

# The Intervention Initiative

## Theoretical Rationale

### Introduction to the toolkit

The purpose of this toolkit is to promote change in the social environment that facilitates rape and sexual assault and domestic violence in University and Further Education settings. The educational programme delivered in this toolkit is underpinned by the theories of bystander intervention and social norms (Berkowitz, 2013). The focus of the programme is therefore on encouraging men and women to change the social norms in their peer culture that support problematic and abusive behaviours (Lonsway *et al.*, 2009).

Traditionally, prevention efforts have been framed within the dynamic of men as potential perpetrators and women as potential victims ((Tabachnick, 2008). Bystander intervention programmes empower both men and women to intervene proactively to stop violence and abuse. Bystander intervention is an effective strategy “because it places responsibility for changing the environment on the whole community” (Berkowitz, 2013). Challenged with the task of developing a toolkit for Universities and FE settings, we have been pragmatically mindful of sustainability: one particular advantage of bystander intervention approaches is that they can work effectively with mixed-sex audiences (Lonsway *et al.*, 2009), making the toolkit easier to embed within the curriculum. The bystander approach is a positive approach based upon inclusivity, empowerment, skills training and ‘being part of the solution’ and importantly gives men a positive and active role in the prevention of violence against women (Berkowitz, 2011; Berkowitz, 2013). Consequently, this programme teaches both the theory of bystander intervention and the practical skills necessary to confidently and competently intervene to prevent violence.

Positivity is also at the heart of the social norms approach, which is a theory and evidence-based approach aimed at correcting misperceptions which influence behaviour (Berkowitz, 2013). There are impressive empirical results for social norms interventions in related fields (such as college drinking behaviour: see Berkowitz, 2013). Social norms theory focusses on reinforcing the positive and healthy attitudes and behaviours of the majority to prevent problematic and abusive behaviours and has been used in the US on college campuses to prevent sexual assault with some success (Berkowitz, 2011; Berkowitz, 2013; (Fabiano *et al.*, 2003). In the context of sexual assault, research has found that “misperceptions of other men’s attitudes and behaviours with respect to sexual assault may inhibit men who are bystanders from intervening, and may function to facilitate violence behaviour in men (especially among men who are already pre-disposed to sexual assault and domestic violence)” (Berkowitz, 2011, p.12; see also Berkowitz, 2013; Fabiano *et al.*, 2003; Gidycz, Orchowski and Berkowitz, 2011; Loh *et al.*, 2005; Neighbors *et al.*, 2010). This toolkit includes a culturally relevant social norms questionnaire, with provision for direct feedback to participants, with a view to correcting misperceptions thereby increasing healthy behaviour and willingness to intervene as a bystander.

This toolkit is predicated upon positivity, inclusion and empowerment (Berkowitz, 2013), reinforcing the message that students can make a difference and be 'part of the solution' (Berkowitz, 2009). We are very careful to set the tone as non-blaming and non-judgmental. Rather, the message is that everyone can be engaged positively in preventing violence. The emphasis is placed upon inspiring students, as future leaders of our society, to feel a sense of responsibility and empowerment which will motivate them to speak up against violence. The social imperative within this community then becomes to speak out rather than stay silent (Tabachnick, 2009). We are seeking to foster, emphasise and reinforce the shared social identity of being a student at this particular education setting, in order that this social identity transcends but does not erase other social identities such as ethnicity, culture, disability and so forth.

Tackling domestic abuse and sexual coercion requires an appreciation that they are forms of behaviour which are rooted in gender relations and the social policing of gender roles in our society. Boys and men can be and are victims, and abuse can and does happen within same-sex relationships as well as within family relationships and against trans men and trans women. Nevertheless in terms of the scale of the social problem that we seek to address with this programme, perpetrators tend overwhelmingly to be male and victims are mainly female. It is important to acknowledge that domestic abuse and sexual coercion are part of a social pattern of violence against women and are both a cause and a consequence of gender inequality. This does not diminish the impact of abuse on other victims and this programme will also be of benefit in helping to prevent abuse of other victims.

What follows is the theoretical rationale for each of the 8 sessions of this programme. Each session should last between one hour and one and a half hours. It is designed as a sequential programme and therefore sessions must not be missed out. Sessions 1 through 4 concern the stages 1-3 of bystander intervention and include education about the problems of sexual coercion and domestic violence. Session 5 addresses the social norms of participants and introduces bystander intervention techniques. Sessions 6 through 8 teach and provide for rehearsal of the necessary skills for intervention.

Dr Rachel Fenton, Dr Helen Mott, Professor Phil Rumney, UWE Bristol, June 2014.  
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## RATIONALE FOR SESSION ONE

### Underlying rationale

We have decided to introduce the concept of bystander action in a neutral context, that is, not in the context of sexual violence and domestic violence. This is because we felt it important to engage participants' interest in bystander intervention as a social phenomenon *per se* and thus the opening river scenario (adapted from Crasper & Stewart, 2014) and the video clip on the bystander effect are not situated within the context of violence prevention. This choice was made after extensive consultation with Year One Tutors and the Student Committee who gave feedback on earlier drafts and other potential opening exercises. Students are encouraged to discuss and debate their own behaviour and to analyse what factors may have been at play in their own bystander actions or inactions in the past. The aim of this introduction is to interest and engage students in the bystander role, to have their 'buy in' to the course, before framing it within the sexual violence and domestic violence arena. In this way we hope to secure the engagement of males in particular, who, are more likely to disengage if they perceive these as 'women's issues' and /or 'feminist' and/or antagonistic towards men. The aim is, in fact, to frame violence as an issue for everyone (Tabachnik, 2009) and to engage men as 'social justice allies' in ending violence against women (Fabiano *et al.*, 2003). For a more detailed discussion about resistance please see below in the rationale for session 2. In this session we also begin to introduce some social norms theory with the discussion on pluralistic ignorance and false consensus.

The final part of the session is intended to be motivational and inspire students so that they want both to intervene and to continue to learn how to intervene. Here we introduce the subject matter of sexual violence and domestic abuse within the context of the student population, setting out briefly why there is a problem culturally relevant to them and their peer group (Berkowitz, 2013) and evidencing that with highlights from the student surveys (CUSU, 2014; NUS, 2011).

The emphasis throughout this introduction to the existence of the problem of sexual violence and domestic violence is that of positivity, inclusion and empowerment (Berkowitz, 2013) reinforcing that students can make a difference and be 'part of the solution' (Berkowitz, 2009). We are very careful to set the tone as non-blaming and non-judgmental. Rather, everyone can be engaged positively in preventing violence. The emphasis is placed upon inspiring students, as the future leaders of our society, to feel a sense of responsibility and empowerment which will motivate them to speak up against violence.


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## RATIONALE FOR SESSION 2

<p>Underlying rationale</p>	<p>In the previous session we introduced the concept of bystander action and some of the psychological theory behind it. We have briefly mentioned the context of domestic violence and sexual violence and engaged and motivated students to act. Further sessions (session 3 and session 4) will address why students should feel responsible to act.</p> <p>In this session we further extend participants' readiness to identify the problem and identify their role in addressing the problem. Motivating factors are to induce enhanced empathy, including the bystander role in tertiary prevention, and to encourage an enhanced understanding about the role of men and women in society being culturally produced.</p> <p>This session will provide information about a continuum of sexism, referencing some research linking attitudes supportive of gender inequality and attitudes supportive of gendered violence while explicitly showing students how one person's harmless fun is another person's enabling factor to perpetrate violence against women. In this way we encourage participants to 'identify the problem' and 'feel responsible' for addressing the problem.</p>
<p>Perpetrators</p>	<p>This programme is not a programme aimed at changing the attitudes, beliefs (and therefore ultimately behaviour) of those who are responsible for chronic perpetration of domestic abuse and sexual violence. Evidence suggests that bystander interventions are not particularly effective with chronic offenders, (e.g. Gidycz <i>et al.</i>, 2011) and indeed there is some risk of backlash (Schewe &amp; O'Donohue, 1993).</p> <p>Programmes aimed at those who currently (or in the future) chronically perpetrate VAW look different. This programme is aimed primarily at passive bystanders and seeks to enable them to become active bystanders, preventing domestic abuse and sexual violence. Wider, cultural, shifts in attitudes supportive of gender based violence (i.e. hostile sexism; rape myth acceptance) should be addressed in preventative work including social marketing campaigns.</p>
<p>Resistance to messages about gender</p>	<p>From the literature on prevention, from piloting the Get SAVI programme and from cumulative teaching experience around the difficulties and resistance encountered in attempting to educate even social science students on anything remotely branded as 'feminist', or concerning 'patriarchy' or gender inequality, we know that there is a very strong probability of negativity and resistance which will be entirely counterproductive to the purpose of this programme. This challenge is identified in a recent paper by Casey <i>et al.</i> (2012) who say that "WHO (2007) concluded that programs with the strongest impacts on men's behavior and beliefs were</p>

	<p>those that explicitly addressed gender and masculinity-related norms” (p.230). Yet, “critically exploring traditional masculinity and its associated privileges generates one of the fundamental tensions inherent in engaging men in antiviolence work...” (pp. 230-231). Casey <i>et al.</i> identify an emergent literature demonstrating that men may perceive gender-based prevention efforts as inherently antagonistic toward and blaming of men. This has been confirmed by our Student Committee. At the same time, bystander and social norms literature around engaging men as social justice allies (e.g. Berkowitz, 2013; Fabiano <i>et al.</i>, 2003) emphasise the critical need for positivity. Prevention work needs to be “Positive, Inclusive and Empowering” (Berkowitz, 2013). In this programme we have been constantly aware of these tensions and have worked hard to mediate them in order to foster the motivation and engagement of men. This includes consulting male students and getting feedback on earlier drafts.</p> <p>In this programme and based on the feedback we have received from focus groups and advisors we hope that we are enabling the audience to think about social injustice and gender inequality without presenting gender inequality as the centrepiece of the teaching. We cannot rely on every facilitator to have enough knowledge at their command about gender inequality to adequately respond to the range of challenge that experience tells us will arise from situating the presentation within a gender inequality framework.</p>
<p>Empathy</p>  <p>credit: twitter.com/UniteWomenOrg</p>	<p>Empathy is shown in the research to be a factor that is related to intention to help as well as to likelihood to offend. We are aware that using “if this was your sister/mother...” etc. does have some problematic theoretical underpinnings, however we find on balance that this is a useful exercise.</p>
<p>Green people and red people</p>	<p>Ideally with more time it would be desirable to go into detail about the difference between people as ‘personality types’ and individual behaviour patterns. There is a risk that the approach we have taken, because it is simplistic, may be interpreted as dividing society into ‘good people’ and ‘bad people’ rather than behaviours exhibited by people which vary across time and situation. This should be guarded against. However in our consultations with students who have no social science background, these slides have proved effective at getting across the key messages. Without the representations of the green and red people, the session was less intelligible to them.</p>
<p>Racist and sexist humour</p>	<p>In the first version of this toolkit we facilitated discussion of social norms around discriminatory humour by reproducing some examples of racist and sexist humour in the presentation, using replacement text for one racist word. This was done after careful</p>

	<p>consideration and weighing up of the pros and cons of taking this approach. See Billig (2001, 2005) for discussion. However, feedback from facilitators and students indicating significant discomfort felt by a number of facilitators led to us withdrawing this exercise.</p>
<p>Continuum / pyramid</p>	<p>McMahon &amp; Banyard (2012) make a number of points about the 'continuum' of sexual violence, including that college students may have trouble identifying "low and no risk" situations as being appropriate for intervention. McMahon, Postmus &amp; Koenick (2011) found that college students were less willing to engage in bystander behaviours to confront or prevent everyday sexist behaviour among friends or family. They were also less likely to refuse to participate in sexist activities that were not overtly related to sexual violence. Therefore presenting this pyramid and describing how progress can be made from the lower levels to the higher levels may help participants to understand that even if a behaviour is of low immediate risk to the safety of a victim, it is still deserving of intervention - and that, indeed, to intervene at this stage may prevent escalation of unacceptable behaviour. We differ from McMahon &amp; Banyard in that our interpretation of Kelly's (1988) 'continuum' of sexual violence does not require that some behaviours are ranked as more damaging than others, even though they may be more or less common or socially acceptable. We also use the phrase 'microaggression' to signal pervasive cultural signals that are not necessarily directed towards individual victims. The use of the phrase is not intended to imply that a 'microaggression' is necessarily subtle, or indeed trivial. We reinforce this by playing the clip from the "Blurred Lines" television documentary setting out the results of a psychological study demonstrating the effects of sexist humour on the social attitudes of sexist and non-sexist men.</p>

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### RATIONALE FOR SESSION 3

<p>Underlying rationale</p>	<p>The purpose of this session is to explain the nature of the problem of rape and sexual assault within the framework of the first 3 aspects of bystander intervention: noticing behaviour, recognising the behaviour as a problem, feeling responsible (Berkowitz, 2009) with a view to taking appropriate bystander action which will be taught in later sessions.</p> <p>In this session we do not talk about the high under-reporting rates for crimes of sexual violence. For some people, information about low reporting rates may encourage a sense of impunity which might result in perpetration or enhanced belief in harmful attitudes (see e.g. Moynihan &amp; Banyard, 2009). See also the news stories about the now defunct 'Unilad' website where the following claim was published: 'think about this mathematical statistic: 85 per cent of rape cases go unreported. That seems to be fairly good odds.'). We wish to avoid contributing to such attitudes.</p> <p>We believe that it is important to understand in detail what exactly rape and sexual assault are. Research shows that many women and men do not categorise what has happened to them as rape – e.g. US research shows that if asked if have been raped many women say no but if asked in a way that avoids the use of the word 'rape' are more likely to answer 'yes'. (Russell &amp; Bolen, 2000).</p> <p>Where possible we have used quotes or data from student surveys because as already noted the literature suggests that data drawn from populations similar to programme participants are maximally effective (Berkowitz, 2013).</p>
<p>Rape myths</p>	<p>The discussion of myths is included because it addresses a number of beliefs that could impact on bystander behaviour. In particular, where someone discloses experience of victimisation. This is because the belief in rape myths is known to undermine some people's views concerning the credibility of rape allegations – it may lead to a disbelief that a rape or sexual assault has taken place (Ellison &amp; Munro, 2009). This may have implications for how bystanders view particular situations, their willingness to intervene or how they react when a victim discloses an experience of victimisation.</p> <p>Certain commonly held myths are examined so as to see if the participants hold them and in order to inform participants of relevant facts. We have not examined how many people believe in particular myths so as to not to enable potential perpetrators to</p>

	<p>justify their behaviour and potential victims to be deterred from disclosing victimisation. The wording used in the questions is that of the Home Office Opinion Polling 2009.</p> <p><a href="http://webarchive.nationalarchives.gov.uk/20100528142817/http://homeoffice.gov.uk/documents/violence-against-women-poll2835.pdf?view=Binary">http://webarchive.nationalarchives.gov.uk/20100528142817/http://homeoffice.gov.uk/documents/violence-against-women-poll2835.pdf?view=Binary</a></p> <p>For reasons of time, it is not possible to cover all rape myths in this session. Some further myths are listed in the rape myths handout. See also the following links which discuss rape myths in more depth:</p> <p><a href="http://www.cps.gov.uk/legal/p_to_r/rape_and_sexual_offences/social_myths/#a01">http://www.cps.gov.uk/legal/p_to_r/rape_and_sexual_offences/social_myths/#a01</a></p> <p><a href="http://www.bristol.gov.uk/sites/default/files/documents/health_and_adult_care/abuse_or_neglect/abuse-myths-booklet_web.pdf">http://www.bristol.gov.uk/sites/default/files/documents/health_and_adult_care/abuse_or_neglect/abuse-myths-booklet_web.pdf</a></p>
Victim blaming	<p>The slides also examine the issue of victim blaming. It is clear that victims of rape are often blamed or partially blamed for rape. This happens in a number of different ways. For example, discussions concerning rape and how it occurs often focus on the actions of the victim and why she or he did or did not do certain things, such as why they were very drunk or why they might have led the perpetrator on. This focus on the victim tends to move attention away from the actions of the perpetrator.</p> <p>A numbers of studies examining public attitudes to rape focus on notions of responsibility for rape and it has been found that some people hold rape victims responsible for their own victimisation. In an Ipsos MORI poll from 2009, 915 participants from England and Wales aged 18+ were surveyed and it was found that 36% thought an adult female victim of rape or sexual assault who was drunk should be held responsible or partly responsible for their own victimisation. (Ipsos MORI, 2009) Such attitudes may fuel offending behaviour and hinder intervention, as well as subsequent support to victims.</p>
Law: recognising criminal behaviour and issues of consent	<p>We have outlined what constitutes rape and some other sexual offences in law, so that people can identify acts that are unlawful with more confidence. This may also serve to educate those who have misunderstandings about the law in this area and empower them to intervene.</p> <p>We have deliberately included the maximum sentence on the slides for offences and later, various impacts for the convicted or cautioned perpetrator. This knowledge may motivate a bystander to intervene to stop a friend committing an offence. There is, for example a men's anti-rape campaign that uses this approach. The</p>

slogan used in the campaign is 'Being a friend means stopping him before he does something stupid':

<http://www.911rape.org/request-materials/rape-is-a-mans-issue-too-posters>

Further, it has been argued that knowledge of the law may also be empowering for young people enabling them to make informed choices and help to deter offending behaviour (Withey, 2010). It is helpful for friends to have a better understanding of what sexual offences are if they find themselves being confided in or asked for advice.

It is also important to identify that men can be raped and sexually assaulted too. We acknowledge that this is a real problem amongst university students and have specifically used a male rape scenario in terms of resistance and victim-blaming (Cambridge, 2014).

It is important to understand the idea of consent, what it is and when it is not present. This session examines various forms of vulnerability that can undermine meaningful consent. It is these types of circumstances (e.g. heavy intoxication) of which bystanders should be aware.

These leads onto the issue of capacity. This is discussed on the slides and raises a concern in terms of the ability of women or men to consent to sex when they are heavily intoxicated due to the use of alcohol or drugs. Research suggests that some people attribute responsibility for rape on intoxicated victims even when they are no position to give consent or say 'no' (Finch & Munro, 2006). This specific issue may be of particular importance given the use of alcohol or drugs amongst the student population (see also Gunby *et al.*, 2012).

In regards to the use of the poster showing a woman who has passed out, this is used because it is important for bystanders to recognise vulnerabilities in others and that there are clear circumstances where someone cannot consent to sex. We feel it important to use the opportunity to discuss consent as potentially problematic, especially in a population where there is the extensive use of alcohol or drugs.

Consent is defined in law as agreement by choice, having the freedom and capacity to make that choice. This means that if a person is asleep or unconscious then they will not have the capacity to make an agreement by choice. If a person is very drunk then she or he may not have capacity to consent. But drunkenness, in law, will never absolve a perpetrator of guilt.

One student in the NUS Survey voices this concern: of a woman

	<p>waking up with someone having sex with her: 'What if you were absolutely hammered, don't remember anything but when you "come round" someone is having sex with you? What does that count as?!' (NUS 2011, p.16). It is for this reason that we are examining the issue of consent in some depth. Further, bystanders who have this information may be able to better recognise problematic situations and communicate possible consequences to a potential perpetrator.</p>
The consequences of offending behaviour	<p>The purpose of these slides is to emphasise that rape and sexual assault have serious consequences for victims and perpetrators. This reinforces the importance of intervening to guide potential offenders away from doing something that may cause them significant legal and social problems and cause serious harm to others. Further, it emphasises the consequences for victims so as to reinforce the importance of intervention in order to prevent rape and sexual assault.</p>
Being a friend	<p>Thinking of bystander intervention as an extension of friendship is one way of communicating the importance of intervention in order to prevent offending behaviour and resultant harm. This, and later slides are intended to encourage session participants to think about why and how they might intervene.</p>
Social norms and misconceptions	<p>The social norms slides explain how attitudes towards rape and sexual assault, along with perceptions of what other people believe may facilitate abusive behaviour and hinder bystander intervention. The use of the green and red people help to explain that people sometimes assume that they are the only one who finds particular comments or behaviour objectionable and so they fail to speak out or intervene in some other way. In reality, it is the case that other people may well be thinking the same thing. However, when a person sees behaviour as a problem that requires a response and they take steps to intervene, it encourages others to take action, too.</p> <p>In this way, most of the red people turn into green people and the one remaining red person engaging in unacceptable behaviour realises they are socially isolated and that their actions are not tolerated or condoned. It creates a social norm of intolerance for such conduct. Given that attitudes or beliefs that condone or legitimise rape, sexual assault or harassment may encourage offenders, bystander intervention will prevent the behaviour and may also send a message to the potential wrongdoer that their actions are not socially acceptable.</p>

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## RATIONALE FOR SESSION 4

Underlying rationale	This session follows the PIE (positive, inclusive and empowering) rationale (Berkowitz, 2013) and is aimed at empowering bystanders to intervene. The session, like session 3, takes the participants through the different stages of bystander intervention with the emphasis being upon identifying (“notice”) domestic violence and abuse, and recognising it as a problem the participant feels responsible for (Berkowitz, 2009). We reiterate the message that ‘you are part of the solution’. We recognise that all we can achieve in one session is the possibility of a small increase in awareness to promote intervention and we have attempted inclusivity as far as
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	<p>time allows.</p> <p>We anticipate that students in general, who are by their position as students already relatively privileged, may well have difficulty believing that domestic violence applies to them. This is likely to be because of the lack of understanding of the wide range of behaviours that is encompassed within domestic abuse and because of the assumption that domestic abuse is its stereotype: a man hitting his wife in the home. One of the underlying aims therefore is to move away from the 'knee-jerk' notion of domestic violence as non-gendered 'interpersonal violence' behaviour rooted in relationships between two equal individuals to situating it within the lived experience of many students. We thus aim to increase understanding and awareness of the many forms that coercive and controlling behaviour can take, including stalking and online and mobile phone abuse, in order to clarify the importance of understanding domestic violence as relevant to the student population. We also strongly promote the message that domestic violence can affect anyone regardless of age, sexuality, ethnicity, gender, background, religion.</p> <p>The clear messages adopted from the start of the session are: 1. not to try to influence a victim's decision to leave an abusive relationship 2. to refer a victim to specialist help (signposted: we provide a list of support agencies both in physical handout form and online under the support tab). We also dispel myths about the ease of leaving the relationship and suggest a non-judgmental approach. These messages is emphasised in sessions 6/7/8 where role plays illustrate how to support a friend who may be being abused.</p> <p>We have also used posters from awareness campaigns to give visual and lasting impact to the messages we want to send.</p>
<p>Statistics</p>	<p>Where possible we have used testimonies from the students in the NUS survey (NUS, 2011) but although we recognise that the literature suggests that data drawn from populations similar to programme participants are maximally effective (Berkowitz, 2013) we note the lack of data about domestic abuse in student populations overall. Thus, we have used national data from the Office for National Statistics, where necessary, in lieu of specific student data.</p> <p>A YouGov poll of women aged 18-21 (July 2008) gives us some data of relevance.</p> <ul style="list-style-type: none"> <li>• 81% of women said they received no information about domestic violence when they were at school and yet nearly all of them would have liked to have had lessons about domestic violence</li> </ul>

	<ul style="list-style-type: none"> <li>• 95% of respondents recognised physical abuse as domestic violence but only a quarter of respondents understood the more subtle techniques of control such as jealousy and possessiveness as indicators of domestic violence</li> <li>• Approximately a quarter of all the women questioned had experienced jealousy and possessiveness in an intimate partner relationship</li> <li>• 50% of respondents said they had experienced at least one of the warning signs</li> <li>• Of this 50% only one fifth of respondents said they would talk to someone about the abuse – and if they were to talk to someone about their experiences, friends - followed by family - were the most trusted confidantes</li> </ul> <p><i>* YouGov research, sample size 513, 18-21 year old women, 15-21 July 2008</i></p>
Defining domestic violence	<p>We have chosen to use the government definition. While the government definition has been criticised (e.g. Kelly &amp; Westmarland, 2014) it is probably the most helpful starting point for students to begin to understand the spectrum of domestic abuse.</p> <p>Due to the complexities of the criminal law (and civil remedies) around domestic abuse we have not examined the law other than to acknowledge the wide range of criminal offences that might be made up by some of the behaviours that constitute domestic abuse. (For more information on the law see Herring, 2013).</p>
Differential impact	<p>The resistance to messages about gender described above in the rationale for session 2 is something we have considered in detail in this session and the same considerations are applicable. We have stressed from the start that anyone can be a victim of domestic abuse and have made a conscious decision to ‘de-gender’ the early warning signs (adapted from Refuge) to avoid the potential for male disengagement if they perceive that they are being ‘blamed’ as ‘perpetrators’. At the same time it is important that students understand the gendered nature of the aetiology, prevalence, impact and consequences of abuse and we have situated this message within the wider context of the message that ‘anyone can be a victim’. This is particularly important not least in regard to escalation and risk factors and we stress this in order to reinforce the message that it is not a bystander’s role to influence a victim to leave.</p>
Social norms	<p>We use social norms theory in relation to intimate partner violence (IPV) research conducted in the US to demonstrate misperceptions of social norms on the part of perpetrators of IPV. We use the same</p>



	visual slides with the green and red people to emphasise continuity of message and to reinforce the results of misperceptions of social norms in terms of bystander intervention and in terms of perpetration (Neighbors <i>et al.</i> , 2010).
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## RATIONALE FOR SESSION 5

<p>Social norms feedback</p>	<p>Bystander programmes “recognize the importance of shifting existing social norms so that there is social pressure to do or say something instead of nothing” (Tabachnik, 2009). The preceding sessions have drawn the link between misperceptions of social norms and willingness to engage in problematic behaviour and willingness to intervene to prevent it (Fabiano <i>et al.</i>, 2003; Gidycz, Orchowski &amp; Berkowitz, 2011; Neighbors <i>et al.</i>, 2010). These connections have been illustrated in the context of sexual assault and domestic abuse in sessions 3 and 4 along with the differences between actual and perceived norms in various studies. Our participants at this stage know where the misperceptions are likely to lie theoretically and that correcting misperceptions will influence both behaviour and willingness to intervene. This is very much part of the positive approach – sharing the under-estimation of positive and healthy behaviours is positive and empowering (Berkowitz, 2013).</p> <p>Correcting the perceptions of the norms of the actual participants collected in the first session before the start of the programme is important: having the correct perception of the norm “is the basis of the effectiveness of the social norms approach as a violence prevention strategy” (Berkowitz, 2013, p.5). For a detailed summary of the literature on the need to correct social norms see Berkowitz (2013).</p> <p>This session enables the facilitator to correct the actual social norms of their participants.</p>
<p>Bystander Intervention strategies</p>	<p>This toolkit is a combination of social norms intervention and bystander approach (see Berkowitz, 2013). The literature demonstrates that it is vital to equip people with skills for intervening and that programs which address skills are likely to be successful (Tabachnik, 2009, p.14). Tabachnik states that “Studies indicate that bystanders who feel it is their responsibility to do something and are confident about HOW to intervene, from either past experience or from skills training, are more likely to intervene” (Tabachnik, 2009, p.14) Before commencing the role-play activities this session aims to make the transition from the first three stages of bystander intervention and the learning about sexual violence and domestic violence, to actual concrete intervention, in stage 4.</p> <p>As a way of introducing strategies for intervening we decided to use the New Zealand bystander intervention video because this is salient (Berkowitz, 2013) to the student population as it involves young people, a night out in a club, a potential rape (incapacity to consent) and alcohol. The film bridges the gap between theory and practice because the scenario is exactly the type of scenario the session on rape and sexual assault teaches about. This short film shows various characters who could intervene to stop a rape from happening. We stop the film to ask students to discuss who could have intervened and when and how they might have done so, so that the students begin to think about</p>

	<p>intervention strategies. We then finish watching the clip to give the students concrete examples of how interventions can occur and how they may be non-confrontational, rather, here they are about interrupting the event and shifting the focus. The chart is reproduced from the literature (Berkowitz, 2009; Berkowitz, 2013) and we discuss the strategies evident in the film against the chart, giving the students a copy for reference. It is also important to remember that intervention should occur not only when an assault is imminent but along every stage of the continuum of behaviours (Tabachnik, 2009, p.10).</p> <p>The next clip gives another example of a diversion / interruption in another incapacity situation at a student party, again relevant to the student population.</p> <p>The session then moves on to thinking more in depth about intervention strategies and engages students thinking and discussing about when and how to intervene. There is a big emphasis on only intervening when it is safe to do so, to protect participants. We have chosen to use Berkowitz's work (as above) as the mainstay of the teaching as the interventions outlined are those most used in other programmes although they may be labelled differently. There appears to be a saturation point in terms of theoretical strategies for intervention, although different programmes incorporate many good examples of practical interventions, tips, phrases, some of which have been reproduced on the handout. This session aims to provide the basics for moving forward to practising intervention in the next 3 sessions.</p>
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## RATIONALE FOR SESSIONS 6, 7 AND 8

Underlying rationale	<p>In these sessions we want participants to feel safe and comfortable practising intervention behaviours. Research shows that undergraduates find role-play extremely helpful for the development of communication skills (e.g. 96.5% of medical students evaluated role-play exercises as helpful: Nestel &amp; Tierney, 2007). Nestel &amp; Tierney also highlight the importance to students of doing role-play supervised by committed, enthusiastic tutors/facilitators who take the subject seriously.</p> <p>Research also suggests that the act of engaging in role-play may in and of itself contribute to opinion change in the direction espoused during role-play among those taking part (e.g. Janis &amp; King, 1954).</p> <p>We want to develop participants' confidence and skills so that they will be more likely to make successful interventions in 'real life'.</p> <p>We introduce them to practising interventions by providing scripts to read out loud. This is a first step to confidence. We then move in later sessions to improvised role-play based on the scenarios provided or on scenarios suggested by the participants.</p>
Time and number of sessions spent on role-play	<p>There are three discrete sessions (6, 7 and 8) dedicated to the practice of intervention skills. It will be tempting for some administrators or facilitators to seek to reduce or condense these sessions. However, it is critical for the development of communication skills that there are multiple, repeated opportunities to practise and to receive feedback (Razavi <i>et al.</i>, 2001; Hannah <i>et al.</i>, 2004; Barth &amp; Lannen, 2011).</p>
Written instructions	<p>Written instructions for role-plays help to reassure the more nervous participants and give them something to relate to if they become uncertain (Unicef, 1988, p.126).</p>
Addressing anxiety	<p>Using the example of business managers and medical students having to learn communication skills addresses two concerns. First, that there is something childish about doing role-play. The second concern, performance anxiety, is addressed by underlining that this programme is non-judgemental. There will be no assessment or grading of intervention skills.</p>
Students' responses	<p>In session 7 we re-emphasise the benefits of role-play for students by showing the positive feedback elicited in communication skills training using role-play.</p>
"Unconscious on sofa" script and male survivor/victims	<p>Male participants are likely to be less committed to the practice of bystander intervention at the same time as having many opportunities to do so (Brown, Banyard &amp; Moynihan, 2014). This scenario is based on a documented real event among students and therefore encourages identification and empathy, particularly for male students. Hence we begin with it. Later scenarios reflect the experience of female victim/survivors in situations of domestic abuse and sexual coercion.</p>
Content and language of scripts / customising materials	<p>We have drawn on many examples from existing programmes, e.g. in the US, but it is crucial that scenarios are adapted to reflect the reality of life for students in the UK. Our scenarios were suggested, adapted and workshopped with the assistance of our Expert Advisory Group, SARSAS (Somerset and Avon Rape and Sexual Abuse Services) and a committee</p>

	<p>of UWE undergraduate students. Wherever possible, we encourage facilitators and students to develop their own scenarios based on and reflecting the experiences of their own local populations. Each university will have its own social and demographic features – a university with a large population of sports students may need to enhance the proportion of teaching time dedicated to exploring masculinity or ‘lad culture’, for example.</p> <p>We concur with the view of McMahon, Postmus &amp; Koenick (2011) that using students’ own language and context is vital – even where sometimes the language used (e.g. “girl” rather than “woman” to describe a female student) is not the language we would prefer. However, guidance is essential during the development of role-play scenarios and during improvised role-play to ensure that strategies for intervention are not in themselves inadvertently problematic – e.g. an inappropriate use of humour, or the suggested substitution of an inappropriate behaviour with one that is less inappropriate but nevertheless problematic.</p>
Debriefing	<p>After any role play it is important to debrief the participants, and make sure that they have time to reflect on the experience. Active reflection on experiential learning is a critical and necessary part of experiential learning. It is also important to give everyone the space to talk about any awkwardness they felt, and acknowledge it as normal. There are three sessions in total that focus upon role-play and we want participants to feel enthusiastic about returning and participating.</p>
“Calling the police” script	<p>In focus groups and in discussion with police officers, we found that students were particularly unclear or concerned about when it might be appropriate to call the police. Students questioned whether it would be appropriate to call the police if aware of domestic violence taking place in a neighbouring room. Hence this role-play was scripted in collaboration with the police. Reading through this role-play helps to demystify a situation that few students will have found themselves in and is particularly important for emphasising, (1) that domestic violence is not a private matter, and (2) that “delegating” to an authority figure is the appropriate action where there is an immediate safety risk to self or others.</p>

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