No more blurred lines: Tennesseans deserve high quality sexual assault education

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No More Blurred Lines: Tennesseans Deserve High Quality Sexual Assault Education

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The University of Tennessee at Chattanooga
Psychology

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Abstract

This study seeks to build on pre-existing literature about the impact that bystander intervention training has on deterring sexual assault from occurring on college campuses. Anderson and Whiston’s 2005 study revealed that sexual assault trainings were more effective if a bystander approach was taken and a good relationship among the presenters and recipients was established. The psychology department at the University of Tennessee at Chattanooga created a course dedicated to implementing the Empower the Bystander training (Johnson et al. 2015) for the undergraduate population in the fall of 2017. A peer led-program, this course educates participants on how to be empowered bystanders against sexual assault. While the presentation introduced the myths and realities of rape culture and the importance of critical consciousness, an extended presentation focusing on raising critical consciousness was necessary. To address these limitations, this paper provides a standard for Empowering the Bystander presenters and develops a presentation expansion centered around critical consciousness raising.
No More Blurred Lines: Tennesseans Deserve High Quality Sexual Assault Education

Universities are historically patriarchal, with more males reaching “upper levels of academic hierarchy,” (Madsen, Murray, Tremaine, & Fountaine, 2012) in comparison to females. Due to this patriarchal infused structure, many universities and higher academic organizations continue to function in ways that benefits the heteronormative and classist system. This results in a lack of education and resources available to universities for serving minorities on campus. As a result, pinpointing the moment of strengthening resolve to combat sexual assault on campus is challenging. The United States Department of Justice (DOJ 2018) defines sexual assault as this:

Sexual assault is any type of sexual contact or behavior that occurs without the explicit consent of the recipient. Falling under the definition of sexual assault are sexual activities as forced sexual intercourse, forcible sodomy, child molestation, incest, fondling, and attempted rape.

This paper seeks to address the problem of sexual assault within the University of Tennessee at Chattanooga’s campus by developing a bystander intervention model with the expanded focus of critical consciousness building. It is the aim that developing critical consciousness within the student population will increase campus knowledge about sexual assault and increase empowered bystander behaviors. Sexual assault is an endemic. A direct result of more people reporting their sexual assault is that the reality of sexual assault is increased, as well as the demand of universities to address the issue and provide resources and solutions.

With the reality being that one in five women and one in sixteen men face sexual assault on college campuses, and with twelve percent of the student body experiencing rape, a good time stamp to place on when universities addressed sexual assault as an issue on campus is when Title IX became enacted in 1972 (Kilpatrick et al., 2007). Essentially, Title IX “prohibits sex
discrimination” (Know Your IX, 2013) in any educational institution within the United States.

While Title IX was instituted to help achieve equality within athletes, the Supreme Court and U.S. Department of Education have “given [Title IX] a broad scope” (Know Your IX, 2013) to cover sexual assault and sexual violence on the basis that when students suffer from sexual violence, “they are deprived of equal and free access to an education” (American Civil Liberties Union, 2013). This law has increased awareness about sexual assault and has spearheaded many intervention programs on college campuses. Along with the implementation of Title IX, the Campus Sexual Assault Victims Bill of Rights, congressionally passed in 1992, mandates the rights and services of sexual assault accusers and accused.

While the statute of Title IX has good intentions, the implementations of said law have been riddled with criticisms. There are two main arguments that have formed as a result of Title IX. On one side, feminists and other advocates argue for greater campus involvement and advocacy for victims, while critics argue that schools have intervened to the point of overcorrection and discrimination against alleged perpetrators of violence (Ridolfi-Starr, 2016). These warring factions result in an environment where Title IX is oftentimes underutilized and disregarded, with people believing Title IX does too much and too little. The most acerbic complaints are found within those who criticize Title IX for a “lack of transparency and accountability” (Ridolfi-Starr, 2016) that colleges and universities have when addressing sexual violence. In a study done by Fisher, Cullen and Turner (2000), 4,446 women who were attending a two-year or four-year university were randomly selected as a part of the National Crime Victimization Survey (NCVS). These participants were asked questions about their experience with sexual assault and the likelihood they would report their victimization. Problems with the transparency and agency of universities when handling these complaints contribute to the reality
that “over 90%” (Fisher, Cullen, & Turner, 2000) of sexual assault victims do not report experiences of sexual assault or harassment.

At the University of Tennessee at Chattanooga (UTC), the Policy on Sexual Misconduct, Relationship Violence and Stalking clearly outlines the training that students and staff receive to handle Title IX on campus (2018). For all employees of the university, there is a mandatory training that is given by the Title IX coordinating office as well as an optional program for students wishing to receive the training. While the intention of the Title IX task force is to provide community and university wide access, those who attended the presentation may not recall the information they received about Title IX or may not be aware of the university has campus and community resources that can be used in the event of sexual assault. Additionally, Anderson and Whiston (2005) revealed that the most effective means of educating members about sexual assault were long-term trainings that had more intense involvement and engagement between the trainers and participants.

In recent years, various studies concerning sexual assault programs have been conducted in an effort to better sexual assault programs on campuses. One such study was a 2005 meta-analysis comparing different sexual assault training modules among various colleges and universities, where seven outcome measure categories were conducted using 69 studies that involved 102 treatment interventions and around 18,000 participants (Anderson & Whiston, 2005). While five of the outcome categories, rape attitudes, rape-related attitudes, rape knowledge, behavioral intent, and incidence of sexual assault, had significant average effect sizes, the outcome areas of rape empathy and rape awareness did not differ from zero in their average effect sizes. Overall, Anderson and Whiston found that programs were more successful
if they were given over a longer time period and that the success depended largely on the presenter, the audience, and the platform in which the presentation was given.

Currently, the educational platform of Title IX at UTC is a PowerPoint presentation often given by Stephanie Rowland, the Title IX coordinator, or by other staff members that are trained in Title IX policies. These Title IX presentations are usually given to incoming students, like freshman or transfer students, or any staff members that deal closely with students, like in mentorship or peer educators. The university also offers the training program Step Up!, which is a “prosocial behavior and bystander intervention program,” (2018) that helps students become proactive about what sexual assault looks like and intervention measures students can take. The Step Up! training is required of all university athletes and every student participating in a Greek organization, with many first year experience classes receiving the training as well (Burnette, 2018). According to the Athletics and Dean of Students web pages, there are around 300 athletes within the program and about 1400 students enrolled in sororities and fraternities on campus (2018). With around 11,500 undergraduate students, those participating in athletics and Greek life make up around 15% of the total student body that receives the training. It is the intent of UTC to increase participation in and improve the manner in which students receive bystander intervention training.

While there is an overall need for a greater awareness and confidence in dealing with possible sexual harassment, there is a particular emphasis placed on reducing sexual harassment and sexual assault during a university’s “red zone.” The “red zone” refers to the high number of sexual assault cases that are expected to occur during the initial weeks of a school term. Data varies on what constitutes the red zone, with some researchers saying it can range from the “first
few days or weeks of the initial fall semester” (Flack et al., 2008) to the “entire first semester for both first and second year students,” (Flack, 2008).

There are many factors attributed to the reasoning behind the red zone. For many incoming students, the transition from the security of their home to the less-restricted lifestyle of a college campus environment allows for new experiences and freedom that were not accessible to them before college (Ostrander & Schwartz, 1997). There is also a higher likelihood of students coming into contact with alcohol and drugs. This new accessibility paired with the lack of intense academic demand during the beginning of the school term allows more time for students to participate in party culture. They also mention that the shift from first year to second year students, where they transition from the “dormitory to off-campus apartments, sororities [houses] and fraternities [houses]” (Ostrander & Schwartz, 1997) has key influence over the chance for sexual violence to occur. This latter claim supports the aforementioned research that some universities experience a “red zone” during their first two years of students starting their education at the university. While it is the intent of the university to sufficiently educate students on Title IX and its policies upon entering UTC and throughout the marked red zone, the university administration and members of the Psychology department realized that continual education and training was needed in this area other than what was given to the student population.

**Background**

Historically, second-wave feminism, which occurred between the 1960s and 1980s, brought violence against women to national attention. While second-wave feminism is critiqued for its lack of inclusion of the Lesbian, Gay, Bisexual, Transgender and Queer LGBTQ) community and women of color, it did lay the framework for current understandings of gender
and sexuality, as well as spearheading activist and intellectual work that has appeared in current social movements (Cohler, 2003, p. 140). This Second Wave created an increase in awareness of the prevalence of rape and the development of rape crisis centers. As third-wave feminism crests and fourth-wave feminism begins, the feminist goal of social justice and gender equality continues in today’s age of social media and technology, enabling a wider range of discussion and advocacy.

This heightened level of interest is bolstered due to the accessibility of technology, resulting in increased public consciousness and popular culture “lamenting or celebrating” (Rivers, 2017, p. 8) the arrival of the Fourth Wave. Implementing a feminist background is necessary in order to address the concerns that sexual assault is only a women’s issue. Unfortunately, sexual assault can and does occur to anyone, regardless of their gender or sexual identity, as evidenced by the Centers for Disease Control and Prevention, which states that members of the LGBTQ community experience sexual violence at “similar rates or higher rates than heterosexuals,” (Human Rights Campaign, 2018). The Connecticut Alliance to End Sexual Violence states that the intersection of sexism and racism make people of color (POC) “particularly susceptible to sexual violence” (2018). This further supports the reality of sexual assault, because it shows that sexual violence is not limited to one victimization narrative and that it can occur regardless of race, gender, or sexual orientation. Feminism has a bad reputation for only being concerned with women and their social progression, when the sole focus of feminism is to create social, political, and economic equality for the sexes. By instilling a feminist background within critical consciousness training, the concept of feminism as a quest to gain equality can be explained and utilized in an approachable and comprehensible way. Overall, this feminist background will contribute to improved critical consciousness understanding.
In accordance with Title IX policies, the roles set forth by UTC that dictate what the Title IX coordinator does, includes “coordinating and maintaining ultimate oversight responsibility” (2018) with respect to Title IX compliance. Additionally, the Title IX coordinator is expected to produce an annual report that informs the UTC community of “UTC’s efforts to prevent Sexual Assault,” (2018) which includes notifying the campus when a report has been processed as well as notifying the campus of the resources the complainants receive if they are susceptible to a Title IX investigation and case. These roles and expectations are clearly defined in the Policy on Sexual Misconduct, Relationship Violence, and Stalking; however, there are complexities surrounding this content that cannot easily be taught or recognized by all participants within the program. Adding a feminist perspective to sexual assault training and intervention allows for the intricacy of gendered socialization and stereotypes to be considered, overall strengthening the reality and influence of the education.

While feminism is multi-faceted, the root of this social movement is to understand social hierarchies and enable individuals to understand their position in society. It is the intent of feminism to take this realization and understanding to establish and facilitate equality within society. While concepts like institutionalized oppression and social dominance hierarchies are not circulated through every academic portal or environment, the feminist narrative is all-encompassing in its fight for understanding social hierarchies and instilling equality. This narrative is an efficient and intersectional viewpoint to help explain how sexual assault is prevalent and how it impacts people differently, which can then be further backed up by a feminist history.

When comparing the success rate of the various training modules, it was discovered that the most successful training modules were those that took place over a longer duration and those
that also held accountability for the multitude of different behaviors and responses that could be seen from bystanders (Anderson & Whiston, 2005). Due to these results, a program adopted by the Departments of Psychology and Women Studies is also utilizing the Bystander Intervention Model. While most programs are designed to target one group, such as self-defense for women, bystander intervention is most successful at incorporating mass community change (Swift & Ryan-Finn, 1995). Deviating from most sexual assault training courses, where participants are often placed in the role of potential victims and potential perpetrators, this module addresses the possibility of sexual assault with the intent that all participants are potential active bystanders. The goal of this design is to educate and empower participants to believe that they are responsible and competent to intervene in any future situations that may arise (Banyard, Plante, & Moynihan, 2004). The implementation of the bystander intervention model was largely successful among UTC students, but it was realized that students could benefit from a deeper critical understanding of social behaviors. In order to address this, an expansion pack to the original presentation was proposed.

This expansion to the original bystander intervention training will focus on altering the current critical consciousness surrounding rape culture to include how it is spoken about and referenced in society. When explaining critical consciousness and developing its impact on society, social hierarchy needs to be addressed to produce an accurate narrative. Social dominance orientation is an institutionalized belief that certain groups “carry positive and negative social value,” (Thomas et al., 2014, p. 487) which argues that “minorities have earned and deserved” (Thomas et al., 2017, p. 487) their inferior social placement. This social ideology is omnipresent in society, and can be evidenced when observing sexual violence on college campuses. This ideology falls under rape culture, which is the system where
and myths that perpetuate “false beliefs about ape, rape victims, and rapists” (Burt, 1980, p.217) serve to create a hostile environment for rape victims and survivors. For instance, oftentimes dialogue appears as apologetic to perpetrators, with phrasing that places blame on the victim for reporting an aggravated assault, like asking a female victim what she was wearing when she experienced sexual harassment or telling a male victim that men cannot suffer from harassment. Focusing on the negativity and dangers of this dialogue will start the conversation in undergraduate environments that can be carried throughout their social circles. Working toward changing the language and consciousness of how dialogue is being presented is an active way to debunk myths that surround rape culture, as well as bring an overall improvement to student life.

**Cultural Change Ambassador Course**

Dr. Rogers and Dr. Zelin developed a one credit hour course that met Wednesdays from 3:30-5:15 PM, with the course centering on how those enrolled can become an educated and empowered bystander. Offered as a 4999 PSY and 4550 WSTU course, this was an upper-level course and only offered the fall semester of 2017. While restricting underclassmen and incoming students from registering, intent of the program was for the upperclassmen that are enrolled to be able to act as peer educators to the younger students. The initial part of this course contained training on how to give a presentation, titled “Empower the Bystander,” which is based on the “Bringing in the Bystander” model described by Banyard and colleagues (2004).

It is the purpose of this presentation and the course to facilitate education and involvement to being an empowered bystander, to debunk rape myths, and to increase awareness about rape culture. While the bulk of this thesis focuses on the expansion pack added to the initial presentation, it is important to give background information to the initial presentation in order to
successfully defend the expansion that will be added as well as standardize future presentations so that they can be given more efficiently.

To start, the presentation offers a content and trigger warning, allowing participants insight into the nature of the topic and allowing them freedom to leave if they feel discomfort. Such a trigger warning is needed, as it allows the participants to understand the serious nature of the conversation and notifies them to expect discomfort, as well as allowing an outlet of reprieve. The trigger warning also serves to notify students that this will be covering sexual assault and how to build empathy toward victims and survivors. In the event that sexual violence has personal relevance with students undergoing the training, they are made knowledgeable about the material being covered, so that they can prepare themselves and understand that they can exit the training at any point for their mental health and physical wellbeing. From there, the common definitions of empowered and passive bystanders are given, as well as the main actions expected of empowered bystanders. These actions, known as the “Three D’s”, are distract, delegate, and direct. Respectively, each term serves as a method for empowered bystanders to competently and safely intervene if sexual violence is occurring.

The rest of the presentation is bolstered with current examples of active and passive bystander intervention, which enhances the message of the “Three D’s.” From this, the training seeks to debunk rape myths and distribute accurate information. The intended results are a increasing education, successfully targeting individuals and attitudes, raising critical consciousness, building empathy, and providing opportunities to practice bystander involvement in a secure area. While the presentation does a successful job of introducing the topics of empowered bystanders and producing accurate information about sexual harassment, there are some limitations that come with its successes.
After the first few Empower the Bystander trainings were given, members of the Culture Change Ambassador program realized that the trainings would benefit from standardizing the presentation. Standardizing the time and content of the presentation would ensure that all presentations were universal and that no crucial information was cut. Since the majority of the presentations are given during scheduled class meetings, the trainings were restricted to either a 50 minute or 75 minute time slot. Because of the time constraint, the problem lay in how to best display the information while honoring the scheduled classroom time and student availability. As this presentation occurs after the “red zone,” it allows the undergraduates that are most susceptible to this time period a chance to revisit the concept of sexual harassment, while educating and encouraging them on proper ways to intervene. With the Cultural Change Ambassador program being offered again in the coming fall, it is all the more pertinent to standardize the presentation to best suit classroom needs and create an extension on the critical consciousness section of the training. The standardization ensures that every training has adequate time to convey all of the material, so that all students participating receive the same training that covers the pertinent material.

**Standardization of Empowering the Bystander Presentation**

An early realization that Dr. Zelin and Dr. Rogers had on the Cultural Change Ambassador (CCA) course was that the presentation needed to be standardized to provide a concise and meaningful experience. While it is uncertain as to how participants will react to each section, standardizing the presentation will ensure that the presenters are aware of how the time should be allocated and that all participants will receive the same information. This will also help with future data collection, to make sure that the scale used to measure the presentation’s impact on student behaviors can be measured accurately. It is important to note that not all presentations
can be standardized to the second even with time allocation, as each training session provides different experiences based on the conversation and interactions offered between presenters and participants. Below is the optimal time configured for each section. This is compiled with the understanding that presenters giving the training are capable of running the discussion, even if timing does not adhere to the time allotted.
Empower the Bystander Presentation Standardization:

<table>
<thead>
<tr>
<th>Slide Number</th>
<th>Brief Description</th>
<th>Time Allocated (mins)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slide 1</td>
<td>Intro, trigger warnings, disclaimers</td>
<td>2</td>
</tr>
<tr>
<td>Slide 2</td>
<td>Bystander definitions</td>
<td>1:30-2</td>
</tr>
<tr>
<td>Slide 3</td>
<td>Steubenville case, other examples</td>
<td>1-2</td>
</tr>
<tr>
<td>Slide 4</td>
<td>Three D’s and examples</td>
<td>3-4</td>
</tr>
<tr>
<td>Slide 5</td>
<td>Consent Is/Is Not, legality around intoxication/incapacitated</td>
<td>4-5</td>
</tr>
<tr>
<td>Slide 6</td>
<td>Myths/Facts I</td>
<td>1</td>
</tr>
<tr>
<td>Slide 7</td>
<td>Myths/Facts about Rape II</td>
<td>1</td>
</tr>
<tr>
<td>Slide 8</td>
<td>Chart</td>
<td>2-2:30</td>
</tr>
<tr>
<td>Slide 9</td>
<td>Activity</td>
<td>7-8</td>
</tr>
<tr>
<td>Slide 10</td>
<td>Myths Cont. III</td>
<td>1</td>
</tr>
<tr>
<td>Slide 11</td>
<td>Myths (IV)</td>
<td>1</td>
</tr>
<tr>
<td>Slide 12</td>
<td>Deserved It</td>
<td>1</td>
</tr>
<tr>
<td>Slide 13</td>
<td>James is Dead/ Victim blaming</td>
<td>3-4</td>
</tr>
<tr>
<td>Slide 14</td>
<td>Continuum</td>
<td>2</td>
</tr>
<tr>
<td>Slide 15</td>
<td>Blurred Lines/Critical Consciousness</td>
<td>2-3</td>
</tr>
<tr>
<td>Slide 16</td>
<td>Who are You? film (found it was best to begin halfway through the video)</td>
<td>6</td>
</tr>
<tr>
<td>Slide 17</td>
<td>Concerns?</td>
<td>1</td>
</tr>
<tr>
<td>Slide 18</td>
<td>Be a Part of the Change</td>
<td>2</td>
</tr>
<tr>
<td>Slide 19</td>
<td>Post-Discussion</td>
<td>1</td>
</tr>
</tbody>
</table>
Creation of the Critical Consciousness Expansion

Standardizing the presentation is just one aspect of improving the pre-existing bystander training. As stated in the aforementioned section, the current presentation does an exemplary job at introducing sexual assault and the current critical consciousness surrounding this topic. Due to the time constraints, though, there is little opportunity afforded to expand on each topic. This is particularly true of the critical consciousness section, which is a unique component of the presentation. Critical consciousness has been present for decades and can best be described as a pedagogy, which deals with theory building and teaching student learners to form an ideology that is committed to equality and ending elitist leadership (Freire, 1974, p.x). While Freire’s pedagogy on critical consciousness has been present since the 1970s, his pedagogy has only recently been applied to bystander intervention under the specifics of critical consciousness. In order to effectively educate and unpack critical consciousness, an expansion pack is being added to the presentation.

Paulo Freire, one of the most renowned educators of critical consciousness, artfully describes this phenomenon as one who is able to “reach back to yesterday, recognize today, and come upon tomorrow,” (Freire, 1974, p. 3). This novelty of critical consciousness and what the presentation hopes to develop is the capability of individuals to understand how their past actions influence their present experience and impact the future. Friere asserts that the role of human beings is “not a passive one,” (Friere, 1974, p. 5) and that there is great potential for change when critical consciousness is realized and utilized.

The role that critical consciousness plays within the Empowered Bystander training is that of a long-term tool. The Office for Victims of Crimes lays out the traditional format of sexual assault training within college campuses, which is meant to “discuss statistics and identify
the resources available to these victims,” (2018). Since UTC is a public institution within the state of Tennessee, there are certain restrictions the university faces when implementing sex education. On May 11, 2012, governor Bill Haslam signed House Bill 3621, more commonly known as the Gateway Law. This bill declares that Tennessee schools should only use abstinence-based sexual education, as educating students on safe sex policies is considered a “gateway policy” (Tennessee House Bill 3621) that will lead to higher chances of adolescents having sex.

Given that sex is a regulated topic within all public institutions in the state of Tennessee, there is little effort to stress how society operates in a way that promotes rape culture and sexual violence. It has become taboo. If students are expected to receive training on the solution toward sexual violence, it is imperative that the mechanics of the problem be understood. Origins and theoretical framework are topics most often mentioned within higher academic portals, making their target audience significantly limited and biased. Critical consciousness addresses historical foundations and multiple point of views and experiences that explain how rape culture was created and is permeated within society. Affording students this understanding will enable them to have more meaningful and conscientious behaviors and relationships within their environments, even once their time at the university ends.

**Critical Consciousness Expansion**

The experience of critical consciousness is appearing within the realm of sexual harassment on UTC’s undergraduate campus, which has the expansion broken down into the following: an introduction on the topic, how it appears within UTC, and the relevance this thought process has on the endemic of sexual violence. This CC expansion pack seeks to address and produce four stages of sociopolitical development: pre-critical consciousness, beginning
critical consciousness, critical consciousness and post-critical consciousness (Thomas et al. 2014). The four stages will be defined and their relevance in each section of the CC expansion pack will be explained in the following paragraphs that outlines the presentation.

The pre-critical stage is when people do not recognize the issues of inequality and oppression in society. In order to accurately determine how participants view critical consciousness before the influence of the training, the Critical Consciousness Inventory (CCI) (see appendix) will be used. This is a 9-item scale created to measure multiple components of critical consciousness, such as sociopolitical development and social perspective (Thomas et al, 2014). Those who score higher on the CCI indicate a higher level of awareness of social hierarchy and understand that there is inequality and privilege engrained in institutionalized society. Those who score lower indicate a lesser understanding and exhibit signs of naive consciousness, which is deferring to the socially dominate power who claims that society is inherently equal. This scale will be given prior to and at the conclusion of the presentation to determine participant changes in levels of critical consciousness after receiving the training.

While it is not likely that every participant of the training is ignorant of social injustice and oppression, this CCI measurement serves to accurately depict how people score on their critical consciousness and helps introduce the topic to those unfamiliar with social injustices. Sample items of the CCI include:

2a I believe that all people are treated equally.
2b I believe that some people don't take advantage of opportunities given to them and blame others instead.
2c I believe that some groups are discriminated against.
2d I work to make sure that people are treated equally and are given equal chances.

6a I don't notice when people make prejudiced comments.
6b I notice when people make prejudiced comments and it hurts me.
6c It hurts me when people make prejudiced comments but I am able to move on.
6d When someone makes a prejudiced comment, I tell them that what they said is hurtful.
After completing the CCI, the presentation utilizes a multimedia platform, comprised of a political cartoon and a short skit. This coupling introduces the second stage of awareness, which is beginning critical consciousness. This stage is meant to introduce individuals to concepts of oppression and inequity. While these are social realities, many people do not understand their presence and influence in society, which is why the decision to use a cartoon and comedy skit is useful in its delivery. The intent of multimedia learning is to create a deeper understanding of multimedia messages that consist of images and text, rather than solely relying on words to convey the message (Mayer, 2003). The visual consists of an illustration of a figure with the phrase “grab’em by the pussy” over their head. A phrase made infamous by the 45th president of the United States, Donald Trump, during the election year of 2016, this serves as a clear indication that the ensuing conversation will focus on sensitive and current information.

Before delving into data, the next portion of the presentation will include a video of the *Saturday Night Live* skit, “Welcome to Hell.” An American late-night television variety show, *Saturday Night Live* has produced quality content indicative of current national and global events since its beginning. The skit, “Welcome to Hell,” first aired on December 2, 2017 (Sublette, 2017). While visually stunning with cotton candy clouds and sequined background dancers, the catchy song offers an accurate and inclusive narrative of women’s experiences of sexual violence throughout society and their coping mechanisms as women who have to navigate through the patriarchy.

Not only does this clip portray the narrative of rape culture and sexual violence fairly accurately with only a few minutes, it also serves as a tactical play. *Saturday Night Live* has been running for decades, making most television viewers aware of its existence and its intent. On the chance that students do not react kindly to men being accused of being habitual predators, the
skit does so in a way that it does not directly call anyone out and it already has the reputation of politically conscious, which makes the viewers aware of the content.

Since sexual assault is a taboo topic, people are hesitant to talk about it. Sex education is restricted through mostly publicly funded institutions, which results in limited education and few platforms to express what constitutes healthy and unhealthy relationships. As a result, many people deflect from the reality that sexual assault is prevalent on college campuses. As the target audience is undergraduate students at UTC, data from the 2016-2017 Campus Climate Survey is used to show that seven percent of UTC’s population experienced some form of sexual assault. This number is around 908 students. While it may seem small compared to the 11,500 students that make up the undergraduate population, that is still over 900 students that experienced unwanted sexual behavior on their person. When analyzing this data, it is important to note that the majority of the respondents were white females in their first or second years, limiting the perspective and not accurately detailing the bias. Also, Johnson’s et al. (2015) study reveals that 90% of sexual harassment cases go unreported. The Campus Climate Survey is already limited with its portrayal of sexual harassment on campus. This limitation bias paired with the trend that most cases go unreported reveal how crucial the need for sexual assault intervention training is.

While it is beneficial to address the campus climate, since that is where the participants in the study reside and spend a large amount of time, there are some limitations with this data. Only focusing on UTC experiences and statistics does not accurately depict the relevance of the issue and nationwide statistics of sexual assault. Since sexual violence is not just restricted to UTC’s campus, the CC expansion will transition into nationwide data. Coming from the Campus Sexual Assault Study, this study attests to the statistic where one in five women and one in sixteen men will experience sexual assault on a college campus (Krebs, Lindquist, Warner, Fisher, & Martin,
2007). By revealing that this phenomenon occurs on a nationwide scale, it will drive the point across that this is an endemic and will be relevant even beyond the Chattanooga campus and community.

Now that the sexual violence has been established as an endemic, the “why” behind it needs to be explained. This “why” will transition into the third stage of development, which is critical consciousness. With the campuswide and nationwide data discussed, participants exhibit the most clarity that sexual violence is an endemic that is supported by social institutions and hierarchies. Sexual violence, defined previously as a non-consensual act against a person, is clearly a crime and an example of dehumanization. Dehumanization, defined by Friere’s publication, *Pedagogy of the Oppressed*, is the result of an unjust order that “engenders violence in the oppressors, which in turn dehumanizes the oppressed,” (Friere, 1970, p.1).

The reality of sexual assault is that it exemplifies some of the worst evils of human nature. While not exclusive to women, women experience sexual assault at a higher rate compared to men, with one in six women likely to experience sexual assault compared to one in thirty-three (RAINN, 2018). Due to the establishment and institutionalization of the patriarchy, minorities like women, POC, and members of the LGBTQ community suffer from Friere’s notion of engendered violence in their oppressors. The oppressors are defined as those in power who “oppress, exploit, and rape by virtue of their power,” (Friere, 1970, p.1). Due to a history of colonization and exploitation, the ones typically in power are white men. While this has been an institutionalized system for thousands of years, Friere poses a solution that those who are oppressed are equipped to “liberate themselves and their oppressors” (1970) from the practice of dehumanization. The first step is simple: education.
Critical consciousness is key in altering the pedagogy of social dominance orientation. Developing the ability for reflection is crucial when creating critical consciousness (Thompson et al., 2014), which the presentation addresses with the unpacking of institutionalized sexism and marginalization. The nationwide statistics and Campus Climate Survey show the reality. Unpacking is the next crucial step. While challenging to address the entire historical timeline of American social and governing systems, the expansion addresses the marginalization of the LGBTQ community and people of color.

The Empower the Bystander training does not highlight the LGBTQ community or minorities, and while that serves to provide an equal and relatable training to all participants, these communities are heavily involved in the social dominance hierarchy and can benefit from having their narrative specified. The demographics of UTC are crucial when forming this narrative. Chattanooga belongs to the southern United States, an area known as the Bible Belt for the South’s “retention of regional distinctiveness” (Boles, 1996 p.184) and keeping the masses of races “virtually untouched by the winds of modernism,” (Boles, 1996, p.184). The name “Bible Belt” stems from the Christian background that pervades the majority of the southern United States. Historically, this background has developed social, political, and economical spheres that operate on a Christian religious calendar and ideology.

This historical context plays a huge part in the critical consciousness, and by addressing the communities and the statistics of sexual violence within them, a brief, contextualized history can be provided and understood for future reflection. Historically, members of the LGBTQ community and POC have been marginalized, suffering from hate crimes and ostracism from the community, which leads them with inaccurate representation and no resources specified to their identities and experiences.
The data collected from the Student Demographics of Fall 2017 show that out of the 11,500 students enrolled at UTC, 8,800 of the students identify as white (2017). While the majority of UTC is comprised of white students, to some students, this university is the most diverse institution they have ever attended. A direct result of this predominantly white institution is that a majority of the student body is not familiar with members of the LGBTQ community or minority students. This unfamiliarity and lack of experience with these communities leads to an inaccurate narrative and understanding of the social dominance hierarchy in place at UTC.

The National Intimate Partner and Sexual Violence Survey (NISVS) (2010) was the first study to compare sexual victimization by sexual orientation. The key findings include individuals that identify as LGBTQ have an “equal or higher prevalence” (NISVS, 2010) of experiencing Intimate Partner Violence (IPV), sexual victimization, and stalking compared to those who identified as heterosexual. As for POC, there are many variables that contribute to the lack of data about sexual assault in the community. In a 2006 study done by the Women of Color Network, some reasoning includes cultural beliefs that reinforce “women’s victimization and legitimizes the abuser,” (Women of Color Network, 2006) and a “vulnerability to police brutality and negative stereotyping,” (Women of Color Network, 2006). Perhaps the most pressing is the overarching distrust in law enforcement that is seen as “sexist, and/or racially and culturally biased,” (Women of Color Network, 2006).

While different, these communities overlap and intersect among each other, with both advocating for the advancement of “services and support systems that address the specific needs” (NISVS, 2010) of these minority groups. By having this conversation, participants will receive the initial understanding that society is not made to benefit everyone and that there are many that
suffer from dehumanization and victimization. When this realization is made, peer conversation can begin to be had within and outside of the bystander training.

To prove the importance of this critical consciousness development, the presentation will have a slide containing several contemporary phrases that appear in society that perpetuate violent behavior and gendered stereotypes about sex and relationships. In the time allotted, students will choose a few phrases to debunk. Examples of the phrases are “I’d let him hit me any day!” or the “friendzone.” These two represent the larger pool of phrases that depict concepts and ideals that are socially constructed and persist in a system of violence and oppression. Students will use their knowledge gleaned from the training and their own personal beliefs and experiences to unpack the terms and realize the impact the phrases have on different members of the community. The purpose of this section is to see that different phrases have different meanings to individuals, so that it cannot be said with certainty that everyone is okay with hearing those phrases or being victims of those actions. This creates insight that although words are mainstreamed in society does not mean that they are socially acceptable to use, which exemplifies the critical consciousness building that this presentation is aiming to develop. The Blurred Lines portion is an interaction where students can see the impact that new awareness and critical consciousness has on behaviors that they may have exhibited prior to their training session. This portion transitions into why critical consciousness matters enough to create this presentation and continue this education beyond the classroom.

Throughout the presentation and this accompanying essay, the four stages of critical consciousness are broken down so that those receiving the training understand which portion of the exercise is developing their critical consciousness. At this point in the training, the purpose will be restated that critical consciousness is needed to help people gain social understanding and
empathy, which will ultimately produce improved behaviors and actions. The specific goal of this Critical Consciousness presentation to heighten student awareness of sexual violence and the behaviors surrounding this epidemic. While the previous activity states that this is a crucial issue on UTC’s campus, it does little to address the need on a national and international scale. To do this, there will be a slide that displays current social movements that stem from this greater understanding and advocacy. Modelling the format of Johnson et al. (2015), there will be a quick placement of news headlines that outline movements like the Time’s Up! and #MeToo campaign.

Time’s Up! advocated for the awareness of pay disparity female actors suffer from compared to their male counterparts, while the Me Too movement was created to show the prevalence of sexual harassment within society. This rapid succession of headlines will efficiently and effectively show the progress being made to create more awareness for social disparity and sexual victimization. This makes the presentation transition into a positive note, so that the participants can feel empowered and think that the critical consciousness training matters as a way to prevent sexual assault.

Honing in on these social movements will allow for time to be spent addressing concerns about the legitimacy and relevance of sexual harassment reports. Not everyone participating in this training will immediately change their preexisting ideals and notions about how sexual assault functions within the community. This presentation is not going to claim to alter a person’s belief systems, but it will address misconceptions and stereotypes that victims of sexual violence suffer from. As this is led for students by students, the conversation will be peer-led and enable open communications and unfiltered discourse, which is crucial when dealing with the endemic of sexual violence. Not only does this serve as an educational facet, it serves as a
benefactor to encourage participants to actively engage with the training. By stressing how crucial it is for the participants to begin utilizing critical consciousness within themselves and their peer groups, that will result in an “engagement with reality,” (Friere, 1974). Such an engagement will result in the individual having more meaningful relationships and occupations, which puts them at an advantage in the growing society.

As this presentation serves as an introduction to Freire’s critical consciousness, it is likely that there will be some questions surrounding the effectiveness of critical consciousness building and its impact on student behaviors. This is an important to address, so administration can see the benefits of the trainings and students do not feel that the sessions are a waste of their time. Only qualitative data has been collected from the Empower the Bystander training and the CC Expansion has not officially been debuted at UTC, so there are no official results of the training’s impact on the student body. Although there are no concrete results, many students who received the ETB training testified its usefulness and the benefit of UTC continuing the training course. It is also notable to mention that there have been comparable movements that utilized critical consciousness to further their purpose and gain social support, like Second-wave feminism, which featured critical consciousness as one of the pillars to their ideals and organizational goals.

The 1960s and 1970s were the foundation for Second-wave feminism, the social movement where women wanted to understand their role in society and liberate themselves from the constraint of the patriarchy. Second-wave feminism was unique in that it was the first feminist movement to include an intersectional narrative of women’s experiences to create a holistic understanding and representation. Because of the lack of women being represented in society, there was a lot of ignorance that surrounded how women viewed their place in society.
The common theme was that women did not want to be solely defined by their roles as wives and mothers, which prompted second-wave feminists to use consciousness building. In 1975, the Women’s Action Alliance published the booklet, *Consciousness Raising Guidelines*. This booklet was meant to instruct groups of women on how best to build consciousness to promote self and group discovery (Sharpe, Ginsburg, Gordon, Kaba & Shine, 1975).

Some of the key instructions listed were to have a small group of women to have an intimate setting, attend regularly, be willing to explore alternatives that go against traditional social thought and be open to vulnerability and providing a safe space for this vulnerability to be expressed (1975). These books were widely distributed through the United States, as collectives of women began to organize to discuss their social situation. While these booklets and methods seem innocuous, group consciousness was a weapon used by radical feminists (Sarachild, 1968). Consciousness raising was a non-violent form of protest and education that all socio-cultural classes could participate in to better understand their situation. In a time when radical feminists were being accused of shifting traditional social hierarchies, this was a beneficial and accommodating advocacy that allowed those interested to learn about their social situation, without placing themselves in dangerous or violent positions that would have harmed their person or tarnished the cause.

Second-wave feminism provided a platform for advocacy and narrative inclusion to work toward creating a holistic view of women’s experiences in the twentieth century. Although this movement was demeaned and seen as radical, it persisted into the third and fourth wave feminist movements. The conversation enabled women the tools to fight their social standing and create conversation and awareness that all women and social groups could participate in to create social equality and representation. Just as the second-wave feminism used consciousness building to
become aware of their situation and petition for social equality, this can be paralleled to the consciousness building of the ETB training. By providing a safe/constructive space to talk about these issues and understanding the theory and mechanics behind social inequality, students at UTC will become privy to this information and become peer educators. Any conversation is a good conversation. This is not expected to be a quick fix. A quick fix is not a stable fix. This construction of social theory has been ongoing. With each person developing their critical consciousness, a new link forms in the structure to oppose the institutional patriarchy and social hierarchy.
References


https://www.ovcttac.gov/saact/module6.cfm


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Michaels, L. (Executive producer), Saturday Night Live. New York City, New York: NBC Studios.


Appendix

Critical Consciousness Inventory

1a I believe that the world is basically fair.
1b I believe that the world is basically fair but others believe that it is unfair.
1c I believe that the world is unfair for some people.
1d I believe that the world is unfair, and I make sure to treat others fairly.

2a I believe that all people are treated equally.
2b I believe that some people don't take advantage of opportunities given to them and blame others instead.
2c I believe that some groups are discriminated against.
2d I work to make sure that people are treated equally and are given equal chances.

3a I think that education gives everyone an equal chance to do well.
3b I think that education gives everyone who works hard an equal chance.
3c I think that the educational system is unequal.
3d I think that the educational system needs to be changed in order for everyone to have an equal chance.

4a I believe people get what they deserve.
4b I believe that some people are treated badly but there are ways that they can work to be treated fairly.
4c I believe that some people are treated badly because of oppression.
4d I feel angry that some people are treated badly because of oppression and I often do something to change it.

5a I think all social groups are respected.
5b I think the social groups that are not respected have done things that lead people to think badly of them.
5c I think people do not respect members of some social groups based on stereotypes.
5d I am respectful of people in all social groups, and I speak up when others are not.

6a I don't notice when people make prejudiced comments.
6b I notice when people make prejudiced comments and it hurts me.
6c It hurts me when people make prejudiced comments but I am able to move on.
6d When someone makes a prejudiced comment, I tell them that what they said is hurtful.

7a When people tell a joke that makes fun of a social group, I laugh and don't really think about it.
7b When people tell a joke that makes fun of a social group, I laugh but also feel uncomfortable.
7c When people tell a joke that makes fun of a social group, I realize that the joke is based on a stereotype.
7d I tell people when I feel that their joke was offensive.
8a I don't see much oppression in this country.
8b I feel hopeless and overwhelmed when I think about oppression in this country.
8c I feel like oppression in this country is less than in the past and will continue to change.
8d I actively work to support organizations, which help people who are oppressed.

9a I don't feel bad when people say they have been oppressed.
9b I feel sad or angry when experiencing or seeing oppression.
9c I often become sad or angry when experiencing or seeing oppression, but I find ways to cope with my feelings.
9d I work to protect myself from negative feelings when acts of oppression happen.
***If this expansion is occurring before the ETB training:

A. Facilitator introduction. Name, Major, Hometown.
   a. Speaker credentials (EBT training, etc.)
   b. Goals: Overarching goal is to train students on how to be empowered bystanders. This section is expanded to develop your individual critical consciousness, which we will address later.
      i. Discuss how critical consciousness will help strengthen the ability to be an empowered bystander
      ii. Understand consent
      iii. Bust myths about rape/cultural stereotypes
      iv. Introduction to

B. Rules:
   a. confidentiality/safety
   b. Respectful environment (presenters and students)
   c. Want feedback! There will (ideally) be a survey sent out at the end of the presentation (maybe have instructors require the survey to count for extra credit, can be measured by total responses)

C. Language (the language for males as perpetrators will still be used. If given before, make sure to define perpetrator and victim. Also, this section serves to explain why such language is around, so it’s a key part of the expansion.)

D. Discomfort (Trigger warning for presentation. Some topics will be uncomfortable, but this discomfort is necessary in order to provide an accurate understanding about society. If you feel uncomfortable at any point in the
A. Before beginning the activity, define critical consciousness. This is basically a tool that engages learners to question the nature of their historical and social situation (Freire, Pedagogy of the Oppressed, 1970). While Freire’s definition can be used, present it in a way that is comfortable and does not sound like a recitation. This presentation is supposed to be engaging.

B. We are going to hand you the Critical Consciousness Inventory. This is going to measure your current critical consciousness. The answers will be anonymous and we will not be discussing them during this presentation. Even if you aren’t sure what critical consciousness is, this inventory is used to measure your current thoughts about social situations. On the piece of paper, there is a 4 digit code that is unique to each sheet of paper. This will help track data and make sure it’s anonymous. Also, we ask that you be respectful of those around you and remain silent unless otherwise directed. When you’re done, please put your writing utensil on the desk and look up.

You’ll need a writing utensil, please raise your hand if you need one.

PASS OUT THE CCI. Give 7-10 minutes. Gauge timing when people are done.

- 1a I believe that the world is basically fair.
- 1b I believe that the world is basically fair but others believe that it’s unfair.
- 1c I believe that the world is unfair for some people.
Critical Consciousness

Presenter Notes: Make sure that the video is played with closed captioning.

A. Devote a few minutes to ask the class about the message of the video.
   a. Possible guiding questions to promote conversation/address backlash
      i. What did you find funny about this video?
         1. If they thought it was funny as in comedically funny, then you could ask why, and if they said “because it’s true” that could spark conversation
         2. If they think it wasn’t funny, that can also spark conversation
      ii. How did you become aware of these issues? When?
      iii. Can you share any experiences about college that have made you more aware of sexual harassment/sexual violence?
      iv. **** if this is occurring after the ETB training, I think it would be interesting to ask if there are any problems with the video. If no one sees anything, the stereotypical “man in the trenchcoat” trope can be mentioned. This can be a good tie-in to the ETB and breaking stereotypical myths.

B. Give a brief introduction to the presentation. This conversation isn’t typically had, and this presentation is implemented to begin the conversation and allow everyone the chance to begin thinking about the social structure and how that results in current behaviors. The presentation will go in depth with data about sexual harassment on UTC’s campus, which is the one that you are all a part of, and then go into nationwide data to show that this isn’t restricted to our
A. The concept of critical consciousness is to familiarize yourself to your social situation.

B. Sex is already a taboo topic that isn’t talked about, especially in Tennessee. Because of the Gateway Law passed a few years ago, there’s a House Bill instated that says all public institutions that receive public funding are not allowed to educate their students about sexual education. It is the belief that any education about sex or what constitutes healthy relationships is a gateway topic that will result in students having more sex. Realistically, this is completely false. Education about safe sex will only ensure that students are educated about the healthy ways to have sex. However, as a result, this limits conversation about sex and any related topics. This can be seen through UTC.

      i. 10,483 total students
         ii. 8017 of those are white students- that makes roughly 76%

   b. This may not be true for everyone, but UTC is the first diverse institution that a lot of students experience. Because of limited exposure about all things sex, there’s a lack of understanding about sexual violence. By addressing that this is a prevalent issue, this establishes the “beginning critical” step of Critical Consciousness within one’s current community.
A. While the UTC perspective is valid, this isn’t the whole picture. Because of the bias and skewed data addressed, this isn’t an accurate representation of the sexual violence endemic/experience nationwide.

B. This first chart shows the results from a 2014 study. The data is probably the most familiar statistic, where 1 in 5 women and 1 in 16 men experience sexual assault on college campuses.
   a. This has been verified through many studies.
   b. Follow up data from this study shows that 90% of students do not report sexual harassment/sexual assault.
   c. To give context, I want to borrow from Olivia’s comment she made from the ETB training.
      i. Refer to the reports that are sent to student emails about Title IX investigations or student reports of stalking or other incidents on campus. It’s fair to say we get around 2 per month. Just think that 90% of those are going unreported, to put it into context.

C. This helps develop the understanding that sexual assault is prevalent on college campuses, not just UTC.
   a. As an aside, this is an extension on the “beginning” critical aspect of consciousness, but helps understand this is a shared human experience, which can help develop critical consciousness.
Time to Unpack

- Many reasons why 90% of victims don’t report
- Magical and Naive Consciousness

A. Now that we’ve addressed the problem, which is the reality of sexual assault and the fact that 90% of victims do not report, we have to uncover the “why”. Refer to the chart, which goes over a lot of reasons. The reasoning ranges from religious context to trust in the criminal justice system. Ideally touch base on all of them, because some might not be familiar to the audience. The most important ones to cover are:
  a. Believed it was not important enough to report - this plays hugely into the magical consciousness phenomenon which will be covered in the next slide
  b. Believed police would not or could not do anything to help - especially recently, there have been a lot of cases of victims not trusting the criminal justice system
  c. Other - If anyone asks an example of other reasons, religious reasons are a good topic to bring up. Some women who suffer from marital assault feel it is religiously ordained for men to dominate over women, and that makes them less likely to report sexual assault, even if it is nonconsensual.

B. After going over all of the reasons, we’re going to go into the theory of critical consciousness that explains why this is happening.

a) precritical, in which individuals are largely unaware of societal injustices; b) beginning critical, the point at which individuals are just becoming aware of such injustices; c) critical, the stage in which individuals are more firmly aware of society
A. Go over the definition of critical consciousness, which is educating people to learn about their history to understand their position in society. A part of this Critical Consciousness theory, which was developed by this man Freire, was to explain why people don’t think about their position in society. He attributes this to Naive and Magical Consciousness, which you can see on the screen.

   a. Naive Consciousness is focused on the individual as a result of society. In the sexual harassment context, this is the type of person who does not think sexual assault is a huge issue and that it doesn’t occur as often as people claim it does or that it’s very stereotypical, like with rapists only wearing trenchcoats hidden in the alley. Because this is the reality that they see, they form facts based on it, which happens to a lot of people. This creates their reality, which isn’t necessarily always accurate. Because it’s inaccurate but the individual believes it to be the reality, this results in a lack of education or willing to learn about the reality of sexual assault.

   b. Magical Consciousness works within individuals as well as groups within society. Individuals attribute facts to a superior power, who they believe to be right. Because of this, they submit to the power and believe whatever that superior power mandates or makes to be true. As a result, the individuals do not defend their thoughts from the superior power, and display learned helplessness and inaction. To summarize, they are not fighting the superior power, because they do not think that it’s wrong, when in reality, the superior power is wrong.
A. The concept of the superior power is one who benefits from the way that society currently functions. Since they benefit from the current way society is, they don't want it to change, and try really hard to make society remain the same beneficial world for them.

B. Pose as an open ended question about who they think the superior power is?
   a. I think there should be a metaphor about the superior power. Take for example, something better than your parent tells you that Santa/tooth fairy is real. It doesn't seem logical, but that's what the superior power said
   b. If there are responses, then conversation can be had at the moment. The conversation will be ideal, and if so, then reply with enthusiasm about their engagement.
   c. If people are reluctant to converse, then rely more heavily on the next slide which goes over the historical context.
   d. The next slide will focus on the historical context of the superior power. I want to make an important note that this section is in no way attacking anyone. It is told from a historical context, not a personal one.
A. While these are framed in a historical context, the recent pictures, like Jim Crow laws and rights to birth control are fairly recent and in some cases, still ongoing.

B. Because the superior power benefits from being superior and dominating over society, a biased narrative is formed that often leaves out crucial groups of people. In the next slide, we’re going to give a platform to these groups to makes

C. This slide serves as a historical context to view who has made up the superior power in society. At this time, it would be good to ask the classroom to see if they can come up with the answer, which is white men in power. It is important to preface that not all men are socially dominant, but historically most social dynamics function in a patriarchal society, with white men determining policies. This needs to be concise but also cover why men who are socially dominant benefit from this power system. Include the intersectionality of race, sex, and gender by mentioning how this is seen through all social hierarchies, and not all social hierarchies are the same.
Nationwide Data

- Sexual assault is more likely to occur and less likely to be reported in POC and LGBTQ communities.
A. The LGBTQ community often experiences sexual assault at a comparable right or higher rate to heterosexuals. Like it was addressed earlier, there are a lot of reasons that can explain this. For instance, depending on the community and situation of the individual, they might not have a support network or resources available to them to report. Without a strong support system, some victims might not feel comfortable or safe to report.

B. This data is found on the End Rape on Campus webpage, which specifically focuses on LGBTQ victims of sexual assault.  
https://www.ncjrs.gov/pdffiles1/nij/183781.pdf
A. The second group that is going to be talked about are POC. Like we mentioned earlier, sexual assault can happen to anyone, regardless of race or gender. The chart above states that while 80% of victims are white, non-whites are more likely to be attacked. Statistically, non-whites are more likely to be assaulted and least likely to report. We mentioned earlier that there are a lot of reasons for this, particularly with distrust in the criminal justice system. These reasons are especially important for the LGBT and POC community, because those groups are seen as minorities of society and go against a lot of the nation's standards. There is also intersectionality within these groups. Define intersectionality if people are not familiar with it. This intersectionality can create even more reluctance on the victim's part to report. (stats from from: [https://www.ncjrs.gov/pdffiles1/nij/183781.pdf](https://www.ncjrs.gov/pdffiles1/nij/183781.pdf))

B. At this point in the conversation, it is important to convey that this is heavy material and not every presenter will be the best person qualified to go over this section. It is not always appropriate to have a white person breaking down minority data, but due to the limitations of people trained and lack of diversity on UTC’s campus, this will sometimes occur. This is statistical data and it's important to recognize this, which is why we try to convey it without academic jargon. This community is present on UTC’s campus, which makes it important to go over. I encourage you to continue having conversations about diversity and intersectionality to better understand this social structure.
B. The reason these groups were focused on is because they’re underrepresented in society and not talked about. My personal experience is that I did not have the level of conversation about intersectionality or these groups until I came to college. These groups are not given the same representation as others are, which makes their narratives not common, or even silenced. They’re brought up today because they make up society and the social situation. Freire (1970) reports that in his own studies of critical consciousness, marginalized people, which were Black Americans in his case, more aware of critical consciousness, because they had to live through social oppression. The LGBT community makes up 5-10 percent of the population. It ranges based on region, especially within rural and urban areas. With data collected from the 2016-2017 census bureau, it shows that that white people make up around 70% of the population, which leaves 30% as people of color. The point is, POC and LGBTQ people are all around the nation and show signs of increasing with the incoming generations. It’s important to focus on them and give them platforms to help understand society, because they are a part of society.
B) START CLICKING QUOTES Do people recognize some of these phrases? (LAST ONE IS WOMEN ARE ALL CATTY)

- Are you familiar with these phrases? (hopefully students will be node agreement/don’t engage in discussion yet)
- A) These are all social messages that say something about our ideas about women, sex, and being a man. Whether you know it or not these messages have affected you. We want to talk about what these phrases are really saying. We are going to have you pick a couple of these phrases and then we’ll talk about the different things that these phrases really mean when it comes to sexual assault.
- B) The reason we are all doing this is to help you to be critical of these messages you receive and aware of what they mean. We are going to ask you all two questions. 1- What message does this phrase send, and 2 – how might that be harmful.
- B) Pick one of the messages on the screen. (Wait for someone to call one out) What does “read the phrase” tell men/women? How might that be harmful? Repeat. (Help attendees deconstruct the meaning of some of the phrases on the screen and the real underlying message they are sending).
- A) A big challenge to becoming an empowered bystander is that we all hear the same messages.
- This is what could make the lines appear blurry.
- B) We might think that men rape to control or dominate women. In some cases this may be true, there are also other reasons.
- The discussion that we were just having explains how someone might rape another person without realizing what they’re doing to another person. For example, someone may believe that women say no when they really mean yes, or they may believe that all women enjoy rough sex. Perpetrators may not even think about whether they have consent.
- There are also times where sex may be technically legal but is still very traumatic for
Go over critical consciousness. Use this time to reflect on the presentation to show how the students developed with their critical consciousness, and to show that they succeeded and successfully engaged with the topic.

1. Precritical consciousness: Individuals are largely unaware of social injustices. This was before the presentation began, when we gave you the CCI. This helped measure where your critical consciousness was at.

2. Beginning critical was going over the UTC and nationwide data. This information is quantitative, and showed that it was happening within your community and around the country.

3. Critical consciousness- People are more firmly aware of social injustices. We already had a lot of positive engagement and feedback from everyone today, especially when we went over the blurred lines concept to learn how different people view the same message.

4. Post critical will occur when we’re done. This is when individuals take action in response to the awareness that they have attained. The whole point of this training is to boost your critical consciousness. This also can be just having a conversation with yourself or others to talk about why you perceive things, and consider how society has contributed to this. This is a training that doesn’t stop when this ends. It operates within you, and ideally you’re going to spread it through to your peers and community.
A. These are current examples of how critical consciousness has been used to further the cause for social equality. These movements have occurred at an international scale, but they started as conversations among peers. You attending this training is the first step in realizing critical consciousness and working toward a better future.

B. We're wrapping up the presentation. The next slide is going to wrap the presentation up and we'll tell you what to do next.
Be a Part of the Change!

- Since the first Empower the Bystander presentation on October 11, 2017, we have reached out to 400 students.
- That makes you a part of a select community at UTC to receive this training.

Insert applause.

A. Have time for them to take the post-assessment at the end, which is their Critical Consciousness Inventory after they have received the training.