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Bridging the Gaps in Bringing in the Bystander: An Intersectional Approach to Campus-Based Sexual Violence Prevention

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by

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Abstract

This paper draws upon pilot-test data from an intersectional approach to a sexual violence prevention program on university campuses. While many programs have been created to address the sexual violence epidemic, many focus heavily on white, heterosexual, and cisgender scenarios. This research utilizes the Bringing in the Bystander® workshop, a community-based prevention initiative focused on preventing sexual violence through inspiring students to intervene in pro-social ways. In this analysis, the program maintained the same pedagogical structure, but contained a wider variety of narratives designed to include stories and scenarios about contexts relevant to the experiences of LGBTQ+ and racialized students. A pilot test was conducted using a pre-and post-test design. The researchers tested for: knowledge about sexual violence, (including an intersectional understanding of the issue), efficacy for intervening, and attitudes such as empathy and rape myth acceptance. Changes were present from pre- to post-workshop for readiness to change, empathy for survivors, and perceptions of intervention capabilities for intersectional bystander scenarios. Results suggest that diversifying content leads to desirable outcomes for students.

Keywords: sexual violence, campus programming, bystander intervention, rape myth acceptance, empathy

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Preface

This thesis was submitted to the Department of Psychology in partial fulfillments of the requirements for Master of Arts in Community Psychology at Wilfrid Laurier University. This thesis is comprised of the Thesis Proposal, which was submitted to the committee and defended in Fall 2017, and a paper for publication, which was submitted to the committee and defended in Fall 2018.

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A Note on Terminology

Within this paper, rates of sexual violence, sexual assault, and rape are compared. For ease of interpretation, I have decided to briefly define these terms. Although each research study may operationalize these terms differently, there are some colloquial trends in the field that are useful to understand. In the literature, sexual violence is an umbrella term that is often used to refer to a wide array of acts that may fall on a continuum of sexual violence. These acts may range from sexist remarks and jokes, cat calling, or unwanted touching, to acts of sexual coercion, sexual assault, and rape. Sexual assault is a more specific term, often used to refer to unwanted sexual acts, such as unwanted sexual touching, verbal or physical coercion, and many types of unwanted oral or penetrative acts. Rape is a legal term in the United States, but is not a legal term in Canada. Rape can be used synonymously with sexual assault, or can refer more specifically to unwanted penetrative acts.

In addition, it is important to discuss the acronym "LGBTQ+", which refers to "Lesbian, gay, bisexual, transgender, queer, and more". This term will be the predominant term used in this paper, however some studies focused on specific populations that do not include all of the listed identities. In these cases, I will use the acronym used in the paper. For example, "LGB" or "LGBQ" would denote a study that focused on lesbian, gay, bisexual and/or queer individuals, but did not include transgender participants.

Literature Review

Sexual violence is a prevalent issue on college and university campuses. One in four women will experience either attempted or completed rape during her undergraduate degree (Turchik, Probst, Irvin, Chau & Gidycz, 2009). When considering women who have experienced sexual assault, 37% reported that their first experience of assault occurred between the ages of 18 and 24 (Basile, et al., 2016), which would be college age. Moreover, the majority of perpetrators are someone who is known to the victim: an acquaintance, a friend, or a romantic partner (Burn, 2009; Center for Disease Control and Prevention [CDC], 2012; Johnson, 2006). In the general population, about two out of three perpetrators are known to the victim (Burn, 2009), however, in college or university, this rate jumps to about 90% (Moynihan, Eckstein, Banyard & Plante, 2012).

Sexual violence is a gendered issue. Rates for sexual violence differ by gender; one in five women will experience rape in her lifetime (CDC, 2012; Basile, et al., 2016; Tjaden & Thoennes, 2000; Turchik, et al., 2009), whereas approximately one in 15 men will experience the same (CDC, 2012). In addition, the majority of assaults are perpetrated by men against women (Center for Disease Control and Prevention [CDC], 2014; Johnson, 2006). Moreover, women are most commonly assaulted by men (Randall & Haskell, 1995).

The social phenomenon that underlies this crisis is commonly called ‘rape culture’. Rape culture refers to the normalization and minimization of sexually violent behaviours in our society (Gavey, 2005). Gavey (2005) argues that social norms that normalize coercion and obscure the line between rape and sex are the underlying cause of rape culture in our society. Much of the underpinnings of rape culture are caused by normative heterosexuality, or norms and

expectations we have for courting and sexual behaviours between men and women, which can include verbal pressure or sexual obligation (Gavey, 2005). In this way, much of rape culture is gendered, as the norms and expectations differ for men and women.

However, rates of sexual violence also differ in regards to other axes of identity. Rates of sexual violence differ by race and in regards to LGBTQ+ identity. The literature on gendered violence has, in the past, been strongly influenced by the dominant culture, focusing on heterosexual and white experiences (Bograd, 1999). While the study of white and heterosexual experiences is common in relation to campus-based sexual violence, there is a distinct lack of research on campus-based sexual violence that occurs where racial or sexual minority students are victims (Porter & Williams, 2011). In fact, Porter and Williams (2011) argue that research on campus-based sexual violence has historically involved only the study of majority groups, and has consistently overlooked minority groups such as sexual and racial minority students.

We know that rates of sexual violence differ in regards to race or racial identity. The CDC report from 2016 showed that rates of assault differed for women when racial identity is considered (Basile, et al., 2016). Approximately 21% of white women, 32% of multiracial women, 28% of American Indian or Alaska Native women, 21% of Black women and 14% of Hispanic women experienced attempted or completed rape in their lifetime (Basile, et al., 2016). We can see that compared to the commonly accepted rate of one in five for women (Tjaden & Thoennes, 2000), rates differ based on race. The rates for lifetime prevalence of attempted or completed rape for women show that multiracial women, and American Indian or Alaskan Native women have this experience more commonly than White women (Basile, et al., 2016). Rates differed for men as well. Approximately 40% multiracial men, 27% Hispanic men, 25% American Indian/Alaskan Native men, 25% Black men, 22% white men experienced some form

of sexual violence in their lifetime (Basile, et al., 2016). When compared to white men, multiracial, American Indian, Black and Hispanic men experienced sexual violence at higher rates (Basile, et al., 2016).

Academic research has supported these racial differences in experiences of sexual violence. In a nation-wide study, Tjaden and Thoennes (2000) found differing rates for sexual assault for women of different racial backgrounds. Specifically, American Indian/Aboriginal women were more likely to experience sexual violence compared to other racial groups (Tjaden & Thoennes, 2000). In a study of emergency room reporting, Avegno, Mills, and Mills (2009) found that more Black women visited the emergency room for sexual violence related reasons than white women.

In regards to campus-based sexual violence specifically, Porter and Williams (2011) found that racial minority students were at a higher risk for experiencing sexual violence. Racial minority students reported rates of rape three times higher than their heterosexual peers (Porter & Williams, 2011). Racial minority students reported rates of sexual abuse by a partner at rates twice as high as heterosexual peers (Porter & Williams, 2011). As such, it is clear that racial and ethnic identity affect experiences of sexual violence within the university campus community.

Race and ethnicity are common demographics recorded in academic studies (Bograd, 1999). However, the amount of categories provided for participants to choose from may be limited and may not provide enough nuance to capture differences between ethnic groups (Bograd, 1999). Research has shown differences in regards to the meanings and definitions of domestic violence by ethnic or racial group, however differences often disappear when

socioeconomic status is controlled for (Bograd, 1999). This demonstrates a need for an intersectional approach.

While many reports and factsheets provide rates for sexual violence broken down by race of the victim, few report statistics in regards to sexuality of the victim (CDC 2014; CDC 2012). In an example from the CDC 2016 package on preventing sexual violence, lifetime prevalence for an experience of sexual violence was listed at about 75% for bisexual women, 46% for lesbian women, 47% for bisexual men, and 40% for gay men (Basile, et al., 2016). These rates show some differences in prevalence when considering the sexual orientation of the victim or survivor.

Again, academic research has supported differences in rates of sexual violence, in regards to LGBTQ+ identity. Research has shown that LGBTQ+ individuals may experience higher rates of sexual violence and intimate partner violence than heterosexual individuals. Edwards and colleagues (2015) found that LGBTQ+ folks experienced significantly higher rates of sexual assault and unwanted pursuit when compared to heterosexual peers. Balsam and colleagues (2015) found that LGBQ people experienced higher rates of sexual assault and childhood sexual abuse. In addition, research has shown higher rates of intimate partner violence for LGBQ individuals (Balsam, et al., 2015, Barrett & St.Pierre, 2013).

Rates of sexual coercion may also differ for LGBQ youth. A study by Dank, Lachman, Zweig, and Yahner (2013) found that LGB youth are more likely to experience sexual coercion within dating relationships than heterosexual youth are. This study is one of the few that speaks to transgender youth's experiences. Dank and colleagues (2013) found that transgender youth were more likely to experience dating violence, including coercion, than male or female peers.

However, it is important to note that this study found that rates for female and transgender youth were significantly higher than male youth (regardless of sexuality) (Dank, et al., 2013).

When we consider campus-based sexual violence, there are also differences in rates of sexual violence in regards to LGBTQ+ identity. In a study by Porter and Williams (2011), gay, lesbian, bisexual and other sexual minority students were at higher risk of experiencing sexual violence. LGBQ students reported experiences of rape that were four times higher than their heterosexual peers (Porter & Williams, 2011). In addition, LGBQ students in their study reported rates of sexual abuse by a partner that were five times higher than rates reported by heterosexual peers (Porter & Williams, 2011). This illustrates the importance of the study of campus-based sexual violence against sexual minority students.

It is clear that the experience of sexual violence is nuanced by identities other than gender. Research on the complexities of campus-based violence as it relates to intersections of identity including gender, race, and sexual orientation are sparse in the academic literature. When it comes to domestic violence, many research studies do not include information about violence experienced by gay men or lesbian women (Bograd, 1999). However, when we consider sexual orientation and gender, it appears that female sexual minority student may experience more sexual violence than non-sexual minority women (Edwards, et al., 2015). And as Porter & Williams (2011) found, female sexual minority youth experienced higher rates of sexual violence than male sexual minority youth. Higher rates of sexual violence have been shown for LGBQ people, but lesbian and bisexual women reported higher rates of lifetime prevalence of sexual violence than bisexual or gay men (Basile, et al., 2016; Rothman, Exner, & Baughman, 2011). This follows the trend from earlier research into sexual violence among LGBQ populations,

wherein lesbian women were found to experience higher rates of sexual violence compared to gay men (Duncan, 1990).

When data is provided about sexual minority individuals, the conversation is rarely nuanced in relation to race or class status (Bograd, 1999). Dank and colleagues (2013) call for research that explores the intersection of both racial identity and sexual identity, as racial identity has not been studied in relation to LGBTQ+ students experiences with dating violence. Similarly, Bograd (1999) states that while racial identity is often included in research, sexual orientation is not often included, and when it is, sexual orientation and race are not considered together when discussing experiences of domestic violence. Such future research may be beyond the scope of this study, however, the current literature demonstrates that these intersections of identity are important for approaching the issue of sexual violence.

Outcomes Related to Experiences of Sexual Violence

Sexual violence is a health issue, with outcomes ranging from physical injury and negative physical health issues, to negative mental health outcomes (Botta & Pingree, 1997; McMullin & White, 2006; Tjaden & Thoennes, 2000). Survivors of sexual violence may experience a range of physical health outcomes including: pregnancy, physical injury, sexually transmitted diseases, and gynecological problems (Basile, et al., 2016; CDC 2012; Tjaden & Thoennes, 2000). Women are more likely than men to experience physical injury, with about 32% of women experiencing injury compared to about 16% of men (CDC, 2012; Tjaden & Thoennes, 2000). Negative mental health outcomes can include depression, anxiety, suicidal thoughts, and PTSD (Basile, et al., 2016; Tjaden & Thoennes, 2000). In addition, outcomes may include misuse of drugs or alcohol, eating disorders, disruption of daily routines, and changes in

relationships with others (Basile, et al., 2016). Revictimization is a serious concern, especially for women; Tjaden and Thoennes (2000) found that women raped before the age of 18 were twice as likely to report being raped again as an adult.

Dank and colleagues (2013) described "minority stress", referring to stress that comes from experiences within an oppressive culture. For minority individuals, effects from trauma may include an increased risk of depression, suicide, substance abuse, shame, and isolation (Dank, et al., 2013). A study by Gemberling and colleagues (2015) found that for LGB individuals, sexual assault could lead to uncertainty about one's sexual identity, concerns about acceptance, internalized homonegativity, and attachment anxiety when it came to romantic relationships. When considering future relationships, the experience of sexual assault victimization was compounded by the additional pressures of minority status (Gemberling, et al., 2015). These studies suggest that experiences of sexual violence may differ for individuals who are members of minority groups, and as such, the intersection of these identities is important when considering outcomes from experiences of sexual assault.

Campus-Based Intervention & Prevention

Stakeholders at colleges and universities are currently investing in developing approaches for prevention and response to sexual violence on campus. Many schools have tackled the issue of campus based sexual violence by employing intervention programs. One approach is implementation of educational programs such as Bringing in the Bystander, Rape Aggression Defence Course (RAD), or the Enhanced Assess, Acknowledge, Act (EAAA) intervention (Banyard, Plante, & Moynihan, 2005; Rape Aggression Defense Systems, Inc., 2008; Senn, et al., 2013).

Intervention efforts that aim to prevent sexual violence are especially crucial, especially those that focus on shifting the campus culture, and tackling rape culture more broadly. Bringing in the Bystander is one such approach to addressing campus-based sexual violence (Moynihan, et al., 2012). Bystander approaches the issue of sexual violence through a community responsibility model, wherein students are inspired to take personal responsibility for positively impacting safety in their campus community, and contributing to a campus culture that supports intervention to prevent sexual violence (Banyard, Moynihan, & Plante, 2007). The focus of this program is on increasing pro-social bystander behaviours; students are taught how to recognize acts that are or could become sexually violent, and how to intervene in safe and effective ways (Banyard, et al., 2007).

The bystander approach is especially valuable. Bystanders are often present before, during, and after acts of sexual violence (Burn, 2009; Moynihan, et al., 2012). Bystander-based intervention is predicated on Latane and Darley's model of bystander intervention (Latane & Darley, 1970). The first stage is noticing the event. The second stage involves the bystander deciding that intervention is needed (Burn, 2009). In the third stage, the bystander takes responsibility for intervening, and in the fourth, they decide how to intervene (Burn, 2009). In the fifth and final stage, the bystander performs the intervention. Barriers to intervention can occur at any of these stages (Burn, 2009; Latane & Darley, 1970). The Bringing in the Bystander program provides information about barriers to intervention, and walks students through a decision making process that assists them in choosing effective forms of intervention (Moynihan, et al., 2012).

Bringing in the Bystander portrays both men and women as bystanders, rather than focusing on men as perpetrators and women as victims (Banyard, et al., 2007; Moynihan, et al.,

2012). This is important because the majority of men do not rape (Randall & Haskell, 1995), and as such, male students on campus are important to involve in prevention efforts. The program includes a focus on educating students about rape culture, the social and cultural factors that underlie all of the situational and interpersonal factors involved in sexual violence (Moynihan, et al., 2012). The program also focuses on debunking widely accepted beliefs about sexual violence that may be harmful (Moynihan, et al., 2012). In the literature, these beliefs are termed "rape myths", and provide false expectations and understandings about sexual violence (Harding, 2015). Moreover, a large portion of the workshop content is focused on fostering empathy for survivors of sexual violence (Moynihan, et al., 2012).

When considering campus-level change efforts, the approach of this program can be conceptualized as both "upstream" and "downstream". These terms refer to the River Story (as told in Padgett, 2011) wherein the actor has the choice of saving people drowning in a river, or travelling upstream to determine the what has caused so many people to fall into the river in the first place. This story illustrates the difference between primary and secondary interventions, or transformative vs ameliorative change (Padgett, 2011). Transformative change creates change in the system, whereas ameliorative change only tackles the outcomes of wider social and systemic issues (Padgett, 2011).

The Bringing in the Bystander approach functions on both levels. The students who engage in pro-social bystander intervention behaviours are preventing individual acts of sexual violence, which can be considered a primary intervention. At the same time, the increase of pro-social behaviours and focus on sexual violence as a systemic issue works to shift the campus climate and culture, thereby working towards transformative change. This approach tackles the underlying causes of sexual violence in our society: rape culture (see Gavey, 2005 for summary).

This intervention aims to circumvent structural violence, which Padgett defines as the "historical and socioeconomic forces that place certain individuals at greater risk" (Padgett, 2011).

Although Bringing in the Bystander is a fairly young intervention program, research has shown positive outcomes. Bringing in the Bystander has been found to be effective for increasing pro-social bystander intervention behaviours (Banyard, et al., 2007). In addition, this program has shown lasting effects in regards to changing student's knowledge and attitudes about sexual violence (Senn & Forrest, 2016). Change in amount of pro-social bystander behaviours was also shown to have a lasting effect over time (Senn & Forrest, 2016). Moreover, the Bringing in the Bystander Program was included in the CDC 2016 recommendations for combatting campus-based sexual violence (see Basile, et al., 2016; Dills, Fowler, & Payne, 2016). Due to the evidence-based approach and potential for sustainable positive change over time, Bringing in the Bystander is implemented or planned for implementation at several schools in Ontario, making this program contextually relevant for study at Wilfrid Laurier University.

Aims: Intersectionality, Representation, and Diversity in the Workshop

Many evidence-based intervention programs still focus heavily on white, able-bodied, cis-gender and heteronormative forms of sexual violence, Bystander included. However, we know that gendered violence experiences are ubiquitous and further complicated by intersectional identities like race, gender identity, and sexual orientation. There has been a call for programs that attenuate to the impact of heterosexism and the role of ethnic identity, as it pertains to sexual violence prevention training (Norrell & Bradford, 2013). In addition, many universities are motivated to take up an intersectional approach to sexual violence prevention.

Dank and colleagues (2013) called for intersectional approaches to intimate partner

violence research and prevention, for LGB and transgender youth specifically. Inclusive curriculum can be impactful; in a study about broader curriculum in schools, LGBTQ+ inclusive curriculum was found to increase feelings of safety and awareness for LGBTQ+ bullying (Snapp, Burdge, Licona, Moody, & Russell, 2015). In a study that looked at culturally relevant curriculum, Heppner, Neville, Smith, Kivlighan, and Gershuny (1999) found that Black men were more engaged by interventions that were culturally relevant than interventions that were "colour blind". White men in the study were not adversely affected by the culturally relevant programming (Heppner, et al., 1999). Intervention research has also seen a shift towards being inclusive in terms of ability; White, Williams, and Cho (2003) adapted a social norms intervention to reduce coercive behaviours among deaf and hard-of-hearing college students. These examples illustrate that inclusivity and cultural relativity is on the forefront of intervention research, and research shows that these approaches are beneficial.

At this point, we have effective approaches to preventing sexual violence that focus on heterosexual and white experiences, but the question remains: Are intersectional approaches to bystander intervention effective? In the sexual violence prevention field, there exists a bit of a paradox: although sexual assault primarily occurs in situations where the perpetrator is male, and the recipient of the violent act is female, it is important to explore the intersections of identities that impact experiences of sexual violence. As Bograd (1999) stated, social power dynamics often define who is a victim, and serve to erase the experiences of those who do not fit the definition. The focus of many prevention programs is on white, middle class women, which may obscure types of violence experienced by lower class women and women of colour (Bograd, 1999). If our campus-based interventions only focus on the types of victimization that are typically considered (ie. white, heterosexual, cis-gender, etc), then we may be contributing to the

erasure of other forms of victimhood (people of colour, LGBQ+, and transgender folks). While a gendered approach is valuable, it is also crucial for universities to invest in interventions that speak to and prevent violence against all of their students.

We currently lack data on whether intersectional approaches to preventing campus-based sexual violence are effective. Moreover, at this point the Bystander program has not been subject to such inquiries. We know that we need systematic implementation and evaluation to determine if our approaches to preventing sexual violence are effective (Banyard, et al., 2007). While findings about the efficacy of the Bystander program are encouraging, more attention needs to be paid to sexual violence that occurs outside the scope of white, cis-gender, heterosexual violence in regards to campus-wide intervention efforts. The aim of this research is to assess whether intersectional approaches to bystander training are effective at increasing knowledge about sexual violence and bystander behaviours.

Research Questions

The research questions are as follows:

1. Are intersectional approaches to bystander education effective for:

Increasing bystander behaviours?

Decreasing rape myth acceptance?

    a. Increasing empathy for survivors?

2. Will intersectional approaches increase knowledge about how to intervene and intent to intervene for:

    a. Peers in same sex bystander scenarios?

    b. Peers whose gender identity is not readily discernable by the bystander?

    c. Peers whose race differs from that of the bystander?

Theory

Epistemology and Ontology

It is crucial to position myself in terms of epistemology and ontology. Regarding ontology, or the way I as a researcher understand reality (Braun & Clarke, 2013), I take up a critical theory and social constructionist approach. This approach can be considered to fall in a middle space between relativist and realist approaches. Relativist approaches assume that all reality is socially constructed and that individuals experience it differently (Braun & Clarke, 2013). To take up a relativist approach assumes no measurable reality (Braun & Clarke, 2013). However, when we consider sexual violence, there are many measurable outcomes; victims and survivors of sexual violence may experience a range of negative physical and mental health outcomes (for example, see: Tjaden & Thoennes, 2000). As such, a relativist approach may not be suitable for all research on sexual violence.

A critical and social constructionist approach is also valuable for approaching the issue of sexual violence on campus in regards to intersectionality. Padgett (2011) defines a critical approach as one that focuses on inequality, specifically in relation to gender, class, race, sexual orientation, etc. It is apparent that social power dynamics have an effect on experiences of sexual violence, as experiences may differ for LGBTQ+ and racialized individuals (see above). As such, it is clear that these socially constructed realities have measurable impacts on individuals. Padgett (2011) also argues that when unchallenged, research or systems will reproduce these forms of inequality. This research aims to take these power inequities into consideration, and focuses on the issue of lack of representation of diverse identities in the Bystander program as it exists.

In regards to the social constructionism piece of my ontology, it is important to understand the socially constructed nature of the issue of sexual violence. At the underpinning of sexual violence on university campuses, we have socially constructed phenomena that shape experiences and interpretations of experiences on campus. Namely, this would be rape culture. Rape culture refers to the ways we normalize and minimize forms of sexual violence in our society (Gavey, 2005). In our society, much of the way that we script sexual and courting behaviours allow for ambiguity about consent and sexual violence (Gavey, 2005). That is to say, the line between acceptable sexual behaviours and behaviours that would be considered coercive or sexually violent is blurred (Gavey, 2005). Moreover, we have many myths and scripts that speak to the situational factors that are involved in rape or assault; namely, these include stranger and date rape scripts, myths about resistance, and social beliefs about sex and alcohol among many others (Gavey, 2005). These social expectations surrounding sexual violence serve to obscure certain types of violence from being labelled or acknowledged as violent (Gavey, 2005).

Epistemology refers to the way I as a researcher interact with the creation of knowledge (Braun & Clarke, 2013). The epistemological approach I take up is linked to my ontological positioning, and as such is a critical and feminist perspective. As we develop our approaches to sexual violence on campus, it is important to define the problem as it relates to our campus. In regards to this project specifically, the approach is designed to reflect the experiences of students on our campus, and to speak to social power dynamics. Part of this task is to define what types of behaviours would fall along a continuum of sexual violence, and to provide information and approaches in our workshop. This task has been completed by the developers of the Bringing in the Bystander program (Moynihan, et al., 2012).

I also plan to take up a feminist epistemology (Campbell & Wasco, 2000). In our society, social relations are gendered (Angrosino, 2007). The nature of sexual violence is inherently gendered; although rates of sexual violence differ on many axes of identity, differences are the most stark when considering gender (for example, see: Tjaden and Thoennes, 2000). In addition, rape culture, but specifically the ways that our sexual roles for men and women are gendered (see Gavey, 2005). As such, it is crucial that the primary lens for this project should be one of gender.

Feminist epistemology, as described by Campbell and Wasco (2000) are useful for addressing social issues, as feminist approaches to knowledge creation allow for mixing methods to tackle our inquiries. Further, feminist epistemology places strong value on voice, and the input of populations that we are studying. The feminist epistemology is cohesive with work that involves and values the experiential knowledge of community members (Campbell & Wasco, 2000). In regards to the type of knowledge that this project seeks to create, input from students and other stakeholders on the Laurier campus is both valuable and necessary. Initiatives that aim to speak to the experiences of individuals who embody the intersections of many forms of identity should not be constructed by one sole researcher. These efforts should include community members in the construction of the approach and content. A feminist epistemology is well suited to community-based approaches (Campbell & Wasco, 2000).

Theoretical Lenses

The theoretical lens, as defined by Padgett (2011) refers to the overarching theoretical perspective that a researcher takes up when approaching a topic of research. The theoretical lenses for this project are intersectional feminism and the ecological framework. In addition, the

Bringing in the Bystander program can be conceptualized in regards to creating cultural change on campus using the theory of change.

Intersectionality was first coined as an academic term by Kimberlé Crenshaw (1989), and was discussed in early literature by bell hooks (1981), both in relation to conceptualizations of Black women's experiences. Feminist literature had previously focused on women's experiences, but had not included consideration of the intersections of race and gender experienced by Black women (Yuval-Davis, 2006). Intersectionality centers on the consideration of the relationships between multiple types of identity, predominantly in regards to gender, race, ethnicity and class (Yuval-Davis, 2006). As Bograd (1999) writes, "we exist in social contexts created by the intersections of systems of power [...] and oppression." She refers to the systemic power inequity in relation to class, gender, race, and sexual orientation. These inequities are demonstrated through forms of oppression: discrimination, prejudice, social stratification, and forms of bias (Bograd, 1999).

Cho and Crenshaw (2013) describe the intersectional approach in regards to focusing on the "dynamics of difference and solidarities of sameness" (p. 787). Other approaches often focus on only one axis of identity and power (Cho & Crenshaw, 2013). However, an intersectional approach posits that one cannot conceptualize the experiences of a person by breaking them down into types of oppression related to each of their identities. Rather, in order to understand a person's experiences we must take a holistic look and understand the ways identities of class, gender, and race relate to one another (Yuval-Davis, 2006). That is to say, we cannot untangle the oppression of women, the oppression of Black people, and the oppression of working class people; we must consider the intersections for a working class Black woman (Yuval-Davis, 2006).

When it comes to considering the intersection of identities in relation to gendered violence, Bograd (1999) suggests that there are several key systemic factors at play. Social power dynamics cause us to view violence experienced by members of certain groups differently than members of the dominant groups. Specifically, this can mean that certain types of victims become invisible, as the violence they experience is not discussed broadly (Bograd, 1999). Moreover, individuals who are not "ideal" victims may be denied their victimhood. Research that fails to correctly nuance the inquiry about group differences may yield data that does not correctly represent groups (ex. Lumping individuals of many ethnicities into a broad category like "Asian"), or may not capture the differences that occur within and between groups (Bograd, 1999).

Yuval-Davis (2006) argues that intersectionality has become a central theme in current feminist analyses. The gendered lens is crucial to work on sexual violence prevention on campus. Sexual violence is predominantly a gendered issue. As previously discussed, rape culture is the social phenomenon that underpins the issue of sexual violence in our society. Rape culture is heavily based on gendered norms for men and women, and the norms we have for sexual encounters that normalize coercive and violent acts (Gavey, 2005). One could argue that the heteronormative focus of many of our social norms also obscures sexually violent experiences that occur between same-sex individuals or in other LGBTQ+ relationships.

We must complicate our perspectives; it is not enough to simply attenuate to the experiences of women and men on our campuses. Students embody many axes of identity, and sexual violence prevention programs should speak to the experiences of all students on campus. Specifically, our programs should consider the experiences of students who are members of marginalized groups, as it is apparent that these folks experience sexual violence at higher rates

than those in dominant groups. Thus, the intersectional feminist lens is extremely valuable; gender is the primary lens used to approach the topic, but consideration of how gender intersects with other identities is crucial as well.

Intersectional approaches are compatible with ecological approaches, as the intersectional approach can be applied at many levels, from individuals to institutions (Cho & Crenshaw, 2013). As such, intersectional feminism is cohesive with the other theory I have taken up in this work, the ecological framework (Bronfenbrenner, 1994; Campbell, Dworkin, & Cabral, 2009). This model considers the many nested levels that make up our campus community, from the micro to macro level (Bronfenbrenner, 1994). Ecological systems can be used to describe structural inequality, according to Nelson and Prilleltensky (2010). Although ecological systems perspectives are often critiqued for lacking power analysis, these models can incorporate such an analysis (Nelson & Prilleltensky, 2010). Campbell and colleagues (2009) have described sexual violence through an ecological perspective, specifically looking at experiences after sexual trauma has occurred. However, the specific lens they describe can be utilized to conceptualize sexual violence on campus more broadly. Campbell and colleagues (2009) describe levels from individual factors to macro-level factors that impact the experience of sexual violence.

According to Campbell and colleagues, (2009) the individual level of analysis includes the individual characteristics of the person who experienced the assault, including gender, race, ethnicity, and socioeconomic status. Additionally, we can consider the level of the assault characteristics; this level considers the situational factors of the sexual assault itself. Namely this would include where the assault happened, what type of sexually violent act occurred, who the perpetrator was, and whether or not drugs or alcohol were involved, for example (Campbell, et al., 2009). In relation to the Laurier campus, these levels relate to who our students are, and who

may be at risk of experiencing sexual violence. Additionally, we can consider what types of sexual violence are prevalent here, which may impact the types of scenarios that bystanders should be prepared to encounter.

The micro level, according to Campbell and colleagues (2009) can be thought of in relation to social supports, including family and friends. When thinking about campus-based sexual violence, we can broaden this lens to include other people that may be present on college and university campuses, including classmates, dorm mates, student club members, professors, administrative staff, as well as other university staff like librarians. The meso level in this context is the on-campus and off-campus services that students may access (Campbell, et al., 2009). This could include the Wellness Centre, sexual violence advocates, counsellors, rape crisis centres, among other university offices. The macro level is rape culture, and includes the variety of socio-cultural factors that impact sexual violence (Campbell, et al., 2009). In our context, this would be the ways that rape culture is embodied on the Laurier campus.

The broader goal of this work is to contribute to the transformation of campus culture to prevent structural violence; widening the lens from a focus on sexism and gender based violence, to include the experiences of LGBTQ+ and racialized students. The plan is to incorporate a more nuanced understanding of sexual violence for participants, with local examples and a focus on sexual violence experienced by people of colour and LGBTQ+ folks. In regards to the Bringing in the Bystander program, we can conceptualize campus change in terms of the theory of change (Foster-Fishman, Nowell, & Yang, 2007). The goal of the bystander program is radical, transformative change to college and university campuses (a system). The aim of the project is to have students attend the intervention workshop, which should produce an increase in bystander behaviours, changes in norms, and an overall decrease in rape culture on campus. Our aim is to

shift the type of change this program elicits, from a focus on white and heterosexual forms of violence, to nuance the conversation and broaden the lens of bystander education to include more types of perpetrators and victims/survivors. A program like Bystander should not be the sole approach to preventing or addressing campus based sexual violence, but rather should be conceptualized as one piece of a holistic approach.

Methods

Approach

The approach to my research questions centres on mixed methods and community based research. This approach was guided by the ontological and epistemological positioning, as well as the theoretical lenses and frameworks that have been used to explore this topic. Feminist epistemologies and frameworks are conducive to both mixed methods research and community-based research designs (Campbell & Wasco, 2000).

The community-based approach is valuable for campus-based prevention research, as it involves participation and involvement of stakeholders on campus. This is especially important in regards to involving students, as they are the primary target for the Bystander program. This project will include focus groups with students who identify as LGBTQ+ and/or as racialized. As a researcher who is new to the Laurier campus community, and in formulating an intervention targeted towards students, it is crucial to involve Laurier students. Moreover, when attempting to discuss sexual violence as it is experienced by students who are members of sexual and racial minority groups, it is important to involve students from such groups.

Mixed methods approach allows for combining approaches that will best suit the line of inquiry one wishes to follow (Padgett, 2011). Padgett (2011) states that one of the key features of

mixed methods research is the intentional process of integrating methods. The first phase of the study is qualitative, and involves community participation in crafting the intersectional and inclusive content of the workshop. The second phase is quantitative, and involves a pilot of the program with this new content. The methods for this project will ideally be sequential and equally weighted (Padgett, 2011). The sequential nature of the study is planned to allow for input from students and staff before piloting the program. Neither the qualitative nor quantitative components of this project are dominant, and thus this represents an equal weighting of approaches (Padgett, 2011).

Paradigm

I have chosen to approach this topic using a transformative paradigm (Mertens, 2007; Mertens, 2012; Nelson & Prilleltensky, 2010). This approach allows for a focus on ethics, and cohesiveness between social justice initiatives and research frameworks (Mertens, 2012). Specifically, the transformative paradigm provides a focus on social power dynamics, diversity, and creating social change (Mertens, 2012). This paradigm is well matched for research with a focus on power and inequality in regards to gender, race, ethnicity, sexuality, and disability (Mertens, 2012). As such, the transformative paradigm is a good fit for my research topic, intersectional approaches to campus-based sexual violence, specifically in regards to my focus on LGBTQ+ and racial identity.

The transformative paradigm is in line with my critical and feminist epistemology and ontology, as well as my intersectional feminist theoretical framework. Transformative paradigms are useful for research that focuses on social power dynamics. Moreover, this paradigm is suited to epistemologies and ontologies that posit that social, political, and economic factors shape

social realities (Mertens, 2007). Moreover, as Mertens (2007) argues, the transformative paradigm is useful for mixed-methods research. A transformative paradigm can be useful for mixed-methods researchers who focus on social justice topics, as it allows the research to speak to inequity and injustice (Mertens, 2007).

Organizational and University Partners

This research is currently supervised and supported by Dr. Robb Travers. This project is being conducted in partnership with the Diversity and Equity Office at Wilfrid Laurier University. This project is funded by the Gendered Violence Coordinating Committee Research and Action Working Group Small Grants program, as well as the Ontario Graduate Scholarship.

Methodology and Design

This project is a mixed-methods exploratory pilot study of the Bringing in the Bystander program at Wilfrid Laurier University. This project is a two-phase study, wherein the first phase is a series of focus-groups and the second phase is a pilot test of the program. In the first phase, qualitative methods are used to engage students in a discussion of sexual violence on the Laurier campus, the Bringing in the Bystander program, and the possibilities of using an intersectional approach to bystander intervention training. In the second phase, participants will be asked to complete one pre-workshop survey, and two post-workshop surveys, in addition to attending the 3-hour Bringing in the Bystander workshop. This quantitative survey data will be utilized to compare changes in readiness to participate in campus change efforts surrounding sexual violence, bystander behaviours, rape myth acceptance, empathy for survivors of sexual violence, and intent and confidence for intervention in bystander scenarios that involve LGBTQ+ and racialized peers.

Suitability of Design to Topic

Padgett argues that solely quantitative program analyses may lack crucial information that would only be gained through qualitative inquiry (Padgett, 2011). In the focus group stage, we hope to gain information about what happens on the Laurier campus, and about how we can nuance the bystander workshop content to be more reflective of the experiences of LGBTQ+ and racialized students. The focus group methodology is useful for incorporating a community-based research focus, as it allows for direct input on workshop design from students at Laurier. The focus groups will offer a dedicated space for students to learn about the structure and content of the Bystander workshops, and offer ideas for making the workshops more inclusive.

In the surveys and workshops stage, we aim to test the effectiveness of the workshop in regards to readiness to participate in change efforts, rape myth acceptance, empathy for survivors, and efficacy for intervening. We know that testing for efficacy is important when employing community-based interventions (Nelson & Prilleltensky, 2010). This will ensure that campus-based prevention efforts are centred around programs that are creating measurable change in student attitudes and behaviours.

The pre-post design is useful for assessing the workshop, because it centres on a before-after comparison. This will allow the researcher to determine if the workshop is effective in changing students' readiness to create change, students' acceptance of rape myths, students' empathy for survivors of sexual violence, students' efficacy for intervening, and students' understandings and thoughts about bystander behaviours for same-sex, non-binary, and different-race peers. In addition, the second post-workshop survey will allow the researchers to assess

whether the changes elicited by the workshop intervention are sustainable over time, or whether effects are short-lived.

Participants and Recruitment

Participants in the focus groups will be approximately 40 undergraduate students who are members of four students groups housed within the Diversity Equity Office at Wilfrid Laurier University: the Association for Black Students, the Muslim Students Association, the Centre for Women and Trans Students, and the Rainbow Centre. The researchers expect that a portion of the members of these groups will either be members of racialized groups or will identify as LGBTQ+. Additionally, the researchers hope that students who participate in these student groups will be aware of the experiences of minority students on campus. For example, members of the Rainbow Centre might have an idea of the types of bystander scenarios that LGBTQ+ students may face on the Laurier campus.

Participants for the workshops and surveys will be undergraduate students at Wilfrid Laurier University. There is no age criteria for participation, but the researchers estimate that the majority of participants will be between 18 and 26 years of age. Students who participate will represent a variety of racial and ethnic background, and may identify in any variety of ways in regards to sexuality and gender. Students will be recruited for this phase through courses in Health Sciences and Psychology. Advertisements will be placed on the MyLearningSpace page for each class, with instructions to email the researcher to register for a workshop. Each workshop will be capped at a maximum of 25 participants. The aim is to collect data for approximately 150 participants for this phase of the research.

Procedure

Participants for the focus groups will be recruited via an email to student groups. The Diversity and Equity Office will assist with scheduling the dates and times of the focus groups, such that they will fall either before or after a pre-scheduled student group meeting, for convenience for the participants. Upon arrival to the focus group, participants will be given the consent form and be invited to partake in the refreshments provided. The researcher will pass around the confidentiality agreement and read the ground rules for the session (listed on the agreement). The students will sign the agreement and pass the sheet back to the researcher. The researcher will ask if anyone has any questions, and will collect the consent forms. Participants will be offered an additional copy of the consent form to retain for their records, if desired.

The focus group will begin with a 15-20 minute presentation on the Bringing in the Bystander workshop. This presentation will include a definition of the term "bystander", the foci of the workshop, and a run through of the stories and scenario activity. In addition, the researcher will briefly discuss the aims of this research project. The participants will be given another opportunity to ask general questions.

The researcher will facilitate an open discussion around the questions listed in the focus group guide. This will be semi-structured, as new questions or prompts may be added based on the nature of the group conversation. The researcher will answer any questions the participants have about the content of the workshop or the research project at any time. At the end of this discussion, the participants will be thanked, and informed that the researcher will be available for any one-on-one questions for a few minutes after the focus group. Finally, the researcher will remind participants about the agreement to host Bringing in the Bystander workshops for these student groups, if desired, at a later date.

Data will be collected solely in the form of typed and written notes during the focus groups. The researcher will take jot notes during the question portion of the group, and a notetaker will take more detailed notes while participants are responding. None of these notes will identify students by name. These notes will be primarily used for program development.

Participants for the surveys and workshops will be recruited via advertisements posted on My Learning Space. Students will be invited to register in one of six Bystander workshops, based on the gender with which they identify. Workshops will be offered for women, non-binary or transgender students, and men. Participants will be asked to send an email to the researcher to register for a workshop. Participant will be sent an email invitation to the pre-workshop survey approximately one week before participation in the workshops. This email will contain a link to the pre-workshop survey as well as their confidential participant code. Codes will be an adjective noun pairing, for ease of use (example: quiet cloud). Participants will also be sent a resources list. Completion of the surveys will be monitored via the confidential participant codes. Students who do not complete the survey will be sent one (1) reminder email before the date of their workshop.

The survey for the pilot study will be about 30-40 minutes in length. The survey will begin with the consent form, and participants will be asked to input their confidential participant code. Participants will complete a comprehensive demographics questionnaire (Trans PULSE, n.d.). Participants will then be asked to complete: the Readiness to Change Scale (Banyard, Eckstein, & Moynihan, 2010), the Rape Empathy Scale (Dietz, Blackwell, Dailey, & Bentley, 1982), the Efficacy for Intervening Measure (Jouriles, Kleinsasser, Rosenfield, & McDonald, 2016), the Rape Myth Acceptance Scale (Payne, Lonsway, & Fitzgerald, 1999), and a series of questions about bystander scenarios involving LGBTQ+ and racialized peers. In addition,

participants will be asked to complete the Marlowe Crowne Social Desirability Scale (Reynolds, 1982). The survey will end with the resources list for on- and off-campus support and health services.

Participants will attend the 3-hour Bringing in the Bystander workshop. Students will be asked to sign in with their name and email. They will be provided with refreshments. Participants will be asked to complete a written feedback form at the end of the workshop, to provide information on their motivation for attending, as well as what they liked and did not like about the workshop.

After the workshop, participants will be sent the link to the first post-workshop survey. The email will contain the link to the survey as well as the same confidential participant code they were assigned for the pre-workshop survey. Completion of the surveys will be monitored via the confidential participant codes. Students who do not complete the survey will be sent one (1) reminder email. At the time of one month after the workshops, participants will be sent the final post-workshop survey. This email will contain their confidential participant code. The same procedure for reminders applies. After completion of this second post-workshop survey, students will be sent information about where to pick up their $5.00 gift card, and will be given the choice of either Tim Hortons or Starbucks.

Data Collection

During the focus groups, shorthand notes will be taken by the researcher and facilitator. In addition, a note taker will be present to take more detailed notes on the responses given by the participants. Survey data will be collected via Qualtrics and downloaded in a format accessible to SPSS (Statistics Package for the Social Sciences). Participants will also complete a brief

feedback form at the end of the workshop. Feedback forms will be handwritten anonymously by participants at the finale of the workshop.

Analysis

Thematic analysis will be utilized for the content from the focus groups. This data will be primarily used to shape the intersectional pieces of the workshop. Feedback forms may be analysed using thematic analysis as well. The goal will be to determine if there are any themes in participant feedback after the program, specifically in regards to portions of the workshops that they connected with, and suggestions for improvement. Data from the pre- and post- surveys will be compared to assess changes before and after the workshop. Data from the two post- surveys will be compared to assess whether changes are sustained after one month.

The qualitative portion of the study will be utilized primarily for program development. The researchers will utilize standards of rigor to ensure dependability and confirmability, in regards to tracking methods closely and linking findings to the data (Padgett, 2011). For the process of updating the workshop, the researcher will use auditing. Auditing refers to carefully documenting decisions made from the data (Padgett, 2011). The quantitative data could be assessed for quality using power analyses and bootstrapping methods.

Potential Ethical Risks

Ethical risks for this project may include the nature of the focus on sexual violence and identity, as well as confidentiality. The nature of the topic of sexual violence provides the ethical risk of inducing discomfort or mild distress for participants. This may occur in both the focus group, and the surveys, as well as during the workshop itself. For all components, participants will be informed that the topic includes discussions of sexual violence. They will be informed of

their right to withdraw at any point. A comprehensive resources list will be provided which includes both on- and off-campus support options. Furthermore, the facilitators of the workshops will be trained in empathic responding, active listening, and responses to disclosures of sexual violence. This training will allow them to support workshop participants should they become uncomfortable or distressed during the course of the three-hour workshop.

Another ethical risk is the nature of the focus on minority identities. A primary concern is the comfort of participants when registering for workshops. In order to maximize comfort, participants are instructed to register for whichever section they feel represents their gender identity; women, men, and transgender or non-binary sections are offered. In addition, we have made efforts to ensure that facilitators represent diverse backgrounds. Facilitators who are women of colour have been hired, and we are currently searching for a transgender or non-binary individual to facilitate the transgender and non-binary workshop sections.

Confidentiality is another ethical risk. In focus groups, complete confidentiality is not possible to ensure. Participants will sign a confidentiality agreement, which states that they will not share other participants' identities or responses outside of the focus group. For the surveys and workshops, confidential participation codes will be utilized to identify students and link their pre- and post- surveys. Data will be stored on a secure server in Dr. Robb Travers' research lab. The instructors of the courses from which we recruit will not know which students have registered and/or participated in the study until it is time to apply the bonus percentage(s) at end of term.

Limitations

This project focuses on the Wilfrid Laurier campus context, and as such may not apply to other campuses, or schools in other countries. This project is a pilot, and as such, has small sample sizes. Sampling is based on availability of students in Health Sciences and Psychology courses for convenience, and may not be representative of the campus at large. In this context, as the research project is a pilot study, these limitations are acceptable. However, if a larger scale study were to be conducted, recruitment methods would need to attenuate to these limitations. If the program is found to be effective, it may illustrate the value of a wider campus implementation and assessment of the program. In addition, it may be useful in the future to compare social science and arts students to students in STEM fields who may not have the same background in social phenomena. Ideally, we would like this workshop to have the same impact on all students; thus comparing between students with different educational backgrounds is important. For example, a social sciences student may be familiar with the terms "apathetic bystander" and "diffusion of responsibility" before attending the workshops, while an Engineering student may not yet have encountered these concepts.

Timing of the gap between the two post workshop surveys is short. A wider study of the program might aim to incorporate longer term assessments of outcomes. In addition, due to the number of surveys, attrition may be a risk. The additional incentive of the gift card was offered to maintain numbers for the second post-workshop survey, however rates may drop after the workshop is completed. Respondent bias, or socially desirable responses may be a concern. In regards to the surveys, the Marlowe Crowne (Reynolds, 1982) will be utilized to assess social desirability in responding. However, this may be a concern for the focus group content, particularly because other students are present. The researcher will make efforts to ensure that a

safe space is created for discussion, however some bias in responding may be a risk for focus group methods more generally.

The researchers are limited in regards to what changes can be made to the Bringing in the Bystander workshop, due to copyright agreements with University of New Hampshire (UNH). The changes that have been made for the purpose of this study have focused on the stories in the first half of the workshop, and the bystander scenarios in the second half. UNH has already granted Laurier permission to make changes to these content areas, namely for the purpose of tailoring the program to the Canadian context and the Laurier campus context. These sections had already been altered by Laurier campus staff when this research began. It is possible that these changes will not be enough to incorporate a comprehensive look at the intersectional nature of sexual violence. Future research might address this gap.

Reflexivity

I believe I am qualified to conduct this research due to my past experience and expertise with the Bringing in the Bystander program. I have been involved with the Bystander Initiative at the University of Windsor for three years, and have participated in training new facilitators, recruiting participants to the research study, and facilitating the workshop. I am connected to the social issue of sexual violence, as I have spoken with many people in my life about the impact that sexual violence has had on them and their family and friends. Further, as someone who has been involved with this work for a number of years, I have been privy to many discussions about the nature of the intervention, and am aware of the current debates and issues (for example: the accessibility of the workshop for non-binary participants).

As a Community Psychology Master's student, I have spent the past year reflecting on social power dynamics and identity. For the research to be properly and ethically conducted, it is crucial that Laurier students be involved in shaping the inclusivity-focused content for the workshop. Specifically, students who identify as LGBTQ+ and/or as a person of colour should be consulted in regards to expanding content with the goal of making the program more diverse and inclusive. My training in Community Psychology has provided the necessary knowledge base and skills to collaborate with the necessary groups and stakeholders to develop this issue. Through my practicum placement with the Gendered Violence Coordinating Committee, I have built a relationship with members of the Diversity and Equity Office, as well as many other stakeholders involved in sexual violence prevention and response at Laurier. Through partnering with the Diversity and Equity Office on this project, I have received guidance from experts in diversity, identity, and accessibility. This partnership has also helped facilitate relationships with the student groups who will be targeted for recruitment for the focus groups. The relationship and community focus of this work are important to me both as a member of the Laurier community, and as a Community Psychology student.

Supervision

Dr. Robb Travers would be the ideal supervisor for this project. Dr. Travers has knowledge and experience working with LGBTQ+ populations and with conducting research in partnership with campus organizations such as the Gendered Violence Coordinating Committee. Dr. Travers is familiar with the members of the Diversity and Equity Office, and would be able to facilitate connections as well as a working relationship with relevant stakeholders. Dr. Travers has expertise with both quantitative and qualitative research, which will be beneficial in regards to the mixed-methods research design.

Relevance

Bringing in the Bystander has been found to be effective for increasing pro-social intervention behaviours and has shown sustainable change in students' knowledge and attitudes about sexual violence, behaviours related to intervention. Bystander is currently either implemented or planned for implementation at several universities in Ontario, including Windsor, Laurier, and Brock. As such, this program is contextually relevant to intervention and prevention efforts in this region.

While research has been conducted on inclusive curriculum and content, there exists a gap in relation to inclusive and diverse campus-based sexual violence prevention (see: Aims). At this point, research has not been conducted on intersectional approaches to campus-based sexual violence in general, or in relation to the Bystander workshop specifically. This project will provide preliminary results that will determine whether it is worthwhile to pursue a larger-scale study of an intersectional approach to sexual violence prevention on college and university campuses. The program itself aims to include a more diversified discussion of identity and experiences. In addition, expanding upon the content may allow the program to connect with a wider variety of students; if they feel their identity is represented and included in the content, they may connect more deeply with the strategies shared for prevention. Finally, the overall aim of the program is to tackle rape culture and decrease sexual violence on campus. Overarchingly, this means improving safety, as well as health and wellbeing, for students at the Laurier campus.

Knowledge Translation and Exchange

In regards to the transfer and exchange of knowledge, there are a variety of ways that my results will be shared with the Laurier and academic communities. Firstly, findings will be

shared via a report for the Diversity and Equity Office. Members of the DEO have expressed interest in developing an intersectional approach to Bystander education, which may be in the form of this workshop or another workshop. These findings may be relevant to this endeavor. In addition, the DEO may receive training materials created in this research process. The Gendered Violence Coordinating Committee Research and Action Working Group will receive a report and a brief presentation on the findings of this research (a condition for the funding received through the Small Grants program). The reports provided to these groups will be written in more accessible language, and will function as forms of recommendations for future research and sexual assault intervention. The researcher will be giving a short Ignite presentation at the Society for Community Research and Action (SCRA) in the Summer of 2017, which will focus on methodology. Future academic conferences and publications are also likely.

Timeline

Ethical clearance was received from the Wilfrid Laurier REB early in the Winter 2017 term. Two focus groups were conducted with student groups housed in the Diversity and Equity Office during the Winter 2017 term. A set of four workshops were offered to a Health Sciences course and a Psychology course in March of 2017. Additional focus groups and workshops are planned for September and October of 2017. All data will be collected by the end of October 2017. Analysis will be conducted between October and November 2017. Writing and editing of the final report will take place from November 2017 to April 2018.

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Thesis Paper Final

Bridging the Gaps in Bringing in the Bystander®: An Intersectional Approach to Campus-Based Sexual Violence Prevention

by

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Abstract

This paper draws upon pilot-test data from an intersectional approach to a sexual violence prevention program on university campuses. While many programs have been created to address the sexual violence epidemic, many focus heavily on white, heterosexual, and cisgender scenarios. This research utilizes the Bringing in the Bystander® workshop, a community-based prevention initiative focused on preventing sexual violence through inspiring students to intervene in pro-social ways. In this analysis, the program maintained the same pedagogical structure, but contained a wider variety of narratives designed to include stories and scenarios about contexts relevant to the experiences of LGBTQ+ and racialized students. A pilot test was conducted using a pre-and post-test design. The researchers tested for: knowledge about sexual violence, (including an intersectional understanding of the issue), efficacy for intervening, and attitudes such as empathy and rape myth acceptance. Changes were present from pre- to post-workshop for readiness to change, empathy for survivors, and perceptions of intervention capabilities for intersectional bystander scenarios. Results suggest that diversifying content leads to desirable outcomes for students.

Keywords: sexual violence, campus programming, bystander intervention, rape myth acceptance, empathy

Bridging the Gaps in Bringing in the Bystander®: An Intersectional Approach to Campus-Based Sexual Violence Prevention

Sexual violence is prevalent on college and university campuses (Basile, et al., 2016). Stakeholders at colleges and universities are currently investing in developing approaches for prevention and response to sexual violence on campus. Many have tackled the issue of campus-based sexual violence by employing intervention programs. One approach is implementation of educational programs such as Bringing in the Bystander®, Rape Aggression Defence Course (RAD), or the Enhanced Assess, Acknowledge, Act (EAAA) intervention (Banyard, Plante, & Moynihan, 2005; Rape Aggression Defense Systems, Inc., 2008; Senn, et al., 2013).

Although, many universities desire implementing an intersectional approach to sexual violence prevention, the available evidence-based intervention programs still focus heavily on white, able-bodied, cisgender and heteronormative forms of sexual violence. In fact, gendered violence experiences are complicated by the intersectional nature of identity, including race, gender identity, and sexual orientation. As Bograd (1999) states, social power dynamics often define who is a victim, and serve to erase the experiences of those who do not fit the definition. It is likely that cisnormativity and heteronormativity, as well as racial inequality, have erased some forms of violence from being studied, and thus evidence-based prevention programs have inadvertently incorporated these biases.

There has been a call for sexual violence prevention training programs to address the impact of heterosexism and role of ethnic identity in their programming (Norrell & Bradford, 2013). Retaining a gendered approach to sexual violence is valuable, however it is also valuable for universities to invest in interventions that nuance the discussion of the scope of sexual

violence beyond the lens of gender alone. There is currently little evidence proving whether intersectional approaches to preventing campus-based sexual violence are effective. We know that we need systematic implementation and evaluation to determine if our approaches to preventing sexual violence are effective (Banyard, Moynihan, & Plante, 2007). While findings about the efficacy of the bystander program are encouraging, more attention needs to be paid to sexual violence that occurs outside the scope of white, cisgender, heterosexual violence in regard to campus-wide intervention efforts.

Bringing in the Bystander®

Intervention efforts that aim to prevent sexual violence are crucial in tackling campus sexual violence; specifically, there is value in shifting campus climate, and tackling rape culture more broadly. Bringing in the Bystander® (Bystander® hereafter) is one such approach to addressing campus-based sexual violence (Moynihan, Eckstein, Banyard, & Plante, 2012). Bystander® approaches the issue of sexual violence through a community responsibility model, wherein students are inspired to take personal responsibility for positively impacting safety in their campus community, and contributing to a campus culture that supports intervention to prevent sexual violence (Banyard, et al., 2007). The focus of this program is on increasing pro-social bystander behaviours; students are taught how to recognize acts that are or could become sexually violent, and how to intervene in safe and effective ways (Banyard, et al., 2007).

Through the workshop, students learn about bystander scenarios, and practice thinking through interventions vis-a-vis the stories and scenarios included in the program. There are three stories in the first half of the program, and a variety of scenarios in one activity in the second half. Many campuses adapt these to include examples in the localized context of their country

(e.g. including Canadian over the American examples originally included in the program). Laurier was given institutional permission from University of New Hampshire to make these edits, which involved selecting new stories and the creation of a series of 20 scenarios. While the original stories and scenarios focused on sexual violence perpetrated by a man against a woman target, Laurier's content included male targets, LGBTQ+ contexts (e.g. same sex scenarios), and scenarios where the race of the target was a factor (e.g. racialized sexual comments).

In its original form, Bystander® has been found to be effective for increasing pro-social bystander intervention behaviours (Banyard, et al., 2007). Research has also shown that the 3-hour version of Bystander® (developed at the University of Windsor) was effective in regards to changing students' knowledge and attitudes about sexual violence, as well as change in amount of pro-social bystander behaviours (Senn & Forrest, 2016). Moreover, Bystander® was included in the CDC 2016 recommendations for combating campus-based sexual violence (see Basile, et al., 2016; Dills, Fowler, & Payne, 2016). Due to the evidence-based approach and potential for sustainable positive change over time, Bystander® is implemented or planned for implementation at several schools in Ontario, making this program contextually relevant for study at Wilfrid Laurier University. Moreover, the research supporting the 3-hour version of Bystander® (see Senn & Forrest, 2016) contributed to the principal author's decision to use this version of the workshop.

Sexual Violence as an Intersectional Issue

Sexual violence is a prevalent issue on our campuses; one in four women will experience either attempted or completed rape during her undergraduate degree (Turchik, Probst, Irvin, Chau & Gidycz, 2009). Sexual violence is an inherently gendered issue; rates for sexual violence

differ by gender. One in five women will experience rape in her lifetime (CDC, 2012; Basile, et al., 2016; Tjaden & Thoennes, 2000; Turchik, et al., 2009), whereas approximately one in 15 men will experience the same (CDC, 2012). In addition, the vast majority of assaults are perpetrated by men against women (Center for Disease Control and Prevention [CDC], 2014; Johnson, 2006).

Although gender is an important lens, we must consider other contexts; rates of sexual violence also differ along other axes of identity, including race and sexual identity. The literature on gendered violence has, in the past, been strongly influenced by the dominant culture, focusing on heterosexual and white experiences (Bograd, 1999). There is a distinct lack of research on campus-based sexual violence that occurs where racial or sexual minority students are the target (Porter & Williams, 2011).

We know that rates of sexual violence differ in regards to race or racial identity (Basile, et al., 2016). In a nation-wide US study, Tjaden and Thoennes (2000) found differing rates for sexual assault for women of different racial backgrounds. Specifically, Indigenous women ("Native American/American Indian" in the original document) were more likely to experience sexual violence compared to other racial groups (Tjaden & Thoennes, 2000). Regarding campus-based sexual violence specifically, Porter and Williams (2011) found that racial minority students were at a higher risk for experiencing sexual violence. In addition, racial minority students reported rates of rape three times higher than their white peers (Porter & Williams, 2011).

While many reports and factsheets provide rates for sexual violence broken down by race of the victim/survivor, few report on the sexuality of the victim/survivor (CDC 2014; CDC

2012). However, research has found that LGBQ+ people experienced significantly higher rates of sexual assault and unwanted pursuit when compared to heterosexual peers (Edwards, et al., 2015). Further, transgender people were also found to experience higher rates of violence. Dank and colleagues (2013) found that transgender youth were more likely to experience dating violence, including coercion, than cisgender male or female peers. However, it is important to note that these authors found that rates for female and transgender youth were significantly higher than for cisgender male youth (i.e. men who were assigned male at birth and continue to identify as men), regardless of sexual identity (Dank, Lachman, Zweig, & Yahner, 2013). An Ontario-wide, population-based study of trans people and their wellbeing estimates that 20% of trans people in Ontario have experienced physical or sexual violence that was transphobic in nature (i.e. due to the fact that they are trans - Bauer, Pyne, Francino, & Hammond, 2013). As such, it is clear from the research that transgender people face significant amounts of violence. However, it is possible that cis-heteronormativity, the social expectation that being cisgender and heterosexual are normative, has created a trend in prevention programming that obscures violence perpetrated against transgender individuals.

Research attention to issues of race or social class has been minimal (Bograd, 1999). Dank and colleagues (2013) call for research that explores the intersection of both racial identity and sexual identity, as racial identity has not been studied in relation to LGBTQ+ students experiences with dating violence. Similarly, Bograd (1999) states that while racial identity is often included in research, sexual orientation is not often included, and when it is, sexual orientation and race are not considered together when discussing experiences of domestic violence. These examples from the research illustrate a trend; it is clear that the experience of sexual violence is nuanced by identities other than gender, but that these perspectives are not

often included in research or programming. As such, it is crucial that implementers employ an intersectional approach; i.e. one that considers the relationships between multiple types of identity, predominantly in regards to gender, race, ethnicity, sexuality and social class (Yuval-Davis, 2006; Crenshaw, 1989).

Theoretical Perspectives

This research approaches sexual violence prevention from a critical theory and social constructionist lens, and a feminist epistemology. This approach falls between relativist and realist approaches. This is ideal, as we must consider the socially constructed nature of the issue of sexual violence, such as rape culture (see Gavey, 2005), as well as measurable outcomes, such as physical and mental health outcomes (for example, see: Tjaden & Thoennes, 2000). Padgett (2011) defines a critical approach as one that focuses on inequality, specifically in relation to gender, class, race, sexual orientation, etc. It is apparent that social power dynamics have an effect on experiences of sexual violence, as experiences may differ for LGBTQ+ and racialized individuals (see above). As such, it is clear that these socially constructed realities have measurable impacts on individuals. Padgett (2011) also argues that when unchallenged, research or systems will reproduce these forms of inequality. This research aims to uncover and take these power inequities into consideration, and focuses on the issue of lack of representation of diverse identities in the Bystander program as it exists.

When considering sexual violence, a feminist lens is valuable as it helps us to retain our focus on sexual violence as a gender-based issue. Sexual violence is primarily a gendered issue; its underpinnings are based on the social and cultural construction of gender in our society (see Gavey, 2005). However, our review of literature shows that sexual violence is intersectional.

Thus, we must take an intersectional approach towards sexual violence prevention. We must move past a solely gender-based approach. As such, an intersectional framework was applied to this work (Cho & Crenshaw, 2013; Crenshaw, 1989). Students embody many axes of identity, and sexual violence prevention programs should speak to the experiences of all students on campus. Specifically, our programs should consider the experiences of students who are members of marginalized groups, as it is apparent that these people experience sexual violence at higher rates than those in dominant groups. Thus, the intersectional feminist lens is extremely valuable; gender is the primary lens used to approach the topic, but consideration of how gender intersects with other identities is crucial as well.

In regards to the type of knowledge that this project seeks to create, input from students and other stakeholders on the Laurier campus is both valuable and necessary. Initiatives that aim to speak to the experiences of individuals who embody the intersections of many forms of identity should not be constructed by one sole researcher. These efforts should include community members in the construction of the approach and content. In addition to the aforementioned approaches, Ecological Systems Theory (Bronfenbrenner, 1994) has been utilized to conceptualize these stakeholders on our campus.

Research Questions

The objective of this research is to assess whether intersectional approaches to bystander training are effective at increasing knowledge about sexual violence and bystander behaviours. This was accomplished through the adaptation and pilot testing of the Bringing in the Bystander® sexual violence prevention program, where stories and scenarios include racialized

individuals and LGBTQ+ people. This study specifically seeks to answer the following research questions:

1. Are intersectional approaches to bystander education effective for:
    a. increasing bystander behaviours?
    b. decreasing rape myth acceptance?
    c. increasing empathy for survivors?
2. Will intersectional approaches increase knowledge about how to intervene and intent to intervene for:
    a. peers in same-sex bystander scenarios?
    b. peers whose gender identity is not readily discernible by the bystander?
    c. peers whose race differs from that of the bystander?

Methods

This study used a pre-post survey design for the evaluation of the Bringing in the Bystander® program. Qualitative methods were used prior to the pilot, to engage students, staff, and faculty in a discussion of sexual violence on the Laurier campus, the Bringing in the Bystander® program, and the possibilities of using an intersectional approach to bystander intervention training. The pre-post-test survey was used to compare outcomes before and after participation in the Bystander® program (with the diverse stories and scenarios – see Appendix

I).

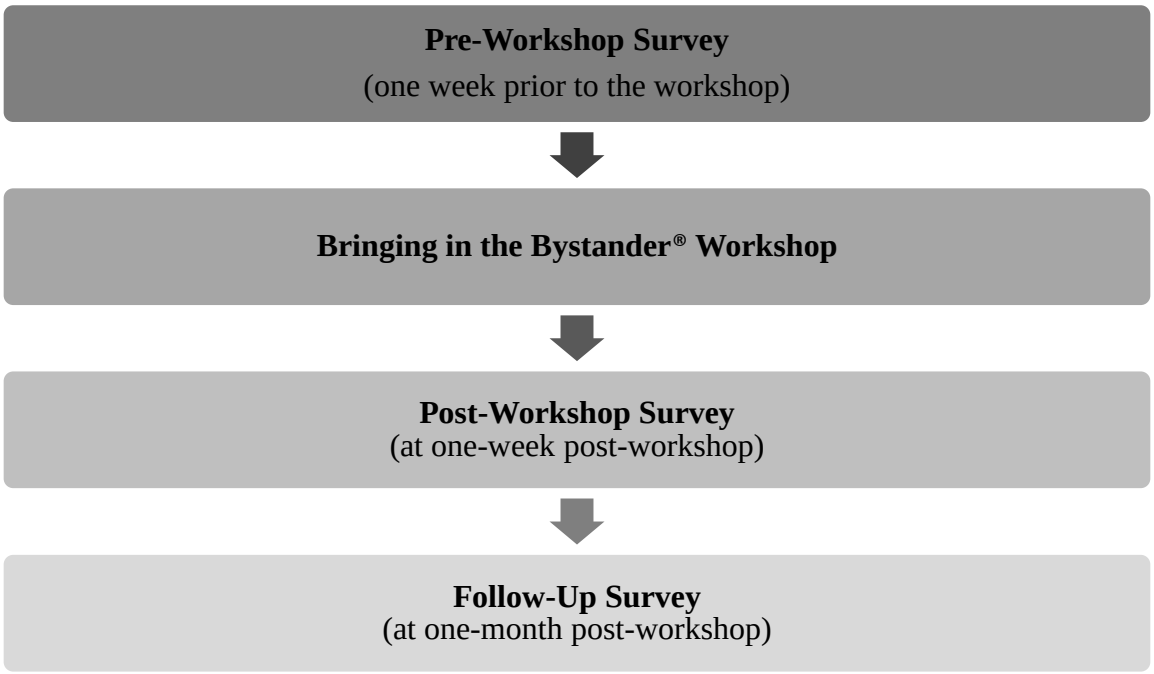

Figure 1. Stages of the pre-post design for testing the efficacy of the Bystander® workshop with the intersectional scenario adaptation.

Researchers selected the 3-hour version of Bringing in the Bystander®, which was developed at the University of Windsor, as this program has been assessed for efficacy in Canada (Senn & Forrest, 2016). Further, research on other sexual violence programming has shown the value of substantial time commitment to this education (see Senn, et al., 2017). As such, the three-hour version was selected over shorter versions of the workshop often used in universities and colleges.

Procedures

This study began by mapping the content of the scenarios present in the three-hour

version of Bringing in the Bystander®, as well as the scenarios that Wilfrid Laurier University's Diversity and Equity Office included. The lead research1er also engaged in many conversations with stakeholders (students, staff, and faculty) about the current state of implementation, perspectives on the Bystander® program, and the current climate at Laurier. These stages informed the methods for the study.

Pilot Study. Participants were recruited from undergraduate courses, with the incentive of an additional bonus percentage added to final grades. The study was advertised on the online course interface, and students were asked to register for a workshop session via email. Workshop sessions were offered for (a) women and non-binary students, (b) transgender and non-binary students, and (c) men or non-binary students. This language was chosen to reflect the inclusive nature of the project.

At one week prior to the workshop, students were sent an email with the link to the pre-workshop survey. Students were assigned confidential participant codes, which consisted of adjective noun pairings (e.g. “quiet cloud”), for the purpose of linking survey participation pre- and post-test. Participants who did not complete the survey within three days were sent one reminder email to encourage them to complete their surveys.

Each of the pre- and post-test surveys was about 30-40 minutes in length. Participants completed the survey in the order presented. The survey consisted of the consent form (Appendix A), a demographics survey (Appendix B), and a series of scales (Appendices C through H). Bystander behaviours were measured using the Readiness to Change Scale (Banyard, Eckstein, & Moynihan, 2010) and the Efficacy for Intervening Measure (Jouriles, Kleinsasser, Rosenfield, & McDonald, 2016). These scales assess whether students intend to

intervene to prevent sexual violence. Rape myth acceptance was measured using the Rape Myth Acceptance Scale (Payne, Lonsway, & Fitzgerald, 1999), in which students rate their level of agreement with various rape myths. Rape empathy was measured using the Rape Empathy Scale (Dietz, Blackwell, Daley, & Bentley, 1982), which measures the degree to which students empathize with survivors or perpetrators. Knowledge about intervention and intent to intervene were assessed using a series of additional questions, which asked students to rate themselves on confidence, comfort, and likelihood of intervention (Appendix G). Finally, social desirability was measured using the Marlowe-Crown Short form A (Reynolds, 1982), which measures the degree to which students are responding to questions in socially desirable ways. Scales were provided in the following order: the Readiness to Change Scale (Banyard, et al., 2010), the Rape Empathy Scale (Dietz et al., 1982), the Rape Myth Acceptance Scale (Payne, et al., 1999), the Efficacy for Intervening Measure (Jouriles et al., 2016), additional questions about LGBTQ+ and racialized content, and finally, the Marlowe-Crown Short form A (Reynolds, 1982). Scale order was selected due to the nature of the scales. The Readiness to Change Scale is a brief questionnaire relating to the university campus and thus was placed at the beginning; Myth Acceptance should appear before other questions about sexual violence (so as not to affect responses); and the Marlowe-Crown Social Desirability scale should appear last, to accurately assess social desirability in responses. The survey ended with a resources list for on- and off-campus support and health services.

Participants then attended the three-hour version of the Bringing in the Bystander® workshop, with the intersectional stories and scenarios replacing the original stories and scenarios. Participants were asked to sign in with their name and student email, and were asked to complete a brief written feedback form at the end of the workshop.

At one week after the workshop, participants were sent the post-workshop survey, which consisted of the same measures, but did not include the demographics questions. Students who did not complete the survey were sent one reminder email, instructing them to complete their surveys. At the time of one month after the workshop, participants were invited to participate in the follow-up survey. Students were offered an additional $5.00 gift card for completion of the follow-up survey. The follow-up survey contained the same questions and resources as the first post-workshop survey.

Materials

For the purposes of this study, the Bringing in the Bystander® program was utilized (Moynihan, et al., 2012). The intersectional content was focused on (a) stories and (b) scenarios. Stories included those focused on (1) a gang rape that occurred in British Columbia, (2) homophobic violence that also occurred in British Columbia, and (3) harassment of female students, in an orientation week tradition known as the Panty Raids at Laurier prior to the 1980s. In addition, researchers utilized a combination of scenarios for the workshop: scenarios that Laurier implementers had developed, scenarios suggested by student leaders, and scenarios developed by the researchers. The scenarios included a selection of 30 one-sentence scenarios (ex. “A friend sends you a naked picture of a girl you know…”; “Your friend says “men can’t be raped”...”; “Your friend keeps referring to Tanya as “he” and “him” when Tanya identifies as a woman…” – see Appendix I for the complete list of scenarios used in this study).

Materials for the pilot study included all of those relevant to the Bystander® program, including facilitator manuals, program handouts, and PowerPoint slides (Moynihan et al., 2012). Surveys were hosted on Qualtrics, and included demographic information based on that collected

in Trans PULSE (n.d. – see Appendix B), as well as a consent form (see Appendix A) and a list of on- and off- campus resources. SPSS (Version 24) was utilized for data management and analysis.

The researchers assessed bystander behaviours, using the Efficacy for Intervening (EI; Jouriles, et al., 2016) and Readiness to Change (RC; Banyard, et al., 2010) scales. These scales ask students to rate their intention to participate in bystander behaviours. The Efficacy for Intervening Scale is a 5-item scale ($\alpha = 0.81$), wherein responses were provided using a 100-point sliding scale (see Appendix F). Students rated their likelihood to "do something" in five different scenarios (ex. "Do something to help a very drunk person who is being brought upstairs to a bedroom by a group of people at a party."). High scores indicate students are likely to intervene, whereas low scores indicate that the student is unlikely to intervene. The Readiness to Change Scale is a 9-item scale, wherein responses were provided using a 5-point Likert Scale (see Appendix C). This scale uses three subscales: Pre-Contemplation ($\alpha = 0.63$), which measures students perceptions of sexual assault as an issue on their campus (ex. "I don't think sexual assault is a big problem on campus"), Contemplation ($\alpha = 0.77$), which measures intent to start thinking of ways to contribute to the solutions to sexual violence (ex. "Sometimes I think I should learn more about sexual assault but I haven't done so yet."), and Action ($\alpha = 0.69$), which measures actions or behaviours that students have undertaken (ex. "I am actively involved in projects to deal with sexual assault on campus."). Over time, scores should increase for Contemplation, or Action, as this would mean that students are progressing through the stages, and are considering intervention.

Rape myth acceptance was assessed using the 20 item ($\alpha = 0.93$) Illinois Rape Myth Acceptance Scale (IRMA; Payne, et al., 1999). Responses were provided using a 7-point Likert

Scale (see Appendix D). Students rated their level of agreement with rape myths (e.g. "If the rapist doesn't have a weapon, you really can't call it a rape."). Low scores indicate low acceptance of myths, while high scores indicate high acceptance of myths.

Empathy for survivors was assessed using the Rape Empathy Scale (RES; Dietz, et al., 1982). Empathy for survivors is assessed on this 20-item scale ($\alpha = 0.84$) in two ways. First, participants choose which of two statements they agree with. One statement indicates empathy for the survivor (Ex. "In general, I feel that rape is an act that is not provoked by the rape victim.") while the other indicates empathy for the rapist (ex. "In general, I feel that rape is an act that is provoked by the rape victim."). Then, participants are asked to rate their level of agreement with the statement they chose, using a 7-point Likert scale (see Appendix E). High scores indicate empathy for the survivor, while low scores indicate empathy for the rapist.

Lastly, researchers wanted to assess the impact of the program on scenarios beyond those traditionally found in sexual violence programming. For this purpose, participants were presented with scenarios where the perpetrator and victim-survivors[1] are of the same sex/gender; scenarios where the bystander cannot readily discern the gender of the victim-survivors; and, scenarios where the bystander is a different race than the victim-survivor. For this purpose, the

[1] A note on language: In the Bystander program, participants are asked to consider scenarios from the perspectives of before, during, or after the event. As such, we have elected to use the term "victim-survivor" (as seen in Rozee and Koss, 2001), as we feel it is more appropriate than "victim" or "survivor" alone.

researchers developed a series of self-report items (see Appendix G). These questions aimed to assess a variety of LGBTQ+ contexts, including same-sex bystander scenarios (ex. "I am confident that I would know how to intervene in a potentially sexually violent scenario where the victim was male and the perpetrator was male."), as well as scenarios where the gender of the target was ambiguous (ex. "I am confident that I would know how to intervene in a potentially sexually violent scenario where the victim was someone whose gender I could not identify."). In addition, some of the questions focused on contexts where the victim-survivor is a person of another race than that of the bystander (ex. "I would be comfortable intervening in a potentially sexually violent scenario where the victim was someone whose race differed from my own."). For these 15 items, participants responded on a 7-point Likert scale. Low scores indicate low confidence, comfort, or likelihood to intervene (depending on the item, see Appendix G).

Social desirability was assessed using the Short Form A of the Marlowe Crowne Social Desirability Scale (MC; Reynolds, 1982). The short form A consists of 11 items, ($\alpha = 0.74$). These questions represent a selection of the original Marlowe-Crowne (3, 6, 13, 15, 16, 19, 21, 26, 28, 30, 33) (Reynolds, 1982). Responses were provided by selecting true or false (ex. "I sometimes feel resentful when I don't get my way.") (see Appendix H).

Analysis for all measures was conducted via SPSS (Statistical Package for Social Sciences, Version 24).

Results

Participants

Pilot study participants were 111 undergraduate students (see Table 1). Their programs of study ranged, but the majority of participants were in the Department of Health Sciences (n=85).

The majority of participants were in their 3rd year of study (n=92), however, participants ranged from 2nd year (n=3), through 5th year and above (n=4). The vast majority domestic students (n=108). Most participants were between 18 and 24 years of age (n=110), and were mostly women (n=88), while some were men (n=23). One participant identified as a trans woman (n=1). Participants were mostly heterosexual (n=100), with some bisexual (n=4), lesbian (n=1), gay (n=1), asexual (n=1), and a few who identified themselves as "not sure or questioning (n=4). In addition, participants were mostly single (n=58), while some were dating (n=17), or in monogamous relationships (n=36). None were married at the time of the study. About half identified themselves as white (White Canadian/American n=45, White European n=21), while about a third identified as South Asian (n=34). Only one participant identified as Indigenous (Métis, n=1). Just under half of participants identified as being treated as a person of colour (n= 49). The majority of participants spoke English as their first language (n=83), but other languages spoken included Punjabi, Gujarati, Urdu, Spanish, and French. There were no exclusion criteria, however, students who participated in the study a second time were removed from data analysis.

Pilot Results

Paired samples t-tests were used to compare pre- and post-survey results for each of the scales below. Scale totals (mean or sum) for each scale were compared. Participants who did not complete the post-survey, or who did not complete the pre-survey prior to taking the workshop were excluded from this analysis. Of the 111 participants, 70 students completed the post-workshop survey, while 41 only completed the pre-workshop survey. As such, 70 sets of responses were available for comparison.

General Outcomes

Increasing Empathy for Survivors. Empathy for survivors was assessed using comparisons of the Rape Empathy Scale (Dietz, et al., 1982). Results were compared using mean scores of responses on the AB questions (selection of statement that shows empathy for rapist or survivor) and using mean scores of responses on the scale questions (participants rated level of agreement with statement they chose, on a Likert scale of 1 to 7).

There was a significant increase in empathy scores for the selection of statements, from pre- (M = 1.89, SD = 0.07) to post- (M = 1.93, SD = 0.10); $t(68) = -3.42$, $p = 0.001$, $d = -0.42$. There was also a significant increase in empathy scores for rating of agreement with selection, from pre- (M = 5.90, SD = 0.51) to post- (M = 6.11, SD = 0.68); $t(66) = -2.73$, $p = 0.008$, $d = -0.33$.

Increasing Bystander Behaviours. Results for the RCS were compared for subscales, using mean values: Precontemplation, Contemplation, and Action phases. Results for the EI scale were compared using mean totals. There was a significant increase in responses for the Action phase, from pre- (M = 1.44, SD = 0.88) to post- (M = 3.18, SD = 0.72); $t(66) = -2.73$, $p = 0.008$, $d = -1.61$. There was also a significant increase in responses for the Precontemplation phase, from pre- (M = 3.69, SD = 0.72) to post- (M = 4.18, SD = 0.60);$t(73) = -5.41$, $p < 0.001$, $d = -0.64$. However, there was no significant difference in the Contemplation phase results, pre- (M = 3.34, SD = 0.76) to post- (M = 3.19, SD = 0.70); $t(73) = 1.35$, $p = 0.18$. These results indicate an increase over time in both the Precontemplation phase and Action phase, from pre- to post-workshop.

There was no significant change in the Efficacy for Intervening Scale, from pre- (M = 80.00, SD = 13.80) to post- (M = 81.14, SD = 16.27); $t(68) = -0.60$, $p = 0.58$. These results indicate that students did not rate themselves differently on intent to intervene from pre- to post-workshop.

Decreasing Rape Myth Acceptance. Rape myth acceptance was assessed using the Illinois Rape Myth Acceptance Scale (IRMA) (Payne, et al., 1999). Results were compared using mean scores. There was no significant difference in rape myth acceptance from pre- (M = 2.02, SD = 0.65) to post- (M = 1.88, SD = 0.80); $t(69) = 1.44$, $p = 0.15$. These results indicate that students did not rate their acceptance of myths differently from pre-workshop to post-workshop. However, the scores were fairly low in the pre-workshop condition, and the scores did trend towards a decrease from pre- to post-.

Intersectionality Outcomes

Same Sex Scenarios. There was a significant difference in intervention attitudes for scenarios where the perpetrator was male, and the victim-survivor was male, from pre- (M = 3.70, SD = 1.59) to post- (M = 4.54, SD = 1.77); $t(69) = -4.67$, $p < 0.001$, $d = -0.56$. There was also a significant difference in intervention attitudes for scenarios where the perpetrator was female, and the victim-survivor was female, from pre- (M = 4.29, SD = 1.63) to post- (M = 4.94, SD = 1.70);$t(69) = -2.97$, $p = 0.004$, $d = -0.36$. These results indicate an increase from pre-workshop to post-workshop in terms of comfort, confidence, and likelihood to intervene in same sex bystander scenarios.

Ambiguous Gender Scenarios. There was a significant difference in intervention attitudes for scenarios where the bystander was unsure of the victim-survivor's gender, from pre-

(M = 3.92, SD = 1.72) to post- (M = 4.76, SD = 1.80); $t(69) = -3.76$, $p < 0.001$, $d = -0.45$. These results indicate an increase from pre-workshop to post-workshop in terms of comfort, confidence, and likelihood to intervene in scenarios on behalf of agender, non-binary, or gender diverse students, whose gender may not be discernible to the bystander.

Knowledge and Intent for Different Race Scenarios. There was a significant difference in intervention attitudes for scenarios where the bystander's race differed from that of the victim-survivor, from pre- (M = 4.48, SD = 1.76) to post- (M = 5.32, SD = 1.53); $t(69) = -3.91$, $p < .001$, $d = -0.47$. These results indicate an increase in comfort, confidence, and likelihood to intervene in a scenario where the victim-survivor's race is different from that of the bystander.

Comfort, Confidence, and Likelihood. When grouped by comfort, confidence, and likelihood, there was significant change observed from pre-workshop to post-workshop. Comfort for intervening increased significantly from pre- (M = 4.34, $S D$= 1.61) to post- (M = 4.83, SD = 1.55); $t(69) = -2.43$, $p = 0.02$, $d = -0.29$. Confidence for intervening increased significantly from pre- (M = 3.61, SD = 1.63) to post- (M = 4.95, SD = 1.52);$t(69) = -6.30$, $p < 0.001$, $d = -0.75$. Likelihood to intervene increased significantly from pre- (M = 4.35, SD = 1.69) to post- (M = 4.90, SD = 1.61);$t(69) = -2.78$, $p = 0.01$, $d = -0.33$.

Social Desirability. Results of the Marlowe-Crowne Short Form A indicated that students had a mid-level of social desirability. These levels did not change from pre-workshop (M = 5.58, SD = 2.51) to post-workshop (M = 5.79, SD = 2.61); $t(70) = -0.94$, $p > 0.05$. This indicates that while students may have been influenced by some social desirability, there was no shift in this influence from pre- to post-workshop.

Racialized Students Perceptions of Content. At the post-workshop time point, students

who identified as "being treated as a person of colour" were asked whether the scenarios and stories represented their experiences and identities as racialized persons on campus. Students reported some agreement that the scenarios and stories were representative (M = 4.37, SD = 1.86).

One-Month Post Workshop Results. Results were compared from the post-workshop survey (at 1 week after the workshop) to the follow-up survey (at 1 month after the workshop). A smaller number of participants were available for comparison (n=45), as many students did not opt to complete the follow-up survey. In some cases, participants did not complete each scale.

When comparing rape empathy scores, there was no significant difference in selection of statements from post-workshop (M = 1.93, SD = 0.09) to follow-up (M = 1.94, SD = 0.06); $t(41) = -1.35$, $p > 0.05$. There was also no significant change in ratings of agreement with the selection of statements from post-workshop (M = 6.11, SD = 0.67) to follow-up (M = 6.08, SD = 0.86); $t(41) = 0.35$, $p > 0.05$. These results indicate that empathy for victims/survivors of sexual violence did not change from post-workshop to follow-up at one month.

When comparing Readiness to Change, there were no significant changes over time. There was no significant difference in Precontemplation scores post-workshop (M = 4.15, SD = 0.54) to follow-up (M = 3.97, SD = 0.89); $t(44) = 1.39$, $p > 0.05$. There was no significant difference in Contemplation scores post-workshop (M = 3.12, SD = 0.77) to follow-up (M = 3.04, SD = 0.83); $t(45) = 0.52$, $p > 0.05$. There was no significant difference in Action scores post-workshop (M = 3.12, SD = 0.74) to follow-up (M = 2.91, SD = 0.87); $t(45) = 1.77$, $p > 0.05$. When comparing the Efficacy for Intervening, there was no significant change in scores from post-workshop (M = 79.27, SD = 17.64) to follow-up (M = 76.51, SD = 21.93); $t(43) = 1.21$, $p >$

0.05. These results indicate that participants did not change in their readiness to participate in change on campus, or intent to intervene, one month after the workshop.

When comparing rape myth acceptance, IRMA scores did not significantly differ from post-workshop (M = 1.89, SD = 0.78) to follow-up (M = 1.86, SD = 0.78); $t(43) = 0.29$, $p > 0.05$. This indicates that levels of rape myth acceptance did not change from the post-workshop point, to the one month follow up.

When comparing the additional intersectional questions, there was no difference in male same-sex scenarios from post- (M = 4.27, SD = 1.71) to follow-up (M = 4.57, SD = 1.58); $t(43) = -1.45$, $p > 0.05$. There was no change in ambiguous gender scenarios from post- (M = 4.52, SD = 1.79) to follow-up (M = 4.74, SD = 1.58); $t(43) = -0.94$, $p > 0.05$. There was also no change in different race scenarios from post- (M = 5.08, SD = 1.69) to follow up (M = 5.31, SD = 1.44); $t(43)= -1.27$, $p > 0.05$. There was a significant change in female same-sex scenarios from post- (M = 4.46, SD = 1.81) to follow up (M = 5.13, SD = 1.46); $t(43) = -3.06$, $p = 0.004$, $d = -0.46$. Results show either no change, or an increase in comfort, confidence, and likelihood to intervene.

These results indicate that there were no significant changes in attitudes towards the more diverse scenarios. However, for same-sex female scenarios (perpetrator and victim-survivor were both female), results showed an increase from post-workshop to one month follow up, in confidence, comfort, and likelihood to intervene. These results indicate that not only was the workshop effective, the results are holding up at one month post workshop.

Discussion

The results of the pilot test indicate that the intersectional adaptations of Bringing in the Bystander® was still effective. We saw significant changes from pre-workshop to post-workshop for (1a) bystander behaviours (as seen in the Readiness to Change Action subscale), and (1c) empathy for survivors. We also saw significant changes from pre-workshop to post-workshop (2a) same sex scenarios, (2b) scenarios where the gender of the victim-survivor is not discernable, and (2c) the race of the victim-survivor is different than that of the bystander. We also saw that the changes held up at a 1-month follow up. The results of this pilot test suggest that the workshop did produce changes over time for student participants.

Where there were no significant changes (Efficacy for Intervening, and Rape Myth Acceptance), the scores at the pre-workshop time point indicated high likelihood to intervene, and low acceptance of myths. For the EI scale, this may be due to the response format of a sliding scale, as compared to select-response Likert options. Alternatively, this may be due to the placement of the Efficacy for Intervening scale towards the end of the survey, after questions about rape myths and empathy for survivors. For the myths specifically, increased awareness due to social movements (such as #MeToo) might be contributing to these results. Furthermore, we did see the scores trend in the ideal directions: an increase in efficacy from pre- to post-, and a decrease in rape myth acceptance from pre- to post-. These changes were simply not at levels of significance. This indicates that the workshop did not have adverse effects on these phenomena.

Scores of representativeness for racialized students were around the mid-point, indicating that the content was at a medium level for representing the experiences of racialized students on campus. This could be improved by seeking more input from students of colour in the planning stages for content.

Evaluation of the Bringing in the Bystander® program has shown that it is effective for increasing readiness to change, intent to intervene, and bystander efficacy (Senn & Forrest, 2016; Cares, et al., 2015; Moynihan, et al., 2011). Research conducted by Senn & Forrest (2016) showed that students who participated in the Bystander® program had increased confidence to intervene after they took the workshop. Students also showed changes from before-workshop to after-workshop in regard to readiness to change (Senn & Forrest, 2016). In an experimental study, Cares and colleagues (2014) found that, for both men and women students, the Bystander® program was effective for changing attitudes towards bystander intervention. Research conducted by Moynihan and colleagues (2011) indicates that students who participated in the Bystander® program showed higher bystander efficacy and intent to help, when compared to students who did not participate. It is (in part) due to these evaluations that Bystander® is widely regarded as a reliable and effective method for addressing the issue of sexual violence on university campuses.

The intent of this study was to conduct a pilot test to explore whether the Bystander® program, with intersectional scenarios, would still be effective. Overall, the results of this study suggest that diversifying workshop content does not have negative effects on the intended outcomes of these programs. Rather, this approach appeared to be effective for the desired outcomes of willingness to intervene, empathy for survivors, and intervention in diverse scenarios. As such, there is merit, beyond simply the theoretical, to the inclusion of a wider variety of scenarios in our programming. The results of this study indicate that further studies on intersectional approaches to bystander intervention would be valuable. The next step should be to conduct a more intensive study of this type of programming, using rigorous methods such as a

randomized control trial. Future research might compare outcomes between intersectional and original versions of the Bystander® program.

Practical implications include implementing more diverse programming on campus, specific to sexual violence and through a gender-based lens. The researchers speculate that this would make marginalized students more comfortable in workshop spaces and would predispose students to intervene on behalf of marginalized students (in addition to cis-gender, white, and heterosexual students). At this point, we cannot say whether these implications extend to other approaches to sexual violence on campus, or types of campus programming. However, future research might test changes made to other programming with the same goals in mind.

This research also hints at the value of including students, staff, and faculty in development of programing. This is valuable, as students, staff, and faculty may all have an accurate perception of current struggles on campus, staff and faculty are likely implementers of these programs, and students are likely program facilitators. These results indicate that an Ecological Framework is useful in conceptualizing campus-based sexual assault prevention efforts, as this model considers various stakeholders and relationships between individuals and the institution.

Lastly, the results from this research indicate that an intersectional framework is useful for conceptualizing campus-based sexual violence in our prevention programs. This framework allowed the researchers to consider a wider series of scenarios, and to incorporate more complex concepts of sexual violence into the workshop content. Each student is not only experiencing sexual violence on the basis of gender; our formative stages showed that students are already thinking about experiences that have aspects of race and racism (such as the scenario where the woman’s hijab was being non-consensually removed), or of homophobia or transphobia (such as

the scenario about pronoun use). This framework allows us to consider students as individuals with identities that span gender, race, sexual orientation, and more. This approach will portray the realities of sexual violence more accurately in our content, and will assist us in preparing students to intervene in relation to a wider array of acts within the spectrum of sexual violence.

Limitations & Future Research

Limitations of this research included low recruitment rates. The planned focus group stage focused on utilizing the input of student leaders, whom may have been overburdened by other valuable campus initiatives. For the pilot study, both male and LGBTQ+ students participated at low rates. Further, the pilot study experienced high rates of attrition, as it involved participation at 4 separate time points for students (pre-workshop survey, workshop, post-workshop survey, follow-up survey). Although participation was incentivized, with additional incentives offered for follow-up participation, rates of participation decreased at each stage of the study.

Future studies might attempt to mitigate the issues of low recruitment for focus groups, by looking beyond student leader groups. Future studies could seek to remedy representation issues by including more persons of colour during the development stages. In addition, future studies should use targeted recruitment methods to garner higher rates of male and LGBTQ+ participants.

To reduce attrition, researchers could offer increased incentives or provide additional reminders. In addition, future studies could explore longer-term follow-up, looking towards 6 months or 1-year post-workshop.

Conclusion

The field of sexual violence prevention is at a point of tension, wherein some implementers want to adhere to empirically tested, standardized programming, and others want to adapt programming as needed. This tension can be remedied by finding cohesive mid-points between approaches that are fluid and adaptable, and approaches that employ rigorous empirical research standards. We as implementers and researchers should not feel limited by the available content of programming, when students and other stakeholders express limitations of said programming. However, we should invest in efficacy testing, and maintaining standardized versions of programming, that do not largely differ from workshop to workshop. This research represents a step in the direction of merging pragmatic and rigorous approaches to sexual violence prevention. We should push for more diverse and intersectional programming, for the purpose of welcoming all students to these sessions, and to increase bystander behaviours on behalf of all students on our campuses. This can be done while maintaining a gendered lens towards sexual violence and exploring the nuances, as individuals are not solely gendered, racialized, or sexually identified humans, but rather exist within and between these identities. It is our hope that the future of sexual violence prevention programming continues to head towards an intersectional approach, and that campus implementers take a stance of inclusivity. After all, if our goal is to prevent sexual violence on our campuses, we cannot discount the experiences of the most marginalized among us.

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Table 1.

Demographics

Gender 111(100%)	n	%
Girl or Woman	88	79.30
Boy or Man	23	20.70
Cisgender	110	99.10
Trans (Transwoman)	1	0.90
Sexual orientation 111(100%)	n	%
Straight or heterosexual	100	90.10
Bisexual	4	3.60
Not sure or questioning	4	3.60
Gay	1	0.90
Lesbian	1	0.90
Asexual	1	0.90
Ethnoracial Background*	n	%
White Canadian	45	40.50
South Asian	34	30.60
White European	21	18.90
East Asian	7	6.30
Middle Eastern	5	4.50
Black Canadian or African American	4	3.60
Black African	3	2.70
Latin American	3	2.70
South East Asian	3	2.70
Indo-Caribbean	2	1.80
Métis	1	0.90
Mauritian**	1	0.90
Mongolian**	1	0.90
White South African**	1	0.90
First Language**	n	%
English	85	76.60
Punjabi	5	4.50
Gujarati	3	2.70
Urdu	3	2.70
French	2	1.80
Spanish	2	1.80
Arabic	1	0.90
Bengali	1	0.90
Creole – Mauritian	1	0.90
Croatian	1	0.90
“Ethnic”	1	0.90
Hindi	1	0.90
Indonesian	1	0.90
Somali	1	0.90

Tamil	1	0.90
Vietnamese	1	0.90
Relationship status 111(100%)	n	%
Single and not dating	58	52.30
In a monogamous relationship	36	32.40
Single and dating	17	15.30
Marital status 111(100%)	n	%
Never married	108	97.30
Living common-law	2	1.80
Separated	1	0.90
Age (in years) 111(100%)	n	%
18	1	0.90
19	4	3.60
20	74	66.70
21	22	19.80
22	4	3.60
23	3	2.70
24	2	1.80
25+	1	0.90
Year of Study 111(100%)	n	%
First	0	0.00
Second	3	2.70
Third	92	82.90
Fourth	12	10.80
Fifth or higher	4	3.60
Program of Study 110(99.1%)	n	%
Health Sciences	86	95.46
Psychology	14	15.54
Biology	2	1.80
Arts (General)	2	1.80
Community Psychology	1	0.90
Psychology/Sociology	1	0.90
Kinesiology	1	0.90
Science	1	0.90
Sociology	1	0.90
Undeclared	1	0.90
International student 110(99.1%)	n	%
No	108	97.30
Yes	2	1.80
Country of Birth 111(100%)	n	%
Canada	88	79.30
Other	23	20.70
Country of Birth**		
India	8	7.20
Pakistan	3	2.70
Egypt	1	0.90

El Salvador	1	0.90
Japan	1	0.90
Kenya	1	0.90
Nigeria	1	0.90
Saudi Arabia	1	0.90
Serbia	1	0.90
Syria	1	0.90
Ukraine	1	0.90
United Arab Emirates	1	0.90
United Kingdom	1	0.90
Venezuela	1	0.90
Ability/disability* 111(100%)	n	%
No disability	79	71.20
Mental Health disability	22	19.80
Learning disability	6	5.40
Chronic pain	6	5.40
Survivor of the psychiatric system	2	1.80
Blind, low vision, vision impaired	2	1.80
Chronic illness	2	1.80
Intellectual disability	0	0.00
Autism, Asperger's, or neurodiverse spectrum	0	0.00
Physical or mobility disability	0	0.00

**Students could select more than one response*

***Students wrote in their own responses*

Appendix A

Consent Form

Informed Consent Statement

Wilfrid Laurier University

Bridging the Gaps in Bringing in the Bystander: An Intersectional Approach to Campus Sexual Violence Prevention

Principal Investigator: Anne Rudzinski, MA student, Community Psychology

Advisor: Dr. Robb Travers, PhD, Department of Health Sciences

You are invited to participate in a research study. The purpose of this study is to collect information about how the Bringing in the Bystander workshop could be made more inclusive to students at Wilfrid Laurier University. Bringing in the Bystander is a 3-hour workshop that focuses on bystander intervention to prevent sexual assault on campus. In this workshop, you will learn about sexual assault, including how to recognize acts of sexual violence. We will explore what it means to be a pro-social bystander, and you will learn strategies for safe intervention.

In the Bystander workshop, a variety of stories are shared about instances of sexual violence and pro-social bystander intervention. Participants also discuss scenarios of sexually violent acts and how to intervene in these cases. These stories and scenarios are all focused on heterosexual types of violence, and predominantly feature White individuals. We are interested in expanding the scope of these stories and scenarios to include sexual violence that represents LGBTQ+ students and students who identify as people of colour. Laurier has a diverse campus and we are hoping to choose stories and scenarios that better represent this diversity. For the purposes of this study, new stories and scenarios have been created with input from Laurier students. We are interested in testing whether or not this workshop is effective at teaching students about sexual violence and intervention.

Anne Rudzinski is a Master's student in the Community Psychology program at Wilfrid Laurier University.

Dr. Robb Travers is a professor in the Department of Health Sciences at Laurier. Dr. Travers is supervising this thesis project.

This research is being conducted in partnership with the Diversity and Equity Office.

INFORMATION

You will be asked to sign up for one of six (6) Bringing in the Bystander workshops. One week before completing the workshop, you will be asked to complete a pre-workshop survey. This survey will include demographic questions, as well as questions about sexual violence and bystander behaviours. After the workshop, you will be asked to complete two post-workshop surveys, one taking place one week after the workshop, and the other taking place one month after the workshop. These surveys will also include demographics, questions about sexual violence, and questions about bystander behaviours.

The surveys will be completed online and should each take 30-45 minutes to complete, for a total of up to 135 minutes. The workshop will be 3 hours long. We are recruiting **150** Laurier students from undergraduate Health Sciences courses during the winter 2017 term to participate in this study.

RISKS

It is possible that participants may feel discomfort in responding to questions about sexual violence. It is also possible that participants may feel discomfort during the workshop, in which sexual violence will be discussed as well. This discomfort is expected to be minimal and short-term. Please know that you are free to skip any question or completely withdraw from the study at any time. If you experience any persistent negative feelings as a result of participating in this study, please contact the researchers. Participants will be provided with resources at each stage of the study (including each survey and the workshop). **The resources list will appear after completion of each survey, and will also be included as an attachment in the initial recruitment email.** Facilitators of the workshop will be trained to respond to disclosures of sexual violence, as well as distress or discomfort experienced by participants.

BENEFITS

The data from gathered from this study will help us to improve the existing Bringing in the Bystander workshop by making the content more inclusive and relevant to all Laurier students. Completion of the Bystander workshop will teach students how to recognize instances of sexual violence, and how to intervene safely to prevent or disrupt an instance of sexual violence. Having students undergo training in bystander intervention increases safety of the campus community.

CONFIDENTIALITY

Your data will be confidential. Only Anne Rudzinski and Dr. Robb Travers will have access to your data. As Dr. Robb Travers is the chair of Health Sciences and the professor for one of the courses invited to participate in this study, he will only have access to the de-identified data. Please note, however, that while in transmission on the internet, confidentiality of data cannot be guaranteed. The researchers acknowledge that the host of the online survey (Qualtrics) may automatically collect participant data without their knowledge (i.e., IP addresses); however, the researchers will not use or save this information. All data will be securely stored in a locked lab at Wilfrid Laurier University. Electronic data will be stored on a password-protected computer and any hardcopy data will be stored in a locked filing cabinet. Data will be stored with a confidential participant code. Your name will be utilized solely for registration and completion of the workshop certificate. Any identifiable information will be destroyed by December 31, 2017. Consent forms will be destroyed by December 31st, 2017. The anonymous data will be maintained for 7 years (i.e., until December 31, 2024) and may be analyzed in the future as part of a separate project (i.e., secondary data analysis). No individual data will be published. Data will be presented in aggregate (e.g., means) in any study reports or presentations.

COMPENSATION

Participants will receive a **2% bonus mark** in their course, awarded by their professor. Participants will also receive a 5$ gift card to Tim Hortons or Starbucks after submitting the second post-workshop survey. Participants have the right to withdraw from the study at any time without consequence. If you withdraw from the study, or choose not to complete any of the

surveys, you will still receive **2% bonus** for your time. Participants must submit the second post-workshop survey to receive the 5$ gift card. Gift cards will be made available for pick up after the second post-workshop survey is made available. Participants will be offered an alternative assignment for completion of the **2% bonus mark** for their course, if they choose not to participate in the workshop. This assignment will be attending a talk by Sarah Flicker. For more information about this option, please contact your course instructor.

CONTACT

If you have any questions at any time about the study or procedures (or you experience adverse effects as a result of participating in this study) you may contact the researcher, **Anne Rudzinski** at **rudz1530@mylaurier.ca** , or Dr. Robb Travers at **rtravers@wlu.ca.** This project has been reviewed and approved by the University Research Ethics Board (REB #5202), which is supported by the Research Support Fund. If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Research Ethics Board Chair, Wilfrid Laurier University, 519-884-0710 ext. 4994, rbasso@wlu.ca.

PARTICIPATION

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study, every attempt will be made to remove your data from the study, and have it destroyed. You have the right to omit any question(s)/procedure(s) you choose.

FEEDBACK AND PUBLICATION

The findings will be included in Anne Rudzinski's Master's thesis. This research may be disseminated through presentation at academic conference or publication in academic journals, and may be made available through Open Access resources. Participants may obtain information about the results of this research at https://legacy.wlu.ca/page.php?grp_id=2615&p=13357 . Feedback will be available by December 31, 2017.

CONSENT (to be completed online)

(Please check the appropriate box)

I have read and understand the above information. **I agree to participate** in this study. ___
[clicking here will lead to study]

I have read and understand the above information. **I do not want to participate** in this study.___
[clicking here will return to browser]

We recommend that you print or save a copy of this form for your records.

Appendix B

Demographics Survey

1. What is your program of study? _____
2. What year are you?
    - 1st year
    - 2nd year
    - 3rd year
    - 4th year
    - 5th year or higher
3. Are you an international student?
    - Yes
    - No
4. What is your age (in years)? _____
5. Which of the following represents your present gender identity? (Please check all that apply)
    - Boy or Man
    - Girl or Woman
    - FTM
    - MTF
    - Trans Boy or Trans Man
    - Trans Girl or Trans Woman
    - Feel like a girl sometimes
    - Feel like a boy sometimes
    - T Girl
    - She-male
    - Two-spirit
    - Intersex
    - Crossdresser
    - Genderqueer
    - Bi-gender
    - Other, please specify: _____
6. How do you currently identify?
    - Bisexual
    - Gay
    - Lesbian
    - Asexual
    - Pansexual
    - Queer
    - Straight or heterosexual
    - Two-Spirit
    - Not sure or questioning
    - Other, please specify: _____

7. What is your current relationship status?
    - Single and not dating
    - Single and dating
    - In a monogamous relationship
    - In a non-monogamous (open) relationship
    - In a polyamorous (multiple people) relationship
8. What is your legal marital status right now?
    - Never married
    - Separated
    - Divorced
    - Widowed
    - Living common-law
    - Married
9. Which of the following reflect your ethno-racial background? (Please check all that apply)
    - Aboriginal (First Nations, Métis or Inuit)
    - Latin American (e.g. Argentina, Mexico, Nicaragua)
    - East Asian (e.g. China, Japan, Korea, Taiwan)
    - Indo-Caribbean (e.g. Guyanese with origins in India)
    - South Asian (e.g. India, Sri Lanka, Pakistan)
    - Middle Eastern (e.g. Egypt, Iran, Israel, Saudi Arabia)
    - South East Asian (e.g. Vietnam, Malaysia, Philippines)
    - White Canadian or White American
    - White European (e.g. England, Greece, Sweden, Russia)
    - Black Canadian or African-American
    - Black African (e.g. Ghana, Kenya, Somalia)
    - Other, please specify: _____
10. How do you identify your own ethno-racial background?
    - Please specify: _____
11. Are you perceived or treated as a person of colour?
    - Yes
    - No
12. What is your first language?
    - Please specify: _____
13. What languages are most often spoken in your home?
    - First language: _____
    - Second language: _____
    - Third language: _____
14. What country were you born in?
    - Canada
    - Other, please specify: _____
15. Are you…?
    - First Nations
    - Métis

- Inuit
- None of the above

16. What is your status in Canada?
    - Canadian Citizen
    - Permanent resident/landed
    - Refugee
    - Refugee Claimant / PRRA / Judicial Review
    - Work permit / temporary work papers
    - Visitor permit
    - Student permit
    - Undocumented / Non-status / Without papers
    - I don't know
    - Other, please specify: _____
17. Are you currently living with any of the following? (Please check all that apply)
    - Labelled with an intellectual disability
    - Learning disability
    - Autism, Asperger's or neuro-diverse spectrum
    - Mental health disability (including depression)
    - As a survivor of the psychiatric system
    - Blind, low vision or visual impairment
    - Physical or mobility disability
    - Chronic pain
    - Chronic illness
    - None of the above

Appendix C

Readiness to Change Scale

Readiness-to-Change Scale

Please respond to the following items on the 5-point scale provided, where 1 = “not at all true” and 5 = “very much true”.

1. I don’t think sexual assault is a big problem on campus.
2. I don’t think there is much I can do about sexual assault on campus.
3. There isn’t much need for me to think about sexual assault on campus, that’s the job of the crisis centre.
4. Sometimes I think I should learn more about sexual assault but I haven’t done so yet.
5. I think I can do something about sexual assault and am planning to find out what I can do about the problem.
6. I am planning to learn more about the problem of sexual assault on campus.
7. I have recently attended a program about sexual assault.
8. I am actively involved in projects to deal with sexual assault on campus.
9. I have recently taken part in activities or volunteered my time on projects focused on ending sexual assault on campus.

Appendix D

Illinois Rape Myth Acceptance Scale (IRMA)

IRMA-SF Items

Please respond to the following items on the 7-point scale provided, where 1 = “not at all agree”, and 7 = “very much agree”.

1. If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.

2. Although most women wouldn’t admit it, they generally find being physically forced into sex a real ‘‘turn-on.’’

3. If a woman is willing to ‘‘make out’’ with a guy, then it’s no big deal if he goes a little further and has sex.

4. Many women secretly desire to be raped.

5. Most rapists are not caught by the police.

6. If a woman doesn’t physically fight back, you can’t really say that it was rape.

7. Men from nice middle-class homes almost never rape.

8. Rape accusations are often used as a way of getting back at men.

9. All women should have access to self-defense classes.

10. It is usually only women who dress suggestively that are raped.

11. If the rapist doesn't have a weapon, you really can't call it a rape.

12. Rape is unlikely to happen in the woman's own familiar neighbor-hood.

13. Women tend to exaggerate how much rape affects them.

14. A lot of women lead a man on and then they cry rape.

15. It is preferable that a female police officer conduct the questioning when a woman reports a rape.

16. A woman who ''teases'' men deserves anything that might happen.

17. When women are raped, it's often because the way they said ''no''was ambiguous.

18. Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.

19. A woman who dresses in skimpy clothes should not be surprised if a man tries to force her to have sex.

20. Rape happens when a man's sex drive gets out of control.

Appendix E

Rape Empathy Scale

Rape Empathy Scale

For this section, please select the statement that you prefer, and indicate your level of agreement on the 7-point scale provided where 1 = “no preference” and 7 = “strong preference”.

1. A) I feel that the situation in which a man compels a woman to submit to sexual intercourse against her will is an unjustifiable act under any circumstances.
   B) I feel that the situation in which a man compels a woman to submit to sexual intercourse against her will is justifiable under certain circumstances.

2. A) In deciding the matter of guilt or innocence in a rape case, it is more important to know about the past sexual activity of the alleged rape victim than the past sexual activity of the alleged rapist.
   B) It is more important to know about the past sexual activity of the alleged rapist than the past sexual activity of the alleged rape victim in deciding the matter of guilt or innocence in a rape case.

3. A) In general, I feel that rape is an act that is provoked by the rape victim.
   B) In general, I feel that rape is an act that is not provoked by the rape victim.

4. A) I would find it easier to imagine how a rapist might feel during an actual rape than how a rape victim might feel.
   B) I would find it easier to imagine how a rape victim might feel during an actual rape than how a rapist might feel.

5. A) Under certain circumstances, I can understand why a man would use force to obtain sexual relations with a woman.
   B) I cannot understand why a man would use force to obtain sexual relations with a woman under any circumstances.

6. A) In a court of law, I feel that the rapist must be held accountable for his behaviour during the rape.
   B) In a court of law, I feel that the rape victim must be held accountable for her behaviour during the rape.

7. A) When a woman dresses in a sexually attractive way, she must be willing to accept the consequences of her behaviour, whatever they are, since she is signalling her interest in having sexual relations.
   B) A woman has a right to dress in a sexually attractive way whether she is interested in having sexual relations or not.

8. A) I would find it easier to empathize with the shame and humiliation a rapist might feel during a trial for rape than with the feelings a rape victim might have during the trial.
   B) I would find it easier to empathize with the shame and humiliation a rape victim might feel during a trial to prove rape than with the feelings a rapist might have during the trial.

9. A) If a man rapes a sexually active woman, he would probably be justified in his actions by the fact that she chooses to have sexual relations with other men.
   B) If a man rapes a sexually active woman, his actions would not be justified by the fact that she chooses to have sexual relations with other men.

10. A) I believe that all women secretly want to be raped.
    B) I don't believe that any women secretly want to be raped.

11. A) In deciding whether a rape has occurred or not, the burden of proof should rest with the woman, who must prove that the rape has actually occurred.
    B) In deciding whether a rape has occurred or not, the burden of proof should rest with the man, who must prove that a rape has not actually occurred.

12. A) I believe that it is impossible for a rape victim to enjoy being raped.
    B) I believe that it is possible for a rape victim to enjoy being raped, whether she admits it or not.

13. A) I can really empathize with the helplessness a rapist might feel during a rape, since he's at mercy of forces beyond his control.

B) I can really empathize with the helplessness a victim might feel during a rape if all her attempts to resist the rape have failed.

14. A) After a rape has occurred, I think the woman would suffer more emotional torment in dealing with the police than the man would.
    B) After a rape has occurred, I think the man would suffer more emotional torment in dealing with the police than the woman would.

15. A) If a rape were interrupted, I think the victim would feel more embarrassment than the rapist.
    B) If a rape were interrupted, I think the rapist would feel more embarrassment than the rape victim

16. A) I feel it is impossible for a man to rape a woman unless she is willing.
    B) I feel it is possible for a man to rape a woman against her will.

17. A) If a rape trial were publicized in the press, I feel the rape victim would suffer more emotional trauma from the publicity than the rapist.
    B) If a rape trial were publicized in the press, I feel the rapist would suffer more emotional trauma from the publicity than the rape victim.

18. A) Once a couple has had sexual intercourse, then that issue is resolved and it is no longer possible for that man to rape that woman.
    B) Even if a couple has had sexual intercourse before, if the man forces the woman to have sexual intercourse with him against her will, this should be considered rape.
19. A) I can understand a wife's humiliation and anger if her husband forced her to have sexual relations with him.
    B) A husband has every right to determine when sexual relations with his wife occur, even if it means forcing her to have sex with him.

20. A) If I were a member of the jury in a rape trial, I would probably be more likely to believe the woman's testimony than the man's, since it takes a lot of courage on the woman's part to accuse a man of rape.
    B) If I were a member of the jury in a rape trial, I would probably be more likely to believe the man's testimony than the woman's, since rape is a charge that is difficult to defend against, even if the man is innocent.

Appendix F

Efficacy for Intervening

Efficacy for Intervening Measure

Please respond to the following items using the scale provided (0-100), where 0 = “can’t do” and 100 = “very certain can do”.

1. Criticize a friend who tells me that they had sex with someone who was passed out or who didn’t give consent.
2. Do something to help a very drunk person who is being brought upstairs to a bedroom by a group of people at a party.
3. Do something if I see a woman surrounded by a group of men at a party who looks very uncomfortable.
4. Do something if I see a man surrounded by a group of women at a party who looks very uncomfortable.
5. Get help if I hear of an abusive relationship in my dorm or apartment.

Appendix G

Additional Questions

Additional Questions about LGBTQ+ and Students of Colour

Please respond to the following items using the 7-point scales provided, where 1 = “strongly disagree” and 7 = “strongly agree”.

Representation:

I felt that the stories and scenarios in the workshop represented my experiences as a racialized person on the Laurier campus.

As a racialized person, I related to the stories and scenarios shared in the workshop.

I felt my identity as a racialized person was represented during the workshop.

Intervention:

I would be comfortable intervening in a potentially sexually violent scenario where the victim was male and the perpetrator was male.

I am confident that I would know how to intervene in a potentially sexually violent scenario where the victim was male and the perpetrator was male.

I would be likely to intervene in a potentially sexually violent scenario where the victim was male and the perpetrator was male.

I would be comfortable intervening in a potentially sexually violent scenario where the victim was female and the perpetrator was female.

I am confident that I would know how to intervene in a potentially sexually violent scenario where the victim was female and the perpetrator was female.

I would be likely to intervene in a potentially sexually violent scenario where the victim was female and the perpetrator was female.

I would be comfortable intervening in a potentially sexually violent scenario where the victim was someone whose gender I could not identify.

I am confident that I would know how to intervene in a potentially sexually violent scenario where the victim was someone whose gender I could not identify.

I would be likely to intervene in a potentially sexually violent scenario where the victim was someone whose gender I could not identify.

I would be comfortable intervening in a potentially sexually violent scenario where the victim was someone whose race differed from my own.

I am confident that I would know how to intervene in a potentially sexually violent scenario where the victim was someone whose race differed from my own.

I would be likely to intervene in a potentially sexually violent scenario where the victim was someone whose race differed from my own.

Appendix H

Marlowe Crown Short Form A

Marlowe-Crowne Social Desirability SF (Form A)

Please respond to the following true or false questions:

1. It is sometimes hard for me to go on with my work if I am not encouraged.
2. I sometimes feel resentful when I don't get my way.
3. No matter who I'm talking to, I'm always a good listener.
4. There have been occasions when I took advantage of someone.
5. I'm always willing to admit it when I make a mistake.
6. I sometimes try to get even rather than forgive and forget.
7. I am always courteous, even to people who are disagreeable.
8. I have never been irked when people expressed ideas very different from my own.
9. There have been times when I was quite jealous of the good fortune of others.
10. I am sometimes irritated by people who ask favors of me.
11. I have never deliberately said something that hurt someone's feelings.

These questions represent a selection of the original Marlowe-Crowne (3, 6, 13, 15, 16, 19, 21, 26, 28, 30, 33).

Appendix I

Bystander Scenarios

1. A friend sends you a naked picture of a girl you know...
2. Your wasted friend Kate staggers out of the bar with some guy…
3. You overhear your boss telling your co-worker Jamie that they have a nice ass…
4. Your favorite singer assaulted their girlfriend…
5. Your friend seems nervous around their sign language interpreter...
6. Your friend tells a joke about non-consensual sex...
7. Your friend makes a racist joke…
8. Your coworker makes a joke about a man beating up a woman they were going to hook up with because they were “actually a man” ...
9. Your coworker says that “fat girls who are raped should be grateful for the attention” ...
10. Your friend says, “men can’t be raped” ...
11. Your classmate Taylor keeps saying homophobic things and no one is addressing it...
12. Your friend is bragging about hooking up with a drunk girl last night…
13. Your friend keeps referring to Tanya as “he” and “him” when Tanya identifies as a woman...
14. You hear your roommate and their girlfriend fighting in the next room…
15. A stranger screams “nice tits!” to someone you are standing next to at the bus stop...
16. A classmate keeps asking your friend about “what’s in their pants” after they came out as trans...
17. A friend confides in you that they have been raped by someone in their dorm...
18. Your friend says, “a woman could never rape another woman” ...

19. You're worried that your friend is being abused by his boyfriend...

20. You see someone trying to pull a woman's hijab off her head on campus...

21. Your best friend Maggie's new love interest Andrea is monitoring her text messages…

22. Your coach Andrew is very touchy feely with your teammate Jon on and off the field…

23. You're at a party and someone your friend is interested in keeps feeding them shots...

24. You see your wasted friend Carl being dragged into a room at a party by a man you've seen Carl talking to before...

25. Your friend leans out the window of your car to catcall someone...

26. Your male friend posts a joke about raping women on facebook...

27. Your friend makes a sexist tweet...

28. You overhear your friend say, "Alana is hot for a Black girl" but he would never date her because of her race...

29. A friend tells you your mutual friend was raped because she acts/dresses "like a slut" ...

30. Your friend Greg is angry because a mutual friend asked him not to invite her rapist to a party he's throwing…