



Let's end this. Now.

Sexual Violence Prevention Campaign

Sexual Violence and Jewish Connection Program

Created By: Brandon Gabay

Touchstone text:

Cursed be he whose wife is faithful and himself is not!

-Talmud Yerushalmi, Demai

Goals:

- PP's learn about the history of the fight against sexual violence through the lens of religion.
- PP's understand how the movement came to be what it is today.

Objectives:

- PP's can discuss the women's rights and sexual violence movement over time through Judaism.
- PP's can express their feelings on several issues and viewpoints.

Materials:

- Signs with the time periods on them (1300s, 1700s, 1790, 1848, 1950s, 1970s (two of these), Modern Times, The Torah's perspective)
- Signs with pictures of each time period (Appendix A)

People:

- One adult per each group
- 9 GL's
- 2 PL's



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Space needed:

- 11 rooms (one to start in, one for each time period, and one to end in)

Time Table:

00:00-00:02: 1300s

00:02-00:04: 1700s

00:04-00:06: 1790s

00:06-00:08: 1848

00:08-00:10: 1950s

00:10-00:12: 1970s

00:12-00:14: 1970

00:14-00:16: 1970s

00:16-00:18: Modern Times

00:18-00:45: Torah's perspective

Detailed Procedure:

The program will begin by dividing the PP's into groups of approximately 10. Each group should have an adult with them. The program itself is a walking tour through times and the fight against sexual violence, so only one group will go in every two minutes. On the door for each room/time period, there will be a sign that says the time period and a picture that is most relevant to the time period (Appendix A). There will be a GL at each time period.



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00:00-00:02:

When the entire group arrives, the group leader will say: The anti-rape movement originated in the late 1960s or early 70s. However, one of the first documented laws against rape was in the early 1300s in England. This law did not allow men to have sex with a woman unless he was married to her. This law is one of the first anti-rape laws sets an example for future generations, despite its outcome not being so great. The law was barely ever obeyed or enforced, so it ended up making little to no change in society.

(Read this when it's time to move on to the next room): As you move onto the next room, please think about these questions: When faced with a controversial decision, how would you handle it? Would you think of your friends and family first or would you act only in self-interest?

00:02-00:04:

When the entire group arrives, the group leader will say: There was not much progress in this movement between the 1300s as the 1600s, the 1700s; however, brought a new part of this fight to the table. By the 1700s in the United States, women began to see that they were powerless against men. Men were dominant against them in everything: education, the economy, the society, politics and more. You can say that a new wave of feminism began here, however it was not the first wave of feminism.

(Read this when it's time to move on to the next room): As you move on to the next room, please think about these questions: When being deprived of your rights, would you fight or would you sit back? Would you lead or would you follow?



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00:04-00:06:

When the entire group arrives, the group leader will say: In 1790, the anti-rape movement gained even more support, resulting in a book being written. This book by Mary Wollstonecraft called *The Vindication of the Rights of Women*, was a huge stepping stone for this movement, looking back on it. It spoke of injustices committed against women, whether it be in schooling, economics, society or politics.

(Read this when it's time to move on to the next room): If an injustice is committed against you, how would you go about overcoming it? Would you challenge it? Would you sit back and let it blow over? Would you make an entirely new stance on the issue? Please think about this as you move onto the next room.

00:06-00:08:

When the entire group arrives, the group leader will say: 1848 eventually comes around, and coming with it is the Seneca Falls convention. This convention was a huge step for the women's rights movement and for the prejudices placed against women. The result of this convention was a document called the Declaration of Sentiments, which included the statement: We hold these truths to be self-evident: that all men and women are created equal. 68 women and 32 men signed this document, showing the co-ed force for women's rights.

Read this when it's time to move on to the next room): As you move onto the next room, please think about these questions: Would you set apart your differences with someone to work together for the same cause? Would you allow these differences to get the better of you?



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00:08-00:10:

When the entire group arrives, the group leader will say: The second wave of women's activism came in the 1950s which came alongside the Civil Rights movement. Work of people like Rosa Parks made people realize that citizens are able to fight and stand up against violence, abuse, and sexual violence. This was also the time period in which the modern feminism movement became institutionalized. The *Feminine Mystique* by Betty Friedan sold millions of copies and was the book that created the modern feminist movement.

Read this when it's time to move on to the next room): Please think about this as you move on to the next room. When is consent, consent? What is your definition of consent? Is consent the same for everyone?

00:10-00:12

When the entire group arrives, the group leader will say: The 1970s was revolutionary for the Women's Rights and Anti-Rape movements. Many things changed and they gained much more support. In this time period, the National Coalition Against Sexual Assault was formed and rape crisis centers were made. Abortion became legal now and speak-outs on rape were now becoming part of society.

Read this when it's time to move on to the next room): As you move onto the next room, please think about this: Will you give up on a journey that is taking too long? Or will you power through and make it through the difficulties? Will you pick a difficult battle or no change?



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00:12-00:14

When the entire group arrives, the group leader will say: The Chicago Women Against Rape's 1970 statement of purpose said: "Rape violently reflects the sexism in a society where power is unequally distributed between women and men, black and white, poor and rich...In rape, the woman is not a sexual being but a vulnerable piece of public property; the man does not violate society's norms so much as take them to a logical conclusion." As demonstrated by this quote, women were no longer standing up for injustices against them. Men were being sued for raping them and people were listening to what they were saying.

(Read this when it's time to move on to the next room): What makes a coalition? Is it the people? Is it the way it is organized? Is it the commonalities among the people? Please think about this as you move to your next room.

00:14-00:16:

When the entire group arrives, the group leader will say: As seen nowadays, the feminism and the fight against sexual violence has exponentially grown. In 2017-2018, over 40 men were accused of sexual violence and many of them by multiple women. This movement has turned into a fight for women's rights and claims to their own bodies. This movement has taken on the paradigm of women being property and is changing it day by day.



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(Read this when it's time to move on to the next room): How can you voice your opinion? Does your culture and upbringing have anything to do with it? How does the way you were raised affect the way you think?

00:16-00:18:

When the entire group arrives, the group leader will say: The Torah has very direct views on sexual abuse and violence. The Torah says that unmarried men and women are not allowed to touch. There are many laws that forbid an unmarried man and woman from being alone in a room together. You may say that the first Mitzvah or

the Torah is to multiply and to reproduce; however, it can also be unholy. Touching someone's body who you are not wed to is improper and unholy, according to the Torah.

(Read this when it's time to move on to the next room): Do you think that the Torah's views are too extreme? Are they good? Do they express the way you think about the issue? What could be a good way to change it? Please think about this as you move into the final room.

00:18-00:45:

When all the groups regroup in the final room, the PL will say into the mic: I hope you learned something about the history of the Sexual Violence Movement and how it relates to Judaism. I am now going to read the questions from each room, and if you would like to share your perspective with the group, please raise your hand.



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Room 1: When faced with a controversial decision, how would you handle it? Would you think of your friends and family first or would you act only in self-interest?

Room 2: When being deprived of your rights, would you fight or would you sit back? Would you lead or would you follow?

Room 3: If an injustice is committed against you, how would you go about overcoming it? Would you challenge it? Would you sit back and let it blow over? Would you make an entirely new stance on the issue?

Room 4: Would you set apart your differences with someone to work together for the same cause? Would you allow these differences to get the better of you?

Room 5: When is consent, consent? What is your definition of consent? Is consent the same for everyone?

Room 6: Will you give up on a journey that is taking too long? Or will you power through and make it through the difficulties? Will you pick a difficult battle or no change?

Room 7: What makes a coalition? Is it the people? Is it the way it is organized? Is it the commonalities among the people?

Room 8: How can you voice your opinion? Does your culture and upbringing have anything to do with it? How does the way you were raised affect the way you think?

Room 9: Do you think that the Torah's views are too extreme? Are they good? Do they express the way you think about the issue? What could be a good way to change it?

After all the questions are answered, thank the PP's for participating in the program and say that you hope they learned something from it.

Resources: <http://www.resourcesharingproject.org/brief-history-anti-rape-movement>

https://www.chabad.org/library/article_cdo/aid/290031/jewish/Human-or-Beast.htm

Appendix A:

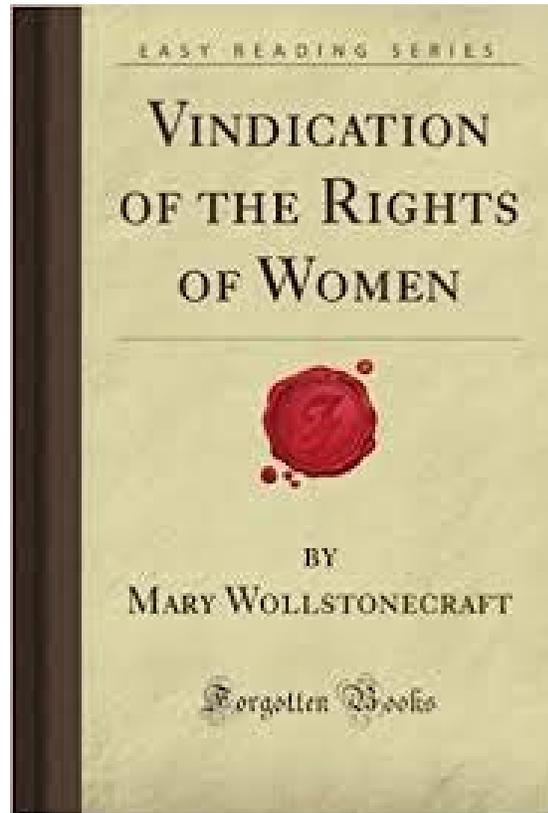
1300s (Parliament):



1700s (men over women):



1790s (The Vindication of the Rights of Women):



1848 (Declaration of Sentiments):



1950s (Civil Rights movement):



1970s (National Coalition Against Sexual Assault):

NATIONAL COALITION AGAINST DOMESTIC VIOLENCE

NCAADV

The Torah's view:

