

PISC

PARTNERS
IN
SOCIAL
CHANGE

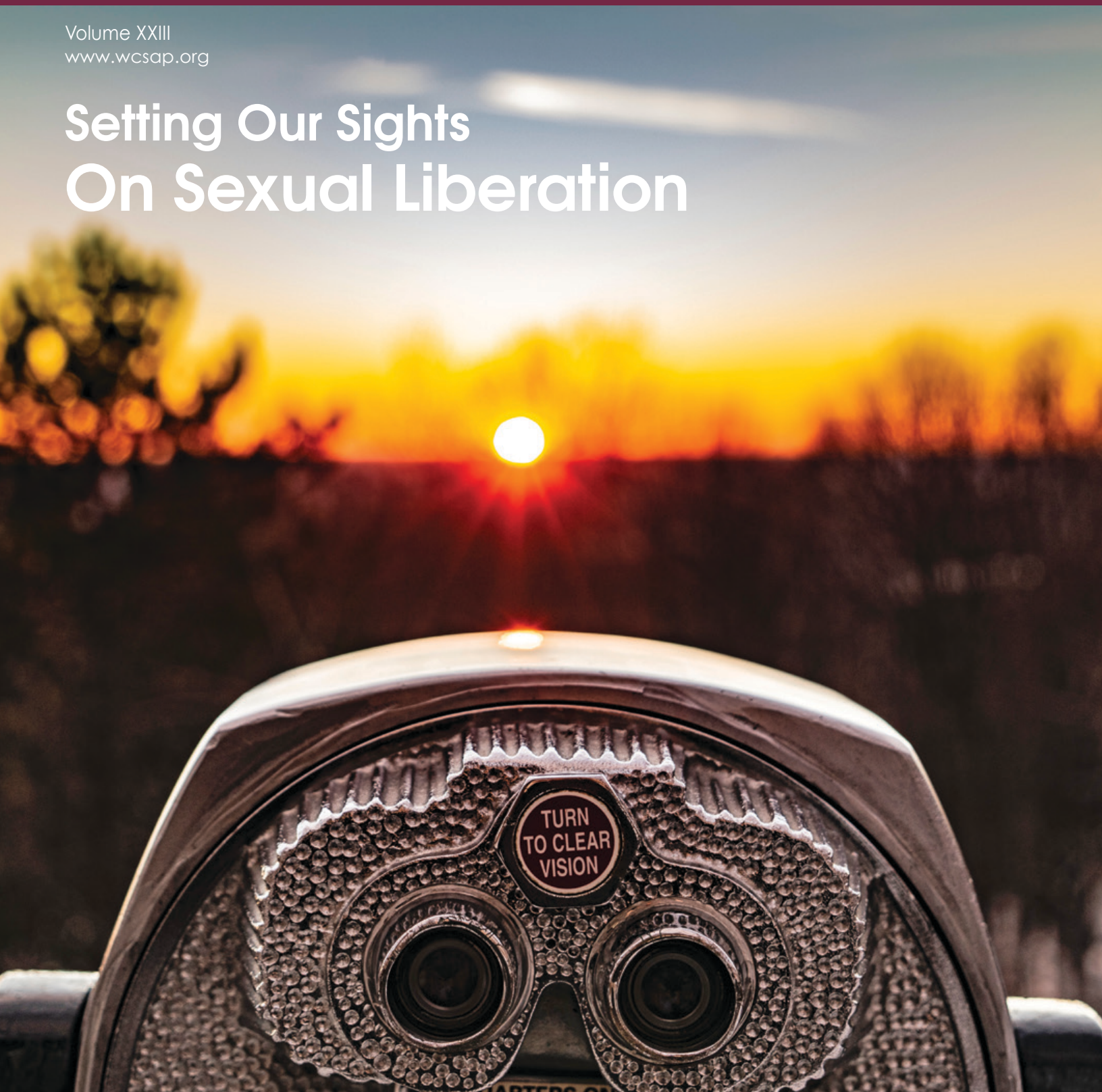
A Publication of the
**Sexual Assault
Prevention Resource
Center**, dedicated to
providing technical
assistance to those
engaged in sexual
violence prevention
in Washington State

WASHINGTON COALITION OF SEXUAL ASSAULT PROGRAMS

SPRING 2021

Volume XXIII
www.wcsap.org

Setting Our Sights On Sexual Liberation



As

I started back down this familiar road with a new issue of *Partners in Social Change*, I started reading potential content that felt exciting. And then thought, can I really do another issue related to sexuality? I also thought about the push in the field, both nationally and in Washington State, to do more work that impacts community-level change and centers justice frameworks.

Which is why the articles in this issue of PISC are exactly the focus we need to have right now. We've previously* explored individual-level skills related to consent and sexual health. These are critical building blocks that help create the readiness to ask bigger and bolder questions.

What do we and our communities need in order to:

- ▶ Change how our friends and families have conversations about sex, gender, and race?
- ▶ Change school & social environments and structural factors that impact the daily lives of young people?
- ▶ Change rigid, unrealistic, and limited cultural norms about sexuality?

Let's explore what is beyond reducing harm, beyond the lack of sexual violence.

Let's not only ask for the bare minimum – get consent, have some empathy for others (yes, please keep doing those things too).

Rather, let's center strategies that promote intersectionality, equity, joy, wholeness, and critical analysis. Together let's set our intentions on: Sexual Pleasure. Liberation. Reproductive Justice.



The articles throughout this issue of PISC provide concepts, examples, activities, and questions to consider. We hope it provides you with some new ideas to use in your prevention work. We welcome feedback at prevention@wcsap.org.

In Solidarity,
Kat Monusky, Prevention & Social Change Manager
WCSAP Prevention Resource Center

* You can read these related issues of PISC here:

Vol. XXI, Spring 2018: Weaving Together Sexual Health & Violence Prevention

Vol. XVI, Issue 2, Summer 2013: Contextualizing Consent



Volume XXIII
Setting Our Sights
On Sexual Liberation

The mission of the Washington Coalition of Sexual Assault Programs is to unite agencies engaged in the elimination of sexual violence through education, advocacy, victim services, and social change.

The Prevention Resource Center is a project of WCSAP, designed to provide support and technical assistance to individuals, communities, and agencies engaged in sexual violence prevention within Washington State.

Partners in Social Change

is published by the WCSAP Prevention Resource Center from its office in Olympia, Washington. The focus of this publication is to present information and resources for the prevention of sexual violence, with a special emphasis on social change.

For membership information, visit www.wcsap.org.

*Managing Editor
Kat Monusky
prevention@wcsap.org*

Design © Debi Bodett

PISC | PARTNERS IN SOCIAL CHANGE

SPRING 2021

TABLE OF CONTENTS

Pleasure is Our Revolution	1
Jenn Mason WinkWink	
 PROJECT SPOTLIGHT	
Building A Consent Culture Through Student Activism	8
Sexual Assault Awareness Club Garfield High School	
 PREVENTING SEXUAL VIOLENCE THROUGH Joyful Sexuality and Reproductive Justice	14
Kristen Pritchard, Prevention and Health Promotion Director Virginia Sexual & Domestic Violence Action Alliance	
 POP CULTURE CORNER	
Macaroni in a Pot: Messages About Sex, Gender, and Race in WAP .	18
Michelle Dixon-Wall, Advocacy Services Manager WCSAP	
 Sexual Violence, Reproductive Coercion, and Race in Bridgerton	21
Sam Saucier, School-Based Educator Sexual Assault Support Services of Midcoast Maine	
 Question Oppression	23
 Prevention Resources	24



Pleasure is Our Revolution



Jenn Mason
WinkWink

"You need to make sure you have consent for all sexual activity," I urged a classroom full of 10th grade students. "Consent for one activity doesn't mean you have consent for another."

A hand shot up from the second row: *"So, how am I supposed to do that? Like, stop and have them sign a contract every time I want to do something new?"* a young man scoffed. The rest of the class giggled.

As a prevention educator, it wasn't the first time I'd been faced with this kind of skepticism. I gave my rehearsed response, *"No, you don't need to have a contract signed. But you do need to continue asking your partner for consent and looking for signs that they're saying yes or no."*

And with that, we moved on.

JUST BECAUSE IT'S

CONSENSUAL

DOESN'T MEAN IT'S

ACCEPTABLE.



ver the years, these kinds of interactions were common, but they nagged at me. While my students were asking important questions, I worried that I wasn't providing adequate answers. My stock responses felt paltry, glossing over the mechanics of how things really work, in reality. I knew that I needed to sell them on the idea of practicing consent, but was concerned that I wasn't believable enough for them to buy it. They'd heard so many negative messages about sex that the basic idea of "getting consent" wasn't enough; they needed to replace what they'd learned with a more positive, pleasurable ideal.

A Journey Toward Pleasure

After nearly 10 years of developing and delivering prevention programs, I left DVSAS of Whatcom County and began a new path: starting an inclusive, all-ages, "not creepy" sex shop. WinkWink opened in 2018, offering educational classes and talk-based coaching sessions alongside the retail store. We're a safe, welcoming space for all people and aim to make sexual pleasure, wellness, and health available and accessible to everyone.

Societal narratives about sex are evolving, but it still remains more taboo to talk about sex than it is to have it.

Societal narratives about sex are evolving, but it still remains more taboo to talk about sex than it is to have it. That's why part of WinkWink's mission is to

banish shame around sex and help our customers better love themselves and others. Sexual shame is abundant and many sexual desires—including desiring sex at all—are deemed inappropriate. Young people are bombarded by messages that emphasize the potential consequences of sex, while conveniently ignoring any of the benefits. As a result, many young people and adults feel too embarrassed to talk about sex. They avoid discussing it with the very people they're having sex with, hoping that mind-reading can take the place of conversation.

Sexual violence prevention programs exist in this larger cultural context of sex-negativity. And while most prevention curricula aren't overtly shame-based, they do overwhelmingly focus on defining harm and moving people away from perpetrating or experiencing it. While these are important objectives, it begs the question: if we're moving people away from harm, what are we moving them toward, instead? Sexual assault prevention often leaves the answer unclear.

Something Better Than “Getting Consent”

I'm on a mission to combat negative messages about sex by moving people towards something better: sex-positivity and pleasure. Sex-positivity rejects the notion that sex is taboo and treats it as a normal, healthy, and pleasurable part of life. It challenges sex hierarchies (i.e. the belief one kind of sex is more acceptable than another), promoting sexual expression and personal choice. Importantly, communication—not just consent—is an essential component of sex-positivity. In sex-positive settings, it's not uncomfortable or awkward to talk openly about sex; in fact, it's part of what makes sex and relationships good.

Altogether, sex-positivity moves away from simply getting consent, offering an ideal far more inspiring, healthy, and appealing: pleasure.

Revolutionary Pleasure

“Pleasure is our revolution” is emblazoned across WinkWink's storefront; embracing pleasure is both a resistance and a celebration. When we embrace

pleasure, we reject oppressive forces that train us to believe we are unlovable, unworthy, and undeserving of feeling good. Guilt is replaced with the understanding that we inherently deserve joy, respect, and satisfaction. Reshaping our relationship with pleasure can transform how we treat ourselves and others, build more authentic relationships, and yes, prevent sexual violence. Pleasure promotion and sex-positivity do not replace violence prevention. They are violence prevention.

Shifting from sexual violence prevention to sex-positive promotion doesn't mean diluting your message. In fact, it makes it more believable, realistic, nuanced, and easier to adopt. Sex-positivity pushes back not just on sexual violence itself, but on the narratives that allow it to exist in the first place. Adopting a sex-positive approach will look different in every community, but some of the following strategies can help you to get started.

Shifting Prevention into Sex-Positivity

Years ago, the sexual assault prevention field shifted its narrative from “no means no” to “yes means yes”. Then, the goal of “consent” became “enthusiastic consent”, recognizing that when given halfheartedly, it's not really consent at all. Perhaps it's time we shift again.

Rather than teaching people to wait for enthusiastic answers, we should be encouraging them to have enthusiastic questions and communication. If we moved through our pervasive discomfort talking about sex, this would be possible. We would go beyond just harm reduction and into a world where education, safety, and pleasure is always expected. The conversation would stop being about consent shortcuts and start being about better relationships with ourselves and others.

Sex-positivity might sound more complex and nuanced...because it is. But expanding our focus from just preventing negative experiences to encouraging pleasurable ones makes us more believable educators. And if that's what it takes to end sexual violence, I'm positive it's a move we should all get behind.

What is Sex-Negativity?	What is Sex-Positivity?
Views sex as taboo.	Believes sex is normal and healthy.
Uses shame as a tool to shape behavior.	Uses affirmation and choice as a tool to shape behavior.
Centers on risk and negative consequences.	Centers on pleasure (which includes reducing harm).
Denies access to education.	Encourages and offers access to education.
Allows for a narrow definition of sex.	Allows for lots of ways to express sexuality.
Shames having too much sex... and not enough.	Affirms choices to have lots of sex or none at all.
Values certain body types over others.	Values all body types.
Believes only certain people deserve pleasure.	Believes all people are inherently deserving of experiencing pleasure.
Upholds assumptions and stereotypes.	Breaks down and resists assumptions and stereotypes.
Default to straight, cisgender men as priority and ideal template.	Centers on individuality and personal experience.
Believes open sexual communication is embarrassing and unsexy.	Believes communication is essential for intimacy, pleasure, and safety (and is pretty sexy too).
Treats teen relationships with ambivalence, condescension, or hostility.	Supports teens in creating and maintaining romantic relationships.

10 STRATEGIES FOR MAKING Your Prevention Curriculum More Sex-Positive

1. Review your current curriculum for sex-negative messages.

Some curricula only use examples of people in straight relationships or portray consent as always having an initiator and a gatekeeper (usually a guy and girl, respectively). Many focus heavily on defining sexual assault, without offering any definitions of good sex. Others may promote well-intentioned ideas like “If you can’t talk about sex, you shouldn’t be having it” (if that was the case, most adults wouldn’t be having it) or take a disgusted stance against pornography, both of which are rooted in shame.

2. Explore your own biases and limitations.

We’re all products of the culture, messages, upbringing, and relationships we’ve experienced. Even for those who teach sexual assault prevention, talking about good sex can be uncomfortable. This can make it difficult to answer questions or cause us to inadvertently reinforce sexual shame and taboos. Break down your own beliefs and discover where you need to do more work and education.

3. Acknowledge that you care about participants’ sexual well-being.

Our culture tends to treat young people’s relationships with ambivalence, condescension, or hostility. This encourages many young people to keep aspects of their relationships a secret. The “knock it off” tone of some prevention curriculums may also make young people feel like adults just expect them to screw up.

It’s easier for audiences to be open to new ideas and behaviors when they believe that the trainer actually likes and cares about them. Tell participants that you care about their sexual well-being, you want sex to be an enjoyable part of their life, and they deserve to be with people who they want and want them back. If they’re teens, you’re likely to be one of the only people who has told them that.

4. Encourage deeper exploration about sexual beliefs.

We should always be trying to pull participants into dialogue, rather than push them out. If they make sex-negative comments, don’t shut them down: get curious. Ask participants questions about where their beliefs came from and explore the individual, familial, and societal forces at play. Be prepared to push through your own discomfort to have open, honest conversations.

An example: students would sometimes say things like, “But some girls want to have rough sex/don’t want you to ask for consent.” It may be tempting to swiftly reject this line of thinking, but it’s really an opportunity for exploration and education. Affirm that some people do like power play (i.e. taking on dominant and submissive roles) and explain the differences between consensual rough sex versus sexual assault.

5. Talk about the relationship between sex and alcohol.

Sexual assault prevention programs tend to spend a lot of time focusing on the role of alcohol in sexual assault. What they fail to point out is that it’s also common for people having consensual sex to be under the influence. Whether it’s a couple glasses of wine to “loosen up” or hookup sex after drinking, our culture is obsessed with both sex and alcohol, while having little handle on either. When prevention programs ignore that consensual sex is, in fact, often coupled with alcohol, the message becomes unbelievable. Many people use alcohol prior to sex because they feel inhibited, embarrassed, or unable to be sexy without it. By exploring the relationship between sexual shame and alcohol (by asking questions like “Why do some people feel like they need to drink before sex? How does embarrassment about sex relate to alcohol use?”), we can reduce the incidence of these unhealthy patterns.

6. Promote communication, instead of just consent.

Consent is the bare minimum in sexual communication. It's transactional—I ask, you give. Challenge the initiator/gatekeeper narrative by promoting open sexual communication. Give examples about how to have a dialogue, including talking with a partner about what they like and don't like. You could try using the Scarleteen Yes/No/Maybe List¹. Reinforce that good sex isn't when someone "lets" you touch them, but doing something that brings you both pleasure.

7. Provides examples of people saying "yes".

Some studies show that sexual assault perpetrators are more likely to misinterpret ambiguous sexual cues as a "yes". This makes it important to point out both the subtle and obvious ways someone may convey a "no", but we also need to help people interpret a "yes". Recognizing sexual interest, desire, and pleasure helps clear up confusion about cues, making disinterested cues immediately recognizable and unacceptable.

8. Teach rejection resilience.

One of the common reasons young people find it difficult to ask for consent is fear of judgment and rejection. Putting yourself out there in a culture that uses shame to silence conversations about sex is difficult; being subsequently rejected can be devastating. Help participants acknowledge the pain of rejection while also reframing it: the alternative to rejection is someone being with us because of pity, guilt, or discomfort in saying no. Rejection is part of intimacy; when we view it as part of healthy sexual communication, it becomes less of a barrier to asking for consent.

9. Talk about porn—without judgment.

Online porn is ubiquitous and a major factor in how teens learn about sex. Porn offers a skewed picture of sex, where communication and safety precautions are conspicuously absent. With this in mind, it can be tempting to shame pornography itself—and along with it, its viewers. Consider the likelihood that many people in your audience watch and enjoy porn (including other prevention educators!). Talk about porn non-judgmentally, by sharing information about how it's made and what's being seen and not seen, but let participants come to their own conclusions.

10. Challenge sexual aggressions and violations based on racism, ableism, queer and trans hatred, and all the -isms.

Sex-positivity isn't just about spreading positive messages of pleasure and acceptance. It is an active decentering of the white, cisgender, heterosexual experience, to which many sex education and prevention programs cater. Make sure to challenge these kinds of harmful stereotypes and assumptions in your curriculum. Include discussions about racial fetishization and exotification, the desexualization of people with disabilities, and bias-driven violations in curricula for all audiences, not just where you deem it to be "culturally relevant".



LET'S TALK



About the Author



Jenn Mason is the owner and founder of WinkWink (<https://winkwinkboutique.com>), an identity-inclusive, all-ages, "not creepy" sex shop in downtown Bellingham, Washington. With Pleasure is our Revolution emblazoned across the storefront, WinkWink is unapologetically political, focusing on sexual pleasure as a social justice issue.

Prior to opening WinkWink, Jenn worked at Domestic Violence and Sexual Assault Services of Whatcom County for nearly ten years overseeing the development and education program. During her tenure, she developed original prevention curriculum and delivered workshops and trauma counseling to nearly 10,000 students in every public middle and high school in Whatcom County. She also worked as an event planning and communications consultant for various nonprofit organizations and government entities.

Jenn earned her sex coaching certification through Sexology Institute and is a certified sex educator through the American College of Sexologists. She also holds a master's degree in public administration from Seattle University and a B.A. from Western Washington University. Outside the shop, Jenn is the parent of a sweet 7-year-old who has developmental disabilities and has served on the Bellingham Public Schools board of directors since 2017.

References

Corinna, H. & Turett, C.J. (2019). *Yes, No, Maybe So: A Sexual Inventory Stocklist*. Scarleteen: Sex Ed for the Real World. Available at: www.scarleteen.com/article/advice/yes_no_maybe_so_a_sexual_inventory_stocklist

WEBINAR

Jenn delivered a similar webinar on this topic during WCSAP's Keynote Series in May 2021 called "Pleasure Is Our Revolution: Sex Positivity as Sexual Violence Prevention", visit www.wcsap.org to access the recorded webinar.



Building A Consent Culture Through Student Activism

Sexual Assault Awareness Club at Garfield High School

Kat Monusky, WCSAP Prevention & Social Change Manager, in conversation with Ethan Mullen, Etta Shack, Mya Sakura Spady, Peja Harding, and Azure Savage.

Forward from the Editor:



One of my favorite things in my role at a state coalition is getting to hear about the exciting prevention projects happening in communities across the state. Sometimes that looks like a new partnership blossoming, successfully carrying out a program, or developing a new curriculum/ tool. But what is sometimes most exciting are the stories that prevention staff tell about seeing young people who find their passion and take on leadership opportunities in prevention.

A few weeks ago I was talking with a fantastic preventionist, Rebecca Milliman, who is the Prevention and Education Manager at the Harborview Abuse & Trauma Center in Seattle, WA. Rebecca's been doing sexual violence primary prevention for a long time and has nurtured many projects over the years. For the last several years she has been investing a lot of energy and care into a model prevention program at a high school. This comprehensive prevention strategy addresses healthy sexuality for students, skill building for faculty, leadership and social norms throughout the athletic department, impacting school climate, and even addressing district-wide issues for Seattle Public Schools.



James A. Garfield High School (GHS) is located in Seattle, Washington and is home to about 1,700 students.

This project has resulted in some pretty big successes – including the program she developed, Athletes As Leaders, becoming nationally implemented and endorsed by Futures Without Violence. But quickly the conversation shifted to how she was excited about a student-led initiative that has really taken off. She filled me in about the very successful Sexual Assault Awareness Club at Garfield High School and how the students there were really taking a “deeper dive” into consent. Youth activism is such a critical piece of prevention so I knew I needed to get connected with and learn more about these awesome young leaders.

Thank you to Ethan, Etta, Mya, Peja, and Azure, the group of current and former Sexual Assault Awareness Club members from Garfield, for sharing their voices, insights, and enthusiasm for prevention with me – and now all our readers!



Artwork by Simone Cielos

Meet the Sexual Assault Awareness Club

The Sexual Assault Awareness Club (SAAC) focuses on sexual assault prevention work at Garfield and advocating on behalf of students. Our goal is to create an environment that encourages consent in our daily lives while working to apply intersectionality in all areas. We also strive to start conversations about toxic cultures within our school community.

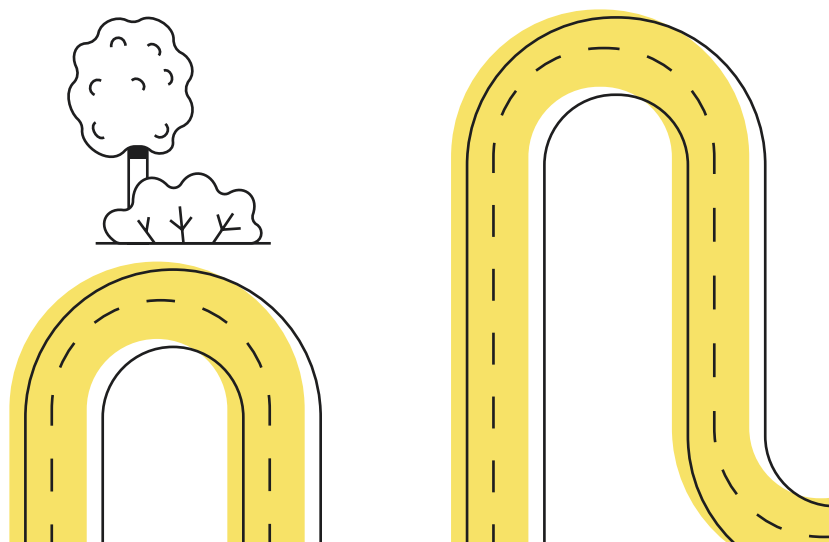
- ▶ Typically, there are between 6-10 core members of the club each year.
- ▶ Unlike other clubs, we're not a casual group with drop-in meetings. SAAC is led by a core group of dedicated officers who meet 1-2 times per week.
- ▶ We take on school-wide projects and try to break down barriers between students and teachers/administrators.
- ▶ We're now finishing up our 4th year as a club and have continued to build a stronger intersectional consent culture across Garfield every year.

Focusing on Intersectionality

The club was formed in the 2017-2018 school year by a small group of seniors who wanted a dedicated space to focus on issues that were relevant to students at Garfield related to sexual assault and sexual harassment. By the next year the students who stepped up to take on leadership roles saw a need to set a new focus on intersectionality. The leadership worked to center the experiences of communities disproportionately impacted by sexual violence and create a safer place for more students who are parts of those communities to join them. This newly reshaped SAAC was committed to addressing racism, homophobia, transphobia, and all oppression as the core of preventing sexual assault. We're proud that this commitment also shows up in the membership of SAAC officers.

We know that the continuum of sexual assault is not a "one size fits all" experience and neither can be the approach to prevention. People's experiences of sexual assault are impacted by their identities. That is why SAAC approaches sexual assault by centering the experiences of people disproportionately impacted, and this has included:

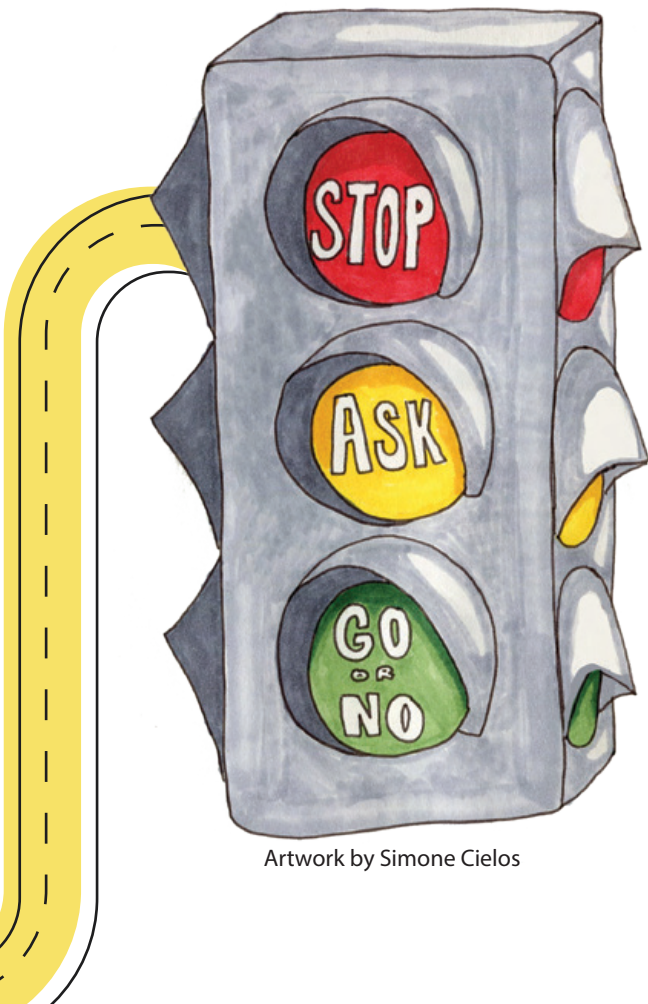
- ▶ In honor of AAPI Heritage Month we delivered a specific presentation on the disproportionate effect of sexual assault and violence on the AAPI community.
- ▶ When asked to present to the health classes this year we created specific consent and sexual assault prevention content for LGBTQ students and communities of color.
- ▶ Our presentations about rape culture examine and name privilege and oppression to reflect the diversity of the students at the school.



SAAC Goes Virtual

This school year (2020-21) has been an interesting shift in how SAAC works since we pretty much spent a year in remote school. In fact, as the current SAAC officers (Ethan, Etta, Mya, and Peja) we haven't all been together in person yet! But we've stuck together this year and really made it work because each of us is so passionate and dedicated to SAAC. In this kind of year, you really have to make the choice that this (SAAC) is worth it!

Of course we missed out on some of the usual SAAC things, like making posters to go around the school. But in other ways being online like this opened up opportunities to connect more, grow closer, and have more time to really reflect on school and what's going on. We also got to focus on bigger projects this way and got to do new things that maybe wouldn't have happened before, like presenting to the health classrooms, getting to give feedback on the consent curriculum being reviewed, and build a wider audience of students through our online presence. But we're still looking forward to being at Garfield together next year.



Artwork by Simone Cielos

A Deeper Dive on Consent

Most students get the message that consent is important. But a lot of the messages made it sound confusing, unrealistic, or like it's just a formality so someone doesn't get in trouble. We knew we wanted more and better information for Garfield's students and teachers. That's what fueled SAAC to take a deeper dive into consent.

Our consent framework promotes:

- ▶ An intersectional approach to consent that names how systems of oppression intersect and impact the framework of consent.
- ▶ Starting the conversation by decentering the sexual nature of consent because it's super important that consent is a part of our whole lives. Plus, this makes it easier, and age appropriate, to talk about for everyone.
- ▶ That consent is an EVERYDAY SKILL, not something you use only in "sensitive" situations.
- ▶ Moving past the generic consent statements and diving into realistic and varied examples of scenarios that are really happening in Garfield.
- ▶ When we're really committed to a consent culture, we won't be hung up getting a quick answer to the "gray areas" because we'll be willing to put in the work for consent.

We challenge myths that consent...

- ▶ Is confusing or there are unspoken rules – everyone has the ability to practice consent!
- ▶ Is just getting a simple YES and NO – there is a lot in between to explore and negotiate actually!
- ▶ Is the default – need to look for the presence of a yes, not the absence of a no!
- ▶ Will "kill the mood" or ruin things – we've shown people how "consent is sexy".
- ▶ Is only something to use with certain people – consent applies to close friendships, family members, friends you barely know, people you're dating, everyone.
- ▶ Only applies to people you don't know well (ex: asking to hug a new friend or touching someone in class) OR only for people in sexual relationships – consent is also important between everyday people in our lives, we all deserve our boundaries to be respected!
- ▶ Is only an issue that matters to female presenting people – consent is a value we can all share.

We explore how power dynamics impact consent:

- ▶ Lots of people just think about age or role in the school (whether that's between students of really different grades or between students and teachers) as the only power dynamic that can complicate consent – or make it so it cannot be freely given at all. These are important dynamics we discuss, but only the tip of the conversation.
- ▶ Discussions and presentations need to name the power dynamics that are connected to identity privilege and oppression, since they are very powerful and often overlooked. Power imbalances can impact consent between students who are white and BIPOC, queer and straight, trans and cisgender, or from different socioeconomic class. Beyond consent, these power imbalances can be used as tools to threaten, isolate, or harm someone in platonic or romantic relationships.
- ▶ There are also other social dynamics that can be really powerful in high school. We're in a critical developmental time and friendships, relationships, and popularity carry a lot of weight. Using social status as a means of coercion usually goes un-named but is a violation of consent.
- ▶ People who hold identity and/or social privilege can cause a lot of harm when they aren't aware of how their privilege may be creating a power imbalance and exerting coercion over others.

Building a Culture of Consent at Garfield

Over the last few years, SAAC has found many ways to strengthen the culture of consent. We've been able to reach students, clubs, teachers, and even impacted district-wide policy.

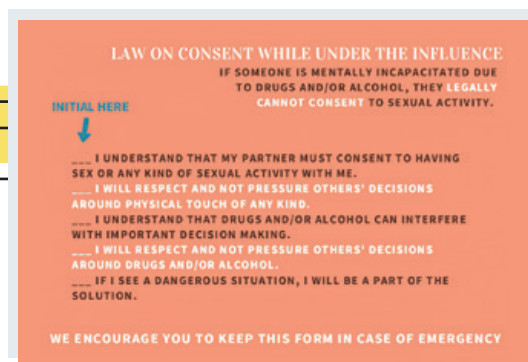
Consent Training

This training program was first developed by SAAC officers in 2018 because we saw there was a gap across Garfield on access to good examples of what consent really looks like and how to make consent a part of daily life. The presentation is called "Consent is Everything: Normalizing and incorporating consent into our daily lives" and provides definitions to increase common understanding and language, a wide range of examples of where consent is needed in every aspect of life, several real-life scenarios to model how consent conversations can look, tips on how to handle "grey areas", and incorporating trigger warnings into conversations. SAAC has delivered this presentations dozens of times to other student clubs, in classrooms, and to teachers.

Students Outside of School

We've found different ways to address parts of Garfield school culture outside of the classrooms, and this has included:

- ▶ "Consent at Prom" cards which were stapled to every prom ticket that year. They included definitions of consent, a list of action steps or commitments students take to uphold consent at prom, and resources if someone needed help.
- ▶ Developing a special presentation program for clubs, such as Band, that have students and teachers go away on overnight trips.
- ▶ Creating tailored messaging about how consent culture and party culture can overlap.
- ▶ Reaching students outside of school through the SAAC social media.



Teacher Training Series

Early on we decided to invest time into building credibility with school administrators and teachers because we saw them as a way to change the culture of the school as a whole since they hold so much institutional power. We got our foot in the door thanks to our adult allies in the school. We became a trusted source of information by being consistent and prepared in presentations and by the second year of these teacher presentations we were invited to come present at monthly staff meetings all year.

SAAC believes in being a voice for students so we sought out student input on what they most wanted their teachers to get more training on. From there we developed dozens of presentations full of information and interactive ways to practice skills. We trained teachers on respecting students' boundaries and identities, how to be an active bystander if students are showing abusive behaviors, interrupting harmful language, and how they can promote a culture of consent across Garfield.

Dress Code Policy

As the 2018-19 school year was nearing the end, it was unusually hot in Seattle and people were wearing shorts, tank tops, etc. to adjust to the temperature. No one really thought Garfield even had a dress code, definitely there hadn't been widespread experiences of this being an issue. Out of nowhere students are caught off guard with a lot of talk about dress code violations coming from school administrators. Students were really surprised and getting in trouble -- being sent home, sent to the Principal's office -- dozens at a time.

It didn't take long for students to notice that this was being clearly enforced unevenly. BIPOC students, female presenting, and students with larger bodies were targeted. Students started to organize and even planned a "break the dress code day" in protest (in which many people were sent home).

SAAC officers decided there was a clear need to get involved. We set-up student listening sessions and started writing up a statement to capture what was at the core of the problem and offer some solutions.

This policy presented major issues like:

- ▶ Targeting students of color and disproportionately resulting in punitive actions.
- ▶ Being rooted in sexist limitations of female-presenting bodies and at the same time encouraging the sexualization of students.
- ▶ Implying clothing and bodies are distracting from education, when actually it is sending people home that hinders their education.
- ▶ Claiming to "prevent sexual assault" but really promoting aspects of rape culture. Such as promoting the myth that sexual assault has anything at all to do with what someone is wearing.
- ▶ Putting adults, such as teachers, in the position of evaluating students' bodies and clothing on a daily basis and deciding they know better what is appropriate.
- ▶ Enforcement of dress codes can become sexual harassment, especially when students are forced to stand up and be inspected in front of an audience.

SAAC proposed two options: (1) removing the dress code entirely; (2) adapting the policy to align with state laws but removing measures that sexualize and control students' bodies and offering steps for enforcement that kept students in school. We were glad that Garfield took our concerns seriously and it even took the issue to the school district. After working alongside school district staff, it was decided that not only would this new dress code be implemented at Garfield but it would extend to the entire Seattle Public School system. The process took time but it was a big success.

Seattle Public Schools Consent Video

Rebecca has continued to work closely with Seattle Public Schools and created opportunities for current and former members to provide feedback on classroom materials related to consent and sexual assault. To reflect the deeper dive on consent that SAAC promotes, a new consent video was released this month (June 2021) about what consent means to them, what it looks like, and how this can become an everyday practice across Seattle schools. The video was produced by Harborview Abuse & Trauma Center and Seattle Public Schools, and directed and edited by former SAAC member, Azure. Check it out at https://youtu.be/5rXuLlkp_-w

The Impact of SAAC

Even though SAAC is driven by the goal to improve the culture of the school, each of us has also really benefitted from the experience. A community we've formed as part of SAAC has been so meaningful. As officers of SAAC, the time and commitment we put in has also made close and supportive relationships outside of the club, we're able to support each other's full lives.

We feel lucky that Garfield is the kind of place where we can have this opportunity. We know not every school has these kinds of social justice opportunities. And SAAC also has more access to teachers than other clubs at Garfield, which we want to name as one of the ways that adult allies have played in supporting SAAC.

Rebecca Milliman is one of the Club Advisors and has been a great ally. She has really advocated for us and used her professional privilege and relationships at Garfield to help us get a seat at the table. In the beginning Rebecca invited SAAC into trainings with teachers and the school district, which let us be seen as experts and eventually they started directly inviting us to do these trainings. SAAC is also really supported by Mr. Neufeld Kaiser (Mr. NK), who is our Teacher Advisor. There are a lot of great teachers at Garfield, but Mr. NK goes out of his way to reach out and offer support. Both Rebecca and Mr. NK have consistently showed up for us but also stepped back and let us lead the way.

About the SAAC Members



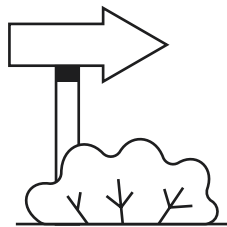
Ethan Mullen is a rising senior who uses he/him pronouns. He is a white, gay, transgender male, and an officer of the Garfield high school Sexual Assault Awareness Club. He is also a president of the Garfield Theatre Club. He was born and raised in Seattle Washington and enjoys singing, embroidery and consent education!

Etta Shack is going into her junior year at Garfield and her second year as an officer of the school's Sexual Assault Awareness Club. She is passionate about normalizing consent and dismantling the toxic cultures within the school community. She also enjoys outdoor education and works with various programs advocating for equitable access to nature. Playing jazz trombone, camping, and having dance parties are some of her favorite ways to spend time!

Mya Sakura Spady is a rising junior at Garfield High School, and the 2021-2022 school year will also be their second year as an officer on Garfield Sexual Assault Awareness Club. Mya identifies as a queer, mixed race Asian American individual and is very into sexual assault prevention work and striving to change the harmful environment in our society for survivors. On days off work, Mya enjoys being in the kitchen (preferably making boba or cookies), spending time with pets, journaling and playing different instruments.

Peja Harding is an incoming senior at Garfield High School and doing semi full time running start at Seattle Central College. She is a Native, Black, and white identifying student, who uses she/her pronouns.

Azure Savage is a Garfield 2020 graduate and currently attends The New School in New York City. He joined SAAC its first year when he was a sophomore and remained involved until graduation. This past year he has worked under Harborview Abuse and Trauma Center on SPS related projects. During high school, he also wrote and published the book *You Failed Us: students of color talk Seattle schools*. He enjoys crochet, being with his dogs, and writing.





PREVENTING SEXUAL VIOLENCE THROUGH Joyful Sexuality and Reproductive Justice

Kristen Pritchard, Prevention and Health Promotion Director
Virginia Sexual & Domestic Violence Action Alliance



Over the years, many of us have focused on healthy sexuality as the “solution” or the alternative to sexual violence. It made a lot of sense that in the beginning we were slowly wading into the waters of talking about sex -- many people and communities struggle to have open and honest dialogue about it. So we rooted ourselves in sexual health in order to create more buy-in.

At the Action Alliance, we’ve historically defined healthy sexuality as:

“the capacity to understand, enjoy, and control one’s own sexual and reproductive behavior in a voluntary and responsible manner that enriches individuals and their social lives.”

While it might be surprising that this terminology of “healthy” feels limiting to many communities, we have to consider the historical implications of how systemic oppression has created massive health inequities. Do all people truly have access to healthcare? Are there unspoken values associated with the notion of what is health, who is healthy, and what is healthy sex?

As we have continued to deepen our connection to reproductive, racial, gender, and economic justice, we have begun to explore new ways to think about sexuality and how we describe this to our communities. We now envision a world where all people experience sexuality not just in a healthy way, but in a joyful way.

Despite using this terminology for the past couple of years, we haven't developed a formal definition for joyful sexuality, because it can, and should, mean a lot of things. This includes encouraging everyone -- all bodies, all types of relationships, all identities, all orientations -- to tap into what is pleasurable and joyful. This is what will truly lead us down the path towards liberation.

CONNECTING REPRODUCTIVE JUSTICE TO ENDING SEXUAL & DOMESTIC VIOLENCE

SisterSong defines Reproductive Justice as "the human right to maintain personal bodily autonomy, have children, not have children, and parent the children we have in safe and sustainable communities." <https://www.sistersong.net/reproductive-justice>

Reproductive Justice is an intersectional framework that understands reproductive health in a full and holistic way. Reproductive Justice asks us to think critically about access, about how the communities we are a part of, the relationships we are in, the ways in which we interact with multiple systems of oppression (racism, transphobia, homophobia, classism, ableism, etc.) impact or limit our choices; there is no choice without access! Access to abortion or contraception is only one piece of Reproductive Justice; this framework encourages us to think critically about access to comprehensive sexuality education, health insurance, safe neighborhoods, healthy food, and education.

At the Action Alliance, we believe a Reproductive Justice framework is essential to our violence prevention and advocacy services. We lift up policies and practices that reduce burdens on historically marginalized and oppressed communities and improve the health and wellbeing of those directly impacted by sexual and domestic violence, including violence perpetrated by institutions, systems, and the state.

A person's sexual and reproductive health are directly impacted by experiences of sexual and intimate partner violence. Access to medically accurate and patient-centered sexual and reproductive health and wellness education and services has many positive outcomes, including reduced rates of unintended pregnancies in teens and adults, early detection of treatable infection, and lower rates of relationship violence.

You can learn more about how the Action Alliance explains the connections between oppressive systems and justice movements in these infographics: <https://www.communitysolutionsva.org/index.php/resources/item/how-oppressive-systems-connect-and-how-justice-movements-connect>

CREATING A BOLD ACTION PLAN



As advocates and preventionists, we can take steps in our professional roles to create a world where all people experience joyful sexuality and reproductive justice.

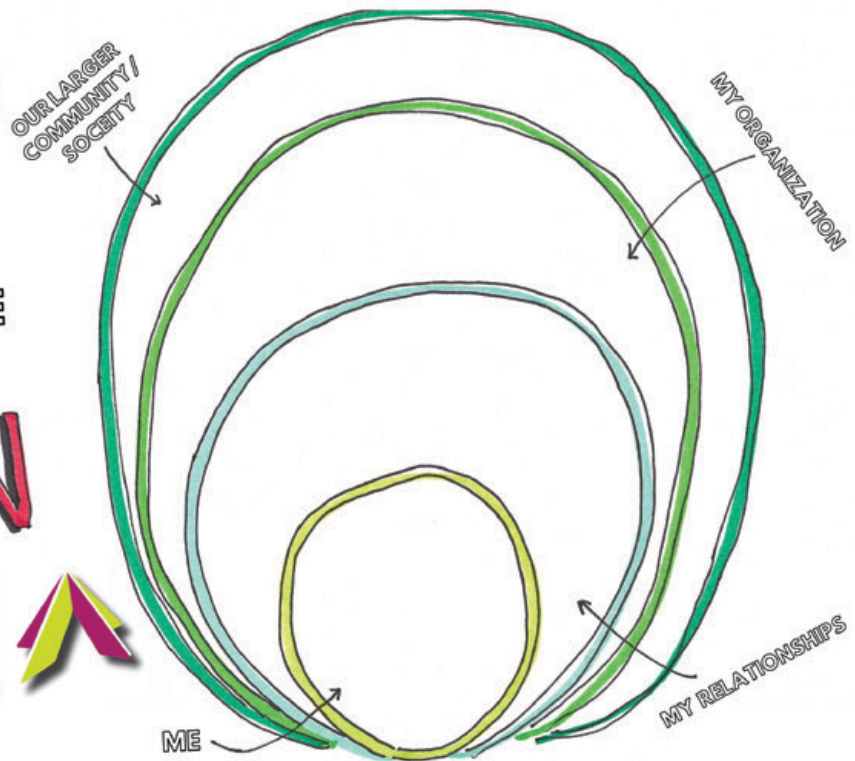
Let's practice integrating joyful sexuality and reproductive justice across each level of the Social Ecological Model.

On the next page you'll see what the activity looks like and find prompts and examples to get you started.



MY BOLD JOYFUL SEXUALITY & REPRODUCTIVE JUSTICE ACTION PLAN!

VIRGINIA SEXUAL & DOMESTIC
VIOLENCE ACTION ALLIANCE



To print your worksheet visit:
<https://bit.ly/boldactionplan>



ME

What will you do as an advocate or preventionist?

Examples: I will donate money to abortion funds; I will know my body better; I will experience holistic pleasure.



MY RELATIONSHIPS

What can you do to support survivors and clients?

Examples: I will support the survivors that I work with in dating online/forming new relationships online; I will uplift diverse experiences of pleasure; I will explicitly incorporate consent into my relationships with clients.



MY ORGANIZATION

What can you do in your agency? What about with your agency's partners?

Examples: I will look into my agency's policies surrounding dress codes; my organization will form partnerships and collaborate with organizations in my community who are working on issues related to reproductive justice; my organization will offer space and resources to organizations working on reproductive justice.



OUR LARGER COMMUNITY / SOCIETY

What will you do to make an impact on your larger community and society?

Examples: I will connect with my legislators/advocate for policies that center reproductive justice (e.g., access to abortion care and contraception, comprehensive sexuality education, access to childcare and paid parental leave, etc.); I will push against heteronormative policies.



Virginia Sexual and Domestic Violence
ACTIONALLIANCE

About the Author



Kristen Pritchard (she/her) is the Prevention and Health Promotion Director at the Virginia Sexual and Domestic Violence Action Alliance, Virginia's leading voice on sexual and domestic violence. Kristen has worn several hats during her time at the Action Alliance, but in her current role, she provides project management and coordination of statewide primary prevention projects with a specific focus on reproductive justice and healthy sexuality. Outside of work, Kristen is enthusiastic about cats (mostly hers), learning fun and odd facts from podcasts, gym gains, and sour IPAs.

As the state's coalition, we act as a network of survivors, Sexual and Domestic Violence Agencies, and allies working to strengthen how communities across Virginia respond to and prevent sexual and intimate partner violence. Violence, harassment, and oppression are all around us, but it doesn't have to be that way. We have a compelling vision for a world where all of us thrive. Read more about our Vision, Values, and Strategies (<https://vsdvalliance.org/change-culture/>) and our Prevention Projects (<https://vsdvalliance.org/change-culture/prevention-in-virginia>).

MACARONI IN A POT

Messages About Sex, Gender, and Race in WAP

Michelle Dixon-Wall, Advocacy Services Manager
WCSAP

A few weeks ago, my mom texted me “what is WAP?” and I died. Then I came back to life and I processed this song and my uncomfortable feelings. I thought about why I can’t answer this simple curiosity from my sweet Boomer mother, who is wandering about the internet and frankly encountering much more shocking and offensive content that no one considered censoring.

“WAP” by Cardi B with Megan Thee Stallion was the August 2020 release evidently everyone had been waiting for-- something to get us through pandemic peaks and the stay-at-home funk of the summer. It simply crushed the previous record for the most streams by a song in its first week after launch. For the week ending August 13, “WAP” amassed 93 million streams in the U.S. alone.

Parents and preventionists alike may be asking what is WAP? Well, it's not a Wireless Access Point. WAP stands for “Wet-Ass Pussy”. There it is! I said it!

A Song About Sex... Shocking!

This song takes affirmative consent Next Level. She is saying exactly what she wants, what she likes, and how she wants it. Cardi B is the most visual and specific lyricist— so descriptive and unapologetic it makes me gag a little bit when she talks about touching the dangly thing in the back of her throat.

In response to criticism, she said “this is not the first sex song ever made.” Of course, in middle school I remember both the censored and uncensored rumors about what “OPP”, by Naughty by Nature meant. My mother tried to explain the intricacies of Red Hot Chili Pepper’s “Blood Sugar Sex Magik”. Nirvana’s “Rape Me” passed by without much critical thought.

Sexism and racism - misogynoir¹ - is certainly a factor here. Because she is right, this isn’t the first time at all. We expect this type of descriptive language from men in a ‘boys will be boys’ culture. I’m not saying it’s not explicit. But tons of things are rude and distasteful and the FCC doesn’t object strongly. (During the Grammy performance, Cardi B and Hot Girl Meg had to change the lyrics to “Wet wet wet.”) Women should be able to be dirty and we should be able to recognize the role sexism plays in its critical reception.

The struggle and nervousness I felt just deciding to not censor “pussy” in this article was real. The decades I spent pushing back on the derogatory use of this word has left me out of practice with the real meaning, the body part, and the internalized sexism that makes the term stick in my throat so it sounds clumsy and wrong.



We Can't Keep Avoiding Talking About Sex in Washington

Beginning in December 2020, all public schools must begin providing or planning to provide comprehensive sexual health education (CSHE) to all students by the 2022-23 school year. Instruction must be consistent with Health Education K-12 Learning Standards, which provide a framework for comprehensive instruction and the provisions of Senate Bill 53952.²

Passing the Comprehensive Sex Ed bill in 2020 was fraught with objection from parent groups. It took years to push it through.

We might be tentative in schools, but pop culture will always push us further-- prompting us to be prepared for harder conversations in or outside of schools, and meeting the culture and art where it's at.

Can pop culture get more shocking? Yes. Yes, it can. And it will. We have to get comfortable having these conversations. Culture and language evolve and as we become accustomed to what is acceptable or palatable, it continues its movement.

Suggesting that responses be developmentally appropriate is sometimes easier said than done. Here are two quick guides:

This chart of "Healthy Childhood Sexual Development" provides common behavior and tips for encouraging development for ages 0-12. By the National Sexual Violence Resource Center and featured in the Summer 2015 issue of PISC: <https://www.wcsap.org/resources/publications/pisc>

Tip Sheet "Age-Appropriate Sexual Behavior" helps differentiate between common and uncommon, or possible red flag, behaviors for ages 0-16. By Stop It Now! <https://www.stopitnow.org/ohc-content/age-appropriate-sexual-behavior>

But What About the Kids?!

In an interview with Vice³ Erin Harper, a nationally certified school psychologist, assistant professor of psychology and special education at Texas A&M-Commerce, and author of *Dear Mom, You Don't Get to Have Nice Things* offered this advice for parents:

"I do think that if children are exposed to sexualized song lyrics parents can and should use the exposure as an opportunity for teaching and learning about sex, sexuality, and related topics.

"I don't believe parents should try to prevent their older children or adolescents from hearing the unedited version of the song or other songs with sexual content. Instead, parents should focus on equipping their children with comprehensive sex education and tools to critically examine media.

"I recommend letting the child or adolescent know that it is common for people to use informal terms to describe body parts. I would do this without placing judgment on what some people choose to call their body parts. And I would be sure to tell the child the actual name of the body part (e.g., vagina or penis) because using nicknames for body parts may convey the message that something is wrong with/taboo about the actual name of the body part."

Another important take-away Ms. Harper brings up in the article – and is something we see and hear reinforced in sexual health promotion and sexual violence prevention all the time – is that open and honest conversations are possible, they just need to be developmentally appropriate*. Which is true about all kinds of topics and learning objectives, not just when talking about sex.

A strategy for responding to questions from younger kids about WAP, other sexually explicit media, or things they overhear in the world is to identify and center the feelings behind the message.

"People express their feelings in different ways. They're adults and choose to express their strength and happiness in that song. As a young person, you can express your feelings in ways that are important to you. 'How are you feeling today?' And then you've turned it into a social-emotional learning opportunity."

Getting Comfortable With Being Uncomfortable

Even if we've looked at the developmental charts and try to be prepared, it's normal that we may still be surprised by the questions posed to us by kids. Remain calm and take some space to respond. Remember you don't have to have all the answers, definitely not on the spot at least. You can try some of these quick responses that are judgement-free:

"Huh, I haven't really thought about it before."

"I am not familiar with X. I'll do some research and get back to you."

"Thanks for asking me. Is this something you've been thinking a lot about?"

As adults who interact and support kids – whether we're parents, preventionists, advocates, therapists, or teachers -- we need to do our own exploration about why we feel like some words are hard to hear or make us turn red, and get familiar with that. Most adults never received open, honest, and accurate sexual health education when we were in schools, so it makes sense we're nervous.

While changing the culture about sex and sexuality does involve a lot of moving parts working together (or in preventionist lingo, it takes saturating and coordinating messages across the Social Ecological Model) – this truly does include each of us changing our individual actions as well. What we do on a small scale can set the pattern on larger scales, and that is the start of making big change⁴. Our reactions to words and questions has the ability to either perpetuate a cycle of sexual shame, or push all of us towards healthier, happier, and more liberated futures.

References

¹ Misogynoir is dislike of, contempt for, or ingrained prejudice against Black women. It is a sexism unique to Black women.

² The Washington Office of Superintendent of Public Instruction has information about Senate Bill 5395 and implementation of Comprehensive Sexual Health Education: <https://www.k12.wa.us/student-success/resources-subject-area/sexual-health-education/comprehensive-sexual-health-education-implementation>

³ "What to Say if a Kid Asks You What 'WAP' Means", Rachel Miller for Vice. August 13, 2020.

<https://www.vice.com/en/article/7kpmdy/are-the-wap-lyrics-cardi-b-megan-thee-stallion-too-explicit-for-children>

⁴ This is inspired by the concept of fractals from adrienne maree brown's book "Emergent Strategy: Shaping Change, Changing Worlds". <https://www.akpress.org/emergentstrategy.html>

Reproductive coercion is a form of sexual violence involving behaviors that control another person's sexual and/or reproductive health.

Sexual Violence, Reproductive Coercion, and Race in *Bridgerton*

Sam Saucier, Education Advocate
Sexual Assault Support Services of Midcoast Maine



B*ridgerton* is Netflix's newest binge-worthy drama that is set in 19th century England. It is now the most watched show on the streaming platform. In this show, we learn about Daphne Bridgerton, a white woman from a noble family whose hand in marriage is highly sought after. The series follows her romantic relationship with the Duke of Hastings, Simon Bassett, a Black man who has secretly sworn never to have children in an attempt to end his family's line.

The two get married by the middle of the season and the remainder of the show follows the tension between Daphne's lack of awareness of sex and pregnancy and Simon's desire not to have children. Even after their sexual relationship begins, Daphne is still in the dark about how pregnancy happens.

Simon has told her that he "can't" have children (rather than "won't") and relies on the pull-out method when they have sex, an act that goes unexplained to Daphne. Late into the season, Daphne learns the truth of how pregnancy happens from her handmaid. The next time they have sex, Daphne positions herself on top of Simon and forces him not to pull out in an attempt to become pregnant against his wishes.

The show is based on a series of romance novels by Julia Quinn published between 2000-2013. In the original version of the story, Daphne has sex with Simon with the same attempt to become pregnant while he is passed out from intoxication. The show adapts this moment so that Simon is awake, sober, and consenting to sex until Daphne becomes forceful. We can see that Simon doesn't want this. When he realizes he is close to ejaculating, he tries to get Daphne to move or stop, but she doesn't. We can see the fear in his eyes as he tells Daphne to "wait". She doesn't stop what she is doing and continues with a knowing look on her face until he finishes a moment later.

This is sexual assault. In both portrayals of this scene, Simon does not consent to what is happening and Daphne purposefully and knowingly acts against his will. However, the show does not acknowledge this moment as an act of violence. In fact, in the moments after this scene we are made to focus on Daphne's anger and feelings of entitlement to pregnancy, rather than Simon's experience of feeling violated.

This is also an instance of reproductive coercion.

Reproductive coercion is a form of sexual violence involving behaviors that control another person's sexual and/or reproductive health. It is a way of maintaining power over someone else, often with the intent of keeping them in a relationship. This may look like:

- » **Forcing someone to get pregnant, to have an abortion, or not have an abortion**
- » **Knowingly giving someone a sexually transmitted infection (STI)**
- » **Forcing or coercing someone to use a birth control method they don't want to use, or coercing someone into unprotected sex**
- » **Removing a birth control method during sex without the other's knowledge (known as "stealthing").**

All of this is made more complex by the racial dynamics of Daphne and Simon's relationship. There is a long history of assuming and protecting white women's innocence in order to vilify and punish Black men. This dynamic has been the basis of laws and stereotypes, and has resulted in the murders and lynching of countless Black men. Take, for example, Emmett Till or the Central Park 5; Black men have experienced irreparable harm due to racist assumptions about sexual aggression against supposedly pure white women.

Daphne justifies her violence against Simon with his own dishonesty about not wanting children. Could they have communicated better on their desires about children? Yes. Does this mean that Daphne has a right to violate Simon to get what she wants? Absolutely not. However, the show seems to all but gloss over Simon's pain in favor of Daphne's entitlement. At times, it feels like we are even made to side with her in this situation, as if her taking control over Simon in this way is actually an act of women's empowerment in a time period where Daphne has little power over her life. This seems a bit ironic because *Bridgerton* is frequently concerned with Daphne's ability to consent to situations in her life, but it doesn't extend the same sentiment to Simon in this moment.

So, why doesn't *Bridgerton* acknowledge this as sexual violence? Knowing what the scene had been adapted from in the novel, it's likely that *Bridgerton's* writers knew they were dealing with a nonconsensual situation. It could have been written out of the plot entirely, but instead it was rewritten to this. Regardless of intent, Simon does not get to name his experience or his own the feelings of betrayal that it created as the plot leads to him learning to change his mind about children for the sake of Daphne getting what she wants.

In 19th century England, Simon may not have had any way to know that it was okay for him to feel upset or angry about what happened. But what about Black men today? What does *Bridgerton* tell its audience when Simon's experience is pushed aside? Black men are so often excluded from the cultural conversation around sexual violence, which often means they do not have the same opportunities to identify their experiences and get the support they need. Our society has advanced considerably in believing survivors who are cisgender white women, but there is much progress to be made when it comes to supporting survivors of other races and genders.

In order to get there, we have to believe that no one ever has the right to sexually assault someone regardless of identity, or social or relationship status.

About the Author

SASSMM
Sexual Assault Support Services
of Midcoast Maine



Sam Saucier is an Education Advocate with Sexual Assault Support Services of Midcoast Maine (SASSMM), an agency providing prevention and response services to anyone affected by sexual violence. Sam is passionate about education as sexual violence prevention and has a Masters in Gender Studies from the University of Sussex in Brighton, England.

To learn more about SASSMM, visit their website at www.sassmm.org, or on social media: Instagram (https://www.instagram.com/sassmm_maine/) and Facebook (<https://www.facebook.com/SASSMM>).

Exploring the Connections Between Sexual Violence & Oppression

Use these questions to explore the connections between sexual violence and oppression with staff, volunteers, or board members. Try discussing one or more at a staff meeting, in-service, volunteer training, or board retreat. They may also be helpful when developing or redesigning prevention programming.

Several authors make the case we need to shift towards promoting pleasurable and joyful sexuality. In what ways do you see forms of oppression directly intersecting with sexuality? What are steps you can take in your work to address these barriers for communities?

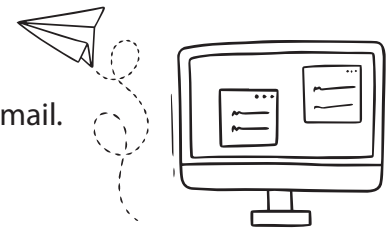
The Garfield SAAC described their goals to center intersectionality and explore power differentials in consent efforts. What does this look like in your prevention work? Are there ways you can strengthen this focus too?

Reproductive justice includes having the freedom to choose when and how to create a family and having the ability to safely parent and raise children, free from systemic and interpersonal violence. What connections can you see between this and sexual violence prevention? How can you deepen these connections in your own work?

Black women are disproportionately impacted by issues like maternal and infant mortality – how can our work to prevent sexual violence recognize and counteract these health disparities? How are issues like maternal and infant mortality explicitly connected to experiences of sexual violence? What prevention strategies can we design to meet this need and advance community-level prevention?

Our Pop Culture Corner encourages cultivating more opportunities for us to develop and practice critical thinking as it relates to media consumption. What opportunities can you take to explore how coercive norms about gender, sexuality, and race are replicated throughout our society?

WCSAP members have access to check out our library materials through the mail. Questions can be directed to library@wcsap.org.



TYPE: Resource

Prevention Through Liberation: Theory and Practice of Anti-Oppression as Primary Prevention of Sexual and Domestic Violence

Developed by the Oregon Coalition Against Domestic & Sexual Violence. This resource paper is rooted in the belief that any work that dismantles oppression and promotes liberation contributes, directly or indirectly, to sexual and domestic violence prevention and sexual health promotion. They explore the links between anti-oppression work and the prevention of sexual and domestic violence. <https://www.ocadsv.org/resources/browse/71583>

TYPE: Book

Pleasure Activism: The Politics of Feeling Good

Written and Gathered by adrienne maree brown. Drawing on the black feminist tradition, she challenges us to rethink the ground rules of activism. Her mindset-altering essays are interwoven with conversations and insights from other feminist thinkers. Together they cover a wide array of subjects—from sex work to climate change, from race and gender to sex and drugs—building new narratives about how politics can feel good and how what feels good always has a complex politics of its own. <https://www.akpress.org/pleasure-activism.html> and <http://adriennemareebrown.net/tag/pleasure-activism/>

TYPE: Curriculum

Rights, Respect, Responsibility (3 R's)

Created by Advocates for Youth. This free, comprehensive sexuality education curriculum for K-12 seeks to address both the functional knowledge related to sexuality and the specific skills necessary to adopt healthy behaviors. The 3 R's reflects the tenets of social learning theory, social cognitive theory, and the social ecological model of prevention. There are new and updated lessons for 2021 and materials in Google Classroom in English and Spanish. <http://3rs.org/3rs-curriculum/>

TYPE: Report

The Sexual Abuse to Maternal Mortality Pipeline

A Report by Black Women's Blueprint. This report draws on the lived experiences of Black mothers to address the intersections of sexual abuse, unaddressed trauma, superimposed social/structural stressors like racism and sexism, retraumatization within OBGYN experiences, and distrust and avoidance of health care professionals, that contribute to disproportionate maternal mortality. The hope is this report deepens the understanding of the healthcare community, sexual assault prevention and reproductive justice advocates, of the gendered nature of the race discrimination many women of color suffer, and how to break the larger pervasive and toxic cycle in which specific incidents manifest. <https://www.blackwomensblueprint.org/sa-maternal-pipeline>

TYPE: Virtual Training Course

Trauma, Justice, and Ending Oppression: The Social Ecological Model (SEM)

Developed by the Virginia Sexual and Domestic Violence Action Alliance. This online course provides a framework for understanding how societal decisions, community practices, organizational methods, interpersonal relationships, and individual awareness influences our health and well-being. This is part of a virtual learning series that centers gender, racial, economic, and reproductive justice as a priority for the emergence of thriving communities free from domestic and sexual violence. <https://actionalliance.salsalabs.org/virtualtrainings/index.html>

TYPE: Recorded Webinars

Head over to www.wcsap.org/resources/webinars to find several recorded webinars and search by Healthy Sexuality or other topics.



**WASHINGTON COALITION OF
SEXUAL ASSAULT PROGRAMS**

4317 6th Ave. SE, Suite 102
Olympia, WA 98503

360. 754. 7583
www.wcsap.org

Non-Profit
US Postage
PAID
Olympia, WA
Permit # 282



End Sexual Violence in our Communities

PISC is **your** magazine.
We'd love to
hear from you!

PISC
is **your** magazine.

We invite guest authors to submit pieces on a variety of topics, and welcome your submissions on prevention approaches, media reviews, and creative work like original art or poetry.

We would also like to feature highlights of your agency and the prevention work you are doing.

Direct submissions to
prevention@wcsap.org