UPSTANDER

FACILITATORS GUIDE

Sexual Violence Intervention Skills
for Students

SECOND EDITION

CONTENTS

PREAMBLE

Upstander Training aims to develop a culture of looking out for one another on campus. It is rooted in bystander training programs, which teach people how to be proactive in helping others in need. This program aspires to create safer and more supportive campus communities. “The bystander approach offers opportunities to build communities and a society that does not allow sexual violence. It gives everyone in the community a specific role in preventing the community’s problem of sexual violence” (Banyard et al, 2004).

Continued work on this program is made possible thanks to the ‘Building an Upstander Culture to Prevent Sexual Violence at Ontario Post-Secondary Institutions’ grant from the Ontario government’s Ministry of the Status of Women (formerly the Ontario Women’s Directorate) and is supported by the Ontario Coalition of Rape Crisis Centres. It integrates resources created and funded by the Ministry of the Status of Women, including Draw the Line and It’s Never Okay.

This training program is focused on using Upstander skills to help prevent sexual violence, and constitutes just one piece of a full campus sexual violence prevention and response plan. It can be included in a variety of campus learning initiatives, including orientation week, first year courses, staff and faculty training, student organizational development and team building, and other gatherings of campus community members. The statistics presented in this guide are from predominantly Canadian sources, including government research (Statistics Canada; the Ontario Ministry of the Status of Women), and are the most up-to-date statistics available at the time of printing. It is recommended that you update these statistics periodically and supplement as needed in your particular context. The purpose of this program is two-fold: to teach Upstander skills applicable to any situation wherein someone might be at risk of being harmed, and to educate participants on consent and issues of sexual violence.

The following learning outcomes demonstrate the knowledge, skills and attitudes that this training aims to instill in participants. They directly link to the five conditions required to effectively intervene as an Upstander: notice the incident, identify it as a problem, feel motivated to intervene, have the skills to intervene, and act safely.
As a result of completing the Upstander training program, participants will:

- Understand what constitutes sexual violence and consent.
- Identify sexual violence when it is occurring.
- Identify how identity and marginalization impact one’s risk for being subjected to sexual violence.
- Understand sexual violence as a societal issue and the impact of sexual violence on communities and community members.
- Identify links between sexually violent behaviour and a culture of sexual violence, commonly referred to as “rape culture”.
- Empathize with individuals who have experienced sexual violence and those affected by sexual violence.
- Safely apply Upstander intervention skills to intervene in situations of sexual violence and other situations in which a person may be at risk of being harmed.

Remember that this is a guide and that your personal touch will be welcomed and appreciated by your participants. Familiarize yourself with the content and add institutionally-relevant resources and information where applicable. Facilitators should be well-versed in and comfortable speaking about issues of sexual violence, consent, gender normativity, and our culture of sexual violence. Appendices are included to provide you with additional information and resources. You may wish to supplement these resources with additional research and the most up-to-date local resources. All appendices are available for download from the Upstander Training website, as is the slideshow presentation. The Upstander Training videos are also available on this site.

Throughout the guide, facilitator dialogue is identified by *blue highlighted italics*. Where "Possible Responses" are noted, we have suggested some responses you may receive to discussion prompts; it can be helpful to introduce one or two possible answers to encourage participation if participants are hesitant to speak out, and can be helpful to facilitators in comprehensively answering discussion questions. Facilitator Tips and Optional Facilitation methods are identified with icons that appear next to relevant sections throughout the guide. A sample Facilitator Tip is included below.

SETTING THE STAGE

Upstander Training has been presented to variety of participant groups, in a range of session lengths, at a number of post-secondary institutions. Training sessions have been conducted with groups the size of athletic teams of 25 participants, and for university courses of over 100 participants in larger lecture halls. While smaller group sizes are ideal to foster meaningful and safe conversation, large groups are sometimes the best opportunity to teach Upstander Skills to as many people as possible.

Similarly, Upstander Training is best delivered in a three hour session length with a break. The Upstander Training Facilitator's Guide and the accompanying presentation slides are meant to be used by skilled facilitators who can assess how to modify the material for their group and setting. Participants can also be encouraged to complete reading and activities before the workshop to support their success in navigating the training.

To aid this assessment of how best to present the material, the Upstander Training Facilitator's Guide offers optional additional facilitation ideas, as well as options facilitators can choose between at key points, including the Upstander Training Video facilitation as well as the perspective-taking exercise.

Ultimately, the facilitators are the ones to decide what is the best facilitation style, setting and length for the participants to whom the training will be delivered. Visit the Upstander Training website to find information about Train the Trainer sessions and experienced Trainers in your region.

FACILITATOR TIP

Facilitation has three basic principles:

1. A facilitator is a guide to help people move through a process together, not the seat of wisdom and knowledge. That means a facilitator isn't there to give opinions, but to draw out opinions and ideas of the group members.
2. Facilitation focuses on how people participate in the process of learning, not just on what gets achieved.
3. A facilitator is neutral and never takes sides.

That said, addressing incorrect or counterproductive comments or false information is an important role of the facilitator of this program.

FACILITATION CHECKLIST

PERSONNEL

- ☑ 2 Facilitators
- ☑ 1 Community Support Person

MATERIALS

- ☑ 2 copies of the Facilitators' Guide
- ☑ Upstander Training video
- ☑ Upstander Training presentation
- ☑ AV equipment (i.e. computer, projector, speakers, microphone)
- ☑ Chart paper and markers
- ☑ Campus and local sexual violence handout
- ☑ Resources handout
- ☑ Attendance sheet
- ☑ Pre- and Post-Assessment (Appendix O)
- ☑ Draw-The-Line Scenario Cards

NOTE

The Community Support Person can be anyone with the training/experience to provide support to participants who may feel overwhelmed or upset by the discussion topics. It is imperative that this person have the skills and knowledge to compassionately respond to a disclosure of sexual violence. Station the Community Support Person outside the room. Depending on the size of the group, you may choose to have more than one Community Support Person.

TASKS

- ☑ 1. Watch the Upstander Training video in full.
- ☑ 2. Read the Facilitator's Guide to become comfortable with the material and supplement with additional research if required. Make your selections where facilitation options are given based on your group size and session length.
- ☑ 3. Include institutional initiatives in sexual violence prevention in the available space in Part 1. Examples include policies, working groups, campaigns, etc.
- ☑ 4. Create a handout with campus and local sexual violence resources for participants (i.e. counselling services, crisis hotlines, local centers, websites).
- ☑ 5. Update the Upstander presentation, as needed. Select your Draw-The-Line scenarios.
- ☑ 6. Secure a Community Support Person.
- ☑ 7. Review roles and responsibilities with the Community Support Person.
- ☑ 8. Book a room for the Upstander Training program. Ensure to familiarize yourself with the location of the room, including washroom locations and A/V setup.
- ☑ 9. Promote your Upstander Training program. Include a clear description of the program to ensure participants are aware of the session content and consider including a trigger warning, such as: "Program includes discussion and dramatized visuals of sexual violence scenarios."
- ☑ 10. Prepare materials for the Upstander Training program (see list above).
- ☑ 11. Practice! Divide the facilitation between the facilitators and Refer to Appendix B to prepare for common facilitation scenarios you may encounter.
- ☑ 12. Confirm name and pronunciation of traditional Indigenous land(s) on which the presentation is taking place.

PART 1

WELCOME AND INTRODUCTION

1 **Welcome the participants and introduce the facilitator(s).**

As a demonstration of respect and recognition, acknowledge the Indigenous communities who are the traditional stewards of the land on which your presentation occurs. If possible, consult with Indigenous community members about the proper way to acknowledge land in your area, or invite an Indigenous community member to do this part of welcome.

Before we go any further, I want to acknowledge that we meet today on indigenous territory; the traditional lands of (name the First Nation(s) which exists there today or lived there historically).

2 **Review housekeeping items;**

Washroom locations, fire exits, cell phone and technology usage, etc. Let participants know that this is a three-hour session.

3 **Introduce Upstander:**

Upstander Training aims to develop a culture of looking out for one another on campus. The concept of Upstander programming is rooted in bystander training programs, which educate people on how to be proactive in helping others in need. We'll talk more about the difference between Upstanders and bystanders in a few minutes.

Examples of being an Upstander could include:

- *Creating a distraction to break up a heated argument between two strangers.*
- *Calling for help if someone is passed out from drinking too much.*
- *Telling your Residence Staff member that you're concerned about your roommate who is having trouble fitting in.*

Through this program, we aspire to create a safe and supportive campus community where participants are equipped with the skills and confidence to intervene as an Upstander to prevent and interrupt incidents of sexual violence, as well as in any situation that may negatively impact other individuals or the community as a whole. This isn't about swooping in and heroically solving other people's problems. Rather, you'll be learning how easy it is to support others as they work towards meeting their needs.

FACILITATOR TIP

Given the sensitive nature of the topic, provide reasons why someone may choose to leave the room before introducing the subject matter, so as not to centre them out once the session begins. For example, "This is an adult learning environment and as such we recognize you may wish to take a phone call, use the facilities, or stretch your legs. Please feel free to do so."

FACILITATOR TIP

The learning outcomes demonstrate the knowledge, skills and attitudes that this training aims to instill in participants. They directly link to the five conditions required to effectively intervene as an Upstander: notice the incident, identify it as a problem, feel motivated to intervene, and act safely.

4 Review Learning Outcomes

As a result of completing the Upstander training program, participants will:

- *Understand what constitutes sexual violence and consent.*
- *Identify sexual violence when it is occurring.*
- *Explore how identity and marginalization impact one's risk for being subjected to sexual violence — sexual violence is about power and privilege.*
- *Understand sexual violence as a societal issue and the impact of sexual violence on communities and community members.*
- *Identify links between sexually violent behaviour and a culture of sexual violence, commonly referred to as "rape culture."*
- *Empathize with individuals who have experienced sexual violence and those affected by sexual violence.*
- *Safely apply Upstander intervention skills to intervene in situations of sexual violence and other situations in which a person may be at risk of being harmed.*

5 Introduce the program and provide a content warning.

In this session, we will be watching a video and engaging in discussions about Upstander intervention in sexual violence scenarios. Please be advised that the session will include discussions about sexual violence, relationship violence, a culture of sexual violence, discrimination, harassment, bullying, mental health, and medical emergencies. Terminology including sexual assault, rape, and rape culture may be used.

Introduce name and role / credentials / support background of your Community Support Person, as well as their location.

Given the nature of our discussion, a Community Support Person is available. He/ she will be stationed outside the room to provide support to anyone who is feeling overwhelmed or upset by the topics we discuss. Remember, you're welcome to leave the room during the session for a variety of reasons, such as using the washroom or taking a phone call, and there's no need to ask permission to leave. We ask that you signal the Community Support Person once you have left the room if you need support.

The video we will watch later in the session depicts a scenario which eventually leads to a sexual assault, then replays the events of the night and shows situations where Upstanders prevent the assault from occurring. While the video is intended to reflect the fact that men are most often the aggressors and women are most often the ones who are assaulted, we recognize that sexual violence is also perpetrated by and against people of all genders. We also recognize that aspects of some people's identities are marginalized and oppressed,

FACILITATOR TIP

It is critical that participants are warned about the content of the video and reassured that the second half depicts a positive outcome.

If you don't have the resources to provide a Community Support Person, consider stationing a facilitator who is not currently presenting or speaking near the back of the room for this purpose. See the Appendix B for further suggestions as to how to support participants while maintaining the flow and productivity of the presentation.

OPTIONAL FACILITATION

Consider asking participants to complete the quiz found in Appendix D, either as a group or individually. Review the answers as a group. This will help participants to be aware of their own attitudes and understanding of sexual violence in Canada.

including people who are racialized, like Indigenous Canadians, people who are trans, and people with disabilities. These groups are subjected to sexual violence at much higher rates than many other communities. In our discussions, we will talk about how gender influences assault, how sexual violence can impact survivors, and how you can help.

You will notice that we refer to survivors of sexual violence, rather than victims. We do this as a sign of support and empowerment. When we use the word survivor instead of victim, we help to restore control to the individual who has been subjected to sexual violence. We recognize that not everyone who has been subjected to sexual violence will find the term 'survivor' adequately represents their experience. The use of this term is not meant to minimize a person's experience, but to reflect the significant impact of sexual violence on the lives of many who experience it. Individuals have the right to choose terminology that best reflects their own experience.

Contextualizing this Program in Sexual Violence Prevention

This training program is only one component of sexual violence prevention on campus. As an institution, we are also engaged in the following initiatives:

_____

_____

_____

_____

_____

While this training is one small part of sexual violence prevention, it speaks to a bigger campus culture of civic engagement and commitment to each other's well-being. An important way to strengthen this campus culture is by gathering as a group to talk and learn more – so thank you for being here and being a part of the movement!

6 Discuss the vulnerability inherent to learning

Before we begin learning about bystander intervention in-depth, I want to acknowledge that these topics can be challenging to discuss. Sexual violence has likely impacted the lives of everyone in this room in one way or another, whether we realize it or not. There are a lot of prevalent myths and misperceptions about sexual violence in popular culture. It's okay to feel uncomfortable during our discussions and it's okay to ask questions or challenge statements that you don't agree with, as long as you do so respectfully.

Learning always involves a certain amount of uncertainty and discomfort as we reconcile new information with our past experiences.

Learning cannot happen without a solid foundation to build off of (the "red" of this stoplight). It also cannot happen if we only discuss what we already know and are comfortable with (the "green" of the stoplight). During our discussions today, I'm going to do my best to ensure that we stay in the "amber" of our stop-light of comfort, engaging in learning that's new but built off common understanding and experience.

7 Establish ground rules / group agreement:

Ground rules establish a safer space. In order for participants in this group to express their opinions and participate in discussions about sensitive subjects, like the ones that will come up today, we all need to feel safe and not fear that we will be confronted after the session for comments we make during the discussion. That said, it is important to address comments in the session that are incorrect or which perpetuate problematic attitudes. When addressing others' comments in session, it is important to do so with respect, and to focus on the ideas, not the individuals. There are likely survivors and perpetrators in the room right now — some may not even realize it. Please keep this in mind during our discussions today.

As the facilitators, we will maintain the safe space created in this agreement by addressing behaviour that violates it throughout the facilitation.

You may choose to present pre-established ground rules for the session or seek input from participants to develop a group agreement. The following principles should be included (at a minimum):

- Respect one another.
- Commit to learning by asking questions and challenging each other's biases and assumptions about sexual violence.
- Listen without interrupting.
- Avoid inflammatory language.
- Avoid blame and speculation.
- Respect the privacy of others, in the room or otherwise.

It is important that everyone is comfortable participating in the discussion. We ask that everyone make a firm commitment to be respectful to each other and their different experiences. This session provides a safe space for discussion and sharing perspectives – it's not a place for anyone to be dismissive, rude, or make light of the experiences of others.

PART 2

OPTIONAL FACILITATION

If you prefer not to ask your participants to work in pairs or small groups, ask them to reflect on the questions silently.

BYSTANDER EFFECT DISCUSSION

8 **Ask the group:**

Think about any situation where you have seen someone in need of help in public.

Did the person in need of help receive help? Did the person receive help right away?
What factors contributed to bystanders helping or not helping?

Address potential feelings of guilt:

Before we proceed, it's important to recognize that it's normal to experience feelings of guilt when looking back on such experiences. We all have had experiences we look back on and wish we did something different. The intent of this training is to allow you to reflect on and learn from these experiences.

Ask the group to break into pairs and briefly speak about their experiences. Give the participants a few minutes to discuss then bring them back to the larger group. Encourage participants to focus more on bystander behaviour than on the incident itself.
Ask the group:

Let's do a show of hands: raise your hand if the person received help; now raise your hand if the person did not receive help. If you raised your hand for 'received help,' when did the person receive help?
In the situations you discussed, how did you know that someone needed help? What were the indicators?

Possible responses:

- Help requested.
- Person incapacitated or injured.
- Concerning change in behaviour.
- Body language.

9 **Discuss the Bystander Effect:**

By show of hands, how many people would expect someone to help them if they were in distress in public? You might be surprised to hear that in a large crowd, a person in distress is less likely to receive help. The likelihood of any one person in a group offering to help decreases as the size of the group increases. This is called the Bystander Effect. Can you think of why this might occur?

FACILITATOR TIP

It's important to recognize that there may be a strong reaction from some participants. There could be a survivor among the group or someone could feel guilt and confusion if they didn't help a friend in a similar situation. Remind participants to respect the confidentiality of others when sharing their experiences.

10 Elaborate on each one the group identifies and review any that the group misses.

People don't notice that there's an emergency.

- *People are more likely to look around when they're alone. Those in large crowds tend to try to keep their attention to themselves rather than their surroundings.*

People don't identify the situation as an emergency.

- *People in larger crowds look to the reactions of others to gauge how they ought to behave. Even those who do notice an emergency may not intervene because they don't want to appear foolish to others who have not noticed the emergency or interpreted it as such. It's easy for people to discount an emergency when they see one if they don't have much experience with them.*

People don't feel motivated to intervene.

- *They may feel that someone else who is present (for example, a police officer or a parent) should be addressing the situation or that the person in crisis doesn't deserve their help (for example, a person living in poverty or a member of another stigmatized group).*

People don't have the skills to help.

- *People aren't confident in their ability to help because emergencies are rare and people normally haven't experienced many of them. Emergencies catch people off-guard, unprepared, and are often threatening or dangerous.*

People don't feel safe taking action.

- *People are less likely to intervene when situations are perceived as being dangerous, when the crisis requires a physical intervention, and when aggressors are present. Safety can also refer to social safety, or the potential risk to relationships and social identity when intervention requires someone to speak out against a social norm.*

(Straker, 2013)

While everyone believes that they will step up and help someone in need of help, the majority of people do not.

11 There are five things that need to occur, in order, for someone to choose to be an Upstander rather than a bystander *(Straker, 2013)*.

To be an Upstander, a person must:

1. **Notice the problem.** When we are tuned in to potential signs of trouble, we are more likely to become aware of problems as they occur. In our training today, we'll learn about potential assaults, but also the words, attitudes, and behaviours that contribute to the desensitization of sexual violence, which creates greater risk of

sexual violence.

2. **Identify the problem.** Once we know more about sexual violence as a community issue, we can better understand the impact it could have on an individual or community and see it as a problem requiring each of us, as individuals and witnesses, to take action.
3. **Feel motivated to find a solution.** That's what this training is all about: understanding our roles as Upstanders and feeling confident in our ability to help.
4. **Possess skills for action.** We're going to talk about specific intervention strategies today that could be used to interrupt sexual violence, and can also be employed for other dangerous or harmful situations.
5. **Act.** Ultimately, being an Upstander only works where action occurs. We all have to make the choice each day to be Upstanders, then follow through on the choice with action.

In today's discussions, think of what you would and wouldn't feel comfortable doing as an Upstander, why that is, and how you could become comfortable taking action. Let's work together to make Upstander behaviour tangible and achievable for all of us.

When you do act in the interest of helping others, it's important that you put your safety first.

Upstander Safety

What are ways in which you can keep yourself safe when intervening in a potentially dangerous situation?

Possible responses:

- Assess for safety risks before acting.
- Respond in a group (power in numbers).
- Call someone else for help.
- Have your phone ready in case you need to access assistance or support.

12 Share the framework of the program

These points will form the framework for our discussions today. Reminders in the bottom-right corner of the screen will highlight how each topic relates to being an Upstander.

PART 3

GENDER AND GENDER STEREOTYPES

13 Gender Boxes Exercise

The Gender Boxes exercise was originally created by Paul Kivel for the Oakland Men's Project and is utilized in this program with permission.

To talk about sexual violence effectively, we need to explore the dominant, mainstream ideas of gender. We acknowledge that gender roles may vary depending on ethnicity, culture, class, ability, and family tradition. It can be uncomfortable to discuss and critique such pervasive influences, impacts, and outcomes. That's okay, as long as we remember to respect the ideas and contributions of others and to approach this conversation with a desire to learn. In this exercise, we are going to ask you to say words that are offensive to some people. These words carry power, and it is important for us to name them and examine their effects.

Draw two large boxes on a whiteboard or on chart paper, side by side.

Ask the group:

What does it mean to "act like a man" or "man up"– what are the stereotypical expectations of being a man (which may not be the reality)?

(Further prompts: How are men supposed to be different from women? What feelings are 'real men' supposed to have? How do 'real men' express feelings? How are 'real men' supposed to act sexually?)

As responses are given, write them inside one of the boxes.

Possible responses:

- Be tougher or stronger.
- Be in control.
- Display confidence, be aggressive.
- Anger, never sadness or hurt.
- Yelling and fighting.
- Ignoring problems.
- Heterosexual sex.

OPTIONAL FACILITATION

Participants can be invited to come to the board to contribute ideas

Ask the group:

What are people called when they don't fit into that box? What happens to people who are outside that box?
Write these responses outside and around the box.

Possible responses:

- 'Wimp,' 'Fag,' 'Queer,' 'Pussy,' 'Gay.'
- Physical violence, harassment, teasing, abuse, being ignored, being left out.

Ask the group:

What does it mean to "act like a lady" or – what are the stereotypical expectations of being a woman (which may not be the reality)?

(Further prompts: How are women supposed to be different from men? What feelings are 'good women' supposed to have? How do 'good women' express feelings? How are 'good women' supposed to act sexually?)

As responses are given, write them inside the second box.
Possible responses:

- Polite, gentle, nice, serve others, be pretty.
- Nicer, more emotional, weaker, better at caregiving.
- Fear, sadness/crying, low self-esteem.
- Crying, screaming, hysteria.
- Don't sleep around, but be open to your partner's sexual needs; don't be sexual, but be sexy.

Ask the group:

What are people called when they don't fit into that box? What happens to people who are outside that box? Write these responses outside and around the box.

Possible responses:

- Dyke, tomboy, slut, ho, whore, lesbian.
- Physical violence, harassment, abuse, being ignored, being raped, having a bad reputation.

Discuss the following questions. Ask participants to raise their hands for the questions regarding how many men and women are in the box all of the time.

What is the implication of the names that women get called? How about the ones men are called? How many men here are in the box all the time? Now how many women are in the box all the time? Which box has more power? In which areas?

Possible responses:

- Homophobia and transphobia – women are not as valuable if they are not feminine or if they take on overtly sexual qualities, and men are not as valuable if they are not masculine enough or heterosexual enough.
- Male box has more power because patriarchal society values dominant, aggressive traits.
- Female box has more power because employment trends are towards caring and nurturing professions and women perform better in educational settings.
- Neither box has power because they both represent oppression.

14 Gender Stereotypes and Gender Identity

The Gender Boxes exercise demonstrates many different stereotypes. Stereotypes support and maintain systems of oppression; they are the glue that holds oppression together

Gender stereotypes are further damaging in that they indicate that 'man' and 'woman' are the only genders. The assumption that there are only two genders and that people always identify with the gender they were assigned at birth is an example of what we call cissexism. Cis means to identify with the gender we were assigned at birth. Cissexism reinforces the stereotype that everyone is either male or female – and that people can't be non-binary, or trans. Non-binary means that a person does not identify with either male or female. For a non-binary person, choosing between being male or female is simply not an option.

The idea of only two genders, men and women, limits everyone from discovering and celebrating all of who they are.

FACILITATOR TIP

The question of which box has more power can be a loaded one. Limit debate on the topic and ensure the group rules from the beginning of the session are enforced.

15 Gender Stereotypes and Gender Identity Cont.

Stereotypes are dangerous and unfair barriers to inclusion. Gender roles inform how we engage with others including how we behave sexually, and therefore they can lead to sexual violence.

16 Review terms related to gender and sex

Before we discuss how gender impacts sexual violence, we need to understand what "gender" means.

Gender identity refers to our internal sense of being male, female, both, or another gender identity entirely. It refers to who we are on the inside.

Gender expression refers to how we physically manifest our gender identity through things like clothing, hairstyle, voice, body shape, and even things like how we deal with facial and body hair, whether we use cosmetics and to what extent, and the colours that we choose to wear.

Sex assigned at birth refers to the assignment and classification of people as male, female, intersex, or another sex based on a combination of anatomy, hormones, and chromosomes. Note that the "sex chromosomes" (X and Y) do not determine the physical appearance of one's genitals.

17 Introduce the Gender Unicorn

This is the Gender Unicorn, created by Trans Student Educational Resources. The Unicorn illustrates what we mean when we talk about gender identity, gender expression, physical attraction, and romantic attraction.

PART 4

SEXUAL VIOLENCE, CONSENT AND RAPE CULTURE

18 Introduce Sexual Violence and Consent Discussion

Now that we have discussed what is required to be an Upstander and how gender stereotypes can influence behaviour, let's shift the conversation to consent and sexual violence. In order to Notice and Identify sexual violence, we need to understand what sexual violence is and what consent means.

We're going to speak more in-depth about sexual violence and consent in a moment. As a reminder, our community support person [NAME] is available to talk with you if you would like to speak in private.

19 Sexual Violence

Though we commonly think of violence as a physical act that leaves scars, sexual violence can be much more implicit. Just because a behaviour does not involve touching does not mean it is not a form of sexual violence.

Are there are any behaviours on this list that surprised you? Do you have any questions about any of these?

Possible responses:

- Isn't there a difference between harassment and violence?
- Jokes aren't violent, they are just jokes.

(To answer contributions like these, remind participants of the definition of sexual violence, and that it includes physically and psychologically harmful behaviours.)

For example, making "rape jokes" is a form of sexual violence because it sends the message that rape is funny and not to be taken seriously. Not only can this make survivors feel unsafe (because it indicates that the joke-teller and audience approve of or are dismissive of sexual violence), it also normalizes the violence that is being joked about. It perpetuates victimization and protects perpetrators.

Another example from the spectrum slide is "Continuing to flirt after they've said they're not interested." This is on the spectrum because it is a way of disregarding someone's say over what happens to their body and their space. When a person continues to flirt even after it is clear that their advances are unwanted, the implicit message is that the desires of the flirter outweigh and are more important than the person who has rejected them. It is a way of implying that that person's "no" is meaningless in that sexualized interaction, and that their consent is not required.

These seemingly small actions contribute to a culture where perpetrators believe that what they are doing is acceptable and that they won't be caught/it won't matter if they're caught, or that the behaviour is permissible. A joker or a flirter may not be a rapist themselves, but their actions make it easier for those who are.

20 Prevalence of Sexual Violence in Canada

As defined by the Province of Ontario:

Sexual violence is any sexual act or act targeting a person's sexuality, gender identity or gender expression, whether the act is physical or psychological in nature, that is committed, threatened or attempted against a person without the person's consent, and includes sexual assault, sexual harassment, stalking, indecent exposure, voyeurism and sexual exploitation. We call these sexually violent behaviours the continuum of sexual violence. While these behaviours vary, they are all serious and can cause harm to people who are subjected to them.

Sexual violence happens to people of all gender identities and expressions. Women are nearly five times more likely than men to be subjected to sexual violence, and 97% of those accused in police reports of sexual violence are men (Statistics Canada, 2008), indicating that sexual violence is a gender-based crime. One in six men are subjected to sexual violence as children, but unwanted sexual experiences occur for men as young adults and in adulthood, too, for instance through emotional manipulation or as 'hazing' in power-based social relationships (1in6.org). While we don't have much Canadian data to work from, a US study found that 50% of trans people are survivors of sexual assault (Office for Victims of Crime, n.d.). Children and youth are at heightened risk, and racialized people are more likely to be survivors of sexual violence, particularly Indigenous women (Statistics Canada, 2008). Canadian studies indicate that over 80% of women with disabilities will be subjected to sexual assault in their lifetimes (McDonald and Wobick, 2004). Over half of sexual assaults involving post-secondary students involve alcohol or drugs, which is called alcohol- or drug-facilitated sexual assault (Abbey et al., 2001).

Sexual violence occurs when there is no consent to sexual activity, a revocation of previously given consent, or an inability to give consent due to incapacitation, be it by drugs, alcohol, or any form of unconsciousness. Jokes, comments and actions rooted in targeting or discriminating against a person's sexuality or gender are also sexual violence. The only way to obtain consent for sexual activity is to ask… each time, every time. Consent given to one activity does not ensure that consent is given to move onto a different sexual activity, nor does it provide consent to future sexual activity (i.e. people in relationships who expect continued sexual activity as a result of previous experience). Given the statistics and definitions that we've just discussed, there are very likely survivors and perpetrators in the room — some might not even realize it. I think that we can all agree that sexual violence has impacted everyone in this room, directly or indirectly, in some way.

21 Consent

Show a video that succinctly explains consent. This may be a video that your institution produced or one you found on the internet. The Upstander Training program slide presentation includes Western University's "Cycling Through Consent" video, which any facilitator is welcome to use. That video can also be found on YouTube or on the Upstander Training resource website.

FACILITATOR TIP

See Appendix E to this guide for more information about sexual violence, consent and our culture of sexual violence.

As you watch this video, try to identify as many key messages about consent as you can.

After the video, ask:

What were some of the key messages you identified?

Possible responses:

- The absence of a yes is a no.
- Consent can be revoked.
- A drunk yes is not a sober yes.
- A boss or person of influence can't coerce anyone into cycling.
- Consent to one activity is not consent to another, and is not future consent.

FACILITATOR TIP

This information grounds the learning from the consent video. Contextualize the examples from the video in this information: "So when it talked about how you can't force someone to go for a bicycle ride with you, it was talking about…"

22 Consent Cont.

Consent, which is defined in the Criminal Code of Canada (Sec. 273.1), is the voluntary agreement to engage in a sexual activity with another person. An individual must actively and willingly give consent to sexual activity. Simply stated, sexual activity without consent is sexual assault.

Before engaging in any type of sexual activity, it is your responsibility to obtain consent. Consent:

- *Is never assumed or implied.*
- *Is not silence or the absence of "no."*
- *Cannot be given if the victim is incapacitated by alcohol or drugs, or is unconscious.*
- *Can never be obtained through threats or coercion.*
- *Can be revoked at any time.*
- *Cannot be obtained if the perpetrator abuses a position of trust, power or authority*

(Ontario Ministry of the Status of Women, "Developing a Response to Sexual Violence: A Resource Guide for Ontario's Colleges and Universities").

Consent should never be anything less than an enthusiastic and excited "yes!" (Isn't that what we'd all want to hear from an intimate partner, anyway?)

23 Consent Communication Matrix

While consent should always be clear and verbal, in day to day life it is not always the reality. This matrix describes the many ways that consent is communicated: verbally and non-verbally, and directly and indirectly. Direct and verbal consent communication includes "yes" and "no," or questions and answers about behaviours and actions to engage in. Indirect verbal communication might include euphemisms or colloquialisms – culturally-based indications of interest. Indirect verbal communication also includes ways of saying no, like making an excuse. Indirect verbal communication can be misunderstood, so it's important to clarify what is meant.
We know that 80% of human communication is non-verbal, including facial expressions, body stance and posture, and

gestures. Like verbal communication, non-verbal communication can be both direct and indirect. Direct non-verbal communication might include removing clothing, retrieving condoms and lubrication, pushing someone away, or physically moving away from someone. Indirect non-verbal communication includes facial expression.

For example, getting undressed could be an indicator of consent, depending on the context. If a person undresses as an attempt to avoid violence after being coerced, that is not a sign of consent.

We want to be clear: it is always important to make yourself certain that you have consent. Asking for consent will not ruin a moment or make someone second guess their desire to have sex with you. What direct and verbal consent communication does is ensure that partners feel safe and connected in sexual interactions.

Ideally, we always want to get consent verbally and directly (as in the first quadrant) because it is clear and unambiguous. However, we also need to acknowledge that giving and receiving consent can sometimes involve nonverbal and indirect communication in practice.

24 Rape Culture

Ask the group:

So, why does sexual violence happen? Why don't we 'get' consent? Has anyone heard the term rape culture? What have you heard about it?

Possible responses:

- Rape jokes.
- Victim-blaming.
- Educating women on how to not get assaulted rather than teaching men not to assault.
- Hyperbolic term made up by feminists (ask: what makes it hyperbolic? Do you agree that this social climate exists? What else could we call it?).

FACILITATOR TIP

This section makes reference to an image from the Upstander Training presentation slides. If you are not using the slides, be sure to share the image in an alternate way.

Rape culture makes sexual violence permissible and dismissible. It is not just the existence of rape or sexually violent behaviours, but the acceptance of sexual violence as a part of life that is reasonable to expect and up to potential victims to prevent. Rape culture makes the seriousness of sexual violence ambiguous, and calls the experiences of survivors of sexual violence into question. It is why many women feel unsafe walking alone in certain locations at particular times of day (or for some – walking alone anywhere, at anytime). But rape culture affects all of us, regardless of gender – it is responsible for the casting of suspicion on all men that they are potential perpetrators: most men are not perpetrators, but most women experience fear when alone near unknown men. It's also why men who survive sexual violence may be afraid that their experience will be dismissed out of hand. Working to end rape culture benefits everyone.

25 Rape Culture Cont.

The term Rape Culture can be uncomfortable for some people – it's been discussed a lot in the news recently. Whether you call it Rape Culture or something else, there is a lot of evidence that points to a societal issue that:

- *Enables sexual violence to occur.*
- *Stops people from intervening when it does occur, and*
- *Blames survivors for their experiences. In others words we are a "victim-blaming culture."*
- *500 000 sexual assaults occur each year – a figure consistent over the past 20 years (Statistics Canada, 2008).*
- *97% of those accused in police reports of sexual violence are men (Statistics Canada, 2008).*
- *Fewer than 6% of sexual assaults are reported to police (1-2% in cases of date rape) (Statistics Canada, 2013).*
- *It is estimated that between 15% to 25% of North American college and university-aged women will experience some form of sexual assault during their academic career (Campbell and Schuiteman 2008).*
- *In 2008, 27% of grade 11 young women and 10% of grade 11 young men stated that they have done something sexual they really did not want to (Wolfe and Chido 2008).*

There is a social context and climate made clear by these facts, which are all recent and all Canadian. Sexual violence is a consistent problem, a gender-based crime, and most prevalent among young people. Despite this, sexual violence is severely underreported. Furthermore, false reports of sexual violence are extremely rare and in line with or lower than false reports for other crimes. Yet, when sexual violence is disclosed or reported, many survivors are questioned as to what they said, how they behaved, what they wore, and whether they have been sexually active in the past, as if a victim of a crime can be held responsible for the violence done to them. If a person is stolen from, do we question why the person had nice things to begin with when there was a risk for them to be stolen?

OPTIONAL FACILITATION

See Appendix F for an exercise that allows participants to engage in the act of giving and receiving consent. The exercise makes clear the many non-verbal ways that people communicate.

A common criticism of feminist approaches to sexual violence is that, by highlighting that most assaults are committed by men, and by placing the onus on the perpetrators to end the violence rather than looking to women to avoid the violence, we are man-blaming. We can hold that most perpetrators are men but most men are not perpetrators. It may be uncomfortable, but that tension is needed to address the causes of sexual assaults, which are not short skirts or flirtatious behaviours but ill-intention or a failure to navigate consent.

These facts tell us that this is happening here and now and this creates a social climate and context. Only by naming it and acting to change these attitudes and behaviours can we eradicate sexual violence.

Ask participants:

How might gender norms, or expectations of behaviour based on gender, impact rape culture?

Possible responses:

- "Boys will be boys" as an excuse for sexually violent behaviour or the idea that all males want to engage in any sexual activity available, and therefore sexual violence against males is laughable.
- Females expected to not engage in sexual behaviour or enjoy sexual activity, and the idea that if they do, they 'deserve' sexual violence.
- Lack of respect and understanding for other gender identities as an excuse for violence.

26 Myths About Sexual Violence

A myth is a false belief based on a stereotype. Myths get in the way of us seeing the reality of people's lives. There are lots of myths about sexual violence. These are just a few:

Read the slide from the Upstander presentation slides, or read some of the myths listed in Appendix G.

Any questions about why these are myths?

Respond to any questions. Utilize the facts from Appendices E and G if applicable. Review the following if not covered in your discussion:

If an individual doesn't report to the police, it wasn't sexual assault.

- The reality is that the false report rate of sexual violence is no different than any other crime. Sexual assaults go unreported to police more often than other types

of violent offences, regardless of whether the victim is female or male. The police report rate for sexual assault is less than 6%, and for "date rape" only 1-2% are reported (Stat Canada 2013).

It's not a big deal to have sex with someone while they are drunk, stoned, or passed out.

- Again, a person who is incapacitated by alcohol or drugs, or otherwise passed out, cannot give consent.

Men can't be sexually assaulted.

- Sexual assault happens to people of all genders. The idea that men want to have sex all the time, whenever they can with whomever they can, is rooted in gender stereotypes.

Sexual assault is most often committed by strangers, and only really bad people commit sexual assault.

- The greatest risk of sexual assault is from someone the survivor knows – 82% of sexual assaults in Canada are perpetrated by someone known to the survivor (Stats Canada, 2013). If it wasn't rape, it wasn't sexual violence.

- Sexual violence spans a wide range of behaviours meant to exert control over another person. This myth is why many people do not take interpersonal and cyber harassment, or unwanted touching and other forms of non-consensual sexual activity seriously.

If they're in a relationship and/or had sex before, or the survivor does sex work, it's not sexual assault

- Consent is required in any form of relationship, is ongoing, and cannot be given in advance or determined by one's prior behaviour or sexual history.

Women have lied about rape for centuries

- This is still a very prevalent myth today. It is the reason that most survivors of sexual violence, of any gender or sexual orientation, do not come forward. In fact, false reports of sexual violence are consistent with the rates of false reports for any other crime.

Myths and stereotypes about sexual violence are very widespread. They are part of the "systems of discrimination" we talked about. They're in our religion, media, music, and legal system, to name a few. This is why sexual violence is a serious social problem.

PART 5

POWER, PRIVILEGE, IDENTITY AND INTERSECTIONALITY

27 Intersectionality and Social Location

Sexual violence is not about sexual desire. It is about power and control.

28 Intersectionality and Social Location Statistics

Some populations are more likely to be survivors of sexual violence. 83% of women with disabilities will be sexually assaulted in their life time. Recent Ontario research shows that 20% of transpeople in Ontario have been the targets of physical or sexual assaults because of their gender identity.

As mentioned in a previous slide, children and youth are a vulnerable population. However, for indigenous youth the incidence of sexual abuse is much higher. 75% of Indigenous girls under the age of 18 have been sexually assaulted. In 1997 Health Canada found that 57% of adult Indigenous women had been sexually abused or assaulted. These statistics remain today.

Sexual violence is gender-based but not only about gender. It occupies the lives of all racialized people in that sexual violence is rooted in colonization. All of us have absorbed misinformation from generations of colonization: valuing white heteronormativity, power-hoarding, individualism, and a culture of no consent where people with certain power can harm other people without certain power. Understanding intersectionality and being power-conscious is a commitment to notice ways that "power-over others" has become the norm, unlearning this in ourselves, and helping others to do the same. This is also what being an Upstander is all about.

Everyone carries different parts of their identities with them – some of these identities are privileged, which means that mainstream society favours them, while others are marginalized, which often means that mainstream society is not set up to support or encourage them, and in fact is often set up to discriminate against (or oppress) them.

29 Intersectionality and Social Location Cont.

Intersectionality addresses how all the different parts of your identity interact and how that affects your experience in society. Intersectionality explores how others view and treat you, and whether you are considered to be part of the "norm" and included in the mainstream. When something is the "norm," it is privileged. When it is not, it is marginalized, or excluded.

One person can have a number of overlapping layers of privilege and marginalization.

Facilitators model sharing their own intersectional locations:

Facilitator 1:

Facilitator 2:

Intersectionality describes the ways that social "locations" (such as race, class, disability and gender) that apply to individuals or groups result in a "systems" of discrimination.

Systems of discrimination are perpetuated by myths and attitudes, often unconscious or implicit.

Ask the group:

Can you think of identities you carry that are favoured by mainstream society? How about identities that are marginalized?

Encourage participants to share identities that they carry, or their intersectional social locations and thank them for their willingness to share.

Ask the group:

How does marginalization or privilege impact someone's access to resources? Resources can include money and things, but also time, voice or authority, power, and support.

Possible responses:

- Financial resources – lots of red tape for loans, social assistance, etc.
- Community/Networking connections.
- Opportunities – jobs, admissions to school, etc.
- Personal safety – hate crimes, higher rates of sexual violence, social determinants of health.
- Health care access – mental health therapy, dental health, etc. not covered by government health care; not accessible to all.
- Voice – perceptions of authority and persuasiveness can be impacted by stereotypes and assumptions.

FACILITATOR TIP

This section makes reference to the Privilege Wheel found in the slideshow presentation provided alongside this Facilitator's Guide. If you are not utilizing the slideshow, be sure to provide copies of the wheel to your training participants.

Ask the group:

We've discussed the ways that a person's intersectional identity interact to affect the way that others treat them. How do you think that your intersectional identities might impact the way that others respond to your Upstander behaviour?

Possible Responses:

- Personal safety — may face more or less reactance while intervening.
- Perception — likelihood of being perceived as a helper versus an aggressor.
- Voice — unfairly seen as more or less persuasive, assertive, or able to intervene effectively.
- Confidence — may have more or less experience at Upstander intervention.

When we refer to power, we're talking about social influence, credibility, and even outright control over the behaviour of others. Power itself isn't good or bad. Rather, it's how it is used by those who have it that matters. Harm happens when people with power base their decisions and actions off of assumptions about the identities of those who do not hold power. It's important to recognize the assumptions that we make, knowingly or otherwise, and how those assumptions influence our behaviour. We don't see people as they see themselves in their entirety.

PART 6

MOTIVATING UPSTANDER ACTION

30 Impact of Sexual Violence on survivors

Identities favoured by mainstream society – also called privilege – allow for greater access to resources. Experiencing sexual violence can impact privilege by restricting access to resources because of the significant impact that trauma can have.

The Center for Disease Control in the United States compiled a list of evidence-based impacts of sexual violence for a survivor, which include:

- *Post-traumatic stress symptoms such as sleep disturbance or flashbacks.*
- *Social isolation and relationship withdrawal or rejection.*
- *Chronic psychological issues including depression, anxiety, disordered eating, self-harm, suicidality.*
- *Pregnancy.*
- *Physiological ailments including migraines, gastrointestinal pain, gynecological issues, chronic pain, genital injury, sexually transmitted infection.*
- *Increased health risk behaviours, including substance use, high risk sexual behaviours, unhealthy diet behaviours (fasting, vomiting, restriction, overeating) and reduced seatbelt use.*

Not all survivors experience all of these impacts. Furthermore, there is no singular way to react to sexual violence. Some survivors experience intense emotion and others do not. Some survivors do not immediately identify what happened to them as violence – it can be especially confusing when violence is done to you by someone you thought you had a positive relationship with. Remember that there is no "right way" for someone to react to sexual violence.

FACILITATOR TIP

Taking a break at the end of Part 6 allows anyone seeking support from the Community Support Person after participating in the Perspective Taking exercises the space to do so. It is important to continually 'read the room' as you present – your group may need a break earlier, later, or not at all.

PERSPECTIVE TAKING EXERCISE

The purpose of the Perspective Taking exercise is to help participants who may not see a relationship between sexual violence and their own lives or communities to contextualize the impact of sexual violence on individuals and communities.

In this exercise, participants reflect silently as the facilitator reads, considering how their day-to-day relationships, activities and sense of safety might be affected if they were subjected to sexual violence.

To get a better sense of the impact of sexual violence on those who have been subjected to it, we invite you to participate in the following exercise based on one used in Bringing in the Bystander, an intervention program created by the University of New Hampshire.

Please take a piece of paper and a pen, and rip the paper into four pieces. Number them 'one' through 'four.' No one will see what you write on these pieces of paper; they're just for you.

- *On the first piece, write the first name of the person you trust most.*
- *On the second, write down the place you feel most safe.*
- *On the third, write down the activity, job, or class you most enjoy.*
- *On the fourth, write down a secret you have told no one, or very few people. You can write down a single word that will remind you of that secret, or quickly draw an image – whatever will help you to identify it for this exercise. (If you can't think of one, imagine something you wouldn't tell anyone.)*

Now, let's look at the first piece of paper. Think about what you like about that person; what makes you trust them. How do you feel thinking about that person? (Pause) Now rip that piece of paper up into pieces. Imagine that same person blames you for sexual violence that was done to you, or is the person who assaulted you. What feelings come to mind now? (Pause)

Think about the place you identified as a place where you feel safe. See the picture of that place in your mind. How does it make you feel? (Pause). Now rip that piece of paper up into pieces. Imagine that you no longer feel safe in that place because it is the place where sexual violence was done to you. What feelings come to mind now? (Pause).

Think of the activity you identified as one you enjoy most. What do you like about it? How long has it been a part of your life? (Pause). Now rip that piece of paper up into pieces. Imagine that you can no longer go there, because a person who assaulted you is often there, too. What feelings come to mind? (Pause).

Think of the secret you identified. What makes it a secret? Why is it something you don't want shared? (Pause). Hold the piece of paper with the secret in your hand. You can't rip it up. You can't throw it away. Imagine you have to keep it forever. Think about what people might say to you if they knew. Imagine you had to tell your friends, family or co-workers. What things might they say? (Pause)

If we felt these things during a visualization activity, let's take a minute to consider what the very real, ongoing consequences might be for survivors of sexual violence socially, physically, academically, psychologically? If the survivor has identities that are marginalized and impacted by systemic discrimination, how might this fact change the way they approach officers, rape crisis workers, and other service providers? What if the victim was assaulted by a member of the same sex – what issues might come up for them in reporting or disclosing to anyone?

Possible responses:

- Isolation.
- Depression or anxiety.
- Less likely to report.
- Any of the previously discussed impacts of sexual violence on survivors.

Maybe you are in this training session because sexual violence was done to you, or to someone you know. Whatever your reason – your 'why' – now that we have a stronger sense of the impacts of sexual violence on survivors, we can learn how we can help stop sexual violence when it is occurring, and how we can support people who have had violence done to them after the fact.

OPTIONAL FACILITATION

Optional facilitation: Ask your participants to complete their four pieces of paper or the Perspective Taking exercise at the very beginning of your session, and to put them aside. When you reach this part of the presentation, ask them to retrieve their pieces of paper and review what they wrote. Then continue at, "Now, let's look at the first piece of paper…"

PART 7

UPSTANDER INTERVENTION

31 Direct and Indirect Interventions

Introduce this part of the session:

There are two general ways to intervene in any situation: directly or indirectly. Direct interventions are those in which you address the situation yourself (or with a friend or group of people). When considering a direct intervention, it's important to assess your own safety. Indirect interventions are those in which you address a situation by calling for help from someone else who will intervene. As we watch the video, we'll talk more about direct and indirect interventions. We will discuss strategies and techniques you can use to be an Upstander. Remember that we aren't swooping in to fix other people's problems. Rather, we'll talk about how you can help to support others so that they can meet their wants and needs.

Watch the video and engage in discussion about Upstander interventions in the best format for your group. There are three ways to use the video to stimulate discussions about direct and indirect intervention in a potential situation of sexual violence. Base your selection on the time you have for your session, as well as the receptivity, engagement, and knowledge level of your group.

Play the first half of the video showing the events of the evening without Upstander intervention. Pause the video at 3:31 (black screen). Then ask:

- *Is this sexual violence? How do you know?*
- *Were there times that bystanders could have intervened? What might they have done differently?*
- *Which conditions for intervention were missing?*

Then, play second half of the video. Ask:

- *How did Upstanders intervene?*
- *Which interventions were direct? Which were indirect?*
- *How else could you distract a friend at a party?*
- *Who else could be called for help?*

Review the key messages for the interventions from Appendix K.

Now that you have seen the second half of the video and watched Upstanders change the outcome of the night:

- *Which interventions stood out?*
- *Which seemed more realistic or less realistic? Why?*
- *Did you have concerns about any of the interventions?*

Reiterate the key messages for each scene from Appendix K and refer back to other sections of the presentation to bring this part of the presentation to a close.

OPTIONAL FACILITATION

Pause the video after each Upstander intervention to allow scene-by-scene discussion and analysis of the interventions.

Additionally, you can print copies of the worksheet in Appendix I for your participants to independently think through the scenarios.

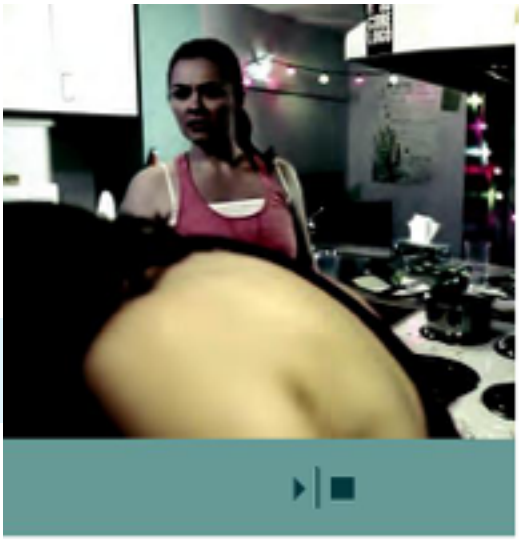
OPTIONAL FACILITATION

Instead of pausing when (Pause) is indicated, consider taking answers from the group and write them on the board/chart paper. This should only be done if the group is focused and if you have gotten a sense that the group is engaged with the material.

UPSTANDER VIDEO INTERVENTION SCENES

The Upstander Video depicts an evening in which an intoxicated woman is targeted for sexual violence by a male at a party she attends. First, it shows the evening as it unfolds without any intervention. Then, it 'rewinds,' and shows five opportunities for bystander intervention over the course of the evening, including both direct and indirect interventions and distraction techniques.

SCENE: WOMAN'S APARTMENT



The woman's roommate intervenes directly by showing the man out of their apartment and helping her roommate to her room. This is a direct intervention.

Frequent Questions/Comments:

What if they are just having fun and the woman wants to have sex with him?

Response: The woman is showing signs of serious intoxication, which impairs her ability to consent. If you have a sense that something is not safe about a situation, it is always better to intervene.

Discussion Prompts:

What if he refuses to leave? What might you do then?

Possible responses:

- Insist further that he leaves.
- Call for help (ex. Police, Residence Staff).
- Leave the apartment with your friend and call for support.
- Stay with your roommate.

If you didn't feel comfortable directly intervening, what else could you do? What else could you say?

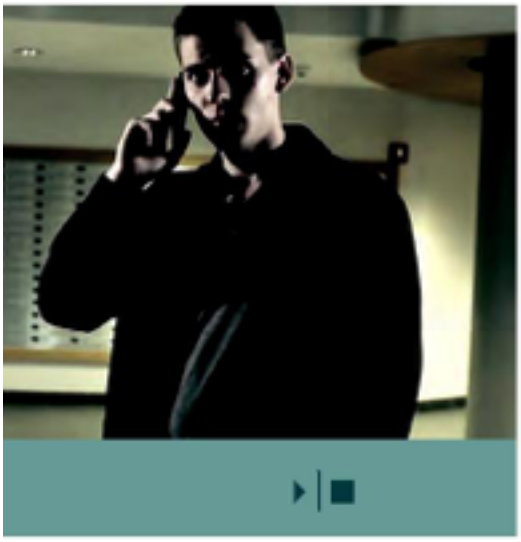
Possible responses:

- "I am making food. Do you want some?" This could buy time.
- Call for help (ex. Police, Campus Security, Residence Staff).
- Assertively inform him that you are not comfortable with him staying there and ask him to leave.

Key Messages:

The important thing is that you do something – being an Upstander requires taking action in the way you feel is safest for you!

SCENE: BUILDING LOBBY



The man in the building lobby intervenes directly by denying the perpetrator entry to the building.

Discussion Prompts:

What might have tipped the Upstander off that something wasn't quite right?

Possible responses (review any that the group misses):

- Body language of the man (aggressive and pushy).
- Body language of the woman (disinterested).
- Woman's facial expression.
- Woman's level of intoxication.

If the woman said, "he's with me," what else could you do?

Possible responses:

- Assess her response: do you believe her? Is there an indication of force in her response? Trust your gut.
- Follow from a safe distance.
- Say "Ok, let me help you to your apartment."
- Ask further questions.
- Ask if she feels safe.

Frequent Questions/Comments:

What if the man lives in the building?

Response: The important thing is to do what you can to separate the intoxicated woman from the potential perpetrator. Consider offering to walk the woman to where she lives, or accompanying the man in doing so. Considering offering to help the woman to call a friend to help her home. If you're not comfortable with what's happening but you don't know what else to do, call for help from an appropriate resource.

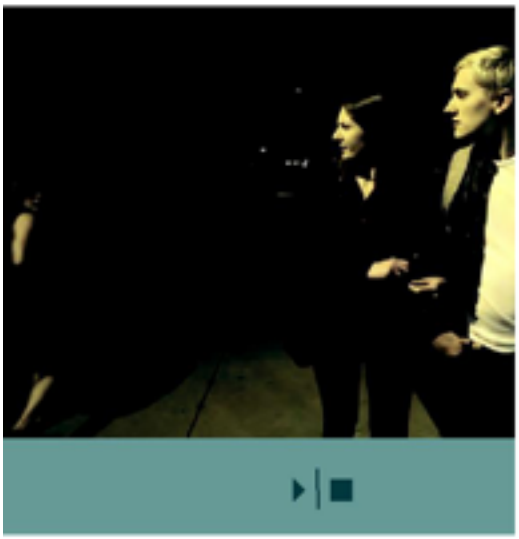
Key Messages:

In this example, the Upstander uses his physical environment to help him out. As you might have noticed, he keeps himself protected by staying behind the door. In this scenario, letting the woman into the building is the right thing to do even though you may not know if she lives in the building (or if she did not have her keys). It is important to ask yourself, who is the vulnerable person?

SCENE: OUTSIDE ON THE PATH

The Upstanders on the path intervene indirectly by calling the Police to assist the woman.

Discussion Prompts:



Who could be called in this situation?

Possible responses (review any that the group misses):

- Police (911).
- Security.
- Residence Staff.
- Front Desk.
- Other resources specific to your campus/city.

Frequent Questions/Comments

What if you're not sure if she's safe or not? They're strangers!

Response: The people on the path in the video show that they sense something is amiss with their facial expressions and communication with each other. If you're not sure, it's better to err on the side of caution.

Key Messages:

In any situation, if you don't feel comfortable directly intervening, you always have the option to call someone who is in a position to help. Calling for help is a non-confrontational way of intervening. It is a lower-risk type of intervention.

If you were in her shoes, wouldn't you want someone to stop for you? It is as easy as calling Campus Police/Security. That's what they are there for. You are not going to get into trouble for calling for help!

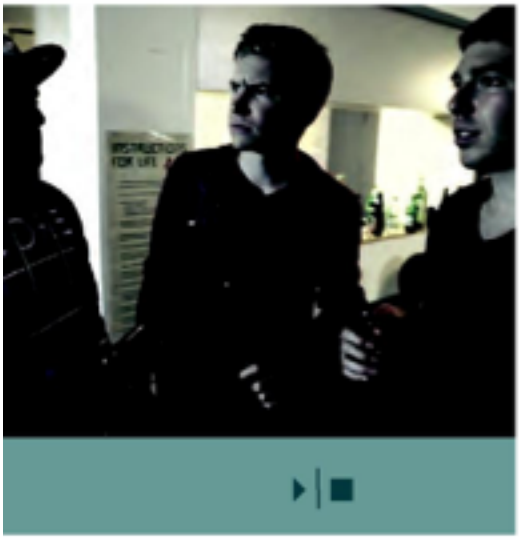
If you do call the police, this is what you can expect:

- When someone calls 911, the dispatcher will answer with "911, do you require Police, Fire or Ambulance?"
- The caller will identify which service is required (in this circumstance: Police).
- The next question from the dispatcher will be, "What is your emergency?"
- Next, the dispatcher will ask for your location.
- Finally, the dispatcher will ask for details about both the caller (name, call back number) and for descriptions of the people you called to report (height, age, clothing, etc.).

If you do not wish to give your name, you are not obliged to do so. However, police will have your phone number on record. Consider using a pay phone if you do not wish to be identified.

SCENE: HOUSE PARTY (MAN'S FRIENDS)

The man's friends use a distraction technique to separate him from the woman, who they notice is very intoxicated.



Discussion Prompts:

In this scene, the woman was left in the hallway by herself. Was this the best decision? What else could have been done to keep the woman safe?

Possible responses:

- Instead of leaving the woman in the hallway, they could ask her friend for help, or to take her home.
- The men can follow up with their friend the next day about their concerns with him leaving with the woman.

If the man is persistent on leaving with the woman, what else could you do?

Possible responses:

- Call police.
- Respond in a group (power in numbers).
- Be direct about your concern that he could be charged with a sexual assault if he proceeds.
- Go with them – "Where's the party going? Let's get pizza, come on!"
- Get one of the woman's friends to assist.

What could the group say to this guy, their friend, the next day?

Possible responses:

- There was a lot of alcohol flowing last night – wouldn't want to make a move on a girl who can't consent.
- If she wants to hook up with you, she'll want to do it sober!
- We knew you wouldn't want to risk hurting anyone so we got you out of there. We've always got your back!

Frequent Questions/Comments:

That seems too easy – I don't think he would be so easy to distract.

Respond to this comment with any of the "possible other responses" from the discussion prompt about what could be done if he refuses to be distracted. Remind participants that they can utilize the interventions that seem safest and most practical to them. Consider encouraging participants to practice this intervention in a role play, or to share different distraction techniques.

Key Messages:

This clip provides an example of intervening in a group. Remember that there is power in numbers.

For the men in the room, there are many reasons for you to stand up to men's violence against women. The woman in this video could be a woman who is important to you, like your sister or your friend. Regardless of who she is, she is a person with feelings and rights to safety and autonomy, and the impact of sexual violence will impact her life greatly.

When you intervene in this type of situation, you are protecting both people. Consent legislation is also clear that intoxication is not a defense for the accused in a sexual assault case. She could be hurt both physically and emotionally by the assault, and he could face serious criminal charges, civil action, or both, all because of a choice he made.

Being an Upstander doesn't stop during the incident itself, but can occur through conversation at a later time. Some conversations are better had when all participants are sober, and the man's friends have an opportunity to help him make better, safer choices in the future. Being a good friend is about addressing concerning behaviour when we notice it. While a distraction may work in the moment, we all have a responsibility to educate others about sexual violence.

SCENE: HOUSE PARTY (WOMAN'S FRIEND)

The woman's friend uses a distraction technique to remove her from the presence of the potential perpetrator after assessing that her friend was very intoxicated and at heightened risk of being subjected to sexual violence.

Discussion Prompts:

What are some other ways you could create a distraction or divert attention?

Possible responses:

- Invite your friend to go to the kitchen to find a snack/some water.
- Introduce your friend to some other party guests.
- Go for a walk outside to escape the noise.

If distraction techniques did not work, what else might be successful?

Possible responses:

- Tell another friend your concerns and approach your friend together.
- Call a Residence Staff member or another sober friend.
- Take your friend home, if she is willing to go.

Key Messages:

As seen in the last two clips, creating a distraction can diffuse the concerning behavior without having to address it directly. In this situation, the Upstander did not directly say she was concerned for her friend's safety or talk to the man directly. She found a way to remove her friend from an unsafe situation and once they were alone, she could check in and share her concerns.

Implement the buddy system! Stay with your friends, as you would want them to stay with you. If you think your friend is uncomfortable, check in with her or him. If you are uncomfortable, check in with your friends.

Another place the buddy system is often used is at a bar or club, where there might be a dance floor. Similar to any form of physical contact, it's important to ask before you dance with someone and respect the answer. People should never be touched without clear consent.

Never offer drinks to someone who is already intoxicated. Instead, offer them alternative beverages and keep an eye out for them. Someone can never be certain that an intoxicated person really wishes to engage in sexual activity. Without consent (i.e. a "yes"), engaging in sexual activity is sexual assault. It's also important to remember that your own level of intoxication will not be a defense for sexual assault.

PART 8

RESPONDING TO A DISCLOSURE

32 Responding to a Disclosure

Upstanders have an impact, not only before or during a situation, but also after. How could some of the Upstanders in this video support the woman the following day?

Possible responses:

- Listen to her and ask her what, if anything, she wants to do. Options include medical care, counselling, police reporting, or telling a person in a position of authority, a family member, a university/college staff member, etc.
- Share community resources that might be able to support her.
- Offer to accompany her to any appointment she chooses to make.

Being an Upstander doesn't just end in the moment. If you hear about harm after it has occurred, there are still opportunities to help, such as listening or providing resources.

Here are some key points to keep in mind if a survivor discloses to you:

- Believe the survivor.
- Never blame the survivor.
- Provide a private, safe place for the survivor and offer emotional support. Ask if they would like to call someone (parent, friend, etc.).
- Listen and be supportive.
- Do not ask questions about the details of the assault. Remember that you are not the investigator in this situation.
- Provide information and link survivors to resources. Let them have control over any decisions.

When hearing a disclosure, remember that your reactions – even your body language – can send a message to the survivor. Stay focused and undistracted. If that isn't possible explain why and help the survivor to find someone to speak to who can give them their full attention.

33 Resources

Include a slide in your presentation about campus and community resources relevant to your participants in order to help them to share the most appropriate resources should they receive a disclosure. See Appendix L for a listing of resources across Canada.

PART 9

DRAW-THE-LINE

34 Draw the Line

Now that we have explored what sexual violence can be, what consent is and intersectionality, we can try to apply it. Draw-the-Line is an interactive campaign that aims to engage Ontarians in a dialogue about sexual violence. The campaign challenges common myths about sexual violence and equips bystanders with information on how to intervene safely and effectively.

Include the Draw-the-Line scenario images you selected in your slide presentation, or distribute the images to the group.

Discuss them, one by one, as a group, including the following:

- *Is this sexual violence?*
- *Who are the bystanders and what is their role?*
- *As a bystander, what would you do in this situation?*
- *What attitudes and myths of rape culture could be influencing the situation?*

Debrief the scenarios you selected, reminding participants of the sexual violence spectrum and reinforcing consent and how gender stereotypes and rape culture influence behaviour.

CLOSING

35 Review

Review the learning topics introduced at the beginning of the session. Ask participants to describe what they learned about each topic, ensuring key messages have been received. Answer questions and address concerns as they arise.

It would be just as important to intervene if it was the woman who was preying on the man, or if the people were lesbian, gay, bisexual, trans or queer. However, sexual violence is just one situation among many that requires Upstander intervention.

Can you think of any other situations where you could be an Upstander?

OPTIONAL FACILITATION

Break your participants into small groups and provide each group with a Draw-the-Line image. Ask them to discuss the questions. Ask the groups to present their scenarios and analysis to the larger group. This debriefing conversation is very important to dispel any misconceptions or perpetuations of myths that might occur in small group discussion.

Possible discussion questions:

- If you noticed a person who was intoxicated and planning to drive a car, which of the strategies might you use?
- If you saw a shoving match between two children in a park, what would you do?
- What if the shoving match was between two adults?
- If you saw a car accident occur outside your window, what would you do?
- Are there any other situations you have encountered but didn't know how to help?

Follow up by asking the group for ideas on how to intervene.

Ask the group:

We've learned a lot today about both Upstander skills and sexual violence. What surprised you? How can you share what you've learned with others?

Potential responses:

- Value diversity.
- Speak out against negative attitudes and intervene when comments are made that promote rape myths, sexual violence, and discrimination.
- Have open discussions with peers about sexual violence on campus.
- Respond in a sympathetic, non-judgmental and supportive way when a sexual assault or another act of sexual violence is disclosed.

Ask participants to complete assessment provided in Appendix O.

Close the session:

Thank you for your participation today. I/We hope that the session was informative, that you have learned some intervention strategies and that you will be an Upstander to help keep our campus safe.

Show references and funder information on slides 33-35.

APPENDIX A

GLOSSARY

Reprinted from "Developing a Response to Sexual Violence: A Resource Guide for Ontario's Colleges and Universities" with permission from the Ontario Ministry of the Status of Women (formerly the Ontario Women's Directorate) (http://www.women.gov.on.ca).

Acquaintance sexual assault: Acquaintance sexual assault, sometimes called "date rape," is sexual contact that is forced, manipulated, or coerced by a partner, friend, or acquaintance.

Age of consent for sexual activity: The age of consent is the age at which a person can legally consent to sexual activity. In Canada, children under 12 can never legally consent to sexual acts. Sixteen is the legal age of consent for sexual acts. There are variations on the age of consent for adolescents who are close in age between the ages of 12 and 16. Twelve and 13 year-olds can consent to have sex with other youth who are less than two years older than themselves. Youth who are 14 and 15 years old may consent to sexual involvement that is mutual with a person who is less than five years older. Youths 16 and 17 years old may legally consent to sexual acts with someone who is not in a position of trust or authority.

Bystander: For the purposes of sexual violence prevention, a bystander is anyone who is neither a victim nor an offender, but who could potentially get involved to make a difference. It refers to anyone who is in a position to intervene before, during, or after the act.

Campus climate: A campus climate may be defined as the sum total of all of the personal relationships and social norms within a school. When these relationships are founded in mutual acceptance and inclusion and modeled by all, a culture of respect becomes the norm. A situation that disrupts or negatively affects the culture of respect on campus can be considered to be one that negatively impacts the campus climate.

Consent: Consent is the voluntary agreement to engage in the sexual activity in question.

Cyber harassment/cyber stalking: Often used interchangeably, cyber harassment and cyber stalking are defined as repeated, unsolicited, threatening behaviour by a person or group using cell phone or Internet technology with the intent to bully, harass, and intimidate a victim. The harassment can take place in any electronic environment where communication with others is possible, such as on social networking sites, on message boards, in chat rooms, through text messages, or through email.

Date rape: The term "date rape" is interchangeable with "acquaintance sexual assault." It is sexual contact that is forced, manipulated, or coerced by a partner, friend or acquaintance.

Disclosure: For the purposes of this document, a disclosure is made to any individual other than the police or other judicial official.

Drug-facilitated sexual assault: Drug-facilitated sexual assault involves the perpetrator making use of alcohol and/or drugs (prescription or non-prescription) to control, overpower or subdue a victim for purposes of sexual assault.

Gender-based violence: Gender-based violence is any form of behaviour—including psychological, physical, and sexual behaviour — that is based on an individual's gender and is intended to control, humiliate, or harm the individual. This form of violence is generally directed at women and girls. It reflects an attitude or prejudice towards the individual or institutional level that aims to subordinate an individual or group on the basis of sex and/or gender identity.

Gender normativity: Gender normativity refers to the social pressures that encourage people to adhere to or reinforce idealized standards of masculinity or femininity.

Homophobia: Homophobia is the irrational intense dislike or hatred of and prejudice against gays and lesbians, although it commonly also includes intense negative evaluation of all sexual minorities.

Intersectionality: Intersectionality is defined by the Ontario Human Rights Commission as "multiple forms of discrimination occurring simultaneously." An intersectional analysis recognizes that each individual will be subjected to sexual violence differently based on compounding forms of discrimination, such as their gender identity, culture, race, language, disability, deafness, religion, age, socioeconomic status, sexual orientation, and others. These intersecting identities may leave some groups more vulnerable to sexual violence, and will inform what services a survivor will seek.

LGBTT2SIQQ: Lesbian, gay, bisexual, transgender, transsexual, 2-spirited, intersex, queer and questioning.

Misogyny: Misogyny is the irrational dislike, contempt, or ingrained prejudice against women and girls.

Rape: Rape is a term used to describe vaginal, oral, or anal penetration, without consent. Although no longer used in a legal sense in Canada, it is still commonly used and widely understood.

Rape myths: Rape myths complicate society's understanding of sexual assault. These myths blame or shame the survivor of sexual assault, instead of holding the perpetrator responsible for his actions.

Report: A formal report is made to authorities such as police or campus security.

Safety planning: Safety plans typically contain a set of objectives and strategies identified by the victim to help promote ongoing safety and prevent future incidents (for example, how to build a network of supports and crisis contacts, what to do when a class is shared by the perpetrator, what to do about a residence that can be accessed by the perpetrator). These objectives and steps will typically relate to academic, housing, social and recreational life on campus. The plan also includes actions the victim will take in the event of an immediate physical or emotional threat. Safety plans should be reviewed on a regular basis to ensure they are up-to-date.

Sexual assault: Sexual assault is any type of unwanted sexual act done by one person to another that violates the sexual integrity of the victim. Sexual assault is characterized by a broad range of behaviours that involve the use of force, threats, or control towards a person, which makes that person feel uncomfortable, distressed, frightened, and threatened, and are carried out in circumstances in which the person has not freely agreed, consented to, or is incapable of consenting to.

Sexual harassment: Sexual harassment is unwelcome sexual attention directed at an individual by someone whose conduct or comments are, or should reasonably be known to be, offensive, inappropriate, intimidating, hostile, and unwelcome. Sexual harassment often occurs in environments in which sexist or homophobic jokes and materials have been permitted, tacitly or explicitly.

Sexual violence: Sexual violence is a broad term that describes any violence, physical or psychological, carried out through sexual means or by targeting sexuality. This violence takes different forms including sexual abuse, sexual assault, rape, incest, childhood sexual abuse and rape during armed conflict. It also includes sexual harassment, stalking, indecent or sexualized exposure, degrading sexual imagery, voyeurism, cyber harassment, human trafficking, and sexual exploitation.

Social marketing: Social marketing is an approach that applies marketing principles and techniques to create change for social, environmental and public health problems. The idea is to attempt to influence individuals to act in more socially responsible ways. As such, the social marketing approach seeks to move individuals beyond becoming aware of a problem to actual behaviour change.

Transphobia: Transphobia is the irrational intense dislike, hatred, or prejudice against trans* people and gender minorities.

Upstander: An Upstander is a person who intervenes when they see someone at risk of being harmed. Upstanders intervene directly by engaging the potential perpetrator and/or potential victim, indirectly by calling for assistance from an appropriate resource such as the police. To be an Upstander, one must notice the event, identify the event as one in which help is required, feel motivated to assist, have the skills to intervene, and choose to act.

Victim blaming: Victim blaming occurs when the victim of a crime or an accident is held responsible — in whole or in part — for the crimes that have been committed against them.

APPENDIX B

FACILITATOR TIPS (WHAT IF...)

What if the discussion goes off topic?

A few phrases to get the group back on track:

- That's an interesting point you made. How can you apply it to...
- I'm going to pause us right there for a minute and get us back on track. Let's bring this up at the end if there's time.
- Wow! This is an interesting conversation, but let's steer back to...

Consider having a "parking lot" flip chart or white board where you or the participants can write topics to discuss later, time permitting.

What if participants become emotional?

It's important that you have a Community Support person in the room – a counsellor or someone with training to provide support.

It's important to highlight at the beginning of the session who the support people are and where they are located. Hopefully, an emotional participant will seek assistance from this person.

If facilitating a large group with several support people, have the support people stand at the beginning so they can be easily identified.

If your Community Support person is currently assisting another participant, try stopping the presentation and asking the group to talk in pairs to discuss a topic relevant to your place in the presentation. Quietly seek out the participant who is emotional. Check in and remind the participant of the Community Support person and other resources. Invite her or him to speak with you after the presentation.

What if a participant disagrees with the response or believes something to be 'unrealistic'?

A few phrases to engage the participant in the material:

- What part of the response doesn't resonate with you? Is there any part that does? Let's work with that. How could we alter this response to fit with something you would do?
- Sounds like this response isn't something you'd do. What would you do instead?
- You're right – people respond in different ways. While this might not be your choice of action, one of the other responses you'll see today might be.

What if a participant discloses an experience with sexual violence?

To the group:

- Sounds like you have had some challenges to cope with. I appreciate you sharing your experience. Can we speak after the presentation?

You want to model an appropriate, encouraging response to a disclosure without stopping the entire presentation or encouraging deep sharing to the larger group during what could be a vulnerable time (perhaps the participant has been triggered by the content of the session and would not ordinarily share this information publicly). Provide support to this individual in a private location afterward, should the participant be interested, and provide relevant, accessible, local resources.

Individually to you as the facilitator:

Listen attentively to the participant. Believe them, and sympathetically summarize what they have told you. Don't ask questions about specifics; rather, listen to what the participant wants to share. Ask if they have ever considered counseling and provide information from Appendix L.

What if a participant engages in victim-blaming?

To the participant:

- Thank you for bringing that up – it's a very common thought that many people have. The problem with it is...

Explain how the statement made by the participant blames the survivor for the assault. If a participant becomes stuck here or regularly derails the group despite respectful, fact-based responses to the concern raised, remind participants of the group agreement from the beginning of the session, and invite participants to ask questions privately after the presentation about how and why sexual violence occurs.

What if a participant engages in disrespectful behaviour, like laughing or having side conversations?

Stop the presentation. Express your concern of the lack of respect in the room by some individuals over a very serious topic. Remind participants of the ground rules/group agreement. Invite those individuals to leave the room.

APPENDIX C

THE BYSTANDER EFFECT

(Straker, 2013)

Social psychologists have observed the phenomenon that people are less likely to offer assistance to someone in crisis when there are other people around. The likelihood of any one person in a group offering to help decreases as the size of the group increases, while those who come across an emergency situation alone are the most likely to help. This effect was first investigated in the late 1960s by psychologists John Darley and Bibb Latané, who staged fake emergencies to examine the likelihood that bystanders would intervene. They have found that people go through a five-stage process before deciding to intervene in an emergency:

1. They must notice that something is happening.
2. They must identify the situation as an emergency.
3. They must feel responsible for offering assistance.
4. They must feel capable of providing the right form of assistance.
5. They must choose to act by offering assistance.

These points are covered in greater detail on page 9 of this facilitator's guide. There are also five characteristics of emergency situations that impact whether someone chooses to intervene:

1. Emergencies are usually harmful or threatening: People are less likely to intervene if helping carries the risk of injury or embarrassment.
2. Emergencies aren't normal and people don't have much experience with them: People aren't familiar with many emergency situations because they are rare. This introduces some ambiguity as to whether or not an emergency is actually happening and whether the person is responsible for helping. People are more likely to help when someone specifically asks them for it because the request clarifies the situation.
3. The necessary response to an emergency is usually different depending on the situation. It can be difficult for people to feel confident in assisting even if they have assisted in emergencies in the past.
4. Emergencies are unpredictable and unexpected. People cannot prepare for intervening in emergencies because they never know when an emergency will occur.
5. Emergencies require people to act quickly; it can be difficult for people to know how to react under pressure.

APPENDIX D

SEXUAL VIOLENCE AND CONSENT QUIZ

The correct answers are highlighted in yellow.

1. How many Canadian women will be subjected to sexual violence in their lifetimes?

a) 1 in 3

b) 1 in 6

c) 1 in 8

2. How many Canadian men will be subjected to sexual violence in their lifetimes?

a) 1 in 3

b) 1 in 6

c) 1 in 8

3. What percentage of all survivors of sexual violence are female?

a) 53%

b) 73%

c) 93%

4. What percentage of sexual violence incidents are committed by a stranger?

a) 72%

b) 44%

c) 18%

5. What is not true of the legal requirements of consent to sexual activity?

a) Consent can only be given freely

b) Consent can only be given when there is no power imbalance or abuse of authority

c) Consent can be withdrawn once given

d) Consent can be given when one is incapacitated by drugs or alcohol

6. How many survivors of sexual violence report the violence to Police?

a) Fewer than 1 in 10

b) Fewer than 2 in 10

c) Fewer than 3 in 10

d) Most report to Police

7. Individuals from which demographic are most likely to be survivors of sexual violence?

a) Women aged 24-35

b) Both genders aged 24-35

c) Women aged 15-24

d) Both genders aged 15-24

True or False

8. Married couples do not have to ask for consent before engaging in a sexual activity.	T	**F**
9. Alcohol is a factor in half of sexual violence incidents involving post-secondary students.	**T**	F
10. Sexual violence is twice as likely to be falsely reported as other crimes.	T	**F**
11. Flirting, wearing revealing clothing, and intoxication provokes sexual violence.	T	**F**
12. If a person does not say "no," they have consented to sexual activity.	T	**F**
13. Individuals from marginalized communities experience higher rates of sexual violence than those from groups not historically marginalized.	**T**	F
14. All sexual assaults result in visible physical injuries, like cuts or bruises.	T	**F**
15. Sexual violence is not spontaneous or impulsive: most perpetrators plan their violence and are sexually violent on multiple occasions.	**T**	F

APPENDIX E

QUICK FACTS: SEXUAL VIOLENCE, CONSENT AND RAPE CULTURE

Quick Facts: Sexual Assault in Canada

Girls and women aged 15-24 are most likely to be victims of sexual assault (Statistics Canada, 2008).

Over half of sexual assaults against post-secondary students involve alcohol or drug use (Abbey et al., 2001).

27% of Grade 11 female students in a Centre for Addiction and Mental Health survey admitted being pressured to do something sexual against their will. 15% of respondents reported having oral sex just to avoid having intercourse (Canadian Women's Foundation, 2013).

Women under the age of 35 have non-spousal sexual assault victimization rates five times higher than those of their older counterparts (73 versus 14 incidents per 1,000 population) (Statistics Canada, 2013).

82% of sexual assaults are perpetrated by individuals known to the survivor: a significant other or ex, a friend, a family member, a neighbour, a classmate, a colleague, an acquaintance... (Statistics Canada, 2008).

Women are five times more likely to be survivors of sexual violence than men (Statistics Canada, 2008).

97% of perpetrators in sexual violence incidents reported to police are male, Fewer than 1 in 10 victims report their attack to the Police, but many seek support from other sources: friends (72%), family members (42%), co-workers (33%), or medical practitioners (13%) (Statistics Canada, 2008).

The rate of sexual assault reporting has consistently declined since 1993 (Statistics Canada, 2008).

In 2011, women were eleven times more likely to be police-reported victims of sexual assault than men (Statistics Canada, 2012).

In 2007, only one third of sexual violence reports resulted in charges laid against an accused perpetrator, though charges were laid in half of all other crime reports (Statistics Canada, 2008).

What is Consent? When is Consent legally given?

Consent, defined in the Criminal Code of Canada (Sec. 273.1), is the voluntary agreement to engage in a sexual activity with another person.

The Code goes on to define the times in which no consent for sexual activity can be found to be given. This includes: consent being expressed by a person who is not the 'complainant' (or, the individual to whom the assault occurred); the obtaining of consent by abuse of power, authority or trust; where it is clear by words or conduct that there is a lack of agreement to engage in the activity, where previously given assent to an activity is revoked by either words or conduct; or where the individual is incapable of consenting, which can include incapacitation by alcohol or drugs, or unconsciousness.

Consent:

- Is never assumed or implied.
- Is not silence or the absence of "no."
- Cannot be given if the victim is incapacitated by alcohol or drugs, or is unconscious.
- Can never be obtained through threats or coercion.
- Can be revoked at any time.
- Cannot be obtained if the perpetrator abuses a position of trust, power or authority.

(Ontario Ministry of the Status of Women (formerly Ontario Women's Directorate), "Developing a Response to Sexual Violence: A Resource Guide for Ontario's Colleges and Universities")

Alcohol, Drugs and Sexual Violence

Consent, defined in the Criminal Code of Canada (Sec. 273.1), is the voluntary agreement to engage in a sexual activity with another person.

On university campuses in Canada, 90% of students drink alcohol, and 32% drink alcohol heavily once a month (Asbridge & Langille, 2013). High-risk alcohol consumption (self-reported) is more common among undergraduate students than it is for similarly-aged youth in the general population (Asbridge & Langille, 2013). Furthermore, 15 to 24 year-olds have the highest use of illicit substances compared to other Canadians and are approximately five times more likely than adults aged 25 years and older to report harm because of drug use, according to a 2011 report issued by the Canadian Centre of Substance Abuse (Asbridge & Langille, 2013). Half of sexual assaults of post-secondary students involve alcohol or drug use (Abbey et al., 2001).

Rape Culture: The Social Climate and Context of Misogyny, Victim-Blaming and Myths about Sexual Violence

Rape culture is a term first used in the 1970s referring to the idea that sexual violence is not simply an act perpetuated by criminals and deviants, but sustained by a deeply entrenched cultural misogyny (Women Against Violence Against Women, n.d.). This misogyny both covers up and excuses sexual assault as well as engages in victim-blaming, or holding a victim accountable for something done to them. This culture of sexual violence is perpetuated by jokes about rape; silence from institutions when allegations of sexual violence surface; teaching women not to 'put themselves in harm's way' with advice about clothing choices or walking alone rather than teaching the population, generally, not to attack or assault; and doubting reports of sexual violence.

This culture is also prevalent in attitudes about what sexual violence is or isn't. For example, in a 2013 Canadian study, 1/5 respondents stated that they believe that "women may provoke or encourage sexual assault when they are drunk," and 1/7 believe that "women can encourage or provoke sexual assault by flirting with a man" (Canadian Women's Foundation, 2013). Clearly, these attitudes indicate a lack of understanding about consent, including the legal withdrawal of consent and the ability to give consent when incapacitated by alcohol, drugs or otherwise, and as such, indicate that incidents of violence under these circumstances are viewed as, at least partially, the survivor's fault. These attitudes create a lack of confidence in reporting and going through a legal process, because survivors feel as though they won't be believed and won't receive justice, or they might even believe that they really did "ask for it."

Rape culture is a term that succinctly covers this phenomenon, but it is not without controversy. Some believe that the term is unnecessarily hyperbolic and explosive, and turns people away from the issue. Proponents of the phrase believe that it needs to be explosive because of the significance of the issue, and that the jarring nature of the phrase does justice to the cultural phenomenon itself. We use the phrase, 'a culture of sexual violence' to honour the feedback we have received from participants who have experienced sexual violence indicating that the repeated use of the word rape can be triggering. We privilege the experiences of survivors and make this choice in order to maintain a focus on creating safer spaces for all.

Why All the Focus on Women and Sexual Violence?

A common question in sexual violence prevention discourse is why available information frequently refers to women as survivors and men as perpetrators of sexual violence. This point of view questions why we wouldn't be equal in our treatment of gender in this discussion, as sexual violence happens to all genders.

Men are sexually assaulted, and, like all genders, can experience physical and emotional distress that can make them feel unsafe. As a result men also find it difficult to report sexual assault, perhaps even more so than women: while women are five times more likely than men to experience sexual assault, they are 11 times more likely than men to report an assault to police (Statistics Canada: 2008; 2012). While misogyny is an acknowledged cause of a culture of sexual violence, gender stereotyping can be difficult for men, with a common attitude being that men want to have sex all of the time, and so wouldn't possibly deny consent.

While Canada only compiles sexual assault statistics about cisgender people and does not include sexual orientation or trans voices in those statistics, there is evidence to suggest that the LGBTQ community experiences rates of violence between 2.5 times and 4 times greater than cisgender, heterosexual people (Abuse in Same Sex Relationships, 2008). Further, a study from the United States suggests that half of trans people are subjected to sexual violence (Office for Victims of Crime, n.d.).

A culture of sexual violence affects all genders because it supports the gender stereotyped expectations of behaviour placed upon individuals based on how biological sex has been perceived, and how those cultural perceptions have been perpetuated. We use the female pronoun often in sexual violence prevention discourse not because we value women's experiences more, but because the gendered nature of sexual violence and our culture of sexual violence requires us to be vigilant in maintaining that part of the discussion. While sexual assault happens to men, it happens to women in much higher numbers, and the attitudes that create an unsafe reporting culture are misogynistic in nature. Honouring the experiences of survivors is one small part of sexual violence prevention; we also need to speak up against perpetuations of the culture of sexual violence such as sexual harassment, targeted or intimidating 'jokes,' and gender stereotyping when we experience or witness them in order to change the prevailing attitudes that make sexual violence so under-reported.

APPENDIX F

CONSENT COMMUNICATION MATRIX EXERCISE

Insert a slide into your presentation that reads, "Consent Communication Exercise."

Ask the group to stand and to partner with the person next to them. If the group has an odd number, one facilitator should partner with the remaining participant while the other leads the activity.

During the following activity, I will ask you to perform simple actions with your partner. They will be physical in nature, involving you and your partner touching nonsexually. If and when you are no longer comfortable participating, sit down (your partner will sit down, too). There is no winner or benefit to remaining standing longer, and it is important that you stop participating when you are ready. This isn't a game or a competition and there are no prizes.

Pause in between reading each action for the partners to either perform the action or choose to sit down.

- *Touch pointer finger to cheek.*
- *Touch ear to ear.*
- *Touch hand to hip.*
- *Touch nose to shoulder.*
- *Touch nose to bellybutton.*
- *Put your head between your partner's legs.*

FACILITATOR TIP

Consider placing a "plant" in the crowd who sits down early in the exercise. This gives other participants a role model so that others don't feel pressured to participate beyond their comfort level.

Ask:

How did you know your partner was comfortable participating in the action with you? How did you communicate through the activity?

Possible responses:

- We made eye contact, used facial expressions and gestured to each other
- We did not – one partner sat down silently when not willing to go further
- I was not sure if my partner wanted to proceed, so I sat down to avoid the issue
- We asked each other if it was okay to continue

Resume the presentation with the Consent Communication Matrix, discussing verbal and non-verbal, and direct and indirect communication.

FACILITATOR TIP

Use the examples of actions you are comfortable facilitating. Change or omit as necessary. In many cases, you will not get to the end of the list before all partners are sitting. The entire group does not have to be sitting to cease the exercise. Remember to take the needs of people of different faiths and abilities into account while conducting this activity. It's okay if someone doesn't want to participate! You could also ask participants to raise their hands if they would be comfortable performing the actions that you describe with a hypothetical stranger.

APPENDIX G

COMMON MYTHS ...AND THE FACTS THAT REFUTE THEM!

Adapted from "Developing a Response to Sexual Violence: A Resource Guide for Ontario's Colleges and Universities" with permission from the Ontario Ministry of the Status of Women (formerly the Ontario Women's Directorate) (http://www.women.gov.on.ca)

These myths are just some of the attitudes and ideas that are a part of the social context and culture of sexual assault, and they contribute to low reporting rates and a lack of support for survivors of sexual assault.

Myth: If a woman doesn't report to the police, it wasn't sexual assault.

Fact: Just because a victim doesn't report the assault, or reports it days or weeks after the fact, doesn't mean it didn't happen. Fewer than one in ten victims report the crime to the police.

Myth: It's not a big deal to have sex with a woman while she is drunk, stoned or passed out.

Fact: If a person is unconscious or incapable of consenting due to the use of alcohol or drugs, that person cannot legally give consent. Without consent, it is sexual assault.

Myth: If she didn't scream or fight back, it probably wasn't sexual assault.

Fact: When a woman is sexually assaulted, she may become paralyzed with fear and be unable to fight back. She may become fearful that if she struggles, the perpetrator will become more violent. If she is under the influence of alcohol or drugs, she may be incapacitated or unable to resist.

Myth: If she isn't crying or visibly upset, it probably wasn't a serious sexual assault.

Fact: Everyone responds to the trauma of sexual assault differently. A survivor may cry, or she may be calm. She may be silent or she may be angry. Her behaviour is not an indicator of her experience. It is important not to judge a person by their response to the assault.

Myth: If there are no obvious physical injuries, like cuts or bruises, she probably wasn't sexually assaulted.

Fact: Lack of physical injury does not mean that an assault didn't occur. An offender may use threats, weapons, or other coercive actions that do not leave physical marks. She may have been unconscious or otherwise incapacitated.

Myth: If it really happened, the woman would be able to easily recount all the facts in proper order.

Fact: Shock, fear, embarrassment and distress can impair memory. Many survivors attempt to minimize or forget the details of the assault as a way of coping with trauma. Memory loss is common when drugs or alcohol are involved.

Myth: Women lie and make up stories about being sexually assaulted.

Fact: The number of false reports for sexual assault is very low, consistent with the number of false reports for other crimes in Canada. Sexual assault carries such a stigma that many women prefer not to report.

Myth: It wasn't rape, so it wasn't sexual violence.

Fact: Any unwanted sexual contact is sexual violence. A survivor can be severely affected by all forms of sexual violence, including unwanted fondling, rubbing, kissing or other sexual acts. Many forms of sexual violence involve no physical contact, such as stalking or distributing intimate visual recordings. All of these acts are serious and can be damaging.

Myth: If you don't want people to see sexually explicit photos, you should not take photos to begin with.

Fact: The sharing of sexual photos is legal in consenting relationships so long as the photos are not redistributed: they may only be in the possession of the person they were consensually shared with. Consenting for one person to see your pictures, or your body, is the same as consent for any other sexual activity: it must be freely and enthusiastically given and can be revoked at any time. Giving consent once does not automatically mean giving it a second time, and certainly does not mean giving it to someone else.

Myth: You don't need consent for sexual activity in a relationship. Being in the relationship IS consent!

Fact: In relationships, both parties have the right to give or revoke consent for sexual activity. No one is 'owed' sex simply by being in relationship; you need consent every time!

Myth: Rape jokes are meant to be funny, not taken seriously. Why can't people just take a joke?

Fact: Jokes about rape contribute to a culture of sexual violence by normalizing rape as a regular, acceptable occurrence in life. These jokes indicate that there are scenarios in which rape is valid and okay, and often contribute to victim blaming by targeting survivors. Furthermore, rape jokes can be upsetting and hurtful to people who have been subjected to sexual violence and can even trigger stress responses in people living with post-traumatic stress as a result of having been subjected to sexual violence.

APPENDIX H

INTERSECTIONAL SOCIAL LOCATIONS

Social location is a sociological term that describes where a person finds themselves in society. Some aspects of social location are things we are born with (for example, race), and others that are things that change (for example, education level). Our social locations are the point from which we view the rest of society: they impact our values, beliefs and opportunities. Furthermore, our social locations impact how we interact with others. Awareness of our social locations can help us to understand where another person might be coming from, or where power and privilege makes one's situation very different from another's.

To describe your social location from an intersectional standpoint, consider your power and privilege, as well as identities you carry that are marginalized. You might consider the following:

Family connections
Race, ethnicity and cultural background
Assigned sex at birth
Gender
Religion
Socio-economic status
Educational attainment
Marital status
Political affiliation
Citizenship status
Employment
Appearance
Language skills
Age

Once you have considered these identities and how they relate to others in society (empowered or disempowered), construct a statement that describes the primary identities which impact your worldview and power, and how they do so.

Examples:

I am a brown cisgendered female immigrant, and I use the pronoun SHE and I carry places of privilege and places of oppression. All these layers impact how I navigate society and my day to day life, whether I'm facing discrimination and stereotypes or I'm gaining access over others.

I identify as a black woman and so in a society that values whiteness my experience is dismissed by the mainstream because it is deemed less valuable than a white woman's experience. I have two advanced degrees, and my educational attainment sometimes affords me credibility and voice where other women of colour go unheard.

I am a white man. I am gay and married to a wonderful partner. I carry a lot of privilege as a person of the race and gender that mainstream society was built for – that location gives me authority and respect in spaces where others do not find it. I also fit the mainstream in terms of having a person to share my life with, but experience oppression when people regularly assume that if I am married, it must be to a woman.

APPENDIX I

UPSTANDER SCENARIO WORKSHEET

This worksheet can be used in conjunction with the video scenarios in part 8, as well as with any Upstander Scenarios that are discussed during the training.

Part 1: Notice and Identify

What makes the scenario a concern?

Why is it an issue?

What behaviours might you notice? What might you see? What might you hear?

Part 2: Motivation

Are there power dynamics in this scenario? What are they?

What power resources do you have that could help?

What would happen if no one helped? How might the harmed person feel?

Part 3: Skills and Action

What might you say or do to be an Upstander? How will you be mindful of your own safety?

Part 4: Reflection

What might stop you from being an Upstander?

How can you manage these barriers to intervening when someone needs help?

What values influence your decision to help or not help?

APPENDIX J

WHY EMPATHY MATTERS IN UPSTANDER INTERVENTION

What is empathy?

There is little consensus regarding how to define empathy. Early empathy researchers (Mehrabian & Epstein, 1972; Stotland, Matthews, Sherman, Hansson, & Richardson, 1978) conceptualized empathy as an affective reaction. More generally, empathy is described as the process of taking another person's perspective (commonly referred to as perspective or role taking) and/or experiencing affect that either essentially matches that of another person, or is a response to the other person's emotion and situation, such as sympathy and compassion (Davis, 1994; Eisenberg & Fabes, 1990).

Rationale for delivery of empathy interventions

Interventions that seek to increase empathy have continued to increase as a standard feature of programming for sexual violence. Research that has been conducted indicates that as participants of programming increase their empathy with survivors, and when they better understand rape trauma, they have less of a likelihood to commit acts of sexual violence (Hamilton & Yee, 1990; Schewe & O'Donohue, 1993). In addition, Osland, Fitch, & Willis (1996) found that men who have no proclivity to rape have greater empathy towards survivors, while men who indicate some degree of rape proclivity have lower empathy toward survivors. As such, it is important to motivate empathy in order to decrease the proclivity of rape. While many believe that empathy is difficult to teach, much of the literature supports the notion that empathy does not strictly reside within, nor does it exert its effects exclusively on the empathetic individual (Eisenberg, 2000; Eisenberg, Eggum, & Di Guinta, 2010; Jolliffe & Farrington, 2006; Leffel, 2008). Rather, the empathetic individual's actions almost certainly affect those they are emotionally compelled to help. As such, it is important that participants of programming are exposed to an emotional component of why help should be provided through empathetic understanding.

Women consistently report greater empathy than men for a rape victim and men report greater empathy for a perpetrator (Borden et al., 1988; Brady et al., 1991; Ching & Burke, 1999; Jimenez & Abreu, 2003; Smith & Frieze, 2003; Weir & Wrightsman, 1990). This trend is unsurprising considering that, also in rape literature, those with personal victimization experience report greater empathy with a victim than those without such experience (Barnett et al. 1987; Ching and Burke 1999; Deitz et al. 1982; Smith and Frieze 2003). And since women are overwhelmingly the victims of sexual violence, the lack of tendency for men to empathize with the victims due to lack of exposure is consistent with research reasoning/findings. As such, all research regarding empathy is focused upon empathy building with men.

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APPENDIX K

SEXUAL VIOLENCE RESOURCES

If you are a survivor of sexual violence, supporting a survivor or in a position in which survivors may disclose that violence has been done to them, this list of resources is a starting point for local sexual violence support resources.

National Resources

Canadian Association of Sexual Assault Centres
www.casac.ca
Listing of municipal/regional Sexual Assault Centres and Sexual Violence Treatment Centres in each province.

Assaulted Women's Helpline
1-866-863-0511/1-866-863-7868 (TTY)
Multi-lingual 24-hour telephone and TTY help line.

Fem'aide
1-877-336-2433
Crisis line for French-speaking women.

YWCA
ywcacanada.ca/en/pages/national/associations
Links to local YWCA associations; they offer shelter, housing and support.

Office of the Federal Ombudsman for Victims of Crime
1-866-481-8429
Information about federal rights and services.

White Ribbon Campaign
1-800-328-2228
www.whiteribbon.ca
World's largest campaign of men and boys working to end violence against women and girls.

211 Canada
Dial 211
Telephone listing for resources, including sexual violence treatment centres, service available in most provinces.

Alberta

Central Alberta Sexual Assault Support
1-866-956-1099
24-hour sexual assault crisis line..

Family and Sexual Abuse Services
1-877-237-5888
24-hour referral line to appropriate service provider.

Council of Women's Shelters
1-866-331-3933
Referral to local women's shelters and crisis lines.

British Columbia

Victimlink BC
1-800-563-0808
Immediate crisis support and referrals for survivors of sexual violence.

BC Society for Male Survivors
1-604-682-6482
Theraputic Services for male survivors of sexual violence.

Women's Transition Housing & Support
1-800-257-7786
Referral to BC women's shelters.

Manitoba

Klinic Sexual Assault Crisis Line
1-888-292-7565
24-hour crisis line serving all of Manitoba, resource centre in Winnipeg provides in-person counselling and accompaniment.

The Men's Resource Centre (Winnipeg)
1-855-672-6727
Counselling (individual and group) and other resources

for male- survivors of trauma.
Survivor's Hope Crisis Centre
1-888-322-3019
Provides crisis intervention services, accompaniment and referrals to regional services in north-east Manitoba; 24/7 crisis line.

Newfoundland

Crisis and Prevention Centre Crisis Line
1-800-726-2743
24-hour sexual assault crisis line; centre also provides information and resources.

Health and Community Services
1-888-737-4668
On-call social workers available; toll-free line for St.. John's will refer to local regions.

Transition House Crisis Line
1-877-800-2272
Crisis line serves all of Newfoundland; facility in Corner Brook is a safe house; can refer to local shelters.

New Brunswick

Chimo Helpline
1-800-667-5005
24-hour bilingual crisis line serving all of New Brunswick.

Fredricton Sexual Assault Crisis Line
1-506-454-0437
24-hour crisis line; in person counselling and support groups for women.

Nova Scotia

Women's Resource Centre
1-902-863-6221
Antigonish centre for medical treatment, counselling and resources for survivors of sexual assault.

Harbour House Crisis Line
1-888-543-3999
24-hour crisis line and shelter for women survivors of intimatepartner violence. Referrals to local shelters.

Ontario

Good2Talk
1-866-925-5454
24-hour help line for post-secondary students.

Lesbian, Gay, Bi, Trans Youthline
1-800-268-9688
24-hour Support for LGBT Youth.

Ontario Male Survivor Crisis Line
1-866-887-0015
24-hour support for male survivors of sexual violence.

Prince Edward Island

PEI Rape and Sexual Assault Centre
1-888-368-8055
Counselling request line.

Quebec

Information and Referral Line
1-888-933-9007
24-hour line for survivors of sexual assault.

Treve Pour Elles (Montreal)
1-514-251-0323
Resource, support and counselling centre (9 am – 5 pm).

Montreal Crime Victims' Assistance
1-866-532-2822
Counselling, accompaniments, and information about rights.

Saskatchewan

Sexual Assault Services of Saskatchewan
www.sassk.ca
Listing of crisis lines and shelters.

Envision Counselling & Support
1-800-214-7083
24-hour crisis line for survivors of physical and sexual assault.

APPENDIX L

UPSTANDER INTERVENTION ROLE PLAY

These scenarios can be used in an extended version of the program to demonstrate how Upstander skills can be applied broadly to other situations where someone could be harmed.

1. Ask participants to get into small groups. Provide each group with a scenario and have participants take turns practicing what they might say and do.
2. Ask participants to share their intervention strategies with the larger group. Discussion points are included below.

Scenario 1 (Physical Altercation): You and a friend are walking to class. You hear two students yelling at each other in the courtyard. They seem to be throwing insults at each other. You are shocked at what you hear. A crowd of people are starting to form around them. One bystander even yells "Fight!" You are concerned that it might escalate further. What do you do?

Possible Intervention Strategies:

- Call campus security/ police to come and intervene.
- Ask some of the bystanders to help you and separate the two students.
- Ask the two students "what is going on?" and suggest that they take a break from the conversation. If possible, and if you feel comfortable, perhaps speak with them individually.

Key Messages:

- It is paramount that you ensure your own personal safety. You do not want to intervene in any way that may put you in harm's way. This is where calling for security or the police can be helpful.

Scenario 2 (Mental Health): Recently, you have noticed that a friend's tweets and Facebook status updates have contained upsetting messages. Some of her comments have included: "Either I'm an amazing actress or no one cares cause no one sees I'm ripping apart inside and it's getting harder to deal with!" and "Sometimes people tell you to keep holding on. But what happens when there's nothing left to hold on to?" What do you do?

Possible Intervention Strategies:

- Send your friend a message or call her to check in. Explain that you read her comments and are concerned.
- Involve another friend, perhaps someone who knows her better, and ask that person to reach out to her.
- Let her parents, teachers, Residence Staff member know.
- Call a help-line and ask for advice on how to support your friend.

Key Messages:

- If you are ever concerned for a friend's wellbeing, it is important to reach out and let them know that they are not alone.
- If you are not sure what to do or say, you can always call a 24-hour crisis line and ask for advice.
- By telling someone in a position to help that you are concerned for your friend, you are looking out for your friend, not betraying them.

Scenario 3 (Alcohol): You and a few friends are at a house party. Everyone seems to be having fun but you have not seen one friend for a while, so you go and find him. He seems highly intoxicated and is drinking excessively. He has a drink in his hand and asks you to do a shot with him. He insists that it will help you "relax." What do you do?

Possible Intervention Strategies:

- Speak with your friend directly and suggest that he switches to water.
- As a group (with your other friends) take your friend home.
- Stay with your friend, in case he may need medical attention.

Key Messages:

- When a person is highly intoxicated, it is important that you stay with them to keep them as safe as possible. Sometimes you may need to call 911 for medical attention.
- It would be a good idea to follow up with your friend the next day and in a non-judgmental way express your concern for his or her drinking behaviour.

Scenario 4 (Hazing): You are on Instagram and see some of your teammates post photos from last year's club "initiation" as a way to promote this year's event. All new club members have been told that if they do not participate, they will be removed from the club. You know that what is planned for initiation is actually hazing and you are uncomfortable with it moving forward.

- *As a third-year club member, you hear comments like: "It is just for fun," "It is our tradition," "We had to do it when we joined," "It really isn't that bad," "They didn't get caught last year," and "No one has gotten in trouble before."*
- *You want to say something but feel intimidated and don't want organizers to think less of you. What do you do?*

Possible Intervention Strategies:

- Share your concerns directly with the organizers and explain how the initiation is hazing and why you are uncomfortable with it moving forward. You can suggest alternative bonding activities that do not have components of hazing.
- Inform a campus administrator of your concerns (Note for facilitators: share specific campus policies or resources on how students can report incidents of hazing on campus).
- Involve another friend, perhaps someone who knows the organizers. Ask them to reach out with you.

Key Messages:

Be aware of your campus hazing policies, what is considered to be hazing activities or actions, and the consequences for participating in hazing activities. Remember that being an Upstander is about speaking up and doing something, even if you feel nervous or intimidated. Use your conflict resolution skills to address the situation. When you are not sure what to do or say, connect with a campus administrator and ask for advice.

APPENDIX M

UPSTANDER INTERVENTION ROLE PLAY SCENARIO HANDOUT

Print as many as are needed and cut scenarios individually to distribute to groups.

Scenario 1 (Physical Altercation): You and a friend are walking to class. You hear two students yelling at each other in the courtyard. They seem to be throwing insults at each other. You are shocked at what you hear. A crowd of people are starting to form around them. One bystander even yells "Fight!" You are concerned that it might escalate further. What do you do?

Scenario 2 (Mental Health): Recently, you have noticed that a friend's tweets and Facebook status updates have contained upsetting messages. Some of her comments have included: "Either I'm an amazing actress or no one cares because no one sees I'm ripping apart inside and it's getting harder to deal with!" and "Sometimes people tell you to keep holding on. But what happens when there's nothing left to hold on to?" What do you do?

Scenario 3 (Alcohol): You and a few friends are at a house party. Everyone seems to be having fun, but you have not seen one friend for a while so you go and find him. He seems highly intoxicated and is drinking excessively. He has a drink in his hand and asks you to do a shot with him. He insists that it will help you "relax." What do you do?

Scenario 4 (Hazing): You are on Instagram and see some of your teammates post photos from last year's club "initiation" as a way to promote this year's event. All new club members have been told that if they do not participate, they will be removed from the club. You know that what is planned for initiation is actually hazing and you are uncomfortable with it moving forward.

As a third-year club member, you hear comments like: "It is just for fun," "It is our tradition," "We had to do it when we joined," "It really isn't that bad," "They didn't get caught last year," and "No one has gotten in trouble before."

You want to say something but feel intimidated and don't want organizers to think less of you. What do you do?

APPENDIX N

UPSTANDER TRAINING WORKSHOPS: PRE-WORKSHOP EVALUATION

Date of Workshop / Program: _____

Institution / Organization offering the Upstander Workshop: _____

For the Unique Code: Please enter the last four digits of your student number, followed by the last four digits of your phone number. Note that this unique code will be used to anonymously link your pre- and post- assessment data. Please be sure to provide the code consistently at each time point.	

For the following question, please select the option that best aligns with how you identify:

1. Please indicate your gender identity:

- ☐ Male
- ☐ Female
- ☐ Transgender
- ☐ Non-Binary
- ☐ Gender Fluid
- ☐ Agender
- ☐ Other/Prefer not to disclose

2. Please indicate your racial / ethnic identity:

- ☐ Asian
- ☐ Black/African-Canadian/ Caribbean
- ☐ Latino(a)/Hispanic
- ☐ Middle-Eastern
- ☐ Indigenous/ First Nations
- ☐ Caucasian
- ☐ Multiracial
- ☐ Prefer not to disclose
- ☐ Not listed above (Please self-identify):

_____

3. Age: _____

4. Please indicate your sexual orientation:

- ☐ Heterosexual / Straight
- ☐ Homosexual, Gay or Lesbian
- ☐ Bisexual
- ☐ Queer
- ☐ Asexual
- ☐ Pansexual
- ☐ Prefer not to disclose

5. Please indicate your enrollment status:

- ☐ Part Time
- ☐ Full Time

Please indicate the degree to which you agree with the following statements.

Scale: 1 (strongly disagree) 2 (disagree) 3 (neutral) 4 (agree) 5 (strongly agree) 6 (not sure)

1. I understand the bystander effect.	1	2	3	4	5	6
2. I know what consent means.	1	2	3	4	5	6
3. I could identify when consent has been given (and when it has not been given) in a real life situation.	1	2	3	4	5	6
4. I can identify attitudes and behaviours that contribute to rape culture.	1	2	3	4	5	6
5. I can identify strategies to maintain my own safety when intervening in situations of sexual violence.	1	2	3	4	5	6
6. I believe that I have an understanding of sexual violence prevention.	1	2	3	4	5	6
7. I feel prepared to respond to situations of sexual violence instead of looking away.	1	2	3	4	5	6
8. I feel prepared to provide support and offer referrals to someone experiencing sexual violence.	1	2	3	4	5	6
9. If I believed someone was at risk of being sexually assaulted or harassed, I would do something to help.	1	2	3	4	5	6

UPSTANDER TRAINING WORKSHOPS: POST-WORKSHOP EVALUATION

Date of Workshop / Program:
Institution / Organization offering the Upstander Workshop:

For the Unique Code: Please enter the last four digits of your student number, followed by the last four digits of your phone number. Note that this unique code will be used to anonymously link your pre- and post- assessment data. Please be sure to provide the code consistently at each time point.	

1. I can apply what I learned today in daily life.	1	2	3	4	5	6
2. I plan to apply what I learned in daily life.	1	2	3	4	5	6
3. I understand the bystander effect.	1	2	3	4	5	6
4. I know what consent means.	1	2	3	4	5	6
5. I could identify when consent has been given (and when it has not been given) in a real life situation.	1	2	3	4	5	6
6. I can identify attitudes and behaviours that contribute to rape culture.	1	2	3	4	5	6
7. I can identify strategies to maintain my own safety when intervening in situations of sexual violence.	1	2	3	4	5	6
8. I believe that I have an understanding of sexual violence prevention.	1	2	3	4	5	6
9. I feel prepared to respond to situations of sexual violence instead of looking away.	1	2	3	4	5	6
10. I feel prepared to provide support and offer referrals to someone experiencing sexual violence.	1	2	3	4	5	6
11. If I believed someone was at risk of being sexually assaulted or harassed, I would do something to help.	1	2	3	4	5	6

12. What was your biggest take away message from today's program?

13. What could be improved about the program you attended today?

14. Were there any barriers to your participation and/or learning during today's session?

15. If you have any further comments, please leave them in the space below:

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