struck. We stopped all our programs, obviously. Now our farm is down to being operated by just three of us with no volunteer help. Volunteers are our big thing. I don't even like calling them volunteers, It's everyone's farm at that point because you come and work on it and it's designed to be for our community. So, if you're from a community and you're working on that farm, it's no longer the educational site, it's your farm. When people show up to work with us, it's a big difference.

It's a big help and we lost a lot of that. So, we found ourselves trying to find avenues where we could still fit in. We appreciate being with, helping, and working with our community. When that was taken away, we were like, well, what are we going to do for our community? They're always there for us. How are we going to be there for them, even more now?

Na ʻAikane at Maui Cultural Center in Lāhainā, photographed by Angie Diaz
Na ʻAikane at Maui Cultural Center in Lāhainā, photographed by Angie Diaz

A lot of our farmers didn't know what to do with the excess food that they had while at the same time adjusting to the loss of income.
So, we started working with Na ʻAikane at Maui Cultural Center and they had a program going with QLCC, Queen Lili'uokalani Trust. And they were doing CSA boxes and we were gathering produce through different farms and stores, and distributing boxes to our community. So, I took on from Honokōwai to Honokōhau, and distributed boxes throughout that area. We did that for about six months, just that program. That was one adjustment. We also found other collaborations, because that we had this need to support and keep our local farmers going. A lot of farmers were growing crops for an industry that was no longer present– the "tourist industry."

When that wasn't there, a lot of our farmers didn't know what to do with the excess food that they had while at the same time adjusting to the loss of income. That was another thing that we had to consider and figure out is– how are we going to help those guys stay afloat? Luckily for us, we already have a strong backing and support with Kamehameha Schools and HFUU. So that's how we're able to stay there. Between our two organizations, we have a foundation to stand on that will keep us going for a little while, you know, a few years more,

We definitely are working on financial profile expansions. Our farm will take a while to be able to produce so much to sustain itself. So, we needed to find sources to help us sustain ourselves as we develop our farm. So, we have that, but our other farmers don't have it. And that's a big difference already. When we did that, we found Yayoi Hara. She is the daughter of Reverend Hara in Lāhainā's Jodo Mission, and she had a passion to open up a farmer's market during this time. She came to us to find support in helping her promote it, get in touch with farmers, recruitment, and all that kind of stuff. So, we partnered up with her in providing a farmer's market that we still are operating now, every second and last Thursday of the month.

With our Hawai'i Farmer's Union Foundation, we went out and got some other emergency grants available through the CARES Act funds program. And we got one through OHA and one through the Maui County Strong Fund. We catered to our first responders with programs that we manage at our farmer's market. We said, "Hey, with this money, let's make a win–win situation here. Let's cater to our community that is in need and stretched thin, and let's also cater to our farmers which are stretched thin as well." We developed a program where we made scrips, for the people in this program to go and buy any fresh produce out of our market, which really helped our farmers a lot too.

I'm finding that the farmers that we do have are really strapped and don't have the time available to be a part of an organization, you know?
lahaina farm–17_websize.jpg
Ku'ia Agricultural Education Center photographed by Angie Diaz
I had no idea that you were doing so much it's really incredible. That farmer's market is amazing! You talked about some of the vulnerabilities: that turning point for farmers who had crops that were for the hotels and the need to pivot to find a market, and Lāhainā had a need for a venue to sell fresh local food. Are there other food system vulnerabilities that were exposed to you during this time?

One thing that I want to mention is our community's dependence on imports. Being in the Farmer's Union for quite some time now and trying to develop a Lāhainā Chapter, I'm finding that the farmers that we do have are really strapped and don't have the time available to be a part of an organization, you know? Also, there's not much other farming that's specifically catering to the local community, although we have a lot of good gardens going.

When that shut down came, I started watching the stores. Our grocery sections, our vegetable section started to shrink. You'd see a table disappear. Then they narrow it down a little, consolidate, make it more clean and nice, and then another table disappeared. I started thinking, oh, it's only a matter of time before the cost is going to go up really high and it's going to get desperate in town. I'm starting to think for the worst of it, of course, but we held through so far and it seems like we're picking up a lot quicker than everybody predicted we would, back into a regular norm, depending on the system.

I've seen pictures on social media of Lāhainā Safeway with empty shelves right now because of the influx in tourism.

Right. So what happened is that the stores had to adjust because the demand had shrunken.

Kaipo, as I'm talking to you, I'm thinking about the land that you're on and what I know about the history of agriculture in Lāhainā. You mentioned that historically it was farmland and I'm curious if that refers to the history of sugar production in the region.

Historically where we are, we've done a lot of research to try and figure out where we were and who we are and what we're gonna do. And we identified our space in Lāhainā to be known as Ka Malu ʻUlu O Lele. That's history not taught in school. And Ka Malu ʻUlu O Lele is the name of a large food forest system that took place in our area, in the moku of Lāhainā. And it extended from Launiupoko to just past Māla, and up to around 500 to 700 foot elevation. There's a total of roughly about 10 and a half square miles.

You can find all kinds of beautiful stories about it from both native and foreign testimonies. Newspaper articles and stories that tell about what was present in the time and what people observed. So, we teach that at our farm site, the sense of place, as well as to

our farmers, to be well familiar with the area that you farm in. A lot of the things that we noticed with farms, as far as the general farm goes, even if they do organic practices and their best health practices for soil rejuvenation and erosion and all those things, they cover–crop the best they can. However their site doesn't go beyond their farm parameters. At our site, when you come, we speak to that subject. Know your watershed, know your streams, know all of those things that are vital pieces to sustain your farm and those are all identified in the historical properties of our area.

Know your watershed, know your streams, know all of those things that are vital pieces to sustain your farm
That's as light as we'll go on the historical concept of your question. And then as far as the mill goes, the mill came in and, that's another history line, but to remove the food forest system, (I'm sticking to ag), they did three major burnings in the food system. That food system didn't just provide food. It provided the material for housing, provided the material for clothing, and medicine. I'd like to use a fancy word for it, "expressive art" where you get to use dyes and colors from plants that was all found in this food forest system, along with the food provided, you know, the sweet potatoes, the kalo, the ulu, and all the different bananas. All of that is referenced in these logs that we were reading and it kind of gave us the vision for our farming, which wasn't difficult at that point. So, we moved forward.

Ku'ia Agricultural Education Center photographed by Angie Diaz
Ku'ia Agricultural Education Center photographed by Angie Diaz

You know what else we noticed? People who have farmland and have water, but don't have the time to farm because of the demand of our living on the islands. The cost of living is so high that a farmer cannot sustain himself unless you are fortunate enough to live on your farm.
When I think of West Maui agriculture today, it seems like a food desert. On top of that, you've got all these tourist mouths to feed and empty grocery store shelves.

As I mentioned earlier, the stores started cutting back and they had to adjust to demand. There wasn't the same demand that was present before the pandemic. Food was going bad and getting old, things that we didn't care to eat in our communities weren't moving off the shelf. One of the products that stuck around on the shelves, in the beginning, was yogurt. Maybe our local community doesn't eat much yogurt? I eat yogurt and my mom and dad eat yogurt, but I don't know. A lot of my friends I grew up with, did not eat yogurt. So we saw that get cut back during the travel restrictions. Now that the visitor rise is in, the demand for yogurt is back and it's gone. All the things that were definitely a higher demand from the tourist industry are wiped clean. I provide food, I grow food, so I'm really paying attention to food.

You know what else we noticed? People who have farmland and have water, but don't have the time to farm because of the demand of our living on the islands. The cost of living is so high that a farmer cannot sustain himself unless you are fortunate enough to live on your farm. That might make some changes, you know?

source: https://www.feedinghawaii.org/talkstory/kaipo–kekona

Services offered: Advocacy, * (ANY/ALL Types); Agriculture/Farming/Gardening Resource; Community Service Program; Events, Community Meetings; Food * (ANY/ALL Types); Mutual Aid
Campaigns: Anti–Colonialism / Anti–Racism / Decolonializers; Co–Operative Businesses, Coops, Co–ops, Cooperatives; Economic Solidarity and Cooperativism; Indigenous Mutual Aid; New "Business" Models; Social Activists/Organizers; Social Change Initiative; Unions
Updated Sep 15, 2023 · https://reliefdb.org/shelters/10617

MA

Industrial Workers of the World (Massachusetts Organizing, worker–run democratic unions)

Info/Hotline · Open

Boston, MA
Web www.iww.org/branches/US/MA/Boston
Service Temporary

Services offered: Advocacy, * (ANY/ALL Types); Advocacy, Human Rights; Advocacy, Migrants/Immigrant Workers ; Advocacy, Social Justice; Advocacy, Social Justice, Fair Labor/Worker Rights; Assistance, Referrals, Legal Referrals; Events, Protest Actions; Information Resource, Constitutional Rights; New "business" models, Economic; New "business" models, Government; New "business" models, Sustainable Societies; Services, Legal Assistance; Social Event, Networking Group, Employment/ Professional Networking
Campaigns: Alternative Societies; Co–Operative Businesses, Coops, Co–ops, Cooperatives; Economic Solidarity and Cooperativism; Jobs with Justice; Social Activists/Organizers; Social Change Initiative; Unions; Worker Owned Co–Operatives
Updated Dec 13, 2013 · https://reliefdb.org/shelters/9832

Central Valley Tenants Union [organizing tools/legal/tactical templates]

Volunteer Camp · Open

MA
Web centralvalleytenantsunion.wordpress.com
Service Temporary

facebook page: https://www.facebook.com/CentralValleyTU/

The Central Valley Tenants Union (CVTU) is a solidarity network of tenants in Hampshire County, formed during the Covid–19 crisis. Committed to organizing for housing justice from below, we strategize together to defend access to housing. We are currently working to distribute up–to–date information and support those interested in organizing tenant associations and solidarity networks. We invite any tenants in Hampshire county and beyond to get in touch and join our efforts during this crisis.

*We live in the Kwinitekw (Connecticut River) Valley on unceded Nonotuck land. We acknowledge our neighboring Indigenous nations: the Nipmuc and the Wampanoag to the East, the Mohegan and Pequot to the South, the Mohican to the West, and the Abenaki to the North. We believe that our current predicament in which housing is exploited for the profit of the few at the expense of the many cannot be understood without the context of the original theft of this land from its original inhabitants.

Services offered: Advocacy, Housing, Eviction Defense; Advocacy, Housing, Fair Housing; Housing * (ANY/ALL Types); Services, Legal Assistance
Campaigns: Co–Operative Businesses, Coops, Co–ops, Cooperatives; Economic Solidarity and Cooperativism; Social Activists/ Organizers; Social Change Initiative; Unions
Updated May 3, 2021 · https://reliefdb.org/shelters/10426

NY

Crown Heights Tenant Union [organizing/eviction defense/templates/tools]

Volunteer Camp · Open

New York, Crown Heights, NY
Web crownheightstenantunion.org
Service Temporary

Services offered: Advocacy, Housing, Eviction Defense; Advocacy, Housing, Fair Housing; Services, Legal Assistance
Campaigns: Co–Operative Businesses, Coops, Co–ops, Cooperatives; Economic Solidarity and Cooperativism; Social Activists/ Organizers; Social Change Initiative; Unions
Updated May 3, 2021 · https://reliefdb.org/shelters/10428

Worldwide

Autonomous Tenants Union, List of Tenant Unions in North America [plus tenant organizing tools, legal/tactics templates, etc]

Info/Hotline · Open

Web atun–rsia.org/tenants–unions
Service Temporary

Who We Are

The Autonomous Tenants Union Network (ATUN–RSIA) is a North American collaborative of tenant unions who have chosen to remain independent of nonprofits, big foundations, and government funding in order to build power that is responsive to and led by tenants. We are committed to base building, building leadership from the poorest, and resisting the power of real estate capital that destroys our homes and our communities.

We held our first online conference call on April 7, 2018 to provide space for mutual support among tenants unions across North America. The monthly calls have attracted a growing number of tenant groups interested in combining grassroots organizing, advocacy, education, and direct action. With each call facilitated by a different autonomous tenants union, ATUN has hosted discussions on numerous topics that have helped strengthened the work of tenants unions across the continent. And ATUN has been a connecting point for tenants to give practical support in tenant union campaigns across vast distances.

Response to COVID–19
In 2020 the tenants unions that make up ATUN have resolved to work with tenants all over the continent to help them self–organize to build autonomous tenant power in response to the deepening housing crisis that is accompanying the COVID19 pandemic.

Founding Convention
In October 2020, ATUN held our founding convention virtually. We finalized and voted on our Points of Unity and Structure, formalizing ATUN as a network of autonomous tenant unions across the continent. ATUN is made up of a delegate council, with delegates from each affiliated union, and an organizing committee, which carries out the day–to–day tasks as directed by the delegate council.
ATUN's Points of Unity

The Autonomous Tenants Union Network (ATUN–RSIA) is a collaborative of tenant unions in North America who have chosen to remain independent of nonprofits, big foundations, and government funding in order to build power that is responsive to and led by tenants. We are committed to base building, especially among the most oppressed and exploited tenants, and to resisting the power of landlords and real estate capital to destroy our homes and our communities.

Tenants have always been in crisis. Since before the founding of the United States, property ownership has been a requirement for full political recognition. To be a tenant is to stand on the losing side of a class relation: we pay tribute to landlords because they own land and we don't. And they own land because landlords before them expropriated the original peoples who still live here.

Today, as land is monopolized by fewer and fewer landlords and as rents continue to outpace wages dramatically, the crisis has engulfed even formerly housing–secure tenants. Working–class tenants are increasingly immiserated, and people who are shut out of the housing market altogether are subjected to encampment sweeps, police harassment, and vigilante violence. Tenants live in neglected, unsafe housing, we face harassment from landlords, and we experience the trauma of housing insecurity and eviction. Black and brown communities in cities, often created by racist segregation policies, now face destruction as developers, politicians, and police create and carry out gentrification plans using mass evictions and other forms of state–backed violence.

Resolving these crises will necessitate overthrowing capitalism and establishing a cooperative political and economic system. As Engels wrote in 1872: "As long as the capitalist mode of production continues to exist, it is folly to hope for an isolated solution to the housing question. The solution lies in the abolition of the capitalist mode of production and the appropriation of all the means of life and labor by the working class itself."

We believe in the right to housing, the right to the city, and the right to stay put. We fight for a world without landlords and without rent. We fight to build tenant power in order to end the immiseration of the poor and working classes that housing represents under capitalism and to contribute to the struggle to end capitalism itself.

Points of unity:

We are organizations run by and for our members. We are not under the direction of paid staff, boards of directors, or state agencies, and we are funded primarily by our members rather than by grants or major donors.

We define a tenant as anyone who does not have control over their housing. For us, "tenants" includes unhoused tenants, tenants who are squatting, tenants inside the carceral punishment system, tenants in nursing homes, in university housing, and in state institutions.

We fight for tenants, not for housing. We recognize that this is a crisis of tenancy, a crisis of our place in the overall system of social reproduction. Calling this a housing crisis benefits those who design, build, and profit from housing, not the people who live in it. Tenants are full political subjects who will not be liberated by secure housing alone.

We are not service organizations; we are movement organizations. As such we practice and build solidarity □ not charity □ across buildings, neighborhoods, borders, and language barriers.

We assert that the interests of landlords and tenants are fundamentally irreconcilable, and we reject any policy that attempts to paper over this conflict. While we do not rule out on principle the possibility of temporary truces and agreements between landlord and tenant, we advocate for a strategy of class struggle. Our overall political orientation consists of opposing strategies that encourage collaboration between class enemies.

We fight gentrification so that tenants can remain in their longtime communities and support networks. We define gentrification as "the displacement and replacement of the poor for profit," and we understand that it is purposeful and produced. Because Black and brown communities are specifically targeted for displacement, we view the fight against gentrification as one component of the larger struggle against systemic racism. Those who benefit from gentrification, including landlords, developers, and lenders, and those who manage it, including the police and politicians, are highly organized and need to be met with an organized, militant tenant movement.

We stand in solidarity with tenants in struggle around the world. We insist that tenants share interests across borders and we seek to build tenant power accordingly. We strive to adhere to an internationalist and anti–imperialist orientation in words and deeds.

We support demands for Land Back by Indigenous peoples. Indigenous communities are some of the most deeply affected by the tenant crisis. The system of capitalism and private land ownership in "North America" is dependent on the ongoing theft of Indigenous lands and genocide of Indigenous peoples. Indigenous communities bring cultural knowledge necessary to our movement regarding kinship, community, and our relationship to land and place.

We support demands for reparations for descendants of enslaved Black people. We recognize that slavery and ensuing racist practices across centuries shape the conditions that tenants experience in the present.

We support fighting for anti–discrimination in housing practices for those who identify as LGBTQIA2S+.

We are committed to language justice and aspire to create fully language–accessible spaces. We believe everyone has the right to understand and be understood in the language in which they are most comfortable and that language justice is everyone's responsibility.

We organize democratically and we are committed to fighting oppressive behavior and systems in and outside our ranks. We seek a membership and leadership that reflects the people most impacted by the crisis. We are engaged in an active struggle against the forces of systemic oppression within our communities which restrict access to resources, education, healthcare, and housing for marginalized groups of people. Within our unions we commit to learning how to deconstruct oppression and oppressive ways of working. We are bringing tenants together across lines of race, class, gender, gender identity, orientation, ability, age, etc.

Services offered: Advocacy, Housing, Community, Housing Development; Advocacy, Housing, Eviction Defense; Advocacy, Housing, Fair Housing; Housing * (ANY/ALL Types); Housing, Co–Housing, Co–Op Housing, Intentional Communities; New "Business" Models; New "business" models, Economic; New "business" models, Government; New "business models", housing; New "business" models, Sustainable Societies; Services, Legal Assistance
Campaigns: Co–Operative Businesses, Coops, Co–ops, Cooperatives; Economic Solidarity and Cooperativism; Social Activists/ Organizers; Social Change Initiative; Unions
Updated May 3, 2021 · https://reliefdb.org/shelters/10425

Tech Workers Coalition [Tech Workers Rights, Community Guidelines]

Volunteer Camp · Open

Web techworkerscoalition.org
Service Temporary

[see updates at above link]

A Tech Workers' Bill of Rights
Last updated 16 Dec 2020

Technology wields immense power. It fosters connection, creativity, and curiosity across the globe. Alongside the human connections fostered through tech, however, we see tech companies abusing privacy, reproducing inequality, surveilling already over–policed communities, exploiting workers and the environment, and stoking hatred and violence in our world. It is vital that workers gain the ability to shape the products we build and the work we do.

As tech workers, we represent a range of job roles, work environments, and salary levels. We are the creative, technology, academic, and office workers who deserve a say in the products and services we build. We are warehouse workers facing dangerously inadequate workplace safety protocols. We are customer service representatives squeezed to work more and more hours with insufficient pay and benefits. We are part time, gig and contract workers of all kinds who want to to protect our livelihoods in a highly competitive landscape.

The Tech Workers' Bill of Rights aims to protect and support everyone under the tech industry umbrella, no matter their job level or title, income, education, background or life experience. Additionally, in an industry where leadership is overwhelmingly homogenous, we strive to amplify the voices of the most vulnerable and oftentimes most invisible workers in this industry.

We commit to prioritizing the voices of those workers who have been marginalized within the tech industry through discrimination based on gender or gender presentation, race, class, age, ability, personal beliefs, immigration status, sexual orientation, neurodiversity and other differences.

The Tech Workers' Bill of Rights is undergirded by the core values of equity, empowerment, representation accountability, safety, autonomy, fairness, and freedom. Through our Bill of Rights we not only commit to upholding these values, but also to building a more just and equitable future for all tech workers.

Equity

Workers deserve fair and inclusive work environments free from all discrimination. Workers have the right to a harassment–free workplace regardless of race, class, age, ability, personal beliefs, immigration status, sexual orientation, neurodiversity or any other differences. Employers should provide accommodations for workers with disabilities and should work towards creating a diverse and inclusive workplace.

Empowerment

Workers should have input in decision making around their working conditions. Changes in working conditions should not solely be decided by and handed down from the top. Workers should have meaningful input and be included in discussions when working conditions change. This could include but is not limited to, working hours, office/remote conditions, equity, paid time off, benefits, and contracts.

Representation

Workers should have a meaningful say in business decisions, including company strategy and ethical standards. Our responsibility in the tech industry should be to people, communities, and the environment rather than solely to profit. This means that workers should have the protected right to individually and collectively raise concerns about products, initiatives, features, or their intended use that is, in their considered view, unethical.

Accountability

Workers deserve equality and transparency when it comes to hirings, firings, and Human Resource (HR) practices. Workers should have full transparency into hiring practices, employee evaluations, promotions and raises, HR processes (including processes around sexual, racial, and other forms of harassment and discrimination), and salary and benefits, including executive salary and benefits. All workers deserve due process before firing, to know if they are on a performance improvement plan, and the ability to raise questions, concerns, and counterpoints. Workers deserve full transparency and upfront communication when it comes to decisions around restructuring and layoffs.

Safety

Workers have the right to safe working conditions. Workers have the right to a physically and emotionally safe and accessible work environment, with, at minimum, an office space compliant with commonly accepted accessibility practices. Workers have the right to work in a cooperative environment that does not pit workers against one another. If workers feel unsafe coming into the office, employers should make every effort to allow them to work remotely. Workers should be free from overly–broad non–disclosure agreements that silence victims and hide unsafe workplace conditions.

Fairness

Workers deserve equal pay for equal work. Workers should be paid at least a living wage for their work, without regard to any discriminating personal attribute such as those mentioned above. Workers should be free to discuss their compensation with their coworkers without fear of repercussion. Workers have the right to full transparency around promotions and raises, and explicit criteria to achieve them. Regardless of job classification, whether full–time or independent contractor, on–site or remote, workers are entitled to fair and equitable pay and working conditions and should be compensated for any excessive hours worked.

Freedom

Workers should be free to express themselves, dissent, and organize without fear of repercussion or retaliation. Workers have the right to a workplace that is free of retaliation from management or other employees. Regardless of employment status, workers deserve the ability to freely discuss salary and benefits, job security in the face of disagreement, input into employment contracts, and equal protections for organizing. Employers should not conduct active, targeted monitoring of communication between workers. Workers should be free to speak about their lived experiences, without the restrictions of non–disparagement clauses. Workers should never be forced into mandatory arbitration, so as to retain their full legal rights.

This Tech Workers' Bill of Rights was created by people with varied experience in the tech industry, and in life. This is the first iteration of a living document that we are working to improve, evolve, and include more voices in. Whether you see yourself reflected in this document, don't see yourself here but want to, or have questions or ideas to get involved, please join us. We want to hear from you in order to grow our collective voice in order to make the tech industry better for everybody!

The Tech Workers' Bill of Rights is endorsed by:
The Tech Workers Union 1010.
Kickstarter United.
Tech Workers Coalition.
Silicon Valley DSA and CODE–CWA

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Our Values and Code of Conduct

The Tech Workers Coalition seeks to redefine the relationship between tech workers and Bay Area communities. Through activism, civic engagement, direct action, and education, we work in solidarity with existing movements towards social justice and economic inclusion.

Membership

We are open to all workers in the tech industry, friends and allies. We believe in respect, compassion, understanding and inclusion. We expect all community members to act in accordance with these values.

We reserve the right to reject membership based on the following:

* Being employed in a management role (i.e. with firing power)
* Employed in a role that is in support of the prison–industrial complex (police, prosecutors, prison industry, etc)
* Your desire to be part of TWC is compromised by a business interest. For example, you want access to our members to promote your product, or to do user testing
* You work as a journalist

If you have any questions about this, feel free to reach out via email.

Values of Participation

Show up. We value all forms of participation, but the most important way to participate is through in–person participation in events, actions, and meetings, as possible. We get things done by people showing up.

Expect best intentions. Aspire to acting in friendship—make TWC comfortable, welcoming, supportive, respectful, sincere, and open.
When giving feedback, keep it constructive. We value honesty, but only for the purpose of improvement, not for the sake of cruelty. On the opposite side of the spectrum, sugar–coating feedback in order to spare someone's feelings is not necessarily constructive either. The goal is to be supportive, honest, and thoughtful.

Relevance. Our Slack is a workspace and we hope to keep it unobtrusive and accessible. Work to stay on–topic and take digressing conversations into other spaces—new channels, private groups, other platforms, etc.
Harassment and Abuse

We believe disagreement and differences of opinion are a natural part of community and are important to work through when building community, strategizing, and learning from one another, but we do not tolerate harassment in any form. Participants who engage in harassment or abuse may be removed from the group at the discretion of the organizers.

Harassment includes, but is not limited to

* Unwelcome comments regarding a person's lifestyle choices and practices
* Deliberate intimidation or antagonism
* Exclusionary jokes or comments
* Unwelcome sexual attention or physical contact
* Sustained disruption of meetings, events, or online discussion
* Continued one–on–one communication after requests to cease
* Comments that reinforce social structures of domination (related to gender,
gender identity and expression, sexual orientation, disability, physical appearance, body size, race, age, religion)
* Threats of violence
* Abuse includes, but is not limited to Trolling, misdirection, and disrespectful use of resources and access

If you have been harassed or have witnessed abuse, please bring this to the attention of the group organizers (in meetings).

While in practice most actions from moderators and administrators will be friendly reminders, they should act on complaints/ reports quickly and involve other team members if necessary. They should take appropriate, usually private, action if they see any abuse or harassment. They must be sensitive to cultural differences, time zones, etc., but take prompt action when necessary.

Be Mindful of What You Say and Write

TWC participants should be mindful of what they write and say in public TWC meetings and in pseudo–public channels like Slack. Be aware that Slack maintains records of our conversations indefinitely. Do not say anything in a non–private channel that you do not want becoming public. Participants should also be aware that members of the press may be present or in Slack channels. While we ask them to keep what they read and hear off the record, we cannot control what they publish.

Projects

We organize much of our efforts and organization in projects. Projects are organized by one or two individuals who are responsible for being a point of contact to the broader organization, and reporting back to the larger group during our organizational meetings.

Projects are a touchstone for new members who want to participate, and we encourage project teams to reach out to new participants.

Projects should form their own topics within Slack. Many start with the prefix #proj–. See Project/Discussion Channels.

Slack

Etiquette

Manage your notifications. TWC Slack can become quickly overwhelming without proper notification management. We recommend turning off notifications for all but your own name and any specific words or terms of interest to you. (To do this, open Slack, click on the team name, then 'Preferences' and 'Manage.'). Only join channels you wish to follow—have no shame in leaving or muting a channel that you don't have the desire or time to participate in.
Use direct messages. Members of this Slack range in expertise, talent, and experience. Feel free to reach out to folks with specific questions or needs.This is also a good space to take tangential conversations—no need to do everything in public.

Avoid @channel or @here in #general or high traffic channels unless your message is important to everyone in that channel
Channel Guide

Channels come and go on Slack, but here are some long–living channels:

#articles: interesting reads
#calendar: TWC events calendar items
#events: things going on that you might want to know about (not limited to TWC events)
#general: general announcements
#meetings: conversation about our org–wide meetings
#workplace–conditions: conversations about working conditions and experiences in the tech industry

Services offered: Advocacy, * (ANY/ALL Types); Advocacy, Human Rights; Advocacy, Social Justice; Advocacy, Social Justice, Fair Labor/Worker Rights; Advocacy, Worker Rights; Assistance * (ANY Type of: Referrals or "How to" Assistance); Assistance, for non–profits (In General); Community Outreach Programs; Community Service Program; Community Standards, List of; Demographic Served: Sustainable Communities; Documentation, Capitalism (the ruthless sort), Issues with & Solutions to; Documentation, Standards, Health & Human Rights; Documentation, Volunteer Management Guidance; Education, Cultural; Education, Soveriegnty; Education, Traditional Ways; Education, Unschooling; Event Listings; Events, Community Meetings; Events, Protest Actions; Information Resource * (ANY/ALL Types); Information Resource, Constitutional Rights; Information Resource, Economics, Sustainable; Information Resource, How to Organize; Information Resource, Management Advice; Information Resource, Watchdog Site, Social Justice; Information Resource, Watchdog, Transparency & Accountability; Market/

Industry Significance; New "Business" Models; New "business" models, Economic; New "Business" Models, Education; New "business" models, Government; New "business" models, Sustainable Societies; School * (ANY/ALL Types); Services *0* (Choose this if You Provide or Need ANY Type of Social Services); Social Event *(any/all types) see also category "Events"; Social Event, Networking Group *any/all types; Social Event, Solidarity; Training, Activism; Training * (ANY/ALL Types of Instruction) ; Training Classes, Business Skills; Training, Government Policy; Training Government, Training on How it Works; Training, Micro–Economic Entrepeneurship; Volunteer Opportunities, In General * (ANY/ALL Types); Youth, Leadership Development; Youth, Mentor Program

Campaigns: 2026 Venezula Earthquakes; Agaric Technology Collective, a worker–owned cooperative [Co–op]; Alternative Societies; Anti–Colonialism / Anti–Racism / Decolonializers; Arts Community / Artist Network; Bartering Network; Co–Operative Businesses, Coops, Co–ops, Cooperatives; Economic Solidarity and Cooperativism; Ending Colonialism; Ending Extreme Poverty; Ending Gross Inequity; Ending Racism / Colonialism / Systemic Oppression; Helping People Suffering from the Gaza Occupation; New "Business" Models; Social Activists/Organizers; Social Change Initiative; Unions

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