

MALE SUPREMACY: MAKING MAPS, BUILDING RESISTANCE

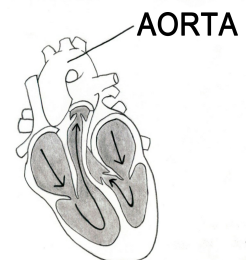
THE PILLARS OF PATRIARCHY AND MALE SUPREMACY

What do each of these pillars have to do with male supremacy?

How do each of these pillars support and uphold male supremacy?

How do these pillars work together to support and uphold male supremacy?

- Gender Binary: A system that defines and makes room for two and only two distinct, natural, and opposite genders (i.e., male and female). These two genders are defined in opposition to each other, such that masculinity and femininity are seen as mutually exclusive. In this system, there is no room for any ambiguity or intermingling of gender roles or traits.
- Misogyny: The hatred of women, girls, and femininity. This manifests in many ways, such as violence against women, violence against feminine men, rape culture, the devaluing of feminine work, opinions, etc.
- Heterosexism: The concept that heterosexuality and only heterosexuality is natural, normal, superior, and required. This can refer to any institution or belief system that excludes or makes invisible LGBTQQI people, as well as any system that treats queer sexualities as deviant, wrong, or immoral. Heterosexism is deeply rooted in the culture and institutions in our society. Homophobia and transphobia stem from and are supported by heterosexism. Heterosexism enforces and is enforced by a binary gender system.
- White Supremacy: a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent, for the purpose of maintaining and defending a system of wealth, power, and privilege. (From the Challenging White Supremacy Project, San Francisco)
- Capitalism: An economic and social system, in which the means of production are largely in private or corporate hands, and the main incentive of economic activity is the accumulation of profits. This often results in class divisions, and exploitation of workers for the purposes of increasing profits.



LEVELS OF PATRIARCHY

INDIVIDUAL

Individual actions, words, behaviors, beliefs, and assumptions.

- A feminine person feeling afraid of wearing feminine clothes, or showing skin, and instead feeling a need to wear more masculine clothes in order to gain respect or avoid harassment at work.
- Using words like “bitch,” “girls,” “pussy,” in a way that equates femininity with weakness or wrongness.
- A masculine person interrupting a feminine person while they are speaking.

INSTITUTIONAL

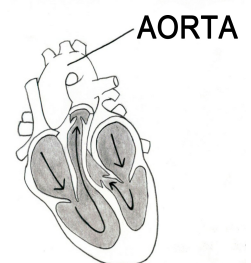
Institutional actions (or inactions), policies, practices, as well as the accumulated effects.

- Masculine voices dominating in meetings, in terms of time, volume, higher esteem.
- Women and trans people often do unrecognized, undervalued work: taking notes at meetings, recognizing and appreciating people's work, taking care of co-workers, childcare, clean up, etc.
- Globally, men are dominate well-esteemed and well-paid industries (science, political leadership), and in the US women earn approximately $\frac{3}{4}$ of what men earn in a lifetime.

CULTURAL

The stories and narratives of US culture that shape our cultural norms, values, and practices.

- Cultural stories that center misogyny (hatred of women), and devaluethings that are feminized or feminine in our culture.
- Cultural stories that portray men as more competent, “natural” leaders, emotionally stunted, invulnerable, easy to anger, and more deserving of power.
- The myth that current expected gender roles in the US are “natural,” default, or that they are static and have been/will be the same over time.



RED FLAGS AND INDICATORS: PATRIARCHY IN ORGANIZATIONS

- policies and bylaws that use gender binary language (he/she) rather than gender neutral pronouns (they/them)
- office space or work space has gender segregated bathrooms
- leadership or public face of the organization is disproportionately male/masculine presenting
- masculine voices dominate at meetings
- masculine opinions are held in higher esteem
- cis men feel more entitled to propose changes to policies or practices in order to get their needs met
- organization is majority or predominantly gender privileged men
- higher turnover of women and trans people
- women and trans people do the majority of the unrecognized and undervalued work: taking notes, cleaning, answering the phones, taking care of co-workers, recognizing and appreciating people's work
- masculine people restating words, statements, ideas of women, trans, and gender non-conforming people in meetings, or not listening to what women, trans, and gender non-conforming people are saying
- challenging the creation or existence of women and trans spaces, not understanding the need for themselves
- health benefits do not cover trans health care
- refusal to refer to people by their preferred/requested pronouns
- certain tasks considered “macho” or “manly” and treated with more respect

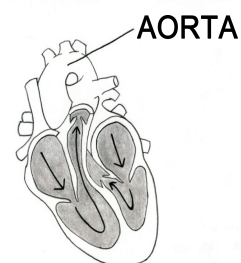
MAPPING PATRIARCHY AND MALE SUPREMACY IN ORGANIZATIONS

- Who are the faces of the leaders of the organization? How did they get there?
- Who is the boss?
- Who do people go to for answer questions?
- Who are 'experts'?
- What are the assumptions of needs of folks in the space?
- Who takes meeting notes?
- What is the division of labor in the organization?
- What type of knowledge and skills are valued?
- What language is used around sexuality?
- How are issues of gender identity concerned?

RESOURCES

- Heteropatriarchy and the Three Pillars of White Supremacy: Rethinking Women of Color Organizing by Andrea Smith
- Hierarchies, Jobs, Bodies: A Theory of Gendered Organizations by Joan Acker
- Love and Struggle: My Life in the SDS, the Weather Underground, and Beyond by David Gilbert
- Towards Collective Liberation by Chris Crass
- Transforming a Rape Culture ed. Emilie Buchwald, Pamela Fletcher, and Martha Roth
- The Will to Change: Men, Masculinity, and Love by bell hooks
- Yes Means Yes!: Visions of Female Sexual Power and a World Without Rape ed. Jaclyn Freidman & Jessica Valenti
 - <http://yesmeansyesblog.wordpress.com>

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PUNITIVE, RESTORATIVE, and TRANSFORMATIVE JUSTICE

THE BASICS

PUNITIVE JUSTICE...

- intervenes when someone has broken a rule rather than caused harm
- is based in punishments that are pre-determined
- the offended party is the state (cops, courts, prisons)

The effects of punitive justice on people who've caused harm:

- pathologizes people
- defines people by their actions
- assumes punishment and incarceration rehabilitates
- blame is on an individual person and not a systemic problem
- removal of one person solves the problem
- isolates
- sex offender registration

The effects of punitive justice on survivors

- strips survivors of agency
- places the burden of proof on survivors
- memory ---> retraumatizes
- forces survivors to establish linear narrative
- blaming the survivor
- low success rate of conviction

The effects of punitive justice on the community

- alienated by process of legal defense
- illusion of safety ---> defined from the outside
- low success rate
- builds the illusion that sexual assault does not exist (very few cases)
- enforcement mechanism that operates on oppression (causing harm)
- disproportionate regulation targets marginalized communities
- media fear mongering
- disempowers communities and forces a reliance on the state
- divides communities
- no accountability
- violence on the community

RESTORATIVE JUSTICE

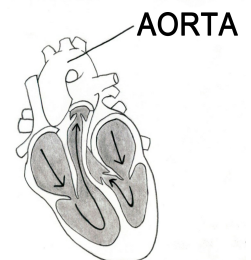
Process presented as a choice (limited in reality). Person who created harm needs to “give back/restore.” Alternative to incarceration (at times). Holds individuals (not systems) responsible, does not take into account systems of oppression.

Gives survivors more opportunities to participate in process to a limited level. Incorporates survivors without basing approach on their voice/perspective.

Asks: What was the harm to community? How can a person who created harm give back? Mediation, classes,

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community service, resources to person(s) harmed.

People are less likely to be removed from community. "Justice" is restored. Breaks judicial systems monopoly on responses and/or extends the state further. Acts as community based but is not.

TRANSFORMATIVE JUSTICE...

Asks **why** the harm was committed and what the **root causes** are.

Looks at the **behavior** → doesn't mean the person is a bad person.
the person who caused harm has **healing** to do
person is not reduced to their actions

Believes that someone can be **both** someone who has caused harm and has been harmed.

Offers choices and many options and moves toward **liberatory values**, understanding status quo is not enough.

Involves a willingness to **deeply question** the status quo, and asks for **imagination** beyond current system.

Tries to secure **safety** and **healing**.

Asks what do you need to have **justice**.

Assumes each process is **organic** and **particular** to each situation/community. What does that community need to make this process accountable?

Works to **address power and privilege**, in community and larger systems.

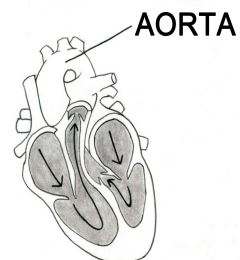
Transformative justice is **hard!**

People burn out. It brings up questions of capacity, as individuals and as communities.

It requires skills we don't learn "culturally" and within current institutions (open communities, conflict resolution, etc.)

Mistakes can have a real and huge impact on people's lives.

The story for transformative justice is still being written....



RESOURCES

ORGANIZATIONS

Communities Against Rape and Abuse (CARA): <http://cara-seattle.blogspot.com/>

CARA is a Seattle-based 501(c)(3) grassroots organization that promotes a broad agenda for liberation and social justice while prioritizing anti-rape work as the center of our organizing. We use community organizing, critical dialogue, artistic expression, and collective action as tools to build safe, peaceful, and sustainable communities. Our blog provides a Black feminist analysis of contemporary politics, debates & local Seattle issues.

Creative Interventions: <http://www.creative-interventions.org/>

Embracing the values of social justice and liberation, Creative Interventions is a space to re/envision solutions to domestic or intimate partner, sexual, family and other forms of interpersonal violence.

(Check out their amazing toolkit, available for free on their website!)

Communities United Against Violence (CUAV): <http://www.cuav.org/>

Founded in 1979, CUAV works to build the power of LGBTQQ (lesbian, gay, bisexual, transgender, queer, and questioning) communities to transform violence and oppression. We support the healing and leadership of those impacted by abuse and mobilize our broader communities to replace cycles of trauma with cycles of safety and liberation. As part of the larger social justice movement, CUAV works to create truly safe communities where everyone can thrive.

For Crying Out Loud: <http://forcryingoutloud206.wordpress.com/>

As a group we seek to facilitate the healing and empowerment of survivors of sexual trauma. We are here *for survivors* to help them meet their unique needs, to listen, to provide alternatives to mainstream responses to sexual assault. As survivors and allies we do this to restore and create joy within our communities.

GenerationFIVE: <http://www.generationfive.org/>

The mission of generationFIVE is to end the sexual abuse of children within five generations. We work to interrupt and mend the intergenerational impact of child sexual abuse on individuals, families, and communities.

INCITE! Women of Color Against Violence: <http://www.incite-national.org/>

INCITE! is a national activist organization of radical feminists of color advancing a movement to end violence against women of color and our communities through direct action, critical dialogue, and grassroots organizing.

Community Accountability Resources: www.incite-national.org/index.php?s=114

Principles/Concerns/Strategies/Models: www.incite-national.org/index.php?s=93

The Network/La Red: <http://tnlr.org/>

The Network/La Red is a survivor-led, social justice organization that works to end partner abuse in lesbian, gay, bisexual, transgender, BDSM, polyamorous, and queer communities. Rooted in anti-oppression principles, our work aims to create a world where all people are free from oppression. We strengthen our communities through organizing, education, and the provision of support services.

The Northwest Network: <http://nwnetwork.org/>

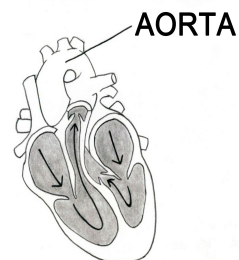
The NW Network of Bisexual, Trans, Lesbian and Gay Survivors of Abuse works to end violence and abuse by building loving and equitable relationships in our community and across the country.

Philly Stands Up!: <http://phillystandsup.wordpress.com> , <http://www.phillystandsup.com>

Philly Stands Up! is a small collective living and working in Philadelphia. We work with people who perpetrate sexual assault by leading them through processes which aim to hold them accountable for their actions and meaningfully change their behavior. Philly Stands Up is community-focused and survivor-led. We embrace harm reduction, transformative justice and anti-oppression frameworks as a means to strengthen and transform our communities and Movements into self-reliant, safe and dynamic spaces.

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Safe OUTside the System: <http://alp.org/community/sos>

The Safe OUTside the System (SOS) Collective is an anti-violence program led by and for Lesbian, Gay, Bisexual, Two Spirit, Trans, and Gender Non Conforming people of color. We are devoted to challenging hate and police violence by using community based strategies rather than relying on the police.

Students Active for Ending Rape (SAFER): <http://www.safercampus.org/>

All students have the right to a safe campus, free of sexual violence. SAFER empowers students to hold their universities accountable for having strong campus sexual assault policies and programming. We're here to help you organize for change.

Campus Accountability Project: <http://www.safercampus.org/campus-accountability-project>

The Survivor Project: <http://www.survivorproject.org/>

Survivor Project is a non-profit organization dedicated to addressing the needs of intersex and trans survivors of domestic and sexual violence through caring action, education and expanding access to resources and to opportunities for action.

READINGS

Beautiful Difficult Powerful: Ending Sexual Assault through Transformative Justice by the Chrysalis Collective
<http://www.blackandpink.org/wp-content/uploads/Beautiful-Difficult-Powerful.pdf>

Creative Interventions Toolkit: A Practical Guide to Stop Interpersonal Violence
<http://www.creative-interventions.org/tools/toolkit/>

Healing Sex: A Mind-Body Approach to Healing Sexual Trauma by Staci Haines

In an Abusive State: How Neoliberalism Appropriated the Feminist Movement Against Sexual Violence by Kristin Bumiller

My Body, My Limits, My Pleasure, My Choice by Generation FIVE

<http://www.phillyspissed.net/sites/default/files/my%20body%20my%20pleasure%20my%20choice.pdf>

Rape, Racism, and the Myth of the Black Racist by Angela Davis

The Revolution Starts at Home: Confronting Partner Abuse in Activist Communities

http://www.incite-national.org/media/docs/0985_revolution-starts-at-home.pdf

Toward Transformative Justice – Generation FIVE_

http://www.generationfive.org/downloads/G5_Toward_Transformative_Justice.pdf

Transforming a Rape Culture ed. Emilie Buchwald, Pamela Fletcher, and Martha Roth

Yes Means Yes!: Visions of Female Sexual Power and a World Without Rape ed. Jaclyn Freidman & Jessica Valenti <http://yesmeansyesblog.wordpress.com>

MEDIA

Addressing Trauma: Generation FIVE www.youtube.com/watch?v=6q1ix9VFJLU

Generation FIVE digital stories <http://www.youtube.com/user/generationFIVE>

Secret Survivors: play, documentary, and toolkit

<http://www.pingchong.org/undesirable-elements/production-archive/secret-survivors/>

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