



Portland Community College

The Illumination Project

Addressing Issues of Sexism

Education Booklet Winter 2020

Welcome to The Illumination Project

Portland Community College's Illumination Project is an innovative, nationally lauded social justice program that addresses issues of equity and inclusion through interactive theatre.

A joint endeavor between Sylvania's Multicultural, Women's and Queer Resource Centers, as well as the Sociology department and the Theatre Program, the Illumination Project provides participating students with an opportunity to develop skills as educators, activists, and leaders while educating student, staff, faculty, and community audiences on social justice issues that affect us all.

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***"Theater is not revolutionary in itself
but it is a rehearsal for revolution."***

-Augusto Boal

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Terms and Defintions

Feminism: The movement to end sexist oppression.

Gender: Is a social construct that assigns roles and values based on certain biological markers, as well as behavior and appearance. It is only this construction that renders non-normative genders as invalid.

Gender Roles: The behaviors, and ways of thinking and feeling, that the culture teaches are appropriate for the two binary genders.

Intersectionality: the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.



Male Privilege: A set of privileges that are given to men as a class in social hierarchy due to their institutional power in relation to women as a class.

Misogyny: Hatred of women. Specifically, hostility toward women who violate patriarchal norms and expectations.

Non-Binary: A general term for someone who does not identify as a binary gender such as man/woman.

Patriarchy: A hierarchical system that is structured for the power of men.

Sexism: An imbalance of institutional power that systematically oppresses women and femmes and benefits men.



Terms and Defintions

Sex: Sex refers to a person's biological status and is typically categorized as male, female or intersex. There are a number of indicators of biological sex, including sex chromosomes, gonads, internal reproductive organs and external genitalia. (APA, 2012).

Sex Positive: A positive point of view of sexual expression and pleasure being great and healthy as long as it is consensual.

Survivor: A political term to refer to someone who has survived and gone through any abuse.



Victim-Blaming: When the survivor of a crime is being held responsible for the actions that took place. Questioning the survivors actions or appearance leading up to the crime make it harder for survivors to open up about any abuse to report or seek help

WOC/Women of color: This is a political term used to define marginalized and oppressed groups to bring together those who identify as women of color.

Traditional Gender Stereotypes.

Gender roles vary among cultures.

What's stated here represents gender role expectations in dominant American culture.

Feminine.

Not aggressive.
Dependent.
Easily influenced.
Submissive.
Passive.
Home-oriented.
Easily hurt emotionally.
Indecisive.
Talkative.
Gentle.
Sensitive to other's feelings.
Very desirous of security.
Cries a lot.
Emotional.
Verbal.
Kind.
Tactful.
Nurturing.

Masculine.

Aggressive.
Independent.
Not easily influenced.
Dominant.
Active.
Worldly.
Not easily hurt emotionally.
Decisive.
Not at all talkative.
Tough.
Less sensitive to other's feelings.
Not very desirous of security.
Rarely cries.
Logical.
Analytical.
Cruel.
Blunt.
Not nurturing.



GENDER STEREOTYPES CREATE A NO-WIN SITUATION FOR WOMEN LEADERS

Strictly enforced gender roles not only limit people but provide the foundation for personal, cultural and institutional sexism, cissexism and heterosexism.

STEREOTYPE



Men Take Charge

- Strong
- Decisive
- Assertive

DOUBLE-BIND

When women **take charge**, they are viewed as competent leaders—but disliked.



Women Take Care

- Nurturing
- Emotional
- Communicative

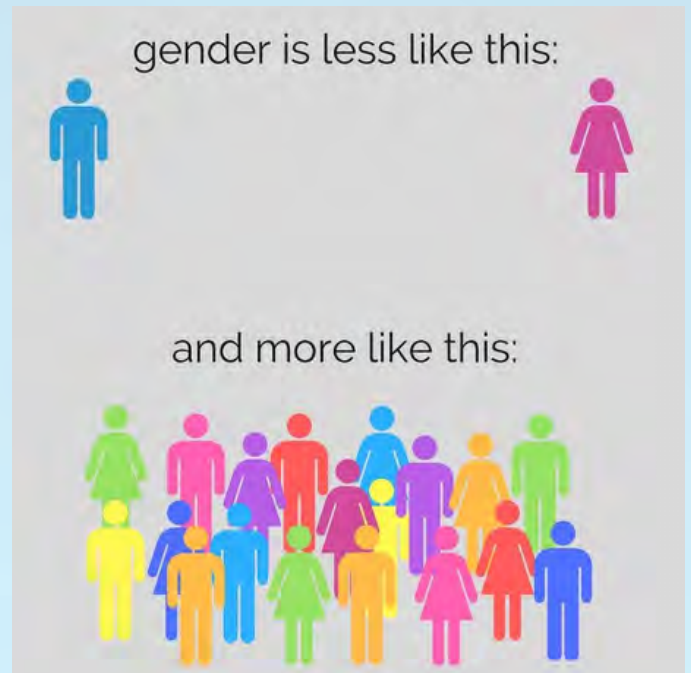
When women **take care**, they are liked—but viewed as less competent leaders.

RESULT

Women leaders are seen as competent or likeable, but rarely both.

Unpacking the

GENDER BINARY



The Myth

Gender is a social construct, meaning it exists as a result of human interaction. Starting from birth, we are conditioned to only perceive gender within the limits of the **gender binary**. We are taught that "man" and "woman" are the natural forms of gender, and thus, the only genders that exist.

The Reality

Gender is subjective and fluid. We can see its fluidity in how societal ideas of gender have changed across time periods and cultural movements. **Gender identity** can fall within the gender binary, on the spectrum of masculinity and femininity, or completely outside of it.

The Gender Binary and Sexism

The belief that there are fundamental differences between people born with XX or XY chromosomes is the foundation that patriarchy was built on. Rejecting the strict enforcement of binary gender norms is essential in our fight for gender equality and justice.

Gender Roles Around the World

There is an incredibly large spectrum of genders that exist across the many cultures throughout the world. There is no room to express all of the genders and gender roles that exist around the world in this document, but below are several examples that challenge Westernized notions of gender. These genders have existed for time immemorial.

Samoa

A recognized gender identity/gender role in traditional Samoan society, and an integral part of Samoan culture, fa'afafine are assigned male at birth, and explicitly embody both masculine and feminine gender traits in a way unique to Polynesia. They have been an integrated part of Samoan communities for centuries. Fa'afafine' translates as "in the manner of a woman".



Igbo (SE Nigeria)



"While it is true that the women generally played a subordinate role in ceremonial life and lacked formal political power, they had types of political power that contemporary American women lacked. In the agricultural societies—the Pawnees and Omahas of Nebraska, for example—they owned the lodge, tipi, and its contents; the fields, seeds, and implements of production; and they had the right to trade their surplus crops. On the bison hunts they often made the decision on where to camp, and in the lodge the senior wife (for sororal polygamy was the norm) was the main decision maker."

Omaha Tribe

"I discovered a pre-colonial society where strict sexual dualism did exist in a form. However, this was weakened by the flexible gender system of traditional Igbo culture and language. As Ifi explained, a major component of this gender framework was that "male roles were open to certain categories of women through such practices as "nhanye"- "male daughters" and "igba ohu" – "female husbands". She laid out how this allowed "certain women [to] occupy roles and positions usually monopolised by men, and thereby exercise considerable power and authority over both men and women".



Impacts of Colonization

A fa'afafine participating in a tradition Ava ceremony.



Women in tradition Igbo attire



An Omaha woman in tradition clothing



The introduction of Western ideology and Christianity drastically affected gender roles in indigenous groups across the world. People were no longer to express the plethora of gender identities and roles that they once had. Matriarchies were uprooted, Christian ideals were implemented, and gender variance was outlawed.

Despite years of attempted silencing, the variety of genders, shown here and across the world, have continued to thrive and expand under colonization.

In order to understand the full impact of colonization, one must acknowledge that the attempts to silence gender divergence across indigenous communities were enacted through an intentional, coordinated system created by colonizers and that the existence of divergent genders today is both a form of resistance and a means of self-determination.

SEXISM AND QUEERPHOBIA: THE OVERLAPPING ISSUES

Nearly 70% of LGBTQ+ people have experienced sexual harassment at work.

22% of LGBTQ+ people live in poverty. Among them, bisexual women and transgender people have the highest rate at 29%.

47% of transgender people are sexually assaulted at some point in their lifetime.

44% of lesbians and 61% of bisexual women experience rape, physical violence, or stalking by an intimate partner.

statistics provided by:

Williams Institute

2015 U.S. Transgender Survey

The CDC's National Intimate Partner and Sexual Violence Survey

Impact of Media

Advertisements create an environment that we cannot avoid. It surrounds us everyday in our lives. Messages that advertisements deliver are subtle, yet powerful. Those messages shape how we think, change our perception. So what are the messages advertisements have for women?



The message heavily emphasizes physical perfection. Women constantly receive information that they need to look a certain way to be good enough, to be accepted by society. And if a woman doesn't have a feature that society desires, she needs to find a way to make up her lack:



Impact of Media

Advertisements not only prescribe how women ought to appear but also mold stereotypes about women's characteristics:



Women as brainless. That nothing matters as long as you "look good"



Women as a materialistic being.

Women who don't have an "ideal appearance" only appear on advertisement when they are subjects to be mocked.



This ad illustrates how a beer with only 2.9% alcohol can make things just a little more entertaining while not impairing your judgment to the point of making a big mistake...like sleeping with "an ugly person"

Impact of Media

Advertisement that targets and objectifies women doesn't only affect women's psychological and physical health; it also negatively impacts men's perspective of women. These ads fuel the idea that women are undeserving and are only "objects of pleasure."



A salon ad trivialising domestic violence



Violence against women is often sexualized.



I AM
NOT
HERE FOR YOU



Break The Silence



I SEE THE
VIOLENCE



DOMESTIC VIOLENCE

*In the US, an average of 20 people
experience intimate partner physical
violence every minute
20 victims/min=10 million abuse
victims/year*

*While 1 in 9 men experience severe
intimate partner physical violence,
the impact is more strenuous for
every 1 in 4 women*

*•1 in 4 men vs 1 in 3 women have
experienced some form of physical
violence by an intimate
partner.*

*•1 in 25 men is much less than 1
in 7 women have been injured by
an intimate partner.*

*•1 in 10 women are raped by an
intimate partner.*

*•1 in 7 women and 1 in 18 men
have been stalked. Stalking causes
the target to fear she/he/they
or someone close to her/him/them
will be harmed or killed.*

*On a typical day, domestic violence
hotlines nationwide receive over
20,000 calls.*

*An abuser's access to a firearm
increases femicide by 400%.
Intimate partner violence accounts
for 15% of all violent crime.
Intimate partner violence is most
common for women ages 18-24.
19% of intimate partner violence
involves a weapon.*

*While intimate
partner violence
affects men,
children and
others, women
are suffering
the most*



W
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E
N



There's nothing **Pretty** *About* **DOMESTIC VIOLENCE**

WHAT IS DOMESTIC VIOLENCE?

- willful intimidation
- physical assault
- battery
- sexual assault

It is also abusive behavior as part of a systematic pattern of power and control perpetrated by one intimate partner.

It includes physical violence, sexual violence, threats, and emotional/psychological abuse. The frequency and severity of domestic violence varies dramatically.

DOMESTIC VIOLENCE CAN RESULT IN PHYSICAL INJURY, PSYCHOLOGICAL TRAUMA, AND EVEN DEATH.

WHY IT MATTERS

While domestic violence affects all people regardless of age, socio-economic status, sexual orientation, gender, race, religion, or nationality...

- is prevalent in every community,

Domestic violence not only physical violence It is often accompanied by emotionally abusive and controlling behavior as part of a much larger, systematic pattern of dominance and control.

THE DEVASTATING CONSEQUENCES OF DOMESTIC VIOLENCE CROSSES GENERATIONS AND LASTS A LIFETIME.



SAFETY AND PROTECTION

Sexual violence is sexual activity when consent is not obtained or not freely given.

It...

- is a serious public health problem
- impacts every community and affects people of all genders, sexual orientations, & ages

It is connected to other forms of violence, and causes serious health and economic consequences. Using a public health approach to address risk and protective factors for multiple types of violence ensures it to be prevented.

WHAT ARE THE CONSEQUENCES?

Physically-

- bruising and genital injuries

Psychologically-

- depression, anxiety and suicidal thoughts

CONSEQUENCES MAY ALSO BE CHRONIC

Victims may suffer...

- post-traumatic stress disorder
- re-occurring...
 - gynecological
 - gastrointestinal
 - cardiovascular
 - sexual health problems.

Anyone can experience or perpetrate sexual violence. The perpetrator of sexual violence is usually someone known to the victim, such as a friend, current or former intimate partner, coworker, neighbor, or family member.

IT'S ALL IN YOUR HANDS

VISIT WWW.CDC.GOV/VIOLENCEPREVENTION/SEXUALVIOLENCE/FASTFACT.HTML
OR WWW.RAINN.ORG/SAFETY-PREVENTION



MISSING & MURDERED INDIGENOUS WOMEN & GIRLS



WOMEN AND GIRLS
FROM 41 TRIBAL
NATIONS ARE
REPRESENTED
IN THESE CASES



WOMEN AND
GIRLS IN THESE
CASES WENT
MISSING FROM 142
LOCATIONS, 59% OF
WHICH ARE ON
RESERVATIONS
OR RURAL AREAS



1 0 0
THE KNOWN
NUMBER OF VICTIMS
UNDER
THE AGE OF 18

69% OF
MMIWG CASES
OCCURRED SINCE 2000



1 IN 4

IDENTIFIED ALLEGED PERPETRATORS WERE
ACQUITTED OR
NEVER CHARGED

PROTECT THE SACKED

Information drawn from
<https://www.sovereign-bodies.org/>

LAW ENFORCEMENT AND THE JUSTICE SYSTEM ROUTINELY FAIL TO HOLD PERPETRATORS ACCOUNTABLE
OR EFFECTIVELY COMMUNICATE TO THE GENERAL
PUBLIC THERE ARE ANY CONSEQUENCES FOR HARMING INDIGENOUS WOMEN AND GIRLS.
STATISTICS FOR JUST 4 STATES ARE CURRENTLY RECORDED YET ACCURATE INFORMATION GATHERING IS CONTROVERSIAL. HERE'S WHY
1/3 OF MURDER CASES WERE WRONGFULLY CLASSIFIED AS...

ACCIDENTAL
EXPOSURE
NATURAL CAUSES
OVERDOSE
SUICIDE

No More Stolen Sisters #MMIW
WITHOUT ADEQUATE AND PROPER INVESTIGATION AT ALL



TIMELINE OF OREGON LEGISLATION



COALITION to STOP
VIOLENCE AGAINST
NATIVE WOMEN

4600 Montgomery Blvd NE Ste B202,
Albuquerque, NM 87109
Phone: (505) 243-9199

**"BLACK WOMEN BEAR A DOUBLE
BURDEN — CARRYING THE WEIGHT
OF A WEAPONIZED SKIN COLOR
AND THE INVISIBILITY OF
A SILENCED GENDER."**



**THE DEATH OF SANDRA
BLAND WAS ONE OF THE
SPARKING MOMENTS FOR
THE SAY HER NAME
CAMPAIGN.**

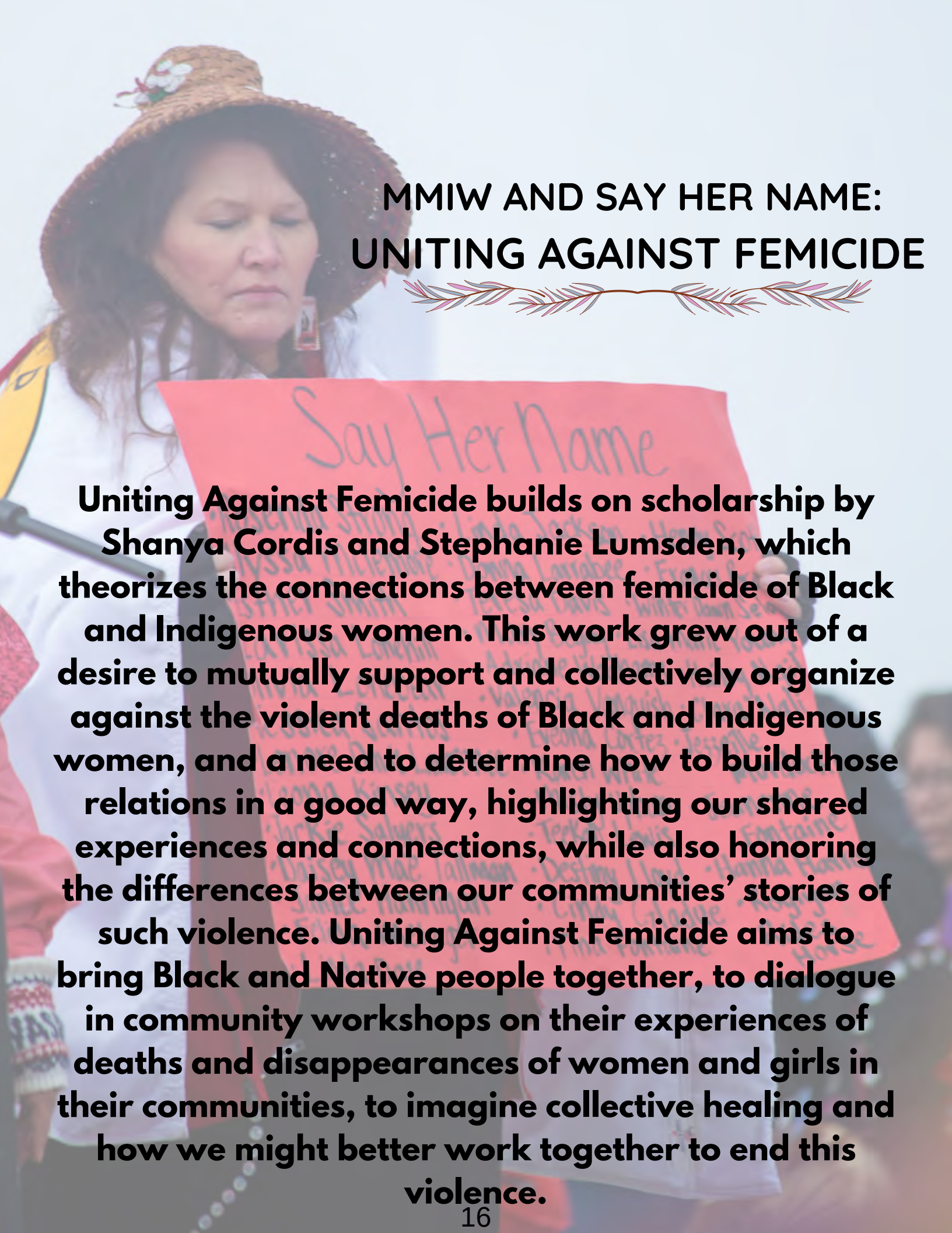


Black Women are far more likely to be stopped by police while in traffic or on foot, and have a much higher risk of experience police brutality and/or arrest as a result of these police stops.

SAY HER NAME

In 2015, Kimberle Crenshaw helped to create the "SayHerName" campaign to highlight the extreme rates of police violence experienced by black women in particular.

SayHerName was created as a response to the momentum of Black Lives Matter as the movement primarily focused on the police violence experienced by black men and almost completely removed black women from the narrative.



MMIW AND SAY HER NAME: UNITING AGAINST FEMICIDE



Uniting Against Femicide builds on scholarship by Shanya Cordis and Stephanie Lumsden, which theorizes the connections between femicide of Black and Indigenous women. This work grew out of a desire to mutually support and collectively organize against the violent deaths of Black and Indigenous women, and a need to determine how to build those relations in a good way, highlighting our shared experiences and connections, while also honoring the differences between our communities' stories of such violence. Uniting Against Femicide aims to bring Black and Native people together, to dialogue in community workshops on their experiences of deaths and disappearances of women and girls in their communities, to imagine collective healing and how we might better work together to end this violence.

WHAT IS REPRODUCTIVE JUSTICE?

The term

"Reproductive Justice"

was first coined in 1994 by a group of African-American women at a pro-choice conference.

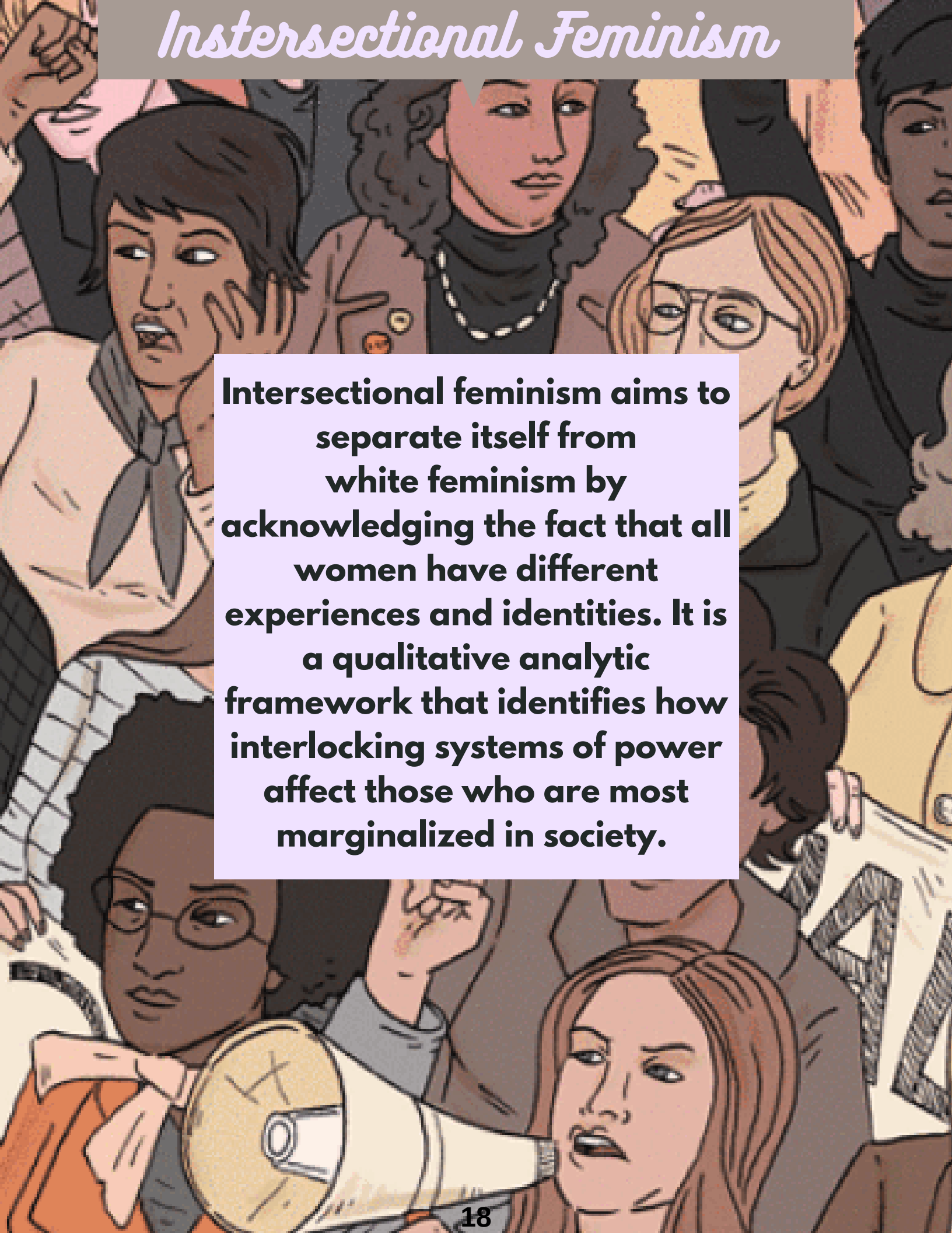


"Reproductive Justice is the human right to maintain personal bodily autonomy, have children, not have children, and parent the children we have in safe and sustainable communities." The framework demands consideration of all the ways reproductive health can be affected by other factors, from race, religion or sexual orientation to financial, immigration or disability status to environmental conditions."

Reproductive Justice is about more than choice. We envision a world where every child has a place to lay their heads, food in their belly and hope for the future.



Intersectional Feminism

An illustration of a diverse group of women at a protest. In the foreground, a woman with dark skin and glasses holds a megaphone. To her left, a woman with dark hair and a grey scarf looks on with a concerned expression. In the center, a woman with curly hair and a black turtleneck looks forward. To her right, a woman with blonde hair and glasses looks on. In the background, a woman with dark skin and glasses is visible. The women are wearing various clothing, including a yellow jacket and a black turtleneck. The overall tone is serious and determined.

Intersectional feminism aims to separate itself from white feminism by acknowledging the fact that all women have different experiences and identities. It is a qualitative analytic framework that identifies how interlocking systems of power affect those who are most marginalized in society.

Often times women with disabilities are targeted in ways different than able bodied women and disabled men. For example; while 35% of women as a whole are subject to physical, sexual, and emotional harassment



the UNFPF found that women with disabilities are 10 times more likely to experience these things than women without.. Disabled women also have been shown to receive less social service than their male counterparts. Despite there being a very similar

numbers of women with disabilities as men, women are only 90% as likely to receive SSDI as men. That's a whole 10% being denied needed services! Not to mention many disabilities aren't fully recognized despite presenting many of the same challenges.



Toxic Masculinity

The Man Box:

Pictured below is an activity called, "The Man Box". The Man Box is a representation of how gender roles, especially regarding toxic masculinity, negatively affect men and masculine-presenting people. The left side of the box represents societal expectations about men. The right side of the box represents societal assumptions about men. The middle lists feelings that are a result of being confined within the Man Box.

The Man Box

evin

- We confine men to a very limited “box” of options:



Toxic masculinity limits the way that male-identified people are able to view and express themselves. Men are often chastised, ridiculed, or even assaulted for not staying inside the Man Box. This can create long-lasting emotional trauma for men.

Men can also cause a significant amount of harm by upholding toxic masculinity. The behaviors encouraged by toxic masculinity cause significant harm and trauma to women, in particular. Men who act only within the confines of the box often damage the women in their lives through violent, abusive behavior.

Being an Ally

An ally is typically a member of an advantaged social group who uses social power to take a stand against social injustice directed at a targeted group. So when looking at sexism it would be men taking a stand against social injustice directed toward women and others targeted by sexism.

But if you think of an ally as someone who stands up for others; being an ally around sexism is something anyone can do, including women.

Being an ally isn't a title or a one and done deal. To be an ally we should be trying to expand our knowledge on the movement regularly, as well as dedicate some time to educate other people willing to listen about feminism. Volunteer our time to work toward causes that advance gender equity and justice for all marginalized people.

How Men Can Start to be Allies

Step 1: Connect and educate yourself. If a man is trying to become a better ally to women there are web seminars, books, conferences, and feminists all around you to get in contact with to learn more

Step 2: Listen. The point of connecting isn't to tell women what they should be doing or how they can improve the situation, women have been devising strategies to overcome their oppression for a long time. Listening and asking questions of what men can do to help is the way to go.

Step 3: Take action. Now is the time for men to go out and implement the skills learned during Steps 1 & 2. Encourageing other men to become educated and supporting local feminists groups is a great way to do this.

Step 4: Stay educated! The feminist movement is constantly evolving, so it is important that men know how it has so that they can act accordingly. Keep researching and keep staying connected!

PCC Resources

Remote Academic Advising:

Contact someone regarding your degree, future plans, transfers, GRAD Plan planner, academic standing and more.

<https://docs.google.com/forms/d/e/1FAIpQLSfoQHhwRzQphANDqlcPsNARUJbhCLsWWeVf2TLq427Ye9s8AQ/viewform>

PCC Free Counseling:

PCC Counseling is offering individual and group counseling services as well as social work services through a remote telehealth platform.

To make an appointment, please call **971-722-8153** and leave a message with your name, G number if you have it, and the best way to reach you. You will be contacted by a PCC counselor who will do an intake appointment with you and will discuss our services.

971-722-8153 | <https://www.pcc.edu/counseling/>

Corona Virus General Resources for Students:

Updates and information based on online and remote resources.

<https://www.pcc.edu/coronavirus/information-for-students/>

Campus Outreach & Advocacy Project:

The Advocacy Project provides confidential supportive services to students who have experienced harm. This includes: safety planning, ongoing check ins/support, advocacy, and assistance with protection orders, TANF and SNAP etc.

The Advocacy Project Response Lead, Hayley Hayes, is available Monday-Friday between 8-4pm.

hayley.hayes@pcc.edu

work cell: 503-619-7041

Title IX Office

PCC / About / Equity Inclusion /

971-722-5843 alex.baldino@pcc.edu

Sexual assault, misconduct & gender-based discrimination resources. We are here to respect, protect and support

Outside Resources

Call to Safety:

Formerly known as the Portland Women's Crisis line

Call the crisis line 24/7. Always free and confidential.

Support Contact Crisis Line:

1.888.235.5333 or 503.235.5333 | support@calltosafety.org

Safe House Center:

Dial 2-1-1 for a Free referral 24 Crisis line that aid Sexual and Domestic Violence survivors.

2-1-1 | <https://www.safehousecenter.org/additional-information/united-way-dial-211/>

Cares NW:

A Child Abuse Response and Evaluation Services

CARES Northwest provides a 24-hour telephone medical consult line for child abuse professionals in the state. Contact the Legacy Emanuel Medical Center operator at

503-413-2200 | <https://www.caresnw.org/>

National Domestic Violence Hotline:

Trained expert advocates are available 24/7 to talk confidentially with anyone in the United States who is experiencing domestic violence, seeking resources or information, or questioning unhealthy aspects of their relationship.

1-800-799-SAFE (7233) or 1-800-799-7233 |

<https://www.thehotline.org/help/>

Want to become a Student Educator for the Illumination Project?



visit

<https://www.pcc.edu/illumination/>