

Chapter 3

Feminism

Key Concepts:

**A Feminist Approach to
Human Rights Education**



Chapter 3

Key Concept:

Feminism

DEFINITION

From *Macmillan Dictionary*:

feminism ˈfemɪˌnɪzəm

noun

1. the belief that women should have the same rights and opportunities as men.
2. a movement that works to achieve equal rights for women.

From *Feminism and the Future of Women* by Stanford historian Estelle Freedman:

Feminism is a belief that although women and men are inherently of equal worth, most societies privilege men as a group. As a result, social movements are necessary to achieve political equality between women and men, with the understanding that gender always intersects with other social hierarchies.

HUMAN RIGHTS DOCUMENT

From the *Declaration on the Elimination of Discrimination against Women*:

... the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women ...

... discrimination against women is incompatible with human dignity and with the welfare of the family and of society, prevents their participation, on equal terms with men, in the political, social, economic and cultural life of their countries and is an obstacle to the full development of the potentialities of women in the service of their countries and of humanity ...

Discrimination against women, denying or limiting as it does their equality of rights with men, is fundamentally unjust and constitutes an offence against human dignity.

FEMINISM IN HUMAN RIGHTS EDUCATION

Equal Dignity, Equal Rights

Feminism is a widely misunderstood concept. I include it in this SHREI project to encourage HR educators to provide students with an accurate definition, such as the simple definition from the *Macmillan Dictionary*. I also provide a detailed scholarly definition used by History Professor Estelle Freedman in *No Turning Back: The History of Feminism and the Future of Women*, her magisterial overview of feminisms around the world. Resonating with Article 1 of the UDHR, these definitions assert that women have inherent human dignity equal to that of men, and therefore should be accorded rights equal to those enjoyed by men.

In *Reasonable Creatures: Essays on Women and Feminism*, journalist Katha Pollitt also emphasizes feminism's relationship to human rights:

A feminist is a person who answers “yes” to the question, “Are women human?”
Feminism is not about whether women are better than, worse than or identical with men. It's about justice, fairness, and access to the broad range of human experience. It's about women having intrinsic value as persons rather than contingent value as a means to an end for others.

(xxi)

By insisting on “justice, fairness, and access to the broad range of human experience,” Pollitt echoes the non-discrimination principle enshrined in Article 2 of the UDHR: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind.” Within this frame of equality, Pollitt addresses media-induced fears about feminism by pointing out that fairness and justice have nothing in common with divisive comparisons of women to men.

Similarly, in *Ain't I a Woman: Black Women and Feminism*, bell hooks asserts that both men and women benefit from efforts to achieve mutual equality: “To be ‘feminist’ in any authentic sense of the term is to want for all people, female and male, liberation from sexist role patterns, domination, and oppression” (195). Replacing domination with dignity, oppression with mutual respect—these feminist goals echo the most fundamental aspirations of HRE.

Feminist Pedagogy and HRE Best Practices

The activities in this chapter use many of the best practices discussed in the Project Introduction (see page 5). Activity 10 gives students hands-on experience with using gender, race, and class as analytic lenses. It also introduces social justice activism through a case study of union organizing. Activities 11, 12, and 13 provide additional examples of human rights movements, exemplifying Freedman's claim that “social movements are necessary” for achieving the goals articulated in the UDHR.

Activity 10. Defining Terms: Feminism and Intersectionality

This activity presents Stanford History Professor Estelle Freedman’s scholarly definition of *feminism*. The lesson also introduces *intersectionality* and its crucial role in feminist methodology: the use of gender, race, and class as lenses of analysis. The activity uses the 1954 classic film *Salt of the Earth* as a case study of the intersection of gender, race, and class in social justice movements and union organizing.

Objectives	<p>Identify the four elements of Estelle Freedman’s definition of feminism.</p> <p>Use gender, race, and class and lenses for analyzing the intersection of social hierarchies.</p>
Materials	<p>Film</p> <p><i>Salt of the Earth</i> — public domain film available from Internet Archive: https://archive.org/details/clacinonl_SaltOfTheEarth</p> <p>Handouts</p> <p>Handout 10A—Excerpt from <i>Salt of the Earth</i></p> <p>Handout 10B—<i>Feminism: A Scholarly Definition</i></p>
Time	2 hours
Process	<p>Phase 1. Intersecting Hierarchies: Race, Class, and Gender</p> <p>Introduce students to the four elements of historian Estelle Freedman’s definition of feminism.</p> <p>Show the first 50 minutes of the film <i>Salt of the Earth</i> (to the union hall vote on women’s participation in the strike) and have students discuss the film’s portrayal of these human rights issues in this section of the film:</p> <ul style="list-style-type: none"> ▪ unequal treatment based on race and racial stereotypes ▪ inequality based on socioeconomic class ▪ inequality based on gender stereotypes. <p>Discuss how these inequalities work together as barriers to fulfillment in the lives of Ramón and Esperanza.</p>

	<p>After showing the rest of the film, use Handout 10A to lead a discussion of how this climactic scene addresses issues of race, class, gender, and human dignity.</p> <p>Phase 2. Feminism: A Scholarly Definition</p> <p>Use Handout 10B—<i>Feminism: A Scholarly Definition</i> to introduce the definition of <i>feminism</i> developed by Stanford History Professor Estelle Freedman. After going over its four elements, have students write down an example of each element. Lead a discussion about how the film portrays each of these concepts:</p> <p style="text-align: center;"><i>equal worth</i> <i>male privilege</i> <i>social movements</i> <i>intersecting social hierarchies</i></p>
<p>Extending the Learning</p>	<p>Supplemental Reading</p> <p>Wilson, Michael and Deborah Rosenfeldt, eds. <i>Salt of the Earth</i>. New York: Feminist Press CUNY.1993. Print.</p> <p>This text contains the original screenplay, information on suppression and censorship of the film, and historical material about the Empire Zinc Mine strike. This resource is particularly relevant to courses in History and Film Studies.</p> <p>Supplemental Internet Resource</p> <p><i>Global Journey: Brazil</i></p> <p>Pathways of Women’s Empowerment. <i>Pathways Learning Platform</i>. http://learningplatform.pathwaysofempowerment.org/index</p> <p>The <i>Pathways</i> module on “Workers’ Rights and Social Movements” guides students through an intersectional analysis of a contemporary workers’ union in Brazil. The issues faced by Brazilian domestic workers bear striking similarities to those portrayed in <i>Salt of the Earth</i>.</p> <p>Note: On the <i>Pathways Learning Platform</i> homepage, students should select <i>Learn</i> and <i>Key Stage 5/IB Dip</i> (International Baccalaureate Diploma) to access materials written for high school and college students. Instructors should select <i>Teach</i> and <i>Key Stage 5/IB Dip</i>.</p>

FROM *SALT OF THE EARTH*

A screenplay by

MICHAEL WILSON

(1954)

ESPERANZA: Have you learned nothing from this strike? Why are you afraid to have me at your side? Do you still think you can have dignity only if I have none?

RAMÓN: You talk of dignity? After what you've been doing?

ESPERANZA: Yes. I talk of dignity. The Anglo bosses look down on you, and you hate them for it. "Stay in your place, you dirty Mexican"—that's what they tell you. But why must you say to me, "Stay in your place." Do you feel better having someone lower than you?

RAMÓN: Shut up, you're talking crazy.

ESPERANZA: Whose neck shall I stand on, to make me feel superior? And what will I get out of it? I don't want anything lower than I am. I'm low enough already. I want to rise. And push everything up with me as I go . . .

RAMÓN: Will you be still?

ESPERANZA: And if you can't understand this you're a fool—because you can't win this strike without me! You can't win anything without me.

He seizes her shoulder with one hand, half raises the other to slap her. Esperanza's body goes rigid. She stares straight at him, defiant and unflinching. Ramón drops his hand.

ESPERANZA: That would be the old way. Never try it on me again—never. I am going to bed now. Sleep where you please—but not with me.

FEMINISM: A SCHOLARLY DEFINITION

Feminism is a belief that although women and men are inherently of equal worth, most societies privilege men as a group. As a result, social movements are necessary to achieve political equality between women and men, with the understanding that gender always intersects with other social hierarchies.

—Estelle Freedman, from *Feminism and the Future of Women*

Examine how characters or events in the film illuminate Freedman's definition of *feminism*.

Freedman's Definition	Example from <i>Salt of the Earth</i>
<p style="text-align: center;">Equal Worth</p> <p>Feminism is a belief that women and men are inherently of equal worth.</p>	
<p style="text-align: center;">Male Privilege</p> <p>However, most societies privilege men as a group.</p>	
<p style="text-align: center;">Social Movements</p> <p>As a result, social movements are necessary to achieve political equality between women and men.</p>	
<p style="text-align: center;">Intersecting Social Hierarchies</p> <p>Gender always intersects with other social hierarchies.</p>	

Activity 11. Men Supporting Women’s Rights

Global Journeys: Democratic Republic of Congo, Ethiopia, India, Cameroon, USA

During this activity, students examine the stories of five men who make commitments to women’s rights. Their dedication to equality often involves sacrifice and sometimes danger: Dr. Denis Mukwege received death threats for supporting rape survivors in the DRC. These 5 stories illustrate that men as well as women embrace the goal of a just world characterized by the recognition of universal human dignity.

Objective	Examine the commitments to women’s rights made by five men in different parts of the world.
Materials	<p>Films</p> <p><i>Girl Rising</i></p> <p><i>Dreams Die Hard</i></p> <p>https://archive.org/details/PeggyCallahanDreamsDieHard</p> <p>Website</p> <p><i>City of Joy</i></p> <p>http://drc.vday.org/</p> <p>Handout</p> <p>Handout 11A—Article on Dr. Denis Mukwege and his speech to the United Nations (3 pages)</p>
Time	2 hours
Process	<p>Homework—to complete before class</p> <p>To prepare for class, students should complete these tasks:</p> <ul style="list-style-type: none"> ▪ Read handout 11A about Dr. Denis Mukwege; ▪ Examine the references to Dr. Mukwege on the <i>City of Joy</i> website. <p>In-Class Activities</p> <ol style="list-style-type: none"> 1. Examine the materials on Dr. Denis Mukwege. Notice that his work with Eve Ensler on establishing the City of Joy, a safe haven for rape survivors, provides a model for transnational activism.

Discussion questions: What can we learn from the partnership between Dr. Mukwege, a medical doctor in the DRC, and Eve Ensler, an actor and playwright in the USA?

2. Show these sections of the film *Girl Rising* and lead a discussion after each section:

- *Azmera and her brother—Ethiopia*

Discussion questions: How does Azmera’s brother respond to her desire for “a better life”? What sacrifices does he make for his mother and sister? How does the myth of Icarus function in the film?

- *Ruksana and her father—India*

Discussion questions: How does Ruksana’s father communicate his support for her artistic expression? How does he demonstrate his commitment to his daughters’ education?

- *Richard Robbins, Director’s Welcome* (in Special Features section)

Discussion questions: Director Richard Robbins wanted to make a film about ending global poverty; why did he change the focus of the film so that it emphasizes girls’ education? What argument does *Girl Rising* develop about the relationship between poverty and girls’ education worldwide?

3. Show the final section of the film *Dreams Die Hard* (minutes 26-36) and lead a discussion about contemporary anti-slavery activism in the United States:

- *Louis Etongwe—USA and Cameroon*

Discussion questions: Examine the ethical importance of Louis Etongwe’s interventions on behalf of women who are not his relatives. How do his actions relate to articles in the UDHR?

The New York Times

DOCTOR RETURNS TO CONGO AND IS HAILED AS A HERO

By JEFFREY GETTLEMAN

BUKAVU, Democratic Republic of Congo, January 14, 2013

It was as if someone extraordinarily famous had come to town. Thousands of people craned their necks as the motorcade roared by, cellphones out to grab a snap, an air of expectation and excitement eclipsing all the street noise of clanging Coke bottles and beeping motorcycles.

“There he is!” someone yelled. “Le docteur!”

In the back of a white truck — zooming past so fast it spewed clouds of dust — sat a kind-faced man staring out at the crowds: Denis Mukwege, a gynecological surgeon renowned for repairing the insides of thousands of brutally raped women. He returned home triumphantly on Monday after more than two months in exile after nearly being assassinated, possibly for speaking out on behalf of the countless women who have been gang-raped by armed groups that stalk the hills of eastern Congo.

Congo, torn by war for years and traumatized by dictators for decades, is desperate for heroes. So perhaps it is no surprise that Dr. Mukwege carries such an enormous amount of pride — and hope — on his rounded shoulders, which are most often covered by a white lab coat. For around 15 years now, he has kept a major hospital running in one of the most turbulent parts of the country, sometimes performing as many as 10 operations a day, on women who have been raped so viciously that they stumble in with death trudging just a few steps behind.

Susannah Sirkin, deputy director of Physicians for Human Rights, which provides help to Dr. Mukwege’s Panzi Hospital, said it “stands out as a center of excellence for others to emulate and replicate across his country and beyond.”

For his work, Dr. Mukwege has won many human rights awards and is often mentioned as a contender for the Nobel Peace Prize. The American playwright Eve Ensler, who works closely with Dr. Mukwege, called him a “spiritual force.”

Banners with messages like “We are behind you” flew all across Bukavu on Monday. One man wore a shirt that said, “Welcome our Superman.”

The obvious love and support for Dr. Mukwege among the people here make it all the more difficult to discern who was behind the assassination attempt on a night last October, when four armed men slipped into his house in Bukavu and waylaid him as he drove in. When his trusted guard jumped out to confront the attackers, the gunmen shot him in the head. With bullets flying, Dr. Mukwege, 57, threw himself to the ground, and the attackers fled. Less than a week later, he escaped to Belgium with his wife and two daughters.

The local authorities say they do not know who tried to kill him. But many of his supporters have their suspicions. A month earlier, Dr. Mukwege had delivered a powerful speech at the United Nations in which he denounced mass rape in Congo and railed against his own government — which has a record of silencing critics — for allowing it to occur with impunity, to the point that the United Nations has called Congo “the rape capital of the world.”

He has also criticized Rwanda for fomenting chaos in Congo. Bukavu, though, is relatively safe. A sprawling, disheveled city hunched over Lake Kivu, one of the most beautiful bodies of water in Africa, it has a thin blue haze from thousands of cooking fires. But around the city, in just about every direction, lurk men with guns.

As Dr. Mukwege's truck pulled into Panzi Hospital on Monday, a crowd of women — many of them rape victims — burst into song. People yelled "Hallelujah!" One delegation of women from an island in Lake Kivu presented Dr. Mukwege with all he needed to survive for a few days — a bucket of charcoal, several cabbages, pineapples, onions and a gigantic pumpkin.

"We don't need the military or Monusco," said one woman, referring to the United Nations mission in Congo. "We women will protect you."

Some people who had stood for hours under the sun were now huddled in the rain, waiting to hear him speak.

Overwhelmed by the outpouring of emotion, Dr. Mukwege mopped his face with his sleeve and stepped to the podium.

"The power of darkness will be defeated," he called out to wild cheers. But he also asked people to forgive, saying, "We must respond to violence with love."

The doctor's friends say United Nations officials and the Congolese authorities have reassured Dr. Mukwege that he is now safe in Bukavu, which is why he returned to continue his work.

The authorities in Bukavu said there is nothing to worry about. "Our methods are invisible, but we will protect him," said Etienne Babunga, a local security official. "Anyway, who would want to kill him? He's just a doctor."

PRESENTATION TO THE UNITED NATIONS

BY

DR. DENIS MUKWEGE

25 September 2012

Your Excellencies, Mr. Ambassadors,

I would have liked to begin my speech with the usual formulation, "I have the honour and privilege of taking the floor before you."

Alas! The women victims of sexual violence in Eastern DRC are in dishonor. I constantly with my own eyes see the elder women, the young girls, the mothers and even the babies dishonored.

Still today, many are subjected to sexual slavery; others are used as a weapon of war. Their organs are exposed to the most abhorrent ill-treatment.

And this has been going on for 16 years! 16 years of errancy; 16 years of torture; 16 years of mutilation; 16 years of the destruction of women, the only vital Congolese resources; 16 years of destruction of an entire society. Certainly your respective countries have done much during this time to address the consequences of this barbarity. We are very grateful for that.

I would have liked to say “I have the honour of taking part in the international community that you represent here.” But I cannot.

How can I say this to you, representing the international community, when the international community has shown its fear and lack of courage during these 16 years in the DRC.

I would have liked to say, “I have the honour of representing my country,” but I cannot.

In effect, how can one be proud of belonging to a nation without defence, fighting itself, completely pillaged and powerless in the face of 500,000 of its girls raped during 16 years; 6,000,000 of its sons and daughters killed during 16 years without any lasting solution in sight.

No, I do not have the honour, nor the privilege to be here today. My heart is heavy.

My honour, it is to be with these courageous women victims of violence, these women who resist, these women who despite all remain standing.

Today, thanks to the report of the UN experts, the Mapping Report of the High Commissioner for Human Rights of the United Nations, and many other credible reports, no one can continue to hide behind the argument of the complexity of the crisis. We know now the motivations behind this crisis and its different actors. What is missing is the political will.

But until when? Until when must we continue, helpless, to witness other massacres?

Excellencies, Mister Ambassadors; it is with great humility that I tell you this.

We do not need more proof, we need action, urgent action to arrest those responsible for these crimes against humanity and to bring them to justice. Justice is not negotiable. We need your unanimous condemnation of the rebel groups who are responsible for these acts, we need concrete actions with regard to member states of the United Nations who support these barbarities from near or afar. We are facing a humanitarian emergency that no longer has room for tergiversation. All the ingredients are there to put an end to an unjust war that has used violence against women and rape as a strategy of war. Congolese women have a right to protection just as all the women on this planet.

Shelving all these credible reports will harm the credibility of the various UN resolutions requiring the protection of women in times of conflict and will entirely discredit our dear institution, which is supposed to ensure the non repetition of genocide.

The great principles of our civilization decline; they decline through new barbarities, as in Syria or DRC ; but also through the deafening silence and the lack of courage of the international community.

We cannot silence the truth as it is persistent. We should rather confront it to avoid betraying our ideals.

I have the honour to say that the courage of women victims of sexual violence in the Eastern Congo will in the end overcome this evil. Help them restore peace!

Thank you.

Denis Mukwege
Medical Director, Panzi Hospital, Bukavu, RDCongo

Activity 12. Ending Violence

Global Journeys: USA, Philippines, Kenya

In this activity, students examine the work of activists engaged in ending violence through the international V-Day movement. Students are also introduced to two types of human rights instruments: declarations and conventions. They become familiar with rights protected by the *Convention To Eliminate All Forms of Discrimination against Women (CEDAW)*, and they learn about the long process of incorporating violence against women into this treaty.

Objectives	<p>Study the strategies of V-Day participants to create a movement that addresses various forms of violence against women around the world.</p> <p>Gain knowledge of two types of human rights instruments—declarations and conventions—and understand the difference between these in terms of legal force.</p> <p>Gain an introductory understanding of the <i>Convention To Eliminate All Forms of Discrimination against Women (CEDAW)</i>.</p>
Materials	<p>Film</p> <p style="padding-left: 40px;"><i>V-Day: Until the Violence Stops</i></p> <p>Handouts</p> <p style="padding-left: 40px;">Handout 12A—<i>Summary of CEDAW</i></p> <p style="padding-left: 40px;">Handout 12B—Definitions and excerpts from the <i>Declaration on the Elimination of Violence against Women</i> (2 pages)</p>
Time	2 hours (3 hours if including all of the film <i>V-Day: Until the Violence Stops</i>)
Process	<p>Phase 1. Acting Up against Violence</p> <p>Show the following sections of the film <i>V-Day: Until the Violence Stops</i> and lead a discussion after each section:</p> <p style="padding-left: 40px;">Section 1. Introduction / The Birth of a Movement</p> <p style="padding-left: 80px;">Discussion questions: Why do the V-Day participants and Eve Ensler use the word “vagina” so often in this Introduction? What is the effect of their strategy on you: do you feel uncomfortable, embarrassed, liberated, offended, or relieved?</p>

Section 4. Manilla

Discussion questions: What strategies do the young V-Day organizers use to address the suffering of the *Lolas*, their elders who were used as “comfort women” during WWII? Do these strategies appear to be successful?

Section 6. Agnes Pareyio (Kenya)

Discussion question: What strategies does Eve Ensler use to avoid cultural domination when the V-Day movement addresses female genital cutting (FGC) in Kenya?

Section 7. “Stand Up”

Discussion question: How does Eve Ensler encourage the participation of men in this section of the V-Day performance?

Phase 2. CEDAW and Violence against Women

Present a brief definition of *convention* to the class:

Convention: A legally binding agreement between nations designed to protect human rights (used interchangeably with treaty and covenant). Conventions have more legal force than declarations because governments agree to enforce a convention once it has been ratified. Governments that have ratified a convention can be censured by the UN if they violate its standards.

Give students Handout 12A—*Summary of CEDAW* and ask them to locate articles that address violence against women. Note that Article 6 addresses forced prostitution—the form of violence inflicted on the Philippine *Lolas* during WW II. Also note, however, that CEDAW does not directly address any other form of violence against women.

Give students Handout 12B—Definitions and excerpts from the *Declaration on the Elimination of Violence against Women*. Explain the legal distinction between a declaration and a covenant. Focusing on the first three paragraphs of the Declaration, examine the claim that violence against women is a form of discrimination—and, therefore, it is prohibited by CEDAW, a legally binding document.

Ask students to form hypotheses about why the UN General Assembly did not explicitly address domestic violence or rape in CEDAW in 1979. Why did 14 years elapse between the drafting of these two UN documents?

Finally, inform students that President Carter signed CEDAW in 1980, yet the US Congress has failed to ratify it. Ask students to form hypotheses about why the US government does not ratify this important human rights treaty.

Summary of CEDAW:

The UN Convention on the Elimination of All Forms of Discrimination Against Women

Adopted by the UN General Assembly in 1979

Article 1: Definition of discrimination - Any “distinction, exclusion, or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of marital status, on the basis of equality between men and women, of human rights or fundamental freedoms in the political, economic, social, cultural, civil, or any other field.”

Article 2: Enforcement - Governments must implement laws, policies and practices that eliminate discrimination against women and that embody the principle of equality.

Article 3: Equality - Governments must take action to advance the equal human rights of women.

Article 4: Affirmative action - Governments may take affirmative measures to achieve equality.

Article 5: Culture - Societies should end discriminatory cultural practices that reinforce inequality.

Article 6: Trafficking - Governments must suppress trafficking of women and forced prostitution.

Article 7: Political rights - Women have equal rights with men to vote and participate in political and public life.

Article 8: Representation - Women have equal rights with men to represent their governments.

Article 9: Nationality - Women have the right to acquire, change or retain their nationality.

Article 10: Education - Women have equal rights with men to education.

Article 11: Work - Women have equal rights with men to employment with equal pay and decent working conditions.

Article 12: Health care - Women equal rights to health care, including access to family planning. If necessary, these services must be free of charge.

Article 13: Economic and cultural rights - Women have equal access to economic, social, and cultural benefits, including financial credit, social security, and participation in cultural life.

Article 14: Rural women - Rural women have the right to adequate living conditions, access to education and health care, and participation in development planning.

Article 15: Equality before the law - Women and men have equal legal rights and protections, including the right to own property and to choose their place of residence.

Article 16: Marriage - Women have equal rights with men within marriage and within families.

Articles 17-30: Implementation - A United Nations committee will evaluate the progress of the implementation of CEDAW. The remaining articles set forth specific elements of the operation of the treaty.

—Adapted from a summary by the *Human Rights Project at the Urban Justice Center*, New York

Definitions of Human Rights Documents

Declaration: A document comprising standards that States agree upon as a statement of aspirations and goals. Unlike a *treaty* or *convention*, a declaration is not legally binding. Nevertheless, declarations issued by the UN General Assembly are highly influential as statements of internationally accepted standards and goals.

Convention: A legally binding agreement between nations designed to protect human rights (used interchangeably with treaty and covenant). Conventions have more legal force than declarations because governments agree to enforce a convention once it has been ratified. Governments that have ratified a convention can be censured by the UN if they violate its standards.

Excerpts from the *Declaration on the Elimination of Violence against Women* Adopted by the UN General Assembly in 1993

The General Assembly,

. . . Recognizing that effective implementation of the Convention on the Elimination of All Forms of Discrimination against Women would contribute to the elimination of violence against women and that the Declaration on the Elimination of Violence against Women, set forth in the present resolution, will strengthen and complement that process,

Concerned that violence against women is an obstacle to the achievement of equality, development and peace, as recognized in the Nairobi Forward-looking Strategies for the Advancement of Women, in which a set of measures to combat violence against women was recommended, and to the full implementation of the Convention on the Elimination of All Forms of Discrimination against Women,

Affirming that violence against women constitutes a violation of the rights and fundamental freedoms of women and impairs or nullifies their enjoyment of those rights and freedoms, and concerned about the long-standing failure to protect and promote those rights and freedoms in the case of violence against women,

Recognizing that violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men,

Concerned that some groups of women, such as women belonging to minority groups, indigenous women, refugee women, migrant women, women living in rural or remote communities, destitute women, women in institutions or in detention, female children, women with disabilities, elderly women and women in situations of armed conflict, are especially vulnerable to violence, . . .

Convinced that in the light of the above there is a need for a clear and comprehensive definition of violence against women, a clear statement of the rights to be applied to ensure the elimination of violence against women in all its forms, a commitment by States in respect of their responsibilities, and a commitment by the international community at large to the elimination of violence against women,

Solemnly proclaims the following Declaration on the Elimination of Violence against Women and urges that every effort be made so that it becomes generally known and respected.

Article 1

For the purposes of this Declaration, the term “violence against women” means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Article 2

Violence against women shall be understood to encompass, but not be limited to, the following:

Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;

Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;

Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

Article 3

Women are entitled to the equal enjoyment and protection of all human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. . . .

Article 4

States should condemn violence against women and should not invoke any custom, tradition or religious consideration to avoid their obligations with respect to its elimination. States should pursue by all appropriate means and without delay a policy of eliminating violence against women and, to this end, should:

Consider, where they have not yet done so, ratifying or acceding to the *Convention on the Elimination of All Forms of Discrimination against Women* or withdrawing reservations to that Convention;

Refrain from engaging in violence against women;

Exercise due diligence to prevent, investigate and, in accordance with national legislation, punish acts of violence against women, whether those acts are perpetrated by the State or by private persons.

* * *

Activity 13. Feminist Analysis

Global Journeys:

USA, El Salvador, Guatemala, Colombia

In this activity, students examine the power of feminist analysis through the work of human rights activist Kathryn Temple. By studying Temple’s essay “Exporting Violence,” students learn to apply the analytic tools of the domestic violence survivors’ movement to other situations involving unequal power relationships.

Objective	<p>Examine human rights abuses in domestic violence households.</p> <p>Examine human rights violations committed by graduates of the School of the Americas.</p> <p>Analyze power dynamics in domestic violence households and apply this analysis to globalization policies that help multinational corporations maintain control over workers in developing countries.</p>
Materials	<p>Reading</p> <p>Temple, Kathryn. “Exporting Violence: The School of the Americas, US Intervention in Latin America, and Resistance” in <i>The Fire This Time: Young Activists and the New Feminism</i>.</p> <p>Handouts</p> <p>Handout 13A—<i>Power and Control Tactics</i></p> <p>Handout 13B—<i>Domestic Power Wheels</i></p> <p>Handout 13C—<i>Corporate Power Wheels</i></p>
Time	2 hours
Process	<p>Homework</p> <p>To prepare for class, students read Kathryn Temple’s essay “Exporting Violence: The School of the Americas, US Intervention in Latin America, and Resistance.”</p> <p>In-Class Activities</p> <p>Lead a discussion of the ideas Kathryn Temple presents in “Exporting Violence.”</p>

In this complex essay, Temple explains the analysis of power dynamics developed by domestic violence survivors. She then uses this analysis to critique market-driven globalization policies. Students may encounter concepts they are unfamiliar with, such as Structural Adjustment Programs (SAPs) imposed on developing countries by the International Monetary Fund in the 1990s. Be prepared to provide historical information students may not have.

Temple develops her ideas in three enumerated sections of the essay. As they discuss her assertions, students can use Handout 13A— *Power and Control Tactics* to note similarities among the power dynamics in domestic violence households, in the School of the Americas (SOA), and in globalization policies that benefit corporations. Temple covers these topics in the following sections of her essay:

Part I

- Tactics used by graduates of the SOA to exert power and control over the civilian population in El Salvador.

Part II

- Tactics used by domestic violence abusers to exert power and control over their partners;
- Tactics involved in globalization policies that benefit multinational corporations.

Part III

- Structural Adjustment Programs (SAPs) imposed on developing countries by the International Monetary Fund (IMF);
- Violence by SOA-trained military personnel in Guatemala and Colombia;
- US policies in Latin America that benefit corporations.

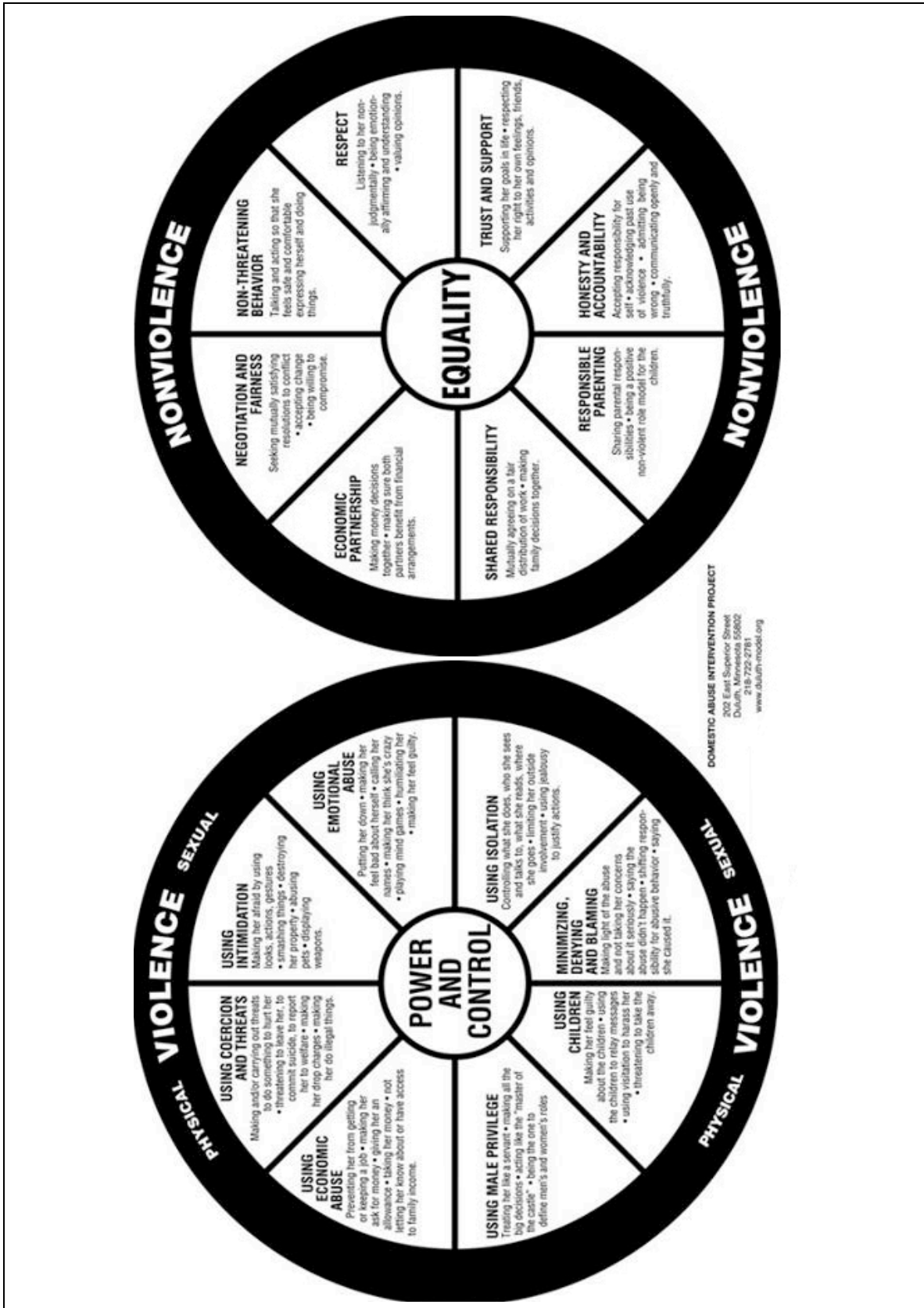
After discussing these issues, give students *Handout 13B—Domestic Power Wheels*. Discuss the values and behaviors in the U’wa tribe’s nonviolent resistance to environmental degradation, and the nonviolent protest marches at the SOA (Temple 134-49). Then compare these with the values and behaviors represented in the Equality Wheel.

Based on this discussion and Temple’s analysis of corporate interests, students work in teams with *Handout 13C—Corporate Power Wheels* to develop two contrasting schema: a *Corporate Power & Control Wheel* and a *Corporate Fairness & Dignity Wheel*.

Handout 13A

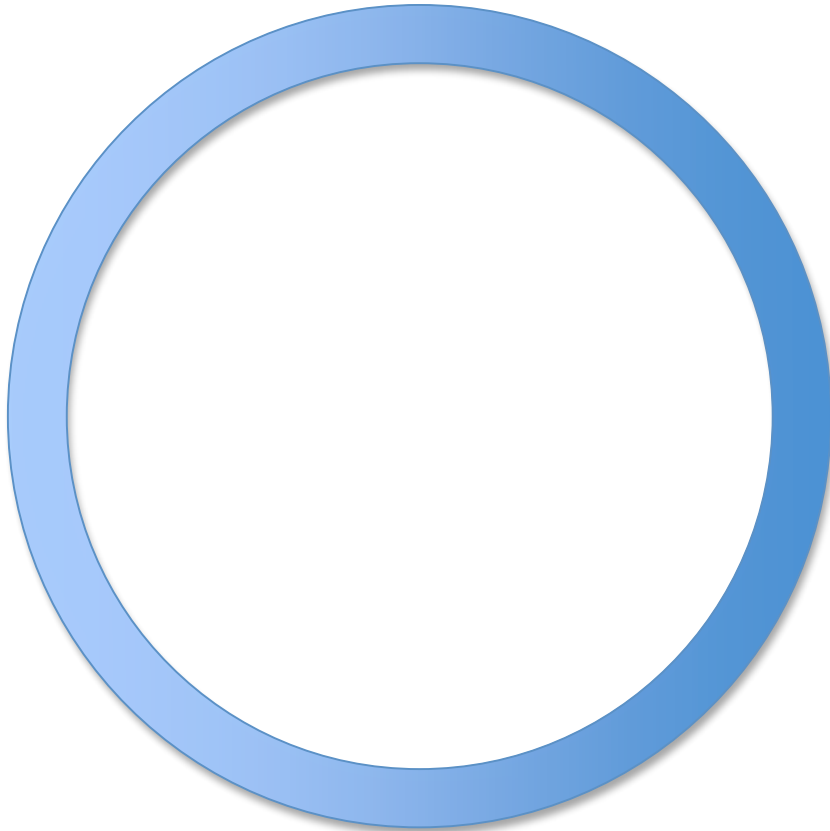
Power and Control Tactics		
Identify 3-5 tactics used in all three categories.		
DV Abuse	SOA-trained Military Forces	Globalization Policies
Violence <ul style="list-style-type: none"> ▪ using physical violence ▪ using rape or other forms of sexual violence 		
Intimidation <ul style="list-style-type: none"> ▪ making intimidating looks or gestures ▪ smashing things ▪ destroying her property ▪ abusing pets ▪ displaying weapons 		
Emotional Abuse <ul style="list-style-type: none"> ▪ putting her down ▪ making her feel bad about herself ▪ calling her names ▪ making her think she's crazy ▪ playing mind games ▪ humiliating her ▪ making her feel guilty 		
Isolation <ul style="list-style-type: none"> ▪ controlling what she does, who she talks to, what she reads, where she goes ▪ limiting her outside involvement ▪ using jealousy to justify actions 		
Minimizing, Denying and Blaming <ul style="list-style-type: none"> ▪ making light of the abuse and not taking her concerns about it seriously ▪ saying the abuse didn't happen ▪ shifting responsibility for abuse ▪ saying she caused it 		
Using Children <ul style="list-style-type: none"> ▪ making her feel guilty about the children ▪ using children to relay messages ▪ using visitation to harass her ▪ threatening to take the children away 		
Exerting Privilege <ul style="list-style-type: none"> ▪ treating her like a servant ▪ making all the big decisions ▪ acting like the "master of the castle" ▪ being the one to define gender roles 		
Economic Abuse <ul style="list-style-type: none"> ▪ preventing her from having a job ▪ making her ask for money ▪ giving her an allowance ▪ taking her money ▪ not letting her know about or have access to family income 		
Coercion and Threats <ul style="list-style-type: none"> ▪ threatening to hurt her ▪ threatening to leave her ▪ Threatening to commit suicide ▪ making her drop charges ▪ making her do illegal things 		

Handout 13B: Domestic Power Wheels

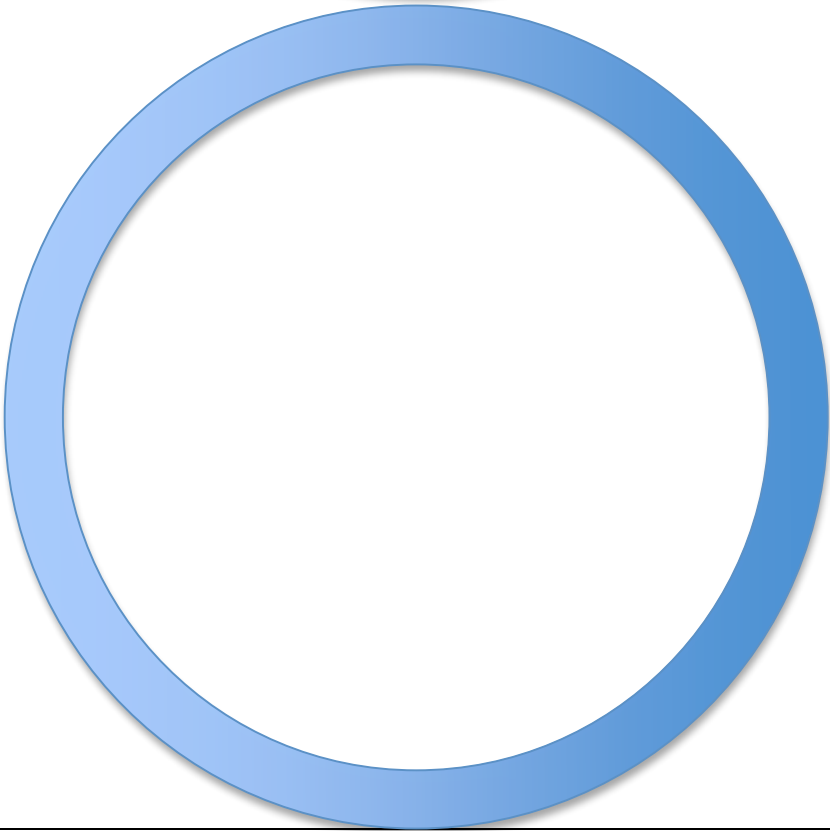


Handout 13C: Corporate Power Wheels

Corporate Fairness & Dignity Wheel



Corporate Power & Control Wheel



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