Is “Enough is Enough”, Enough?

Experiences of Teaching and Implementing College Sexual Assault Prevention Education Programming

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Abstract

This thesis explores ‘Enough is Enough’(EiE), New York State’s (NY) first attempt to address sexual assault at the collegiate level. It argues that implementation of EiE needed to be evaluated through the voices of ‘EiE’ educators. A platform for ‘EiE’ educators was created by interviewing them about their experiences working under the Bill. According to sexual assault resources centers and ‘EiE’, they are the people who are considered experts in prevention education and oversee implementation. This thesis asked how the educators perceived the degree of success of the implementation and execution of prevention education under ‘EiE’. It also explores the progress these educators believe is or is not being made with prevention education and why. The responses form ‘EiE’ prevention educators were evaluated to see if they perceive ‘EiE’ as an adequate response to ending sexual assault on high educational campuses.

The principal findings of this research are that we need to continue to look at this issue of sexual assault on college campuses as nonbinary and complex. It needs to be approached with the same intersectional layers that our country has perpetuated systems of oppression with. This work helps to further the fight by explaining two approaches we can take to continue dismantling the epidemic of sexual assault on college campuses. It makes a unique contribution to research as it defends two different conclusions, one of social anarchism and one of working within capitalistic systems. This research is meant to provide a platform for further conversation and a checklist for ‘EiE’ educators and nonprofits to do better. The process of interviewing is just as critical as the findings because it allowed for a safe space for ‘EiE’ educators to share their trauma, stories, and connect through the work. Ultimately, ‘EiE’ educators thought that the Bill was the beginning of progress, but many of their experiences were perpetuating injustices that they were meant to be fighting. This research helps us to understand that ‘Enough is Enough’, is not enough. Rather, it is one tool in the toolbox.

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Acknowledgement

There are many people to thank along my journey….

the strength and space held by each educator.

the unconditional support from family that guides me

my chosen community who holds me

And finally, my sister whose spirit continues to show me that I am stronger than I have ever believed.

Author’s Declaration

This thesis is my own work and has not been submitted in substantially the same form for the award of a higher degree elsewhere.

Signature ..... Hannah Jones

Chapter 1: Introduction

1.1 The Introduction of a Story

To begin by trying to explain ‘Enough is Enough’, to begin by giving the definition of prevention education, to even begin by giving the explanation of why college sexual assault prevention is my topic, would be a disservice to my approach to this work. To begin with the usual, traditional definitions and explanations would overlook the presence of storytelling. Inserting them now would hinder poetry, art, perspective, and collaboration. It would be a disservice to my story, their stories, and the story of how we fight the epidemic of sexual assault on college campuses in the United States (U.S.). For those who are traditional writers, traditional academics, and traditional educators, I ask you to be patient, the work is here. I ask you to allow yourself to make room for an understanding of the collaboration of art and academia that is the foundation of this research, and its author. Because my work is about those who have historically been ignored. Before I introduce the essentials, the vocabulary you must know, and how we ended up in an epidemic of sexual assault on U.S. campuses, I tell you my approach. For I was and am entwined with my research. My story, my approach, and my being are intertwined with this work. They cannot be separated.

My research is told through a lens of storytelling. Parts of our stories are a part of the analysis chapters because even my story belongs there, amidst and alongside the others. This is because this is a thesis yes, but it is also a love letter to educators. Certainly, it is adding to the overall conversation of prevention against sexual assault and sexuality education by furthering the conversation on what we can learn from ‘Enough is Enough’, but it is doing it in a way that the interviews themselves became a healing space. This is what makes my research unique. When others have spoken about sexuality education, preventing sexual assault on college campuses, there has never been a qualitative examination from the complex experiences of the educators themselves at the collegiate level. It is only we, the educators, who can understand the work in its entirety. In addition, nobody has examined the ‘Enough is Enough’ Bill in a qualitative study. Using my research approach, we

can hear about the united voices of people experiencing assault, consistently trying to end assault through education, while also receiving steps to further the conversation of prevention against sexual assault on college campuses through the first examination of ‘Enough is Enough’.

Already, I am sure, you will ask, what is ‘Enough is Enough’? What are the stories you speak of? What is your theoretical approach? These are the questions I answer in time. You will hear my story, parts of their stories, and I explain why I argue they are critical to aiding in ending this epidemic. I even explain, in a short time, why this is an epidemic at all. All of this is important because my main goal is to give a glimpse into the work, into the epidemic and foster conversation about the complexity of ending sexual assault on college campuses in the U.S. But first, to read this as a story of individuals, I argue you need to understand the importance of what I mean by storytelling. My approach is purposeful in its intention to create a collective voice. You will not read each individual voice entirely. This is because although I find every unique voice important, this research’s focus is on the collective voice. The individuals heal during the process, but the collective voice demands change. Our stories help us to heal individually but create a powerful medicine for the epidemic together.

> “Stories are medicine. I have been taken with stories since I heard my first. They have such power; they do not require that we do, be, act anything – we need only to listen” (Estés, p. 14).

We are told stories from when we were young. Stories to help us go to bed. Stories to help us eat our vegetables. Stories of the past and stories of our ancestors. Estés novel, “Women Who Run with the Wolves: Myths and Stories of the Wild Woman Archetype” is her research on stories, fables and fairy tales that have been told throughout cultures and generations. Estés uses these narratives to tell a story of marginalized identities of women. She shows the power of a story to learn, heal, and understand what it is to be a woman. She takes the individual voice and threads it together with her knowledge and voice of the collaborative story. Estés’ approach is how I chose to convey storytelling in my research. To hear each other’s stories is the profession I have chosen as a sociologist. I study the human experience, culture, and society as we relate to

each other. Stories give us this relationship. They give us a thread to the collective voice. They help us understand that we are not alone and show us the patterns that occur throughout diverse cultures. Most importantly, stories help to give marginalized voices, and those healing from trauma, a platform, and a voice. As Estés describes, “fairy tales, myths, and stories provide understandings which sharpen our sight” (Estés, p. 4). She talks about stories as tools that help us to picture ways for growth and give instruction on how to find one’s own journey. Stories can help us heal and find our inner self again. In sociology the journey to understand the self, as well as others around us, is critical. Because of the intersection of ourselves, how others view us, how we view the world, and how we identify, I do not believe in separating myself from this research. Stories allow us to understand these connections of ourselves and the world around us, and that is why my own self is inseparable from the research.

The importance of storytelling is as vast as its importance in research. It i’s critical for my work because it is the thread between a voice telling a story, the collective voice, and the strength in voice. It is not storytelling itself but rather the impact and the platform it creates when we experience trauma, marginalization, and violence. My approach to the work was a qualitative interview style of 19 people including myself. Storytelling allowed us to have strength individually and together. It connected our interviews through the power of our voices that are traditionally not heard and that is why the base of my approach started with storytelling. I approached each interview with the idea that we have strength in our collective voices and the first step was to listen to the individuals that we, as a society, have traditionally ignored. As you read through the research please keep this core in mind. My approach was that I am - we are - a part of this and cannot be separated. Therefore our stories, especially those who work with and have experienced sexual assault, are critical in understanding ‘Enough is Enough’ and in understanding the epidemic of sexual assault on college campuses in the U.S.

1.2 Introduction of ‘Enough is Enough’

The ‘Enough is Enough’ Bill was not the beginning of the fight against sexual assault on college campuses in the United States (U.S.). Since 2011, because

of student protests along with media and political platforms, the U.S. increased efforts to solve the epidemic of sexual assault on college campuses. This was not the first time different advocacy groups in the U.S. had tried to raise awareness against sexual violence. It would, however, be the first time that state legislation was formed to help these efforts and the first-time that various state governments would nationally recognize sexual assault on college campuses as an epidemic. *The Bulletin* (of the American Association of University Professors) is a reputable collaboration from university professors and their research. According to *The Bulletin* (of the American Association of University Professors, 2013), 2011 was the year two large political movements began to increase efforts to solve this epidemic. The Chicago Tribune would investigate six midwestern universities that tracked 171 alleged sex crimes reported by students (p.94). That spring, Title IX, the federal law protecting students against sex crimes, put out the "Dear Colleague Letter: Sexual Assault" (The Bulletin, 2013, p.94). This document required college campuses to "take immediate action to eliminate the harassment, prevent its recurrence and address its effects" (The Bulletin, 2013, p.94-95). For the full Dear Colleague Letter, see Appendix A. Following this recognition, some states have looked toward prevention education for students to try and end sexual assault on campuses. 'Enough is Enough' was New York State's first Bill to implement statewide prevention education against sexual assault and provide direct care to victims of sexual assault on college and university campuses. It was enacted to help students get a clear, fair, and effective trial on campus if they are accused of or experience of sexual assault. In addition, sexual assault resource centers around the state were given grants to provide comprehensive and inclusive prevention education to students on campuses (New York State Government, 2015). I will speak more on how the work is monitored later, but yearly the state requires the non-profits to submit a report. For the full grant report, see Appendix C.

When looking at 'Enough is Enough' and how states are implementing their responses to this epidemic, it is important to note that the language of the 'Enough is Enough' Bill itself does not align with my approach to the work. It is binary by nature: perpetrator vs. victim, illegal vs. legal, right vs. wrong. I

addressed binary language in depth later, but there is a specific problem with language in our justice system. For instance, the NY State House of Representatives approached in 2021 the topic of gender-neutral language in our justice system and how it perpetuates oppression, but this can be discussed further outside of this research. Here it is important to acknowledge, for the sake of understanding 'Enough is Enough', that even with its linguistic flaws the Bill attempts to include clear, fair, and effective trials and treatment of people who experience harm. However, my primary focus with 'Enough is Enough' was not on these trials but rather on the preventative education measures. Therefore, language did matter. It matters how we speak of the individuals producing, facilitating, and receiving prevention education. It also matters what we mean by prevention education.

When I speak about prevention education, it is a form of comprehensive, inclusive, and fact-based sexuality education that highlights consent. The focus of sexuality education in the U.S., according to Planned Parenthood (2021), is "exploring values and beliefs about (sex and sexuality) topics and gaining the skills that are needed to navigate relationships and manage one's own sexual health". Although the intention of prevention education under "Enough is Enough" is for students and their wellbeing, it also includes educating the institution. It is also important to note that education for faculty and staff is a critical part of prevention education, although my research focuses mostly on students under the age of 25 receiving prevention education. To educate staff and faculty is still part of the process of servicing youth and preventing sexual violence on campuses. The process of disclosing matters. It is a process that is delicate and can change the healing process for someone who experienced harm. Jones, Chappell and Alldred (2021) argue that this is a key part to fighting sexual violence at universities. "When trusted with a disclosure, the responder's reaction makes a key difference to the survivor's wellbeing" (p.122). Outside of evidence-based vs. non-evidence-based, my research did not focus on the specific curriculum that educators created and executed. Rather, it argues that there are key approaches and elements that every prevention education curriculum should have. This includes educating staff and faculty. I will speak more on the layers of prevention education later. Prevention education is not

just sexuality education, although that is a large part of it. It is also educating those on how to step in, say something, be trauma informed, and support someone who has experienced harm.

Although prevention education goes beyond sexuality education, it still encompasses such education. The U.S. has a history of being unable to decide how or if students should receive sexuality education. Some sexuality educational leaders such as Planned Parenthood (2021) believe sexuality education should take place in schools, community centers, online, at home, etc. There are some disagreements in society about when, to whom, what, and how to teach prevention and sexuality education. This confusion often pushes the conversation past the home and grade school and into higher educational settings. Because of this, university and college leaders have started to take it upon themselves to start addressing the issue when students reach college. For example, according to *The Bulletin* (of the American Association of University Professors, 2013), the Association's Committee on Women in the Academic Professions and its Subcommittee on Sexual Assault on Campus adopted policies and procedures to help campuses with the issue of sexual harassment and assault. They recognized "that the freedom to teach and to learn is inseparable from the maintenance of a safe and hospitable learning environment" (p.92). These conversations, literature, research, and policy work lead me to an interest in how 'Enough is Enough' educators are attempting to provide such education throughout NY and if they have a role in ending the epidemic of sexual assault on college campuses.

Passing the 'Enough is Enough' Bill in 2015 was the first step for NY but how it was - or was not - implemented throughout the state was still to be examined. 'Enough is Enough' had yet to be qualitatively evaluated. There are many ways in which this Bill could be evaluated. For my research, the process of evaluation was just as important as the results. To explore 'Enough is Enough' prevention education I first asked a group of people who have been left out of the conversation; namely 'Enough is Enough' educators. I was an 'Enough is Enough' educator myself and I knew that our experiences had not been heard, explored, or researched. I heard these participants. I listened to their stories,

and this research was a contribution within itself for the community of 'Enough is Enough' educators. My experience taught me to start on the ground. I'm not saying I had the answer to whether prevention education was working - I didn't even know all the right questions to ask when I began. The process of interviewing was just as important as the results that I would find. The natural design of my project was to learn from, with, and alongside educators. I gave a platform for educators because, according to sexual assault resources centers and 'Enough is Enough', they are the people who are considered experts in prevention education and oversee implementing such education on college campuses in NY.

We needed the responses from 'Enough is Enough' sexual assault prevention educators to begin the evaluation of 'Enough is Enough'. They are not the only voices that matter in this work but they have the potential to help us learn about the implementation of 'Enough is Enough'. Student voice, as all educators mention, is important to this work. How they experience the education, their experience with assault, sex, and college matters to the conversation. If I were to do a follow-up study it would include their interviews as well. It was intentional to start with educators; these voices traditionally fall through the cracks and they are the voices that, with collective voice, tell us what the experience of doing the work - while also reflecting on their previous experience as a student - was like. Their wholistic view of being victims, being marginalized, and making a career of trying to address the epidemic was unique and until this thesis, undiscussed. This wholistic view and dynamic parts of each educator lead me to introducing what I speak about later as a nonbinary approach to this work. The college students cannot simply be labeled as participants, simply students, simply people who experience violence, simply people who do harm. For these educators were once students, some of whom have experienced assault, and they have participated in the education - or lack thereof - as well. Their stories were a starting point - it was never meant to be a conclusion but rather the beginning of change.

1.3 Research and Sub-Research Questions:

The aim of the research was to see what we can learn about prevention education from educators who were and still are implementing it through ‘Enough is Enough’ in NY. I planned on letting the conversation build with each participant in their interview, but my research began with the following core research question(s):

Research Question 1. How do the educators perceive the degree of success of the implementation and execution of prevention education under ‘Enough is Enough’?
Research Question 2. What progress do these educators believe is or is not being made with prevention education and why?
Research Question 3. Do these educators perceive the ‘Enough is Enough’ response as adequate to ending sexual assault on higher education campuses?

As an experienced 'Enough is Enough’ prevention educator, I came to see a ‘muddled’ view of what prevention education should be and how it was taught. If those doing the work are ‘muddled’ or against a policy, then the policy isn’t working. Therefore, I wanted to ask questions of how the policy was doing for those implementing it, how educators were teaching, and what their thoughts were on the policy. My hope was that by starting there, with educators, my research would result in a platform for other prevention and sexuality educators to talk about their experiences. To learn from each other, but also feel less ‘muddled’ in how we should be teaching sexuality and preventing sexual assault.

I used the word ‘muddled’ purposefully when speaking about the confusion of what prevention education should be and how it is taught. I evaluated 'Enough is Enough’ programming because of this confusion. The hope is that my evaluation would be able to help combat sexual assault on a more general scale by exploring the connection between the U.S. history of sexuality education, sexual assault as an epidemic, and the experiences of those who are trying to end sexual assault through education. I argue this work will be able

to apply to other educational programming outside of 'Enough is Enough' because prevention education is interconnected with sexuality education, and both are needed everywhere. The U.S. had already located the issue, sexual assault. 'Enough is Enough' programming was one version of trying to solve the issue. It was my hope that if we evaluate this programming, because it was the only one of its kind in the U.S., we would be able to explore its flaws, positive impacts, and create a stronger case for comprehensive, inclusive prevention education even beyond NY boarders.

Because I chose to focus on the gap in research concerning prevention educators in New York, and because of the extensive research on sexual assault, I carefully examined what alternative ways this project could have been conceived. Although I included student voices from other research, and argued it is very important, it was not the focus of this study. It should be noted though, that many of those who are 'Enough is Enough' educators, were once students who experienced sexual assault. Some of whom experienced it not so long ago. In addition, I touched on the state of our sexuality education in American culture. This could have been the focus of my work. Rather than making it so, it acted as an identifier and helped to explain the current state of prevention education on campuses.

To conduct my research, databases provided by Lancaster University were used to research this material. Search phrases and words included Higher Education, Sexual Assault, Sexual Assault in Higher Education, Rape in Higher Education, Prevention Education, Ending Sexual Assault, Sexual Assault on College Campuses, and 'Enough is Enough'. The "snowball" method was used for the most recent work to find relevant articles cited within them for additional articles. In addition, resources were given to me by local sexual assault resource center and professors from Lancaster University.

In the following chapters, I digest other literature on sexual assault as an epidemic and within higher education, implementing and teaching sexuality education, and the role of a nonprofit. Following on, I set up my theoretical framework through revolutionary feminism, intersectionality theory, and social anarchism. In chapter four I introduce my nonbinary approach to my methods of

qualitative interviewing and storytelling. Finally, my analysis chapters explore the critical space for stories through my own story, followed by why we tell stories and why the process is critical for those interviewed. Because there is an element of connection, love, and respect between all of us doing the work, I express this admiration through poetry to each of the educators throughout my analysis chapters. I purposely did not give pseudonyms to the interviewees to respect their individual identities and stories. This was purposeful because it has been proven that stereotyping and misconceptions come simply by reading a name. To not give a pseudonym is my way of not only protecting their identity, but also my way of respecting what their identity is. For example, if I was to give a person of color a name that does not respect their heritage, ethnicity and or race, then I am potentially adding to their experience of marginalization. Therefore, you will see them addressed as Participant 1, Participant 2, etc. My research explores why we cannot work in the binary, defining what prevention is and where we as educators fit in, and the hiring model of 'Enough is Enough'. 'Enough is Enough' is a tool and not the whole kit that we can work with to end the epidemic of sexual assault. This research adds to the overall question of whether we should start over or if we can learn and adjust based on the evidence we receive from the collective stories of those doing the work. Before we can predict the future of where we can go in the fight to end sexual assault on college campuses, we must tell the story of the past of 'Enough is Enough' since the Bill was enacted and how it has been going since.

Chapter 2: Sexual Assault and Prevention Methods in the U.S.

2.1 Sexual Assault – An Epidemic

Across the country, sexual assault is an epidemic. It is an offense that, according to the American Medical Association (AMA), “continues to represent the most rapidly growing violent crime in America, claiming a victim every 45 seconds. Because many of these daily attacks go unreported and unrecognized, sexual assault can be considered a “silent-violent epidemic” in the United States” (AMA, 2022). I define sexual assault as an epidemic because of the consistent occurrence of this crime and the fact that it targets the most vulnerable and marginalized populations, including college students. When I speak of college students, including in reference to ‘Enough is Enough’ education, I am referring to whomever is enrolled in college, but paying particular attention to those under the age of 25 as this is most college students in the U.S. In addition to accepting that sexual assault is an epidemic, my research accepts the complexity of sexual assault. According to the National Resource Center of Sexual Violence (NRCSV), one in five women and one in 71 men will experience rape in their lifetime (2010, p.18). The number for women stays the same when we look specifically at college campuses in the U.S. For men in college the statistic changes to one in 16. NRCSV reported that “most female victims of completed rape (79.6%) experienced their first rape before the age of 25” (NSVRC, 2010, p. 25). This is relevant to college campus assaults because most college students in the U.S. graduate by the age of 25. (NCES, 2016) In addition to college students being more vulnerable to assaults because of age, the 2013 Title IX cases from college students showed us the underreporting on college campuses and the lack of factual sexuality education in the U.S. In the U.S., this epidemic targets different vulnerable populations; the military, people with disabilities, women, people of color, LGBTQIA+ people, people without housing, people engaged in sex work, people in poverty, and college students (Farahi, & McEachern, 2021). These are only some of the marginalized identities that experience the epidemic, and it is the beginning of the complexity of the crime.

With a focus on sexual assault on college campuses, and for the purposes of my research, I define sexual assault as “the use of force, coercion, or an imbalance of power to make a person engage in sexual activity without their consent,” which is the definition used by Planned Parenthood (2021). This was not always how America defined sexual assault. American society shifted in the past decade in terms of how we speak about sexual assault. Specifically, sexual assault and sexuality education have consistently been under review. *The Bulletin* (2013) describes how, as a nation, we have started to question different approaches, procedures, and policies that need to be examined to end sexual assault and sexual violence. Sexual violence can be defined as the umbrella term when talking about issues related to and/or causing sexual assault. For example, “forced kissing, touching, and groping” also fall under sexual assault, as well as rape (Planned Parenthood, 2021). In their work, Hirsch and Khan carried out an extensive study of sexual assault causes and prevention on Columbia University campus in NY (2020). They helped to further explain what sexual assault is and how it is seen from the perspective of a student. This was critical to my research because although I did not interview students, I wanted to incorporate their voices and viewpoints. To help define sexual assault and violence, the two researchers and authors spoke about how our laws in the U.S. have progressed to define what rape and sexual violence is. They spoke about how sexual violence has changed over time, and yet it has been used as a tool to dominate, no matter who the victim may be. “Sexual violence, whether by men against their wives or by white men (slave owners or not) against Black women, has long been used as a tool of radical and gendered domination, and it has rarely been called assault” (p. 254). Because of this history, because the U.S. only made marital rape illegal in all 50 states in 1993, and because of our history of raping Black women as a means of domination and control, I use the term assault purposely. According to Hirsch and Khan’s research, and my own, sexual violence as an act is consistently assault. Although I do not argue that all assaults on college campuses are as transparent as someone raping another out of racial and gendered domination, it is the core of why sexual violence has been and still is prevalent in our society.

Because there are so many categories of sexual assault, the “why” of sexual violence is complex. There is not one answer to why someone sexually assaults someone. With their acceptance of the historical context of sexual assault in our country, Hirsch and Khan also were able to define the wide occurrences of sexual assault and how critical this is to research and understanding sexual assault on college campuses in NY. Through cultures, identities, spaces, interactions, interpretations, and different sexual acts, Hirsch and Khan (2017) gave extensive details of how sexual assault is not one definition. It is not solely penetration, nor is it solely defined by rape. This complex and intersectional description of sexual assault shows the complexity of the epidemic of sexual assault on college campuses, and in our American culture overall. If we as citizens, readers, and researchers accept this as a complex and intersectional issue, then we can start to see how the answer to ending the epidemic of sexual assault is multi-faceted as well.

On a national scale, in current American culture, movements like #MeToo, #TimesUp, and social media platforms have given a space for complexity, redefining what sexual assault means, and how and when it occurs. These movements also allow for a dynamic, multi-faceted conversation around sexual assault for the first time in American culture. Not only is it important to see the complexity and intersectional parts of sexual assault, but we must also see the depths of this issue in our culture. In their work, *#MeToo: The Perfect Storm Needed to Change Attitudes Toward Sexual Harassment and Violence*, Bethel (2018), talks about how the “#MeToo and #TimesUp campaigns have led to calls for a radical change in attitudes to harassment, sexual violence, and abuse” (p.1). Bethel (2018) goes into detail about how harassment and assault are engrained in our social ethos by explaining how girls, as young as third grade (8-9 years old) tell someone or report on a survey that they have experienced sexual harassment in school. They argue that sexual violence is “a hidden epidemic, with low rates of prosecution and conviction, and considerable stigma associated with disclosure” (p.3). Sexual harassment and assault are not new topics. If these offenses are epidemics, and they are intertwined into our social ethos and how we are raised as women, and any gender, then these are not new.

Historically, we have not always been at a moment where we can speak about the complexity of what sexual assault is. We have built this moment on the backs of women who have fought against how women have traditionally been portrayed in society. Whisnant (2017) explained how women have historically been property, or even valued less than property. Like Hirsch and Khan's research, Whisnant (2017) also cites examples of how laws were set in place to protect a man that raped his wife, because she was deemed to be property. Our society is founded on many examples of women being less than equal to men. Therefore, "given this entrenched historical and cultural legacy, feminists' redefinition of 'rape' as a crime against the woman herself is nothing short of revolutionary" (Whisnant, 2017, p. 2). From this, Whisnant means that our society is already seeing revolutionary change in how we define rape. 1970 was the first year in American History we saw the law change to say that a man couldn't rape his wife (Hirsch & Khan, 2017, p.254). Now, women are not only seen as citizens in America, but with feminists' help we redefined what rape means and are continuing to do so with how we define sexual assault and consent. It is nothing short of revolutionary for us to take back our bodies and redefine the experiences of our violence.

As a feminist it is not original to define and redefine sexual violence, rape, or sexual assault. We, the populations that experience the crime, have been reworking and re-examining these definitions to try and end the epidemic for decades. For there is no crime and no prevention of such crime if we do not have a definition to give and a picture to draw of what the crime is, who it is hurting, and why it needs to end. It is also not original to state that rape is constant or widespread in our society, for this is how we have come to call it an epidemic. Rather, I talk about the definition of rape because it shows the process our movements and laws have taken to arrive at how we are currently defining rape and sexual assault. And this process is a tool for us. It is a critical tool to use when helping others understand the urgency of prevention against sexual assault and the need for sexuality education in our society. As feminists fighting to end sexual violence, we have defined, redefined, and changed the laws in accordance to how our society defines rape for generations. Understanding this history of how we have changed the definition of rape and

expanded the description of sexual assault and violence is critical to the urgency of the current fight to prevent the complex and ever-growing issue of sexual assault. We cannot understand where we are going or why we are going in that direction if we do not understand our past and how we have gotten here. When we look at our history, we learn how deeply embedded rape is in our culture. When we look at our history, we see the intersections of poverty, homophobia, transphobia, racism, and sexism that tie to who is experiencing sexual violence. The fight of the women before us, specifically the fight for Black women's rights, including Black transwomen's rights, tells us that this is an epidemic and that we have a need for prevention. My work would not be relevant if this was not an epidemic and if we did not have a need for prevention.

Other work has also explored the cultures that are built in our societies to make it acceptable to sexually assault women, to let sexual assault become an epidemic, and to understand why it is a gendered crime. Particularly on college and university campuses, Jackson & Sundaram (2021) describe the phenomenon of "lad culture." Like rape culture in the U.S., lad culture is a term that is "associated with groups of men in social contexts and involves excessive alcohol consumption, rowdy behaviour, sexism, homophobia, sexual harassment and violence" (p. 435). Jackson & Sundaram (2021) go on to talk about the ties of this behavior and culture to the rates and experiences of sexual harassment and assault on college campuses. In their work they speak about how although lad culture is specific to the UK as a term, the group harm and sexual harassment and violence toward others is not specific to UK universities -the two discuss how the same behavior has been studied in Australia and the U.S. Even more prevalent, the two researchers talk about how although harassments are apparent on different campuses in different countries, "consistent, effective university responses have been less evident. Evidence suggests that institutional frameworks for preventing physical and sexualised violence, dealing with perpetrators, and supporting survivors of gender-based harassment and assault are not well developed" (Schwartz, DeKeseredy, Tait and Alvi, 2001, p.6). Jackson and Sundaram's work shows us that this is an epidemic beyond U.S. higher educational institutions, and that it is

consistently shown in research across cultures. And yet as educators we are still arguing with higher educational institutions in the U.S. that this is an epidemic, or an issue at all, and rape culture is what helps perpetuate the illusion that it is not an issue.

Rape culture is something that is consistently spoken about when we speak about sexual assault across many cultures. Some people explain sexual assault by assuming it's just a miscommunication between two people. As Wade puts it in their article, "Understanding and Ending the Campus Sexual Assault Epidemic" (2014), there are those who argue that sexual assault is not a miscommunication. The argument here is that rape culture perpetuates an epidemic of sexual assault through patterns in our cultures. This allows us to get statistics of 1 in 5 women at college will be raped, that 90% of women know their attacker (Wade, 2014, p.18). This is a culture that allows for the recurrence and high rates of sexual violence. Wade (2014) states, "Rape culture also gives rapists plausible excuses for their actions, making it difficult to hold them accountable" (p.19). Sexual assault is tied to the historical acceptance of continuous sexism and how we portray women and sexual assault in our social, educational, and workspaces in the U.S. This has laid a foundation for the systemic issues of sexual assault in the U.S. at large and specifically on college campuses. This foundation, paired with the consistent lack of sexuality education and understanding consent, sexual assault, harassment, unhealthy relationships, etc. created a society where we need prevention educators on college campuses.

Different researchers view sexual assault as an interconnected, complex issue that does not have one easy definition. My research embraced the complexity of the definition and focused more on how we are attempting to prevent the issue. If the story of sexual assault in our country is complex, then I argue we cannot have one answer to solve it. Defining and learning the history of sexual assault is important for our country because if we do not define a problem, then we cannot prevent it. It is okay to have a complex issue, one that can be defined in many ways. For the purposes of my research, because 'Enough is Enough' has defined affirmative consent, I also define consent. NY defines affirmative consent "as a knowing, voluntary, and mutual decision among all participants to

engage in sexual activity. Consent can be given by words or actions if those words or actions create clear permission regarding willingness to engage in the sexual activity. Silence or lack of resistance, in and of itself, does not demonstrate consent. The definition of consent does not vary based upon a participant's sex, sexual orientation, gender identity, or gender expression." (New York State Government Department of Health, 2019). Although the above has explained my working definition of sexual assault and affirmative consent, I also approached this work as something that can be amended as language and education changes.

As we continue to learn and educate ourselves on sexual assault and the language we use to prevent sexual assault, I leave room for interpretation for new generations. Hirsch and Khan frame the vulnerability of experiencing sexual assault, and committing assault, as one that is not just "identifiable," but also "modifiable" (p. 33). We can change the sexual assault epidemic on college campuses in the U.S. My research was meant to further the education and conversation on how we can learn about, change, and prevent sexual assault on college campuses. I approached this work by listening to those doing the work, learning about their stories, and learning about the story of how 'Enough is Enough' became an epidemic. Storytelling is critical to my approach and to my research because it is a significantly influential approach to how we take back our bodies and redefine our experiences of violence. The storytelling that Estés speaks of and that I mentioned earlier explains how stories are tools that help us to picture growth and give instruction on how to find one's own way. The storytelling I am referring to here is the story of how sexual assault came to be known as an epidemic, the stories of the people who have fought for the inclusion of stories, experiences, and the complex understandings of sexual violence in American culture. Learning the history of sexual assault helps tell us how we have gotten here. My research goal was to move that story forward. To listen to the story of its history also allows us to weave our stories together to try and prevent the crime from continuing. It allows for a background and a foundation so that we can see the intersection of ourselves in the work, how others view us, how we view the world, and how we identify. Because I am someone who has experienced this trauma and I am researching how to

prevent such trauma, I believe it is important to connect my story, and all our stories, to each other. Before applying our stories to the larger picture of sexual assault as an epidemic, I examined NY and what 'Enough is Enough' was doing to further this conversation. The next steps were to define what I mean by sexuality education, and how it relates to the overall approach to prevention against sexual assault in the U.S.

2.2 Defining and Teaching Sexuality Education

The U.S.'s approach and view on sexuality education is of importance because it helps to show how our society defines, redefines, and approaches sexual assault and the state of prevention education today. Prevention education is NY's way of describing a part of sexuality education when it comes to teaching about consent, healthy relationships, and ways to prevent unhealthy and assault situations. It is also of importance because our country cannot agree on whether sexuality education should be taught, who should teach it, and when we should teach it if at all. Researchers, educators, lawmakers, and parents have discussed whether sexuality education should be a private family matter or part of the curriculum in schools. Further, sexuality education is not required to be fact-based in the U.S.

As a sociologist and sexuality educator myself, my research is from the point of view of my experience and expertise as a former sexuality educator from Planned Parenthood in NY. Planned Parenthood is the nation's largest sex educator that provides evidence-based sexuality education to a sizable portion of the U.S. Planned Parenthood affiliates operate more than 600 health centers that provide care for 2.4 million people (Planned Parenthood, 2023). According to the Planned Parenthood website (2021), a majority of parents polled believe that sexuality education should be given in both middle school (93%) and high school (96%). Sexuality education is also backed by the "American Medical Association, the American Academy of Pediatrics, and the Society for Adolescent Health and Medicine" (Planned Parenthood, 2021). But only 24 states out of 50 mandate sexuality education in the U.S. and not all those states mandate factual sexuality education. I argue that there is a gap between what should be taught and what is being taught. The gap between the sexuality

education students should receive and what they do receive is wide. “According to the 2014 Centers for Disease Control and Prevention (CDC) School Health Profiles, fewer than half of high schools and only a fifth of middle schools teach all 16 topics recommended by the CDC as essential components of sex education” (Planned Parenthood, 2021). I argue that this is part of the problem and that because of this gap it then must be offered at a higher educational level, otherwise these students would never get sexuality education. Sexuality education should be fact-based education that we start receiving from a young age. Planned Parenthood offers age-appropriate education but the U.S. has not made a universal choice, and states have not made their own choices to require fact-based sexuality education in schools.

Sexuality education is not a new subject for psychologists, sociologists, feminists, health teachers, religious institutions, political institutions, and many social platforms in American culture. The U.S. is conflicted on sexuality education. David and Alldred (2007) speak about the complexities of sexuality education in their book on politics and sex education. Two of their main points on why sexuality education is a problematic debate in society are that we see children as innocent and sex as a private matter. Therefore, it is seen as a troublesome matter to teach sexuality education in a public-school setting because it is supposed to be discussed at home with the family in a private setting (David & Alldred, 2007). In addition, if we do not see children as sexual beings in society then it makes it troublesome to teach them about sex. If society sees children as innocent players who have not yet been tainted by society, then to continue to associate sex with guilt and deviance will only perpetuate the thought that it should be kept away from non-sexual beings such as children. If we do not teach children sexuality education prior to campus life, then ‘Enough is Enough’ may be answering a need that has not yet been met by society. Although it may be better than no education at all, the problem then becomes that we are possibly trying to fix a problem after the problem has been experienced. We will not end the epidemic if we address it during or after sexual violence occurs.

In addition to the question of who needs sexuality education, when to receive sexuality education, and where sexuality education is to be performed, we also have the question of what the curriculum should be and how it should be facilitated. Moving forward, I will refer to sexuality education in higher education as prevention education. This is because under 'Enough is Enough', we use prevention education, which includes and focuses on fact-based sexuality education. There are two parts to the depths of this type of education: the layers of prevention education, and whether or not it is trauma informed. Both are discussed further in my analysis, but here I define what I meant by each. The layers of prevention education can be explained in a few different ways; primary, secondary, and tertiary. Prevention education confusingly enough is many times referred to as intervention. Some educators debated that these two things are very different, others believed they are intertwined. For this research, it is important to briefly define each layer separately. Primary intervention is explained in a public health framework as "looking upstream" at the underlying risk factors and mitigating those risk factors before they come to fruition and result in violent behavior (Harvey, Garcia-Moreno, & Butchart, 2007). "Primary prevention (is) stopping violence before it occurs and by changing culture" (Participant 6). Secondary prevention can be understood as "if something has happened, do you comment or are you seeing some of these red flags" (Participant 1)? Many times, people will call this bystander intervention. It is the early intervention that occurs when something is already happening, but in hopes of stopping it from progressing or happening again. Tertiary intervention is rehabilitation of those who have experienced violence or perpetrated violence. Our prevention education will focus mostly on primary and secondary, but this is not to say that rehabilitating is not critical to this epidemic.

Trauma-informed care ties to why rehabilitation is critical. Many people doing the work have experienced trauma, many students in the room we are teaching in have experienced trauma, and people in the room may have perpetrated violence. Therefore, it is critical that we take a lens of trauma-informed education. To begin, trauma informed care means assuming someone in the room has experienced what you are speaking about and therefore, as a facilitator, you must be trained in de-escalation, mental health first aid, and

know how to support an individual that may come forward with an experience of sexual assault. Being trauma informed also means paying attention to your language and how you are speaking about those who have experienced harm. According to the CDC, “Trauma is possibly the largest public health issue facing our children today” (Chatterjee, 2019). Statistically someone in the room has experienced trauma, and it is likely that there is at least one person who experienced trauma based on sexual assault. Therefore, when we speak of defining sexuality and prevention education, we must make sure that this definition is trauma informed.

Overall, there are two issues that are emerging as part of the conversations on sexuality education in the U.S. One, who should teach it? Two, what is being taught? It is my argument that because our country, educators, families, and schools cannot agree on these two things and that we have not made it a law to teach fact-based sexuality education, we see the problem of consent and prevention education being offered for the first time during higher education. When students arrive at higher institutions we are already behind in our prevention efforts because,statistically, we are talking to individuals who have already experienced harm or perpetrated harm, possibly because there was no definition of consent given to them. There was no education surrounding their sexual health. If ‘Enough is Enough’ is the main component of how we are talking about and preventing sexual assault in NY, then it likely has a critical role in prevention against sexual assaults on college campuses.

2.3 Fighting Sexual Assault in Higher Education

Even though it is an issue to start sexuality and prevention education as late as the collegiate level, there is also a benefit to the freedom of teaching that is cultivated in higher education. With various entities in the U.S. being conflicted about who should and shouldn’t teach or receive sexuality education and with the U.S. culture raising the voices of those victims involved in the epidemic of sexual assault, college and university campuses have become a space for change. Particularly, women started speaking up and raising each other’s voices with statistics showing us “the traditional age range for college students—from eighteen to twenty-one—are four times more likely to be sexually assaulted than women in any other age group, and college-bound

women are at greater risk than their non-college-bound peers" (The Bulletin, 2013, p. 93).

"Every student has the civil right to an education: rape should not stand in our way, and we will continue the fight for every other student" (Pino, 2016). In 2011, an initial political movement began when claims were made against the University of North Carolina Chapel Hill. The Office of Civil Rights "requested that university officials submit a variety of documents, including details of all student complaints of sexual harassment, including sexual assault and sexual violence" (USA Today, 2013). Pino and Clark (2013) were among four University of North Carolina at Chapel Hill (UNCCH) students who filed a Title IX complaint against their university. Title IX is a federal law in the U.S. that protects students from discrimination and exclusion from educational activities based on their sex. UNCCH is not the only university that had complaints filed against them in the U.S. Pino and Clark would continue their work to help continue making the systemic problem of sexual assault a national issue. Between 2013 and 2018, Pino and Clark traveled the country, listening to hundreds of student survivors from all over the U.S. talk about their stories. This was the first time anyone in the U.S. had nationally tied together the epidemic of sexual assault that students were facing on campuses on this large of a scale.

"In 2015, New York State followed California as one of the only states that has legislation to prevent sexual assault and a victim support law for college campuses" (Affirmative Consent and Respect, 2017). 'Enough is Enough' was enacted to help with prevention of sexual assault, dating violence, domestic violence, and stalking. The law puts a focus on prevention education, increasing law enforcement presence and making clear policies for NY colleges and universities. Part of the core requirements included colleges and universities adopting curricula to decrease sexual assault. In addition, the New York State Government (2015) made it mandatory that all schools had to come to a uniform definition for sexual consent. This part of the law was labeled Affirmative Consent. With the law set, campuses are expected to execute fair trials and decrease sexual assault by providing comprehensive prevention education to their incoming student bodies. In addition, each campus is told that

they must work with their local sexual assault resource center when it comes to providing care for victims and prevention education. The state is divided up by catchment areas and each area has a sexual assault resource center. A catchment area usually has two or more neighboring counties in the state. The New York State Government's Department of Health (DOH) (2019) reports that there are 53 Rape Crisis and Sexual Violence Programs that were awarded the grant money to assist colleges and universities and are "implementing the response services, training, and prevention education components required in the 'Enough is Enough' law."

Although this law has been in place since 2015, Hirsch and Khan's (2020) work, *Sexual Citizens*, has been the only review of campus life during 'Enough is Enough.' Even though, reports state that their research was not in collaboration with their sexual assault resource center, this was NY's first look at prevention education through the eyes of two professors and a plethora of students. Pino and Clark (2016) and Hirsch and Khan's (2020) research, along with others, show us the societal and cultural roots of sexual assault, its history with higher education, and what research has already been conducted in response to prevention against sexual assault on campuses. As discussed earlier, we know that sexual assault is an epidemic. There is a heavy debate surrounding sexuality education and whether enough people are getting it. The research shows us there is a problem specifically with sexual assault on campus, and we know 'Enough is Enough' is NY's response to this. What was missing was the prevention educators' point of view. This review of research made it clear that prevention educators had not yet been asked about their field. Before my research, we did not know yet what we could learn from educators implementing 'Enough is Enough'.

2.4 The Role of a Nonprofit

Nonprofits are a part of the final foundation to how 'Enough is Enough' works because they employ the educators implementing the Bill. Prior to understanding what we could learn from the educators of 'Enough is Enough' and applying it to the larger picture of prevention work, nonprofits, and their role in U.S. society, needed to be examined. Not only is it critical to understand

‘Enough is Enough’, sexual assault as an epidemic, and where sexual education is in the U.S., but it is also critical to my research to understand the trends and functions of nonprofits in the U.S. Nonprofit workers are not the only workers that experience sexual violence. They are not the only ones experiencing racism, homophobia, transphobia, sexism, ableism, and other forms of discrimination. The difference is that they experience these injustices while working for an organization that is supposed to be fighting these injustices. Just as they are not the first to experience these things, the interviewees were also not the first people to speak about nonprofit work. I was also not the first person to research the inner workings of the industry. The positives and negatives of nonprofits and how they function are critical to understanding the position that ‘Enough is Enough’ educators were in. It is a unique position to work for a place that is fighting against the harm our society puts on marginalized individuals while also being marginalized and/or abused by that same organization. This, I argue, is why so many of the educators have stayed silent and why society does not traditionally hear from the voices of those doing nonprofit educational work.

For the sake of my work, I used “nonprofit” as an umbrella term. I acknowledge that other countries use the term “charity” or “not-for-profits” and possibly others. Even though people doing the educational work are silenced because of historical tendencies in society, there seems to still be a love affair with nonprofits in American culture and amongst the interviewees. “America loves nonprofits. They represent what is best about our country: generosity, compassion, vision, and the eternal optimism that we can resolve our most serious problems” (Berry, 2003, p. 1). Nonprofits are legally defined in the U.S. as “a relatively elastic term” that “covers an enormous range of organizations in America.” Berry (2003) explains that there are 26 different types of nonprofits in the US under section 501(c) of the Internal Revenue Service (IRS) code. These organizations, although not only performing work within the U.S and performing a very diverse set of goals, values, and missions, all have one thing in common: they are all tax exempt (Berry, 2003, p. 5). The 501c3, tax-deductible nonprofits, also have a different financial structure because they have a legal status of public charity. If one googles the purpose of nonprofits, one of the first

definitions that comes up says “charitable nonprofits embody the best of America. They provide a way for people to work together for the common good, transforming shared beliefs and hopes into action” (National Council of Nonprofits, 2023). The term nonprofit can mean many different things, depending on what you are focusing on, who you are speaking to, and what you are researching. A basic agreement, among many players, is that it is tax exempt. According to The National Council of Nonprofits, “They foster civic engagement and leadership, drive economic growth, and strengthen the fabric of our communities” (2023). My purpose here was to go beyond the legal definition of a 501c3, go beyond the definition of being tax exempt. Because the cultural purpose of Nonprofits in the U.S. is that they are meant to do good. Doing good could be defined in many ways. But nonprofits are sold to us—as U.S. citizens, typically young adults coming out of college, as people who want to be civically engaged, change our conditions, speak up, do good, fight injustices—as being a safe space to empower people, particularly those who are marginalized. The purpose of a nonprofit is not supposed to be about financial gain, but to uplift and serve our community.

Many interviewees spoke about the “love affair” people and societies have with nonprofits (Berry, 2003, p. 3). In his work, Berry introduces what nonprofits are legally, but also the intimate relationship that American society has with nonprofits. He speaks of the shelters, health centers, educational resources, food pantries, etc. that work to “show loving kindness to the most vulnerable and the most wretched in society” (Berry, 2003, p. 1). Berry does not stop there but talks about the “love affair” that citizens and the government have with nonprofits in America (Berry, 2003, p.3). This allows for corruption, manipulation, and taking “advantage of dedication, imagination, and private fund-raising capacity of these public-spirited organizations” (Berry, 2003, p. 3). Berry raises the idea that corruption and types of identities that often appear within nonprofits because of an expectation that nonprofits do good work. Although society views nonprofits as doing work that attempts to solve injustices, and many of them attempt to, we must remember that they are still a business in a capitalistic society- their purpose is not always to uplift their employees but rather to make money. This leads to wage stagnation. Their

structure is one that upholds overworked employees for little pay. I argue here that because there is a struggle for money to function as a business, they're competing for money against other nonprofits so it's in their interest to limit their labor costs. This then leads to mistreatment when it comes to compensation. In short, many times this atmosphere perpetuates the maltreatment of employees while chasing the goals of the institution. I do not mean to say that nonprofits do not have a place in our society - many are needed and do community-based work. But they still fall under a system that perpetuates a struggle of identity and complex relationships with employees.

Similarly, Salamon (2015), in his work on the future of nonprofits in America, introduces his work by examining the "struggle" that "is under way at the present time for the "soul" of America's nonprofit sector" (p.3). He states this is not a new struggle for nonprofits, for "from earliest times nonprofits have been what sociologists refer to as "dual identity," or even "conflicting multiple identity" organizations" (Salamon, 2015, p. 3). The relationship and complex "dual identity", helps to explain the complicated relationship that society has with the nonprofit sector. This complex dual identity, I argue, mirrors the complex relationship 'Enough is Enough' educators have with the nonprofits that employ(ed) them while educating to prevent sexual assault on college campuses in NY. Like the intricate relationship nonprofits have with themselves and the "love affair" that citizens have with the work and idea of nonprofits, workers themselves have a complex "love affair" with nonprofits as well. "Traditionally, employees are attracted to the (nonprofit) sector by their identification with the organisations' moral goals, seeking to live these values through work and, arguably, tolerating lower pay and poorer employment conditions as a result of this commitment" (Baines, 2004, 2009; Cunningham, 2010; Davies, 2011 as cited in Venter, Currie & McCracken, 2017). Unfortunately, as I saw in my research, our values and identities as individuals are deeply intertwined with the mission of the nonprofits we work for, and this has the potential to silence workers when they experience harm at work. This includes wage disparity, but it can include other abuse that interviewees spoke about, such as racism, sexism, etc.

There is also an international “love affair” with nonprofits. They are not solely an American approach to charity work, nor do they only affect American citizens. Therefore, the need to find a safe space to reflect on experiences at nonprofits is by nature universal. In addition, due to its international nature, nonprofits many times are the cause of, related to, or are discussed in relation to the term “white savior”, also referred to as the white savior industrial complex (WSIC). WSIC can be defined as “confluence of practices, processes, and institutions that reify historical inequities to ultimately validate white privilege” (Aronson, 2013, p. 39 as cited in Aronson, 2017). It is not the purpose in this thesis to explore WSIC, but it needs to be stated that the research of any nonprofit exemplifies and, in many ways, has created and continues to perpetuate WSIC in our cultures. My research also showed a proven track record of racist behaviors from nonprofits that have received funding for ‘Enough is Enough’.

It was not new to talk about the complex relationship that society has with nonprofits. It was also not new to talk about the corrupt tendencies of nonprofits. What was missing from this conversation above, was the story that led us here. What was needed were firsthand accounts and why listening to educators, and others who do the work, is important. What was needed were the reflections of those who have given their souls and identities to their work. And we, as a society, needed to ask how we can learn from these professionals. I feel that I needed to ask about the construction of their realities to learn, adjust, change, and grow from the injustices that happen behind closed doors at nonprofits. The U.S. has begun speaking about sexual assault on college campuses. ‘Enough is Enough’ seems to be the beginning of an approach to teach sexuality education in a way that does not raise the continuous argument of who should be teaching sexuality education, when they should be teaching it and how they should be teaching it. It seems by doing so at a collegiate level, we may miss some of the first stages of prevention but bypass the complexity of teaching sexuality education at earlier stages of young peoples’ lives. Alongside this, ‘Enough is Enough’ steps into two additional complex relationships in American Culture, sexual assault, and higher education as well as, nonprofits and their role in society. To further examine these issues through educators’ stories, it

was critical to acknowledge my experience in this work while also taking an intersectional, revolutionary anarcha–feminist approach.

Chapter 3: Theoretical Framework

3.1 Revolutionary Feminism and Intersectionality Theory

This research is rooted in my experience and knowledge of the epidemic of sexual assault on college campuses in NY. I have an extensive background in the various layers of the issue of sexual violence in the U.S. In addition to being employed as a sexuality educator for Planned Parenthood, I was a prevention educator under the 'Enough is Enough' grant for the Sexual Assault Resource Center (SARC). My knowledge is entangled with my writing, which is intertwined with my experience. American professor and feminist scholar, Haraway, warns us that we are always "in the belly of the monster" (Haraway, 1991c, p.188). There is an interconnectedness between being a feminist in our everyday lives and how it is applied to our research, our writing, and our work. The concepts of feminism are not new concepts, and this is not the first time a feminist has spoken about sexual assault. But feminism is important to my research because it allows for my narrative and the narrative of everyone who experienced sexual assault or who is trying to prevent sexual assault.

There is already a history of studying sexual assault within feminist theory. Feminism naturally explores, questions, and redefines gender, sex, sexuality, and who experiences sexual assault. Specifically, revolutionary feminism is "an analytical framework and movement committed to dismantling the institutions which politically, economically, sexually, and psychically oppress all women" (Guest, 2013). Because of this, my study used revolutionary feminism as its theoretical framework. Revolutionary feminism is a British feminism that came to be at the 1977 National UK Women's Liberation Movement (WLM) (Mackay, 2014, p. 94). Mackay's work is important because they interviewed an original member of the revolutionary feminist movement in the 70s (Engender, 2020). I subscribe to this specific sect of feminism because of its focus on breaking down institutions and focusing on identifying "violence against women and the threat of it as the root of female oppression" (Mackay, 2014, p. 98). Specifically, the way that we use women's voices and women spaces to uplift marginalized voices and stories of history that were told by the white patriarchy rather than those experiencing oppression. It is important to note that when I say women, I mean all women. Everyone who identifies as cis-female and/or nonbinary, or

somewhere on the spectrum. It is a fluid self-identifier, not one that society puts upon us as individuals.

One way that women have been putting revolutionary feminism into action is through poetry. Poetry is a tool of storytelling and I used it in my research to talk to each other and to write history together. To talk to each other, and to write our history as we are experiencing it together in time but separately as individuals. Poet Nancy Morejón, who wrote poetry during periods of revolution in Cuba, put her revolutionary feminism into action by rewriting the history that has been told to us as women. It redefines our history as women, not how men have written it. And it rewrites the history of people of color, not the way white people have told it. Morejón's poem, "Mujer for" (Black Woman), lifts marginalized voices of Black women by telling the story from their perspective.

Sólo un siglo más tarde,
junto a mis descendientes,
desde una azul montaña,

bajé de la Sierra

para acabar con capitales y usureros,
con generales y burgueses.
Ahora soy: sólo hoy tenemos y creamos.
Nada nos es ajeno.
Nuestra la tierra.
Nuestros el mar y el cielo.
Nuestras la magia y la quimera.
Iguales míos, aquí los veo bailar
alrededor del árbol que plantamos para el comunismo.
Su pródiga madera ya resuena.

(Only a century later,
together with my descendants,
from a blue mountain

I came down from the Sierra

to put an end to capital and usurer,
to generals and to bourgeois.
Now I exist: only today do we own, do we create.
Nothing is foreign to us.
The land is ours.
Ours the sea and the sky,
the magic and the vision.
Companions, here I see you dance
around the tree we are planting for communism.
Its prodigal wood resounds.) (Morejón as cited in Williams, 1996, p. 433)

She is rewriting history from a Black, female perspective. “Morejón claims that she wrote the poem to fill in gaps in the knowledge of women’s history: “Lo escribi tratando de reconstruir a través de un yo épico – no es Nancy Morejón – la historia de una parte del pueblo cubano, las mujeres de este país” (I wrote it, trying to reconstruct through an epic I – it is not Nancy Morejón – the history of a part of the Cuban people, the women of this country)” (Williams, 1996, p.435). To me, this is revolutionary feminism. We are not changing history physically, but how we remember it, who we respect, the experiences that were had, and what happened to those who are marginalized, is being uplifted and told. We are telling the story. We are telling the combined story. Specifically, this poem highlights “various instances of sexual and economic exploitation to which the Black woman was subject under plantation slavery” (Williams, 1996, p. 434). It shows that she is rejecting the way that a victim is traditionally portrayed and is investing in how Black women experienced their history. Morejón does two things that I argue are critical to applying revolutionary feminism. Firstly, she tells a story of those who are marginalized and who are not traditionally listened to, whose experiences have been whitewashed and edited out of our patriarchal history. Secondly, she is saying that this one poem, this one story, is not for her, but for the women of her country. There is a respect she writes with, telling us that she speaks with her own voice, but it is for the collective voice that has been lost, ignored, and forgotten. Overall, the focus of these writers and speakers that talk about revolutionary feminism are female speakers that are uplifting their voices during a time of individual fulfillment, but their voices are

importantly “linked to the moment of collective renewal” (Williams, 1996, p. 436).

There are many layers, types, approaches, and perspectives of feminism. Although the core of my approach is the dismantling of social institutions, and I will speak of the intersection of social anarchism later, there are other feminist theories and approaches I pull from. Snyder (2008) talks about components of new wave of feminism in their work. The key components of this approach are the adoption of “personal narratives that illustrate an intersectional and multi-perspectival version of feminism” (p.175). Much like revolutionary feminism, third-wave feminists started to acknowledge that not every woman is the same. Therefore we experience oppression, social institutions, and the world differently. I believe that we cannot understand each other’s experiences, identities, or injustices, but we can learn and empathize through patterns and the voices of those who have experienced things like sexual violence. Not all experiences are the same. Not all women are the same. People who experience sexual assault are not all the same. People who teach prevention education have not all had the same experiences with sexual assault. This is critical to understanding the complexity of prevention education. If sexual assault is complex and not all women, not all people, are the same, then the answer to ending this epidemic may need to be multi-faceted as well.

I do not use my approach to feminism on its own, but rather I add intersectional thought to the binary history of gender work and feminism. American theorist Crenshaw (1991) introduced intersectional theory. This theory helps scholars look past the experience of one identity within feminism (the white, heterosexual, cisgender female) and opens the platform to explore marginalized identities. Nash, an American associate professor of African American Studies and Gender and Sexuality Studies, helps to dissect and understand Crenshaw’s theory. Nash (2008) writes about how intersectional theorists look past the binary of race and gender work; they look at the intersections of multiple identities. It allows for a multitude of experiences and highlights those who are the most marginalized. Or as Crenshaw says, those who experience “injustice squared” (Crenshaw, 2018). In addition, intersectional theory gives me the space to intertwine my identity, the identities of prevention educators, and

recognize different experiences within sexual assault. Intersectional and revolutionary feminism are interwoven into my approach through the experiences of prevention educators, alongside my identity and experience.

People who experience sexual assault are not all young, white, heterosexual, middle class, cis-gender woman. By using intersectional theory, it allows me to further accept that there is not one answer. There is not a 'one size fits all' to ending sexual assault. Everyone who has experienced sexual assault, has a different experience with sexual assault. You can't do a one-size-fits-all approach. Intersectionality provides an anecdote to why we can't simply end the epidemic of sexual assault. It allows me to show the complexity. I want to reveal the complexities of this epidemic and not just look with a lens of gender. I don't want to neglect the gender, but intersectionality doesn't mean to neglect what feminists have built through gender, sex, sexuality, etc. What intersectionality does is it allows us to see how gender, race, class, etc. influence each other and how different people experience sexual violence.

My approach to feminism allows us to create a narrative surrounding prevention education and those who experience sexual assault, and intersectionality allows for us to accept that there is not one answer to this problem. Rather it is a much larger societal problem that has to do with how sexuality education is produced and taught, and the complexities of the multiple layers of marginalized identities intersecting with sexual violence. I used these theories throughout the entire process of my work. This third-wave, intersectional approach to feminism was my lens to reading, researching, and analysing the data. As I interviewed, I worked to not approach the work with assumptions of experiences or identities. As I analysed, and made conclusions throughout this research, I used intersectional revolutionary feminism to find trends between my data and the sexual assault work that has been done by feminists before me.

3.2 Social Anarchism

In addition to intersectional revolutionary feminism, and to build the fight against sexual assault on campuses in the U.S., I also must tie in the collaboration of social anarchism for the future of this educational work. When one hears anarchism, many times it is equated to the rejection of the state. Many

anarchists do reject the state because of the privilege those who hold power inherently will always have (Suissa, 2006, p. 57). For the purposes of this research, I understand the importance the state is currently playing, especially in relation to other states that have not made any movement on preventing sexual assault. To ideally 'solve' the problem, we must recognize the need for "less representation and more self-government" (Suissa, 2006, p.56)and we must acknowledge that an inherently unjust hierarchal system, that supports a capitalistic state, conflicts with core values of my approach. At the same time, we know that both intersectional revolutionary feminism and social anarchism approaches can exist alongside each other for the sake of this work. This work is not binary, and there is not one answer to solve the epidemic. As we will discuss later, we are not in the business of binary language when speaking and educating for sexual assault prevention.

Many dismiss anarchism, as they would some of my conclusions of my work, because of the idealist or even "utopian" assumptions of anarchism (Suissa, 2006, p.24). By this I mean, many believe that social anarchism as a way of governing a society has never been, and never will be because there is no map to build off, rather these are just thoughts and wishes. Therefore, I will explain how the fundamental misunderstanding of anarchism affects how society sees anarchists and how it affects the relationship of anarchism and education, in hope of building a bridge to our later conversation of anarchism and prevention against sexual assault.

Human nature has been defined, argued about, and redefined consistently through education, particularly with philosophers. For this work, we will go with a minimalist definition of human nature by Bikhu Parekh that emphasizes "ways in which they (humans) are creatively interpreted and incorporated into the process of human self-articulation and self-understanding" (2006, p.25). As a sociologist, I agree with this interpretation of human nature because of the inherent differentiation between culture and nature. Judith Suissa (2006) also agrees with Parekh's definition in her book, "Anarchism and Education". Here, Suissa discusses how this definition is important in distancing the two because most definitions "deny the cultural embeddedness of human experience and character" (2006, p.25). When speaking of anarchism, I speak of social

anarchism. This type of anarchism, I argue, is an approach of sociologists. It is not a rejection of having institutions, but a rejection of the hierarchy in our capitalistic society. It is an approach that believes these structures should stay local. Here, I would like to separate the two (nature and culture) in terms traditionally used by social anarchists, “egotistical potential” and “sociable potential” (2006, p.25). This is critical to my approach with social anarchism because one may accept there is ego in human nature, and when left to their own society, without structures, regulation, or governmental law, then our egos would take control. And therefore, we would have chaos, greed, and everything that is argued as being human nature. But one thing these critics are forgetting to consider is the social aspect of human beings, the sociology of it all. “Anarchists, then, are under no illusions about the continual, potentially harmful, presence of selfish and competitive aspects of human behavior and attitudes” (Suissa, 2006, p.38). Here, I argue that the social aspect of human beings needs to be put into consideration because it is what sets us apart from this potential harm that critics fear.

3.2.1 Social Anarchist Values and Education

Social cooperation is traditionally accepted by philosophers, anthropologists, sociologists, etc, as part of how societies survive. Here, we will move forward with this general acceptance of human nature being two-fold and that the social aspects of ourselves as human beings are a critical aspect of survival. This allows us to examine a society without hierarchal regulation - and not with destruction of all institutions - but rather with an approach that these institutions should be run by the people, at the community level.

It does not escape me that even within anarchism, there are different points of view. Not every anarchist agrees on whether we need to have formal and/or informal education, how it would work, and the troubles we would run into to consistently teach and sustain the values of social anarchism with or without formal education. This, within itself, can be a focus of research. But here, I am focusing on the social anarchist approach within formal education. I believe in informal education for teaching values, upholding society, and socialization. I believe in formal education specifically when it comes to teaching sexual education, factual history of marginalized movements and injustice we have

created in our society through systems and interpersonal oppression. Finally, I argue formal education is critical as a secondary source of socialization because we must learn from various sources other than our primary source, whatever it may be, to critically think and form empathy. A key value in my approach to social anarchism is that we need to be socialized from our communities. “In numberless animal societies, the struggle between separate individuals for the means of existence disappears, how struggle is replaced by cooperation, and how the substitution results in the development of intellectual and moral faculties which secure to the species the best conditions of survival” (Kropotkin, 1972, p.28 as cited in Suissa, 2006, p.26). We need our primary sources of socialization, but sociology believes in secondary sources for surviving and thriving as individuals, and more importantly as a community. Community surviving and thriving will not equate in individuals living the same lifestyle. This is all critical to the later conversation in prevention against sexual assault.

Because sexual assault prevention is education, I will use the example of social anarchism and education as an institution as an example of this approach. “Even a capitalist state cannot ‘weed out the feeling of human solidarity, deeply lodged in men’s understanding and heart’” (Becker and Walter,1988, p.38 as cited in Suissa, 2006, p. 31). Education is critical to a social anarchism approach because education is where we socialize. It is where we learn norms, a way of living, what is deviant, and what is accepted by society. Someone cannot just become a social anarchist, especially within a capitalistic society, in the blink of an eye or by being told to. Rather, we must socialize individuals and groups to understand what anarchism is, how to sustain it and why it is of importance. To teach introspection, critical thinking, human nature, and socialization, is to have education. Therefore, it is fundamentally against social anarchism to get rid of institutions such as education. It is how we educate, fund the institution, and make up our educational resources that must change. “For even if the social revolution is successful...presumably an ongoing process of moral education will be necessary in order to preserve the values on which the anarchist society is constituted” (Suissa, 2006, p.32). Suissa and Avrich discuss what anarchism in education looks like historically. Avrich, in “The Modern

School Movement", specifically speaks of how "public school(s) sold themselves too easily to the selfishness of our upper social-economic classes" (1980, p.111). Avrich dissects where our schools have been by asking about personal accounts and experiences. They help to paint a picture of how our schools are failing and what it may look like if we approach education with social anarchism. "Social anarchists, then, clearly believe that an education which systematically promoted and emphasized cooperation, solidarity and mutual aid, thus undermining the values underlying the capitalist state, would both encourage the flourishing of these innate human propensities and inspire people to form social alliances and movement aimed at furthering social revolution" (Avrich, 1980, p.32). As a social anarchist I argue that we need to break down our capitalistic approach to education, add marginalized voices to our collective voice, and tell our stories to better our future. We need to put our community first, and this means creating equity for those that have traditionally been left out of the conversation. We can use education to do so. To approach this ethically and with a sense of flourishing for all humans in our society, we need to focus on those marginalized identities. This is where the convergence of intersectional revolutionary feminism ties together with social anarchism.

3.3 Intersectional Revolutionary Feminism and Social Anarchism

Not all feminists are intersectional or revolutionary and not all social anarchists are feminist. But my approach takes them all into consideration. One of the key reasons that these approaches overlap for this conversation is because "feminism's most significant contribution to political theory is the recognition that political oppression does not only operate in the so-called "public sphere" of paid work and government but thrives within the so-called "private" sphere of pleasure, personal life and family" (Guest, 2013). Education is also something that, from a sociological point of view, is directly affected by the private and public spheres of society. It is one of the main reasons we as a society cannot agree on who teaches sexuality education. Social anarchism also approaches political work with the belief that capitalism is a main cause of the systems of oppression we experience in the U.S.

Here, I go beyond each of these core thoughts of oppression and intersect the idea that "A feminist relationship to anarchism would mean exploring

authoritarian structures as fundamental to women's oppression and an anarchist relationship to feminism would mean recognizing that patriarchy is a paradigmatic example of authoritarian structures" (Guest, 2013). The shortcomings of both theories could be discussed in multiple pieces of work, and should be, but for the sake of how I approach this work, I am a revolutionary anarcha-feminist. "Anarcha-feminism is diy, anti-capitalist, anti-racist, anti-sexist, sex-positive, anti-homophobic, trans-positive, queer, anti-ageist, pro-woman, pro-kid, powerful, anti-police, anti-prison, revolutionary, transformative, lots of cake, lots of fun, direct action, confrontational, personal, political, collective, zine-loving, free, grass-roots" (Kolektiv as cited in Kinna, 2017, p.2). As Kinna explains here, the sexist, male-dominated grounds of anarchism if it is without feminism. To acknowledge oppression of different identities, is to introduce and acknowledge the existence of all the above alongside anarchism and imbedded in capitalism. In practice, this means uplifting the voices of the most marginalized identities in our societies. Listening to their history, their poems, their experiences, their fight for change, so our future does not repeat itself. It looks like creating safe spaces to uplift their voices in classrooms, interviews, and community spaces. It also looks like breaking down hierarchal systems in our institutions and in our classrooms by creating a space where we all learn equitable from one another and where community rights are a priority. Our individual rights come when everyone in our community has access to the same resources. Anarcha-feminism is applying the principles of social anarchism to feminism. When I talk about anarcha-feminism, it is the intersection of uplifting women and queer voices while simultaneously breaking down hierarchal systems and replacing them with a community rights approach.

Anarcha-feminism allows for this complexity of the research and it also leaves room for mess. As I speak about later, this work is messy. There is not one answer. To be human is messy and complex. The oppression that seeped into our social institutions is messy and complex. Using this theory led me to the relationship between the word queer and anarchism through anarcha-feminism. Daring & Al (2012) tie the future that anarchists are seeking to the complex definition of being queer. Anarchists speak about the dismantling of the state

and private ownership, but we also speak about how this affects our individual experience and visions of the world. This relates directly to being queer or any other marginalized identity. How we experience the world as a queer person quite regularly involves oppression and others attempting to exert control over our bodies. Being queer is by definition “whatever is at odds with normal, the legitimate, the dominant” (Darling & Al, 2012, p. 15). In essence, that is exactly what we are doing by fighting for sexuality education and fighting to end the normalcy of sexual assault on college campuses. Both approaches, queer and anarchism, help to recognize this work as complex. They help us to see people who experience violence, to see educators doing the work, and even people who harm, as complex. This is critical to how we view the issue of assault. With this complexity, I was able to argue that we need multiple answers. We need the conversation to continue right now. We need that conversation to allow individuals in our society to be complex, to allow the issue to be complex, and therefore allow the answer(s) to be complex. We must have the capacity to do the complex work in the present while imagining and fighting for a future that is community centric. If we can break down the systemic oppression that built and perpetuates the functioning of our society then we can plan for such a future.

Not all anarchists would agree with the further findings and the approach I have taken to my research; if Emma Goldman (2000) is correct and “anarchism has declared war on the pernicious influences which have so far prevented the harmonious blending of individual and social instincts”, then some may argue that it’s nonsensical to use anarchism in an approach that attempts to amend a Bill that holding state economic power over those trying to heal and end a societal epidemic. To those researchers I argue that we must, as anarcha-feminists, be able to see the suffering and reality of capitalism we are in now. We must balance the reality of needing to help people experiencing harm in the now, while also planning and restructuring for the future we want to see. If we take the band-aid off the bullet hole now, without a plan to dismantle and rebuild, then we could cause more harm than good. I do not argue this approach is at odds with some of the influential speakers of anarchism in the U.S. - rather, I think it is considering that the “real wealth consists in things of utility and beauty, in things that help to create strong, beautiful bodies and

surroundings inspiring to live in" (Goldman, 2000). My research does not focus on how we are spending the money, how we receive the money, or even if we are receiving the right amount of money. Rather, this approach to the research shows that there is a need for helping people experiencing sexual assault and a need for receiving sexuality education now because it helps with the real wealth that we need as humans to create "strong, beautiful bodies" (Goldman, 2000). It allows us to look at what needs to be done in the now and how we can improve the approach with the human experience at the forefront rather than the expectations of social institutions. And because I do not argue there is one approach to fix our epidemic, anarchism allows for this while also searching for the restructuring of funds and social institutions to dismantle oppression systemically as well. Anarchism strives for us to be able to choose our work, choose our happiness, choose what our community looks like. We cannot do this without the healing we must do from the systems of oppression we were born into.

I argue that capitalism is in fact one of the fundamental causes of oppression, and that the social structures that we have, because of capitalism, were also created in the image of fundamentally oppressing women, queer people, people of color, and anyone who was not a rich, powerful, cis-gendered, straight, white man. There must be room to continue to discuss the shortcomings, the parallels, and the contradictions of both theories in other work. But here, we approach this work with the idea that social anarchism's approach to education, could potentially help the revolutionary feminist agenda to fight the epidemic of sexual assault. Anarcha-feminism often reflects intersectional feminism and I use them together here. It is important to sift them out because of the origins of intersectional feminism and the focus on individuals vs. institutions. All these theories work cohesively because of the complexity of the issue of sexual assault. They work to explain the multiple identities affected by this epidemic. They are critical to my approach because I argue that education can help with the complexity of ending the epidemic of sexual assault on college campuses. Revolutionary feminism raises the specific voices of those who experience the highest rates of sexual assault in the U.S., and combining social anarchism

helps us to look at the systems in place and how we can do better for our community when attempting to end sexual assault on college campuses.

Chapter 4: Methodology

Because of the nature of this work and my anarch-feminist approach to it, my methodology takes a unique approach. I took specific steps to determine my method of research. I knew the work would be qualitative because prevention education work is qualitative in nature. I knew that I wanted to raise the voices of those who are not traditionally heard – and in this case, it was educators under 'Enough is Enough'. The next step was how I wanted to approach the work. Revolutionary feminists gave me a platform of poetry to raise individual voices for the collective. I knew I had to go beyond the traditional approach of interviews. We had a story to tell as a collective. Because of this, I approached the work through poetry. Our interviews and my poems helped to tie a thread between our stories as educators. This thread is what creates a love story to each other. It allows us to see the complexity of these issues, while also building a powerful collection of firsthand experiences that can ultimately lead to the prevention of sexual assault.

4.1 Nonbinary Approach

It is critical for me to approach this work, teaching and researching, with a nonbinary approach. When we hear about nonbinary language, we usually are speaking of gender. Alok Vaid-Menon has become a strong figure in the work of breaking down and breaking through the gender binary. "Some gender non-conforming people are nonbinary, and some are men and women. It depends on each person's experience. Two people can look similar and be completely different genders. Gender is not what people look like to other people; it is what we know ourselves to be. No one else should be able to tell you who you are; that's for you to decide" (Vaid-Menon, 2020, p.44-45). The work that Vaid-Menon is doing is critical, not only for self-love, but for saving the lives of those who are being oppressed because of their identity. Here, I want to expand the conversation of the binary. I am not going beyond gender conversation, but rather I am bringing gender with us and expanding the conversation. I approach my research with the idea that there is never a binary. There is not a perpetrator

and a victim. Rather, there is someone who experienced harm in a moment and someone who executed that harm. That person very well might have been experiencing harm at another point in their life. We cannot, and should not, call either a definitive binary of victim vs. perpetrator, for it categorizes people and traps us into one box. By doing this in conversation, especially when talking about oppression, we lose the rest of the story. We lose their identity. We lose their individual experience. Therefore, the core of how I approach this work is with the idea that we are all more complex than the binary. “Gender is a story, not just a word. There are as many ways to be a woman as there are women. There are many ways to be a man as there are men. There are as many ways to be nonbinary as there are nonbinary people. The complexity is not chaos, it just is” (Vaid-Menon, 2020, p. 60).

4.2 Storytelling through Interviews and Poetry

To approach this work without the binary of a single experience is to tell a collective story of individual marginalized voices. Although I did not know the effect these interviews would have on me I knew I had a story to tell. I had my story to tell, I had their stories to tell, and our collective voice was woven through our stories. In sociology, the journey to understand the self, as well as others around us, is critical. Because of the intersection of ourselves, how others view us, how we view the world, and how we identify, I do not believe in separating myself from this research. I have introduced this idea from the beginning, and we will begin to explore it more, first with my story, and then consistently with others’ voices and poetry throughout my analyses.

Creating a place where individuals can tell their story, whether it is through poetry or in an interview, is important because of how it impacts humanity and because it is a tool for marginalized, voiceless, and healing individuals. When I talk about storytelling, I am specifically talking about creating a space for people to feel safe to share their experience to heal and for the larger collective to tell the patterns of our experiences. Educators, therapists, counselors, and more professionals who work with youth have been using storytelling to help heal and empower young folks. The strength of storytelling can be found in educational and safe spaces that are created for these individuals. In the U.S there are many researchers who have connected the art of storytelling, specifically to

higher educational institutions. For example, Goodman and Newman, professors from Florida Atlantic University, talk about how digital storytelling helped female adolescents reduce stress. Bell explains how at Barnard College, storytelling was used to help teach about racism and tolerance. Further, researchers have expanded this conversation through new age media and with expertise in the nonprofit sector in the U.S. Somolu, who founded 'Blogs for African Women', explains how blogging has given African American women their voices back. All of these are examples to show the power of a platform of storytelling for an individual voice. These are merely three examples of how intersectional work can be done by elevating individual stories and voices in non-traditional ways that show us they deserve a space in the nonprofit sector, as well as within higher educational systems in the U.S.

The 'Enough is Enough' educators' stories are no different. They help us to not only lift their voices, but also allow us to understand their perspective. In relation to my original research questions surrounding the definition of prevention education and if 'Enough is Enough' is adequate and making progress, these interviews allow us to try and understand the importance of their expertise. It lays a foundation for their understanding of prevention education and 'Enough is Enough'. And it allows us to start understanding the trends of these job roles within and outside of 'Enough is Enough'.

As I began to explore the past of our individual experiences, I began with explaining the connection between sexual assault and storytelling through poetry. This is because sexual assault is why 'Enough is Enough' was enacted, and uplifting voices, through interviewing, is where we are going to explore 'Enough is Enough'. Anderson is the author of two novels that focus on the voices of women, including herself, who have been sexually assaulted. "I've been writing poetry since I was a little girl…when you're talking about a marrow experience — like an experience that touches your bone marrow — you want to use the strongest platform you can, and for me, that was poetry" (Anderson as cited in Block, 2019). In an interview with National Public Radio (NPR), Anderson talks about the importance of her poetry to create a platform for our stories. Anderson is not the first to connect poetry and uplifting individual voice for the collective. We, as women, as revolutionary feminists, have been using

poetry to tell our stories of abuse across cultures and through generations. We use stories to raise awareness. We use them to fight our abusers. We use them to get our lives back. NPR shared a moving spoken word poem from Mr. Dasan Ahanu to raise awareness in 2006.

Can I.

“I want to dry your tears and hold you until comfort sets into your skin like Icy Hot and everyone can smell your new day coming. Because your body needs it, your soul needs it, your spirit needs it and he tried way too hard to take it.

Too many times he blamed you, yelled at you, insulted you. Too many long nights sleeping away the pain and you never expected it to be like this. When you signed your name on the dotted line and contracted a disease you never expected: A disease called HIM.

A power hungry man who never gave a clue, they usually never do. Two sides of doom, one lulls you in so compassionate and caring. The other captures you so intense, it’s so angry and it should never be like this.

It pains me to know that one-in-four women live like this, that fatality comes from the hand of a partner more than the hand of a stranger. And you are caught in his web. I wish I could rub my fingers down your cheek and sing you songs of a new day. Like Ask Me by Amy Grant, Better Days by Guy Clark, How Come, How Long by Babyface.

You are Gloria Gaynor and you will survive. And if necessary we can be like Dixie Chicks and tamper with his black-eyed peas and run off together, leaving behind a missing person that no one misses at all.

You are strength. You don’t deserve it. Made it through the constant resistance to not losing to a swinging fist. And it should never be like this.

Your skin is beautiful. Is a leopard horrific because it has spots? I make you laugh because I say your complexion has character. But there is no quick healing factor. And I know that you wish for wolverine’s claws so you can tear through his body of evidence that says that he should get it now.

His case stands on bond, but even in marriage no means no. Made it isolation and verbal attack, pinch pennies that he overlooked in his forced incarceration. Times must change and I want to help you plan”

(Ahanu, 2006, as cited in NPR, 2006).

This is one example of poetry that can help create a unique platform for post violence. Historically, we as queer people, as women, and as people who have experienced harm, have things taken away from us. Our bodies. Our minds. Our Voices. Storytelling and poetry have given us our individual and collective voices back. We see this with every marginalized movement in our history, especially #MeToo, and other movements focused on ending sexual assault and harassment.

Individual stories for our healing and the collective voice are why I am doing this work. I took a different approach to analyzing prevention education, because no one was asking educators their interpretation of the work, how ‘Enough is Enough’ was going, and what their experiences were. Asking how their stories could connect to the Bill and how it intertwines with their perception of who they are, gave us firsthand knowledge on how to improve the work to end sexual assault on college campuses. This approach, their stories, and the patterns in their stories as a group, gave us insight that can potentially tell us how to do the work better and/or differently.

4.3 Interviews

The educators’ stories came naturally after I set up a safe space for interviewing. To learn from ‘Enough is Enough’ educators who are implementing prevention education in New York State, I conducted interviews. Although there are other roles involved with ‘Enough is Enough’, all the participants were prevention educators. Interviewees were chosen specifically because of the lack of voice these educators have had in prevention research. The interviews were from a sample of past and present prevention educators who implemented ‘Enough is Enough’ in different catchment areas throughout the state. Because there are 53 sexual assault resource centers that receive the ‘Enough is Enough’ grant, and there was one educator per center, my goal was to interview 25 participants. This was purposeful because I wanted to make sure to get a

good sample size. The goal was to get to around half and more than a fourth. This way there are diverse voices from a variety of areas in NY. I found these participants through each other, as well as a list of participating ‘Enough is Enough’ centers that was accessible to the public. I used this list to reach out to all the centers with an email asking for ‘Enough is Enough’ educators’ participation. The email included details of my background and my study. Due to some of the sexual assault resource centers not having positions filled, and some combining, I was able to get in contact with 19 participants. Out of the 19, 15 ended up being interviewed. This sample gave me a good sample size for the scope of my study because it was not too large, and between one fourth and one half of the number of educators at a given time.

It was also my hope that they would be from different areas across the state, and from different years during ‘Enough is Enough’, for diversity of programming, expertise, and background. The participants ended up being from all over NY. Every section of NY was covered, except for western NY. In addition, the participants identified as different ethnicities, races, genders, abilities, age, and sexual orientations. There was also diversity throughout different nonprofits in which they worked under. Because my purpose was to keep culture competency at the forefront, and respect individuals’ identities and stories, I did not choose pseudonyms for them. This would have had the potential to erase their experience because many of us have names that tie to our culture, our chosen names, and it was not equitable to choose names for these individuals who have experienced oppression. Rather, I do not put a name at all to the interviewees as a form of ethics for their identity and respect for their names. If I were to choose a name for each of the participants, it could potentially erase part of their story, identity, or culture unintentionally. It is critical that I keep their stories authentic and safe, as they are their own, while also drawing a thread between them all for the purpose of this work.

Prior to beginning the interviews, I interviewed myself as well. I argue that we are never unbiased in sociological research. We are consistently biased as we are also human. Therefore, my approach was to embed myself into my research because I was an educator under ‘Enough is Enough’ for two years.

This process was new to me. I set up the interview exactly how I would set up the further interviews. I recorded myself asking the questions I would ask the interviewees and my response as an educator. This process helped me to understand the position the educators would be in; it gave me empathy and helped me to curate how I could create a safer space for them to share their stories. Later, I added my research anonymously to the rest when I started to analyze.

The rest of the interviews were conducted online or by phone. Interview times were sent via email to participants, and I waited for their response with the best date and time directly to my email. Interviews were all done within the same six-month period. I was the only one who was present at the interview, and I recorded and took notes of each interview with written consent. The interviewee was made aware that I would be privately going through the interview to find trends. The format of the interview was an open conversation, but there were base questions that every interviewee received. For the full list of questions, see Appendix B. These questions asked about their role, their programming, and their experience and knowledge of ‘Enough is Enough’. How I created the space was a critical part of the interview. Since we were virtual, it was a challenge to create as safe a space as possible for these individuals. I did so by starting off the conversation light. They told me the basics of who they were, where they worked, etc. and I in return offered an introduction of myself as well. This created a bond between us as it allowed the interviewee to understand that I knew the work they were about to speak of. I was careful not to offer any further details of my experience to avoid skewing how they spoke about theirs. I did however, continue to nod, reaffirm, thank them, and ask follow up questions as they shared their experiences. I purposely left space for them to expand and control where the interview goes. Before I began the questions, I introduced the study to each of the interviewees and they were presented with an ethical consent form approved by Lancaster University. To protect the participants, their specific sexual assault resource center and their names were kept anonymous. With my work, I do risk exposing these individuals. Exposure may result in problems at work or loss of work for participants. Therefore, all the

above is in ethical consideration to keep my participants safe during this research.

Interview questions were created from my background in facilitating diverse groups and support groups. I wanted to create a space where the interviewees could tell their stories and still be safe in doing so. It was taken into consideration that I could not fully keep each interviewee safe, especially if they were still doing the work. If it was the case, I made it a point to have that conversation with them. It was ethical considered that these topics are considered stressful and sensitive topics. To mitigate this, the questions and an informational sheet were sent ahead of time, along with their consent form, so that all the interviewees knew what we would be talking about before they consented. They were told that this is a potentially emotional topic. It isn't intended to be personal, but rather related to your professional practice in delivering training, and if you are likely to find it uncomfortable, you do not need to take part. Each participant also had the right to backout at any time prior to their interview. In addition to this ethical consideration, we spoke about how they would be kept anonymous. This was important because most of the participants were still working under 'Enough is Enough', or in the fields of prevention against sexual assault. If they did not feel safe sharing details, then they did not have to. Because I believe in digestion and reflection after we share our trauma, they also had the option to email me within four weeks after their interview to take any part out they wish to not be included. No interviewee did this. With all of this in mind, I created a list of questions that started with them introducing themselves, who they worked for, when they worked, etc. We built up to them explaining what their job responsibilities were, so that we could build comradery about the job we have both done. Then we started talking about their reflection of the job, what was important to them, what experiences they had, how they would change their experience, what they miss or want to grow more of, and how it ties to their identity as a person now and then. This last step turned into a story. They were asked to simply tell their story as an educator of 'Enough is Enough'. At this point, the interviews turned into a platform for almost every interviewee to tell their story in a way they had never been given before. This is where the process of the research became the purpose, because

I recognized the healing that was happening by giving a safe space to reflect and share a voice that was never listened to. The interviews lasted about an hour each and most of the interviews were focused on them telling their experiences. I changed the way I was approaching my research in these moments. I knew that my analyses, and my writing would have to write to these individual stories, as a collective voice. That informed how I started analyzing the data.

To properly analyze the data, once the interviews were complete, I first used NVivo to categorize and examine the data. After this step, I transferred the information into an organized excel document. Specifically, I used NVivo to analyze the first steps of the audio data. I imported the data into NVivo and started to organize it. This began by coding based on my research questions. At this point the names of participants were removed from their section. I looked for trends between each of the answers with my coded sections. I generated codes of key words in responses based on each question. For instance- trauma, harm, grant writing, success, failures, etc. Following this organization in NVivo, I found it easier to transfer the record trends to an excel document with labels of the key words by reading and listening to the interviews. I made sure to also label which research questions these would apply to by labeling them 1,2,3, etc. In addition to key language, the point was to also document their personal experiences. Therefore, I also had a section of excel that would allow to highlight their individual stories they told of their 'Enough is Enough' experiences. Each interview question was analyzed separately at first, placed in the first excel based on the trends found, and then compared on a question-by-question basis in a separate excel document. By this I mean, my second excel had categories labeled by research questions, instead of by key language. This allowed me to not only find trends in language, but also to look at each research question category and consistent language that was used by each interviewee side by side. This two-step process allowed me to understand their individual experiences anonymously, their overall stories, as well as find common trends of language in their answers and stories.

Prior to the interviews, I began with my story. I not only began with my story of sexual assault, but I then went on to interview myself as part of the work. Both are a representation of how I cannot separate my story, my being, from the work. I am one of the educators, I am one of the students who experienced sexual assault, and I am hoping to be one part of igniting more of the conversation on how to end the epidemic. It is important to note that all of us spoke about the bond we had with our co-workers and students. We consider the relationships we built essential to the work, and therefore, I approached the work as a creating a safe space for individuals to heal and tell their story, but also to create a collective voice. Because I also was a part of this bond with 'Enough is Enough', this process allowed the interviewees to tell their stories in a space they considered safe enough to do so. Many of them commented that they had never digested their work out loud or had a place to talk about what they experienced. This is unique and critical to my approach, theoretical framework, and method of how we told our stories. Because I am part of the system, I identify as someone who experienced violence, a woman, a queer person, educator, etc. I am also someone who is part of the movement, my voice is intertwined and uplifted with the educators. This is critical to how the interviews were carried out and the strength that came from creating a safe space for us. Without my interconnectedness to the movement, job, and experiences, the critical space for honest, safe storytelling, would not have been curated in a beneficial way for this research.

Chapter 5: Analysis Chapters

5.1 Sub-Chapter 1: The Critical Space for Stories

I was not the only one that curated the space for storytelling within the interviews - we did it together, each interviewee and myself. This itself is important to my research because it is about everyone involved being connected through our storytelling. Although I started my work expecting to be part of my research, I did not learn how, until I spoke to the group of educators I interviewed. The experience of interviewing each of these educators gave me more strength. I would sit listening to their stories, their trauma, their triumphs, and I could hear my story within theirs. I could sit and feel the bond we created doing this work from different pockets of the state. We, as educators, as those marginalized, as nonprofit workers, have the ability to give each other both strength and a sense of being understood when we share our stories with each other. It penetrates a feeling of isolation, and it creates a strength that makes this research impactful simply for those partaking in the interviews. This is also why it is important for us as anarcha-feminists to be able to partake in the now, while planning for the ideal society. With this approach, we can help to heal a current state of trauma, while planning for the ideal dismantling of oppression. Listening to those who have experienced harm, are living the oppression, helps us to create an equitable approach to solving the problem. This has the potential to get us a step closer to dismantling the hierarchical issues. In our society, it is an act of anarchism to simply listen to the victims who have been silenced.

While I planned on learning about ‘Enough is Enough’, and I did, what I did not realize when I began, is that the critical part of this research was also the healing and strength in us sharing space as humans who understood and worked through experiences that turn into patterns of marginalization in our country. What I did not understand when I started this research is how intertwined my story is with theirs. This is why I argue the collective story has strength to further the discussion of ‘Enough is Enough’. We continue to be intertwined and therefore I began this chapter on how these interviews created a critical space for storytelling, with my own story. I have experienced ‘Enough is Enough’ and I have experienced sexual assault. To have created a platform

for ‘Enough is Enough’ educators is to have created a platform for my voice as well.

5.1.1 My Story

In 2016, I wrote down my story of experiencing sexual violence for the first time. I did not do it for healing. I was not in therapy. And although I assumed it was to have my voice heard, the activity for work proved otherwise. WE Charity was the organization that I was working for. WE Charity was a charity in Canada, or a nonprofit in U.S. terms. I was asked to write a speech, that told my story and would relate to the teenagers that I would be working with across the U.S. The objective was to capture an issue related to social justice. Later, they would change, edit and cut my story to work for their organization. Although WE Charity has since been shut down for corrupt practices - I will speak later about how this aligns with a pattern of corrupt nonprofit work that this study also discusses it is not about one nonprofit, one Bill, one boss. Rather, it is about our voices as nonprofit workers being respected and heard;to not have our voices listened to, to not have support during high-stress and passionate work, is traumatizing. “It’s traumatizing if you don’t feel like you have the right support for what you’re working with. (The work is) heavy and it’s very situational and you need teammates doing this work or it’s going to be very isolating” (Participant 1). Consistently our voices can be put aside, not listened to, and we lack the support to hear our expertise in the jobs we were hired to do. Therefore, these chapters will begin with my story. The purpose of this research is the conclusions about ‘Enough is Enough’, but it is also the process within itself that gives the voiceless a voice. It gives us, as nonprofit workers, a platform to tell our stories. As I have spoken about, I cannot separate myself from this research; I wish to imbed, intertwine, and add my story to the others. I have left my story as it was the first time I told it, before it was changed and cut from my own speech. This is authentically how I wrote down what I experienced for the first time at age 25.

> I remember feeling alone. I remember feeling as though darkness was setting in all around me and people were slowly disappearing along with the light. This darkness was more than the darkness you see at night, it was heavy, and I could feel the heaviness consuming me. But worse than this pain, I remember

hating myself. Hating myself so much that I wanted anything to crawl out of my own body and never look back.

In 2008, I packed up my bags and left home for the first time. I was a freshman in college, and I had the world in front of me. The first day of college felt like the first day at a brand-new school, but everyone was in the same boat. I remember feeling nervous, but looking around knowing that nobody knew each other, and we were all eager to find out what college felt like. That first semester, I expected to make new friends and start a new beginning away from my parents for the first time.

That fall, the unexpected happened, I was raped. I found myself on a campus filled with students but feeling like I was completely alone. My world slowly fell apart through a series of denial, depression and finally hitting rock bottom. I searched for someone who cared, but the girls I thought were my new friends bullied me instead of opening their arms and listening to my struggle. I would sit in my room on a Friday night while I could hear everyone else was laughing, getting ready and making plans. I would walk into a dorm room of girls and the room would fall silent. I felt backed into a corner where judgements were placed on me rather than support. I remember them looking at me while I tried to tell them what was going on and them responding, “that’s not true” or “you are overreacting”. I didn’t say anything after a while. I felt like there was nothing to say. I would open my mouth to talk, but all I could think about was how they would take what I was saying. I couldn’t stand up for myself. I felt weak.

I was blackmailed into telling my parents of the struggles I was facing by being on my own. My parents and I had always had a good relationship, but I had never been someone to come to them with anything very serious. Nothing could prepare our relationship to handle the whirlwind of emotions and damage that would follow the struggles and lack of support with my new community. I took my parents on a walk around the campus of my new school. I will never forget that day. I was so nervous that I wouldn’t have the words, or my voice would stop working again like it did with all my new “friends”. Do you know when you must tell your parents or even anyone something bad? Something that you

know you will be in trouble for or that will upset them in any way. I felt forced to tell my parents just like that feeling you get when you have to say something, you don't want to, and you wish it would go away or that you could handle it on your own. I told my parents of the darkness that was inside of me. The bullying and manipulation that was going on, how I felt so alone and the different events of abuse that happened to me this first semester. As I spoke, I remember listening and not even realizing how I was feeling, just watching their faces. I will never forget the way my dad looked at me, the first time I saw him cry. To me, I had become someone else other than his little girl in his eyes. All I could think was that I didn't want to be the one making them feel this way.

In those moments I lost myself. I lost the girl I once was, and I lost my voice. After things continued to spiral and my relationships were damaged, I had lost hope until I met someone that reminded me of the beauty that lies within my struggles. I had transferred to a new college the next year because I couldn't face anyone any longer, including my family. This school was even further away from home and instead of making friends I focused on my studies.

The next spring, I decided to volunteer in New Orleans after Katrina because I had spent most of my year locked in my room studying. We worked on rebuilding houses for the families that were displaced after the flooding. I remember being incredibly nervous because it once again felt like the first day of school with all the new people and a new task I had never worked on before. Something different happened this week though. I met a group of friends that were kind and I felt comfortable and more alive than I had since I left home. We just had fun, laughed, and goofed around the entire week, while also helping the community in a way I never had. When I sat with one of my new friends at the end of the week, before we left to go back to New York, something came over me. Instead of feeling tongue tied, nervous and like I needed to hide what I was thinking, I felt like I was able to speak again. I can't explain it fully, but it felt like I took a deep breath of relief and that it was okay to lean on this new friend next to me. The look in his eyes was not sadness, judgements, but rather he was comfortable with me and whoever I was.

That summer, my new friend opened his home and family to me while I received help. With some courage, exhaustion, and the trust of my new friend, I was able to get the help I needed and speak to someone about the loneliness and struggles I was feeling that separated me from my community. Through these conversations, I was able to build my strength back.

The process began by forcing myself to move forward on days I didn't see the point, by pushing myself to relive grueling details, by admitting that I was in pain, my confusion, hurt, and shame was turned and understood to form my strength. I soon began to find love and beauty in things that I enjoyed myself. I started to travel, trust and finally I felt alive again. I found my voice, my voice for those who have shared similar pain. Not a day goes by when I don't think of how I got to my new state of mind, but it is what drives me. After girls called me names and people made fun of the person that I was, I was completely taken outside of who I thought I was. I looked at myself as a dirty, tangled mess and different than the old me. I wanted nothing to do with myself.

Somehow when people bullied and abused the person I was, I lost myself. Somehow when people wouldn't believe me, I took comfort in hating myself. But today I have decided to trust myself. Today, what drives me is knowing that anyone could feel the way I did about their own body, their own voice, their own soul. I have taken many different steps to get here today, and it was hard for me to reflect on what had happened, but reflection and understanding is one of the key parts of creating your own strength. You cannot be afraid to turn your view inward, look at yourself, the good, the bad and the beautiful. I have seen individuals constantly hurt by their peers and themselves. Their anger runs deep throughout their bodies, sometimes for others, but usually for themselves. This anger blinds a beauty that lies within us all: our voice. I strive to show you how to see your beauty that lies within. This drives me to face my fears and make a difference. I have come to realize that there is hope in our world and our voices hold that hope.

Since I faced hating myself and being bullied in a new environment, I feel as though I was on a journey to find myself, but on this journey, I have found much

more through my interactions. I have found strength and trust to form my passion. Not one person can take this strength away from me. It is mine. I have fought for it and shaped it to be my own. And as I share this strength, I have sat with many young folks who tell their story for the first time. I have stood in front of audiences sparking inspiration. I have supported youth through their tears and pain. And now I want to share it with all of you, with our community.

I told my story as an act of solidarity and representation of the space that was given to us all within the interviews. It shows the power of the individual storyteller and builds a healing space to tell stories. It highlights the strength we have as we told our stories together and as we created spaces for us to do so together.

5.1.2 The Connection Between Experiencing Harm, the Work and Silencing our Voices

The safe space that was created for the process of interviewing and giving a space for traditionally ignored voices, is important beyond 'Enough is Enough'. It is important to note that I do not believe in a complete 'safe space' for those marginalized in our capitalistic society; rather, I was striving for a space that chose happiness, chose listening to victims, and chose an approach of healing so that we could think about dismantling the systems of oppression we were born into. Creating this space is queer. It is against the norm, and it is an act of dismantling. "The way to create a new world is to take steps *to* create it" (Darling & Al, 2012, p. 5). My research allows us to examine problems within social institutions, such as nonprofits, higher education, and governmental agencies. It would be a disservice to also ignore the connection between those who have experienced harm, such as sexual violence, going to college, and getting into nonprofit work. I am starting with the larger picture, rather than 'Enough is Enough' specifically, because we are human first. We live in a capitalistic society that makes us choose a career and many cannot separate their identity from this career. 'Enough is Enough' is not a human. It is not something that can feel the harm being done, it cannot reflect, it cannot change on its own. To understand 'Enough is Enough' we must understand the circumstances and stories of those doing the work.

Nonprofit workers are not the only workers that experience sexual violence. They are not the only ones experiencing racism, homophobia, transphobia, sexism, ableism, etc. The difference is that they experience these injustices while working for an organization that is supposed to be fighting these injustices. One interviewee explains the complexity of enjoying the work, but how vulnerable the work makes prevention educators.

> "I had a really great time doing this work, but I think that the thing that folks do forget when they're writing laws, is that to do this work it requires something different than teaching math, or most science. It takes a lot. I don't want to downplay what it is to be a teacher right now in this country, and it's different. It's just a different type of education that requires a different type of heart. Because if I didn't show up with my vulnerability, my students would not bring theirs. And if they didn't bring theirs, none of us had an effective course. This is the stuff that's not measurable. If I didn't show up willing to do with them and answer the questions that I was asking of them and share with them what it meant for me to be loved, then it wouldn't work" (Participant 11).

The different work that the interviewee was talking about is how we were asked to bring our personal sexual and intimate experiences to a classroom. Prevention education doesn't specifically ask for educators to share these stories, but it does ask them to lean into thinking about a part of society that we have been taught to not talk about. In this way, they are being asked to be vulnerable in a way that not all education asks teachers to be. Jones, Chappell and Alldred (2021) show how critical and sensitive this type of programming is, how important it is to bring knowledge into the space as a facilitator. "The fostering of an empathetic and open atmosphere, where challenging questions were welcomed, and personal change, critical analysis and ideological revisions would be possible, thus moving the programme beyond simply training staff" (p. 130). This helps to show how unique our type of education is. What we must bring, what we are asking students to bring into the room when we have these sessions. And we, as educators, must be comfortable with this. We must show up with our vulnerabilities. Because if we are not doing so, and if we are not comfortable sharing knowledge on this and

having the hard conversations that our society is not comfortable having, then we are failing in our classrooms.

If you are not the one doing the work then there is a disconnect to what it is like to create a classroom that is safe, sex positive, healthy, and vulnerable. The first part of this disconnection stems from non-educators not having a full understanding of what the job entails. This creates a silo for prevention educators. The second part of this disconnect is the trauma being experienced during the job. One educator recalls why they finally left.

> "There were a number of reasons (for leaving) and that also intersects with my personal life and things that I was managing. The way I look at it, honestly became a little bit unethical for what I was experiencing in my world. My personal world of the time (had) to do (with) direct services work and I needed to create some separation around that aspect for my own mental health and well-being" (Participant 8).

The level of trauma that was being experienced, while healing from trauma, and helping others with trauma, is unique in this situation. Many parts of this can be unpacked and discussed, but the connection to storytelling is the power that nonprofits can hold over their workers to silence their stories. To not stand up, not tell their stories, and not have a space to heal, because of the work. For instance, two of the interviewees explained that they feared speaking ill of their organization, talking about their trauma at work, or did not have space to fully heal in or outside of work, because the organization was also doing "good" work for the community at large. I put "good" in parentheses here because we will talk about this concept of "good" work in the next chapters.

Overall, the interviewees helped to highlight a direction for this research. The process of hearing their experiences became part of the purpose of my research. While I discuss later how they helped to answer the original research questions, the process of listening to their voices, their consistent experiences of harm before and during the work, and their love for each other and the work, became the important process of this research. It is not enough to only look at whether the Bill is adequate according to educators. This is because, if we are to try and end sexual assault on college campuses, then we must hear the stories of those

who have experienced it. If we are to try and improve a Bill that is not living up to its fullest potential, according to those doing the work, then we must listen to the experiences of those doing the work. Because educators, as the one below, understand and can articulate the complexity of the good and bad that 'Enough is Enough' provides.

> "I am thankful that I live in a state that at the bare minimum, has a Bill that allows us to start the conversation, but we need to do better. We need to recognize institutional issues and hold institutions accountable if we're actually going to create systemic change. Otherwise, change relies on the people that voices are not being heard. It relies on experts of prevention, education, because they become experts in their work under this Bill, we are still so isolated from the rest of the conversation in society" (Participant 1).

Every interviewee spoke about how important the work still is and how we must keep looking at this work and how it should progress. The inspiration, pride and emotions behind these interviews is hard to depict, but I strived to highlight their dedication to the work. Not only did these interviews allow for a space for healing to occur for what we have been through as 'Enough is Enough' educators, and as people who have experienced violence, it also collects our stories to try and better a Bill that is aimed at preventing experiences of sexual assault in the future.

5.1.3 Why Storytelling is Critical to Discussing 'Enough is Enough'

After experiencing violence, my story hasn't changed since the first moment I shared it, but my research created a platform for me to share it in a new way, for the same cause. This cause is the same cause that I stood for when I was an 'Enough is Enough' educator, it is the same cause my research attempted to bring more light to, and it is the same cause that guides the educators I interviewed, preventing sexual assault from happening to others. To allow for us to heal and to start dissecting how 'Enough is Enough' was doing, it was important for me to create a safe space for us to tell our stories. Simultaneously, those stories were threaded together to create the collective voice of our community. They are the string that binds us all together and creates a stronger voice. I argue that we cannot solve this epidemic, if we do not listen to those

who do the work and experience the crime. This is particularly important because of what we have all experienced as educators.

Storytelling is also critical to understanding patterns for those working under ‘Enough is Enough’. To further understand their experiences, perspectives, and expertise, I asked the interviewees to explain why they did the work. I also asked them to tell me their story highlights, lowlights, what kept them doing the work, and what made them walk away (if they did). Over half of the interviewees told me they got into this work in college. Most of them said they got into the work because of experiencing abuse themselves, alongside wanting to try to prevent it from happening to another person. “My education went horribly wrong. I am a survivor of campus based sexual assault. I did not have resources. I didn’t know what Title IX was. All those things, a lot of that personal experience, is what keeps me in this role so that no one must have the experience I did” (Participant 4). The majority of those interviewed for this research disclosed they also experienced sexual abuse, mental abuse and more before and even during their time with ‘Enough is Enough’. “The abuse and lack of support... is really why I left this work” (Participant 3). This is important to note because although I did not interview current students, the trends showed that most ‘Enough is Enough’ educators did get into the work while they were students, and many of them experienced sexual assault while they were students. It is also important because of the trauma that was intertwined in the experiences of the work.

Some of the interviewees understood this connection between their traumatic experiences and the work. Others shared their stories separately from their work. Either way, the interviews highlighted a pattern of traumatic experiences linked to working to prevention of sexual assault on college campuses in New York. Some even connected the trauma during the job to how tightly they became with their co-workers. “There’s something to be said about the bonds made in trauma that all of us are friends now because of the trauma we went through of working for these nonprofits” (Participant 9). This was a pattern throughout all the interviews. It is important to highlight because it is what at many times keeps educators in the job despite working conditions. Every single interviewee spoke about the bonds they had with their co-workers and students. “I did love the

people I worked with" (Participant 5). These bonds were not only important because of the connection to staying in the work, but they also allowed for a space in which I was trusted. Because I also was a part of this bond with 'Enough is Enough', this process allowed the interviewees to tell their stories in a space they considered safe enough to do so.

Due to this feeling of safety, we were able to digest their past work experience, sometimes for the first time. Many of them commented that they had never digested their work out loud or had a place to talk about what they experienced. "(This work is) amplifying the voice of educators. I mean…as preventionists, we aren't really taken seriously. Even if we have leadership titles, we are at the bottom of the totem pole" (Participant 1). The space allowed them to feel heard regarding experiences that they felt were previously not heard, taken seriously, or listened to in the past. This was especially important because of the bond these individuals expressed as an extremely close connection to loving the work they were doing and the people that did the work with them. "I think mainly the people make me stay" (Participant 2). As I mentioned earlier, the work, a lot of times, is why people go into nonprofits. Many believed that this work created critical connections to like-minded people who also understood what they were going through. Regardless of the harm being done to them, the people surrounding them created a safe enough space for them to stay, at least for a while. "It was one of the worst spaces. It's a fun space if you've got friends. My closest friends, I actually met through this work" (Participant 1). Most of the interviewees spoke about how they are still close to the individuals that made the work more enjoyable or safer. This is critical to why a safe space to tell their story, by someone who understood the work, was the only way to safely let them share their experiences. "The best thing about this work was that again I met my four closest friends through this… part of it is like yes, its traumatic and so bad, but you know you find people who also are dedicated to the work… so that was incredible" (Participant 3). There seemed to be a connection between not being listened to during their work, experiencing trauma at some point before or during their work, and creating intense positive relationships with other co-workers for these educators.

The reason these strong bonds needed to be highlighted is beyond the safety that was created between us, it is also because it puts educators in a unique position to do unique work that is not respected by society outside of their small work circles. “Never once did I feel like they sat down and listened to us” (Participant 2). It creates a bubble for these folks which allowed them to feel safe speaking to me as an insider who had done the work. This bubble also creates a barrier between those who are educated on prevention against sexual assault on college campuses in New York state, and the rest of society involved in the work: colleges, the state, other educators, parents, families, federal government, researchers, etc. Learning about their stories and creating a space to tell stories of trauma with like-minded people, became the critical foundation to learning about what was working, and what was not, under ‘Enough is Enough’. It also shows that these stories are not being shared outside of these bubbles and why this research is critical. Without this research, we do not have the stories of those doing the work. And without listening to those who have done the work and continue to do the work under ‘Enough is Enough’, the Bill will not improve.

5.1.4 A “Love Letter” to Each Other

As the interviewees told their stories of how important the work is and how influential they are to each other, one of the threads that connected all our stories was the concept of a ‘love letter’ to each other as nonprofit workers. This is the main reason that I focused on our story as a collective through this research, rather than highlighting each individual voice. I am not arguing that our voices are not important individually, but rather I am uplifting the strength our stories have together. I believe that the love that we have for each other, even though feeling isolated in the work, builds a collective voice that can make a physical impact to this work. The idea of a ‘love letter’ to each other is based on the idea that we fell in platonic love with each other. Once you understand the work, are affected by the work, and come out the other end – or continue to do the work, you feel as though the others enduring this work get it. “But again, I wouldn’t not do it, I loved it. I met some of my best friends in the entire world that I’m still really connected with, and I traveled all over the country to see” (Participant 3). We are connected through the work, but deeper than the work, we are connected through our values and our experiences as human beings. The love letter idea came from all of us,

but it is lifted by my voice and telling our love story through poetry. There is a romance to this work. “I can’t see myself doing anything else. I love it” (Participant 1). Therefore, each chapter has a poem dedicated to those doing or those who have done this work. This research was meant to help those still doing the work and those healing from the work. Encourage them to tell their story and to not feel alone. It also works to be research that can potentially help improve ‘Enough is Enough’. And these poems are dedicated to the voiceless and are purposefully embedded in the research to make it readable and relevant for those doing the work.

I end this chapter to my friends, my co-workers, and all the strangers I wish to support that have not had their voices heard. I end this chapter with a poem, a love letter to each of us. For poetry is a historical way of passing down and sending our feelings, our stories, our voices when they cannot be heard.

Dear nonprofit worker,

Thank you.
For sharing your story.
For giving more than you received.
For fighting the good fight
At the expense of yourself
For growing next to me
Alongside me
Intertwined with me
For you understand the struggles
The abuse
The racism
The homophobia
The transphobia
The sexism
within the walls of “saving the world”
For I love your strength
For I fear your fall
For we do not have to stay silent

We can care
We can work
But we don’t have to lose ourselves
For I love you all.
Nonprofit workers.
Chosen family.
Thank you.

5.2 Sub-Chapter 2: This Work Cannot be Binary

Poetry is traditionally used to uplift marginalized voices in a way that expresses the multitude of our identities. When I began to talk to educators about their experiences, I asked binary questions — binary as in thinking there was a right or wrong answer. When I speak about the term binary, I mean that there are two options, usually assumed to be opposites. I was asking if this Bill was good or bad, right or wrong, working or not working. My research was focused on whether these educators thought that this Bill was successful or failing — if they saw success or did not, and if they liked their work or did not. My second research question was: What progress do these educators believe is or is not being made with prevention education and why? These educators, and the interviews, made me realize I had fallen into the trap of binary language.

Binary language is something, in my world of sociology and sexuality education, that is consistently talked about. Especially when we are talking about LGBTQIA+ rights or gender, there is the rejection of binary language. The danger of putting people into boxes with language is consistently spoken about, as I did earlier, when rejecting heteronormative culture. Many researchers, many scientists, many feminists, including myself, believe that there are not only two genders (male and female). “For there are as many genders as there are people” (Vaid-Menon, 2021). There are a few reasons this was relevant to my research. I set out to raise individual voices that are experiencing work under ‘Enough is Enough’. Consistently, we need to remember that these voices, although powerful in collective, are not a single voice. Just as they are not a single gender, they are not a single identity, and therefore, they are not a

single voice. The answers, stories, and reflections in the interviews are unique to each person telling them. Further than this point, the interviewees taught me that checking the binary in many different aspects of my research is much more relevant than I once thought, and it moves beyond gender.

Binary language cannot just stop at gender. We need to look at the danger of binary language in all aspects of 'Enough is Enough'. Since we already discussed the binary in relation to male vs. female, let's start here with defining sexual violence itself. Survivor vs. victim. Arielle (2016), in 'Beyond the Binaries: Exclusive Dichotomies in the Anti-Sexual Violence Movement', talks about how we put victims of sexual assault into boxes and how dangerous this is for people who experience harm. There are two reasons that this can become an issue. First, it erases someone's story. If we use binary language of gender and then of experience, we miss the most marginalized voices in this work. Interviewees spoke about how not only their voices were silenced as marginalized folks by having "very homophobic experiences" (Participant 1), but students were also affected by this approach. These experiences included "programs turning away queer students because they just didn't know what to do" (Participant 4). Not only were educators experiencing harm or lack of voice because their identities, but students themselves were not getting the same education, or any education, as their peers if they didn't fit into the binary language of sex, gender, sexual violence, and heteronormativity. This not only hurts educators and marginalized students, but what started happening with 'Enough is Enough', is that queer organizations became the organizations that others would lean on because of their expertise. "Even non queer trans folks are coming to queer orgs because we're the ones providing youth with just like a little bit of care" (Participant 6). When a Bill and people implementing a Bill, do not take careful account and considerations of the people experiencing harm, we have a problem. When a Bill instead erases the stories and voices of those who are doing the work and are the most marginalized because of a binary approach, we have a problem. Harm comes if we don't go beyond the binary, and accept the complexity of stories, experiences and acknowledge the need of diversity in prevention education and in care for people who experience harm. If

we do not approach this work with this lens, we now have the potential to do more harm than good.

The potential to do more harm than good does not only arise when we are not giving the right care and education to people who may experience harm. The second reason that this is an issue is that we assume, by use of language, that someone is one thing, one identity. If you are a victim, you are weak. If you are a survivor, you must be tough. If you are a perpetrator, you are neither a victim nor a survivor. This simply is not true -not just for the reasoning of humans being dynamic, being both weak and strong, victims and survivors, but also the statistics show us that those who perpetrate harm have most likely also experienced harm. We cannot always be one without the other. Erielle (2016) gave an example of some of the most marginalized identities in the U.S. that perpetrate harm, but also have experienced consistent harm their entire lives. The point is not that they are right vs. wrong, a victim vs. a perpetrator, the point is that the system is broken and how we talk about sexual violence is broken, and it cannot live within the binary.

By not living in the binary with my research, I was able to correct my approach. I was not initially asking the correct questions. The initial questions are important to furthering the prevention of sexual assault on college campuses and they are relevant to improving ‘Enough is Enough’ in the eyes of these educators. But the interviewees showed me that as researchers, we should not solely ask about if a Bill is good or bad, working or failing. Rather we need to first ask what the Bill is trying to define. We need to ask what language we are using when we speak of the Bill. Is this language the same at the state level as it is with those doing the work? We must ask beyond the binary.

The danger of the binary is also present in what we teach and how the work is viewed by different players under this Bill. We must look at this work as complex. Many spoke about falling into the problem of institutions and the state wanting them to simply check a box. One interviewee explained checking the box as “surface level data collection” (Participant 14). Checking a box is working within the binary. What I mean by checking the box is when someone does something simply because they must. It usually is in reference to doing work to

better minority rights and inclusion with diversity work. For instance, if a university wants to be better at hiring people of color, a method of checking the box would be to hire one man of color and tokenize his experience as their black hire. This is harmful for many reasons, the obvious being that person's individual experience with tokenism and racism. Another issue that arises is that we are not fixing the problem systemically. Rather, that university is "showing" that they are doing the work with one example, i.e., checking the box. Showing in this instance means pointing out to the community at large that they are doing the work, without doing the harder work of systemic change. In sexual violence prevention work, we see this when universities do the bare minimum of requirements that come from the state. A university might do a few one-off consent trainings, but not know the content of the trainings, if it is factual, how it is affecting the students, and so on. Checking the box is reporting numbers and showing figures, but not qualitative data. It is saying that we are doing the work, but it isn't the "good" work I speak of later. Many of the educators talked about how schools, the state, and sometimes their nonprofits, would do the work in a way that was just checking a box. When you are in the grant world, funded by mostly grants, this term can come up consistently. When an organization relies on grants or community partners for success, there can be shortcuts that are taken. These organizations are supposed to be showing that they are doing diversity work, caring about their students, spending grant money. Instead, there is a trend, including within 'Enough is Enough', that the bare minimum is being done on grant reports so that they continue having their money but not focusing on the priorities of the work. "Even if we set our priorities, if the year went by and prevention started to change, we would change, but we can't put that anywhere. Reports don't capture that" (Participant 6). There is no room for growth within a binary quantitative approach to reporting. Although this type of reporting may be beneficial in some areas, when your work is by nature nonbinary and qualitative, this causes the reporting to not represent the work being done.

I cannot claim the importance of how we approach and report the work without showing how the work is viewed by every player under 'Enough is Enough'. It is therefore important that I describe how each of these players viewed the work

being done because as you will see, not everyone is on the same page with what work is supposed to be done under ‘Enough is Enough’. This ties directly to the approach of “checking the box”. It also shows that every player is not understanding the nonbinary approach that is critical to preventing sexual assault on college campuses. I argue that this is a weak spot in ‘Enough is Enough’ because as you will see, we cannot do intersectional, nonbinary prevention work when everyone is defining the Bill and approaching the work differently, instead of working cohesively. I will start from the state and work my way down, using educators’ responses to help guide our impression of how work under ‘Enough is Enough’ is valued and defined by each player.

5.2.1 The State

The player that has produced ‘EiE’ and is at the macro level of this Bill, is the state. When the Bill was created and throughout the time of my interviews, the role of the state under ‘Enough is Enough’ was not only to provide money and guidelines, but also to track grant reports and success of ‘Enough is Enough’. As Darling & Al argue that under capitalism, “we live in societies in which we are alienated from the means of decision-making” (2012, p. 9). The states involvement in ‘Enough is Enough’ is consistent with how anarchists speak of a hierarchical system of government in which we as citizens are disconnected from yet is controlling the means of many important decisions for us. It was consistent in the interviews that grant reporting and financial decision making was not being done in a way that tracks or is connected to the work being done. For an example of the grant report, see Appendix C. Overall, “the state didn’t really know what we were doing.” (Participant 2). Many of the educators explained their frustration with either zero help or contact with the state, “...and it got to the point where I just stopped paying attention to the state” (Participant 7). “They didn’t read our grant reports, they didn’t do anything with our grant reports, they didn’t check in on these programs. They didn’t care about deliverables. I have no idea who I sent my shit to view” (Participant 2). Or even further, some of the interviewees expressed their frustration with how the work they were doing was not the same as the goals set by the state. “It was the goals that they set for us were so bad” (Participant 3). The state, according to most educators interviewed, approached this work with a binary, quantitative

approach. They seemed to either not engage in reporting or set goals that were numbers based only. These goals seem to reflect the question of if students were showing up or not. And stopped there. This is a disconnect in the process because educators were concerned with the type of education students are getting and the layers to prevention work that are present on campuses. The state seems to be in fact, checking the box while providing funds. This is precisely one of the reasons that anarchists seek to negate political representation from the state. If the state does not care to go further than checking a box to 'get the work done', then they are missing the point. For if this institution is not in touch, or further does not care, about the wellbeing of all human rights on the ground, we cannot systemically change the epidemic of sexual assault for our citizens. I argue, we will not see an end to this epidemic because those that are making decisions for us are not aware of, educated on, or invested in ending the harm being done. Unfortunately, universities and colleges in New York State tend to take the same approach as the state.

5.2.2 Universities and Colleges in New York State

The state seemed to be disconnected in a way that could be ignored by the educators. There were enough degrees of separation between those providing the money and those doing the work that those doing the work could continue doing it the way they saw fit. Although I believe that this is a huge systemic problem with nonprofit work overall, the universities and colleges had a direct, day to day, impact on educators' work. Because the institutions did not have any repercussions, whether they worked with nonprofit organizations or not, there was no accountability and not a "single follow up for the schools" (Participant 8). Many of the educators felt as though this disconnect in the work came from the lack of the state holding institutions accountable for the work that was expected to be done on their campuses. "With 'Enough is Enough' and with the work that we do with the campuses that we work with there's always something I feel like that's missing because the campuses are so siloed and they're huge. It's really hard, I believe, to track how effective a workshop can be in interrupting violence from happening" (Participant 1). Because of how siloed the institutions are, and how isolated the educators are doing the work, this paired with the lack of accountability the state is placing on the universities and

colleges, only so much progress can be made. Further, educators agree that many institutions are simply saying that they are doing the work by having an educator on campus, but not diving into how to do the work for their individual campus populations; they are checking the box.

It is also critical here to talk about the culture on university campuses of checking the box, as well as the lack of accountability by staff, faculty, and administration. Although my research does not focus on campus culture, it is critical to understand that staff, faculty, and administration do not all agree on whose issue rape culture and prevention of sexual assault on campus is. Jones, Chappell and Alldred (2021) discuss this culture in depth. They explain how "some university staff have fought for sexual violence prevention and intervention to become central to their institutions' strategic agenda" (p. 122). While most believe this is an issue for student life to deal with, rather than everyone. This causes a lack of buy in, accountability, ability to take disclosures in a way that is trauma informed, and it perpetuates a campus simply checking the box. In addition, without accountability, these patterns continue.

Examining the educational institutions that are involved in 'Enough is Enough' showed me that this binary approach seemed to not be working from an educators' point of view. When I refer to the binary approach, I mean checking the box and finding a 'one size fits all' answer to preventing sexual violence. It is the way to view sexual violence as spoken about above. There is a perpetrator, and a victim, there is a right and a wrong answer, etc. Universities are not being held accountable to go further than this approach. They are asked to partake, but do not have to. They are not asked to report. There is no follow-up with institutions. Really the only institutions that work with 'Enough is Enough' educators are those that have good relationships with their individual educators. When examining their place in this from a standpoint of nonbinary, not checking the box, they seem to stand in the way, rather than help track work that is attempting to interrupt violence on campuses.

5.2.3 Nonprofits who Receive Grant Money under 'Enough is Enough'

Even though they are the ones who have the mission of interrupting violence in our communities and doing the good work, nonprofit institutions seem to also

stand in the way of education work under ‘Enough is Enough’. Nonprofits are the last institution that had a part in how ‘Enough is Enough’ operates. We have briefly spoken about educators’ experiences with treatment under ‘Enough is Enough’ and we will explore the lack of training for their positions from their institutions across the board. Although this was spoken about in other sections of my research, it has relevance to this section because it shows little respect for the work educators are doing. The problem here is that many times not only were universities siloed, but educators were being siloed because of the Bill’s approach to prevention education. This included their nonprofit. Most educators had bosses that did not understand ‘Enough is Enough’. They lacked coworkers that know the Bill, or how to work with students, and they themselves seemed to stumble through learning the Bill. “Not all of us understand why certain data is collected and why it’s collected the way it’s collected” (Participant 6). This part of the equation seemed to further the confusion of what kind of work should be done. All three institutions: nonprofits, higher education, and the state, seemed to lean toward checking the box for their money, numbers and to make the work easy to report. This, I argue, is one of the problems with ‘Enough is Enough’. Especially because the educators approached the work very differently.

5.2.4 ‘Enough is Enough’ Educators

The ‘Enough is Enough’ educators did not see their work as binary. They did not see themselves as binary, their voices as binary, their students as binary. And they loved their work. The complexity of the good, bad, and everything in between, seemed to be welcomed by all. The messiness was celebrated in ways and fought in others. When I say messiness, I mean the complexity of approaching, education and trying to solve this epidemic. “The first thing that comes to mind is (I am) incredibly proud. It was imperfect work; I would change a lot. I loved it” (Participant 1). “I loved working with students” (Participant 8). The educators’ voices not only showed me the disconnects between institutions involved and themselves, but they also showed me the love they have for this work, the students, and how they define the work as good.

The educators approach this work differently than the three institutions involved in ‘Enough is Enough’. To be clear, it can be considered normal to have different players come to a job, a project, or a grant, and have different goals to

be accomplished. But this was beyond having a different approach to the same goal. Each of the players do not share a goal because all of them are not focused on the same definition of success or failure for the Bill. The players who wanted factual sexuality education are the ones without the most voice or power. I argue the state and higher education institutions had a binary approach to the work. They are looking at the numbers. The state is focusing on whether educators had enough numbers for grant reports. Whether we spent the money or not and if we trained students or not. They were not looking at the qualitative data, the complexities of identities being taught or employed. They were not listening to the complexities of the issue of sexual violence, nor the complexity of the experiences of those under the 'Enough is Enough' Bill.

My original question of whether 'Enough is Enough' was a success or a failure in the educators' eyes, did not look at all the complexity of the experiences of those under the Bill. I was not asking all the right questions because the answers were not binary, and it depends on who you ask. Because most educators said it was both. It was doing both. "But I again, I wouldn't not do it, I loved it, being with students in that way and doing that work with them and grappling with some of the hardest shit…it was like unreal, it was great. Like I will look back on that forever" (Participant 4). It was complex for educators. "I became very comfortable being the only trans person because essentially what it did was it opened up doors for me to be able to tell people like hey, actually your programming is transphobic" (Participant 5). My questions were too simplistic for how complex this work is. When I started talking about the nonbinary language that needs to be happening within this work, it allowed for the connection between us as educators to grow. When I started looking at this issue as complex, it allowed us to digest how we are viewed as humans doing the work, as those experiencing sexual violence, and how society views the work being done as prevention.

Overall, when we are looking at how we talk about this Bill, how we look at it as complex, and how we define the critical use of nonbinary language to prevention education against sexual assault, we learn that language matters. Language matters when we are talking about aspects of sexuality education: gender, harm doers, people who experience harm, sexuality, sexual orientation,

how different people experience harm and so on. And language matters when we talk about and understand the critical parts of ‘Enough is Enough’ as key players in the Bill: institutions, the state, nonprofits, and educators. If everyone viewed the work differently then we cannot look at the research questions and truly answer if it is working. It is irrelevant if the Bill is good or bad, if we had different definitions of the work. We cannot evaluate the work correctly if we are having different conversations due to different definitions and expectations. If the goal of some was to check a box, and for others it was to teach factual inclusive sexuality education, then we are not measuring success the same. It is like talking to someone that believes gender is only female vs. male when I believe that there are as many genders as there are people. You cannot have the same conversation if you are not viewing the issue at hand with the same objectives.

I’m Done

For tonight, I’m done.
I’m done with my country.
I’m done with them stealing my rights.
I’m done with being less than.
I’m done with the fear they have captured me with.
I’m done with the racism.
I’m done with the sexism.
I’m done with the transphobia.
I’m done with the men in my life who have perpetuated my trauma.
I’m done with their ignorance.
And I’m done with their privilege.
I’m done with them not doing better.
I’m done.
But tomorrow I don’t have a choice.
It is privilege to say I’m done
Tomorrow I must fight.
Because still I am safer than sum
And still, I’m scared.
And still, I’m queer.
And still, I’m woman.
But for now

I’m done.

5.3 Sub-Chapter 3: What is Prevention and Where do these Educators Fit In?

Earlier, we spoke about how different players under the 'Enough is Enough' Bill may view it differently. Here I raise the voices of those who do the work, define the work, edit the work, and proceed to deliver the work in our society. "Prevention work (is unique) because it's something survivors choose every single day when they become educators. When they work with clubs. When they protest. When they speak on speakers' bureaus... They are everywhere...We really need to understand the full spectrum of prevention and response in New York" (Participant 12). As talked about in chapter three, the work under 'Enough is Enough' is complex and could be looked at from different angles. This chapter continues to view 'Enough is Enough' through the eyes of educators as we look at it from a prevention point of view. Before I asked if 'Enough is Enough' is working, I needed to define prevention education because it is the education we are expected to enact as 'Enough is Enough' educators. I needed to look at how we as educators defined it, why it is important to define, and who in society is responsible for prevention education. For we could not look at the success or lack of success in 'Enough is Enough' without the definition of what is prevention education.

To define prevention education through the voices of educators doing the work, I needed to acknowledge that these educators have layers of understanding as well. We had the choice of approaching this work as prevention or intervention. As evidence-based or non-evidence-based. Some saw prevention education as giving students access to information like consent and their rights under Title IX. Others saw it as intervention through programs like Green Dot. For a full description of Green Dot, see Appendix D. And others see it as different layers of prevention. Green Dot is a bystander intervention curriculum, that has been approved by NY, to help with prevention against sexual assault. It is an evidence-based program that concentrates on putting the responsibility on all of us to step in when we see something. "A Green Dot is any behavior, choice, word or attitude that promotes safety and communicates an intolerance for sexual assault, dating violence and stalking" (Washington University in St.

Louis, 2018). Green Dot was adopted by many because it was seen as an evidence-based approach. I will address later how these approaches ignore different groups of individuals, different experiences, and different layers of prevention. For the sake of moving the conversation forward, I argue everyone, under 'Enough is Enough', should be getting the training of what prevention education is, the different layers of prevention education, and what it is not. I take this chapter to argue, from interviewees and my own experience and research, what prevention education is and how it should be taught to anyone who identifies as a prevention educator.

5.3.1 Not a Universal Approach

Educators viewed prevention education under 'Enough is Enough' differently depending on how they were educated, trained and their individual experience. "And if everyone's' model or idea of prevention is different than, it's kind of like, yeah, we're all chickens with their heads cut off" (Participant 6). There was an array of different definitions to what the education being provided by educators and what prevention was. Some explain it as any education that relates to preventing sexual assault. This interviewee started with an approach to prevention work of intersection and intervention. "I would define it as giving students and people the tools to help themselves and help others out of potentially dangerous or harmful situations. More so helping others in the college setting to recognize the situations and intervene like bystander intervention is the most proven preventative tool in college sexual assault cases" (Participant 1). The same individual, when asked, went deeper than their original focus of intervention. They got into the definition of prevention, different parts of the job, and what approach they took. They argued all of this was a part of prevention education as well, "a huge part of prevention for me are things like understanding social services, understanding what the state does, and understanding what the state will and won't do. Then also their position in terms of being an oppressive entity… Knowing those things to me feels like prevention education, giving people access to food and shelter and health like healthcare… daily necessities or basic needs are met. To me, that's prevention" (Participant 1). Others explain that it is a complex set of educational resources that need to be well defined and separate from intervention. "I think about prevention (as the

focus of) the community and focus on equipping the community members with everything that they need. Then we can focus on the bigger picture" (Participant 4). Others explain prevention as equal or the same as intervention and did not go further to define the difference between the two. The interviewees showed me that much like there is not a universal understanding of who should teach sexuality education, there is also not a universal understanding of who, what, or how prevention education should be defined or executed. I agree with all of them. I argue that all their approaches work in their settings and with the resources they are given in combination with what their students need. Every approach needs to be different because we are trying to equip different communities with the needs they need to prevent violence. "Equipping the community that you are looking to invoke, change or shift cultural understandings around violence. You know, really doing that in real time and focusing on some of those communities on a micro, meso level even though these are macro level issues" (Participant 2). This is the complex, multi-level approach that I argue needs to be happening under 'Enough is Enough'.

Not everyone is able to, or is equipped to, have this type of approach. I argue that how we define prevention is directly related to how we, as educators, were educated and trained, or the lack of training that was discussed before. It appears we had options of how to approach the work because we trained ourselves. Or we received the options passed down to us from the former educator(s) at our nonprofit. So, it seemed almost as though we don't have a binary approach when we are on the ground, but rather we can hodgepodge a curriculum together as we saw fit. Which many did. The problem was, contradicting this, the state wanted us to choose to use evidence-based programming. This complicated things because many believe that we should not have to use this one option, and rather educators are adapting, changing, and making material better for their population of students. Jones, Chappell and Alldred's research "Feminist education for university staff responding to disclosures of sexual violence: a critique of the dominant model of staff development, Gender and Education" (2021) helps to shows how critical a targeted, adaptable, in-depth training is for not only students, but for faculty and staff as well. Their research created workshops for faculty and staff that reflect

many of the workshops that educators do under ‘Enough is Enough’. Their programming was not evidence based. Rather, it was made to target a specific population. They help to show how critical this type of programming (or training) is and how important it is to authentically adapt and create a space where people feel seen, vulnerable, and able to digest sensitive information.

There is then a disconnect between the state wanting evidence-based programming, and what has been researched as a flexible, culture-based approach to prevention education. The confusion, I and some educators argue, starts at the definition of prevention education. What is prevention education? Is it different than intervention? Does it need to be one or the other? If we are all not on the same page with language, if the institutions don’t agree with the educators on what is being taught, then how do we create impactful, systemic change in education under ‘Enough is Enough’?

It is critical to talk about the lack of a universal definition of prevention because if that is happening on the level of who is distributing the education, then we potentially have a problem. We have a problem because we cannot evaluate if this Bill is successful without a universal understanding of what is being taught as prevention education. The interviewees helped to define what prevention education is and what it is not. Hopefully, this can be the continuation of defining prevention education under ‘Enough is Enough’. It is critical to define what prevention education is and is not from experts and this research assumes that the educators on the ground, doing prevention education under a New York State Bill, are the experts of this work. Although it acknowledges that there are different layers of expertise and different educational levels of the people distributing prevention education under ‘Enough is Enough’, the point of this research was to raise their voices and expertise. Therefore, I define prevention education through their expertise.

5.3.2 Layers of Prevention

According to most of the interviewees, there was a difference and a line that needed to be drawn between prevention and intervention.

> “Saying prevention is only before violence is like doctor only addressing what happens before you get care and not talking about what you do

> after or how to mitigate systems or reduce more infections. You can't do it, so prevention has to be seen as a whole comprehensive system" (Participant 10).

Prevention very simply stops something before it happens. When talking about sexual assault, we are talking about preventing the act of sexual assault. Intervention would be interrupting when sexual assault is about to occur. And then there is awareness. Making someone aware of an issue and their rights. 'Enough is Enough' mostly works with the layer of awareness. All three have to do with each other, you can even tie them all together in layers of prevention.

Most of the interviewees expressed the need to look at the layers of prevention. Prevention is not something we can define with one project, one approach, and/or one group of people. Rather it has layers, and the community should always be at the focus and heart of any approach to prevention education. Just because all the educators believed that prevention work should start earlier than college, does not mean that we believe it shouldn't be consistently happening throughout our lives, including on college campuses. We believe in rich and dynamic curricula that involves basic boundary building, consent education communication (Participant 5). But also teaching about structures, layers of violence, comprehensive sex education and what safe sexual encounters look like (Participant 6 & 7). In addition, we spoke about when community members need prevention. "...folks in that room have already experienced violence. Right, so that's part of prevention too. It doesn't stop once you get sexually assaulted…Because statistics are that the more marginalized you are, the more likely you are to be victimized again, in many different ways, such as sexual assault" (Participant 4). Overall, prevention is an ongoing process. A complex process of specific different types of education that should have layers and that should be catered to the community that is learning.

As talked about earlier, we can break these layers into primary, secondary, and tertiary. The important part to highlight about the three layers is that 'Enough is Enough', according to educators, "really needs all three to see results, to be successful" (Participant 2). All the layers of prevention are important, and it seems as though 'Enough is Enough' is a part of the puzzle to ending sexual

assault on college campuses. If we do not look at prevention education critically and as a process, we run into it not working. “Campus sexual assault prevention education to me is a band aid on a bullet hole” (Participant 1). Prevention education needs to start prior to college.

5.3.3 When Prevention Begins

If ‘Enough is Enough’ is part of the prevention puzzle, then when should prevention begin? “I think prevention work should start at birth. I think there’s always room to talk about consent outside of sexual activity that can change culture and transfer and permeate into other areas of someone’s life. I really do think that affirmative consent, bodily autonomy, being able to make choice, can start at the very beginning of someone’s literal life” (Participant 13). This idea that prevention education starts at the beginning of our lives and continues to build, backs up the idea of having layers of prevention education. It does not mean that college level prevention education, ‘Enough is Enough’, is not part of the puzzle.

College is where we as individuals start to critically think for ourselves, question, and explore in a so called “safe” setting. Therefore, college is a good place for these conversations. I put “safe” in quotations here because many colleges work toward spaces where students can be their own identity for the first time. It attempts to make student space free from discrimination or bullying of any kind. College is also where a lot of people are having sex. There should be this conversation on college campuses, but it shouldn’t be assumed to be the place where primary prevention is happening. But that means we need people who are working with our students that understand what comprehensive sexuality education is, what trauma informed education is, what prevention education is and what it all is not. This ties back to training and why we need better training under ‘Enough is Enough’.

An ’Enough is Enough’ educator can take this position in society, but we would need to address how we are approaching sexual violence prevention education prior to this being successful, including who is responsible for such education. “Silo prevention stops and ends with us” (Participant 11). Our society cannot agree on who is responsible for comprehensive sexuality education, so we

cannot decide on who is responsible for prevention against sexual assault education, when it begins, or what role the state, educational systems and nonprofit organizations should play in this education.

5.3.4 The Roots of Prevention Education

Looking at the roots of prevention education and how it is compiled, can begin to help us understand who is responsible, what role the state, educational systems, and nonprofits organization play in this education. To know where prevention begins, where it should start, and what it should look like, we must know what prevention education is rooted in. There are two things that prevention education is rooted in that need to be present when defining it. Prevention education needs to be trauma informed and rooted in dismantling the systems of oppression that created an epidemic of sexual assault to begin with.

Trauma informed education was defined earlier in chapter three and simply put, every single type of sexuality education, of education that is preventing violence in our society, should be rooted in trauma informed care. We should, as educators, be trained to assume someone who experienced violence is in the room. We should assume that someone will disclose, and we should be taught how to provide direct care to that individual. This is because, simply put, statistics show us that this is likely. We do not want to approach this work with causing more harm to those already marginalized. As educators, we have the potential to do so if we are not trauma informed and trained in teaching about the systems of oppression that violence in society is rooted in.

Further than being trauma informed, I argue prevention education needs to have a lens of breaking down the systems of oppression that we live in. I agree with some of the educators that broke up prevention education into tiers of skill building, sexuality education and communication skills (Participant 1). But also, I argue that that's not enough. We can't approach this work with one identity and ignore the systems that put this into place. In addition to teaching factual sexual health education, it should also be about the systems that got us here in the first place. "It can't just be preventing sexual violence. What is sexual violence rooted in? What's the history there" (Participant 7)? The idea that it is not just

about interpersonal conversations, but also about dismantling the status quo of institutions is important (Participant 3). There is an institutional part to prevention education, just as there is to any social justice education. At the root of prevention education is critiquing how our systems were built, how we are dismantling them, and how we plan to fight and critique systems like capitalism and white supremacy. A large part of how we are teaching and defining prevention education is if we understand the different tiers of prevention education, but also if we understand the institutional issues that perpetuate this type of violence and all violence in our society in the United States.

In addition to understanding the oppression that is systemically built into our country that brings us to have a Bill to fight violence in the first place, we also need to understand those systems as they are players in the work. We need to understand what structures are in place institutionally to hold people accountable, or what structures are not in place. Or, what structures are in place to protect certain identities that are causing harm. This base and institutional understanding of violence and oppression in our country and in our systems of patriarchy and white supremacy are the introduction to understanding why prevention education is even around. And then, only then, can we as educators teach with a lens of social justice. A lens of fully understanding the systemic issues that lie within our government, law, healthcare, education, and other social institutions that allow for a society that needs prevention educators. Not every educator under ‘Enough is Enough’ is trained to look at this work with a social justice lens. This causes a problem because there are different levels of prevention education being taught, not all equal to the critical components that make up prevention education. I argue that this is a problem because we are not providing the same level of prevention education throughout New York State under ‘Enough is Enough’.

Although there are flaws in how we are training educators and teaching layers of prevention education, the interviewers all agreed that their type(s) of prevention education works to enact the community with the tools they need. Prevention work overall should have this effect on communities. The more we are educated with a social justice lens, the more it allows us to think of prevention education in relation to not only sexual assault, but rather all

intersecting human rights issues. We want to prevent harm and prevent oppression. “Gendering kids correctly allowing kids to transition if they want, that’s prevention education. To me, it doesn’t necessarily (need to) be sexual violence prevention (alone)… Suicide prevention or risk management, harm reduction, all those things encompass it all” (Participant 2). Our work allows us to get into communities with intersecting human rights issues of gender, assault, ableism, racism, etc. and teach prevention of oppression with an intersectional lens.

With this lens, we can go beyond ‘Enough is Enough’ and understand the complexity of prevention education. We can understand that prevention work is the type of work we do in our communities every day. We are all prevention educators in this way. Anyone who works against marginalizing identities, against harm toward certain group identities, against oppression, prevention activists, is fighting to prevent harm in our communities, is a prevention educator. “I think a lot of people do prevention work, prevention education, like day-to-day without realizing what they’re doing is essentially preventing” (Participant 3). We cannot see prevention as a binary term either. We must let these issues be complex, messy, have different sides, layers, and answers. ‘Enough is Enough’ can be one of those answers. Educators under ‘Enough is Enough’ believe we are the experts; the ones that should be doing their part in sexuality education at college. But it should not start nor stop with us. We are one tool in the toolkit, just as ‘Enough is Enough’ is not the entire toolkit itself, but part of the answer.

5.3.5 Prevention as a Lens and an Approach Under ‘Enough is Enough’

Just as ‘Enough is Enough’ is part of the answer, so are we. Being a prevention educator is not calling ourselves direct care workers, although it’s part of it. We are not calling ourselves social justice educators, although it is part of it. And it is not calling ourselves even an advocate or therapist. Rather, it is a lens and a process that we educate with. A process of three layers, that also involves dismantling the systems that were built to uphold what we are preventing and different times of our life in which different parts should be taught. Pre and post violence, pre and post college age. It is how we protest, how we teach, how we volunteer, how we talk to our students, how we get involved in our community,

how we approach those who experienced violence, and how we teach consent to a child. It is a commitment to prevention as part of our identities. So, when I was interviewing these folks, it was not about a job. It was about a commitment to their identity. As an educator, “it’s about getting people, tools, and knowledge” (Participant 3). “All social justice, education and equity, and diversity, and inclusiveness, cultural trainings are all tied to prevention against sexual assault” (Participant 1). This is why we cannot separate our stories form our experiences or our experiences from our jobs. For all three are deeply rooted in who we are.

I argue ‘Enough is Enough’ shows us that it is part of the answer, just as it is part of our identities as educators. It was not new to say that yes, the research shows that we need to start primary prevention earlier and that is not what ‘Enough is Enough’ is. ‘Enough is Enough’ is awareness, collaboration, and a continuation of (if we are lucky) comprehensive sexuality education. But what I am suggesting that we also need is for ‘Enough is Enough’ to be a better strength of intervention and behavioral prevention or mitigation conversations. The reality is that even ‘Enough is Enough’ prevention education is not enough right now. “Prevention education in its current iteration has really been responsive to a very certain type of college student. A very certain type of college student with a very certain type of background. It’s usually a white woman, usually a skinny white woman in a sorority” (Participant 2). This is a problem because it is addressing one type of student at a very specific time. It leaves out a need for prior education and for different identities experiencing college life. It is also ignoring that marginalized students are more likely to experience sexual violence. It is ignoring the systems of oppression that got us here in the first place.

We cannot say it is the answer if it is not the answer for everyone and every situation. ‘Enough is Enough’ has the potential to be part of the answer, but we need to understand, teach, and execute a universal understanding of what prevention education is. We need to teach comprehensive prevention education that is rooted in dismantling layers of oppression. We need to teach comprehensive prevention education that has layers and accepts the different types of prevention education. We need to acknowledge that not every

community's prevention will look the same and 'Enough is Enough' is not the complete answer. But it is a part of the puzzle. We fear complexity, the nonbinary and an approach that takes more than one Bill. But we must lean into this fear, into the complexity of oppression and violence in society, to build a community response and prevent violence. To not fear the complexity of 'Enough is Enough', I want to begin with examining 'Enough is Enough' in ways it does not work. By doing this, we can question how nonprofits overall fail in our society.

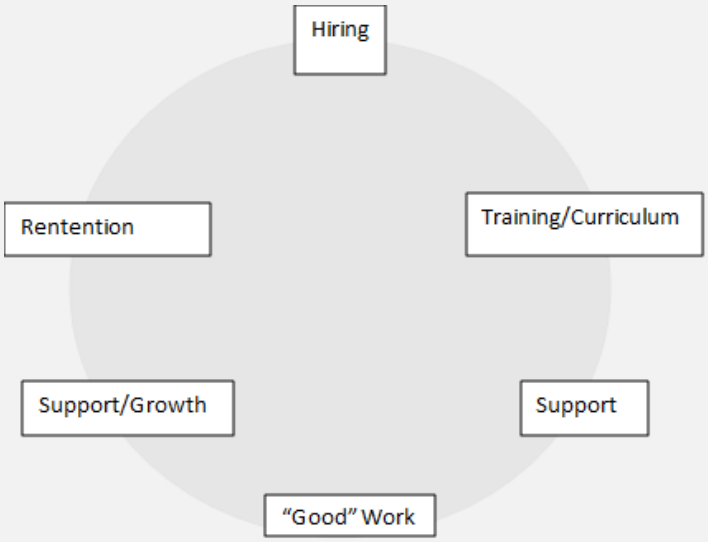
Windsong

Fear and Peace meet at your gate
Your roots lie deep within the souls who have rested
Hearts become intertwined at your doorways
Lessons are encapsulated on your steps
For a moment we found home
Your howls keep me up at night
I hear your cries
Feel your being
For a moment we belonged.

5.4 Sub-Chapter 4: A Focus on the Hiring Model of 'Enough is Enough'

Nonprofits traditionally, like for-profit businesses, have a hierarchal structure. I argue that the hierarchal structure of a nonprofit starts with the hiring process. My research on 'Enough is Enough' highlighted a broken circle that continues an unhealthy cycle from hiring to retention and back to hiring. For the purposes of the explanation of this process, put together from the different interviewees' explanations, I have made a model of such process.

Figure 5.1 Nonprofit Hiring Process, August 2021.



The circle represents a process that has been highlighted by employees, as well as what I have experienced working for multiple nonprofits, inside and outside of 'Enough is Enough'. Consistently, we see the problem of retention in nonprofit work. This is not just under the 'Enough is Enough' grant, but it is in the research on the nonprofit sector overall. The first box of the cycle starts with hiring. Then we go to the right to training, training method patterns and how curriculum is built. The curriculum is specific to education and programming departments within nonprofits. Then we can look at what systems are set up to support these workers under 'Enough is Enough' and within nonprofits. The fourth step is looking and analyzing a concept of "good" work within the work being accomplished by nonprofit workers at their jobs. Then we can revisit what support, training, and room for growth there is provided after they have performed their job for a period. Finally, we can look at the retention of these employees based on this knowledge. I argue that this goes hand and hand with why the hiring process needs to start over so frequently. Although research shows that there are problems with retention and training in the nonprofit sector overall, we will be highlighting the stories of the 'Enough is Enough' educators and how they talk about this process when it comes to their different nonprofits. Even though only a few of these educators worked at the same nonprofit, we can see consistent patterns between interviewees' experience under 'Enough is Enough'. Each step represents a part of their experiences, across different nonprofits, that interviewees believe were parts of why they did not sustain their

job under ‘Enough is Enough’ and many times, in the nonprofit sector overall. The interviewees show us a conversation about why this process is possibly not working and retention rates are low in nonprofit work.

5.4.1 Step One: Hiring

Retention rates begin with hiring. Hiring is the first step to examine because it is the beginning and the end of the process for nonprofits. When I speak about hiring here, it is more about the cycle of continually hiring folks. It is not new for research to explore hiring procedures and practices at an organization and try and explain why they are not the best, especially when it comes to nonprofit work. Many are understaffed, underpaid, overworked, and consistently seeing a rotation through staff. It is however an important part, and the beginning, of understanding the process these educators are going through under ‘Enough is Enough’. Every interviewee, outside of the few that were new, talked about the high turnover rate at their nonprofits. The quick decline of excitement to confusion, frustration, sometimes abuse, and burnout, will be spoken about in the further steps of training, retention, and support. Here, I concentrate on what interviewees thought their jobs would be and how they felt getting hired.

When they would talk about coming out of college, or consistently looking for the right job, all the interviewees seemed to lighten with the memory and had excitement in their voices about remembering getting their job under ‘Enough is Enough’. One young person who had just been hired spoke about the excitement they were experiencing (Participant 11). Again, this is not out of the norm for getting a job, whether it is out of college or one you have been looking forward to for some time. What is different here is the change in interviewees that had only just been there for a month, to a year, to a few years. What is different is the consistency of looking at their hiring and the negative conversation of all those who have quit. Reflection shows that many interviewees were affected by how quickly the job description they were hired for changed. “My job titled was educator and I was hired knowing I would be doing this work, but not in the same way. So, I was told, I would (be) on call, if somebody was out. But somebody was either (out), or we were understaffed and so, therefore, somebody was sort of always out and so I was just a person on the line. In time I had transferred from the, the ‘Enough is Enough’ role to a

non-grant role" (Participant 4). There was a pattern of being hired for one thing, but taking on many things that were not in the job description or changing jobs altogether without say.

What many of these educators seem to experience at first went from believing that this job was the right job for them and then the pattern changed very quickly. It seemed to progressively get worse with the educators that have done the work longer or left. The following steps will examine how and why this change occurs in this process. It will explore what specifically the educators had to say about the steps after being hired.

5.4.2 Step Two: Training and Curriculum

Traditionally, nonprofit work has been the work of women in our society – from volunteering to being paid for the work. Further, as my research shows, nonprofit work is the work of those who have experienced harm and oppression in our society. And yet there was a lack of listening to women, especially women of color and queer women, under training, healthcare, and education. Historically, there has been a lack of attention to women and queer citizens in public spheres overall. Within the anarchist movement in particular, women were left out as leaders. Anarcha-feminists fight for women to be agents of their own body, of change, and as active citizens. We historically don't have these oppressed individuals in the workforce or interacting with the state. I argue that the lack of training in a trauma focused career, such as educating under 'Enough is Enough', perpetuates the issue of citizens who are oppressed and doing the work.

For 'Enough is Enough', training and curriculum building go hand and hand. Therefore, to examine the change in attitudes and experiences, I examined if each educator experienced learning at their nonprofit in a similar way. While interviewing, I found that there were consistent patterns across nonprofits and educators. Every single interviewee said that they were minimally trained. Most spoke about not being trained, doing their own research or shadowing. None of them spoke about trauma informed training. This is important to note because all the interviewees talked about doing direct care work with students and people who have experienced trauma. It was unanimous that there was minimal

training and that “there wasn’t (a formal) ‘Enough is Enough’ training” (Participant 3). This can potentially cause different problems for the educators and who they are educating. Especially, when it comes to topics of sexuality education.

In the U.S. we are not required to teach factual sexuality education. Therefore, where you learn, who you learn from and how often you learn about consent and sexuality all plays into your understanding of your sexuality and sexual activities. It also ties into how we understand some of the goals of ‘Enough is Enough’: understanding Title IX, affirmative consent, how to get consent, rights as students, etc. Because of this, educators are coming in with different layers of these understandings and/or different educational backgrounds and are told to do their own research to learn how to educate. “(I) watch(ed) videos to learn about ‘Enough is Enough’ and look(ed) through the PowerPoints and work that we’ve done with campuses. I would say that is it” (Participant 3). It seems likely that not all students are getting the same information. I reason that this is perpetuating a problem. For instance, if you are a marginalized identity of any kind, you are going to learn differently, see the sexuality education differently. In addition, from a student point of view, you may not even be learning about your identity based on the educator. To explain this further, I have created two scenarios of hiring different educators that could potentially give very different information to students. Each of these scenarios are created by multiple interviewees to keep their information confidential. Therefore, the scenarios themselves are not one specific interviewee although they do follow patterns that were explained between educators that are under ‘Enough is Enough’ in upstate New York, versus educators that were in New York City.

Scenario one: You were raised in Brooklyn, in a school that had one lesson on sexuality education in middle or high school. Then you go to college, you experience sexual assault on campus. You start to fight back. Your version of fighting back is to fight for the knowledge of sexuality education. The information you were not given. Because of what you did in college, you are given an opportunity to work for a nonprofit right out of college in New York City. You are told to do your own research, build your curricula, and start teaching college students. Based on your experience, your classes in college, and your

own research, you build a curriculum that you start to use. In addition, you identify as queer, so you make sure that your curriculum is inclusive of all sexual orientations. You end up using that for your entire time under ‘Enough is Enough’. Nobody evaluates this program; you are trusted to adjust as needed and continue doing the work for over twenty schools in the city with students from all over the world.

Scenario two: You are from a very small rural, all white town in upstate New York. The town is about 7 hours from New York City. You were raised in a private catholic school all through grade school. You never had sexuality education in school. But your parents talked to you a lot about your rights as a woman and you are very interested in studying women’s rights. You end up going to school for it. You start volunteering for the gender center on campus and get a degree in Gender Studies with a focus on sexuality education. It is important to note that you stayed in upstate New York for college. You take a job back in your hometown for a nonprofit under ‘Enough is Enough’. You have one college in your town. You are told to build your curriculum and teach all 200 students on campus in different capacities throughout the year. You use curriculum you were taught during your college career. Nobody checks on you because you have a degree. You don’t have to change your curriculum much for the populations you work with because you have mostly white students. You are trusted to teach what you research.

Both above scenarios are scenarios that were explained in part by interviewees. I am not saying that these educators did not do a good job. I am not saying they weren’t successful, for this is irrelevant to the current point. The point is, under the same Bill, in the same state, these two had completely different jobs. What was consistent was that there was no direction for them when they started. No training. No consistency in education. And no evaluation of their programming. I argue that we cannot define “good” work without these parameters. That we can evaluate these jobs with no training. And if there is no evaluation, we cannot tell either of these folks if they were successful or not in their work.

How we are being, or not being trained is critical to the success of ‘Enough is Enough’. As educators, we learn curricula from educators and adapt, change,

grow the curricula for our student populations and with further research. But there is a problem when we are not being taught. “The only formal training I think we had was just explaining what Title IX and ‘Enough is Enough’ was” (Participant 3). This causes educators to possibly not understand their job. Or to do more work than necessary to learn their job. Some educators weren’t sure on what the goals of ‘Enough is Enough’ were. “The mission and vision of ‘Enough is Enough’ is, um I don’t know, I think it wasn't really taught much. I think it was just giving stuff to read” (Participant 10). There became a disconnect between what was intended by the Bill and how educators learned about the Bill and learned what to do for their positions.

Not only were we not being trained, but many feel or felt as though they cannot speak up to be trained, to do better, and to learn. “We couldn’t just speak. We had to figure out a way to speak in a way that was going to sort of be for those of us who were in that space could be heard, for those who are sort of maybe a bit further along on the (education) journey...that created a whole other level of emotional labor (for us)” (Participant 11). The folks who felt like they were further on in their educational journey, felt the emotional labor of being the ones who were now also in charge of teaching others. This disconnect between educators, how to learn, what we were supposed to be teaching, caused confusion, frustration and like the above interviewee commented, “a whole other level of emotional labor” (Participant 11).

All the above being said, when it comes to training there were some regulations that were supposed to be required by all educators under ‘Enough is Enough’. These regulations were given to us by New York State. The regulation that applies to training and curricula building was that all programming was first suggested, and then required to be evidence-based programming.

5.4.2.1 Evidence Based Programming and the Rules of ‘Enough is Enough’

Currently, under ‘Enough is Enough’, educators are required by the state to do evidence-based programming. Evidence-based programming is programming that has been proven to be effective for a group of students. According to youth.gov (n.d.), evidence-based programming can mean a variety of things depending on the program. This includes, “how they define evidence, the depth of evidence they require, the criteria they use for classifying evidence-based

programs, and their area of focus. For example, (programs) may focus on specific content areas, such as teen pregnancy prevention, violence prevention, or educational interventions. Some registries provide only programs that meet a certain standard of evidence, while others report both programs with evidence of positive effects and those that have limited, mixed, or negative effects." Usually, the evidence provided includes a specific population, cost, structure, culture, and alignment. For the full list and description of evidence programming for 'Enough is Enough', see Appendix E.

Evidence based programming could be a problem for particular groups of students. 'Enough is Enough' educators explained in detail why this was a problem. "If you use evidence based, to do this mandate, you're going to fail" (Participant 1). Many educators did not use evidence-based programming because of its flaws, regardless of the mandate. 'Enough is Enough' gives a list of what evidence-based programming can be used by educators. These programs are expensive, training is only offered in certain areas and mostly out of New York State, they are only offered at certain times of the year and are only evidence-based for a particular population. Money is one of the main issues that this mandate does not work with the nonprofit model under 'Enough is Enough'. "I don't think that the money came from 'Enough is Enough' to pay for it, because they don't give us enough money to pay for evidence-based stuff" (Participant 1). 'Enough is Enough' provides enough money to hire someone at a low cost with some programming funds. Some of these programs cost thousands to send folks to and require recertification, creating another barrier to educators being trained differently and using different curriculums.

In addition, evidence-based programming simply does not take every identity into account and is not flexible for different scenarios, campuses, cultures, etc. According to youth.org (n.d.), "Blending an evidence-based program with another program may cause trouble because it is likely that the evidence-based program will not be implemented with fidelity." Educators seem to generally agree with this problem. Their solution was consistently to change the programming for their students so it would work better depending on their population. "I have my own bystander training that I like much better, as it's co-created by students and myself. I use some elements of Bringing in the

Bystander (evidence based), but I never use it with fidelity, which is what is required to call it evidence-based training, but you know it is very heteronormative, very white, and is not really responsive to the realities that exist on campus" (Participant 2). Most of the educators talked about how they get around evidence-based mandates. It is important to note that a few folks, outside of New York City, do use evidence-based programming. Educators also use evidence-based programming when a college requests it. It is also important to note that the demographic of students matches most evidence programming for prevention against sexual assault in upstate New York. It does not match for some students in upstate New York, and the demographic in New York City is not considered.

'Enough is Enough' has guidelines, like any grant, any Bill, any program that comes to try and fill a gap in our society through education. It is not new in this way, and it is not failing because of this. The problem is that this Bill is supposed to be helping marginalized people, people who experience violence, and the Bill is relying on experts in a particular field educating, who are not being trained. And the mandates do not match up with what is happening on the ground. "Executing those programs required the most time and planning money" (Participant 6) which many educators did not have, nor did their schools. Programs like Green Dot or Bystander Intervention took hours. To view the Green Dot programming, see Appendix E. Hours to be trained, money most nonprofits do not have, hours for students to be trained that schools do not commit to.

Overall, there is no uniform training or awareness of what type of curriculum to offer students. Therefore, educators are left to their own research, their own curriculum building, and their own training. In addition, there is a disconnect between what is being required to what is happening differently across a variety of experiences on the ground. "My biggest issue with it is that I had to amend, and I amend it every time. Assuming that people already have their basic understanding of what consent is, or even what sexual assault...that is not what's happening" (Participant 3). This part of 'Enough is Enough' is not seen as successful by the majority of those interviewed. If the question was, does your personal education help 'Enough is Enough' succeed, then I think the

answer would be more positive. But the lack of training and disconnect of mandates, does not add to the success of ‘Enough is Enough’ nor does it help with an adequate response to prevention against sexual assault on college campuses.

5.4.3 Step Three: “Good” Work

What did contribute to the success of the work was that every single interviewee said that they were proud of the work they are doing or did. Every interviewee had pride in what they had accomplished during their time under ‘Enough is Enough’. We cannot just look at the flaws in the system - we must also look at how this system is producing “good” work.

“Good” work can be subjective depending on what type of society you are living under. For work under capitalism, this type of work could be selling what the bourgeoisie needs you to sell. It could be working long hours, not taking vacation, successfully raising a family on your salary. While under anarchism, “good” work can look very different. Under anarcha-feminism, we open the idea that “good” work can look like liberation. The connecting of the emancipation of marginalized individuals, such as women, to how we conduct work as a society. As I have argued earlier, anarchism allows for more. It allows for the mess. If we use anarcha-feminism to look at the definition of “good” work, I argue we can see the purpose of this work through the educated eyes of those doing the work. “Good” work can be described in a lot of ways. Without the want or need to define the word “good” in depth any further, the purpose of its use in this research is in evaluation of programming of ‘Enough is Enough’. There is a disconnect between what is expected of us as nonprofit workers and what we believe is “good” work. There is a disconnect between what the institution of the state sees as “good” work and what those marginalized voices doing the work see as “good” work. Many organizations have a thought of “good” work in nonprofit work being “wearing a bunch of hats” (Participant 2). While many of us become educators to break the cycle of bad sexuality education, connect with students and we are student focused. How we are evaluated at our jobs takes a role in this disconnect, but first I want to highlight our views of what “good” work is under “Enough is Enough”.

“I am the only one in my section of the office that understands Title IX and even understands what advocacy looks like for a student” (Participant 3). The importance of our work is a large part of this. It is put on us to be the person to educate with factual information, to be the first responder to a student experiencing violence, to know their student rights, and that is usually accompanied by other roles at our nonprofit under ‘Enough is Enough’. But we love this work. I loved working with students. I loved partnering with schools. (Participant 8) And take pride in this work. “What I loved the most was, I actually loved sitting with the students. In those moments I loved having the privilege of being with people in those moments and being trusted” (Participant 4). The goal of this research is not to complain about our jobs, because the work itself, all of us do because we believe in it. ‘Enough is Enough’ is succeeding in the way of us producing prevention education that is good work.

Evaluation is a large part of how we understand if we are good at our jobs in American society. We can evaluate ourselves and each other. Students can evaluate us, bosses evaluate us, and we can meet friends doing the work to grow and learn. And many times, that is how we took pride in our work. ‘Enough is Enough’ also had a way of evaluating us that created two different goals of the work. What we believe was good work, and what the state wanted as good work were two different things.

5.4.3.1 Evaluation Methods

To better understand the disconnect between what we believe is good work, and what the state believed is good work, the evaluation methods were looked at that were put out by the grant holder, New York State. Each interviewee was asked about this process. There was a grant report due quarterly. For a model of the grant report, see Appendix C. The quarterly report did not look at any qualitative data and did not look at their curricula. According to interviewees, it only collected quantitative data. How many students they saw, how many programs they facilitated, etc. “But it was everything from number of sessions to number of students, sometimes students broken down by population which was often extremely difficult to actually track. If they were special population, international freshmen so on and so forth, they would want those breakdowns whenever possible” (Participant 3). Only one interviewee talked about the state

looking further at their work, “and they did want information around like learning objectives of the courses that were workshops that were being taught and they were at times even looking through my PowerPoints and providing feedback around programming and words being used” (Participant 3). The goals of reporting for ‘Enough is Enough’ were almost only quantitative. But many of us felt like the work we were doing was not being measured. “No goal that they ever gave us was measurable” (Participant 1). Or that their reports didn’t align with what we thought should be measured. “And no reports, the reports, can’t catch the professional development we’re giving ourselves. They can’t catch how we shift our own internal policies or priorities” (Participant 5). “Even if we set our priorities, if the year went by and prevention started to change, we would change, but we can’t put that anywhere. Reports don’t capture that” (Participant 6). In addition to the problem of not reporting the “good” work, ‘Enough is Enough’ also asked for demographics that would not be safe to get from students. “You can’t ask demographic info, so you can’t ask if students are gay. You can’t ask if they’re trans” (Participant 6). If we are not tracking how we are doing or what we are doing, how can we train others? How can we progress prevention education? How can ‘Enough is Enough’ succeed?

The grant report does create some checks and balances when it comes to New York State under ‘Enough is Enough’. The problem, I argue, is that it does not match up with what educators believe is or isn’t “good” work under the Bill. Nonprofits that are awarded the Bill, across the board, do not seem to have an onboarding process for ‘Enough is Enough’ educators. Nor, according to educators, do they have a consistent way to train or educate them on their job. This further isolates them. Finally, a lot of the educators talked about the workload and lack of support during their time at ‘Enough is Enough’. All of this is important because it not only perpetuates these workers being in silos, but it also supports a pattern in nonprofit work of overworked and under supported workers. It also is important because it shows the lack of infrastructure that ‘Enough is Enough’ has, and nonprofits can have overall. “As of 2019, when I left, there still wasn’t a lot of infrastructure or support or guidance being provided. Every agency was still kind of doing their own thing. And so, I don’t know how to measure when there’s no structure or consistency or even like

guidance on what are we measuring this on" (Participant 9). If we want a Bill to be successful, we not only need to listen to and raise the voices of those doing the work, but we also need to have a process to hire, train, support, and retain these folks while they do this unique work.

5.4.4 Step Four: Support

We have already seen a lack of support through the hiring and training process, and this stage further highlights the beginning stages of the lack of support most of the educators experienced, "I was just floating around" (Participant 6). It also highlights the trauma they have experienced because of their jobs and the bonds they made with fellow 'Enough is Enough' educators, "I did not have any support other than the people I met at conferences" (Participant 8). I have alluded to the lack of support these educators have experienced during their time under 'Enough is Enough' already. I even started to talk about the initial stages of the job, showing signs of little to no support when it came to training. Most of the educators that spoke about this side of things had moved on from the role. Two educators, who were still in the work, told me they were not comfortable going deeper because they did respect their boss or their job. It is important to the process of hiring and retention to understand what these educators are experiencing, especially when they become patterns throughout different nonprofit experiences.

Earlier in chapter one, I spoke a lot about the trauma that interviewees were experiencing in their job. A lot of what they were experiencing had nothing to do with the actual work they were doing, but rather the lack of support and isolation they were experiencing. "It's traumatizing if you don't feel like you have the right support for what you're working with. It's heavy and it's very situational and you need teammates doing this work or it's going to be very isolating" (Participant 6). This being said, a few interviewees had experienced sexual assault during or prior to their job. This is important to note as well because of the different type of support they would have needed to sustain a job in sexual assault prevention. "Also, while I was in the role I had experienced sexual violence as well, so I was dealing with that and the fact that we had shit benefits, I was like I can't even take care of this mental health" (Participant 3). This makes a unique need for support because it is one of the only types of jobs that is supporting

others that experience sexual assault, while attempting to heal yourself from sexual assault. Most educators, regardless of how they were experiencing trauma, were experiencing trauma during their jobs. The majority spoke about how they wanted at least an acknowledgement of the complexity of this work. Educators also spoke about how they feared speaking up or felt like they did not have space to speak up. Some were not even allowed, in many cases, to stand up for things that were not okay. For instance, many talked about bullying tactics by higherups, or institutional and interpersonal racism, transphobia, and homophobia. “And so, no one was allowed to take any sort of a radical stance about anything. And by radical stance, I mean like a humanitarian stance about anything” (Participant 3). There was a lack of recognition of the complexity of the job, support for people who have experienced violence, and a culture where you were not allowed to fight for human rights, while working to better human rights. Which, I argue, is a clear way to perpetuate turnover, abuse, and isolation on an interpersonal and organizational level.

Outside of local, organizational support, ‘Enough is Enough’ is set up to have support from the state. A big part of what the state tries to provide for support to these nonprofit workers and their organizations were provider meetings. Once a year everyone gathers in Albany for professional development, connections, and learning. Unfortunately, interviewees either did not speak of this event or explained the trauma that these events brought for them. One interviewee explained in detail a time when they were at a provider meeting and there was a presentation and speech about alcoholism that was not to the standard of education that we teach. It was a guy presenting without trigger warnings, without inclusive language, and without being trauma informed. They explain the room, the settings of the provider meetings and how they felt.

> “And that's the moment that we (experienced) just... just all of this trauma. These folks (from the state) that are like we're all here to learn how to approach violence and support folks who have experienced harm. And here is this guy (talking about alcoholism) in a room of educators, had to be 150 to 200 people if not more... (he assumed) none of them had somebody in their family who was affected by alcoholism or might themselves be affected by alcoholism. And I remember being really

> agitated and just sort of concerned ...This idea that do we not also deserve trigger warnings? Do we not deserve informed education as providers? Also not included in these spaces ever, were gender affirming restrooms. They absolutely should hold us as providers to a standard of trauma informed education and care in the direct service and that is for everybody and inclusive to the best of our abilities and awareness gaps and all of it. They should hold us to that. What they didn't do is ever hold themselves to that and that felt awful. It felt like a slap in the face" (Participant 7).

Another interviewee further explained their experience with the state at the same provider meeting and why this disconnect is so dangerous to the work that we do.

> "I felt as if they really wanted to ensure that we were going to make them look good, but that there was not a lot of care with how they were understanding the work that we're doing. We're holding space (for) people experience, trauma, we're talking to people daily who have experienced trauma. We are telling people for the first times potentially in their lives that they can be raped on our campus. What we're sharing with people, we're saying, when you come here, we need you to know, this is a reality and possibility for you or the people that you are going to fall in love with platonically or otherwise on this campus. And so, you need to be equipped with how to step in and intervene in this situation. When you or somebody, you care about is going to be raped. And they're (the state) like we're also not going to give you a content warning for some kid that is drinking a handle of vodka and dies...And so there's this disconnect for me of what was expected of me and how I was expected to be treated. They knew enough about trauma to enforce it and not enough to embody it. And it left me this, I only speak for me, but I know from folks that were in those spaces that I spoke to, that it could be echoed, but it definitely left me often feeling really drained. Disembodied, disconnected, disassociated. And it made it a lot harder to do the work" (Participant 8).

These stories are important to understanding why educators doing work need extra support because of the trauma and intensity of the work. Further than this need for support that educators are not getting, the state that enacted the Bill, that is providing the money and a form of support, is causing more damage. There is a broken part of the system, of the Bill, if educators are panicking when they are supposed to be at a support meeting. “At one point I like actually had one of those silent panic attacks that you’re functioning throughout” (Participant 8). When a space is meant to provide education and support, but instead creates a space that is perpetuation violence toward those doing trauma informed education, you have a problem. “Those of us on the ground did not need that education... therefore, those spaces were violence from where we were.... it just felt gross. And it felt triggering, and it just felt like the work that I was doing was kind of being spit on because they were requiring something so high of us as providers without being able to give it to us in return” (Participant 9). There are so many stories about how the state triggered, hurt, stole information, and further traumatized the educators. “A woman… basically undermined what I said by stating that “because people like me were not in her area they weren’t her demographic” and she “didn’t need to reach out” and I turned around to my supervisor and was like that’s racism... that’s discrimination. Like you, you just don’t get to say because this isn’t my area, I am not going to do it. And nobody from the state said anything. That’s how I knew whatever they had us doing here was irrelevant” (Participant 2). This instance happened at a provider meeting. Although these meetings were not a direct attack by the state in any means, but rather a lack of support and knowledge that triggered and harmed the educators, some educators also spoke about being targeted by the state.

Outside of the trauma of the provider meetings and how the state was treating the educators, the disconnect between the state and the educators’ caused chaos during their day-to-day jobs as well. “It definitely spices it up a little bit, when the person who works for the state and is responsible for reading your reports, it’s just kind of like, I know she’s coming after me today. The people who were in charge of us, who had no clue what we were doing, they didn’t know what the state was asking of them and consistently just not providing

support for other providers" (Participant 3). Rather than being a support for educators, the state put a pressure and expectations on educators, with little to no support. "If you don't actually provide time for technical assistance and you don't allow the folks up state to see what the folks in New York City are doing, and similarly, the folks down state to see what he folks up stat are doing, we are all just sort of like treating it like...it's not a one size fits all" (Participant 6). This is not okay because of what we spoke about in the previous section of evidence-based programming. If we are doing a one size fits all approach, then we are missing identities and demographics of students, particularly marginalized students. But with a lack of support and an assumption that we can do the same curricula in every part of New York State, we have potential to do harm to already marginalized communities, and already isolated educators.

Overall, there is a lack of support from the structure within nonprofits, as well as the education and support that is coming from the state. "Enough is Enough was under the Department of Health and they were not there. They didn't read our grant reports, they didn't do anything with our grant reports, they didn't check in on these programs. They didn't care about deliverables" (Participant 1). When someone comes on board, when they are building curricula, to when they need trauma informed education and help with their job, there should be oversight that is not being provided. "There should have been some oversight when people submit their grants that say this person know that there should be some sort of coaching support, like my manager and supervisor didn't get me any of this information of who to connect with, but neither did 'Enough is Enough'" (Participant 8). All of these issues seem to lead us to our last step, retention. If you do not have a hiring practice that perpetuates healthy training and curricula building, you do not agree with those on the ground of what work should be "good" work, and you do not provide a support system at the nonprofit level, we have a problem. If instead, the work perpetuates a toxic environment from the state relationship down, it should not be a surprise that there is also a retention rate issue under 'Enough is Enough'.

5.4.5 Step Five: Retention

According to those interviewed, retention rates under 'Enough is Enough', and overall, at their nonprofits were low. With retention I looked at patterns in

nonprofits, that are perpetuated that include, abuse and lack of benefits, including pay and promotions. Therefore, I asked interviewees why they left. This simple question helped paint a picture of what caused a pattern of individuals to quit a job that many considered their dream job at the beginning. “My reason for leaving was less about the work that I was doing and more about where I was working. I wanted support. I wanted development and we needed another person” (Participant 4). After trying to separate abuse and the lack of benefits, I quickly realized that all of this is intertwined. The abuse that educators were experiencing, from the state level, to being the only one in their department, “it still is a one-person department, and it is a really unstable job”, made me realize you cannot separate the two. (Participant 1) For racism is abuse, but so is underpaying your staff. And many times, you underpay your staff because of institutional racism. “Underpaid and staff was racist... to the points where when I started all the junior staff of color left within six months. The only people that were left where white people or new folks of color that were promised something different and there were no changes that would ever have been made” (Participant 1).

Across demographics, there is not a high retention rate under ‘Enough is Enough’. Although my study is not about the numbers and percentages of educators quitting, it is about how “some folks didn’t have health insurance through their providers” (Participant 10). And how when educators or co-workers bring up issues of discrimination, “action items weren’t addressed and folks were fired, so it was a very very toxic, awful work environment” (Participant 2). My study is about those who were not able to speak up at work. Those who “worked way long hours for shit pay, which is why I have not been back since” (Participant 2). And because they experienced “shit pay” and “stress”, the turnover rate is high (Participant 4). Through the reasons that interviewees shared of why they quit, or others quit, we can see that low retention rates are directly linked to discrimination, lack of voice, and abuse.

This is not just with one nonprofit, one Bill, but the institutional issues of all nonprofits, coming out through the voices of these educators. “Things that happened...from an institutional point that were very disappointing, that I see consistent in nonprofit work... And I eventually quit because of how abusive the

situation was" (Participant 1). There have been studies on overwork, being underpaid, and the lack of promotions given in nonprofit work. It is perpetuated from the idealization of nonprofit work that we spoke about earlier, as well as the harsh reality of the struggle that nonprofits face in a money driven marketplace, where they rely on funders. Jonathan Timm, writer and policy researcher based in Brooklyn, published an article for The Atlantic, explaining the complexity of nonprofits treating their employees worse, as they fight to be more and more like for-profit businesses. Timm (2023) talks about the plight of nonprofit workers to be overworked and underpaid. Unfortunately, these cases are nothing new. These educators were being "gaslighted", "highly treated badly", "not paid enough" and "overworked" (Participants 3 & 2). And beyond this, they were working "at a violence prevention organization" where "isolation techniques used by abusers to say you're crazy" were being used to keep employees silent (Participant 5). None of their wins were celebrated. "Small wins, big wins. It really just was me continuing trying to work harder because you're not doing enough on these campuses" (Participant 2). Beyond the lack of support we discussed in the previous section, these educators were experiencing abuse. And they were kept quiet because their organization does "good" work.

We are taught in capitalistic society that if you work hard enough, you will make it. Receive that dream job, receive that promotion you worked toward, and sustain yourself. Unfortunately, we have a system that is not meant for everyone. If educators did not leave because of the abuse that was discussed above, many left because they were tricked into thinking they would eventually get a promotion. "When I asked for this title change and the promotion that I think was pretty well deserved, I was given a lot of carrot and sneaky behavior" (Participant 6). The mismanagement, paired with the abuse, and the consistent negative themes of nonprofit management and infrastructure, all lead to high rates of turnover for 'Enough is Enough' educators. "Why is turnover happening? It's because we don't have enough money to pay our employees. They're missing, like the root causes of why the turnover is so stark" (Participant 3). Employers are missing all the other signs, flaws in the system and abusive

behaviors that being perpetuated under their nonprofits yes, and also at the state level of ‘Enough is Enough’.

This process relates to the original question of if ‘Enough is Enough’ is adequate as it stands. Before answering if it is adequate, the interviewees helped to uncover why it is not consistently working currently. Although ‘Enough is Enough’ is one Bill and the focus of my research, it is a grant as well that is given to many different nonprofits. The Bill, the grant, needs the nonprofits to not only survive, but to thrive. If there is a flaw in the system of the nonprofit in relation to those hired for the grant given by ‘Enough is Enough’, then one can assume that this will affect the performance of such grant. If these educators are affected by the atmosphere, the broken systems of their nonprofits, and this is a pattern among different nonprofits, then quite possibly the Bill is not successful. This is because the nonprofits’ role is to hire educators. They oversee how someone is hired, how they are trained, how they are supported, how they learn, grow, succeed, or fail at their job. Simply put, if we are not retaining employees, if we are not training educators to sustain their job or the work in a way that is sustainable, then there is a flaw in the system. Each part of the hiring model I have made represents a part of this system within nonprofits, that interviewees have raised as an issue of why we believe ‘Enough is Enough’ is failing, and why nonprofits are failing their employees. These are the reasons that employees burn out, quit, fail, or can’t sustain their job. I put their stories together to create the hiring model in this chapter because I see a pattern across nonprofits, across ‘Enough is Enough’ educators, and their stories help tell why it is affecting the work of ‘Enough is Enough’.

Educators’ stories help us to see that the cycle is broken. It is not just about the Bill of ‘Enough is Enough’, although it affects the Bill. The structures of nonprofits take a role, and we must look at how the nonprofit sector is affecting the success of the Bill. This relates to how we can fix the system internally at nonprofits. If we want to have standard practices of how these folks are hired and trained, it will have to be examined further. I argue a system that focuses on training, raising the voices of those we work with, creating environments that help workers thrive in their work through support is created, we may be able to fix a flaw that is stymying the success of ‘Enough is Enough’ and the “good”

work being done. Further questions need to be asked of how the nonprofit sector perpetuates the problems beyond the work of ‘Enough is Enough’. We need to understand that nonprofits are a large reason that many educators see this Bill as failing.

No Title

When you think you are different.
But then you know them long enough to know
It really has nothing to do with you at all.

5.5 Sub-Chapter 5: Enough is Enough as a Tool, Not the Whole Kit

The research thus far has explored why ‘Enough is Enough’ is in part not working, the abuse that these educators have experienced, the broken system of nonprofits, and the lack of training and/or little support that is offered to educators. Despite this, educators still believe ‘Enough is Enough; is doing something positive. Therefore, I argue, we should view ‘Enough is Enough’ as a tool that is adding to the solution of sexual violence on college campuses. It is a tool that is adding to prevention education in our communities at large.

5.5.1 How the Educators View ‘Enough is Enough’ as a Success

When beginning to talk about how ‘Enough is Enough’ is a part of the puzzle of a solution, I noticed a trend in the educators. Time and time again these educators expressed that we believe we “did really good work” (Participant 1). The complexity of how educators can pick apart the abuse and the problems with ‘Enough is Enough’, while simultaneously seeing the successes they have had, and the potential for the Bill, creates room for ‘Enough is Enough’ to be part of the answer. This is a very different approach than we will see in the last chapter about starting from scratch. Both approaches are relevant, depending on how we want to structurally implement change. For these successes, create a unique position for ‘Enough is Enough’ to possibly help success of prevention education overall in our country.

How can these educators, who have experienced trauma, toxic work environments, criticized the hierarchy of ‘Enough is Enough’, still speak so highly of the work?

> “I think that the work that we do with campuses is great. I think that the work that has done prior to me coming here is amazing and the relationships that we're able to build and maintain. It is amazing” (Participant 1).

I believe it is because despite the negative, they do see the progress of prevention work as well. We see ‘Enough is Enough’ as a tool, not a perfect answer. For our mindsets are not one of checking the box, but rather making slow progress. Two ways that we saw progress were with our students and the acknowledgment of the uniqueness of ‘Enough is Enough’.

5.5.2 Student Focused Success that isn’t Measured

To educators, success is student focused. If we look at ‘Enough is Enough’, or any education as a business, the product we are selling is learning. For prevention against sexual assault on college campuses, the learning we are trying to achieve is the empowerment of students to step in, have an educated voice, and learn about sexuality education. We want them to understand sex, sexuality, consent, etc. We want students to know about their bodies, how to have sexual conversations, and how to feel empowered. As interviewees noted, our teaching was more than a one-sided bystander intervention approach. “What (students) are experiencing was much more effective than bystander intervention...in terms of really getting people to think about how they can think around their relationships and what might shift their perspective, and how they approach a relationship or how they think about that red flag” (Participant 4). Our students are the focus of our work as educators. The success of ‘Enough is Enough’ may not always be seen through qualitative reporting, but we see it on the ground. Students learn about their bodies, about their experiences, critically thinking about autonomy and sexuality. That is unanimously successful across every educator interviewed. We see success through students critically thinking, getting involved, becoming a part of the education process. Some educators started their own peer education, their own advisory boards, clubs, etc.

This does not negate the hardships that educators also experience. But harm and success can exist in this field, and both do exist. In addition to educators’ experience trauma, hardship, violence, and a lack of a voice while doing this

work, we have supported ‘Enough is Enough’ because “it is working to support students and support survivors, and we really challenge that culture of what it means to even be a survivor” (Participant 2). If we don’t do the work, then who will? We want students to know that there are people doing the work and when they do experience sexual violence, because statistically many of them will, “they are not alone. There are resources, people and organizations that can help and do believe them. This is how every single educator rated if they were doing a good job. If students were utilizing services, learning in our classrooms, and getting involved. As long as we're reaching like one student, we're doing something” (Participant 5). Success was recorded differently from the state because we saw success as how our students were impacted by the work being done alongside them. We are providing programming that “helps students realize they might be going through something” (Participant 2). We get disclosures, offer support, and we help students realize that certain behaviors aren’t okay. The wellbeing of our students is our success. We create ways that students can not only survive a sexual assault, but that possibly can prevent bad experiences, help create alliances, educate, consent building, and all of this can be done through “intersectionality and understanding sexual violence through like a historically racial lens” (Participant 9). This is prevention work. This is intervention work. This is being a sexuality educator. When we reach one student, we see success. When we work with a group of students, we see success. When we provide resources, we see success. This cannot be measured in the binary, nor can it be measured just by numbers. Any of these qualitative successes show that ‘Enough is Enough’ has the potential to be a tool for prevention.

5.5.3 Why ‘Enough is Enough’ is Important to the Solution in NYS: An Acknowledgement of ‘Enough is Enough’ Success

When looking at the success and failures of ‘Enough is Enough’, it is important to note that it is unique. New York State is the only state that has this type of approach to prevention against sexual assault on college campuses. As past and current educators, we can say that we were doing unique work. Work that “not every and state not every university was going to have” (Participant 3). While also acknowledging that although our work was unique to the country,

and was resulting in helping students in our eyes, it does not mean “we can’t criticize” or “it still doesn't mean it was happening perfectly” (Participants 3 & 4). The problem then comes that we have nothing to compare it to if it is unique.

If there is nothing to compare this work to, then we must be very careful and analyze the work we are doing regularly. How does it work? Is it meaningful? How can we improve? ‘Enough is Enough’ seems to be successful so far because of the platform it provides for meaningful change for students. It is encouraging partnerships and collaboration between agencies in New York State. It is funding agencies to do prevention work. And finally, it has gotten the “language of affirmative consent into college campus” (Participant 4). Because of the success with students and the uniqueness of this approach, ‘Enough is Enough’ gives an opportunity to use its programming and approach as an example for other states.

5.5.3.1 ‘Enough is Enough’ as an example for States and Nationally

‘Enough is Enough’ can be used as an example for other states. Because it is the only Bill of its kind, I argue that other states should research, analyze, and adapt the Bill for it to work for their populations. Not only can it be used to inform us what we can do on campuses, we can use it to advise us what not to do, and how different players should and shouldn't act. I have argued for the successes and problems within ‘Enough is Enough’ and encourage further research for states to alter and expand the positive progression of prevention against sexual assault on college campuses.

Outside of the state level, the national approach to solving of sexual assault on college campuses has taken place in one campaign, ‘It’s On Us’. This campaign, like ‘Enough is Enough’, encouraged citizens to step up and to not sit idly on a national scale. Although this is true, ‘It’s On Us’ was not structured, nor did it provide funding for educators in the specific way that ‘Enough is Enough’ did. Although ‘It’s On Us’ is a unique national partnering campaign, it is important to note that having state regulation around sexual assault is very critical in times where we may lose federal protection, or if we do not agree with federal law. “And at a time when we, I'm saying we (because) like all of us who are in it have this sort of concern around it, Title IX going away and what that would mean, and what protections wouldn't be there, ‘Enough is Enough’

provided security, it really did. It made us feel like we would have something to fall back on if the rug were taken out" (Participant 2). We cannot be the only campaign out there, and there absolutely should be federal funding and recognition of an epidemic in our country. And educators still were able to acknowledge the importance of the state and local work being done.

With the need for both federal and state legislation to solve the issue of sexual assault on college campuses, I argue that this work cannot be in a silo. Not only can it not be in a silo when we are doing the work in New York State, but it cannot be in a silo when it comes to the national fight to end sexual violence. It is critical that we view this work as part of the puzzle and not in silo. For if we look at this work as the sole answer to ending sexual violence, then we are failing.

> "I think 'Enough is Enough' is a really important step up. And I would also agree with Title IX, I don't think it's enough, I don't think it's the end all be all solution and we need to think a lot more" (Participant 14).

But if we look at this work as part of the answer, we can see the successes, learn from the failures, and apply what is being done to other states and other social institutions.

Faith

Deep reliance to secure hope in something.

5.6 Sub-Chapter 6: Suggestions for 'Enough is Enough' Improvements or New Beginnings

There are two approaches, I argue, to how we should move forward with 'Enough is Enough'. First, in an ideal world, we would be able to speak about how hierarchal funding does not work. Community based funding, change and action, needs to be the approach. In this section, I will take a social anarchist approach to how we can explore sexuality education and prevention against sexual assault from an anarchist point of view. Second, we work within the system we have. Although I sit with the first approach more and believe that we

can find the best possible answers through community-based education, funding, and learning, I do understand the position we are in under a capitalistic, hierarchal government. I do not want to take away from the good work being done under ‘Enough is Enough’, but rather I would like to add to the conversation. To move the conversation forward, and possibly help to fix the problems under ‘Enough is Enough’ that were raised. My hope is for people to understand why both approaches are critical to this work. My other hope is that this is used to further the success of ‘Enough is Enough’.

5.6.1 Burn it Down- A Social Anarchist Approach

The success of this approach has already begun. Listening to each other’s stories is an anarchist statement. Combining our stories to help dismantle the hierarchical issues within ‘Enough is Enough’ is an anarchist statement. To queer a space is an anarchist statement. As talked about earlier, my approach to social anarchism is one that gives power to the communities experiencing harm. It provides a platform for community rights that do not come from the state. This approach accepts the idea that large hierarchal social institutions are the problem, not the solution. Our social institutions are set up for capitalism, patriarchy and in white supremacy. They cannot solve our problems because they have caused them. Community-based work is the answer.

If we were to take a social anarchist approach with our society, there would be much more to talk about. We would have to talk about how all our social institutions would be replaced and where those in power would go. We would have to talk about how we would restructure our communities. I am not ignorant of the complete breakdown and reconstruction that would need to happen in this country. It is nearly impossible to simply talk about the educational system, without talking about the breaking down of all hierarchal social institutions. With the acknowledgement of this interconnected system, for the sake of this thesis, I will focus on what our educational system can look like from a social anarchist perspective. In addition, I will specifically focus on sexuality education because this is the potential for significant change in the epidemic of sexual assault in the U.S.

Although we need significant change for community-based work, we cannot just cut off funding. If we were to just cut funding, it would exacerbate the problem in our current state. The same systemic problems of sexual assault, sexism, racism, etc. would be perpetuated with no funding to address the issues. This is because if we were to simply cut the funding from the state, we would just be taking the band-aid off the bullet wound without fixing the bullet wound. The wound of capitalism would still exist. A government and a society based on the marketplace, white cis-gender male power, and income would still exist. That is why I have suggested how to make our current state better first. Although working within the system we already have is an example of putting a band-aid on the issue, it is much more efficient than simply cutting off state funding and working toward solving the epidemic of sexual assault on college campuses.

5.6.1.1 Education Under Social Anarchism

One of the reasons that we cannot simply cut off funding is because we would need to restructure our social institutions first, including education. One may not understand why a thesis, focused on a Bill that was given to social institutions, by a social institution, wants to break down social institutions. Social anarchism does not reject education, rather it believes education and social organization must be “constantly ongoing” (Suissa, 2006, p.39). “Education, on this understanding, is aimed not at bringing about a fixed endpoint, but at maintaining an ongoing process of creative experimentation, in keeping with moral values and principles” (Suissa, 2006, p.39). I am not assuming that I, nor that one educator, knows the answer. No educator knows the exact social organization that will solve our epidemic of sexual assault in our society. This approach’s purpose, as written about earlier with social anarchism, is to remove the state from this process, while continuing to educate. Education is a vital part of social anarchism, but how we educate will not look like what we are used to in our society today. It involves removal of the state. Although this frightens some people because of the funding, social cohesion, and power dynamics, I believe that it is not just a naive thought to have our education systems overhauled and community focused. Rather, I argue it is critical to change our educational systems to end our epidemic.

Judith Suissa specifically speaks on social anarchism and education as an important process to social change (2006, p.76). Suissa describes the differences between anarchists, libertarian education, and social anarchist education in their work. They explain that because of the core belief in social anarchism of human nature being “naturally benevolent”, then one can argue that in a social anarchist society, “in the absence of such coercive and hierarchical structures, these positive human qualities would flourish, without any need for further intervention” (2006, p.76-77). It is critical to understand that of course this is not just the case, we cannot leave education just up to chance because we believe in positive human qualities. There needs to be further research and an intentional approach. There is, as discussed earlier, also selfishness and greed that comes from human nature. Therefore, we may not be able to leave education just up to chance at the community level.

The beauty of social anarchism is that it leaves more room for the messy, to try non-hierarchical systems that are currently failing the most marginalized in our communities. When trying to define what anarchist education is, one may have trouble because we do not have one text, one theory, or one approach as anarchists to education. That is because that is the nature of anarchism. That is also why I argue it can be an answer to our failing attempt to agree on sexuality education. Just like this work, anarchism leaves room for different experiences, different problems, and identities resulting in different education. It makes room for the collective story to enact change from the present. We must be able to see a future of anarchism, while dismantling and queering spaces through collective voice in the present. There is not one answer to how we should teach sexuality education, nor is there one answer on how we can end the epidemic of sexual assault. That is why it is important to have an approach that leaves space for the unknown, for the complexity of identities and problems in society. Anarchism gives us that space. It gives us space for the complexity of an issue and leaves us room for a possible solution.

5.6.1.2 Sexuality Education

By having this approach to an overhaul of our educational systems, we have the possibility of respecting prevention education. I argue that a social anarchist approach to education would allow for a change in how we educate our citizens.

Currently, we fight over whether sexuality education should be provided in schools. This is because we live in a society that cannot agree on the purpose of our schools. Is it ultimately to make money? Do we funnel students through so that they are a means to the end in our marketplace? Some argue this is the purpose of school because the goal is to get a job after graduating. Sociologists regularly look at the intended and unintended purposes of school. While learning English, math and science is an intended purpose, teaching socialization and how to succeed in a capitalist workspace is unintended. But these unintended consequences are still quite real. We are teaching students values such as respect for authority and receiving an education to get a job - and the better the education, the better the job. Which in the end results in more money in our capitalist system. The Center for Education Advocacy released a report on why we need public schools in our society. They focused on the transition of schools' purpose from being "preparing young people for productive work and fulfilling lives", into also being expected "to accomplish certain collective missions aimed at promoting the common good. These include, among others, preparing youth to become responsible citizens, forging a common culture from a nation of immigrants, and reducing inequalities in American society" (2007, p.27). Although this has been the conflict of their lengthy task lists – and arguments in society of what public schools' responsibilities are – the report also shows the shift in American public schools to focus on achievement rather than the common good. Their argument here is that the mission of public schools, although there is a focus on economic gain, was not the original purpose of schools – nor should it be the sole purpose. I argue that we should believe and actively continue using public schools to do what they were always intended to do beyond economic gain. Do we believe that schools are the secondary source of socialization and have the job of teaching factual history, faculty health, critical thinking skills, with the hope of teaching citizens awareness of human nature and cooperative qualities? If the approach is the latter, then there are means to argue that education could be the glue that society needs for "reinforcing the moral arguments for anarchism, and simultaneously nurturing altruistic and cooperative qualities amongst individuals" (Suissa, 2006, p.33). This approach to education, alongside intersectional feminism, has the potential to facilitate the desire of a society that

wants to end sexual violence by providing factual sex education and consistently funds community-based prevention against sexual assault.

An anarchist approach also helps to solve the debate of when and whom should be teaching sexuality education. Although citizens may disagree on this account as well, it takes out any hierarchal issues of the debate. If education is used as a format for community and moral education and if it is used to continue the values of society, then that society has the potential to value sexuality education. If there is an epidemic of sexual assault, an STI breakout in young folks, or any other something, then that society has the potential to teach fact-based education to their students. There is of course the worry that this will not happen, but quite the opposite will. If the core of a community is community rights, one cannot imagine why they would disregard rights to all, including sexual health and sexual rights. The point here is that putting the power in the people, rather than the power and the agendas of the state, gives the potential to put power into factual sexuality education because there's a common agreement on rights of the community. This is one of the keys to ending the epidemic on sexual assault. And because I argue that education is the key, social anarchism allows us to take hierarchal power away from the state, gives it to the people experiencing the epidemic. Give it to the experts on the ground. It gives the potential for us to learn from educators further than my study.

5.6.2 Alterations- How Can we Improve Within the Model we Have?

I believe in dismantling the patriarchy, dismantling capitalism, dismantling white supremacy. And I live in a world where I know this will take time. It is the long fight. It is the cause, the reason we do what we do. But what about those who are experiencing sexual assault today? Tomorrow? The individuals who experienced it this year? I do not wish this section to be in competition with the section above. I wish to show that there is still a country in need, right now. I would not be doing a service to those I interviewed, to those who have experienced harm, if I did not acknowledge the pain, trauma and epidemic that is being experienced every day in our country. Because of this, an equally convincing idea for me is to work within the system we have because of the reality of the society we live in. Even if our goal is anarchism and dismantling the institutions, we can start with what we have in the present. We can start with

listening to the collective storytelling and uplifting of those doing the work and experiencing the harm. This approach is not meant to be the final answer. It is rather a feasible way to use this research to approach the state to do better. I am going to assume for a moment that the state wants to do better. If you are reading this, you are going to use this document to help you have a conversation with your state, with legislators, with your superior, to make this work better.

Here is what we need to focus on if this is the approach we take. Each of these items can be applied to 'Enough is Enough' and any Bill that is fighting sexual assault on college campuses. I would argue that they could also be applied to many Bills that informed educational institutions to do better for their students' rights.

5.6.2.1 Do not approach the work with a "checking the box" approach

I have spoken about the "checking the box" approach and how dangerous it is to individual experiences, to education, and to the educators' experience. We cannot prevent sexual assault with this approach. If you want numbers only, then there is no room for the stories and the education that is needed to end the epidemic. This is a complex, layered epidemic that has intertwined into the roots of our society. If the problem has roots, and is systemic, then we need to approach it with an answer that is similar. A binary answer will not fix a complex problem.

5.6.2.2 Student focus

This correlates with not checking the box. What is this Bill for if it is not for the students? To have an evidence-based approach and to not leave room for experience-based education, is to have 'Enough is Enough' fail every time. Evidence-based is checking the box. All identities are different when they experience violence and oppression. If the education is for the students, listen to the students. Approaching the work for the students. We need to not use evidence-based programming or take a contemporary approach to evidence-based programming and allow individuals who are trained and experts in the field to adapt their education for their population. We must not only tell them this is okay to do, but train them, educate them, and support them in this work.

5.6.2.3 Onboarding and training need to be universal

I want our educators to have a voice. The creativity of this work is critical. We cannot assume that everyone is at the same education level when they come into this job. In a racist, sexist country, that is impossible. Therefore, you need to have consistent onboarding and training for prevention educators under 'Enough is Enough'. This should be applied to all nonprofit work, not just 'Enough is Enough'. There is a lack of training and onboarding that silos individuals, and we need to make it a priority from funding downwards.

We have seen how nonprofit work is consistently towing the weight between pressures of the business world, saving the world, and treating their employees well. We need to have processes in place to protect nonprofit employees. This can begin with how we are onboarding and training, and needs to continue into our employee benefits, management, etc. This is only the beginning to help 'Enough is Enough', and nonprofits overall. In my experience and research, this is something that needs to be top of mind and implemented throughout every nonprofit that is trying to stay true to their mission, to do good.

5.6.2.4 Reporting needs to highlight student and educator voice

If we are approaching the work for individual experience, not just numbers of who shows up, then we are to purposefully highlight student and educator voices. They are the ones experiencing violence and trauma and they are on the ground. We need to work on getting reporting that is not only quantitative, but qualitative as well. This helps to address the faults in 'Enough is Enough', especially the superior abuse that educators have experienced.

5.6.2.5 Required collaboration

This shouldn't be work that is in a silo; if we're isolated from learning of others' experiences then we can repeat mistakes and we do not learn together as a community how to help end sexual assault on college campuses. By nature, this work is collaborative, yet we have educators isolated. We are perpetuating an isolation technique that is used by those who wish to do harm. This work needs to be curated in a way that allows educators to be safe in their identity and does not trigger individuals that are more knowledgeable and/or that have experienced trauma. To simply throw educators together once a year at a conference has been proven to be triggering. This needs to be curated for

success. If educators are expected to create safer spaces for students, then the state should be expected to create safer space for educators.

It was evenly talked about in interviews whether we should amend or tear out the roots of ‘Enough is Enough’ and start over.

> “I think this is also much more wrapped up in policing than it is in caring about the folks experiencing harm or caring about folks learning. Tear it down, right? But like it helps if we’re rebuilding right, having students come inform the process and not just, you know, these random people, like these white women who are willing to, you know, share their trauma in front of the world. Have people who want to be there paying them for their work, paying them too” (Participant 14).

The two sections above are not in competition, but rather continue to show the complexity of ending the epidemic of sexual assault on college campuses. There is the reality in which we live, in which we see positives and negatives and in which we wish to improve the work being done and the conditions in which it is being done. And then there is the hope. Yet the hope carries us to the reality of what it would look like to rebuild, restructure, and consider community-based education as a critical part of ending violence in our society.

Rebuilding

Faith is what fills the gap between hope and fruition.
Faith is an action.

Chapter 6: Conclusion

> "Stories are medicine. I have been taken with stories since I heard my first. They have such power; they do not require that we do, be, act anything – we need only to listen" (Estés, p. 14).

We are told stories from when we were young, and stories still influence us today. This research gave you insight into the factual stories of this work, insight into the epidemic, and it fostered conversation about the complicatedness of ending sexual assault on college campuses in the U.S. The research, through individual collective voice, was intended to ask if 'Enough is Enough' was working, how it was working, and if it is indeed enough. As a result, it solely focuses on U.S. research and findings, sometimes tying in applicable research from the UK. By threading our stories together, and examining the trends of our experiences through this lens, we found that there is a lot more work to do if society wants to prevent sexual assault on college campuses in the U.S.

The aim of the research began with seeing what we can learn about prevention education from educators who were and still are implementing it through 'Enough is Enough' in NY. The stories themselves became a source of healing. The process itself became part of the purpose. This being said, my research began with the following core research question(s):
Research Question 1. How do the educators perceive the degree of success of the implementation and execution of prevention education under 'Enough is Enough'?
Research Question 2. What progress do these educators believe is or is not being made with prevention education and why?
Research Question 3. Do these educators perceive the 'Enough is Enough' response as adequate to ending sexual assault on higher education campuses?
Through the interviews, we have learned that the answer is complex; educators perceive the situation as highly complex regarding the degree to which prevention education is successfully implemented and executed under 'Enough is Enough.' Overall they believe they are doing important and good work but this does not match with the objectives that the state regulates through quantitative

reports. The good work that the educators speak of is student focused: if we are measuring if students are learning, if they are engaged, if they are empowered, then every single educator agrees that they are successful. On the contrary, if we evaluate the Bill as the only solution to ending sexual assault on college campuses then there is still work to do.

With the work that still needs to be done, the educators see it as consistently progressing in terms of curricula and empowering students. Although we see progress through individual workshops, education, reports, and experiences through the work on the ground, this is not being reflected in the overall numbers and has not been proven to mitigate or alleviate numerically the epidemic of sexual assault on college campuses. The state, the educational institutions, the nonprofits, and the educators all measure progress and success differently. This is why I argue that the answer to my initial research questions is complex.

With this complexity, the educators see 'Enough is Enough' as inadequate; educators believe this work needs to continue and is having a positive impact on students but the consensus is that 'Enough is Enough' is a step in the right direction or a tool in the toolbox, not the answer. There is no check the box answer for a complex epidemic. We need to do more, we must restructure, and we must plan for the future.

From the educators we learned that evaluating 'Enough is Enough' is more complex than evaluating whether it is working or not. The work can achieve positive results, while the Bill simultaneously is imperfect needs improvement. The work has positively executed factual sexuality education in a country where we do not consistently have access to such education. Educators believe that this is success. In addition, this research shows us that their stories tell us more than the progress of prevention education. Before we ask about such progress, we need to continue to tell the stories, listen to the stories, and give our voices back to those who are experiencing violence as students and while doing the work. To continue to traumatize people who have experienced harm, and to continue to deny them their voice of expertise in the work, is to perpetuate an epidemic. In this view, the progress of 'Enough is Enough' is insufficient. Yes, we have made positive strides, but we have not listened to the key players until

now - we have yet to even decide on universal definitions and multi-tiered approaches to end the complexity of the epidemic on college campuses.

My research contends that ‘Enough is Enough’ is a step in the right direction, and we need to be able, as anarchists, to look at what we are doing in the present while planning our society’s future. As anarchist, we agree that the answer is not as simple as receiving state funds to fix a community issue, yet I argue that as anarchists we must not blind ourselves to solutions to today’s problems that exist within the current institutional framework. We must do this while also planning to dismantle and restructure the systems that continue to oppress us. If we ignore the present, distracted by our possible future, then people will continue to suffer in the present. We run the risk of hoping, idealizing, and planning our future society while neglecting those individuals experiencing violence today. That’s why we need both alterations for the present and an anarchist approach for the future.

The good news is, we have begun. For even the anarchists talk about how to work within the system. But the system isn’t working for us, so how do we make it do so? Most people who have been sexually assaulted don’t trust the system, don’t report, don’t get medical help. While some of this can be attributed to lack of access to education, a lot of it is because many people distrust the system and rightfully so. And, a lot of it is because we have lost our voices. “Well intended policy isn't enough. For a policy to take place, you must make sure all the stakeholders are on the same page and bought into the same degree, or at least a similar degree and that you provide clear goals, clear metrics and if possible, a clear infrastructure to help people succeed in the work” (Participant 9). This work was not just about one policy, it was about all spaces in which we are attempting to raise the voices and stories of those who are oppressed, of those who have potentially experienced harm and for students to learn factual sexuality education. It was about prevention against sexual assault, it was about factual sexuality education, and it was about the nonprofit sector as whole.

This research goes beyond answering the original research questions and provided a unique space for educators to use their voices, to heal, and to trust in one other. This itself is both the uniqueness of the research and its purpose.

I argue that there are three ways in which this research contributes to the discourse on prevention against sexual assault. To begin, the research questions themselves were the first of their kind. The Bill is unique in, and unique to, the United States and because it had never been analyzed, this research itself is unique and the first of its kind. 'Enough is Enough' was a response to an epidemic but was not evaluated for its efficacy. We didn't ask for feedback, we didn't edit the approach, and we didn't learn from our mistakes until now. This research is the beginning of the conversation. It's the beginning of these educators feeling as though their voices have been heard for the first time – being heard, listened to, about their oppression, their work, their successes, their frustrations. Certainly my research is unique because it contributes to the discourse of sexuality education and prevention against sexual assault by evaluating and learning from 'Enough is Enough', but its uniqueness can also be found in my interview approach, the methodology of which allowed those interviews themselves to become healing spaces via solidarity, shared trauma, and the power of storytelling.

While others have discussed sexuality education and the prevention of sexual assault on college campuses, their methodology did not qualitatively focus on the complex experiences of nonprofit educators on U.S. college campuses. As a former educator I was able to create safe spaces for interviewees to share and to heal, which is unique to this research in that the safe space's creation was dependent on my immersion, investment, and experience in our work. These safe spaces, constructed in part using solidarity with the interviewees, allowed them to share deeply personal and in many cases traumatic experiences. Arguably, without this type of space and trust being present, the interviewees may not have felt comfortable or secure enough to share the experiences they shared, or any experiences at all. Because I hold this type of space for healing trauma in the highest level of importance, I argue this is my most significant contribution to knowledge in this field. Every time we uplift and invite a marginalized voice to tell their story and to heal from their trauma, we contribute to knowledge.

Finally, I wrote this paper as a love letter to the individuals doing this work. Whether they were interviewed or not, this research shows the people doing the work that they are not doing it alone. Using my research methodology, we hear about the united voices of people experiencing assault, consistently trying to end assault through education, while also receiving steps to further the conversation of prevention against sexual assault on college campuses through the first examination of 'Enough is Enough'. It is a toolkit for what is next. It is a toolkit to progress the work.

If we continue to fear the voices of those who have experienced harm, if we continue to fear and silence social anarchism, community rights, factual education, and the complexities of the nonbinary, we will lose this fight. This research allows to ask how we can be doing prevention work and teaching sexuality education better. The educators show us how - we can either amend the Bill to better prepare educators for success or start over. Whether we believe in starting over or building a larger band-aid, we must begin by listening to the experts and adapting our work to account for its complexity. We must make room for the stories and different experiences+- because not one person is the same, not one sexual assault is the same, and how we approach the factual fight of education needs to be just that: factual and dynamic. Either way, 'Enough is Enough' is not adequate where it stands.

I agree with educators that 'Enough is Enough' is critical work and information that is a part of the solution to the epidemic on sexual assault on college campuses. This research is meant to not just be read, but to be put into action and help change 'Enough is Enough' for the better. I went beyond my research questions because of the collective voice. The collective voice told a story of complexity and allowed us to start looking at the issue as complex. There is not one answer to how we prevent sexual assault. It was my hope that if we evaluate this programming, because it is the only one of its kind in the U.S., we would be able to explore its flaws, positive impacts, and create a stronger case for comprehensive, inclusive prevention education even beyond NY borders. We can now apply what we know to work and fix what we know does not work for prevention education under 'Enough is Enough' through to the

larger conversation of sexual assault prevention. We cannot record whether we are “fixing” the problem with numbers. This is an epidemic that needs be approached with the same intersectional layers that our country has created oppression with. If we created a system of complex identities experiencing trauma and oppression in many ways, then we must approach dismantling the system the same way.

Your Move.

Convenience and Justice don’t often go hand and hand

The students are watching.

Appendix A

Dear Colleague Letter

April 4, 2011

Dear Colleague:

Education has long been recognized as the great equalizer in America. The U.S. Department of Education and its Office for Civil Rights (OCR) believe that providing all students with an educational environment free from discrimination is extremely important. The sexual harassment of students, including sexual violence, interferes with students' right to receive an education free from discrimination and, in the case of sexual violence, is a crime.

Title IX of the Education Amendments of 1972 (Title IX), 20 U.S.C. §§ 1681 *et seq.*, and its implementing regulations, 34 C.F.R. Part 106, prohibit discrimination on the basis of sex in education programs or activities operated by recipients of Federal financial assistance. Sexual harassment of students, which includes acts of sexual violence, is a form of sex discrimination prohibited by Title IX. In order to assist recipients, which include school districts, colleges, and universities (hereinafter "schools" or "recipients") in meeting these obligations, this letter[1] explains that the requirements of Title IX pertaining to sexual harassment also cover sexual violence, and lays out the specific Title IX requirements applicable to sexual violence.[2] Sexual violence, as that term is used in this letter, refers to physical sexual acts perpetrated against a person's will or where a person is incapable of giving consent due to the victim's use of drugs or alcohol. An individual also may be unable to give consent due to an intellectual or other disability. A number of different acts fall into the category of sexual violence, including rape, sexual assault, sexual battery, and sexual coercion. All such acts of sexual violence are forms of sexual harassment covered under Title IX.

The statistics on sexual violence are both deeply troubling and a call to action for the nation. A report prepared for the National Institute of Justice found that about 1 in 5 women are victims of completed or attempted sexual assault while in college.[3] The report also found that approximately 6.1 percent of males were victims of completed or attempted sexual assault during college.[4] According to data collected under the Jeanne Clery Disclosure of Campus Security and Campus Crime Statistics Act (Clery Act), 20 U.S.C. § 1092(f), in 2009, college campuses reported nearly 3,300 forcible sex offenses as defined by the Clery Act.[5] This problem is not limited to college. During the 2007-2008 school year, there were 800 reported incidents of rape and attempted rape and 3,800 reported incidents of other sexual batteries at public high schools.[6] Additionally, the likelihood that a woman with intellectual disabilities will be sexually assaulted is estimated to be significantly higher than the general population.[7] The Department is deeply concerned about this problem and is committed to ensuring that all students feel safe in their school, so that they have the opportunity to benefit fully from the school's programs and activities.

This letter begins with a discussion of Title IX's requirements related to student-on-student sexual harassment, including sexual violence, and explains schools' responsibility to take immediate and effective steps to end sexual harassment and sexual violence. These requirements are discussed in detail in

OCR's *Revised Sexual Harassment Guidance* issued in 2001 (*2001 Guidance*).[8] This letter supplements the *2001 Guidance* by providing additional guidance and practical examples regarding the Title IX requirements as they relate to sexual violence. This letter concludes by discussing the proactive efforts schools can take to prevent sexual harassment and violence, and by providing examples of remedies that schools and OCR may use to end such conduct, prevent its recurrence, and address its effects. Although some examples contained in this letter are applicable only in the postsecondary context, sexual harassment and violence also are concerns for school districts. The Title IX obligations discussed in this letter apply equally to school districts unless otherwise noted.

Title IX Requirements Related to Sexual Harassment and Sexual Violence

Schools' Obligations to Respond to Sexual Harassment and Sexual Violence

Sexual harassment is unwelcome conduct of a sexual nature. It includes unwelcome sexual advances, requests for sexual favors, and other verbal, nonverbal, or physical conduct of a sexual nature. Sexual violence is a form of sexual harassment prohibited by Title IX.[9]

As explained in OCR's *2001 Guidance*, when a student sexually harasses another student, the harassing conduct creates a hostile environment if the conduct is sufficiently serious that it interferes with or limits a student's ability to participate in or benefit from the school's program. The more severe the conduct, the less need there is to show a repetitive series of incidents to prove a hostile environment, particularly if the harassment is physical. Indeed, a single or isolated incident of sexual harassment may create a hostile environment if the incident is sufficiently severe. For instance, a single instance of rape is sufficiently severe to create a hostile environment.[10]

Title IX protects students from sexual harassment in a school's education programs and activities. This means that Title IX protects students in connection with all the academic, educational, extracurricular, athletic, and other programs of the school, whether those programs take place in a school's facilities, on a school bus, at a class or training program.

U.S Department of Education. (2011). *Dear Colleague Letter*. 1–3. https://www2.ed.gov/about/offices/list/ocr/letters/colleague-201104.html

Appendix B

Interview Questions

Interviewee:
Date of Interview:
Time of Interview:
Type of Interview: Zoom or Phone

1. Please tell me a little bit about yourself, how you came to do prevention education work?
2. What is prevention education to you?
3. How did you come to work under Enough is Enough?
4. Why did you decide to take the position?
5. What does your job involve day to day?
6. What are your personal goals for your job?
7. What is the mission and vision of Enough is Enough?
8. What are some things you consider successes/ you are proud of with your job under Enough is Enough?
9. How have you implemented and executed EiE in your area?
10. Tell me about your story and journey with EiE- your sexual assault resource center

Follow up questions to #10

1. Where did it begin?
2. How long were you there?
3. What was the journey like for you? Key moments, positive and negative
4. What was the best part?
    1. The worst?
5. If you were to change EiE in anyway what would you do?
6. Are there particular things/instances/people that shaped your experience?
7. Have you had support? From whom? How?
8. How is EiE helping prevent sexual assault on college campuses?
9. Tell me either why you are still under EiE or tell me why you ended up leaving
    1. Was it easy to leave? Hard to leave?
10. A lot of folks will talk about the pros and cons of their jobs, the ups and downs, what stands out for you as you reflect on your experience with EiE?
11. Why did you decide to take part in this study?

Appendix C

Grant Report: Key to Columns in Enough is Enough Interim Aggregate Data Report

Column	
	Information about Institution:
A	SEDREF ID
B	Institution Name
C	Sector (SUNY, CUNY, Independent, Proprietary)
D	Total reported enrollment for 2017
	Information about Incidents and Cases:
E	How many incidents were reported to the Title IX Coordinator during the reporting period?
F	How many occurred on campus?
G	How many occurred off campus?
H	How many incidents (as far as the Title IX Coordinator is aware) were reported to law enforcement (including, but not limited to, the State Police)?
I	How many incidents were reported to campus police/campus security/campus safety?
J	For how many incidents (as far as the Title IX Coordinator is aware) did the reporting individual request referral to additional services?
K	For how many incidents did the reporting individual or institution seek the institution's judicial or conduct process?
L	For how many incidents did the reporting individual or institution not seek the institution's judicial or conduct process?
M	For how many incidents did the reporting individual seek an order of "no contact" with the respondent(s)?
N	Of the number reported above, how many no contact orders were issued?
O	Of the number of incidents for which the institution's judicial or conduct process was sought, how many cases were processed?
P	How many were closed because the complaint was withdrawn by the reporting individual prior to final determination or for which an informal resolution was reached?
Q	In how many was the respondent(s) found not responsible or had a finding of responsibility overturned on appeal?
R	In how many was the respondent(s) found responsible?
	Information about Sanctions in Cases in which the Respondent was found Responsible:
S	In how many was the respondent(s) expelled/dismissed from the institution?
T	In how many was the respondent(s) suspended from the institution?
U	In how many did the respondent(s) receive sanctions other than expulsion/dismissal or suspension?
V	In how many did the respondent(s) receive a notation added to their official transcript noting a violation of the institution's code of conduct?
W	In how many did the respondent(s) receive a notation added to their official transcript noting a withdrawal from the institution with conduct charges pending?
	Optional Information about Training:

X Number of trainings held by the institution during the reporting period?
Y Number of staff trained during the reporting period?
Number of students trained during the reporting period?

Appendix D

Green Dot Evidence Based Programming

Alteristic. (2023). *Green Dot* . https://alteristic.org/services/green-dot/

Appendix E

Enough is Enough Prevention Program List (ny.gov)

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