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Chapter 1 : Holdings : Southern horrors : | York University Libraries

Women of color are now major figures and leaders within the movement, but the dominance of white women within the power structures of most rape crisis centers is still a reality. The character of the early rape crisis centers was significantly different from that of their counterparts today.

Taylor had been kidnapped on her way home from church by seven armed white men who gang-raped and left her on the side of the road. McGuire recounts a score of cases showing that the rape and subsequent failure of the justice system in the Taylor case was in fact typical. As Patricia Hill Collins demonstrates in *Black Feminist Thought*, historically the sexuality of Black women has been systematically dehumanized and hypersexualized to justify their sexual abuse by white men. The resulting pattern of interracial rape was designed to terrorize and dominate the Black community, and consequently mobilized a vigorous defense of the bodily integrity of Black women. After the Civil War, Ida B. Wells, Fannie Barrier Williams, Anna Julia Cooper and other Black activists continued to challenge white supremacist sexual exploitation. At the same time that Black women were subject to interracial rape with very little legal recourse, Ida B. Rosa Parks and her husband had hosted meetings of local defenders of the men accused in the Scottsboro case in their home in The WPC quickly decided to focus on registering voters. Under her guidance the WPC challenged segregation in city parks as well as police brutality. Efforts to seek justice for Black women raped by white men also proved the effectiveness of political strategies later utilized in the successful effort to desegregate the Montgomery buses. One of these women was Gertrude Perkins, raped in Montgomery in by two uniformed police officers. Perkins sought the help of Reverend Solomon Seay, who joined with E. Another important case was that of Flossie Hardman, a year-old raped in by her employer, Sam Green, one night when he was driving her home. The rapists were apprehended with Owens bound and gagged in a car. The final case that McGuire discusses is that of Joan Little, on trial in for the murder of Clarence Alligood, a guard in the North Carolina prison where Little was serving a sentence for breaking, entering and larceny. Doing so, both in terms of the past and the present, is critical to our ability to create a most just society. As bell hooks argued in the title essay of her important work in feminist theory, *Feminist Theory from Margin to Center*, the needs of Black women must be moved from the margin to the center of feminist theory. McGuire makes this conceptual shift in understanding the Civil Rights movement, with powerful results. Get articles and upcoming events delivered every month.

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Chapter 2 : History of the Rape Crisis Movement

The unpunished rape of black females by white masters and other white men during slavery, and throughout the 19th and early 20th century, and the brutal lynching of black men predicated on false accusations of rape have deeply affected the anti-rape movement. Since the beginning of the anti-rape movement, the women who spoke out about rape.

This week, I wanted to cross-post an excellent and short overview article on the history or herstory, if you will! While I toyed with totally trying to write it all up in my own voice, I realized that really the best thing to do would be to post it in her words, with citation, rather than try to reinvent a perfectly good wheel. It can be on scales both large and small! The article follows below: The earliest efforts to systematically confront and organize against rape began in the s when African-American women, most notably Ida B. Wells, took leadership roles in organizing anti-lynching The negro has suffered far more from the commission of this crime against the women of his race by white men than the white race has ever suffered through his crimes. The courage of these women in the face of hatred and violence is profoundly inspiring. Although women continued individual acts of resistance throughout the first half of the twentieth century, the next wave of anti-rape activities began in the late s and early s on the heels of the civil rights and student movements. The involvement of other women of color accelerated in the mids. Organizing efforts brought national attention to the imprisonment for murder of a number of women of color who defended themselves against the men who raped and assaulted them. The plight of Inez Garcia in , Joanne Little in , Yvonne Wanrow in , and Dessie Woods in , all victims of rape or assault who fought back, killed their assailants, and were imprisoned, brought the issue of rape into political organizations that had not historically focused on rape. Dessie Woods was eventually freed in , after a long and difficult organizing effort. The earliest rape crisis centers were established around in major cities and politically active towns such as Berkeley, Chicago, Boston, Philadelphia, and Washington, D. As more and more women began sharing their experiences of rape in consciousness-raising groups, breaking the silence that had kept women from avenues of support as well as from seeing the broader political nature of rape, a grassroots movement began to take shape. The establishment of rape crisis centers by rape survivors brought large numbers of middle-class white women into political activism. During the latter half of the s, due to increasing frustration regarding the exclusion of women of color, a number of radical women of color and white women within the movement began arguing for and organizing for an anti-racist perspective and practice. Tensions increased and the dialogue was frequently bitter, but the groundwork was laid for confronting racism within the movement. These efforts are ongoing and need constant attention. The number of women of color in the movement grew visibly between and Women of color are now major figures and leaders within the movement, but the dominance of white women within the power structures of most rape crisis centers is still a reality. The character of the early rape crisis centers was significantly different from that of their counterparts today. The early centers tended to be grassroots collectives of women, predominantly survivors of rape, which may or may not have had an actual building or center, with no outside funding, making decisions by consensus with no hierarchy or board of directors. Many saw their anti-rape work as political work, organizing for broader social change. They increasingly made connections between the issues of sexism, racism, classism, and homophobia. Many articulated a radical political perspective, which often unwittingly excluded all but younger white women who were neither mothers nor fulltime workers. The tactics used to address rape were often creative. Confrontations, in which a woman supported by her friends would confront and hold a man accountable in a public setting, were a feature of the more radical collectives. Description lists of men who raped were published, and there was general suspicion toward the policeâ€”which was well-deserved in many cases. The first march was organized in San Francisco in , bringing together 5, women from thirty states. A huge march followed in in New York. This heralded the beginning of an event that has spread across the country. The s saw the beginnings of anti-rape education spreading into universities and an increase in feminist academic

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research around the issue of rape. Myths about rape were seriously critiqued and the facts supported by a growing body of research. A clearer picture of the extent and seriousness of rape began to emerge. Heated debates centered on a need for sensitivity in language and awareness of the politics of language, as illustrated by the successful effort to replace the word victim with survivor. The hard work of so many dedicated feminists, most of them survivors, began to bear fruit. An understanding of the reality of acquaintance rape grew. The extent and seriousness of child sexual abuse began to be uncovered. New laws were passed that attempted to better serve survivors; police departments were educated to improve their training and protocols; a few hospitals began to provide special examining rooms and trained nurse examiners. Not everything was positive in the s. The decade also saw a backlash against the reality of rape being exposed by the anti-rape movement. The media elevated to prominence those writers who challenged the research and statistics about acquaintance rape. Meanwhile, many of the politically active radical feminists had graduated, disbanded, or been forced to find paid work. The movement became more fragmented. Many centers moved politically to the center to secure support and funding from established sources. A look at the anti-rape movement of the s and a comparison of writings from the late seventies to the late nineties reveal some significant changes. The dominance of a shared political analysis of rape and a strategy for social change has eroded. It still exists, but in fewer and fewer places. In some ways it has been absorbed. For example, many aware students and other women and men assume that rape is an act of power without it having to be spelled out for them. The changes in the anti-rape movement also reflect a decline in the radical politics of all social activism. The establishment of rape crisis centers across the nation is a testament to the hard work of countless women. The resources available to survivors from such centers is without question one of the most significant and tangible results of the anti-rape movement. As is common within all movements, the daily challenge of providing a critical service with limited resources makes maintaining a conscious political analysis very difficult. However, many within the movement feel there needs to be more discussion and debate at the local, state, and national levels around important political issues affecting the future direction of anti-rape work. Some examples of these issues that need careful analysis are the effects of the increasing state and federal legislation concerning rape; the redefinition of the issue of rape away from a political model toward a health model; the strategy for building a bigger movement toward the elimination of rape and the role of rape crisis centers within this effort; the impact of the growing number of males within the movement.

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Chapter 3 : A Brief History of the Anti-Rape Movement | Resource Sharing Project

Southern Horrors provides a startling view into the Jim Crow South where the precarious and subordinate position of women linked black and white anti-rape activists together in fragile political alliances. It is a story that reveals how the complex drama of political power, race, and sex played out in the lives of Southern women.

Training for Sexual Assault Counselors. Readers are invited to add to their own recollections to this history in the comments section. Whatever particular reason drew you to this most important work, the results will not only help survivors in significant ways but will also give you a connection to the thousands of women and supportive men whose actions have formed a movement of people determined to confront and change the conditions that encourage and support a rape culture. A knowledge of the history of this movement will help you deal with the frequent frustrations and the ever-present outrage and will give you broader shoulders as you listen to and help relieve the trauma of those who have been raped. An awareness that you are part of a movement will connect you with a broader perspective and will challenge you to keep the movement alive. The history of the rape crisis movement in the United States is also a history of the struggle of African-American women against racism and sexism. During slavery, the rape of enslaved women by white men was common and legal. After slavery ended, sexual and physical violence, including murder, were used to terrorize and keep the Black population from gaining political or civil rights. The period of Reconstruction from 1863 to 1877, directly following the Civil War, when freed slaves were granted the right to vote and own property, was particularly violent. White mobs raped Black women and burned churches and homes. The Ku Klux Klan, founded in 1865 in Tennessee, was more organized. The Klan raped Black women, lynched Black men, and terrorized Black communities. Propaganda was spread that all Black men were potential rapists, and all white women potential victims. The results and legacy of such hatred were vicious. Thousands of Black men were lynched between Emancipation and World War II, with the false charge of rape a common accusation. Rape laws made rape a capital offense only for a Black man found guilty of raping a white woman. The rape of a Black woman was not even considered a crime, even when it became officially illegal. Their brave testimony has been well recorded. The earliest efforts to systematically confront and organize against rape began in the 1890s when African-American women, most notably Ida B. Wells, took leadership roles in organizing anti-lynching campaigns. The courage of these women in the face of hatred and violence is profoundly inspiring. Although women continued individual acts of resistance throughout the first half of the twentieth century, the next wave of anti-rape activities began in the late 1940s and early 1950s on the heels of the civil rights and student movements. The involvement of other women of color accelerated in the 1960s. Organizing efforts brought national attention to the imprisonment for murder of a number of women of color who defended themselves against the men who raped and assaulted them. The plight of Inez Garcia in 1961, Joanne Little in 1962, Yvonne Wanrow in 1963, and Dessie Woods in 1964, all victims of rape or assault who fought back, killed their assailants, and were imprisoned, brought the issue of rape into political organizations that had not historically focused on rape. Dessie Woods was eventually freed in 1965, after a long and difficult organizing effort. The earliest rape crisis centers were established around 1970 in major cities and politically active towns such as Berkeley, Chicago, Boston, Philadelphia, and Washington, D. C. As more and more women began sharing their experiences of rape in consciousness-raising groups, breaking the silence that had kept women from avenues of support as well as from seeing the broader political nature of rape, a grassroots movement began to take shape. The establishment of rape crisis centers by rape survivors brought large numbers of middle-class white women into political activism. During the latter half of the 1970s, due to increasing frustration regarding the exclusion of women of color, a number of radical women of color and white women within the movement began arguing for and organizing for an anti-racist perspective and practice. Tensions increased and the dialogue was frequently bitter, but the groundwork was laid for confronting racism within the movement. These efforts are ongoing and need constant attention. The number of women of color in the movement grew visibly between

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Chapter 4 : anarcha library: Rape, Racism, and the White Women's Movement (/)

Other women of color and white feminists joined anti-rape efforts in force in the s, and this new coalitional movement effectively raised public awareness of the issue.

By the time she reaches her teens she speeds up when a strange man walks behind her on the street. No girl reaches womanhood without an entrenched fear of rape. The book, modestly described as a "classic" by its author, has been almost universally acclaimed by the press: Never before has the media been so friendly to radical feminism. But then again, never before has radical feminism been so eager to place itself at the forefront of the "fight against crime," wholeheartedly supporting the basic premises and institutions of our society that underlie all oppression, including that of women. It is a law-and-order book that is picking up liberal support because in the case of rape, the victims of crime are members of an oppressed group. Like all cries for law and order these days, it is a book with strong racist overtones. It is a book which, unless repudiated, will serve to fan the fires of racism. Susan Brownmiller would, of course, disagree. This understanding, however, is negated by her steadfast refusal to recognize that Black women in U. This pamphlet is divided into two parts. This single factor may have been sufficient to have caused the creation of the male ideology of rape. When men discovered they could rape, they proceeded to do it. Brownmiller goes back even further to the self-consciousness of the first male "hairy hominid. This analysis overlooks the connection between the social condition of women and their role in the process of production. The basic division in this society is between one class that owns and controls the means of production and another which does the actual work. Ruling class power rests on the competition among the workers. This competition is maintained by various kinds of inequalities imposed by the ruling class on different sectors of the population, or adapted by it from earlier social systems to serve current needs. Such is the case with the oppression of women. Non-white people and women are kept in a state of inferiority vis a vis white people and men. When hard times come along, non-white people and women are the hardest hit: But whites and men make gains from where they already are, namely, better off than non-whites and women. It is directly economic. Women get less pay than men for the same work. They are channelled away from the more financially and intellectually rewarding jobs. Because the better-paying industrial jobs are also the important ones to the functioning of the economy, women are thereby excluded from key areas of production. When jobs are scarce, like now, they get laid off before men. When needed by the ruling class, as in wartime, women are trotted out to fill jobs temporarily vacant. Being economically dependent on men, women are the stable element in the family â€” the unseen worker, without whose maintenance and upkeep many men could not work the long hours required of them by their employers. The drudgery of housewifery in turn molds the social oppression of women â€” the dependent sex, the soft sex, the stupid, uninteresting sex, and the readily available sex. It is these factors that have shaped the politics of rape. In this framework, Happy Rockefeller has more in common with a Black woman in an auto plant than has a male Black autoworker. Throughout her book she tries to divide society into the male oppressors and the female oppressed, with astonishing disregard for the shared oppression of Black and third world men and women. A revealing example of this viewpoint is her discussion of the campaign of terror waged by the Ku Klux Klan during the Reconstruction period. Such practices were confined to black women. I feel I must try to set the record straight, p. Instead she cites one case in where the Grand Dragon of the Klan was actually arrested, tried and convicted of the rape and murder of E. She also reports that, "Klansmen often whipped white women they accused of adultery. No one would want to deny that blacks were the special target of the Klan, and that black women suffered special abuse because they were women, but rather than try to separate out white women and claim they got off scot-free, a higher political understanding is gained by recognizing that sexual intimidation knows no racial distinctions, and that sexual oppression of white women and black women is commonly shared, p. The point is that the Klan, like any army, acted in a systematic manner with specific goals in mind. Rape of Black women, if not a calculated part

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of its plan of action, was at least a useful byproduct. Rape of white women would have undermined its efforts. In other words, sexual intimidation certainly did know racial distinctions. It was precisely these distinctions that were used by the Klan and others to smash Reconstruction. All but a handful of progressive whites both men and women eventually succumbed to the pressure and lined up with the reactionaries against the Blacks. As Gerda Lerner writes: By silent acquiescence, however, and by eventually lining up on the wrong side, they were a part of the force that pushed down the Southern Black community. It is this kind of defensiveness on behalf of white women, seen over and over in her book, that blinds Brownmiller to political reality and leads her not to a "higher political understanding," as she claims, but to a position of isolation, and appalling racism and anti-communism. The most blatant examples of these tendencies are in the chapter devoted to. All crime is on the increase in the United States. Unemployment is the highest in thirty years. What is more important, the unemployment rate for non-whites is double that for whites, and the rate for non-white youth is six times that of the most favored group, white males over twenty. Public housing funds have been cut, medical care has deteriorated. There is an increase in the police and prison repression of third world communities. As people sit home, frustrated, unable to find work, often without the most elementary necessities, they lash out at each other. And there are plenty of violent models to choose from: In times like these, with the ruling class trying to shift the burden of the crisis onto the backs of the Black and other third world people, white supremacy becomes even more lethal than usual. Today, one out of every ten Black youths will die a violent death before age thirty. To focus on the increase in rape, particularly Black on white rape, in isolation from the entire pattern and its causes, can only contribute to the repression and terror against Black people. It is in this context that racism, including the racist use of the rape charge, must be examined. With sanctimonious fervor usually displayed by reformed alcoholics, she devotes several pages to baring her leftist path. A serious reader will not be fooled by it. In this chapter and elsewhere, Brownmiller lambastes the left, specifically the Communist Party, for buttressing male supremacy and for opportunism in its defense work on such cases as Scottsboro and Willie McGee. She dilutes her comments with a few drops of liberalism to make the whole thing seem "objective," but her point is clear: The left fought hard for its symbols of racial injustice, making bewildered heroes out of a handful of pathetic, semi-literate fellows caught in the jaws of Southern jurisprudence who only wanted to beat the rap. The standard defense strategy for puncturing holes in a rape case was and is an attempt to destroy the credibility of the complaining witness by smearing her as mentally unbalanced, or as sexually frustrated, or as an oversexed, promiscuous whore. In its mass protest campaigns to save the lives of convicted black rapists, the left employed all these tactics, and more, against white women with a virulence that bordered on hate. In an attempt to prove her thesis, Brownmiller deals in detail with three cases of Southern jurisprudence. Scottsboro remains an ugly blot on American history and Southern jurisprudence, and damning proof to liberals everywhere that Eve Incarnate and the concept of Original Sin was a no-good promiscuous woman who rode a freight train through Alabama, p. During the ride, the whites tried to mess with the Blacks and a fight broke out. The whites, after losing, complained to a depot man at one of the stops. When he came on to investigate, he rounded up the youths, Black and white, along with two white women in overalls riding the rails. By the time they all got to Scottsboro, the nearest town, a raging mob had gathered, and the nine Blacks were accused of raping the two white women. The Scottsboro case went through the courts for seventeen years. It is utterly and irredeemably obscene. She agrees that the nine youths were innocent. Nonetheless, in her efforts to portray the "rape victims," Victoria Price and Ruby Bates, as equally oppressed and innocent, she goes to extravagant lengths. First, she states without documentation that they tried to "duck away and vanish" in the confusion "when the black, and white youths were taken off the train. She also says that the women were merely trying to "save their own skins" from vagrancy charges. This, for sure, is true. Again in their defense, she claims that "the singular opportunity afforded Price and Bates should be appreciated by every woman. Price and Bates had an opportunity to answer a question, "no," and save nine innocent men from seventeen years in prison. From languishing in jail cells as the lowest of the low, vagrant women who stole rides on freight cars, it was a short step to the witness stand where dignity of a sort could be

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reclaimed by charging that they had been pathetic, innocent victims of rape. Operating from precisely the same motivation “to save their own skins” some of the black defendants tried to exculpate themselves in court by swearing they had seen others do the raping, p. The Scottsboro boys were literally fighting for their own skins “and their necks: The two young women were not fighting at all. The courtroom, while predominantly male a fact dwelt upon by Brownmiller , was exclusively white. Here is how Haywood Patterson described the reading of the guilty verdicts: The people in the court cheered and clapped after the judge gave out with the date of the execution. That courtroom was one big smiling white face. For them, the courtroom was anything but a hostile place. While they were poor and they were women, in that particular courtroom setting they were lionized. True, they were tragic women, but the comparison of them with their victims is disgusting. Brownmiller draws comfort from the fact that the all-white jury that convicted the nine youths was all-male. Twenty-five years later people in large numbers were talking about demands like that, to a considerable extent impelled by the example set by Blacks. But raising this to explain why nine Black youths were convicted based on false accusations of two white women misses the entire point of Scottsboro and similar cases. They were convicted by white opinion before they got to court. And they were convicted of being Black in a society based on white supremacy. Haywood Patterson describes the mob that gathered outside the Scottsboro jail the first evening after they were arrested:

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Chapter 5 : Black Women and Anti-Rape Activism

In a talk titled "The Longue Durée of the Anti-Rape Movement and Why it Matters," Feimster explored the history of sexual violence against women in the United States and how it has shaped the current #MeToo movement.

When we begin to create a cultural view of sexual assault, we see that we are dealing with a complex set of systems. As we try to understand individual cases of sexual assault, it is helpful to have the sense of perspective that comes from understanding the history or her-story of the sexual assault movement. A Condensed Herstory Included here is a condensed herstory of the sexual assault movement in the United States that covers a range of topics. Our movement has a rich history that informs all that we do today; knowing more about the history of our work can aid in creating a new, successful future. While those laws evolved over time around the world and in a variety of cultures, English Common Law most clearly influenced laws about sexual assault in the U. The revision of laws that had previously exempted rape in marriage began in Nebraska in , and was not completed until in North Carolina. To this day, the Washington State crime of Rape in the Third Degree still provides an exemption in cases where the perpetrator is married to the victim. However, colonization included widespread human rights abuses, including sexual violence against American Indian and Alaska Native women that continues to this day. Collective action against rape began with African American women. It was common and legal for African women who had been enslaved to be raped by White men. Following the abolition of slavery, rape was used by White men as a tactic of violence and control over Black women and communities. Perhaps the first women to break the silence about rape were African American women testifying before Congress following their gang rape by a White mob during the Memphis Riot of May The earliest efforts to organize against rape began in the s when African American women, most notably Ida B. Wells, took leadership roles in organizing anti-lynching campaigns. In , the New York Radical Feminists organized a Speak Out which gave public voice to what had previously been a private suffering. Published in , " Against Our Will: The Trauma of Incest. This work dovetailed with anti-rape work by highlighting child sexual abuse as well as physical abuse. Near the end of the decade, activists held the first events that came to be known as " Take Back the Night " rallies. From Organizing to Organizations Rape crisis centers in cities and towns began joining together to form state and national coalitions. The Washington Coalition of Sexual Assault Programs was incorporated in with ten members from around the state. They had been working together to make legislative change, and to mark what was then Rape Awareness Week now Sexual Assault Awareness Month. In the film "The Accused" was released. It was based on the true story of a woman who was gang-raped and starred Jodie Foster. In , three major stories filled the news: Marie Fortune to address faith communities and issues of domestic violence and sexual assault. In , the State Legislature created the Office of Crime Victims Advocacy to administer sexual assault funding and services to victims of other crimes. In , in an effort to ensure a basic level of services to everyone throughout the state, the Sexual Assault Services Advisory Committee released its final report, creating the system of accreditation for Community Sexual Assault Programs. That plan was followed by the Prevention Plan for the State, including an emphasis on Community Development strategies. Our mission and philosophy statements today speak to the intersection of sexual assault and oppression. The report cited "sporadic utilization and limited policy-level support. In , Amnesty International released its report Maze of Injustice, highlighting the horrific levels of sexual assault perpetrated against Native Women in the US, and the jurisdictional "maze" that simultaneously keeps those women from accessing justice, emboldens perpetrators and maintains an environment of fear and despair in many Native communities. Where We Are Today The hard work and courage of countless women led to the establishment of rape crisis centers and advocacy as we know it today. You may draw on this history as you encounter the difficult work of advocacy. As you support survivors, educate your community, and dream of new approaches to ending rape, you can know that you are part of a movement and your voice is an important one. President Obama is the first U. Today we can see that we have had significant successes: Acquaintance

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rape has gained greater visibility. Rape crisis centers are still standing. Laws continue to change in favor of survivors. Survivors have greater resources. Sexual assault rates have declined in recent years. We are also continuing to struggle with a legacy of challenges. In society at large, women are still blamed for the violence they suffer. It is still common for people to ask: Although women of color were pivotal in this history, their efforts and struggles were largely invisible because of racism within and outside the movement. For a more comprehensive historical overview, refer to History of the Sexual Violence Movement in our online Ongoing Advocacy Training. Resources References Brown, Suzanne A feminist history of rape. Washington Coalition of Sexual Assault Programs. History of the rape crisis movement. Training for sexual assault counselors. Cited by Sniffen, C.

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Chapter 6 : The "Herstory" of the Anti-Rape Movement | Tri- Valley Haven Blogger

The horrors of war --The violent transition from freedom to segregation --Southern white women and the anti-rape movement --Organizing in defense of black womanhood --New southern women and the triumph of white supremacy --The lynching of black and white women --Equal rights for southern women --The gender and racial politics of the anti.

In lieu of an abstract, here is a brief excerpt of the content: Women and the Politics of Rape and Lynching. Harvard University Press, , pp. You Must Be from the North: University Press of Mississippi, , pp. Domestic Workers in the South, " The University of North Carolina Press, , pp. Jonathan Daniel Wells and Sheila R. Gender, Politics, and Culture in the New South. University of Missouri Press, , pp. African American and white women of the South have shared a complex relationship in history and historiography. In antebellum households, mistresses and slaves worked together in the daily production of white familial and domestic relations, a tension-fraught play of patriarchy that found them standing on either side of the race and class divide. In the postwar period, white women gathered up the remaining vestiges of privilege to mark out a domestic ideal that distinguished them from their African American and poor white neighbors"and paid freedwomen to assist them in the task. African American and white women may have been brought together to undertake the gendered business of housekeeping, but slavery, segregation, and class created a gulf too difficult to bridge. Sharpless deconstructs the popular Aunt Jemima stereotypes of the late nineteenth and early twentieth century to explore the evolution of a work culture amongst African American women. Wells within a wider examination of anti-rape and anti-lynching campaigns. Jonathan Daniel Wells and Shelia R. These books explore varied times and events, and adopt different methodological approaches, but they come together to understand the relationship between African American and white women, their journey toward civil and political rights, and the development of a new brand of womanhood in the American South. A House Divided For fifteen generations, African American and white women worked together in the kitchens of the South. Much of the recent historiography in this area has used an interdisciplinary lens to examine representations of the cook, culminating in the Aunt Jemima trademark. You are not currently authenticated. View freely available titles:

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Chapter 7 : Southern Horrors : Crystal N. Feimster :

Southern White Women and the Anti-rape Movement *4. *Organizing in Defense of Black Womanhood* *5. *New Southern Women and the Triumph of White Supremacy* *6. *The*.

Training for Sexual Assault Counselors. Readers are invited to add to their own recollections to this history in the comments section. Whatever particular reason drew you to this most important work, the results will not only help survivors in significant ways but will also give you a connection to the thousands of women and supportive men whose actions have formed a movement of people determined to confront and change the conditions that encourage and support a rape culture. A knowledge of the history of this movement will help you deal with the frequent frustrations and the ever-present outrage and will give you broader shoulders as you listen to and help relieve the trauma of those who have been raped. An awareness that you are part of a movement will connect you with a broader perspective and will challenge you to keep the movement alive. The history of the rape crisis movement in the United States is also a history of the struggle of African American women against racism and sexism. During slavery, the rape of enslaved women by white men was common and legal. After slavery ended, sexual and physical violence, including murder, were used to terrorize and keep the Black population from gaining political or civil rights. The period of Reconstruction from to , directly following the Civil War, when freed slaves were granted the right to vote and own property, was particularly violent. White mobs raped Black women and burned churches and homes. The Ku Klux Klan, founded in in Tennessee, was more organized. The Klan raped Black women, lynched Black men, and terrorized Black communities. Propaganda was spread that all Black men were potential rapists, all white women potential victims. The results and legacy of such hatred were vicious. Thousands of Black men were lynched between Emancipation and World War II, with the false charge of rape a common accusation. Rape laws made rape a capital offense only for a Black man found guilty of raping a white woman. The rape of a Black woman was not even considered a crime, even when it became officially illegal. Their brave testimony has been well recorded. The earliest efforts to systematically confront and organize against rape began in the s when African American women, most notably Ida B. Wells, took leadership roles in organizing anti-lynching campaigns. The courage of these women in the face of hatred and violence is profoundly inspiring. Although women continued individual acts of resistance throughout the first half of the twentieth century, the next wave of anti-rape activities began in the late s and early s on the heels of the civil rights and student movements. The involvement of other women of color accelerated in the mids. Organizing efforts brought national attention to the imprisonment for murder of a number of women of color who defended themselves against the men who raped and assaulted them. The plight of Inez Garcia in , Joanne Little in , Yvonne Wanrow in , and Dessie Woods in , all victims of rape or assault who fought back, killed their assailants, and were imprisoned, brought the issue of rape into political organizations that had not historically focused on rape. Dessie Woods was eventually freed in , after a long and difficult organizing effort. The earliest rape crisis centers were established around in major cities and politically active towns such as Berkeley, Chicago, Boston, Philadelphia, and Washington, D. As more and more women began sharing their experiences of rape in consciousness-raising groups, breaking the silence that had kept women from avenues of support as well as from seeing the broader political nature of rape, a grassroots movement began to take shape. The establishment of rape crisis centers by rape survivors brought large numbers of middle-class white women into political activism. During the latter half of the s, with increasing frustration about the exclusion of women of color, a number of radical women of color and white women within the movement began arguing for and organizing for an anti-racist perspective and practice within the movement. Tensions increased and the dialogue was frequently bitter, but the groundwork was laid for confronting racism within the movement. These efforts are ongoing and need constant attention. The number of women of color in the movement grew visibly between and . Women of color are now major figures and leaders within the movement, but the

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dominance of white women within the power structures of most rape crisis centers is still a reality. The character of the early rape crisis centers was significantly different from that of their counterparts today. The early centers tended to be grassroots collectives of women, predominantly survivors of rape, which may or may not have had an actual building or center, with no outside funding, making decisions by consensus with no hierarchy or board of directors. Many saw their anti-rape work as political work, organizing for broader social change, increasingly making connections among issues of sexism, racism, classism, and homophobia. Many articulated a radical political perspective, which often unwittingly excluded all but younger white women who were neither mothers nor fulltime workers. Tactics to confront rape were often creative. Confrontations, in which a woman supported by her friends would confront and hold a man accountable in a public setting, were a feature of the more radical collectives. Description lists of men who raped were published, and there was general suspicion toward the police—well deserved in many cases. The first march was organized in San Francisco in 1971, bringing together 5,000 women from thirty states. A huge march followed in 1972 in New York. This heralded the beginning of an event that has spread across the country. The 1970s saw the beginnings of anti-rape education spreading into universities and an increase in feminist academic research around the issue of rape. Myths about rape were seriously critiqued and the facts supported by a growing body of research. A clearer picture of the extent and seriousness of rape began to emerge. Heated debates centered on a need for sensitivity in our language and awareness of the politics of language, as illustrated by the successful effort to replace the word victim with survivor. The hard work of so many dedicated feminists, most of them survivors, began to bear fruit. An understanding of the reality of acquaintance rape grew. The extent and seriousness of child sexual abuse began to be uncovered. New laws were passed that attempted to better serve survivors; police departments were educated to improve their training and protocols; a few hospitals began to provide special examining rooms and trained nurse examiners. Not everything was positive in the 1970s. The decade also saw a backlash against the reality of rape being exposed by the anti-rape movement. The media elevated to prominence those writers who challenged the research and statistics about acquaintance rape. Meanwhile, many of the politically active radical feminists had graduated, disbanded, or been forced to find paid work. The movement became more fragmented. Many centers moved politically to the center to secure support and funding from established sources. A look at the anti-rape movement of the 1970s and a comparison of writings from the late seventies to the late nineties reveal some significant changes. The dominance of a shared political analysis of rape and a strategy for social change has eroded. It still exists, but in fewer and fewer places. In some ways it has been absorbed. For example, many aware students and other women and men assume that rape is an act of power without its having to be spelled out for them. The changes in the anti-rape movement also reflect a decline in the radical politics of all social activism. The establishment of rape crisis centers across the nation is a testament to the hard work of countless women. The resources available to survivors from such centers is without question one of the most significant and tangible results of the anti-rape movement. As is common within all movements, the daily challenge of providing a critical service with limited resources makes maintaining a conscious political analysis very difficult. However, many within the movement feel there needs to be more discussion and debate at the local, state, and national levels around important political issues affecting the future direction of anti-rape work. Some examples of these issues that need careful analysis are the effects of the increasing state and federal legislation concerning rape; the redefinition of the issue of rape away from a political model toward a health model; the strategy for building a bigger movement toward the elimination of rape and the role of rape crisis centers within this effort; the impact of the growing number of males within the movement.

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Chapter 8 : History of the Movement | Washington Coalition of Sexual Assault Programs

Following the abolition of slavery, rape was used by White men as a tactic of violence and control over Black women and communities. Perhaps the first women to break the silence about rape were African American women testifying before Congress following their gang rape by a White mob during the Memphis Riot of May

Like all significant changes in the evolution of human history, the Anti-rape Movement is “on the one hand a manifestation of the gradual progress of an evolving culture and at the same time a noticeable shift in the prevailing norms, mores and beliefs of that culture. Owning property and gaining wealth were considered marks of manhood. This ownership revolved around possessions and without a wife, his lineage would end. Like taking land, men took women as an act of aggression; an affirmation of their strength and masculinity. In most cultures, marriages were arranged when the groom purchased the bride from her father. Rape was initially considered a crime only in terms of the property violation of another man. Very often the raped woman would also be punished as an adulteress, regardless of her lack of complicity in the assault. For instance, ancient Hebrew women who were raped were considered defiled, and stoned to death. Throughout English history, punishment for rape included castration or death of the rapist. However, to receive legal justice, a victim had to be born into the privileged classes: Prior to the thirteenth century, a raped woman had to be a wealthy, propertied virgin to have legal recourse against her attacker. In the late thirteenth century, English laws were rewritten to exact a penalty of death upon a man who raped an unmarried or married woman except his own wife. Although this law was rarely enforced, it was one of the first laws making rape against all women a crime. Wollstonecraft recognized the failure of contemporary education for girls and the powerlessness of women in unhappy marriages. She ridiculed the notion of women as meek and modest; as attractive and shallow playthings for men. She maintained that women should be equal partners to their husbands. For the first time, a woman put words to the experience and perception of many women – these words served as a galvanizing force. The Grimke Sisters, Angelina and Sarah, were among early activists in the anti-slavery movement during the 1830s. They were born into a slave-holding family, but rejected their family and joined the Quakers who were notable abolitionists. They published a letter in the anti-slavery newspaper and later went on speaking tours against slavery and championed the rights of women. Work in the anti-slavery movement thrust women into the political, activist arena. This convention grew out of abolitionism, which taught them how to organize, publicize and articulate a political protest. Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone and Lucretia Mott are considered among the mothers of the early feminist movement. They were also abolitionists who loosely held the belief that women were, in some sense, slaves too. Over 100 women attended the convention. The delegates passed the Declaration of Sentiments, written like the Declaration of Independence – calling on women to organize and petition for their rights. The right to vote passed by a narrow margin and was quite controversial – and a reflection of the racism so pervasive then and now ; tragically, women of color were not included in the right to vote. That decision and others resulted in a schism between white women and women of color that continues today. Intersections of Race and Gender Sojourner Truth connected the issues of women and race. Black women testified before Congress about being gang raped by a white mob. These women were perhaps the first women to break the silence of rape. The issue of rape, race, women and slavery was also addressed by a significant Supreme Court case, *Missouri v. The decision is, of course, a travesty – a black slave woman is declared to be the property of her owner with no right to defend herself against his rape of her. A decade later, the Equal Rights Association became the first organization in the U. During the post-Civil War years, women leaders gained more and more national attention as travel and communication systems improved. In 1848, Susan B. That same year, the Susan B. Anthony amendment, giving women the right to vote, was first introduced into Congress. Wells-Barnett was also a notable black activist in the late 19th century. Her anti-lynching campaign stirred more and more African-Americans to speak out about the horrors of racism and segregation. By the early 1900s, women were*

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re-defining their roles as wives, mothers and homemakers. In , women gained the right to vote with the passage of the 19th Amendment. It was no surprise that women joined the workforce en masse during World War II, and over , women joined the military. The Civil Rights Movement, through the inspiration and work of women like Rosa Parks and Fannie Lou Hamer, gave hope that groups of committed citizens can fight against injustice and institutionalized violence and obtain equal rights. Other social change movements at the time included: The anti-rape movement did not materialize out of thin air. It is not like there was a choice. It was something that had to be done in order for women to survive. Employment of women became more socially acceptable. All of these shifts laid the groundwork for change: And women gave themselves and other women permission and support to risk the most intimate and most one-sided relationship we knew: Whether we were married to men, partnered to men, hoping to be one or both, someday or again, or not interested in men as partners, we knew that revealing our pain, our joy, our frustration, our satisfaction, our ambivalence with and about men would be the hardest part of our work. Women knew from history that eventually men would concede some things: But women had never before demanded "as a movement" that gender roles change and that the expectations and the limits of behavior within those roles "would be now and forever defined by women. As Gloria Steinem said: In our various ways we were mutually uncovering the secret of this land of opportunity. As for rights of sexual expression and reproductive freedom, women finally discovered that all of us were endangered when one group was denied. We owe a debt of thanks for the achievements of the early women reformers. The Anti-Rape Movement The work that needed to be done to stop the rape of women and lift us from the physical, psychological and institutional brutality of second-class citizenship became crystal clear when women spoke publicly about the rape in their lives. From those moments forward, rape victim advocates knew that fundamental changes must occur. Perhaps the most profound analysis by early feminists is that they declared the private is not separate from the social or the political. Survivors named those who blamed them for rape: The rape of Joan Little in August by a guard at the jail in Beaufort County, North Carolina, galvanized public focus on the horror and terror of rape. Joan broke away from her rapist, killed him with an ice pick he had taken into her cell and then broke free from the jail. She was caught and charged with murder, and Angela Davis led the national outcry to bring justice to Joan Little. Eventually Joan, her lawyers, Angela Davis, and public support prevailed. A jury acquitted Joan Little of killing Clarence Allgood. All people who see themselves as members of the existing community of struggle for justice, equality, and progress have a responsibility to fulfill toward Joan Little. Those of us "women and men" who are black or people of color must understand the connection between racism and sexism that is so strikingly manifested in her case. Those of us who are white and women must grasp the issue of male supremacy in relationship to the racism and class bias which complicate and exacerbate it. Let us be sure that the leitmotif running through every aspect of the campaign is unity. Our ability to achieve unity may mean the difference between life and death for sister Joan. The anti-rape movement listened as survivors courageously disclosed the sexual violation in their lives by men, sometimes known to the survivor, sometimes not. Sometimes, it was an incident occurring long ago, sometimes the night before. They said they did not have anyone to talk to about what happened. They said they wanted to go to the hospital, but were fearful that their humiliation would be multiplied and the origins of their injuries ignored. They never considered going to the police station. These women said something needed to be created. Not for themselves, they said; it was too late. And they wanted to talk to teenagers and college kids and all the women in the community about how to avoid rape. Survivors were becoming activists. We saw what we needed and made it up. It was that simple. Nobody knew how to create a rape crisis center. Negotiate a modified collective. Develop crisis intervention for abused adolescents. Create on-going support groups for adult women. Engage the criminal justice system as allies in the effort to engage women in seeking justice in traditional institutions. No one had yet learned how to create a protocol for examining a sexually abused child. We just kept putting one foot in front of the other, making it up as we went along. The reasoning was "and is" a person who respects another person as his equal will not rape her. The social and political analysis of how domination is based on social relationships of unequal power can

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no more be separated from the work of rape crisis centers than the analysis of poverty can be separated from the goals of education. Understanding why rape occurs is an integral part of how to stop rape and how to heal from rape. For nearly 35 years, the anti-rape movement has worked to overcome misconceptions about the origin and nature of sexual assault, prejudice toward victims and stereotypes about perpetrators. We have maintained that an adult woman raped by a husband, or someone she knows, deserves the exact same justice and support as the child raped by a stranger. And we have been loud and clear about the fact that only rarely, oh so very rarely, does a victim falsely report rape. And we have insisted that someone who rapes is not necessarily crazy or mentally ill or deranged. They are simply men who believe they have the right to control a woman or adults who believe they have the right to control a child.

Chapter 9 : Southern Horrors â€” Crystal N. Feimster | Harvard University Press

When Black Women Reclaimed Their Bodies to the wartime experience of all Southern women, black and white. 10 Black black women in the South emerged a powerful anti-rape movement led by Ida.