IDENTITY INTERSECTIONALITY, RACE, POWER AND SYSTEMS OF RESPONSE FOR GENDER-BASED VIOLENCE ON CAMPUS
INTRODUCTIONS

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OBJECTIVES

• Reflect on the ways that identity intersectionality and power impact engagement with students from different backgrounds.

• Explore existing barriers to resource access and brainstorm how to dismantle these obstacles.

• Identify areas for short- and long-term change that will improve the accessibility of response systems for students of color and other marginalized identities.
TAKE CARE OF YOURSELF

Content in this presentation refers to racism and sexual violence and may be upsetting.
GROUP EXPECTATIONS

• Come with an open mind.
• Listen to one another.
• Be open to self-reflection with us.
• Acknowledge the difference between intent & impact.
• Respect and uplift the experiences of marginalized populations, even if that differs from your own.
INTERSECTIONALITY
Race, Gender, Class, Sexual Orientation, Ability, Nationality, Documentation Status etc...

There is no such thing as a single-issue struggle because we do not live single-issue lives.

Audre Lorde
Intersectionality, n.
The interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise. (Oxford Dictionary)
INTERSECTIONALITY

“The failure of feminism to interrogate race means that the resistance strategies of feminism will often replicate and reinforce the subordination of people of color, and the failure of antiracism to interrogate patriarchy means that antiracism will frequently reproduce subordination of women”.
–Crenshaw, K (1991) p 1252
INTERSECTIONALITY

◆ Without consideration, remedies for one angle of oppression create burdens on another.

◆ We see this in the introduction of the Violence Against Women Act when racially coded language invited people to care.
THE IMPACT OF LANGUAGE

“Urban Problem”
“Affects All People”
“Colorblindness”
“I was not supposed to be a battered wife”
RESIDUE OF HISTORIC INFLUENCE

“Without a classification or understanding of the dynamics of subtle racism, it will remain invisible and potentially harmful to the well-being, self esteem and standard of living for people of color” - Sue et.al (2010)
• Slavery justified by declaring superiority of white race.
• Sexual violence is a weapon of both colonialism and racism.
• Sexual violence was rampant in colonial displacement of Native Americans.
• Common practice of white slave holders to rape female slaves.
• Slave holders forced breeding between slaves.
“UNRAPABLE” (NWANDO OFOKANSI)

• Black female bodies hypersexualized and highly objectified
• Rape historically adjudicated on a premise of the Madonna/Whore conceptualization of who is rapable
• History of black men deemed as predatory and targeted for lynching- mainly seen as dangerous towards white women.
• Rape was understood as a threat to white womanhood- and a threat to white men’s ownership of white sexuality
• Black men serve the harshest punishments for raping white women, and the most lenient for the rape of black women.
RACIAL/ETHNIC/CULTURAL STEREOTYPING

• Muslim men are viewed as “evil” and “violent” and the women are “oppressed. Rape is a product of their culture.

• Asian women are viewed as “submissive” and “easy targets, while Asian men considered “effeminate and docile.”

• Trans bodies are viewed as “abnormal” making them easy targets. Trans people of color are victimized at significantly higher rates than their white trans counterparts.

• Bisexual women are viewed as “promiscuous” and are therefore “asking for it” when it comes to sexual violence.

• Native communities are rendered invisible.
“Although Black women’s experience of sexual violence intersect with those of White women in many ways, the historical and contemporary realities of Black Life in the United States lead to fundamental differences in the nature and quality of resources available to Black survivors and their willingness to access those resources and the treatment they receive when they do seek help” (Washington, P 2001)
COLOR BLIND

White Centered- cultural norms are predicated on Whiteness

Color blindness upholds an illusion “personal success” and shields people from “feeling undeserving of privileges”

Actions in behavior become color conscious while the self-perception is colorblind

Jayakumar, U; Adamian, A (2017) The Fifth Frame of Colorblind Ideology: Maintaining the Comforts of Colorblindness in the Context of White Fragility. Sociological Perspectives 60(5) 912-936
BARRIERS FOR SURVIVORS
MOST COMMON REASONS NOT TO DISCLOSE AT DARTMOUTH

- Not thinking what happened was serious enough
- Not wanting the person who caused harm to get in trouble
- Needing to focus on school work
Thinking through an intersectional lens, what are some barriers students may face in reporting or accessing support and services on campus?
BARRIERS FOR SURVIVORS

• Power dynamics
• Internalization of stereotypes
• Cultural expectations not to “air the dirty laundry”
• Betrayal of a community that lacks a critical mass on campus
• Lack of faith in response systems
SYSTEMIC BARRIERS

#itooam
harvard

"You're LUCKY to be black... so easy to get into college!"
- Old classmate
What are systemic barriers that impact the accessibility of reporting and support options on campus for women of color who experience sexual violence?
SYSTEMIC BARRIERS

• Lack of representation in our response fields
• Bias, white supremacy and and heteronormativity reflected in our systems of response
• Lack of self-reflection from staff
• Policies and procedures are most often created in spaces dominated by white community members
• Lack of interrogation of white and heteronormative centrality to creation of systems and policies
SELF REFLECTION
“Most white Americans perceive themselves as good, moral, and decent human beings who believe in equality and democracy...white helping professionals often see themselves as unbiased.”- Sue et al.(2010)
White Fragility (n):

"A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include outward display of emotions such as fear and guilt, and behaviors such as argumentation, silence and leaving the stress-inducing situation."

WHITE FRAGILITY

Can we even talk about race here?

Diangelo, Robin J. (2018)
Knowledge of systemic racism does not make one immune from racism.

“Whites with awareness about institutional racism and white privilege, even those who present a developing racial consciousness, can appropriate these understandings towards preserving their white privilege” (Jayakumar et. al 2017)
ACTIVITY
Everybody find your group and sit together with them...
PERILS OF THE IMPLICIT BIAS NARRATIVE

◆ “hiding behind unconscious bias” is a means of normalizing, excusing and allowing white dominance to continue.

◆ This work can only be meaningful if we are proactive not only in identifying bias, but working to internally create change- which will inevitably create distress, which humans are wired to avoid.

◆ There is a self-protective nature to this that MUST be challenged

What are our internalized biases that contribute to barriers for survivors from marginalized population accessing resources and support?
ACTIONS TO DECREASE BIAS

1) Vivid, 2\textsuperscript{nd} person, counter-stereotypic scenarios
2) Shifting boundaries through competition
3) Affiliation under threat
4) Valuing multiculturalism
5) Implementation Intentions
VALUE & INTENTION
MOVING FORWARD

What can we each do to reflect and address the barriers we’ve discussed today?
REFERENCES


Jayakumar, U; Adamian, A (2017) The Fifth Frame of Colorblind Ideology: Maintaining the Comforts of Colorblindness in the Context of White Fragility. Sociological Perspectives 60(5) 912-936


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