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Jocelyn Hong   April 5, 2017

The Development and Evaluation of an Intersectional Sexual Violence College Curriculum

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Abstract

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The present pilot program evaluation sought to determine whether there was a change in pretest and posttest scores for participants of SAPA 201 as well as to determine what aspects of the SAPA 201 curriculum needed to be improved or altered. It was hypothesized that there would be an increase in posttest versus pretest scores for confidence levels related to participants' abilities, skills, and knowledge of content related to sexual violence, racism, intersectionality, 1800s-1960s: Legal and Political History, 1960s-Present: Legal and Political History, or Allyship. It was also hypothesized that there would be a greater change in pretest and posttest scores for participants who had not been SAPA 101 trained prior to SAPA 201 training in comparison to those who had been SAPA 101 trained prior to SAPA 201 training.

Eleven college undergraduate students were recruited to participate in the SAPA 201 curriculum and to take a pretest and posttest questionnaire asking about their demographic information, their confidence levels of their knowledge, skills, and abilities related to racism, sexual violence, allyship, intersectionality, 1800s-1960s, and the 1960s-present. Additionally, participants completed a posttest free-response section where they provided feedback, thoughts, and suggestions regarding the SAPA 201 curriculum. My analysis provided support for the original hypothesis that there was an increase in posttest scores compared to pretest scores, but due to the non-random and small sample size, further research is needed in a larger, probability sample to draw inferences about the effects of the training.

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This project is dedicated to all of the queer WOC who came before me and who advocated, organized, and fought for the rights I have today that afforded me the privilege to

receive a college education, have resources for occurrences of violence, and to execute this project. While there are one too many to list and so many more who remain nameless in the vaults of history, they have planted the seeds of change that I am able to benefit from today. Everything I am today would be nothing without the courage, integrity, and perseverance of those who came before me.

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Table of Contents

Introduction

I.   *Addressing The Issue of Sexual Violence on College Campuses*

Given the recognition of the prevalence of sexual violence (SV) on college campuses in the past few decades (Anderson and Whiston 2005; Jozkowski 2014; Cantor et al. 2015; Krebs et al 2015; White House 2017), institutions of higher education who receive federal funding are required to have and implement sexual assault prevention programming (Anderson and Whinston 2005; Jozkowski, Henry and Strum 2014). While sexual assault resources and programs have been on the rise, research evaluating the effectiveness of these various types of programs is a current undertaking within the field of SV (Gidycz et al. 2001; Anderson and Winston 2005; Senn 2011; Vladitiu, Martin, and Macy 2011; Katz and DuBois 2013; Jozkowski, Henry and Strum 2014; Krause, Miedama, Woofter, and Yount 2017). Many of these evaluations mostly have found program effectiveness related to improving the behavioral intent of participants (more resistance strategies, more likely to assist in campus prevention programs, etc. [Gidycz et al. 2001; Anderson and Whiston 2005]), rape myths and facts (Vladitiu et al. 2011; Krause et al. 2017), gender-socialization and gender power differentials (Anderson and Whiston 2005; Senn 2011; Vladitiu et al. 2011). Program evaluations have also found longer sessions, that are over one hour, to be more effective than programs that consist of multiple brief sessions (Anderson and Whiston 2005; Vladitiu et al. 2011).

Still, in the 2015 Campus Climate Survey Validation Study (Bureau of Justice Statistics) it was revealed and verified that 1 in 5 college women and 1 in 14 college men experienced

sexual assault. This verified the Association of American University's Campus Climate 2014 Survey findings that over 23% of college women experience SV (Cantor et al. 2015).

Interestingly enough, the Campus Climate Survey Validation Study (Bureau of Justice Statistics 2015) found that survivors on college campuses were more likely to disclose their assault to a friend or family member (Bureau of Justice Statistics 2015; White House 2017) rather than to law enforcement or their university's system. While the AAU's 2014 Campus Climate Survey on Sexual Assault and Sexual Misconduct found that over half of those who did report to agencies or organizations after their assault had a positive experience with these organizations, they additionally found that the groups that are most at risk of experiencing SV (women, transgender, gender non-conforming, and bisexual students) were the least likely to report to them (Cantor et al. 2015).

Recognizing that most survivors on college campuses are more likely to disclose their assault to their friends or family members (Bureau of Justice Statistics 2015; White House 2017), it is interesting that not a lot of research has yet been done on peer-based sexual assault educational groups or peer based activist initiatives (Krause et al. 2017). An additional point of interest was that while various evaluative studies found discussing gender-socialization and gender power differentials imperative to the effectiveness of a sexual assault educational program (Anderson and Whiston 2005; Senn 2011; Vladitiu et al. 2011), not a single one of these articles or studies that were reviewed had mentioned an inclusion of how other power differentials, such as racism and race-socialization, and homophobia and transphobia, or classism affect survivors, patterns, or resources related to SV (Gidycz et al. 2001; Anderson and Winston 2005; Senn 2011; Vladitiu et al. 2011; Katz and DuBois 2013; Jozkowski et al. 2014; Krause et al. 2017).

II.   *An Intersectional Analysis of Sexual Violence*

The lack of evaluative studies on SV curricula including race was particularly alarming when examining the history of how SV was used as a tool of racism and colonialism (Lerner 1972; Combahee River Collective 1977; Davis 1981; Wriggins 1983; Smith and Ross 2004; Smith 2008; Greensite 2009; Fuentes 2016; "Incite!" N.D.; Sexual Assault and Prevention Awareness Center n.d.). There is historical evidence of SV used as a tool to dehumanize Native American women before murdering them (to diminish the possibility of them reproducing) (Smith and Ross 2004; Smith 2008; Smith 2011-12). There is also historical evidence of SV used against Black women throughout U.S. history as a tool of racism, to increase the slave population, and as tactic of White Terrorism against Black women, Black masculinity, and Black communities (Davis 1972; Lerner 1972; Combahee River Collective 1977; Davis 1981; Wriggins 1983; Hallam 2004; Greensite 2009; Fuentes 2016; "Incite!" N.D.). Additional to this, is the substantial historical evidence of the White mythology of the Black male rapist and how it was commonly used after the Civil War as a way to validate acts of violence, such as lynching, against Black men and Black communities, which is particularly poignant as the rape of Black women by White men went unanswered (Lerner 1972; Davis 1981; Wriggins 1983; Greensite 2009; Campney 2015; "Incite!" n.d.; Sexual Assault and Prevention Awareness Center n.d.).

While some may argue that these are historical issues that have little or no bearing on our present culture or society, there exists evidence of an intertwined legacy of racism, colonialism, and sexism that still affects us today. Even today, Native American women are more likely to experience a violent crime than any other racial group, and, unlike other racial groups where crimes are mostly intraracial, the majority of Native American women's perpetrators are White (Sexual Assault Prevention Awareness Center n.d.). Additionally, due to the history of

colonialism, many Native American communities have a strong reluctance to participate in institutions of the U.S. State as they see this as a continuation of colonialism (Smith and Ross 2004; Smith 2008; Smith 2011-12; "Incite!" n.d.). For Native American women, organizing to push for tribal sovereignty, the ability to hold non-tribal perpetrators accountable, and pushing for their tribes to have an effective system of accountability for perpetrators is a resistance not only to the sexism of gender-based violence (GBV) but to colonialism and racism, as well (Smith and Ross 2004; Smith 2008; Smith 2011-12).

The prevalent effects of racism and anti-Blackness related to SV are exhibited by mock jury studies' results in which the perpetrators of White victims were more likely to be found guilty and received harsher sentences than the perpetrators of Black victims (Klein and Creech 1982). Additionally, in one scenario study, the date rape of a Black woman was perceived as a less serious crime, and their perpetrators were given lower conviction rates and shorter sentences, if they were convicted at all, than perpetrators of White women (Foley et al. 1995). Also, one meta-analysis of racial bias in mock juror studies (Mitchell et al. 2005) found that there is a significant racial bias against Black defendants compared to White defendants. They also found that in terms of receiving the death penalty, Black perpetrators of White murders were most likely to be assigned the death penalty, followed by White perpetrators of White murders-- essentially revealing not only a racial bias against Black persons in the legal system as defendants, but evidence that violent crimes against White victims are taken more seriously than the crimes against Black victims (Mitchell et al. 2005).

Women of Color (WOC) have historically advocated and organized their own spaces during the second wave of the U.S. feminist/anti-violence movement to avoid the sexism in the Black Liberation movement, the racism of the mainstream feminist movement, and the racism

and sexism of the Leftist spaces (Combahee River Collective Statement 1977; Richie 2000; Sudbury 2003; Greensite 2009). While many of the aims and initiatives of the mainstream U.S. feminist and anti-violence movement resulted in structural and institutional changes in our legal systems, educational systems, and medical systems, some of the negative consequences, such as heavier policing and police brutality, as well as obstacles of accessibility to these services, have been felt the most by WOC (Richie 2000; Sudbury 2003; "Incite!" n.d; Tannis et al. 2014). This may be related to the racism and classism within the second wave feminist/anti-violence movement (Richie 2000; Sudbury 2003; "Incite!" n.d).

The results of a legacy of racist and sexist violence against Black women persist to this day. The leading cause of death for Black women and girls from 15-35 is lethal domestic violence (Tannis et al. 2014). They experience this crime at three times the rate of White communities (Tannis et al. 2014). As discussed by many intersectional feminists, many of whom are WOC, resisting police brutality, mass incarceration, and state violence must be addressed as well when working on issues of interpersonal violence within their communities (Lerner 1972; Combahee River Collective 1977; Davis 1981; Wriggins 1983; Hallam 2004; Greensite 2009; Fuentes 2016). There exists a fear and distrust in legal systems that have historically committed or validated violence against communities of color (Weiser 2014; Burns 2016; Johnson 2017; Tribune News Services 2017). As a result, there is also a hesitancy within communities of color to acknowledge and address interpersonal violence, as they are resisting institutional violence as well that could or would use the issue to validate racist sentiments about communities of color (Sudbury 2003; Tannis et al. 2014; Sexual Assault Prevention Awareness Center n.d.).

One of the notable points the Black Women's Blueprint presented to the 2014 United Nations Committee on the Elimination of Racial Discrimination (CERD) was that: "Rape and

sexual assault in Black communities *are* racial justice issues." If this statement holds true, then it follows that rape and sexual assault in Native American communities are Tribal Liberation issues. And, if this statement holds true, then it follows that rape and sexual assault in LGBTQ+ communities are Queer Liberation issues. And, if this statement holds true, then it follows that rape and sexual assault in immigrant communities and amongst undocumented persons are citizenship issues. And, if this statement holds true, then it follows that rape and sexual assault in communities in poverty are class issues. And, ultimately, if all of these statements hold true, which there exists a plethora of historical and present day evidence that they do, it ultimately means that rape and sexual assault are not just issues related to sexism, but also to racism, to colonialism, to homophobia, to transphobia, to xenophobia, and to classism.

Due to the evidence of these histories, and particularly the legacies and present day consequences, it was very concerning to discover there is a lack of research on the development or evaluations of intersectional SV college curricula that include other forms of oppression. While one researcher who developed and evaluated her own college SV curriculum noted her surprise of how many young women did not know the history of the anti-violence movement and the work that so many had done to improve resources (Senn 2011), this researcher also made no mention of the heteronormativity or "race-blind" approaches that erase the work that WOC and LGBTQ+ activists had done during the anti-violence movement (Combahee River Collective Statement 1977; Richie 2000; Sudbury 2003; Greensite 2009) to address interpersonal violence against and within their communities, as well. As the CDC recommended as a result of their 2010 study that there is a need for the development of culturally competent IPV and SV programs specifically for LGBTQ+ communities, I think it also has been exemplified due to the histories of how SV has been used against and has affected various communities differently, that

the non-existence of intersectional SV college curricula and their respective evaluations is a large gap in both literature and practice.

Audre Lorde, a prominent poet, womanist, feminist, and civil rights activist of the anti-violence movement once stated: "There is no such thing as a single-issue struggle because we do not live single-issue lives" (Lorde 1982). I think this can and must be applied to the issue of SV, and consequently, this calls for the dire need of the application of an intersectional framework to SV curricula. To be an advocate for *all* survivors means to be an advocate for WOC, people of color, men, LGBTQ+ individuals, persons with disabilities, people who are impoverished, and a combination of all of those various social locations.

III.   *Description of the Sexual Assault Peer Advocates (SAPA) 201 Curriculum*

Emory Sexual Assault Peer Advocates (SAPA) is a peer-led organization that was founded in 2011. The original objective of Emory SAPA was to create a survivor friendly campus through consciousness raising and building community via peer-led SAPA 101 trainings and weekly Continued Education Meetings (CEMs). While our 1.5-2 hour SAPA 101 curriculum focused solely on victim-blaming, debunking sexual assault myths, university policy, response guidelines to support and to empower survivors, and campus and local resources, this focus left many gaps to be filled. SAPA has received peer feedback in prior years of the need to adopt an intersectional lens to understand and to address the interconnections of sexual violence with other forms of institutional violence, such as: racism, homophobia, transphobia, classism, ableism, and sexism. We also have received feedback that the heteronormative, "race-blind" approach established excludes and erases the nuances and experiences of sexual violence women

of color, LGBTQ+, men, and people with disabilities. In an effort to fill these gaps and to better serve our community of survivors, I recognized the need to build a curriculum to better prepare our advocates to support all survivors of sexual violence, which meant preparing and educating advocates on other forms of institutional and interpersonal violence.

Originally, I intended to develop a seven-module curriculum covering the intersections of racism, ableism, homophobia, transmisogyny, sexism, classism, and how they intertwine, interact, and impact individuals' and communities' experiences with sexual violence. Once I began working on developing literature reviews on the history of the anti-violence movement, nuances and tensions amongst mainstream, White feminist movements in the U.S. and Black feminists and other WOC, and the theoretical backing and application of intersectionality and how it relates to sexual violence, it became apparent that SAPA 201 would have to be broken into a part 1 and a part 2. For my thesis, I developed SAPA 201 pt. 1 that focused on intersectionality and the history, activism, policy changes, racism, and classism within the sexual violence movement, and how various communities have varying concerns related to sexual violence and various ideals of how it should be addressed. Through working with the Emory University Respect Program in the Office of Health Promotion, I developed a two-hour, four-module curriculum that consisted of: 1. Intersectionality and the Negative –Isms, 2. History of Activism and Policies around Sexual Violence (1800s-1960s), History of Activism and Policies around Sexual Violence (1960s-Present), and 4. Summarization and Application of SAPA 201.

For Module 1, *Intersectionality and the Negative –Isms*, my main objectives were for participants to develop a baseline understanding of the fundamental forms of oppression, an understanding of how these forms of oppression are intertwined, and an ability to analyze scenarios with an intersectional lens. For Module 2, *History of Activism and Policies around*

Sexual Violence (1800s-1960s), my main objectives were for participants to develop and to improve their abilities to describe major historical events related to the anti-violence movement during this time period, discuss national policy changes around sexual violence during this time period, describe tensions within various feminist movements of this era, and to recognize the contributions that Women of Color (WOC) made to the field of anti-violence activism during this era. Module 3's objectives, *History of Activism and Policies around Sexual Violence (1960s-present),* were identical to those of Module 2 but focused on the 1960s to the present. Module 4's objectives, *Summarization and Application of SAPA 201,* were for participants to develop and to enhance their ability to apply an intersectional lens to sexual violence and everyday activism, to understand accountability, and to discuss the nuances and tensions related to allyship, or how individuals or groups who have institutional privilege may actively use their privilege to support marginalized groups who do not have that institutional privilege.

After developing the SAPA 201 curriculum, I then developed a pilot program evaluation that consisted of a pretest/posttest questionnaire to measure participants' self-reported confidence levels, on a seven point Likert scale, of the content, abilities, and skills the curriculum aimed to enhance. The questionnaire I developed consisted of 20 items that were related to one of six categories: sexual violence, racism, intersectionality, allyship, 1800s-1960s: Legal and political history, or 1960s-present: Legal and political history. I also included a posttest free response section to allow participants to provide feedback, thoughts, and suggestions they may have had. After collecting the data, I used ExCel to measure descriptives and to analyze change in mean scores by question type, total mean score, and range scores of participants. I then coded qualitative feedback by reading through responses thrice and making note of major themes.

I administered this pilot program evaluation by recruiting college undergraduates via SAPA's Facebook page, the SAPA listserv, and the Office of Residence Life listservs who would be inaugural participants of the SAPA 201. I hypothesized that there would be an increase in posttest scores compared to pretest scores and that there would be a greater mean change in scores for those who were not SAPA 101 trained in comparison to those who were.

Literature Review and Module Development

I.   *Module 1: Intersectionality and Forms of Oppression*

While developing Module 1, a thorough review of historical and theoretical research articles was developed to provide participants with an understanding of the framework that would be applied to the consequent sections. Thus, the foundation of this module was based on the works of Crenshaw (1989; 1991), Lorde (1982), Davis (1981), Smith (Smith and Ross 2004; Smith 2008; Smith 2011-12), and Rushin (1981). When reviewing the literature, although Crenshaw is credited as the theorist who developed intersectionality, the idea of our socio-political identities being linked and related to one another (1989; 1991), literature was found that predated Crenshaw's work and made mention of sociopolitical issues not existing as singularities (Lorde 1982) and how specifically sexual violence relates other forms of violence such as racism (Combahee River Collective 1979; Davis 1981; Rushin 1981) and colonialism (Smith & Ross 2004; Smith 2008; Smith 2011-12).

The module opened with a list of the "negative–isms" of racism, sexism, classism, homophobia, transphobia, ableism, ageism, and a disclaimer of how these –isms are intertwined

and affect individuals concurrently. See Appendix A. The module then proceeds to discuss

Crenshaw's theoretical work on intersectionality (Crenshaw 1989; Crenshaw 1991) and teases

out and exemplified the distinctions she makes between structural intersectionality, political

intersectionality, and representational intersectionality (Crenshaw 1991). To exemplify an

example of intersectional theory being put to practice in present settings, examples from the

literature review of misogynoir (WITW 2015) and the racist and sexist media treatment of Gabby

Douglas (Nittle 2016) during the 2016 Summer Olympics. The module ended with an exercise

on how to apply intersectional theory to the list of "white privileges" from McIntosh's "White

Privilege: Unpacking the Invisible Knapsack" (1988), or how the listed "white privileges" in the

article also may apply to privileges associated with other dominant sociopolitical groups.

II.   *Module 2: History of Activism and Policies around Sexual Violence (1800s-1960s)*

While developing Module 2, various historical and theoretical texts and articles were

reviewed. The objectives of this module were to enhance participants' understanding of major

historical events related to the anti-violence movement, national policy changes related to sexual

violence, tensions within various feminist movements, and to recognize the contributions WOC

had made to the field of anti-violence activism during this era. The module opens by a discussion

of England's Chief Justice of the 1670s, Sir Matthew Hale, who developed the foundation of

U.S. rape laws (Jordan 2014). Hale's jurisprudence and legal writings included the legal

understanding and treatment of women as property, and hence rape as a crime against property,

marital exemptions for rape, and a short statute of limitations for rape in fear of women

"claiming rape," an action Hale claimed was common and easy to do (Jordan 2014).

Consequently, Hale's legal writings heavily provided the foundation for U.S. rape laws up until the second wave of feminism when the anti-rape movement gains social and political traction.

Shifting from the foundation of U.S. rape laws, the module then begins discussing the founding of the U.S. and how sexual violence was used as a tool of racism (Lerner 1972; Combahee River Collective 1977; Davis 1981; Wriggins 1983; Greensite 2009; Fuentes 2016; "Incite!" N.D.; Sexual Assault and Prevention Awareness Center n.d.), colonialism (Smith & Ross 2004; Smith 2008; Smith 2011-12; "Incite!" n.d.), and sexism. While Black women were systemically raped by White slave owners as a means of White terrorism, patriarchy, and as a means to increase the slave population (Davis 1972; Combahee River Collective 1977; Davis 1981; Wriggins 1983; Hallam 2004; Greensite 2009; Fuentes 2016; "Incite!" N.D.), Native American women not only were raped systemically but also were massacred as an act of genocide and attack on the possibility of the population regenerating (Smith & Ross 2004; Smith 2008; Smith 2011-12; "Incite!" n.d.). Moreover, Native American scholars have listed the systematic sexual violence committed against Native American women by early colonizers as a means to dehumanize and demoralize the Native American population through labeling their bodies as "dirty," thus rapeable due to the lack of "purity," which served as a metaphor as their lands also being invadeable (Smith & Ross 2004; Smith 2008).

Additionally, while Black and Native American bodies were labeled as "dirty" or "promiscuous," this "Othering" of women of colors' bodies led to an elevation of White women's gendered racial status and validated the mythology of White "purity" (Hallam 2004; Fuentes 2016; PBS n.d.). While the rape of a White woman during slavery up until the 1960s was treated as an attack on her assumed "purity" (Davis 1981; Wriggins 1983; Smith & Ross 2004; Sexual Assault and Prevention Awareness Center n.d.), Black women were not recognized

the legal right to give and to withhold consent for sexual agency, since they were labeled "promiscuous" and assumed to be unchaste as a way to validate the acts of violence their White owners (Davis 1981; Wriggins 1983; Greensite 2009; Fuentes 2016; Sexual Assault and Prevention Awareness Center n.d.). Additionally, due to the dehumanization of Native Americans, not only were the acts of sexual violence they experienced by White colonizers unrecognized by legal systems (Smith 2008; Smith 2011-12), at times it was even encouraged as a tactic of battle (Smith & Ross 2004).

Moving forward from the Antebellum period, the module then discussed the American Civil War and Reconstruction period during which time White terrorist organizations such as the Ku Klux Klan were founded and acts of widespread lynchings and murders of Black men, women, and children began (Lerner 1972; Davis 1981; Wriggins 1983; Greensite 2009; Campney 2015; "Incite!" n.d.; Sexual Assault and Prevention Awareness Center n.d.). During this section of the module, statistics about the number of lynchings (Davis 1981; Wriggins 1983; "Incite!" n.d.), rate of executions of Black convicted rapists compared to White convicted rapists (Davis 1981), and debunking the mythology of the Black male rapist was covered, as a majority of lynchings did not include a rape accusation, and most Black women who were lynched were first raped by White mobs (Davis 1981; Wriggins 1983; "Incite! n.d.). Again, mythology of the Black male rapist as a validation of White terrorism (Wriggins 1983; Sexual Assault and Prevention Awareness Center n.d.) paralleled the mythology of the hypersexual Black jezebel of the Antebellum period that was used as a validation of the systemic rape of Black women by White men (Wriggins 1983; Sexual Assault and Prevention Awareness Center n.d.). Additionally, the module made mention of the Memphis Riots of 1866 to bring attention to the double standard of the threat of White women being raped validating violence while Black

women evidently being raped by White men went greatly ignored (Davis 1981; Greensite 2009; Mason 2015) as well as one of the first instances of the veil around sexual violence being lifted and presented to the U.S. Congress (Greensite 2009; Mason 2015).

The module then introduced the establishment and work of the Women's Christian Temperance Union (WCTU) (Masson 1997) followed by a comparison with the Black Women's Anti-Rape Movement activism (Baker 1996; Greensite 2009; Fields-White 2011; Biography.org 2015; Biography.org 2016) that was happening concurrently. The WTCU is credited as being one of the largest and most influential women's suffrage organizations of its' era, and is well known for its' strategic use of temperance, abstinence, and purity as tools to bring domestic violence, prison reform, women's suffrage, raising the age of consent laws, and public education to the forefront of sociopolitical issues (Masson 1997). It must be acknowledge though, that the WTCU also utilized racist rhetoric denigrating the Black family structure as a means to push for their values of purity and abstinence (Masson 1997; Fields-White 2011). Additionally, the WTCU used the racist argument that the (White) women's suffrage would help cancel out the "Negro vote" as a ploy to persuade White men to support advancing White women's suffrage (National Women's History Museum 2007; Fields-White 2011).

In contrast to the WTCU was the existence and mobilization of the Black Women's Anti-Rape Movement, of which the core leaders were Ida B. Wells (Baker 1996; National Women's History Museum 2007; Greensite 2009; Fields-White 2011; Biography.org 2016) and Mary Church Terrell (National Women's History Museum 2007; Biography.org 2015). During this time, due to the racist exclusion Black women generally faced from the WTCU, they developed black women's club chapters, where they organized and mobilized not only for women's suffrage but for Black liberation and anti-lynching as well (Baker 1996; National Women's

History Museum 2007; Greensite 2009; Fields-White 2011; Biography.org 2015; Biography.org 2016).

To demonstrate the tensions that existed during this era between the WTCU and the Black Women's Anti-Rape Movement, the module delved deeper into the work and biographies of Ida B. Wells, Mary Church Terrell, and WTCU President, Frances W. Willard (Baker 1996; Masson 1997; National Women's History Museum 2007; Greensite 2009; Fields-White 2011; Bernard 2013; Biography.org 205; Biography.org 2016). Beyond the racial segregation of National American Woman Suffrage Association's (NAWSA) chapters and the rhetoric of White women being able to cancel out "the Negro vote" (National Women's History Museum 2007; Fields-White 2011), the module exemplified these tensions by discussing the 1913 Suffrage Parade in D.C. During this parade Black suffragettes were instructed to march in the back of the parade instead of with their respective state's delegations but Ida B. Wells refused to and marched with her state's delegation (Baker 1996; Bernard 2013). This event served as a prominent example of this era of White feminists/suffragettes expecting Black feminists/ suffragettes to prioritize their gender over their race and the refusal of Black feminists to choose one part of their sociopolitical location over the other.

The module discusses the 19th Amendment being passed, resulting in White suffragettes ending their association with Black suffragettes, ultimately turning a blind eye as racist voter restriction legislation and vigilante groups barring African Americans from the polls became prominent throughout the South (National Women's History Museum 2007; Fields-White 2011; Bernard 2013). Finally, the module ends with a brief discussion of the racial and gender effects of WWII bringing middle- and upper-class White women into the workforce temporarily (n.a.

2013), racist housing policies following WWII (Seiter 2003), and the heightened racial inequality during the 50s' (Lerner 1972; Self 2013).

III. *Module 3: History of Activism and Policies around Sexual Violence (1960s-Present)*

While developing Module 3, various historical and theoretical texts and articles were reviewed. The objectives of this module were to enhance participants' understanding of major historical events related to the anti-violence movement, national policy changes related to sexual violence, tensions within various feminist movements, and the contributions of WOC to anti-violence activism during this era. The module opened with a discussion and analysis of Betsy Friedman's *The Feminine Mystique* (1963), a book that often is cited to be the spark to the second wave of U.S. feminism (Fetters 2013). A part of this critique is the racist, classist, and hetero-normative premise on which the book is built (Fetters 2013), treating White home-making women's experiences as the universal woman's experience, overlooking the 1/3 of women in the U.S. already in the workforce when this book was published, and disregarding that WOC would have to assume domestic responsibilities when middle and upperclass White women went to enter the workforce (Fetters 2013).

The module then addresses the notorious Moynihan Report (Moynihan 1965), as an example of a sociopolitical shift of a biological understanding of race to a sociocultural one, as well as an example of how Black women were targeted and blamed via racist and sexist rhetoric for the additive effects of White racism against the Black community (Moynihan 1965; Davis 1972). With the racial and gender climate quickly being established, the module introduces second-wave feminism by acknowledging the major gains it made towards addressing domestic

violence and sexual assault (DVSA), including, but not limited to: rape shield laws, increased

statutory limitations, marital rape legally recognized, the establishment and increased funding of

DVSA shelters, crisis hotlines, counseling services, and legal and medical advocacy (Richie

2000; Greensite 2009; Self 2013; Jordan 2014). After covering these broad gains made during

this era, an era that made more progress addressing DVSA than the 300 years that came before it

(Jordan 2014), the module informed participants of the state of DVSA legislation entering the

second wave of U.S. feminism.

During the beginning of the second wave of U.S. feminism, U.S. DVSA law still closely

resembled that of Sir Matthew Hale's era in the 1670s (Jordan 2014)—there was a short statute

of limitations, survivors had to prove their resistance (unlike any other violent crime), there were

marital exemption laws for sexual violence, alleged perpetrators and defense lawyers were

permitted to bring up the survivor's past sexual history and other information not directly related

to the case in order to corrode their perceived credibility, and DVSA cases were largely

understood to be cases of "he said, she said" (Greensite 2009; Self 2013; Jordan 2014). The

module then covers the 60s and 70s, mentioning the relationship the anti-violence movement had

with the Civil Rights movement and Anti-Vietnam efforts (Greensite 2009; Self 2013) and then

discussing the major institutional victory of this time period, increasing the statute of limitations

in a majority of states for DVSA (Jordan 2014). Following this is the mention of how WOC were

reluctant about these institutional "victories" as their communities had historically faced violence

from the same systems on which mainstream feminism was relying, and so, these institutional

victories mostly benefitted middle- and upper-class White women (Richie 2000; Self 2013;

Campney 2015; "Incite!" 2016).

Around the same time activists were seeing legislative change as a result of their efforts, grassroots efforts resulted in the development of the nation's first rape crisis centers, many of which were organized by survivors with no outside funding (Greensite 2009). Radical strategies the anti-rape movement utilized during this time included: confronting rapists with a group in public, publishing lists describing the attributes of rapists, organizing self-defense classes, and organizing Take Back the Nights (TBTN) (Greensite 2009). Around the same time that the first rape crisis centers were established, Title IX was passed and enforced as part of the 1972 Higher Education Amendments (though, when initially passed, it did not include sexual harassment or sexual assault as forms of gender discrimination yet) (U.S. Department of Justice 2015).

While these institutional and structural changes definitely benefited some survivors of DVSA, there were still many racial and class-based tensions that existed within the movement that were not being addressed in the White, mainstream spaces and these institutions continued to fail WOC and those who were lower-class (Richie 2000; "Incite!" 2016). In response to mainstream feminism's failings, WOC organized and mobilized to bring national attention to WOC who had been imprisoned for defending themselves against their assailants or rapists (Greensite 2009). These women included Inez Garcia, Joanne Litte, Yvonne Wanrow, and Dessie Woods (who was released in 1981 due to organizers' efforts) (Greensite 2009). To create a space for themselves where they could practice intersectional politics and escape the racism in the mainstream feminist movement, the sexism in the Black liberation movement, the racism and sexism in Leftist spaces, and the lesbian separatism that existed in most of these spaces, Black women joined together to create community coalitions such as the National Black Feminist Organization (NBFO) in 1973 and the Combahee River Collective in 1974 that allowed them to organize around intersectional feminist politics (Combahee River Collective 1977; Richie 2000;

Sudbury 2003; Greensite 2009; Self 2013). These spaces were based on Black feminist thought that recognized how state and interpersonal violence are connected and that if Black lesbian women are centered in the movement and liberated, then all others must then be free as well (Combahee River Collective Statement 1977; Richie 2000; Sudbury 2003; Greensite 2009).

Following the establishment of Black feminist spaces and organizations, the late 70s were full of additional institutional and structural gains regarding DVSA, as the first Sexual Assault Response Teams (SART) were developed in 1976 to provide survivors with trained medical and legal advocates, which eventually became standardized and led to the creation of the Sexual Assault Nurse Examination (SANE) training (Greensite 2009; Jordan 2014). Additionally, two years later, in 1978, the first Take Back the Night (TBTN) was organized in the U.S. in San Francisco (San Francisco Walk Against Rape n.d.). Another major milestone in 1978 for the anti-violence movement was the congressional approval of Rule 412, or, rape shield laws (Jordan 2014). This legislation prohibited the examination of a survivor's past sexual history in all civil and criminal rape cases, except in certain cases where it was found to be relevant information (Jordan 2014). Two years later in the infamous *Alexander v. Yale (1980)* case, another institutional and structural milestone was achieved, this time, one that recognized sexual harassment and a form of sex discrimination.

Due to all of these activist and organizer efforts and their respective structural and institutional gains, in the 80s the first African American Studies and Women, Gender, and Sexuality Studies courses and departments are developed and feminism became integrated into the academy which allowed for empiricism to debunk rape myths and false statistics and lead to the recognition of both acquaintance rape and the severity and prominence of child rape and molestation (Sudbury 2003). Some critiques that followed the institutionalization of academic

feminism were the culture of academia's value of individual achievement and originality, which were in tension with the overall goals of feminist movements of collectivity and equality (Sudbury 2003).

Also in the 80s, additional institutional and structural changes are recognized including more training for police departments to handle cases of DVSA, the development of special examination rooms in hospitals, some states completely eliminating their statute of limitations for sexual violence, and the standard of "proving resistance" during an attack shifts as society's understanding of sexual violence and power differentials shifts as well (Richie 2000; Greensite 2009; Jordan 2014). By the 80s, many states had rape shield laws in place and many institutional gains were made, but at the same time, in response to this WHAT? came massive backlash (Greensite 2009). This backlash was exhibited via the influx of writers and commentators questioning the validity of studies that had debunked rape myths that led to rising insecurity of funding for rape crisis centers (Smith 2004; Greensite 2009; "Incite!" 2016). In an effort to secure the future of outside funding and support, many rape crisis centers in the 80s begin to professionalize, "deradicalize" and centralize their politics, and while this may have secured funds, it increases tensions within the movement related to racism, classism, homophobia, and transphobia (Smith 2004; Greensite 2009; "Incite!" 2016).

Following the institutional and structural changes of the 80s came the 90s where a serious dialogue and recognition of marital rape was finally actualized (Jordan 2014). While in 1975, marital rape was legal in all U.S. states, by 1993, all states recognized marital rape as a crime (Jordan 2014). Even so, this conversation needs to be continued as in 2014 about half of U.S. states still had some sort of marital exemption law for cases where a spouse was drugged, unconscious, coerced, etc. (Allen 2015). Additionally, in 1990 the Jeanne Clery Disclosure of

Campus Security Policy and Campus Crime Statistics Act was passed (Jordan 2014). This led to mandated reporting of violent crimes on campus, including sexual violence, to be reported and publicized each year for any educational institution that receives federal funding (Allen 2015). While amendments were made to the Clery Act in 1992, 1998, 2000, and 2008 to enhance the protections provided to survivors, the Clery Act receives criticism that it causes underreporting due to campus communities not representing or enforcing it well, which silences survivors who are concerned about their confidentiality (Allen 2015).

An additional trend in the 90s was the continued professionalization of DVSA clinics and shelters, a process that began in the 80s. While this has led to the widespread acceptance of DVSA as a legitimate issue and has secured state funding, it has also been a major element of the movement de-radicalizing, and White women have had an advantage to land positions of management and leadership in these clinics due to their higher access to education and professionalized degrees in the 80s in comparison to WOC (Richie 2000; Greensite 2009; Women of Color Network 2013).

In 1994, the historic Violence Against Women Act (VAWA) passed, which required states and local governments to pay for the cost of forensic medical examinations (Jordan 2014). Although this relieved financial burden off of survivors, it also has received serious criticisms from intersectional feminists and prison abolitionists who have noted that it was attached to the Violence Crime Control and Law Enforcement Act that consequently increased the use of the death penalty, prohibited prisoners from receiving Pell grants, and increase funding for the prison system by almost $2 billion (Smith 2011-12).

In retrospect, the major questions when analyzing the second wave of U.S. feminism are which groups have benefited from these institutional changes and which groups have faced

negative consequences? While it is undeniable that the second wave resulted in a plethora of improvements for legal, medical, and social services for survivors of DVSA, these improvements benefitted middle-, upper-class, White women the most who had access to therapists, law enforcement officers, and doctors (Richie 2000; Sudbury 2003; "Incite!" n.d.). While WOC have attempted to bring up issues of state violence, like mass incarceration, increased arrests, detentions, and prosecutions, they have typically been told by mainstream feminism that these issues are not related to sexual violence, not recognizing that to WOC they are (Richie 2000; Sudbury 2003; "Incite!" n.d.). While the second wave U.S. feminist movement heavily focused on increasing accountability, legislation, and services provided by the State, the communities that feel the consequences of this the most are communities of Color (Richie 2000; Sudbury 2003; Smith 2004; Smith 2011-12; Palacios 2016).

To counteract the erasure of their experiences and sociopolitical needs, WOC and intersectional feminists have organized coalitions such as the Women of Color Network (1997) to promote WOC leadership within the movement and to challenge racism and classism within how DVSA is currently addressed (Women of Color Network 2008; Women of Color Network 2013). Intersectional feminists have also organized large-scale conferences like the 1998 Critical Resistance Conference in Berkeley, CA and the 2000 Color of Violence Conference: Violence Against WOC in Santa Cruz, CA (Rojas 2000; Sudbury 2003; Smith & Ross 2004). Both of these conferences attempted to create coalitions between the prison abolition and the DVSA movements and to create critical dialogue of how to hold perpetrators of DVSA accountable and survivors safe in a prisonless society, how to potentially decrease the DVSA movements' reliance on the State, and how to integrate anti-racist, anti-colonialist, and anti-capitalist objectives with the DVSA movement (Rojas 2000; Sudbury 2003; Smith & Ross 2004). From

these conferences coalitions such as Incite! Women of Color Against Violence formed to create community-based accountability programs for cases of DVSA that don't rely on the State or prison systems (Sudbury 2003; "Incite!" n.d.).

To better exemplify the nuances of the tensions and issues that were erased by the mainstream second-wave feminist movement, the module further explained specific barriers that Native American women, undocumented women, and Asian American Pacific Islander women had to and have to face. Issues for Native American women include how the mainstream feminist anti-rape movement heavily relies on the State and its' institutions to address sexual and interpersonal violence but for Native American and indigenous people, the State was a main source and perpetrator of sexual and interpersonal violence against their communities (Smith & Ross 2004; Smith 2008; Smith 2011-12; "Incite!" n.d.). For Native American communities, this reliance on the State to address and alleviate sexual violence is just a continuation of colonialism, a system of violence against their community that utilized sexual violence as a way to dehumanize, demoralize, and destroy their communities (Smith & Ross 2004; Smith 2008; Smith 2011-12; "Incite!" n.d.). Not only has the State instituted sexual violence as a tool of colonialism against Native American communities, they also forcibly sterilized Native American women in the 70s (Smith 2004), this history of sexist, racist, and colonialist violence against the Native American communities has resulted in a deeply-rooted distrust of State involvement and institutions.

Moreover, although Native American women are twice as likely to experience a violent crime than any other racial group, and unlike other racial groups, 60% of their perpetrators are White and non-members of their racial group, only 5% of DVSA shelters are for Native American women (Sexual Assault Prevention Awareness Center n.d.). For Native American

communities, to address sexual violence means to not only address sexism but to address racism and colonialism at the same time as well (Smith & Ross 2004; Smith 2008; Smith 2011-12).

For undocumented women who are survivors of DVSA, there is a general fear of deportation and/or detention, especially in cases where their abuser holds the green card ("Incite!" n.d.; Sexual Assault Prevention Awareness Center n.d.). Additional barriers undocumented women face include language barriers in the clinics, clinics not having adequate legal services and resources for the complexity of undocumented women's cases and status, and the erasure of these issues being related to DVSA, as mainstream feminism has historically declared these are issues of immigration, not DVSA (Smith 2004; Women of Color Network 2008; "Incite!" n.d.; Sexual Assault Prevention Awareness Center n.d.).

For Asian American or Pacific Islander (AAPI) survivors of DVSA, they are the most likely to be sexually assaulted by a White perpetrator (Asian Pacific Institute on Gender-Based Violence. n.d.; "Incite!" n.d.). Additionally, the AAPI community has higher rates of victim-blaming ideologies than White communities (Lee et al. 2005) and some researchers have found that traditional AAPI values of close family ties, harmony, and order minimize occurrences of DVSA rather than decreasing the rate of them (Ho 2008). While AAPI survivors, at times, face issues that undocumented survivors do, they then additionally face language barriers in the clinics (Women of Color Network 2008; Sexual Assault Prevention Awareness Center n.d.).

Additionally, the module then shifted to exemplify how and why distrust for the State and legal system are prevalent within communities of Color by discussing the Central Park Five Case. The Central Park Five Case addressed the 1989 rape, assault, and sodomy of a female jogger in Central Park (Weiser 2014; Burns 2016). Due to the attack, the victim was in a coma and when she woke up had no memory of the event (Weiser 2014). Police arrested Antron

McCray, Raymond Santana, Kevin Richardson, Yusef Salaam, and Korey Wise as suspects, all of who are People of Color (POC) and were aged 14-16 years old. The boys were coerced into a confession by law enforcement without a parent, guardian, or lawyer present, even though they were minors (Weiser 2014; Burns 2016). Police denied the boys food, drink, or sleep for hours in an attempt to coerce them into confessing. The boys were wrongfully imprisoned until a DNA test revealed in 2002 the singular rapist, which was not any of the now men (Weiser 2014; Burns 2016). Korey Wise wrongfully spent 13 years in jail and the other 4 men were wrongfully imprisoned for 7 years (Weiser 2014). More than just a mishandled case, media utilized racist rhetoric throughout the conviction and Trump even purchased full-page ads in *The New York Times* calling for more police surveillance and for the death penalty to be reinstated (Burns 2016).

Cases such as this echo a long history of wrongful convictions, institutional violence, and racist rhetoric used to validate the imprisonment or murder of Black bodies. As exemplified with Emmett Till's case, where he was brutally tortured and murdered as a 14-year-old boy for being *accused* of wolf whistling at Carolyn Bryant Donham, a white woman (Johnson 2017; Tribune News Services 2017). Recently, his accuser Carolyn Bryant Donham has admitted to lying about the occurrence but it has been verified that she will not be prosecuted (Johnson 2017; Tribune News Services 2017). Fueling the murder of 14-year-old Emmett Till was the mythology of the Black male rapist and predatory sexuality, something that was perceived to be such a threat to mythologized White feminine "purity," that even the accusation or idea of this "purity" being approached by Blackness was seen as a validation in White communities to lynch, torture, and murder Black men (Lerner 1972; Davis 1981; Wriggins 1983; Greensite 2009; Campney 2015; "Incite!" n.d.; Sexual Assault and Prevention Awareness Center n.d). This trope followed suit in

the Central Park Five Case where a racist rhetoric was used by media to push for the prosecution and wrongful imprisonment of five Black and Brown boys and people calling for reinstating the death penalty and strengthening police forces (Weiser 2014; Burns 2016).

Due to these histories, Men of Color (MOC) are less likely to be believed as survivors and are also less likely to report to police due to historic and present violence against MOC (Sexual Assault Prevention Awareness Center n.a.) Additionally, WOC who are survivors feel torn at times of who or where to report to as there is a very real concern of perpetuating racist stereotypes that are used as an excuse to police and perpetuate violence against their communities and a distrust for police forces who have historically committed acts of violence not only against Black men, but Black women, and Black children as well (Richie 2000; Greensite 2009; "Incite!" 2016). As a result of this, and the continued mass incarceration and police brutality Black communities face in the U.S., Black Lives Matter was founded in 2012 in response to the murder of 17-year-old Trayvon Martin and the acquittal of his murderer, George Zimmerman (Black Lives Matter 2012). Founded by three Black women: Alicia Garza, Patrisse Cullors, and Opal Tometti, the movement attempts to not only address state violence but interpersonal violence as well (Black Lives Matter 2012). In an attempt to apply intersectional feminist praxis to their movement, as gaps were exposed in advocacy for certain Black women and Black trans-men and –women, extensions of Black Lives Matter have responded with #SayHerName and #BlackTransLivesMatter (Black Lives Matter 2012).

Unrelated to Black Lives Matter and the reemergence of the Black liberation movement, yet still related to feminist work and policy changes of the present day, was the White House's 2011 *Dear Colleague Letter* that reminded colleges that they have an obligation to follow Title IX and to protect their students from hostile environments by proactively handling reported

sexual assault cases. Another major legislative change related to DVSA came in 2013 when the FBI's Rape Addendum changed the definition of sexual assault, which used to be gendered and used the pronoun "her," to any penetration of any orifice of the victim without their consent (FBI: UCR 2013). This served as a much-needed step into the gender-inclusive and non-heteronormative recognition of sexual violence, though, there still is a long way to go until this is achieved on a de jure and de facto level.

The module concluded with an exercise where participants assembled in groups and discussed what went well and what could have gone better with The Women's March on Washington this year. After discussing with their groups, participants shared things that stood out to their group with the whole group of participants. Finally, the module made mention of the "Era of Trump" as a reminder that there is much work to still be done and that survivors' agency is a continual fight as we saw with the Safe Campus Act proposal and this year's HB51 proposed legislation in Georgia.

IV.   *Module 4: Summarization and Application of SAPA 201 pt. 1*

While developing Module 4, a few final pieces of literature were reviewed to help develop the theoretical framework of effective allyship, to enhance participants' understanding of the nuances of allyship, to enhance participants' ability to apply an intersectional lens of sexual violence to one's everyday activism, and how to understand accountability. Ultimately though, as a Module heavily focused on summarizing and applying theory and content reviewed in prior Modules, most additional reading done for this Module were news articles and videos to open up discussion and analysis of intersectional problems. One theoretical piece established

during this Module though, was the idea of "Exclusion vs. Tokenization" where it was

communicated that exclusion due to a lack of opportunities and/or a hostile environment is an

issue WOC note in surveys about their professional experiences, tokenization, or hiring them as

"representatives" of their community is a serious problem as well (Women of Color Network;

Women of Color Network 2013). Examples of this have been seen in the DVSA movement

where WOC and multilingual women are hired for a specific position but then are expected to do

uncompensated additional labor to increase services, outreach, and/or inclusion of communities

they identify with (Women of Color Network 2013).

   An additional concept this Module introduced was the ambiguity of language in activist

and advocacy-based work. While it was noted that having a written open statement of the goals

and values of an organization or movement can increase accountability, this does not surmount

that much if the statement consists only of words rather than actions (Women of Color Network

2008). Related to the issue of language was then the concept and issue of "Speaking on Behalf of

Others" (Alcoff 2008) where allies and/or advocates take up space rather than make space for the

groups they are trying to support. Following this concept was a slide that provided participants

points of reflection when analyzing and actualizing their allyship: intent vs. effect,

accountability, humility, and not taking up space. Following this slide was an exercise for

participants to group up again and discuss the difference between intent and effect of the

following scenarios: Adele's 2017 Grammy Speech (Powers 2017), Rachel Dolezal (Oluo 2015),

and Andrea Smith (Solomon 2015) (who is a White professor and Native American who claimed

to be Cherokee and ironically, whose theoretical work on Native American feminisms was

utilized when developing my curriculum and thesis.). Finally the Module ended by listing out

future direction for SAPA 201 pt. 2 which intends to include a Module on Interpersonal Violence

and LGBTQ+ Communities, Toxic Masculinity and Effemephobia, and Ableism and Interpersonal Violence.

Method

I.   *Participants*

The sample used in my evaluation was made up of 11 undergraduate students, between their 2nd and 4th years at Emory University. The only inclusion criterion for participating in the SAPA 201 pilot test evaluation was to be an undergraduate college student. I utilized convenience-sampling methods as described in the "Procedures" section below.

II.   *Measures*

a. Demographics and Characteristics. Participants first self-reported their gender (open-ended), class year at Emory (1st, 2nd, 3rd, or 4th), their race and/or ethnic identity from 7 categories (African American/Black, White, Asian American Pacific Islander, Latinx, Hispanic, Mixed Race, or Other). Participants then indicated their level of familiarity and/or involvement with SAPA via 4 questions inquiring about their SAPA status (SAPA 101 trained, SAPA Advocate, SAPA Peer Facilitator, and/or SAPA Executive Board Member). See Appendix B.

b. Confidence Scale: Sexual Violence, Racism, Intersectionality, 1800s-1960s, 1900s-Present, Allyship. A 20-item questionnaire was developed and designed as a seven point Likert

scale. A new instrument was developed, opposed to using an existing knowledge questionnaire, due to the novelty of this theory-based curriculum. The instrument was a self-efficacy scale, as the language of the wording is around "confidence to…", and was used to measure participants' self-confidence with the skills, abilities, and content the curriculum was aiming for them to develop. Learning objectives were created for each module, and corresponding items on the instrument were developed to measure a participant's level of confidence in attaining each objective. Although question items were developed from the objectives of each module, each item could be and was categorized as an item related to sexual violence, racism, intersectionality, 1800s-1960s: Legal and Political History, 1960s-Present: Legal and Political History, or Allyship. Overall, the scale was a 20-item questionnaire designed as a seven point Likert scale and was used to measure participants' self-confidence with the skills, abilities, and content the curriculum was aiming for them to develop via participating in SAPA 201. The scale consists of items such as, "I feel confident in my ability to discuss the nuances of allyship…" which participants rated on a scale from 1 to 7, 1 being "no confidence" and 7 being "very confident." Participants completed this questionnaire both before and after participating in SAPA 201 changes in their confidence levels could be evaluated before and after receiving the curriculum. In addition to the questionnaire items of the pretest, the posttest also consisted of a "free response" section where participants were asked to list their favorite and least favorite aspects of the curriculum and what worked well about the training session and what could have been improved. Participants were then asked whether there was either any unnecessary or missing content in the SAPA 201 curriculum. They were finally asked in the posttest if they would recommend SAPA 201 to a friend and if they would be interested in taking SAPA 201 pt. 2 based on their experience with SAPA 201 pt. 1. See appendices B and C.

III.   Procedure

Undergraduate students were recruited via convenience sampling from online recruitment (Facebook posts, listservs, etc.). Interested individuals filled out the SAPA 201 Google sign-up form and were sent a reminder email 48 hours before the training. Participants came to Penthouse Towers on a Sunday afternoon from 2PM-4PM for SAPA 201. Before beginning the training participants filled out the pre-test questionnaire that took approximately 10 minutes to complete (see Appendix B). The session was led via Google slides and Youtube videos of related content and skits (see Appendix A). An interactive activity utilizing the list of privileges in Peggy McIntosh's "White Privilege: Unpacking the Invisible Knapsack" essay (1988) was integrated by having participants work in groups to discuss how various privileges listed apply to other dominant sociopolitical identities other than race (see Appendix D). For example, one group mentioned item number 20 on McIntosh's list: "I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race." (McIntosh 1988) and how this statement could also apply to privileges associated with sexuality, religion, and ability.

The curriculum session took approximately 2 hours to complete and participants then completed the post-test questionnaire that took approximately 15 minutes to complete (see Appendix C). No monetary compensation was provided for participants but complimentary brunch was provided. Participants were provided more information regarding the intent and interests of my curriculum and evaluation and participants of were provided my contact information (university e-mail address and phone number) should they have any additional

questions or concerns. All participants received the same questionnaire and were presented the same curriculum.

IV.   *Design*

For my pilot program evaluation a descriptive pretest/posttest study design was implemented to determine if the curriculum was effective (increased confidence levels related to module objectives) and to evaluate the qualitative feedback received from participants on areas of strength in the curriculum, areas of improvement, what was effective, what was not and other thoughts and/or suggestions they may have had. The evaluation collected qualitative and quantitative data and ran within-subjects analyses. After collecting data, ExCel was used to develop and analyze descriptives and/or changes in confidence towards certain content, skills, and abilities. Qualitative feedback from the free response of the posttest instrument was analyzed by coding the feedback by reading through the feedback thrice, listing common themes in the feedback, and listing ways that these themes were connected.

Results

I.   *Sample Demographics*

Of the eleven participants, four had no prior experience with SAPA (36.4%) and seven had at least been SAPA 101 trained (63.6%). Out of the seven participants who had at least been SAPA 101 trained, only two were SAPA Advocates (28.5% of those SAPA trained; 18.2% of all

participants) and these two participants were also the only two participants who were also SAPA Peer Facilitators and SAPA Executive Board Members.

The majority of participants identified as a woman (81.8%, *n* = 9), some participants identified as a man (18.2%, *n* = 2), and no participants identified as trans*, genderqueer, or non-binary. Class years of the participants were distributed as follows: zero first years (0%), one second year (9.1%), five third years (45.5%), and five fourth years (45.5%). The racial make-up of participants was as follows: three White participants (27.3%), four African-American/Black participants (36.4%), three Asian American Pacific Islander participants (27.3%), one Mixed Race participant (9.1%), zero Latinx participants (0%), zero Hispanic participants (0%), and zero Native American/Indigenous participants (0%).

II.   *Overall Descriptives for Measures*

See Table 2 for overall descriptive statistics of each individual questionnaire item, each confidence in attaining the objective by each item type (sexual violence, racism, intersectionality, 1800s-1960s, 1960s-present, and allyship), and overall self-confidence scores. The change in mean score for sexual violence questions was 0.53, 0.43 for racism questions, 1.01 for intersectionality typed questions, 0.84 for allyship questions, 2.96 for 1800s-1960s based questions, and 2.59 for 1960s-present based questions. Thus, the largest changes in mean scores for confidence were 1800s-1960s based questions and 1960s-present based questions, followed by intersectionality typed questions. The total mean score for participants before taking the curriculum was 83.41 (140 is the maximum possible score, 0 is the lower possible score) with individual scores ranging from 62-112. The total mean score for participants after taking the

curriculum was 114.84 with individual scores ranging from 101-126. Overall, the change in total mean scores for participants before and after taking the SAPA 201 curriculum was a 31.43 point increase and the range of scores compared between the pretest and posttest data halved, indicating that there is less of a disparity of knowledge amongst participants after taking SAPA 201.

In the posttest, 10 participants indicated they would recommend SAPA 201 to a peer or friend (90.9%) and all 11 participants indicated that they would be interested in taking a SAPA 201 pt. 2 curriculum based off of their experience with SAPA 201 pt. 1 (100%).

III.   *Free-Response Qualitative Data*

In the free-response section of the posttest (see Appendix C) some of the major themes participants listed as their favorite elements of SAPA were the inclusion of Women of Color's contributions to sexual violence prevention activism (Black feminist theory vs. White mainstream feminism, Native American and AAPI statistics, racism and classism within the feminist movement), the historical content, and the curriculum's engagement with the audience. This corresponded closely with the major themes that came up when analyzing what participants thought went well with SAPA 201: engagement (discussions, activities, videos, etc.), intersectional perspective, and the timeline of events.

Some of the major themes participants listed as their least favorite elements of SAPA were the length of the curriculum (time, amount of material, etc.), word density on the slides (too much reading, concentration issues for participants, etc.), and the heavy focus on Black feminist theory (a few participants listed a desire to learn more about other WOC's feminisms). This

corresponded closely with the major themes that came up when analyzing what participants thought could be improved upon for SAPA 201 which included and desire for more audience interaction and engagement and less words and content on the slides. Another major theme participants mentioned when addressing how to improve SAPA 201 was a desire for more of the curriculum to be spent on activities or discussions on how to apply the historical content to the present, which could also provide an opportunity to improve audience engagement.

When addressing what participants found unnecessary, participants generally did not list any aspect or subject of SAPA 201 to be unnecessary, but two participants emphasized the need for more selectivity when deciding what historical figures and events to include. Participants generally did not have any additional content or subjects they would have liked to see added to SAPA 201. An exception is that one participant wanted ableism to be incorporated into the curriculum and another participant who wanted there to be time for discussion after the entire curriculum had been delivered for future SAPA 201 sessions.

Discussion

The evaluation examined whether there was an increase between pretest and posttest scores for participants of SAPA 201 in a sample of eleven undergraduates. It was hypothesized that there would be an examinable difference in pretest and posttest scores among participants. It was also hypothesized that participants who were not SAPA trained would have a larger increase between their pretest and posttest scores compared to SAPA trained participants. This evaluation is important as in recent years SAPA has received a plethora of feedback about the gaps in our programming and organization regarding intersectionality and other forms of institutional

violence. A conversation of how to best respond, address, and correct this gap has occurred amongst members of the SAPA Executive Board and Emory University's Respect Program for two years now. While feminist research has been conducted analyzing peer-led efforts to address sexual assault on college campuses, which includes peer-led sexual violence curricula (Krause et al. 2017). Missing from this conversation is an analysis of what effect or impact an intersectional peer-led sexual violence curriculum could have on students' everyday activism and advocacy. This evaluation helps alleviate both the disparities brought to SAPA's attention as well as disparities in the literature that is scarce of evaluations on intersectional college sexual assault curricula.

Unfortunately, this evaluation did not have enough participants to yield analyses to test for significant changes in mean pretest and posttest scores, but based on the data that was collected it does appear that there is a change in mean pretest and posttest scores (significance is unable to be tested). While qualitative data coded provided valuable insight in ways that SAPA 201 could be improved upon in terms of content, delivery, and flow, again, due to the small sample size, it is not possible to draw conclusive results as results may have been heavily influenced by outliers or anomalies or may have had a larger margin of error than a large sample size would have.

Increasing the evaluation studies sample size to test for significant changes in mean test scores may be a point of future interest for researchers, along with an additional delayed posttest to be delivered to participants one week and/or one month after participating in SAPA 201 to measure content retention.

I.   *Reflections and Limitations*

When initially designing this project, my original idea of SAPA 201 consisted of a 7-module curriculum that also included LGBTQ+ barriers and issues related to sexual and interpersonal violence and resources, ability and disability, and toxic masculinities/effemephobia and how this contributes to a culture of violence and creates barriers for masculine-identifying survivors. Due to time restraints, I decided to reduce the SAPA 201 to a 5-module curriculum that focused mostly on intersectionality, the history of the anti-violence movements, and race and class based tensions throughout the anti-rape and anti-violence U.S. movements. Even then, only while researching and collecting sources did I begin to fully recognize the vastness of the project I had taken on. As listed in the qualitative feedback I received, my curriculum did end up focusing heavily on the tensions specifically between Black feminists and mainstream White feminists throughout U.S. history and did lack substantial mention and attention to Latina, Chicana, Asian American Pacific Islander, and Native American feminisms and issues (though, I did include information on the latter two).

While assessing of how to improve SAPA 201, I will have to decide and weigh my options of either including other isms and forms of violence (ableism, homophobia, transmisogyny, etc.) to SAPA 201 pt. 1 or if I will need to develop a separate and new pt. 2 curricula to further fill in these gaps. Most likely, future modules will be developed for a separate SAPA 201 pt. 2 in order to avoid overloading the curriculum on content.

Additionally, as participants mentioned in their qualitative feedback, the content, length and time of the curriculum were all too long and heavy—some even noted that the length and amount of content resulted in a lapse of concentration and content absorption. In response to this,

when updating SAPA 201 pt. 1, delivering the modules at separate times in order to lighten the load will definitely be considered. While attempting to share a typically erased or ignored history and issues facing WOC, I faced the difficult decision of what content and material to include and what content and material not to include. This felt like a paradoxical task, one that I felt as if I was repeating past historical patterns of privileged groups deciding which stories are valid or important enough to share and discuss and which are not, which was extremely ironic since the development of my curriculum was an attempt to center the experiences and contributions WOC have made and continue to make to the anti-violence and rape-crises movements. I do understand though that cutting back on some content and length could definitely increase content absorption and retention, so this is an area I will need to further explore.

Related to the issue of length and breadth of my curriculum, even though in the final module I did include videos and discussion activities, the two prior content heavy and historically based modules probably exhausted participants to the point of mentally disengaging or no longer wanting to participate in discussions or other activities. When re-evaluating and editing my curriculum, I will have to consider ways of how to create a more consistent flow of audience engagement and participation rather than the more sporadic model I implemented.

Finally, in terms of evaluation design, although I initially had 22 students sign up for the SAPA 201 only 11 showed up on the day of the training. In addition to the small sample size, another limitation was that the sample was from self-selection and did not represent the campus demographics or the national college and university student body demographics well. This greatly limited my ability to analyze quantitative or qualitative data for any statistically significant changes in total scores or scores by question type or to make any sort of inferences. Additionally, due to time constraints, I did not have the ability to implement an additional

posttest one week or one month after the pilot training in order to analyze to what extent participants retained SAPA 201's content or to inquire if or how they applied any curriculum material into their daily lives or advocacy.

II. *Future Directions*

Based off of the initial findings of my pilot test evaluation, a useful next step would be to create and distribute a follow-up questionnaire for inaugural participants to administer 1 month and then 3 months after their initial training to analyze content retention and their ability to apply curriculum content to everyday life and advocacy. Also, since questionnaire items were generated from the modules' objectives, in a way, this was teaching the test before administering it, so a delayed posttest to measure content retention or a stronger instrument to measure actual changes in attitude, knowledge, and self-efficacy is needed. Ultimately, testing more systematically to generate a more representative and larger sample size would also allow inferences and tests for significance to be made. Additionally, based off of qualitative feedback I received, I will edit and revise the SAPA 201 pt. 1 curriculum to decrease the length, increase opportunities for audience engagement, and enhance the flow of the presentation by shortening slide length and making sure the opportunities for audience engagement are throughout the presentation instead of heavily and solely in only two of the modules.

My following step will be working on adjusting some of SAPA 201 pt. 1's content and then digitizing it 1 with the Respect over the summer so it is prepared and ready to be implemented during Resident Advisor and Orientation Leader trainings in August. Following this step, I plan to work on or at least develop the foundation for SAPA 201 pt. 2 to enhance the

general curriculum and campus consciousness around LGBTQ+ issues, ableism, and toxic masculinities in relation to sexual violence.

In future pilot evaluations for SAPA 201 pt. 1 revisions and SAPA 201 pt. 2, I intend to increase participant numbers by perhaps increasing the incentives or increasing publicity. Also, for future pilots and program evaluations of SAPA 201 pt. 1 and pt. 2, I will develop a content based quiz for every module so I may better analyze the actual increase in knowledge, skills, and abilities, rather than participants' perceived self-confidence in relation to these items.

An additional point of interest and future exploration is that even though transgender, bisexual, and gender non-conforming individuals were approximately just as likely to experience SV in comparison to women (Cantor et al. 2015), none of the literature on sexual assault educational programs made mention of any evaluation on educational programs that focused or made mention of how SV and IPV impacts the LGBTQ+ community, specific resources, empowering strategies, or intersectional activism for this community (Gidycz et al. 2001; Anderson and Winston 2005; Senn 2011; Vladitiu et al. 2011; Katz and DuBois 2013; Jozkowski et al. 2014; Krause et al. 2017). Recent research has also revealed that bisexual, transgender, and gender non-conforming individuals experience SV on college campuses at a near equivalent rate as female undergraduates (22%-27%, depending on public vs. private institutions, respectively) (Cantor et al. 2015).

This was verified by the 2015 Campus Climate Survey Validation Study (Bureau of Justice Statistics) that found 1 in 4 transgender students and 1 in 3 bisexual students experience SV while in college. Additionally, the CDC's 2010 study on the rates of intimate partner violence (IPV) and SV in relation to sexual orientation found that 60% of bisexual women had experienced SV or IPV in their lifetime, 46% of bisexual women were raped by a partner in their

lifetime, and 48% of bisexual women displayed a concern for their safety or at least one sign of PTSD after their attack. For lesbians these numbers were 44%, 13%, and 20%, respectively, and 35%, 17%, and 22% for heterosexual women (CDC 2010). For bisexual men researchers found that 37% had experienced IPV or SV in their lifetime and when considering SV other than rape, 47% of bisexual men had experienced this (CDC 2010). For gay men these numbers were 26% and 40%, respectively, and 29% and 21% for heterosexual men (CDC 2010).

Considering these statistics, it was extremely concerning that no SV curricula in the literature reviewed had mentioned an inclusion of SV within LGBTQ+ communities (Gidycz et al. 2001; Anderson and Winston 2005; Senn 2011; Vladitiu et al. 2011; Katz and DuBois 2013; Jozkowski et al. 2014; Krause et al. 2017). This is especially troubling as the CDC recommended, as a result of their 2010 study, that efforts be made to develop culturally competent services for the LGBTQ+ community (which should include education and awareness raising). In the development of future modules of SAPA 201, there is undeniably a serious need for the historical content, past and current policies, and present around issues facing the LGBTQ+ community to be included.

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Appendix A: SAPA 201 Slides

Images from SAPA 201 pt. 1 Curriculum have been removed to respect and adhere to copyright laws.

Emory SAPA 201!

(Part 1)

Spring 2017

Introducing SAPA and Our 101 Program

- 2011 → peer-led for a survivor friendly campus
- SAPA 101:
    - Victim-blaming
    - Debunking sexual assault myths (providing statistics)
    - University policy
    - 5-point response guideline for supporting a survivor
    - Campus and local resources
- SAPA Weekly Continued Education Meetings (CEM)s
    - More complex issues related to sexual violence

Safe Space

- Commitment to each other
    - Recognize that there statistically likely to be survivors of interpersonal violence in the room
    - Avoid language that reinforces structural inequities
    - Victim-blaming language avoided (other than examples)
    - Space of learning → Respect different levels of experience and understanding
    - Being accountable

Content Warning

Some of the material may be triggering for survivors and we want to develop a space where survivors feel comfortable reaching out to resources like the Respect Program or taking a break or getting some space from the room if they are triggered.

What comes to mind when we think of...

- Survivor:

- Perpetrator:

- Consent:

The lens we view sexual violence through is too often White, heteronormative, and ableist

Why A 201?

- SAPA was founded to focus on sexual violence
  - Sexual violence weaves in with other forms of violence
- Advocacy → to work against all forms of violence
  - To support all survivors, need to be aware of all forms of violence
- To broaden the general understanding students have around sexual violence
  - Meeting people where they are:
    - Each of us have different levels of knowledge around these issues
    - Each of us have different nuanced backgrounds
    - ALL of us can be advocates working against forms of violence

ANti-Violence Movements and WOmen of COlor

Why focus on women of color?

- Historically, the contributions of women of color have been ignored or erased
  - Workers, leaders, and coordinators
  - Translators and Cultural programming for DVSA
- Effective activism must take intersectionality into account
  - There are specific issues each population deals with-understanding the needs of women of color is crucial to implement effective activism, advocacy, and policy

Overall Goals of SAPA 201 Part 1

1. An increased understanding of various forms of violence
2. An increased understanding of how all forms of violence are interconnected
3. Increased skills and abilities to apply intersectional principles to everyday advocacy

Structure

4 Modules:

1. Intersectionality and the Negative -Isms
2. History of Activism and Policies around Sexual Violence (1800s-1960s)
3. History of Activism and Policies around Sexual Violence (1960s-Present)
4. Summarization and Application of 201 pt. 1
5. Future Directions

Module 1: Intersectionality and Forms of Oppression

After this module, learners will be able to:

1. Describe fundamental forms of oppression
2. Describe how forms of oppression are intertwined
3. Analyze scenarios with an intersectional lens

The Negative -Isms

- Racism
- Sexism
- Classism
- Homophobia
- Transphobia
- Ableism
- Ageism

These -isms and the identities people hold in relation to them intertwine and interact, and affect people in a multitude of different ways

Introducing Intersectionality!

"Sometimes You're a Caterpillar":

Dr. Kimberlé Crenshaw and intersectionality

- Develops theory of intersectionality in the 80s
  - Talk of intersectionality had existed, but had not been formally recognized yet

"In the context of violence against women, this elision of difference in identity politics is problematic, fundamentally because the violence that many women experience are often shaped by other dimensions of their identities, such as race and class."-Crenshaw, 1991

Intersectionality and Violence Against Women

1. Structural Intersectionality: how structural inequities result in different experiences with violence WOC face
2. Political Intersectionality: WOC exist in two political categories whose agendas do not always align, and sometimes clash
3. Representational Intersectionality: How images of Black women and their critiques ignore their actual interests (instrumentalization)

Structural INtersectionality

- Because of additive effects of racism throughout U.S. history, WOC more likely to be underemployed, unemployed, or living in poverty
- Poverty, childcare, job limitations → gender and class oppressions
- Housing and job discrimination → race oppression
- Shelters that only focus on immediate violence will not be able to fully serve WOC
  - Other forms of violence linked to and shape the sexual/domestic violence they experience

Political Intersectionality

- Feminist movements have ignored how racism magnifies gender oppression
  - Discuss VAW against WOC, shift focus to how it happens to everyone, focuses mostly on white, middle-class women
  - Asian American women in interviews discussed how cultural values of placing the family before themselves led to a barrier in reaching out
- Anti-racist movements have ignored how sexism magnifies racial oppression
  - When discussing rape culture, may focus more on myth of Black male rapist which justified lynchings and mass incarceration
  - Ignore the experiences of WOC if their experiences could be used to perpetuate this myth
  - Black women have pressure to choose being a woman or Black → becomes an either/or conundrum

Representational Intersectionality

- Images and critiques of images of WOC ignore interests of WOC → racial and sexual subordination reinforce each other
- Instrumentalization of WOC who face violence only to shift focus on White women who face violence
- Racist experiences understood through lens of a Black man; Sexist experiences understood through lens of a middle-class, White woman

MIsogynoir

- Term coined in 2000s by Dr. Moya Bailey
- "A particular brand of hatred directed at Black women in American visual and popular culture"

Intersectionality

- "There is no such thing as a single-issue struggle because we do not live single-issue lives"- Audre Lorde, "Learning from the 60s" in *Sister Outsider: Essays and Speeches by Audre Lorde*

"White Privilege: Unpacking the INvisible Knapsack" Exercise Module 2: History of Activism and Policies Around Sexual Violence (1800s-1960s)

After this module, learners will be able to:

1. Describe major events related to anti-violence movement within time period
2. Discuss national policies around sexual violence within time period
3. Describe tensions within various feminist movements within time period
4. Recognize the contributions women of color have made to the field of anti-violence activism during this time period

Foundation of U.S. Rape Laws

- Sir Matthew Hale 1670s England chief Justice
  - Influenced Blackstone → foundation of U.S. common law
  - Rape and status of women → property violation
  - Marriage is permanent consent (cannot be retracted)
  - Set-up short statute of limitations
  - Cited in U.S. courts up until 1993
- "Hale's instructions" → Claims it is easy for women to "claim rape" but hard for men to defend themselves
  - 60's + 70's → judges including this with instructions to juries

Sexual Violence Within the Antebellum Period

- Slavery = common practice throughout the South; Black persons seen and treated as property
  - Black women raped by White slave owners
    - Raped to sustain practice of slavery → "produced" workforce
      - Trans-Atlantic slave trade is outlawed in 1808 (still roughly 4 million enslaved persons in U.S. at this time)
    - White terrorism against the Black family and Black masculinity as well
      - Black men unable to protect Black women from White men
      - Black women unable to give or retain consent or protect themselves

Black communities in the antebellum Period

- Not allowed to testify in court against White people or strike a White person (even in self-defense)
  - Murdering a slave was not treated as murder
  - Raping a Black women (by non-slaveowner) treated as "trespassing"
    - a crime against slaveowner of the raped woman...not the woman
- Enslaved people not passive → resisted by slowing down workpace, destroying crops, faking illness, running away, developing strong communities with fellow slaves, revolting, secretly teaching each other how to read and write, etc.

The Antebellum period: Slavery and Sexual Violence

- Black women beaten, rented out for sex, traded, or given away
  - White women reinforced White Supremacy as well
- *Partus Sequitur Ventrum* → makes child gain legal status of the mother → Black women bore slaves (regardless of paternity); White women bore free children

The Antebellum period: White and Black Women

- White women = purity; Black women = hypersexualized
  - Gain gender and racial privilege due to White Supremacy and perceived "genderlessness" of Black women (due to racism)
  - On a pedestal b/c Black women treated and labeled "jezebels," impure, etc.
    - White men blamed behavior on promiscuity of the Black women they raped
  - Black men not yet labeled as "sexual predators/threats" to White women's Purity → happens during Reconstruction when Black community gains agency…

Sojourner Truth (1797-1883)

- Born into slavery in NY, freed (1827)- slavery abolished in NY
- Abolition, women's rights, civil rights
- Assisted runaway and freed slaves who came up North
- "Ain't I a Woman?" speech at Women's Rights Convention Convention in Akron, OH (1851)
  - Disregard of Black women's issues in mainstream/White women's movement
- Women's Rights Convention in Silver Lake, Indiana (1858)
  - Accused of being a man in a dress → shows breasts to prove she is a woman

Native American Women in U.S. History

- Native American women systematically raped as a tool of colonialism and dehumanization during this time
  - Entire communities of Native Americans massacred
  - Native American women raped and murdered to attack population growth → Native American women of certain tribes who gave birth to mixed children from rape prohibited to marry and have children with Native American men
- Bodies are "othered" and objectified via White gaze

The American Civil War (1861-1865) + Reconstruction

- January 1st, 1863 → Emancipation Proclamation
  - Slavery ended but racial discrimination and White Supremacy continue
- Not a single case of rape publicized during the Civil War
- Reconstruction period (1865-1877) → very violent period against Black communities
  - White mobs burned black churches and black homes
  - White mobs raped Black women as a form of White terrorism

The Ku Klux Klan and Interpersonal Violence

- Founded in 1866 (1 year after Civil War ends)
  - Raped Black women, murdered Black men, committed violence against Black communities and their property
- Myth of Black male rapist begins as Black communities gain political agency...hmm…
  - Over 10,000 Black men lynched 3 decades after Civil War
  - Most lynchings didn't include a rape accusation → all dissidents of racism
  - Black women also lynched (usually after being raped)
    - Logical gap that lynchings were in response to Black male rapists

Memphis Riots of 1866

- 3 day riot → Black women gang-raped by White mobs of policemen and civilians
  - 75 people injured, 46 AA killed, at least 5 Black women raped
  - Black women speak to Congress of this assault
  - Not a single White man convicted

15th Amendment

- Granted Black men the right to vote
- Elizabeth Cady Stanton and Susan B. Anthony supported Black suffrage (if it included White women)
  - Stop supporting Black liberation once 15th Amendment passes

1874-1898 Women's Christian Temperance Union(WTCU)

The largest + most influential women's organization of the time.

- Largely a Protestant, upper-class, White women's movement
  - For social reform, the end of sexual violence, and eventually suffrage
- Temperance = vehicle to discuss DVSA
- For public education, suffrage, and prison reform (children and women allowed visitation of drunkard husbands and fathers)
  - Argues all of these would help women fight for temperance
- Used racist rhetoric of Black men raping White women and Black families having too many children to push for abstinence

WTCU (Cont.)

- During this time, women unable to remove themselves and children from violent situations → seen as property
- 1889 → running nurseries, Sunday schools, homeless shelters, homes for women
  - Working class women join movement as issues of class start to be recognized
  - Issues of race still ignored…

the Black Women's Anti-Rape Movement

- Black women begin campaign against rape and against lynchings of Black men
  - Black Women's Club Movement in 1890s
  - Ida B. Wells, Anna Julia Cooper, Fannie Barrier, and other Black women
  - National Coalition Against Domestic Violence
- 1896 → National Association for Colored Women (NACW)
  - Mary Church Terrell

Ida B. Wells (1862-1931)

- Teacher, activist, journalist
  - Women's rights, women's suffrage, civil rights
  - Publishes and edits articles on racism
- 1884 → told to move to smoking cabin
  - Thrown off train → hires a lawyer, writes article, sues railroad company
  - Wins case in 1884; TN Court of Appeals reverses ruling 1887 and makes Wells pay court costs
- "Southern Horrors: Lynch Law in All its Phases" pamphlet
  - Investigative journalism → reveals majority of lynchings not about rape
    - Reveals Black men and White women mostly have consensual relations, unlike the rape of Black women by White men
- 1909 → One of founders of NAACP

Mary Church Terrell (1863-1954)

- Teacher, activist, writer
  - Women's suffrage, education, civil rights
- One of 1st Black woman with a college degree (Oberlin, 1884)
  - Received master's from Oberlin in 1888
- 1st National Association for Colored Women (NACW) Pres. (1896)
  - Established nurseries, daycares, orphan support
- 1896 → founded National Association for College Women → National Association for University Women (NAUW)
- 1895-1906 → D.C. Board of Education (1st AAW in U.S. on board)
- Black women's clubs
- Urged suffragettes to fight for suffrage of black women
- 1909 → One of founders of NAACP
- Marched and protested for desegregation into her 80s

1870's Social Purity Movement

- 1877 → WTCU begins to combat double standard of sexuality
  - Committee for Work with Fallen Women → Department for Social Purity
  - Worked to strengthen rape laws
- 1895 → 20 states raise age of consent to 16
  - Better protects girls who were sexually exploited
- Issues championed but Black women in segregated chapters
  - Issues of race not addressed; racist rhetoric used around sexual violence

So...White Suffragettes...Let's talk about this

- National American Woman Suffrage Association (NAWSA) (1890)
- Argued White women's vote could cancel out "the Negro vote"
- Argued White women's vote could lead to temperance and purity
- Elizabeth Cady Stanton and Susan B. Anthony wanted to include Black women...until after Black men got the vote
  - Only supported Black men's suffrage if all women included too
- NAWSA hesitant to include or work with black women's clubs
  - Southern chapters of NAWSA push for White women's vote only

1913 Suffrage Parade in D.C.

- 5,000 suffragettes march one day before Wilson's Inauguration
- Black women told to march in the back
  - Ida refused to do so and slipped in with her state's delegation
  - Delta Sigma Theta Sorority of Howard University = only black women's group to march

19th Amendment

- 1920 → Women gain right to vote
  - White women and Black women done with tense coalition
  - Black women (and Black men) face a number of racist laws in next decade to restrict their accessibility to voting
    - White women do not work against this

WWII + Gender Roles

- White women join workforce to support wartime production
  - WOC had been working and even main providers since 1800's
- Rosie the Riveter created
- Post-WWII, White women return to be homemakers and mothers
- WOC and working class women continue in workforce
  - Sexual harassment, rape, and sexual assault from boss, foremen, etc.

1950's

- Time of high gender and racial inequality
  - Continuation of racist voting laws, segregation, attacks on Black communities, demobilization of Black veterans
    - 1930–1967 → 405/455 men executed for rape are Black men
  - Idea of (White) women as homemakers + mothers → White Purity continuation
    - WOC raising lots of White families' children → "Mamie" myth
      - Didn't have same opportunity to spend time with own children and families

Module 3: History of Activism and Policies Around Sexual Violence (1960s-Present)

After this module, learners will be able to:

1. Describe major events related to anti-violence movement within time period
2. Discuss national policies around sexual violence within time period
3. Describe tensions within various feminist movements within time period
4. Recognize the contributions women of color have made to the field of anti-violence activism during this time period

Feminine Mystique (1963), Betty Friedman

- Cited as beginning of 2nd wave feminism
- Racist + Classist
  - White homemaking women's experiences = universal women's experience
  - Heteronormative premise → no room for LGBTQ experiences
- Called for White women to have professional opportunities
  - Ignored who would be replacing White women in home maintenance (WOC)
  - Over ⅓ of U.S. women in workforce at time of publication

"'The Negro Family: The Case for National Action'" (1965), Daniel Patrick Moynihan

- Changing societal ideas of racism as a result of biological difference → racism is a result of cultural difference
  - Still promote and reinforce White Supremacist attitudes and values
- "Instability" of Black family = cause for racial inequality
  - Divorces this of how racism created and reinforced this issue
    - Job discrimination, housing discrimination, institutional violence, educational discrimination

2nd Wave Feminism

- 60s-90s anti-violence movement had more political and legal DVSA gains than 300 years before it
- Policy changes → rape shield laws, increased statutory limitations, marital rape legally recognized, etc.
    - 60s-rape was still treated as a property crime (patriarchial framework)
- Increasing amount of funds and services for DVSA
    - Crisis hotlines, counseling services, medical and legal advocacy

Where the 2nd Wave started: The 60's

- Short statute of limitations (usually 1 year)
    - Strict over fear of "false rape" or used for "upperhand" in divorce/custody
- Had to prove that survivor "fought off"/resisted perpetrator
    - Double standard → don't have to prove resistance in other violent crimes
- Marital exemption laws → marital rape not recognized
- Allowed to bring up women's past sexual history
- Low amount of reporting and high attrition rate within courts
- Required corroboration of another person or physical evidence
    - Undue burden on survivors because DVSA are very private crimes
- "He said, she said" trope unique to crimes of DVSA
    - Gender exclusive and heteronormative → excludes various survivors

Secondary Victimization: The way survivors were treated in courts

Secondary Revictimization

- Survivors having to talk to police without an advocate
- Having to wait hours in hospitals (and pay large fees)
- Victim-blaming language within courts
- Past sexual and personal history under microscope to attack credibility

2nd Wave Feminism/Anti-Rape movement

- 60s and 70s → fueled largely by college students, the Civil Rights movement, and anti-Vietnam efforts
  - Fought to increase statute of limitations
  - Fought against victim-blaming language
  - **36 rape statutes revised 1976-1978**
  - WOC hesitant due to reliance on institutional changes and past and present institutional violence against COC and being raped by police
- 1970s → WOC organize + bring national attention to WOC (imprisoned + murdered) who defended selves from their rapists
  - Inez Garcia, 1974
  - Joanne Litte, 1975
  - Yvonne Wanrow, 1976
  - Dessie Woods, 1976 → eventually freed in 1981

Strategies of anti-rape movement

- Survivors confronting rapists with support group in public
- Descriptive lists of rapists published
- Self-defense classes
- TBTNs organized
- General distrust of police

First Rape Crisis Centers (Early 70's)

- 1972 → Berkeley, Chicago, Boston, Philadelphia
  - Grassroots: By survivors, collectives of women, no outside funding
  - Sometimes they had an official building, sometimes they did not
  - Decisions made by consensus; less hierarchical (pre-professionalization of rape crisis centers)
- Broke silence but mostly middle-class White women
  - Ignores and erases nuances of WOC's experiences, not only as survivors of sexual violence, but as survivors of daily racism
  - Mainstream Rape Crisis movement seen as a White women's movement

Title IX

- **1972** U.S. federal government passed and enforced Title IX of the 1972 Higher Education Amendments:
  - "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance."
  - Gender inclusive? Kinda…
  - Originally didn't include sexual harassment + sexual assault as types of gender discrimination
- Know Your IX:

National BLack Feminist Organization (NBFO) (1973)

- Racism and sexism in Leftist spaces
- Sexism in Black liberation spaces
- Racism in feminist spaces
- Against lesbian separatism of 2nd wave feminist movement
- Black women join together and make own spaces → won't compromise themselves for any movement
  - Politics linked to their identity, lived experiences, and survival
  - Their politics not to solely end oppression of others
  - Liberation of all = efforts against capitalism, imperialism, patriarchy, and racism

NBFO Challenges

- Early tensions NBFO between straight women and lesbians → against lesbian separatism
  - Class and political differences from this as well
- No race, class, gender, or heterosexual privilege to utilize for their movement
- Goal: Black women's liberation = liberation of all people

NBFO In Action

- Consciousness raising → emotional support group → study group → goal of developing a Black feminist publication
- White women are responsible for dismantling racism within the mainstream/White feminist movement
  - Black women will continue to keep them accountable

Tensions Exposed (late 70's)

- WOC + allies → need anti-racism in mainstream movement
- Tensions: White feminism + Womanism/intersectional feminism

Sexual Assault Response Teams (SART) (1976)

- First program developed in Memphis, TN
- Anti-rape allies + healtcare and legal advocates join forces
- Enhances DVSA legal and healthcare services (standardization)
- Later develop Sexual Assault Nurse Examination (SANE) training → initially voluntary
  - States eventually pass legislation to create criteria for certification
  - International Association of Forensic Nurses (IAFN)formalize SANE in 1996

The Combahee River Collective Statement (1977-1979)

- Combahee River Collective → 1974, Black lesbian feminists
- Bring light to how racism, classism, homophobia, and sexism are intertwined
- If Black women are free, all women are free → we need Black feminism
  - Origins of Black feminism are foundation of White heterpatriarchal U.S.A. → story of Black women's struggle for survival
  - Black women living within two vulnerable sociopolitical spaces
- Black, Third World, working women, and other WOC have always been in the feminist struggle
  - Obstructed by racism, classism, and elitism

First U.S. TBTN

- "Reclaim the Night," 1976, Belgium → women at International Tribunal on Crimes Against Women
- "Take Back the Night" → title of memorial written and read by Anne Pride in an anti-violence rally in Pittsburgh in 1977
- San Francisco: November 4th, 1978 → 5,000 women from 30 states
- 2nd TBTN → NYC, 1979
- Today TBTNs happen all over the world and on many campuses

1980s: academic feminism

- AAS and WGSS departments are established
- Anti-rape education spreads to universities
- Increased amount of feminist research on rape
  - Rape myths challenged by increased research
- Debates on importance of language → victim vs. survivor
- Acquaintance rape recognized
- Recognition of extent of child rape and molestation

Critiques of Academic Feminism

- Favor individual achievement and originality
  - Tension with overall goals of collectivity and equality
- Lack of Praxis → Theory + Action
  - Strongly based in critique rather than critique + solutions
  - Not pressure or much room for applicability

Rule 412 (Rape Shield Law) (1978)

- Congress passes rape shield law → survivor's past sexual history is irrelevant to all criminal and civil rape cases
  - Certain exceptions where it is deemed relevant
- Most controversial legislation passed in anti-violence movement
  - Survivor's right to privacy and equal protection under the law
  - Defendant's right to confront an accuser

Alexander v. Yale (1980): Sexual Harassment is gender discrimination

- **1980** Supreme Court case *Alexander v. Yale*
  - Supreme Court case, plaintiffs wanted a ruling which counted sexual harassment as a form of sexual discrimination and legislative ruling for institutions of higher education to have a reporting process

1980s: Institutional shifts

- Police depts. receive more training
- Hospitals develop special examination rooms
- Nurses trained for survivors (SANE)
- States begin cutting statute of limitations for DVSA
  - 17 states eliminated entirely by 2014 (if DNA available at later time)
- 1984 → only 8 states still require corroboration; 2 of these only require this for statutory rape cases
- Requirement of proving resistance amended
  - Shift in sociocultural understanding of DVSA → power dynamics

Doe v. United States (1981)

- **1981** → Accused has no right to bring up past irrelevant info to the case
  - Survivor's past sexual behaviors or reputation do not impact their right to consent or withhold consent
- **Mid-80's** → Most states have rape shield laws in place
  - Varying degrees
  - Past info to discredit vs. "relevant" past info

1980s: Backlash

- Rise of writers challenging the validity of newly generated rape statistics
- Funding for rape crisis centers slows down
  - Centers shift politics to the "center" to secure funding
  - Professionalization of the centers
- Movement becomes more fragmented over racism, homophobia, transphobia, and classism

Native American Women

- NAW's issues still ignored → less than 5% of DVSA are for NAW
  - NAW twice as likely to experience a violent crime than other racial groups
    - **60% of perpetrators are White**
  - Link between poverty and vulnerability to violence
  - High rates of poverty in NA communities (racism and colonialism)
    - High rates of DVSA
- "Custer's Revenge" (1989) → Players get points for raping a Native American women
  - Trivialized ideas of colonialism, NAW's bodies, and NA issues

Indigenous Feminism

- Intersectional feminist stance for traditional continuity and tribal sovereignty
- Need to challenge and work on undoing colonialism and cannot separate this from Native American women's issues

Undocumented Women

- Lured to U.S. with promise of jobs or marriages
  - Dragged into sex trade or stuck in abusive relationships
- Fear of deportation and/or detention (if abuser is green card holder)
  - Abused in detention centers with little ability to report
- Language barriers in some clinics
- Lack of adequate legal services and resources for undocumented women
- Mainstream/White anti-violence movement claim these are issues of immigration...not DVSA

Asian American Pacific Islander (AAPI) Women

- AAPI women most likely to be assaulted a White perpetrator
- Cultural values: close family, harmony, and order
  - Don't decrease rates DVSA in communities
  - Do minimize impact of experiences of DVSA in communities
- Undocumented issues and language barriers for some as well
- Abusive international marriages
- Higher rates of victim-blaming ideology than White persons

AAPI (Cont.)

- 41%-61% South Asian women experience physical and/or sexual violence by intimate partner in life
  - Highest of any racial group
- 56% of Filipinas + 64% of Indians and Pakistanis reported experiencing sexual violence in their lives
- AAPI women have lowest rates of HIV testing (17%)
  - Only 5% suspected to be at risk get tested
- AAPI = highest amount of trafficked persons in U.S.
  - 5,200-7,800 of 14,500-17,500 in 2004

Marital Rape

- 90s research → 10-14% wives are sexually assaulted by partner
  - Antiquated marital exemption at foundation of U.S. common law
- 1975 → marital rape legal in all states
  - South Dakota removes marital exemption
- *Commonwealth v. Chretin* (1981) → 1st marital rape conviction
- North Carolina = last state to recognize marital rape in 1993
- 2014 → half of states yet to completely remove marital exemption laws
- Still lots of exceptions (don't include drugging, unconsciousness, coercion, etc.)

WOC at the Margins

2nd wave → "It can happen to anyone narrative"

- EVEN RICH, UPPER-CLASS WHITE WOMEN
  - Become center and focus of anti-violence anti-rape movement
- Shift from racist/classist understanding → understanding of universal vulnerability of womanhood
  - Created false "unity" between women
  - Particularities of experiences WOC and low-income women face ignored
- Reinforced inequalities and oppressions
- De-radicalized anti-violence movement → had opportunity to address racism and classism as well...

Professionalization of anti-Violence MOvement

- Effects:
  - Led to widespread recognition of DVSA as a serious issue
  - Secured and increased state funding
  - De-radicalized the movement
  - White women still lead majority of rape crisis centers today as they had upperhand when "professionalization" of rape crisis centers began
- Requirement of advanced degrees for leadership positions within DVSA organizations...

1990's: Depoliticization

- Anti-movement becomes less political and radical
- More commonly understood idea of rape as an act of dominance → theoretical backing from 70's feminists
- National Coalition Against Sexual Assault (NCASA) and other coalitions set-up to the movement

Clery Act (1990): Mandated reporting

- Jeanne Clery raped and murdered as a Freshman at Lehigh University by a classmate in 1986
- 40 violent crimes at LU 3 years before Jeanne is murdered
  - Parents state this information should be publicized so families can make informed college decisions
- **1990** Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act or Clery Act
  - Amended Higher Education Act of 1965
  - Enforced a requirement for all institutions of higher education who have federal financial aid funds to issue annual security report, public crime log, and public crime statistics publicly

Clery Act Amendments, 1992-2008

- 1992 → ensures survivors are provided certain legal rights
- 1998 → expanded reporting requirements and named it formally after Jeanne
- 2000 + 2008 → increased protections for survivors against retaliation
  - Registered sex offender notification + increased standards of campus emergency response

Criticisms of the Clery Act

- Enforces underreporting due to misrepresentation of this act by college campuses
  - Survivors, students, faculty, and staff concerned about student confidentiality

Violence Against Women Act (1994)

- Advocates argue survivors shouldn't have to pay for forensic medical examination → wouldn't require a victim of a robbery to pay for evidence collection
- Requires states and local governmental agencies to pay for cost of forensic medical examinations → or would lose funding for these kits
  - States must prove funds to cover these costs existed

Institutional improvements of 2nd wave: for who?

- Improved social and legal services benefited middle-class and upper-class White women the most
  - Had accessibility to therapists, law enforcement officers, doctors, and criminal justice system
  - Reliance and expansion on the State
- WOC bring up concerns about increased arrests, detentions, and prosecutions
  - Widely ignored by mainstream/White feminism
- Consequences of reliance on the State felt most by WOC and low-income communities

  - Heavier policing, mass incarceration, police brutality

Women of Color Network (WOCN) (1997)

- Enhance and promote WOC leadership and advocates in US, Territories and Tribal nations to eliminate DVSA
- Challenge racism in DVSA movement pushing WOC out
  - WOC stereotyped as "aggressive" or "overly-questioning"
  - Little institutional support within bureaucratic DVSA organizations for mentorship of WOC compared to WW
  - "Old girls network" → Majority of those who pushed for professionalization of the field have networks that provide more opportunities and support for those with shared identities (WW)
  - WOC removed, forced resignation, quit due to hostile environment
- Fishbowl Effect: few WOC make it into these roles, when things fall through, other WOC see this and are discouraged

1st Critical Resistance Conference (1998), Berkeley, CA

- Organizers → WOC in prison abolition and DVSA movements
- 3,500 attendees → students, activists, professors, former prisoners, families, former political prisoners, etc.
- DVSA → Need to discuss seriously how women can be safe from DVSA in a world without prisons
  - Need to hold men who commit DVSA accountable
- Prison abolitionists/COC → critique "zero tolerance," mandatory arrests, increased sentencing, etc.
  - Critique of DVSA movement's reliance on institutions and and prison systems → affect WOC and COC the most
  - Critique relying on a system that perpetrates violence to end violence

Social shifts of understandings of sexual violence

- Opinion polls reveal acceptance of GBV declined considerably between 90s-2000
- "rape"/"carnal knowledge" → sexual assault
  - Allows for varying degrees of violence to be recognized
  - Includes unwanted penetration via object
- Recognition of rape happening across power differentials
  - Workplace harassment
  - Racial terrorism
  - Gender violence
- "It can happen to anyone" narrative → result of mainstream 2nd wave of feminism
  - Shift from individualized experience allowed for populist mass movement
  - White women's experiences = universal experiences

De Jure vs. De Facto

- National Crime Victimization Survey (1991) → survivors slightly more likely to report
- Sexual violence post anti-violence movement (1990-96) slightly more likely to be reported than pre-violence movement (1975)
- Legislation changes has not led to overall increase in convictions, arrests, or incarceration rates
- 2014 study → Many denounce rape but more acceptable attitudes towards "forceful intercourse"
  - More work to do on societal attitudes

Color of Violence: Violence Against WOC (2000), Santa Cruz, CA

- Over 1,500 Native American, African American, Latina, Asian, and women and men from all over the world
  - Many WOC from 80's and 90's feminist groups tired of GBV being only form of violence recognized in feminist spaces
  - Discuss re-focusing the anti-violence movement
  - 1st national event with multi-ethnic/multi-racial group of activists and students and academics discuss and plan ways to address violence against WOC
- Andrea Smith → UCSC Professor and conference coordinator
  - Economic, institutional, and state violence
  - White women who pretended to be Cherokee...more on that later

Color of Violence Conference (cont.)

"This has the potential to be revolutionary because it focuses on the larger picture--institutional, state, and economic violence--and also confronts personal violence within communities of color with grassroots political strategies. There's a tendency within the anti-violence movement to see the police, prisons, and the entire criminal justice system as the solution to sexual/domestic violence in a way that isn't critical of their roles in perpetrating violence against communities of color." - Andrea Smith, PhD, Conference Coordinator

- Foundation of Incite! Women of Color Against Violence
  - Union of WOC in DVSA and prison abolition movement
  - Dedicated to challenging DVSA AND state violence

Incite! Women of Color Against Violence

- Grassroots rather than bureaucratic → local issues and bring lens from conferences and taskforces
- Critical Resistance-Incite! Statement → 6 WOC and 1 pro-feminist MOC all involved in prison abolition and/or DVSA movements for past two decades
  - Disengagement with the State
  - DVSA need to rethink resources, relations with police, and services provided
  - National Coalition Against Domestic Violence signs on!!!
  - DVSA early activists defensive → required huge efforts to make legal and policy-based changes
  - Early prison abolitionist who worked with imprisoned women → felt as if work had been disregarded or invisibilized

Incite! + Local Organizations

- Incite's Community Accountability Take Force
  - Worked with local organizations → Sista II Sista (NYC), Seattle's Communities Against Rape and Abuse
  - Assist communities create own models and interventions for DVSA

Central Park Five Case Vacated (2002)

- 1989 rape, assault, and sodomy of 28-year-old female jogger, Trisha Meili
  - In coma from attack with no memory of details
- Racist rhetoric around the case
- Trump buys full-page ads for death penalty to be reinstated
- Antron McCray, Raymond Santana, Kevin Richardson, Yusef Salaam, and Korey Wise
  - 14-16 at time of wrongful arrest
  - Coerced by law enforcement officials to admit guilt
    - Denied food, drink, and sleep for hours
    - No lawyers or parents or guardians present
  - Wrongfully imprisoned until 2002 DNA evidence clears their names
    - Matias Reyes → serial rapist and murderer confesses of being sole perpetrator
  - Wise spent 13 years in prison, other 4 spent 7 years in prison

Central Park Five

WOCN 2007 Rally

- Rally to support WOC advocates
- Begins dialogue between WOC in movements and programs
- 2007 national survey → 232 WOC respondents
  - 38.6% accomplishments and skills are undervalued and/or uncompensated
  - 39.6% privilege disregarded because those at top claimed to be anti-racist, culturally inclusive, etc.
  - 44% lack of awareness how DVSA affects WOC and COC differently
  - 74% racial make-up is mostly White
  - Only 23.8% indicated they had a mentor in their org/movement
- Findings and rally → Issues of WOC in movement/org requires more attention

WOCN 2008 Call to Action

Insight on issues within DVSA organizations:

1. Cultural ignorance → Using old language when referring to COC; lack of meal diversity for those with religious or cultural restrictions
2. Discrimination → require women to come in person to be admitted (language barriers, citizenship ship status, etc.)
   a. WOC sent to other clinics
3. Immigration/Language Barriers → Non-English or Limited English speaking women note impatience or lack of understanding
   a. More complex legal cases
4. Lack of Responsibility → Problematic White advocates claim ignorance or downplay issues WOC face
   a. Send WOC to WOC advocates → "serving their own" rather than WW learning to be culturally and racially competent

Pushback for more reliance on Legal systems

- Safe Campus Act → requires cases of sexual violence to go through legal system
- HB 51 → requires cases of sexual violence to go through legal system before punitive action may be taken on a college campus
  - Tabled this year, done for this year

Dear Colleague letter

Black Lives Matter (2012)

- Started after the murder of Trayvon Martin by George Zimmerman (acquitted) → 17-year-old Trayvon Martin put on trial (posthumously) for his own murder…
- 3 Black women: Alicia Garza, Patrisse Cullors, Opal Tometi
- "Chapter based national organization working for the validity of Black life."
- Restarted the organized Black liberation movement
- #SayHerName
- #BlackTransLivesMatter

BLM Goals

- Against police and state violence as well as violence against Black communities by vigilantes
- Affirms lives of Black queer folk, trans folk, disables folk, undocumented folk, folks with a record, Black women and all those on the gender spectrum
- Black poverty and genocide = state violence
- Mass incarceration = state violence
- Black women and children feeling effects of Black men's incarceration = state violence
- Black queer folk and trans folk being fetishized and/or murdered = state violence
- Exploitation of Black girls during times of conflict, historic and present = state violence

2013 FBI Rape Addendum

- Changes definition of sexual violence

"Carnal knowledge of a female forcibly and against her will." →
"Penetration, no matter how slight, of the vagina or anus with
any body part or object, or oral penetration by a sex organ of
another person, without the consent of the victim."

1. Takes away gender pronouns and heteronormativity of original definition
2. Penetration of any body part/orifice recognized as sexual violence
3. Physical force not a requirement for it to be sexual violence

Growing College Campus + National Movement

- Know Your IX
- Carry that Weight
- It's On Us
- Slutwalk
- Denim Day

Today...

- Concerns and dialogues today: Growing number of men in the
  movement and effects of this
- Rape as a solely political model → health model
- Still tensions between White Feminism +Trans
  Exclusive/Exterminatory Radical Feminism (TERF) vs.
  Intersectional Feminism

Long ways to go...

- Effects of Myth of Black Male Rapist → MOC less likely to be believed as survivors (men in general less likely to be believed)
  - MOC survivors less likely to report due to state violence COC and MOC face
- Islamaphobic stereotypes → violent men and "oppressed" women
  - DVSA seen as a result of Islamic culture → used to justify White Christian Supremacy
  - Muslim women who are survivors hesitant to report and reinforce stereotypes against their communities
- Stereotypes of Black and Latina hypersexuality → "asking for it"
- Stereotypes of AAPI women as passive → victim-blaming, "need to stick up for selves"
- Stereotypes of AAPI men as effeminate → less likely to be seen as perpetrators

Like, really long ways to go...

- WOC on public assistance → issues of housing, poverty, self-preservation, etc. when trying to leave abusive situation
- Undocumented survivors less likely to report in fear of deportation, detention, etc.
- Culturally relevant and multi-lingual models and services needed
- Need less heteronormative and gender-exclusive discussion about rape culture

The March on Washington

- Things that went well:
- Things that did not:

- Why we Need to Talk about White Feminism:

Era of Trump

- Accused by double digits of women of sexual assault
- "Grab them by the pussies"
- Stock massive increase in private prison stock bonds the day after election night
- So many, many other things…

Module 4: Summarization and Application of 201 Pt. 1

After this module, learners will be able to:

1. Apply intersectional lens of sexual violence to everyday activism
2. Discuss nuances and tensions within allyship
3. Understand accountability

The Rape Crisis Movement: A story of many negative -isms

"Black in a White society, slave in a free society, woman in a society ruled by men, female slaves had the least formal power and were perhaps the most vulnerable group of Americans." - Dr. Deborah Gray White

- The Rape Crisis Movement pre-dates the 2nd wave of U.S. feminism
  - It is a history of colonialism, racism, sexism and long-winded resistance and perseverance in communities of color

So…..how do we actually use this Info?

We've covered a lot of history and now we know where the anti-violence movement has short-changed WOC in the past and how those failings persist today.

Now let's learn how to advocate effectively with an intersectional lens

Analyzing Rape Culture with an Intersectional lens

- Project Unspoken: Rape Culture:
- Things that went well:
- Things that did not go well:

Exclusion vs. Tokenization

- Issue: Lack of opportunities or hostile environment
  - WOC don't feel welcome
- Issue: Hiring WOC as "representatives" of their community
  - WOC are tokenized → NOT how you build coalitions
  - Putting bilingual/bicultural WOC with immigrant or monolingual groups
  - Stuck in low-level jobs in org unless they receive more education (problems of cost, access, etc.)
  - Not okay to assume or label peoples' experiences or identities based off of stereotypes

The Ambiguity of Language

- Open statement about framework of an organization can be helpful → adds accountability
  - Without it POC may assume it is another White feminist organization
- However, language can be just words if leadership is not committed…
  - Walk+Talk

Speaking on Behalf of Others…

- The issue of speaking on behalf of others → reinforces -isms
  - "Those who have the most experience with a certain -ism are the ones getting the least amount of space"-Dennis Kamara

"Lost Voices:"

- Thoughts?

Allyship (The Verb)

5 Tips for Being an Ally:

- Intent vs. Effect
- Accountability
- Humility
- Making space, not taking up space
- You will get things wrong → treat it as a learning lesson
- Other suggestions?

Intent Vs. Impact

Andrea Smith

Rachel Dolezal

Adele's 2017 Grammy Speech

So what now?

- Paradigm shift or those who are at most vulnerable sociopolitical locations will continue to be compromised
  - De-centralizing the reliance on law enforcement for DVSA
  - WOC have been advocating for this shift since the 90's
- DVSA cannot be separated from history of U.S. racism and colonialism

Module 5 Future DIrections (TBC)

1. Interpersonal Violence and LGBTQ Communities
2. Toxic Masculinities
3. Ableism and Interpersonal Violence

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Appendix B: Pre-Test Survey

First Name:

Last Name:

Email Address:

Class Year:

Gender Identity:

Race (select all that apply):   African American/Black   AAPI   Native American

     Latinx   White   Hispanic   Mixed Race   Other

SAPA Trained: yes   no

SAPA Advocate (trained + interview):   yes   no

SAPA Peer Facilitator: yes   no

SAPA Exec: yes   no

How did you hear about the 201 Launch:

Please read the following statement and answer by indicating your level of familiarity with each statement from a scale of 1-7 (1 = no confidence, 4 = neutral, 7 = very confident):

1. I feel confident in how to recognize situations of sexual

    violence:_____

2. I feel confident in how to assess situations of sexual

   violence:_____

3. I feel confident in how to recognize situations of

   racism:_____

4. I feel confident in how to assess situations of

   racism:_____

5. I feel confident in my abilities to empower

   survivors:_____

6. I feel confident in my ability to explain what intersectionality

   is:_____

7. I feel confident in my understanding of how forms of violence are connected:_____

8. I feel confident in my ability to analyze situations with an intersectional lens:_____

9. I feel confident in my ability to apply intersectionality to my everyday

   activism/advocacy:_____

10. I feel confident in my ability to discuss the nuances of

    allyship:_____

11. I feel confident in my understanding of

    accountability:_____

12. I feel confident in my ability to describe fundamental forms of oppression:_____

13. I feel confident in my abilities to describe major events related to the anti-violence

    movement from the 1800s-1960s:_____

14. I feel confident in my abilities to discuss national policy changes related to violence from

    the 1800s-1960s:_____

15. I feel confident in my abilities to discuss major tensions within the anti-violence
movement from the 1800s-1960s:_____

16. I feel confident in my knowledge of the contributions Women of Color (WOC) have
made during the anti-violence movement from the 1800s-
1960s:_____

17. I feel confident in my abilities to describe major events related to the anti-violence
movement from the 1960s-present:_____

18. I feel confident in my abilities to discuss major tensions within the anti-violence
movement from the 1960s-present:_____

19. I feel confident in my abilities to discuss national policy changes related to violence from
the 1960s-present:_____

20. I feel confident in my knowledge of the contributions Women of Color (WOC) have
made during the anti-violence movement from the 1960s-present:_____

Appendix C: Post-Test Survey

First Name:

Last Name:

Email Address:

Class Year:

Gender Identity:

Race (select all that apply):   African American/Black   AAPI   Native American

      Latinx   White   Hispanic   Mixed Race   Other

SAPA Trained: yes   no

SAPA Advocate (trained + interview):   yes   no

SAPA Peer Facilitator: yes   no

SAPA Exec: yes   no

How did you hear about the 201 Launch:

Please read the following statement and answer by indicating your level of familiarity with each statement from a scale of 1-7 (1 = no confidence, 4 = neutral, 7 = very confident):

1. I feel confident in how to recognize situations of sexual

violence:_____

2. I feel confident in how to assess situations of sexual violence:_____

3. I feel confident in how to recognize situations of racism:_____

4. I feel confident in how to assess situations of racism:_____

5. I feel confident in my abilities to empower survivors:_____

6. I feel confident in my ability to explain what intersectionality is:_____

7. I feel confident in my understanding of how forms of violence are connected:_____

8. I feel confident in my ability to analyze situations with an intersectional lens:_____

9. I feel confident in my ability to apply intersectionality to my everyday activism/advocacy:_____

10. I feel confident in my ability to discuss the nuances of allyship:_____

11. I feel confident in my understanding of accountability:_____

12. I feel confident in my ability to describe fundamental forms of oppression:_____

13. I feel confident in my abilities to describe major events related to the anti-violence movement from the 1800s-1960s:_____

14. I feel confident in my abilities to discuss national policy changes related to violence from the 1800s-1960s:_____

15. I feel confident in my abilities to discuss major tensions within the anti-violence movement from the 1800s-1960s:_____

16. I feel confident in my knowledge of the contributions Women of Color (WOC) have made during the anti-violence movement from the 1800s-1960s:_____

17. I feel confident in my abilities to describe major events related to the anti-violence movement from the 1960s-present:_____

18. I feel confident in my abilities to discuss major tensions within the anti-violence movement from the 1960s-present:_____

19. I feel confident in my abilities to discuss national policy changes related to violence from the 1960s-present:_____

20. I feel confident in my knowledge of the contributions Women of Color (WOC) have made during the anti-violence movement from the 1960s-present:_____

Free-Response Section

Please list your three favorite parts of SAPA 201:

Please list three things that you think went well with SAPA 201:

Please list your three least favorite parts of SAPA 201:

Please list three things you think could be improved on:

Please list any parts of SAPA 201 you found unnecessary:

Please list any things you wish had been included in SAPA 201 but was not:

Would you recommend SAPA 201 to a peer?   Yes   No

Would you be interested in taking SAPA 201 pt. 2 based off of your experience with SAPA 201

pt. 1?   Yes   No

Other Comments/Suggestions/Thoughts:

Appendix D: Invisible Knapsack Activity List

1. I can, if I wish, arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area that I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who can deal with my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second-hand clothes, or not answer letters without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious of the language and customs of persons of color, who constitute the world's majority, without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

18. I can be pretty sure that if I ask to talk to "the person in charge" I will be facing a person of my race.

19. If a traffic cop pulls me over, or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

21. I can go home from most meetings of organizations I belong to feeling somewhat tied in rather than isolated, out of place, outnumbered, unheard, held at a distance, or feared.

22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.

23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

24. I can be sure that if I need legal or medical help my race will not work against me.

25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

26. I can choose blemish cover or bandages in "flesh" color that more or less match my skin.

Tables and Figures

Table 1. Demographic characteristics of sample (n=11)		
Characteristics		
Gender		
	%	**N**
Woman	81.8%	9
Man	18.2%	2
Trans/Queer/Non-Binary	0.0%	0
Race		
African American/Black	36.4%	4
Asian American Pacific Islander	27.3%	3
Latinx	0.0%	0
Hispanic	0.0%	0
Native American/Indigenous	0.0%	0
Mixed Race	9.1%	1
White	27.3%	3
Experience with SAPA		
None	36.4%	4
SAPA 101	63.6%	7
SAPA Advocate	18.2%	2
Peer facilitator	18.2%	2
Executive Board member	18.2%	2
Year in School		
First-year	0.0%	0
Second-Year	9.1%	1
Third-Year	45.50%	5
Fourth-Year	45.50%	5

Table 2. Pretest, posttest, and change in confidence scores by question, question type, and total average score.			
Question	**Pretest Mean score**	**Posttest Mean score**	**Change in Mean score**
Sexual Violence			
I feel confident in my abilities to…			
recognize situations of sexual violence	5.55	5.91	0.36
assess situations of sexual violence	4.82	5.64	0.82
empower survivors	5.00	5.41	0.41
Mean for Question Type	**5.12**	**5.65**	**0.53**
Racism			
I feel confident in my abilities to...			
recognize situations of racism	5.77	6.18	0.41
assess situations of racism	5.55	6.00	0.45
Mean for Question Type	**5.66**	**6.09**	**0.43**
Intersectionality			
I feel confident in my abilities to…			
explain intersectionality	5.73	6.32	0.59
understand how forms of violence are connected	5.18	6.09	0.91
analyze situations with an intersectional lens	5.14	6.23	1.09
apply intersectionality to everyday activism/advocacy	4.91	6.32	1.41
describe fundamental forms of oppression	5.00	6.05	1.05
Mean for Question Type	**5.19**	**6.20**	**1.01**
Allyship			
I feel confident in my abilities to…			
discuss nuances of allyship	4.82	5.91	1.09
understand accountability	5.18	5.77	0.59
Mean for Question Type	**5.00**	**5.84**	**0.84**
1800s-1960s: Legal and political history			
I feel confident in my abilities to…			
describe major events related to the anti-violence movement during this era (1800s-1960s)	2.27	5.00	2.73
discuss national policy changes related to violence during this era (1800s-1960s)	2.36	5.27	2.91
discuss the major tensions within the movement during this era (1800s-1960s)	2.45	5.45	3.00

understand and recognize women of colors' contributions during this era (1800s-1960s)	2.36	5.55	3.19
Mean for Question Type	**2.36**	**5.32**	**2.96**
1960s-Present: Legal and political history			
I feel confident in my abilities to…			
describe major events related to the anti-violence movement during this era (1960s-present)	3.09	5.36	2.27
discuss national policy changes related to violence during this era (1960s-present)	2.95	5.59	2.64
discuss the major tensions within the movement during this era (1960s-present)	2.64	5.27	2.63
understand and recognize women of colors' contributions during this era (1960s-present)	2.73	5.55	2.82
Mean for Question Type	**2.85**	**5.44**	**2.59**
Total Score	**83.41**	**114.84**	**31.43**