2018:   Award to co-design, with Tiffany Jones (History) and Meredith Conroy (Political Science), and implement a public event on why social science matters, by showcasing SBS colleagues work on a broader theme: our presentation, *The Rise of Women, #MeToo, and Why it Matters* was held at the SMSU on December 2, 2018.

SLIDE SHOW PRESENTATION

The Rise of Women, #MeToo and Why it Matters (2018)

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In light of current political events here in the United States and around the world, such as the #MeToo movement, discussions about toxic masculinity, the tumultuous appointment of Justice Kavanaugh to the U.S. Supreme Court, and a worldwide surge of participation of women in politics, it is obvious that we are living in an important historical period where ideas about gender and power are being debated, reinforced, and challenged. While some political leaders blatantly dismiss gender discrimination and gender-based violence, the global community has recently acknowledged the significance of this issue by awarding the 2018 Nobel Peace Prize to two individuals whose work directly challenges gender oppression. Nadia Murad, a Yazidi rights activist who fights for dignity of trafficked women and children, and Denis Mukwege, a doctor who helps victims of sexual violence in the Democratic Republic of Congo, both have highlighted the rights of individuals whose voices previously have been silenced. Worldwide, people are speaking out about discriminatory and violent practices. Historians will look back at this moment as one where traditional power structures were meaningfully challenged and marginalized voices spoke out about their experiences.

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These voices are an attempt to challenge our current heteropatriarchal world. They challenge the power structures run by heterosexual male elites who continue to reinforce and

reify their own dominance often through very violent means. [CLICK] The term, **heteropatriarchy,** refers to a socio-political system where the male gender and heterosexuality exerts a dominating influence over other genders and sexual orientations. Despite the challenges of changing heteropatriarchal norms however, women and minorities are publically challenging existing power structures and an important solidarity seems to be emerging among those previously deemed voiceless.

[CLICK] For far too long, the world has been seen within a dichotomy of the male/public and female/private space but this simplistic public/private dichotomy no longer applies. The public/private dichotomy refers to the division that arises by associating the public domain of work with the male gender and the private sphere of the domestic household with the female gender.

The recent stepping forward of women and men to discuss matters previously defined as "private" in the public sphere, has meant the blurring of these boundaries. Women and marginalized individuals are stepping up to claim vital positions in politics and are speaking out against their oppressors. This dichotomy of public/private, male/female is no longer (and should never have been) applicable[1]and the blurring of these domains through speaking out makes their challenges so much more powerful.

Much of the work that we and our colleagues are doing here at CSU, San Bernardino, frame and deconstruct this historical moment in varying ways. Meredith Conroy's work, for example, examines the factors that affect women's participation in politics today, while Kathy Nadeau and Tiffany Jones shed light on gender-based violence and women's advocacy against discrimination that is occurring around the world. The studies we discuss today, including those

of our colleagues, offer us unique insight into the solutions to the challenges facing women and men.

Meredith [MEREDITH PRESENTS] Political Ambition and Gender Psychology and Sociology in the U.S.

KATHY [SLIDE]: **The Implications of Gender Discrimination and Gender-Based Violence**

[SLIDE] As explained by SBS alumnus, Amber Gray, now pursuing her doctoral degree at *Arizona State University,* and Kathleen Nadeau (forthcoming 2019), [CLICK] the narrative regarding women and power is changing dramatically across the United States. From individuals of celebrity status to everyday citizens, women have come forward and demanded that perpetrators of sexual harassment and sexual assault be brought to justice.

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 [CLICK] **Sexual harassment** is defined as unwanted sexual remarks or advances from an individual. [CLICK] **Sexual assault** is defined as unwanted sexual contact.

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According to a 2018 *Stop Street Harassment* report, "The Facts Behind the #Me Too Movement: A National Study on Sexual Harassment and Assault," in the United States, [CLICK] 81% of women surveyed on the topic stated that they have experienced sexual harassment, while one in five women reported having experienced sexual assault. [CLICK]

- Sexual assault is one of the most underreported crimes.

[CLICK]

- Sexual assault can happen to anyone, including boys and men, regardless of gender orientation.

RAINN (Rape, Abuse, Incest Network) **Hotline**: **1-800-656-HOPE** (Rainn.org)

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SBS Professor Christina Hassija, et. al., found that college women are particularly at risk for a number of negative physical and mental health outcomes following sexual victimization. Women who experience sexual violence may experience difficulties in sexual functioning. They may engage in health risk behaviors such as alcohol and substance abuse or casual sex and inconsistent use of contraceptives. Risky behaviors that can result in an unwanted pregnancy or contracting a sexually transmitted infection.

While violence against women on college campuses include sexual harassment and sexual assault, it also includes less overt forms of violence. **Stalking** occurs when an individual follows a person without the person's permission, taunts them, harasses them, or leaves unwanted notes for their victim. Stalkers may show up at a victim's classroom, dorm, or in some instances at the victim's place of employment. Stalking is not as uncommon as some may think.

Rape culture is a term used to describe a culture in which rape is normalized or society has institutional structures by which to assist perpetrators of rape, into being able to get away with the crime. **Rape** is defined as "unlawful sexual activity and usually sexual intercourse carried out forcibly or under threat of injury against a person's will or with a person who is under a certain age or incapable of valid consent because of mental illness, mental deficiency, or deception" (Merriam-Webster). In the United States, this pervasive attitude has contributed to its increasingly high rate of crimes of sexual violence. The 2010-2014 *National Crime Victimization Survey* (2015) found that 1 out of every 6 women, in the United States, have been a victim of

attempted or completed rape in their lifetime. The majority of these victims were under the age of 30. Yet despite the heinousness of this crime usually, although not always, committed by men against girls and women, as Waechter and Ma (2015) documented, the topic of rape continues to be a taboo subject for many people in the United States, including but not limited to some victims, since many who have experienced being raped in their lifetimes refuse to talk publically about it.

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Manijeh Badiee, a SBS Assistant Professor, is currently examining ways in which women in the workplace can deal with interpersonal violence and sexism. She is hoping to develop a process model that enables women to overcome barriers to empowerment that begins with a catalyst and consists of intrapersonal, interpersonal, behavioral, and group/societal dimensions that will enable counseling practitioners, public policy makers, and researchers to effectively address this issue.

In the United States, 81% of women surveyed on the topic reported that they have experienced sexual harassment (National Public Radio (NPR), 2018). One in five women experience sexual assault (RAINN, 2018; NPR, 2018). Due to this statistical data and the fact that sexual assault is one of the most underreported crimes in the United States, the #MeToo movement, an international women's rights movement against sexual assault and violence, gained groundbreaking momentum in October of 2017, when it first went viral due to a hashtag: "#MeToo." The hashtag was reposted around the world by many social media users to help demonstrate how widespread sexual harassment and assault had become, especially in the work place. It began shortly after actresses, including Rose McGowan and Ashley Judd, and many others, publically accused U.S. based Harvey Weinstein of sexual misconduct. According to Lee

(2018), the "Me Too" movement had a positive effect on victims of sexual violence. The concerned women felt their voices were finally being heard, but most importantly, more and more perpetrators were being brought to justice. Nevertheless, rape, sexual assault, and sexual violence against women is still an ongoing and pervasive issue within the United States and around the world.

Gender-Based Violence Around the World

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The range of challenges facing women and men in some of the poorest countries in the world are significant and wide-ranging. Gender abuse does not occur in a vacuum. Domestic abuse, sexual assault, forced sterilization, female genital mutilation/cutting, sexual trafficking and lack of legal agency over one's body all occur within the context of larger political and socio-economic conditions.

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One in 3 women around the world experiences some sort of violence against them from a partner or sexual violence from a non partner. One cannot understand gender-based violence without placing it in context of other forms of discrimination and abuse.

There is a direct correlation between access to income and gender-based violence.

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SBS professor Jeremy Murray and Katherine Jakovich (forthcoming) found that in Oceania (Melanesia, Micronesia, Polynesia, and Australia and New Zealand), the great diversity of experiences of violence can generally be connected to issues of poverty and a history of social injustice. Access to health resources affects the severity and prevalence of the impact of all forms of violence, including intimate-partner violence and any gender-based violence. Because

women in developing countries are more likely to be unpaid workers, they tend to rely more on men for their livelihoods. Women also work more in the informal sector or in people's homes and, in turn, have less security. Domestic workers, for example, make up four to ten percent of the labor force in developing countries (UNWomen and ITUC, 2013).

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The majority of violence against women occurs in the home. [CLICK] **Domestic violence** is defined as any set of behaviors used by an intimate partner in a relationship, to cause harm to, control, confuse, or abuse the other intimate partner. According to a 2013 *World Health Organization* report, "Violence Against Women: Global Health Problem of Epidemic Proportions," domestic violence affects 30% of women worldwide. In some areas of the world, the numbers of women experiencing violence can reach as high as 51 percent (Global Database on Violence Against Women). [CLICK] SBS professor Yasemin Dildar found that 50 percent of women living in Turkey experienced either physical, psychological or sexual violence by their intimate partners in their lifetime. She tested whether access to economic resources and employment protect women from domestic violence or trigger male backlash and increase their vulnerability in the conservative local culture. Her conclusion was that economic empowerment that comes with employment, having personal income/assets or earning more than their partners often has a protective effect, making them less likely to experience intimate partner abuse. This is an important finding for a country with a very low female labor force participation rate.

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Dildar's study with Daniel MacDonald (2018) that examined married women's economic independence in the 19th and early 20th century United States reinforces the significance of economic autonomy in women's choice. They found that "a major change in the ability for

women to own property separate from their husbands led to an increase in divorce rates. The findings confirm household bargaining models in which raising the woman's threat point (utility outside marriage) causes a change in household dynamics, allowing women to exit harmful marriages much more easily (and less costly) relative to the time prior to the property acts" (Correspondence with Jones, 2018).

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TIFFANY [SLIDE]

Unfortunately, as Tiffany Jones (forthcoming) points out, the rate of domestic violence is increasing in some Sub-Saharan African countries. One of the reasons for this is that violence begets violence and with large numbers of children experiencing violence, they become more desensitized and more likely to perpetuate violent behavior.   One longitudinal study by Richter et al. (2018) shows that 99 percent of children growing up in Soweto experience some sort of violence before they turn eighteen. Similarly, a 2016 Optimus study found that one in three South African children experience sexual abuse. While rates are higher among girls, boys are also vulnerable.

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[CLICK] As Chandré Gould (2015) points out, "children who experience violence are more likely to use drugs, suffer from depression, or become violent themselves, perpetuating a devastating cycle." Because the family unit is so significant in many African communities, often it is a place where coercion and violence plays out. As women and children are vulnerable and dependent on their abusers for survival, the abuse becomes a persistent and inescapable part of their lives.

[CLICK] Most acts of violence against women remain unreported in countries around the world so real statistics of rape are difficult to discern. A study conducted by *Gender Links and the Medical Research Council* in 2012 found that almost one in thirteen South African women had been raped the previous year, while only one in twenty-five women report the incident if raped by their partners. Because of the scant evidence about rape, comparing countries is difficult. Countries also have differing definitions of rape and sexual assault, which complicates comparisons significantly. Nonetheless, in 2013, the *World Health Organization* attempted to review 77 countries and estimated that 7.2% of individuals experienced non-partner rape. Central African countries had the highest rates of 21.05% followed by Southern Africa at 17.41%. As Lisa Vetten (2014) points out in her study of rape and sexual violence in South Africa, the majority of perpetrators were never held accountable for their actions. Thus, designing policies to encourage authorities to take women seriously and to increase women's employment not only can increase gender equality in economic life but also protect women from violence.

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As Christina Hassija explained, women who have encountered violence may experience additional long-lasting effects, including psychological difficulties and numerous health problems. While violence against women is not a new phenomenon, it is only within the past decade that attention has been paid by international government organizations, such as the United Nations and the World Health Organization, to this pervasive issue. Silences still remain around the violent treatment of women around the world, specifically in those countries where women's rights are not protected and statistics are not available.

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Many women living across different societies are confronted by complex challenges. Many suffer from hardships such as living in areas negatively impacted by political strife and war or natural and human-made disasters. Although fatalities from armed-conflict have been in the decline since 2013, women and children remain the main victims of violence in armed conflict throughout the continent. The seven Sub-Saharan countries with the most violent armed conflicts since 2001, in order of the number of fatalities, have been Sudan, Nigeria, Democratic Republic of the Congo, Somalia, Central African Republic, South Sudan, and Libya. Burundi has also had a lot of deaths from armed conflict and has a high rate of deaths per its population. All of these countries also have high rates of poverty (Cilliers, 2018), which has meant considerable challenges to women's livelihoods. Perez et al. (2015) explained that women in East and West African countries facing the effects of a changing climate are far more vulnerable to economic and social exploitation, and in turn have less agency over their lives and bodies. Nadeau, et. al., (2017) documented that women living in poor Philippine communities, especially in the aftermath of disasters, were more vulnerable than better off women to sexual assault. Duramy (2014, 137) reporting from Haiti found that girls and women survivors of the 2010 earthquake, suffered in desperation from the amplification of poverty and sexual violence that subsequently occurred. She interviewed some survivors of sexual violence who, later, joined the gangs of their abusers and participated in committing acts of violence against other women.

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According to Kevin Grisham, many women, particularly from the Yazidis community, have been kidnapped, raped, and beaten by ISIS. These abuses led some women to become involved in violent activities against their once abusers. The greatest example of this is the all-female fighting units who fought back against ISIS fighters. According to some reports, some

female fighters were killing ten ISIS fighters per day. This is only an example of many women who have experienced abuse and repression and then joined groups using violence to fight back against their once-oppressors.

KATHY [SLIDE]

Femicide refers to the killing of a girl or women, particularly by a man and on account of her gender. Since the *North American Free Trade Agreement* in 1994, which brought a huge influx of assembly plants to North Mexico, every year, hundreds of girls and women living and working in the region have become victims of femicides (kidnapped, raped, and murdered because of their gender). In Ciudad Juarez, a border town in the export-processing zone located between Mexico and Texas, countless females have gone missing on their way home from work at the factories; many whose whereabouts are still unknown. As of 2017, some 1,500 women's bodies have been exhumed from the surrounding deserts of Ciudad Juarez (Swenson 2017). Eisenhammer (2013) argues that the violence against women is directly related to the role of Juarez as an export-processing zone, "where cheap labor diminishes the value of life." He linked the murders of hundreds of Juarez's women to drug related violence. Swenson (2017, 2) reported that, according to the *Citizens Council for Public Security and Criminal Justice*, a local think tank, Juarez is the 37th most dangerous city in the world. According to this think tank, the city's murder rate doubled in 2016 from that of the previous year "43.63 homicides per 100,000 residents." Ana Guezmez, Mexico's representative for *United Nations Women*, likens the magnitude of the problem of femicides in Mexico, to a pandemic (Rama and Diaz 2014, 1).

[CLICK] Researchers have connected the sudden spike and continuing rise of femicides in Ciudad Juarez to the devaluation of women who work on the assembly lines in the export

processing zone, as indicated by their being paid low wages and being put in subordinate roles under better paid male supervisors.

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Michal Kohout who did fieldwork with the *Committee of Border Workers* (Comite Fronterizo de Obreras), a Non-Government Organization aimed at combating the gendered division of labor in the maquiladora industry of Mexico, observed how local female assembly workers were organizing to improve their working conditions and gain equal access to supervisory positions and equal pay with men at the workplace. Accordingly, the *Committee of Border Workers* operated in the private homes of individual workers, where they planned out their strategies of resistance to be acted out on the factory floors. Kohout explained that this organization welcomed all workers regardless of sex or gender orientation, and that some men joined to learn about the emancipatory methods and strategies used by the women workers, whose goal was to educate men about the importance of gender equity and dangers of the machismo. **Machismo**, or the machismo culture, stereotypes males as being superior to women over whom they have control and dominance.

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Teresa Velasquez, during her fieldwork in the Andean uplands of Ecuador, documented another case of well-organized Mestiza women who were challenging race, space, and gender relations, by confronting machismo in their culturally unique struggle to defend land and watersheds from state and multinational mining operations in the Andean Ecuador. "Women have created public roles for themselves through their private lives as daughters, wives, and mothers," explained Kohout. We can think of *Women of the Disappeared*, an internationally well-known women's organization in Mexico and Argentina, annually, and ritually march in

protest together in large numbers causing traffic stoppages on thoroughfares, while carrying banners of missing loved ones. By demanding answers and publically shaming those responsible for committing such heinous crimes, women's voices are heard and her stories told. The power of women coming forward and seizing public spaces is an expression of what Michel Foucault called "the power effects of truth."

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Researchers argue that men subordinate women to maintain their social positions of power and dominance. Many scholars have argued that women living in the culturally diverse pre-colonial societies of Africa and Latin America, earlier, had more equal power and authority with men than did their European female counterparts. According to the archaeological record, Kellogg (2005) found very little evidence of violent acts being committed specifically against the female sex in pre-colonial times. To the contrary, Mayan pottery shows scenes of women being depicted as deities in ritual practices, as well in roles oriented around cooking, food preparation, and weaving clothing. Other pre-colonial figurines uncovered across Africa, Latin America and the Caribbean reveal depictions of women being respected, while participating in various economic, political, religious, and social activities. Before the coming of the European colonizers, indigenous societies, in all of their cultural diversity, practiced gender complementarity, overlap in gender roles, and accepted third genders.

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As SBS professor and archaeologist, Guy Hepp further explained, the Zapotecs of Oaxaca, also, accept the muxes (third genders), even today. In fact, Guy Hepp (2017) reported that muxes took the lead in reconstruction efforts in the Isthmian town of Juchitan in Oaxaca, following the September 19, 2017, earthquake. It is important to understand that the historical

and structural roots of violence against women in Africa and Latin America stem, mainly, back to the colonization period.

TIFFANY

Addressing Gender Inequalities

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Since the 1990s, there has been considerable progress in addressing gender-inequities. As <mark>Jones</mark> points out, there have been many positive developments to emerge out of some of the worst atrocities in Sub-Saharan Africa. Maureen Kangere, Jean Kemitare, and Lori Michau (2017) have shown how women in the Horn, East and Southern Africa have used social media hashtags such as #EverydaySexism, #UrgentAction4Women, and #EndFGM, to effectively advocate for better treatment of women.

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 Organizations such as *People Against Women Abuse* in South Africa, *Raising Voices* in Uganda, *TGNP Mtandao* in Tanzania, to name a few, have raised consciousness and effectively challenged political structures to address gender issues. TGNP Mtandao is pushing for women's equality in policies related to economics, and advocate for the removal of primary school fees. They also argue that more agricultural subsidies should go to women who work the land (UNWomen, Progress, 3). In Rwanda during the genocide in 1994 when rape of women was pervasive, Berry (2015) shows how women mobilized within community organizations as a means to address sexual assault. Their actions, although not successful during the genocide, ultimately did enable women to rise in political power after the war was over.

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In 2013, Rwanda had a record-breaking 64% of seats for female candidates. This year, Rwanda still had the most women in parliament than any other country in the world, with an even higher percentage of 67.5% of the seats being held by women.

South Africa also dramatically increased its female representation in its parliament after the end of apartheid. After years of racial and gender oppression, in an attempt to undo the injustices of the past, the new ANC-led South African government adopted one of the most liberal constitutions in the world that condemns discrimination along the lines of "race, gender, sex, pregnancy, marital status, ethnic or social origin, color, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth" (Republic of South Africa, 1996).

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South Africa currently is ranked 9th in the world of gender political equity, along with Finland, with 42% of its parliament being made up of women. Compare this to the United States, which ranks only 104th in the world with 19.1% women in government, the US is sorely behind in gender political equity. Indeed, countries that are commonly seen less gender sensitive, such as the United Arab Emirates, Somalia, Iraq, and Afghanistan all have higher percentage of women in their parliaments than the U.S. (UNWomen, "Women in Politics: 2017").

While female representation in government does not automatically guarantee that women's rights will be protected, particularly in heteropatriarchal societies, it does mean that women's voices and needs have a better chance to be taken seriously. South Africa established the Commission for Gender Equality that works alongside the Office of the President to forward women's rights, and Rwanda has set aside a minimum of 30% of its parliamentary seats for women and created a Ministry of Gender and Family promotion that forwards gender equality. Both Rwanda and South Africa still have tremendous challenges, including continued high rates

of sexual abuse, but the involvement of women in politics has meant that these issues remain at the forefront of the political consciousness.

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SBS alumnus, Chanvisna Sum (forthcoming), doctoral student at SUNY Binghamton, explains how the advancement of gender equality elsewhere will open doors for people who have previously been stigmatized due to social attitudes. In Eastern Europe, women found it difficult to report violence due to the subject being socially taboo. Compared to them, women from countries that prioritize gender equality were more likely to report violence. This outcome is mostly due to the societies' openness and encouragement to discuss the topic. Further, gender equality allows for women to make educational and economic progress. Advancements in these areas will help women a great deal, especially when considering the cases of domestic abuse in which the tactic of coercive control is being used. Cases of coercive control typically involve women who are financially dependent on their abusers. If women are presented with more opportunities to socially and economically advance, then fewer women will be prone to this type of abuse.

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The way out and forward for women is education and vocational professionalization and training. Effective governmental measures and legislations directed at alleviating local poverty and reconstructions of communities hit by political and natural disasters can lead to increasing women's educational levels and opportunities for their personal growth and social, cultural, political, and economic advancement. Moreover, participation of women in making decisions about their needs is vital to not perpetuate an image of women as mere victims, ensure that gender issues are addressed, and enforce gender equality.