

WORKSHOP SESSIONS

SECTION B

Violence in the Community

B

SESSION 8:

Case Study—Sexual Harassment in Public Spaces

(Workshop session, approximately 3 hours, 30 minutes)

Exhausted from a full day of teaching and meeting with students, Tamarai leaves her office impatient to reach home and spend time with her family, but dreading the walk from the University of Madras to the bus stop. Confronting the hustle and bustle of Chennai’s streets each evening, she knows a parade of strangers awaits her as heads to the bus stop.

Clutching her purse and notebooks tightly, Tamarai ignores the barrage of whistles and comments. “Pretty lady, where are you going? I’ll take you wherever you

Did You Know That...?

- “Eve-teasing,” a term dating back to at least the 1960s and referring to the Bible’s Eve, is used in India, Pakistan and Bangladesh to mean sexual harassment in public spaces.
- Establishing All Women Police Units (AWPUs) to address eve-teasing and other gender-based crimes is one step in India’s shift to gender-sensitive law enforcement. Of India’s 35 states and union territories, 19 had AWPUs in 2004, led by Tamil Nadu with 195 of the country’s total 293.

Source: Natarajan, Mangai. *Women Police in a Society: Back Door to Equality*. Hampshire, England and Burlington, VT: Ashgate Publishing Limited, 2008.

- Dhaka-based human rights organization Ain O Salish Kendra counted 14 suicides among Bangladesh’s women and girls during the first four months of 2010 due to the emotional torment caused by eve-teasing.

Source: <http://www.askbd.org/web/index.php>

like,” shouts an anonymous young male voice. As other men chuckle, the same voice begs, “Please, tell me where you’re going. If you tell me, you won’t be sorry. You need a real man to...”

An older, gruffer voice interrupts: “A real man to carry her books? Lady, forget these little boys,” he points to the others standing on the sidewalk. “I’m the one you need. Forget the bus. I’ll give you a ride you’ll always remember!” As he starts to unbuckle his belt, the other men holler and clap. “Lady, you know you want it.” As others egg him on, he touches Tamarai’s neck and then moves his hand to her breast.

Afraid but angry, Tamarai whips her head around, drops her belongings and grabs the groping hand, “Don’t touch me, you worthless piece of dirt! And the rest of you, do you think real men act this way? You’re filthy, all of you!”

Fumbling to pick up her notebooks, she is startled by another touch—a slight tap on her arm. “Miss, may I help you? What’s the problem?” Before Tamarai regains her composure, the police officer turns to the men: “Why are you all standing here? You have nothing to do but bother ladies at bus stops?”

As the men retreat, the officer warns, “If you enjoy taunting women on the street, you should play this game at the police station. District Chief Latika Saran will be more than glad to hear how you talk to women. Better yet, why not tease me from a jail cell? That’s where you’ll be if I catch you bothering anyone again!”

Relieved, Tamarai declares, “I appreciate your help, Officer. I’m so used to these men gaping at me and other women. They make lewd comments and vulgar gestures, but no one ever touched me. They didn’t dare! Until today.”

“Officer Deva Kakar, I’m just doing my job.” Reassuring Tamarai, the police woman says, “The issue isn’t whether these guys touch you. Even before laying a finger on you, they had crossed the line. Eve-teasing is a crime. And what a horrible name for this behavior. I can’t stand it!”

Questions for Group Discussion

(Approximately 1 hour, 15 minutes)

The Interaction between Tamarai and the Men on the Street

(Approximately 25 minutes)

- Does the men’s behavior towards Tamarai constitute violence? Why or why not?
- Are they violating Tamarai’s human rights? If so, which rights are they violating?
- How do these men define and project their masculinity in relation to Tamarai? Why do the men not realize that Tamarai is afraid of them, even though she reacts with anger?
- Does she respond to the men appropriately? What does she do to make the situation worse or better?
- Does Tamarai have other options in responding to this situation? If so, what are they? If not, why not?

Officer Kakar’s Intervention

(Approximately 20 minutes)

- What does Officer Kakar do right and/or wrong in interacting with Tamarai and the men?
- Officer Kakar affirms that “eve-teasing” is illegal, but then calls this term “horrible,” saying she “can’t stand it.” Why does she feel so strongly about this term?
- Do you believe the fact that Officer Kakar is a woman helps her handle this case of sexual harassment? Does the fact that her superior, District Chief Saran, is a woman help Officer Kakar deal with this situation? Why or why not?

For Further Thought

(Approximately 30 minutes)

- Do you perceive a relationship between harassment of women—whether at home or in a public place—and bullying? If so, why? If not, why not?
- If your community has passed a law against sexual harassment in public places, is this law effectively enforced? Why or why not?
- If your community has not passed such a law, why do think this is the case?
- Would you support passage/enforcement of a law against bullying as a tool to prevent and punish sexual harassment in public places? Or do you believe a separate law is needed to combat sexual harassment? What is the reasoning for your choice?
- Do you think police officers would benefit from gender-sensitivity training aimed at improving their knowledge violence against women and girls? If you answered “yes,” would you favor training for both male and female police officers? Why or why not? What issues should this training emphasize?
- If you answered “no,” what disadvantages do you see to gender-sensitivity training?

Learning Exercises

(Approximately 2 hours, 15 minutes)

Exercise 1 Brainstorming for Structural Solutions to Harassment

(Approximately 1 hour)

1. Have the workshop participants break into three small groups for a 15-minute brainstorming session. Ask each to select a spokesperson who will report to the full group.
2. Instruct the groups to think of one or two ideas for structural approaches to address sexual harassment in public spaces in our community—ways to tackle the problem that involve the government and/or various institutions and segments of society.

Tips for Facilitator: *If the groups are having difficulty coming up with ideas, offer examples of structural approaches—anti-harassment laws, special police units combating harassment, gender-segregated public transportation, etc.*

Use a large flip pad or chalk board to write down a brief description of each group’s proposal and the vote tallies requested in Step 5 below.

3. Reconvene the workshop participants. Keeping each spokesperson to no more than 10 minutes, have them share their groups' proposals.
4. Ask the participants to weigh the advantages and disadvantages of these proposed solutions given our local culture, economic realities, geography, access to information and communications technology, political system, etc.
5. Take a vote for the participants to choose the best proposal for our community.

Exercise 2 Modeling Success Stories in the Campaign Against Harassment

(Approximately 1 hour, 15 minutes)

1. Distribute factsheets to the workshop participants on two real initiatives that address the problem of public harassment: India's Blank Noise Project and Egypt's HarassMap.

Tip for Facilitator: If the participants enjoy internet access, have them visit the websites for the initiatives: <http://blog.blanknoise.org/> and <http://harassmap.org/>.

2. Review the factsheets with the participants for 10 to 15 minutes. Then divide them into two groups, asking each to select a spokesperson who will report to the full workshop.
3. Instruct each group to devise a plan for implementing one of these initiatives. Have each group consider which aspects of the initiative, if any, should be changed for it to work well in their community.
4. Reconvene the workshop participants. Have the two spokespeople for the groups outline the revisions, if any, made to each initiative and the reasons for these changes.
5. As a full group, ask if any of the participants would take up actual implementation of one of these initiatives as a longer-term project beyond the workshop.

Factsheet 1 Using Community Art “Interventions” to Fight Sexual Harassment in India—“The Blank Noise Project”¹

<http://blog.blanknoise.org/>

- Begun in 2003 as a student project at Bangalore’s Srishti School of Art Design and Technology, the Blank Noise Project confronts sexual harassment in India’s public spaces by enlisting community members in participatory art. Using the internet to publicize its efforts, the Project has spread to India’s major cities.
- With posters, role-playing, chant marches and other art forms, Blank Noise addresses victims, perpetrators and witnesses, seeking to make harassment socially unacceptable and to rebut the myth that women invite eve-teasing by their choice of dress.
- Calling their anti-harassment techniques “interventions,” volunteers have launched numerous initiatives such as:

Examples of submissions to the “Make Your Street Sign” campaign posted to the Project’s blog



The small print on the bottom of the sign reads, “It is possible. It could be any male, any size, any skin colour, any hair colour, any shoe size, any wallet size, any eye colour and smell.”



The small print on the top right side of the sign reads, “one night stand.”

- **Did You Ask for It?** – Blank Noise asks women to donate clothes they wore when they were harassed and a note recounting the episode and the feelings it evoked—to mail the items to the Bangalore studio or have volunteers retrieve them. With 1,000 pieces of clothing collected, Blank Noise will put them in large installations on city streets. The installations, a public testimony to eve-teasing, will dispel the idea that immodest dress causes harassment.
- **Make Your Street Sign** – This 2009 campaign invited participants to design street signs protesting harassment. Blank Noise received the signs in web-friendly formats to post on the Project’s blog; three were chosen for testing in the public space.
- **Unwanted** – This initiative entails women photographing perpetrators of harassment to post on the Blank Noise website. Catching men reverses power relations in public spaces where male control is assumed. Photos also show how quickly a perpetrator acts, making harassment hard to prove.
- **Night Walks** – This intervention involves women coming together to explore the cities’ streets at night. Participants run along the streets or stop to eat at roadside dhabas, enjoying the public space in a way and at a time generally deemed taboo.

¹ For more details, visit <http://blog.blanknoise.org/2007/09/interventions-and-techniques.html>.

Factsheet 2 Using Technology to Battle Sexual Harassment in Egypt—“HarassMap”²

<http://harassmap.org/>

- HarassMap (HM), created in 2010, is an initiative using a mobile phone-reporting system to combat sexual harassment in Cairo. Its aims are to: draw attention to this behavior, make it socially unacceptable and restore safety to public spaces.
- Testifying to the need for this initiative, 83% of Egyptian women reported being harassed in a 2008 survey by the Egyptian Center for Human Rights.
- HM’s team consists of experts on sexual harassment with experience in the private, public and civil society sectors. Based mostly on volunteers’ efforts, HM draws as well on the donated services of private businesses and collaborates with NGOs, government and UNIFEM. In fact, HM has been invited to partner with UNIFEM’s Safe City Initiative.
- HM receives grants and sponsorships from partners and generate revenues from text messages, which are reinvested to sustain the project and enhance its reach by marketing.
- HM aims to engender Action, Assistance, Awareness and Advocacy.
 - **Action** is to report harassment via SMS. Women send messages to HM’s number or post to its blog to explain what transpired and where. HM’s team verifies the reports, mapping them on a public website, www.harassmap.org.
 - **Assistance** is to offer information and facilitate the police’s response. HM gives instructions on filing a police report, legal aid, psychological help and self-defense classes while informing police officers of high-harassment areas where they are needed.
 - **Awareness** comes from HM’s marketing, instructional materials and group activities—stickers with the SMS number, self-defense videos and peaceful gatherings at harassment hot spots.
 - **Advocacy** is to share the map and documentation with NGOs, government agencies and others engaged in anti-harassment campaigns.
- HM is powered by Ushahidi.com. Ushahidi, meaning “testimony” in Swahili, is a website launched to map reports of post-election violence in Kenya in early 2008.



Poster for the launch event of the partnership between HarassMap and UNIFEM’s Safe Cities Initiative on 22 November 2010 at Cairo University

² For more details, read the HarassMap Executive Summary at http://blog.harassmap.org/wp-content/uploads/2010/08/harassmap_executive_summary.pdf.

SESSION 9:

Case Study—Sexual Harassment in the Workplace

(Workshop session, approximately 3 hours, 30 minutes)

Toktokan enters the conference room greeted by smiles from her supervisor Alexi and the company's director Murat. She has secured a new client for the communications firm; they are about to recognize her achievement at the weekly staff meeting. "Our colleague, Ms. Aitmatova, has worked tirelessly to bring on a client with significant needs; he wants a campaign implemented throughout Kyrgyzstan," Alexi declares. Toktokan feels her boss put his hand on her shoulder, as if to emphasize his praise to the staff. When he leaves his hand there for more than a couple minutes, she adjusts her chair slightly. His hand sliding off her shoulder, Toktokan hopes he did not notice her discomfort.

Days after the staff meeting, Toktokan eagerly tackles her projects, forgetting the awkward moment with Alexi until one afternoon when he bumps into her in the hallway. His body brushing against hers, Alexi whispers, "Pardon me, but I'm so lucky to be near a lovely lady."

"Why are you whispering?" Toktokan asks.

"I must keep our secret." Alexi awaits her reaction. "And I don't want to disturb others..."

"What secret? Do we have a secret project?" Toktokan tries to control her irritation.

"I'm joking. Yes, a secret project. Don't be so serious. Nobody laughs in this office. If I can't joke with my favorite employee..." Alexi searches for words to justify his flirtation.

"Well, no harm done." As Toktokan excuses his behavior to avoid discussion, Alexi reminds her of their 4:00 pm meeting with Murat. "Where do we meet?" She hopes to have the site changed by pretending not to recall where they are meeting.

An hour later, Toktokan goes to Alexi's office. "Hello sir. Are you ready to discuss our new projects? Shall we wait for Murat?" She sits down across from her boss.

"He took a call. We can go ahead. Please close the door. I don't want anyone to learn about these projects." Alexi replies.

Toktokan finds Alexi's insistence that others not know about the projects odd because he already referred to the new client's requests at last week's staff meeting. Nevertheless, she walks toward the door to shut it. Suddenly, she feels Alexi's body pressing her against the door. "Now let's discuss our secret. We'll need to work late after everyone else leaves—to make the client happy. Not only

Did You Know That...?

Kyrgyzstan's 2003 Law on State Guarantees for Ensuring Gender Equality prohibits employers' sexual harassment and retaliation against an employee making such a claim.

Source: <http://www.legislationline.org/>; search by topic and country.

The International Labor Organization (ILO) defines sexual harassment as "a sex-based behavior that is unwelcome and offensive to its recipient." This behavior may be:

- **Physical** – Violence, touching, unnecessary close proximity.
- **Verbal** – Comments and questions about appearance, life-style and sexual orientation; offensive phone calls.
- **Non-verbal** – Whistling, sexually suggestive gestures, display of sexual materials.

The ILO also identifies two forms of harassment:

- **Hostile working environment**
The harasser's conduct creates conditions to intimidate or humiliate the victim.
- **Quid pro quo** – The employer makes continued employment or a job benefit such as a pay increase contingent on the victim's acquiescence to demands for some form of sexual behavior.

Source: "Sexual Harassment at Work Fact Sheet."
<http://www.ilo.org/wcmsp5/groups/public/>

in this office and there are laws. Alexi may think he's exempt from regulations the rest of us have to follow, but he is sadly mistaken."

will he be satisfied, but so will I. Then you'll be promoted. A smart lady like you knows how to please any man."

Toktokan instinctively raises her hand to slap him, but he does not back down. Struggling to break free, she pries the door open and runs down the hallway to her office. Her colleagues are gone for the day. Locking her door, she waits to hear Alexi's footsteps. Once he leaves the building, she feels safe enough to slip a note under the human resource manager's office door. "I need to talk with you as soon as possible. It's urgent!"

The next morning, after a sleepless night, Toktokan knocks on Karine's door. "Did you see my note? May I speak with you? Please..." She describes Alexi's behavior in detail, remembering his words verbatim.

"I'm pleased that you came to me, Toktokan. Rest assured that whatever you say to me is confidential unless and until you give me permission to share it. You know, I did notice how Alexi left his hand on your shoulder at the meeting, and..."

Interrupting, Toktokan asks tearfully, "Permission to share what I'm telling you with whom? Why? What do you think I should do? You believe me, don't you? If I tell Murat what happened, he won't believe me. He and Alexi are friends. Besides, Alexi doesn't think he did anything wrong! He'll lie to say I made the first move. He'll get me fired."

"Please get a hold of yourself, Toktokan. You're shaking." Karine hands her a tissue box. "I do believe you and will stand by you. We have to figure out what your options are. We have rules

Toktokan is relieved that Karine does not doubt her account of Alexi's behavior. "So what do you suggest? Short of resigning so I never have to see Alexi again..."

"That's not the option I suggest. First, I want you to draft a memo recounting Alexi's behavior as you did for me. The memo will help me organize the facts, and writing it may be therapeutic for you. Then you must decide how you want to pursue this matter. You can submit the memo for me to keep under lock and key for future reference. If Alexi ever bothers you or anyone else, your memo would help establish a pattern of misconduct. Or you could go further, filing a formal complaint, which means involving Murat. He has to authorize any investigation. Alexi then has the right to defend himself."

Toktokan listens attentively. "May I have a couple days to consider what to do next?" Her voice cracks with desperation. "And what about Alexi? Do I have to keep working under his supervision? Please tell me I don't have to."

Karine seeks to reassure Toktokan: "Let me see what I can do to have you reassigned to another team, at least temporarily. For now, I need you to write that memo, and I'll make sure Alexi has enough work to keep him busy and away from you until you decide your next step. Just remember that any decision will have consequences we may not anticipate."

Questions for Group Discussion

(Approximately 1 hour, 15 minutes)

The Interaction between Toktokan and Alexi

(Approximately 20 minutes)

- Does Alexi's behavior towards Toktokan constitute violence? Why or why not?
- Is Alexi violating Toktokan's human rights? If so, which rights is he violating?
- Does she react appropriately to his behavior? What does she do to make the situation worse or better?
- Does Toktokan have other options in responding to this situation? If so, what are they? If not, why not?

The Interaction between Toktokan and Karine

(Approximately 30 minutes)

- As the human resources manager, what are Karine's responsibilities vis-à-vis the staff in general and with regards to Toktokan and Alexi in particular?
- What does Karine do right and/or wrong in her interaction with Toktokan?
- As she talks to Toktokan, does Karine sufficiently take Alexi's rights into consideration?

- Do you believe the fact that Karine is a woman helps her deal with Toktokan's situation? Why or why not?
- Do you think Karine should take steps to enforce a no-tolerance policy toward harassment vis-à-vis the entire staff? If so, why? If not, why not?
- If you answered "yes" to the previous question, which of these measures do you expect would be most effective among the staff?
 - Convening a staff meeting to discuss the company's rules and/or the country's laws against harassment;
 - Composing a memo to explain these rules and/or laws;
 - Requiring all staff members to take a brief course on preventing harassment; or
 - _____ *Please offer your own adjectives.*

For Further Thought

(Approximately 25 minutes)

- If your employer has explicitly stated rules against sexual harassment, what are the penalties for misconduct? Are these rules effectively enforced? Why or why not?
- If your employer does not have such rules, why do think this is the case? Do you believe s/he should state these rules—in an employee handbook, on a bulletin board, at meetings and/or in another manner? Why or why not?
- What would you do to persuade your employer to formulate and publicize rules against harassment?
- If you think your employer does not need to state such rules, what disadvantages do you envision in doing so?

Learning Exercises

(Approximately 2 hours, 15 minutes)

**Exercise 1 Defining Sexual Harassment in the Workplace—
Behavior, Location, Relationship**

(Approximately 45 minutes)

1. Have the workshop participants break into three small groups for a 15-minute discussion of the conditions defining workplace sexual harassment. Ask each group to select a spokesperson who will report to the full workshop.
2. Assign each group one of the three conditions that may define harassment, asking them to address the following questions in their discussion:

- **Group A – Behavior**

Some behaviors are more easily identified as harassment than others. For example, are able to distinguish between a compliment and an inappropriate comment? Do the following comments constitute harassment? Why or why not?

- “I like your new hair style. It makes you look so young.”
- “Your new hair style makes you look so young but also more womanly and softer.”

- **Group B – Relationship**

Does the relationship between the harasser and the victim matter in defining harassment? Does the objectionable conduct have to be from the victim’s supervisor or another superior? What if it is from a colleague of equal status? From a client or a service supplier to your employer? From a professor toward a student?

- **Group C – Location**

Does the location of the objectionable conduct matter in defining workplace harassment? Does the conduct have to take place at the place of employment? What if the conduct occurs in a social situation? For example, at a lunch or dinner gathering in the home of a colleague?

3. Reconvene the participants. Have each spokesperson share her/his group’s answers to these questions, highlighting agreements and differences between group members.

Tip for Facilitator: Use a large flip pad or chalk board to write down the groups’ answers and their definition of workplace sexual harassment requested in Step 4 below.

4. Based on each group’s answers to these questions, have the participants forge a consensus on a definition of workplace sexual harassment that includes these three elements—the type of behavior, the relationship between the two individuals involved and the site where the conduct occurs. Instruct the participants to keep this definition to no more than four sentences.

Exercise 2 Designing an Anti-harassment Sign for the Workplace

(Approximately 45 minutes)

Tip for Facilitator: If poster board and colored magic markers are available—OR computers loaded with graphics software—consider having the workshop participants use these tools to design their signs.

1. Remind the workshop participants of the Blank Noise Project’s “Make Your Street Sign” campaign discussed in Session 8. Turn back to page 70 to revisit examples of signs submitted for this 2009 campaign.
2. Now imagine that the participants have been tasked by an employer—a health clinic (or hospital ward)—to design a sign for the workplace aimed at reinforcing the no-tolerance policy towards sexual harassment.
3. Select a volunteer to take instructions from the other workshop participants on designing the sign.

Tip for Facilitator: *Help the participants in the design process, particularly if they are having difficulty with this task, by prompting them with questions. For example:*

- *Should the sign feature graphics and words?*
 - *Or should it feature only one or the other?*
 - *If the sign does feature words, what should it say?*
 - *What colors should the sign be? What size and shape should it be?*
4. Once the volunteer has completed the sign, have the workshop participants discuss whether their group’s artistic production captures the employer’s needs. That is, does the sign reflect the characteristics of the health clinic (or hospital ward) for which it is designed? If so, how and why? If not, why not, and how would you revise the sign for it to meet the employer’s needs better?

Exercise 3 Role-playing: Penalizing and/or Teaching the Harasser

(Approximately 45 minutes)

1. Select three volunteers from the workshop participants to role-play the interactions between Toktokan and Alexi and between her and Karine. Have these volunteers act out the dialogue presented in the scenario for this session.
2. Once the volunteers have finished acting out the scenario, have the participants imagine that Toktokan has given the human resources manager permission to talk with Alexi about his behavior. Have the participants take about 15 minutes to consider how they think the conversation between Karine and Alexi would unfold.
3. With the participants’ direction, have the volunteers who played the roles of Karine and Alexi act out this conversation. Because there is no written text for this conversation, the volunteers will have to improvise.

4. After these two volunteers have acted out Karine's and Alexi's conversation, have the workshop participants consider whether...:

- Karine's words reflected Toktokan's need to redress the situation so that she may perform her duties in a fully professional environment;
- Karine acted with fairness towards Alexi; and
- Karine emphasized: (a) penalizing Alexi for sexual harassment, (b) teaching him why and how he should change his behavior, or (c) a mix of both punishment and education in addressing his conduct.

SESSION 10:

Case Study—Rape and Sexual Assault

(Workshop session, approximately 3 hours, 30 minutes)

Yolaine wades into the small crowd gathering in this corner of Champs de Mars tent city, her voice trembling. “I’m Yolaine Leauclaire. Thank you for allowing me to speak. I never come to your weekly neighborhood meetings because I have no time. I care for my grandmother and niece since she lost her mother in the earthquake.¹ I work at the local clinic. I want to rebuild my life—not attend meetings. But I can’t stay quiet. One night last week, two hooded men crawled through a tear in our tent. As they dragged little Clarisse outside, I woke up. They threatened to kill us, but I wasn’t going to surrender my niece. I keep two knives under a pile of fire wood. When I saw one man ripping Clarisse’s clothes off, I grabbed my knives and frantically screamed ‘I’ll cut you.’ I must have scared these guys because they ran away. I guess we’re lucky given what could have happened.”

Yolaine hears a few women echoing her words in agreement: “Lucky for the little girl spared that fate!” “Oh yes, lucky...” She is about to describe the impact of the foiled attack on her family when an elderly woman steps forward, “Miss Leauclaire, you said you work at the clinic. Do you tend to assault victims? Does anyone at the clinic keep track of how many of us in Champs de Mars have been raped since the earthquake?”

Before Yolaine can respond, a male voice interjects, “May I please introduce myself? I’m Janjak Toussaint. I’m an attorney, and I’m here with representatives of women’s groups to discuss this epidemic of sexual violence. Miss Leauclaire’s account reminds us of the need to speak up so that law enforcement officials can prevent assaults and capture these criminals.”

The elderly woman looks askance at the lawyer. “Mr. Toussaint, my name is Lourdes Ochan. I’ve worked with women’s organizations for decades. Why do you believe law enforcement officials are able or willing to catch anyone? Corrupt politicians from the capital to the smallest village! What’s the use of speaking up?”

¹ On 12 January 2010, a 7.0-magnitude earthquake struck Haiti. Deaths were estimated at a high of 225,000. Left homeless were roughly 2.1 million people; most still live in tent cities. Source: Daniell, James. CATDAT Damaging Earthquakes Database 2010—The Year in Review. Karlsruhe, Germany: CATDAT, Integrated Historical Global Catastrophe Database, and CEDIM (Center for Disaster Management and Risk Reduction Technology), 2011.

Did You Know That...?

Rape was a “crime against morals” in Haiti until 2005, when Executive Decree 60 reclassified it as a “crime against a person” punished by a 10-year prison term, longer if the victim is under 16 years old. In practice, punishment is more lenient and may be a small payment by the perpetrator to the victim.

Source: *Government of Haiti. Le décret modifiant le régime des agressions sexuelles et éliminant en la matière les discriminations contre la femme [Decree changing the regulation of sexual aggressions and eliminating forms of discrimination against women]. Decree No. 60 of August 11, 2005. Journal Officiel de la République d’Haïti. August 11, 2005.*

Rape victims suffer symptoms of immediate psychological trauma—Acute Stress Disorder:

- problems concentrating due to intense anxiety;
- disruptions in eating and sleeping patterns;
- flashbacks to the attack;
- difficulty recalling parts of the attack;
- aversion to the attack site and to social life; and
- disassociation—feeling detached from the world.

Roughly half of survivors endure symptoms long after the attack, which become Post-traumatic Stress Disorder (PTSD).

Source: *Bryant, Richard A.; Sackville, Tanya; Dang, Suzanne T.; Moulds, Michelle; and Guthrie, Rachel. “Treating Acute Stress Disorder: An Evaluation of Cognitive Behavior Therapy and Supportive Counseling Techniques.” The American Journal of Psychiatry. Vol. 156, No. 11, November 1999.*

“I’m with the Bureau des Avocats Internationaux, and I collaborate with members of non-governmental organizations like KOFAVIV and SOFA, among others.² Life in these tent cities seems hopeless,” Mr. Toussaint concedes, “but we can’t give up on creating safety amid this rubble. The BAI can push the police to apprehend suspects only if you speak...”

Yolaine interrupts: “I spoke up to warn other women of who’s out there, not because I think the police will help. The attackers had hoods. Even if the police weren’t corrupt, they can’t catch unidentifiable men! Coming forward is hard. There’s so much shame for the victim. Every survivor must do what might give her some peace, Mr. Toussaint, whether she reports the rape or not.”

The attorney is determined to convey his message: “Allow me to explain what the BAI does in alliance with these women’s organizations. When you report an assault, we record the case in detail. We help victims obtain the medical certificates needed to prove rape and to begin the legal process.³ We lobby our politicians and MINUSTAH⁴ to provide more lighting in the camps and to expand the presence of UN patrols and newly trained Haitian police. I can’t guarantee that speaking up will lead to an assailant’s prosecution. Yet the BAI now represents over 50 victims; 10 cases are moving through the legal system with investigations ongoing and suspects in jail. We’re going ahead with the other cases. We see that justice is possible despite the obstacles. So we try our best.”

Yolaine listens attentively to Mr. Toussaint, but Ms. Ochan's teary eyes betray her sorrow. "Young man, you can't fathom how agonizing it was for a proud, old woman to be questioned by police officers when I reported being raped. They acted like I was the criminal, but I subjected myself to this treatment hoping they would search under every piece of broken concrete to catch the attacker. I haven't heard from them since..."

"Ms. Ochan, I admire your courage in sharing your experience with all of us." Inspired by her frankness, Mr. Toussaint declares, "You're correct. I can't grasp what you must have felt, but circumstances compel me to try my best. You see, six months ago my own mother was raped and killed for resisting her attackers. Since my sister and I spoke to the authorities, we live under constant threat. I always have to look behind me, but like you, I'm still here and speaking up wherever and whenever someone can hear me."

2 The Bureau des Avocats Internationaux (BAI) is the Port-au-Prince affiliate of the Boston, Massachusetts-based Institute for Justice & Democracy in Haiti (IJDH). Since 1995, the BAI has sought justice for Haiti's poor by combining traditional legal strategies with empowerment of victims' organizations and advocacy at the grassroots and international levels. KOFIV—“Komisyon Fanm Viktim pou Viktim” in Creole, or Commission of Women Victims for Victims—was founded by women raped during the military dictatorship of 1991-1994 to assist survivors of sexual violence with medical intervention, legal aid and counseling among other services. SOFA—“Solidarité Fanm Aysiyen,” or Solidarity with Haitian Women—emerged in 1991 to work on four issues, one of which is the elimination of gender-based violence. For more details about these organizations, visit their websites: http://ijdh.org/who_we_are/bai, and <http://kofiv.org/>. SOFA's website has been removed from the internet; for information about the organization, visit <http://www.oxfamsol.be/fr/Solidarite-Fanm-Ayisyen-SOFA.html>.

3 Victims are required to obtain a “Medical Certificate for Sexual Aggression” from a physician within 72 hours of the assault as the proof needed for law enforcement officials to begin investigating a case of rape.

4 MINUSTAH is the United Nations Mission for the Stabilization of Haiti—in French, Mission des Nations Unies pour la Stabilisation en Haiti. Established in 2004 by the UN Security Council, it aimed to support the Transitional Government in restoring rule of law and public order. As conditions in Haiti have changed, the Security Council has adjusted MINUSTAH's mandate. Since the 2010 earthquake, troops have bolstered recovery and reconstruction efforts and helped with resettling displaced persons. For more details, see <http://www.un.org/en/peacekeeping/missions/minustah/mandate.shtml>.

Questions for Group Discussion

(Approximately 1 hour)

Yolaine's Response to the Attackers

(Approximately 15 minutes)

- Which of Clarisse's human rights have the attackers violated? Have they also violated Yolaine's and her grandmother's human rights? If so, how have so? If not, why not?

- What does Yolaine do right and/or wrong in reacting to the attackers? Is threatening them with knives a wise idea? Why or why not?
- Does she have other options in protecting her family and especially her niece? If so, what are they? If not, why not?
- Given that the attackers wore hoods, can Yolaine describe these men to the police in some other way? If so, how? If not, why not?

Mr. Toussaint's Interaction with Yolaine and Ms. Ochan

(Approximately 20 minutes)

- How would you characterize Mr. Toussaint's approach to the meeting? Is he persuasive about the need for women to speak up in cases of rape? Why or why not?
- In your opinion, does he sufficiently explain how he and the Bureau des Avocats Internationaux cooperate with women's organizations?
- Do you believe the fact that Mr. Toussaint is a man compromises his ability to understand and discuss the epidemic of rape in the tent cities? Why or why not? Might his gender actually help him in this regard?
- Do you agree with Yolaine's contention that "Every survivor must do what might give her some peace...whether she reports the rape or not"? Why or why not?
- In your view, is Ms. Ochan's cynicism about the police justified? Why or why not? Is her impatience with the lawyer justified? Why or why not?
- How does the rape and murder of Mr. Toussaint's mother motivate him to do his job effectively? How does the loss of his mother hinder him from doing his job?

For Further Thought

(Approximately 25 minutes)

- How has the 2010 earthquake made Haiti's women and girls more vulnerable to rape? Do natural disasters necessarily increase their vulnerability? Why or why not?
- What other situations make rape more likely, and what do they all have in common?
- Can a woman's clothing and/or behavior incite a man to rape? Why or why not?
- What factors might make a woman living in Haiti's tent cities reluctant or willing to report being raped? What might make any woman reluctant or willing to report a rape?
- How does our country legally define the crime of rape? Does this definition facilitate or complicate the prosecution of rape? How does our legal system punish perpetrators of rape? Is this punishment appropriate to the crime? Why or why not?

Learning Exercises

(Approximately 2 hours, 30 minutes)

Exercise 1 Defining Rape in Criminal Law

(Approximately 45 minutes)

1. Ask the participants to define rape for the purposes of formulating our jurisdiction's criminal law.

Tips for Facilitator: Acknowledging the graphic nature of the questions posed in Step 2, particularly regarding component A “behavior,” may reduce the participants’ discomfort and reluctance to specify acts that may be termed rape.

Recording the participants’ answers to the questions below on a large flip pad or chalk board may be helpful.

2. Now instruct the participants to forge a consensus around answers to these questions and to think of their answers as component parts of the definition they are formulating. Allow them roughly 10 minutes to discuss each component part.

- **Component A – Behavior**

What kind of behavior constitutes rape? Is rape defined solely as sexual intercourse forced by the perpetrator on the victim? Are there other specific acts that may be classified as rape?

- **Component B – The Victim and Perpetrator**

For an act to be legally identified as rape, what kind of coercion must the perpetrator exercise? Must he physically overpower the victim, or is the threat of bodily harm sufficient to constitute coercion? Must the victim explicitly deny consent to the perpetrator and/or physically resist him to prove the occurrence of rape? Does the victim’s age or mental and physical capacity matter? Does coerced sexual intercourse in the context of marriage by a husband against a wife qualify as rape?

- **Component C – Punishment**

What is the appropriate punishment for rape? Should law enforcement officials have a range of punishments from which to choose depending on how the crime was committed and against whom? For example, should the punishment be more/less severe if the perpetrator did/did not brandish a weapon, if he did/did not inflict bodily harm on the victim, or if he did/did not attack a child? Should the perpetrator pay the victim restitution? Can a perpetrator be rehabilitated and reintegrated into society?

3. Now that the participants have addressed these questions, select a volunteer and give her/him roughly 5 minutes to articulate the workshop’s legal definition of rape in 4 to 7 sentences by putting together these component parts.
4. Once the volunteer has finished speaking, conclude by asking the workshop participants about the exercise itself—how easy or difficult they found it, which questions they could or could not answer, whether they were able to forge a consensus and what feelings were evoked as they discussed the component parts of their legal definition of rape.

Exercise 2 Educating Men and Boys to Prevent Rape and Sexual Assault

(Approximately 1 hour)

1. Ask the workshop participants to imagine that they are seeking funds from various organizations to test a 3-week curriculum that educates men and/or boys to prevent rape and sexual assault.
2. Explain to the participants that they must make four key decisions about how to proceed. Guide them through their decisions, allotting the amount of time indicated below to choose from the options here.

***Tip for Facilitator:** Posting the decision areas and subsequent options on a large flip pad or chalk board may be helpful*

• Target Audience – Who is the key to preventing rape?

(15 minutes)

- Boys ages 9-12
- Men in law enforcement professions
- Teenagers 13-17
- Men in healthcare professions
- Adult males 18+
- Fathers of sons
- _____ Please offer your own adjectives.

• Educator – Who is best for the task of educating this audience?

(15 minutes)

- A university professor
- A member of the clergy/person of faith
- A school teacher

- A physician
 - A rape survivor
 - A police officer
 - A sports team coach
 - _____ Please offer your own adjectives.
- **Themes – Which 3 themes should you convey in the workshops?**

(15 minutes)

- Definitions of masculinity and manhood
- The psychological impact of rape on the victim
- The risk for victim and perpetrator of HIV/AIDS and sexually transmitted diseases
- The need to train women and girls to protect themselves—how men can help
- A woman’s rights within her marriage—the right to refuse sex with her husband
- The legal consequences of rape for the perpetrator
- Ways to create safer public spaces for women and girls—from more lighting on streets to a greater police presence
- The meaning of a woman’s words—saying “no” to a man’s advances means “no”
- _____ Please offer your own adjectives.

Four key decisions for the participants to make...

• **Setting – Where should the workshops take place? – 5 minutes**

- At the instructor’s home
- In a classroom
- In a house of worship
- At an outdoor camp facility
- In an office conference room
- In a virtual space, an online chat room
- _____ Please offer your own adjectives.

4. Once the participants have agreed on the target audience, educator, themes and setting for the curriculum, select a volunteer to summarize these decisions in 4 to 5 sentences which will serve as the introduction to any verbal or written request for funding from organizations that may support educational efforts to eliminate rape and sexual assault.

Exercise 3 Taking Precautions against “Stranger Rape”

(Approximately 45minutes)

1. Ask the workshop participants whether in their society, women feel at greater risk of “stranger rape”—a random attack by an unknown assailant—or rape by an acquaintance, relative, husband, etc. and the reasons for feeling as such. Engage them in a group discussion for roughly 10 minutes.
2. Have the workshop participants break into three groups for a 15-minute brainstorming session. Ask each to select a spokesperson who will report to the full group.
3. Instruct the groups to come up with a list of 3 to 5 precautionary steps that a woman may take to decrease her risk of stranger rape—steps that perhaps the women participants themselves take, or that the men participants advise their female family members and friends take.

Tips for Facilitator: Help the participants, particularly if they are having difficulty with this task, by providing a couple examples such as: (1) Walk only in well-lit areas of town if you are out in the evening. (2) Never enter an elevator if an unknown man is on board.

Use a large flip pad or chalk board to write down the groups’ lists so they can compare their suggestions.

4. Reconvene the workshop participants. Keeping each spokesperson to no more than 5 minutes, have them share their groups’ lists of precautions.
5. After the spokespeople are done, ask the entire group: Does taking these steps restrict women’s freedom of movement or independence? If so, is sacrificing some freedom an acceptable price for reducing the risk of stranger rape? Why or why not?

SESSION 11:

Case Study—Hate Crimes Against Lesbians

(Workshop session, approximately 3 hours)

Hey! You over there? Why are you hanging out on this corner? Don't you know this neighborhood isn't safe at night?"

"I'm not hanging out. Leave me alone." Cashandra shouts, trying to hide her fear.

"Did you hear me? This is no place for a girl alone." As the young man approaches, Cashandra instinctively steps back, avoiding his eyes. "Sorry I scared you. Are you alright? My name's Esiah Marcus. I'm a street outreach worker with Detroit's Ruth Ellis Center."¹

She lifts her head, revealing a gash near one eye. "I'm Cashandra Dubois. I'm okay."

"Who did this to you? Maybe I can help." Esiah hands her a flyer from the Ruth Ellis Center and reaches into his pocket for his cell phone: "Let's at least call your parents so they know what's..."

Cashandra cuts him off. "What? They don't care. My Dad threw me out last week when I told him..."

"..That you're gay?" Esiah guesses.

Curious how Esiah knows, she goes on: "When the news got out, some guys at school began bothering me, waiting after class and yelling, 'You're so hot. Don't waste it, girl. We'll show you what you're missing. Let's see what you got!'"

Esiah peppers Cashandra with questions. "So are they the ones who hurt you? How many are there? What are their names? Do the school's administrators know these guys are harassing you?"

"I've tried to ignore them. I don't need trouble. I've been sleeping in the school gym and showering in the locker room in the morning." Cashandra confesses. "If I tell a teacher or the principal, I'll have no place to stay."

¹ The [Ruth Ellis Center](http://www.ruthelliscenter.org/) in Detroit, Michigan celebrates activist Ruth Ellis' life and is one of only four organizations in the United State devoted to homeless lesbian, gay, bisexual and transgender (LGBT) youths and young adults. The organization's services include a drop-in center, a street outreach program, a cyber-access center, transitional living arrangements and an emergency-housing shelter. See <http://www.ruthelliscenter.org/>.

Did You Know That...?

The US Federal Bureau of Investigation (FBI) collects data on crimes showing “evidence of prejudice based on race, religion, sexual orientation, or ethnicity.” In 2009, hate crimes numbered 7,789, with 18.5 percent or 1,436 based on sexual orientation:

- 798 cases – anti-male homosexual bias
- 216 – anti-female homosexual bias
- 376 – anti-homosexual bias in general
- 25 – anti-bisexual bias
- 21 – anti-heterosexual bias

Source: “Hate Crime Statistics, 2009.” http://www2.fbi.gov/ucr/hc2009/data/table_01.html.

As of 2010, seven countries defined homosexuality as a capital crime: Iran, Mauritania, Saudi Arabia, Sudan (now only North Sudan), Yemen, Nigeria’s 12 northern states and southern Somalia. Other countries, such as Afghanistan since 2001, have taken the death penalty off the books, but reactionary social forces still execute lesbians and gays as officials turn a blind eye.

Source: Ottosson, Daniel. *State-sponsored Homophobia: A world survey of laws prohibiting same sex activity between consenting adults*. Stockholm, Sweden: Södertöm University, for International Lesbian, Gay, Bisexual, Trans and Intersex Association, 2010.



Ruth Ellis in Detroit in the 1950s, exact year unknown.



Source: http://www.trueknowledge.com/q/facts_about_ruth_ellis

Staring at the fresh bruises on her neck, Esiah clenches his fists; for a moment he cannot help imagining how a beating would teach her tormentors a lesson. Taking a deep breath, he relaxes his grip. “Cashandra, I think you need to tell someone. Why should they get away with hurting you? We’ll press charges. Detroit cops take a tough line on anti-gay violence.”

“These guys aren’t afraid of cops. Look what they did to me!” Cashandra touches her cheek. “They were there after class today, but this time, they shoved me. As they tried to rip off my skirt, I screamed. But one guy covered my mouth; another slammed me against the wall. He whipped out a knife, slashed my cheek and threatened me. ‘This is your last chance to show us what you got before we cut you open. Your cheek was just practice.’ I was scared they’d rape me. I don’t know how I did it, but I pushed them off me and ran.”

“These thugs wanted to frighten you so you wouldn’t tell the police!” Esiah exclaimed.

“I know you want to help, but please don’t get the police or anyone else involved. They’ll only make the situation worse.” Cashandra pleads between sobs.

Esiah flashes back to the first time he confronted anti-gay violence. Recalling his trauma, he realizes Cashandra is not ready to take action against her tormentors. “Okay. Handle the situation how you want, but I can’t leave you here with no place to go. How about we go to the Ruth Ellis Center? You can check it out and stay there until you figure out what to do next.”

“What’s this center all about?” Cashandra asks.

“It’s a facility for homeless gay young adults, somewhere to feel safe. On the way there, I’ll explain who Ruth Ellis is and tell you more about the place.”² Esiah extends his hand to Cashandra. Somewhat calmer, she nods in agreement and takes his hand.

2 African-American Ruth Ellis was born in Illinois in 1899 and lived to be 101. Known as the oldest American lesbian, she moved to Detroit in 1937 where she ran a print shop and lived openly with her girlfriend. Their home was a place for gay men and lesbians to socialize when other venues were unavailable. An activist against racism, sexism and homophobia, Ellis is an icon among civil rights advocates. She died in 2000. For more about Ellis, see Keith Boykin, “Ruth Ellis’ Tale of Two Cities: A Modern Fairy Tale in Black & White,” <http://www.keithboykin.com/author/ruth1.html>; and Yvonne Welbon, “Honoring Our Foremothers, Ruth Ellis: The Oldest ‘Out’ Lesbian Known,” http://www.sistersinthelife.com/ruthellis/ruth_ellis.html.

Questions for Group Discussion

(Approximately 1 hour)

The Confrontation between Cashandra and the Young Men at School

(Approximately 20 minutes)

- Do the young men’s actions constitute violence against Cashandra? Why or why not?
- Are they violating Cashandra’s human rights? If so, which rights are they violating? Is anyone else violating her human rights? If so, who and which rights?
- Did the men commit a hate crime—that is, motivated by prejudice based on ethnicity, race, religion, gender identity or sexual orientation? Why or why not?
- Does Cashandra respond to these men appropriately? How does she make the situation worse or better?
- Does she have other options in dealing with them? If so, what are they? If not, why not?

Esiah's Outreach to Cashandra

(Approximately 15 minutes)

- What does Esiah do right and/or wrong in his approach toward Cashandra? As a street outreach worker, what are Esiah's responsibilities toward her? Do you think he fulfills these responsibilities? Why or why not?
- Esiah briefly imagines "how a beating would teach her tormentors a lesson..." Do you think this option is feasible or desirable to deal with anti-gay violence? Why or why not?
- Should Cashandra tell anyone about what the young men did to her? Why or why not?
- Should Esiah act on his own to report the violence against Cashandra to the police, or should he heed her request? What good or bad outcomes may result in either case?
- Do you think the fact that Esiah is gay helps him understand Cashandra's situation and particularly her desire not to tell anyone?

For Further Thought

(Approximately 25 minutes)

- How do you distinguish a hate crime from other crimes? How does a hate crime's impact on the victim differ? How is a hate crime's perpetrator distinct?
- Has our country passed legislation to prohibit intimidation of and physical violence against lesbians and gays? If so, what does this law say?
- What is the punishment for breaking the law? If someone is guilty of intimidation or physical violence against an individual based on her/his sexual orientation or gender identity, is that perpetrator punished differently than one whose targets are random?
- If our country has not passed such a law, why do you think this is the case?
- What aspects of our country's culture, political system and/or socio-economic conditions spur intimidation of and physical violence against lesbians? What aspects discourage this behavior and even foster acceptance of same-sex relationships?
- In your view, why might some heterosexual males feel angry about and even threatened by same-sex relationships in general and by lesbians in particular?

Learning Exercises

(Approximately 2 hours)

Exercise 1 Understanding Women's Gender Identity and Sexual Orientation—Facts or Myths

(Approximately 40 minutes)

1. Read the 8 statements under step 3 to the workshop participants.

2. Ask whether each statement is a fact or a myth. If the participants disagree, count how many say it is true or false. Take roughly 20 minutes for these first two steps.

Tip for Facilitator: *Posting the statements on a large flip pad or chalk board along with the workshop participants' responses may be helpful.*

3. Once the participants have decided the validity of the statements, use the remaining 20 minutes to discuss whether they are correct in each case and why.
- A woman's gender identity is defined solely by her anatomy and ability to give birth.
☐ True/Fact ☐ False/Myth
 - An individual's gender consists of socially constructed, learned behavior; so women's gender roles may vary between cultures and historical eras.
☐ True/Fact ☐ False/Myth
 - Lesbians exist in all cultures, even in those that prohibit same-sex relationships.
☐ True/Fact ☐ False/Myth
 - Being a lesbian is a mental illness that is curable if her family finds her husband.
☐ True/Fact ☐ False/Myth
 - Lesbians have never participated in the women's human rights movement.
☐ True/Fact ☐ False/Myth
 - Heterosexual women are not necessarily better at household chores than lesbians.
☐ True/Fact ☐ False/Myth
 - Lesbians cannot contract HIV/AIDS as none of their behavior can spread the virus.
☐ True/Fact ☐ False/Myth
 - Love between two women is never as deep as between a woman and man.
☐ True/Fact ☐ False/Myth

Facilitator's Answer Key: *False/Myth, True/Fact, True/Fact, False/Myth, False/Myth, True/Fact, False/Myth, False/Myth.*

Exercise 2 Introducing the Yogyakarta Principles on the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity

(Approximately 40 minutes)

1. Read to the workshop participants the paragraphs below about the Yogyakarta Principles.

The International Commission of Jurists and various experts met in 2006 in Yogyakarta, Indonesia, to draft principles asserting the human rights of lesbian, gay, bisexual and transgender (LGBT) individuals. Launched at the 2007 UN Human Rights Council, the Yogyakarta Principles on the Application of International Human Rights Law in Relation to Sexual Orientation and Gender Identity lack the force of international law but include “states’ obligations”—steps to protect LGBT individuals’ rights already enshrined in the 1948 Universal Declaration of Human Rights and other international legal documents:

- recognition before the law
- personal security
- free expression and association
- movement and asylum
- non-discrimination in housing, education, employment and healthcare
- participation in family and cultural life
- work as a human rights defender
- accountability and redress

Unanimously adopted by the human rights experts, the principles reflect a nascent consensus about using legal instruments to ensure rights for individuals of all gender identities or sexual orientations. Represented at Yogyakarta were 25 countries: Argentina, Australia, Austria, Botswana, Brazil, Bulgaria, Canada, China, Costa Rica, Finland, India, Indonesia, Ireland, Kenya, Moldova, Nepal, New Zealand, Pakistan, Poland, Serbia, South Africa, Thailand, Turkey, United Kingdom and United States.

2. Select three volunteers to read out loud the following texts from the Yogyakarta Principles while pointing out that for those participants who are interested, this entire document is featured in Appendix 7 on page 179.

- **Principle 1, The Right to the Universal Enjoyment of Human Rights**
- **Principle 5, The Right to Security of the Person**
- **Principle 10, The Right to Freedom from Torture and Cruel, Inhuman and Degrading Treatment or Punishment**

Tip for Facilitator: Posting the texts below on a large flip pad or chalk board may be helpful. The flip pad or chalk board may then be used to record suggestions about measures needed to implement these principles as requested in Step 3.

Texts from the Yogyakarta Principles...

- **Principle 1, The Right to the Universal Enjoyment of Human Rights**

All human beings are born free and equal in dignity and rights. Human beings of all sexual orientations and gender identities are entitled to the full enjoyment of all human rights.

- **Principle 5, The Right to Security of the Person**

Everyone, regardless of sexual orientation or gender identity, has the right to security of the person and to protection by the State against violence or bodily harm, whether inflicted by government officials or by any individual or group.

- **Principle 10, The Right to Freedom from Torture and Cruel, Inhuman and Degrading Treatment or Punishment**

Everyone has the right to be free from torture and from cruel, inhuman or degrading treatment or punishment, including for reasons relating to sexual orientation or gender identity.

3. After the volunteers have finished reading these texts, have the participants brainstorm and forge a consensus on five measures, or “states’ obligations,” they would propose to our local and/or national governments to protect these rights for LGBT individuals.

Exercise 3 Outlawing Hate Crimes Against Lesbians

(Approximately 40 minutes)

1. Imagine the workshop participants are charged with the responsibility of drafting a law to criminalize violence against lesbians. To meet this charge, they must decide:

- **What type of behavior constitutes violence;**
- **How to identify lesbians as the intended target of violence and not the victim of a “random crime”—what kind of evidence is needed to prove the perpetrator’s motives;**
- **How to punish the perpetrator of such violence; and**
- **What protections can be afforded to the victim(s) of violence.**

2. Have the participants break into four groups, each tackling one of the issues in a 10-minute brainstorming session. Ask each group to select a spokesperson who will report to the full workshop.

Tip for Facilitator: Posting the groups' decisions as requested in Step 3 on a large flip pad or chalk board may be helpful. The volunteer may also want to post her/his synthesis to formulate the workshop's new hate crime law as requested in Step 4.

3. Reconvene the participants. Have the spokesperson summarize her/his group's decision regarding the issue at hand in no more than two sentences.
4. Once all four spokespeople have shared their groups' decisions, select one volunteer to connect and synthesize the statements about the type of behavior, the intended victim, the perpetrator's punishment and protection for the victim, with the aim of articulating the workshop's proposed hate crime law.

SESSION 12:

Case Study—Prostitution

(Workshop session, approximately 3 hours, 30 minutes)

Sheila Simpkins, Penny Hall and Tara Adcock have much in common: They were all prostitutes who walked Nashville, Tennessee's meanest streets. They suffered childhoods of sexual abuse and abandonment, turning to alcohol and drugs to escape the memories and the realities of poverty and homelessness. The cycle of addiction, prostitution and violence had trapped them—until they arrived at Magdalene and Thistle Farms.¹

In 1997, Episcopal priest Becca Stevens, a Nashville native and survivor of child abuse, created a program for women wanting to leave prostitution. Magdalene offers an innovative approach to rehabilitation: two years of free housing, intensive therapy and employment in a self-sustaining small business.

Stevens stresses the powerlessness prostitutes confront, believing they do not start selling sex on their own and cannot stop on their own: "I have never met a woman coming off the streets ... who chose prostitution as their preferred career at the age of 6, 7, 8 and 9."

Living without supervision, residents personify Steven's motto "Love heals." Cultivating a community is vital to success. She asserts that love empowers the women to "forgive" their abusers, support one another and "live differently."



Source: <http://www.thistlefarms.org/>

Since Magdalene's founding, Stevens has raised some \$12 million in private funds. Graduating over 150 residents, her program is an exemplar for those seeking to assist women leaving prostitution and other violence.

A unique component of Magdalene is Thistle Farms, where residents make and sell bath oils, lotions and candles wrapped in paper crafted from thistle flowers they pick on roadsides and in fields. The products heal others and the entrepreneurs who make them.

¹ This case study is based on journalist Jacki Lyden's coverage of Magdalene and Thistle Farms and her interviews with founder Becca Stevens and the program's residents, featured in a three-part series aired on National Public Radio (NPR) on 25, 26 and 27 April 2011. WLP appreciates the permission of Ms. Lyden, NPR, Ms. Stevens and her colleagues at Magdalene and Thistle Farms to draw on and cite their materials. To listen to the NPR series, visit: "For Prostitutes, An Alternative To The Streets," April 25, 2011, <http://www.npr.org/2011/04/25/135633315/magdalene-program>; "Relapse And Recovery: A Tale Of Two Prostitutes," April 26, 2011, <http://www.npr.org/2011/04/26/135702065/relapse-and-recovery-a-tale-of-two-prostitutes>; and "A Business That Helps Women Bloom in Recovery," April 27, 2011, <http://www.npr.org/2011/04/27/135702451/a-business-that-helps-prostitutes-bloom-in-recovery>.

Did You Know That...?

Prostitution preys on the vulnerable and poor. Brothel owners and pimps promise women and girls decent wages. Reality differs starkly. A prostitute typically earns:

- US \$1 per hour in South Africa;
- \$10-\$30 per hour in Singapore, depending on whether she works on her own, for a pimp or in a legally registered brothel; and
- \$25 per hour in Chicago.

Source: *"The States Behind Prostitution."* Online Schools. <http://www.onlineschools.org/blog/stats-on-prostitution/>; and Frey, Erika. "Singapore's open system." *Bangkok Post*. 31 October 2008. <http://www.bangkokpost.com/news/investigation/singapores-open-secret>.

An arguably disturbing new trend in post-industrial economies is educated, middle class women engaging in sex commerce they deem unsullied by brothels, pimps and life on the streets. The perception of sex as ethically neutral facilitates this trend as does home internet use which makes the transaction seem private.

Source: Bernstein, Elizabeth. *Temporarily Yours: Intimacy, Authenticity and the Commerce of Sex*. Chicago, Illinois: The University of Chicago Press, 2007.

Anti-prostitution programs tend to focus more on eliminating the supply of sex for sale than on deterring buyers' demand. One example of a controversial deterrence policy implemented in Canada, England, the United States and Zimbabwe is to "name and shame" buyers—announcing men's names and/or posting their photos on websites, television, radio and dailies.

Source: Willoughby, Michelle. *Demand Deterrence: International Initiatives to Eliminate Demands for the Sex Trade*. Chicago, Illinois: Chicago Alliance Against Sexual Exploitation (CAASE), July 2008.

Working at Thistle Farms allows the women to gain experience in manufacturing, packaging, marketing and administration. They earn income, realize their own strengths and emerge with self-respect. As 47-year-old former prostitute and recovering addict Penny Hall admits, "I never thought I'd be at a place making healing oil."

The thistle is a well chosen metaphor for the lives of women putting prostitution behind them. For Hall it is "...a rough weed, like we are, when we're out there on the streets. We was [were] rough and tough, went through hell and back, got into situations and we just survived the cold and the drought like the thistle does. It don't [doesn't] need no [any] water. It comes up out of the concrete, and it transforms into a beautiful flower."

Stevens wants the thistle to symbolize the transformation Magdalene's residents undergo enduring years of violence but then blossoming into women who eschew street life to survive and thrive: "It grows in the places that are abandoned and ... forgotten, and it also has a history of survival by brutality. But it also has this beautiful deep purple center."

Magdalene has a long waiting list. Law enforcement officials may recommend Becca Stevens' program to women charged with prostitution. Others are brought in by their friends on the street. Two years ago, Sheila Simpkins took Tara Adcock to Magdalene from prison. Women have to work hard towards recovery, as Sheila and Tara did. Yet some relapse. Tara returned to alcohol and drugs, leaving Magdalene to work in a hotel chain. Descending into a life of crime, she is in prison awaiting a grand jury hearing on charges of criminal homicide.

The program is not about magic or miracles; it cannot guarantee success. Roughly 75 percent graduate to recreate their lives free of prostitution and addiction. Because Stevens does not accept federal money, she can define Magdalene's rules; relapse is thus considered part of recovery. Tara's friend Sheila is now married with children and, at 41, works as the assistant resident manager of Magdalene's housing program. Yet she is humbled by the possibility of relapse: "I'm not saying relapse is mandatory, but guess what? It happens. It does. It happens all the time. It's not about falling. It's about picking yourself up."

Questions for Group Discussion

(Approximately 1 hour, 15 minutes)

The Success of Magdalene and Thistle Farms

(Approximately 35 minutes)

- Society's conventional wisdom has been that prostitution is a "victimless crime." Why is this contention wrong? Why does this myth persist? Who benefits from perpetuating it?
- What personal characteristics and life circumstances do the women at Magdalene and Thistle Farms have in common? What factors led them to prostitution?
- Do you believe, as Magdalene founder Becca Stevens does, that women do not enter prostitution on their own and cannot leave it on their own? Why or why not?
- Do you agree with the premise espoused at Magdalene that relapse is part of recovery from prostitution and/or addiction? Why or why not? What are the strengths and/or weaknesses of this approach to recovery? Do you think there are additional measures that may be taken to reduce instances of relapse?
- In your opinion, which aspect of this program is most important in facilitating a woman's exit from prostitution and transition to a life free of crime and danger?
 - Magdalene's free-of-charge services—housing and counseling
 - The opportunity for skills-training and economic empowerment at Thistle Farms
 - The symbolism of the thistle and the healing body products made from this flower

- The reciprocal support and solidarity of women who have lived similar experiences
 - Magdalene's philosophy, "Love heals"
 - Becca Stevens' ingenuity in establishing Magdalene and Thistle Farms
 - Becca Stevens' faith as an Episcopal priest
 - Becca Stevens' own experience with gender-based violence
 - _____ *Please offer your own adjectives.*
- In your opinion, what are the personal attributes, circumstances and/or events that lead a woman to leave prostitution or to reject any form of gender-based violence?

For Further Thought

(Approximately 40 minutes)

- Has our country passed a law against prostitution? Does the law criminalize the behavior of the prostitute, the brothel owner or pimp and/or the customer? Is the law effectively enforced? What is the punishment for breaking the law?
- If our country has not passed a law, why do you think this is the case?
- What aspects of our country's culture, political system and/or socio-economic conditions facilitate prostitution? What aspects inhibit or discourage it?
- What if any health services are available for prostitutes in our society—care for victims of violence, birth control and/or prevention and treatment for sexually transmitted diseases? Who provides the service—state agencies, non-governmental organizations, private hospitals and/or individual volunteers with relevant expertise?
- If such health services are not offered, why do think this is so? What are the advantages and/or disadvantages of affording prostitutes these services? Which actor(s) in our society should offer such healthcare?
- What if any rehabilitation services are available to women trying to leave prostitution—low-cost housing, education and skills training, job placement and/or counseling by mental health professionals? If these resources are available, who provides them?
- If these services do not exist, why do you think this is so? What are the advantages and/or disadvantages of having these resources? Who should offer these services?



Source: *The Voices of Thistle Farms.*
<http://www.thistlefarms.blogspot.com/>

Learning Exercises

(Approximately 2 hours, 15 minutes)

Exercise 1 Defining One's Beliefs, Taking Action

(Approximately 45 minutes)

1. Read the paragraph below to the workshop participants.

As we have seen, the Magdalene Community's and Thistle Farms' success in rehabilitating survivors of prostitution and addiction is based on a set of core beliefs operationalized by Becca Stevens and the program's residents. Among these beliefs are:

- the healing power of love;
- faith in God or a spiritual force greater than oneself
- living as and in a community;
- women's empowerment and self-development; and
- the need to change a culture that buys and sells women.

By putting these beliefs into action, these women seek to create a better world not just for themselves but also for society at large.

Tip for Facilitator: Posting these points on a large flip pad or chalk board may be helpful.

2. Now have the participants break into three groups for a discussion of the themes under Step 3. Ask each group to select a spokesperson who will report to the full workshop.
3. Assign each group one theme to address, instructing the participants to forge a consensus in roughly 25 minutes around their responses to the questions below.

- **Group A – Universality**

Do you think the Magdalene Community's and Thistle Farms' ***core beliefs are universally applicable?*** If so, which ones? Or do you think ***these beliefs are exclusive to the cultural, political and socio-economic context*** in which the programs were founded?

- **Group B – Practicality**

Assume at least some of the programs' core beliefs are universal for the sake of addressing these questions. ***Which beliefs can be most easily applied in your society in an effort to rehabilitate prostitutes or other survivors of violence? Which beliefs would you seek to put into action, and why?***

Group C – Responsibility

- Who is best able to operationalize these beliefs* for a program to repair prostitutes’ lives and reintegrate them into society? *Who would you trust to do so*—the clergy, a women’s organization, law enforcement officials, healthcare professionals or...?
4. Reconvene the workshop participants to give each spokesperson roughly 5 minutes to share how her/his group addressed the assigned issue and questions.
 5. End by discussing whether sharing their groups’ responses with each other enables the participants to envision a program they could establish for women leaving prostitution and/or other violence to create new lives.

Exercise 2 Cultivating Women’s Business Skills

(Approximately 45 minutes)

1. Imagine the workshop participants are tasked with formulating a plan for women leaving prostitution or other violence to launch a business that will empower the women and offer a product and/or service—much like women have done at Thistle Farms.
2. Have the participants break into two groups for a 25-minute brainstorming session. Ask each group to select a spokesperson who will report to the full workshop.
3. Explain to the first group that they are responsible for developing the outline of this business plan aimed at addressing as many of the questions below as possible.
 - **Product and/or service** – What will this business create and sell to consumers?
 - **Target consumers** – Whose needs will be met by this product and/or service?
 - **Initial investments** – What kind of funding and non-monetary resources are required to establish this business?
 - **Investors** – Who would provide these funds and other resources? Will you contact wealthy donors, women’s organizations, other businesses or...?
 - **Name** – What will you name your business and the product line and/or service it offers? What factors matter to you in deciding on a name—how short or long it is, how easy it is to remember, whether it captures women’s trials and triumphs or...?



Making body products at Thistle Farms.

Source: Stephen Alvarez for NPR. <http://www.npr.org/2011/04/27/135702451/a-business-that-helps-prostitutes-bloom-in-recovery>.

- **Women's economic empowerment and self-development** – How will the business help women leave prostitution and/or other violence? What skills, talents and strengths will they cultivate?

Tip for Facilitator: *This first group may wish to write the outline of their business plan on a large flip pad or chalk board so as to keep their thoughts organized and facilitate their spokesperson's presentation to the second group.*

4. Instruct the second group that they are to serve as a committee of potential investors representing diverse interests in their community and considering whether to offer start-up funding for this business. As such, they must decide what information they need from these entrepreneurs, listing the questions they wish to ask.
5. When the two groups are done brainstorming, give the first group's spokesperson roughly 5 to 10 minutes present their business plan.
6. After the spokesperson has finished her/his presentation, open the discussion to the second group for roughly 10 minutes, allowing the investors to pose questions about the plan as they decide whether to provide start-up funding. The spokesperson or any of the entrepreneurs may address these questions.
7. Ask the investors to suggest any last-minute improvements to the business plan. Then have them vote on whether they will invest in the business, stating in a few sentences why or why not.

Exercise 3 Educating Men-in-the-making to Eliminate Demand for Prostitution

(Approximately 45 minutes)

1. Imagine the workshop participants are charged with supervising a camp for boys ages 11 to 16. Parents send their sons to this two-week camp to enjoy outdoor activities (hiking, swimming, sports, etc.), cultivate friendships and participate in a workshop series about gender roles. One theme in the series is how men do and should interact with women—at home, in the workplace and in the public arena at large.
2. In this context, the camp's supervisors will discuss the subject of how to eliminate demand for prostitution. Seeking a balance between frankness and sensitivity, the supervisors must choose three from this list of 12 themes to tackle in this discussion. Giving the participants roughly 25 to 30 minutes, have them vote on each theme to decide which three they find most relevant and useful in educating the campers.

Tip for Facilitator: Posting these themes and the vote tallies requested in Step 3 on a large flip pad or chalk board may be helpful.

- Definitions of masculinity and femininity
 - Reasons men turn to prostitutes—both as sellers and buyers of women providing sexual services
 - The significance of virginity—both female and male
 - Society's courtship rituals
 - Reasons women turn to prostitution
 - The interaction of the boys' parents with one another
 - Challenges faced by girls ages 11-16 in society
 - The effectiveness of laws against prostitution
 - Reasons a woman may be attracted to a man
 - Media's messages to young people about sexuality especially the role of television and the internet
 - The relationship between love and sex
 - The dangers posed to both women and men by prostitution
3. Tally the participants' votes to identify and rank the three themes they deemed most relevant and useful in educating the campers about eliminating demand for prostitution.
 4. Once the votes are tallied, ask a volunteer to synthesize in a few sentences the top three themes chosen by the participants and the reasons for wanting to convey this message to boys 11-16—that is, men-in-the-making.