



Research Report: Centering LGBTQ+ Voices in Sexual Violence Prevention

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Executive Summary

LGBTQ+¹ college students face increased risk of experiencing sexual violence², yet research on sexual violence prevention for this population is virtually nonexistent. An assessment was conducted by the Student Education and Engagement Committee (SEEC) of the President's Initiative to Prevent Sexual Misconduct (PIPSM) to understand risk and protective factors for sexual violence among LGBTQ+ undergraduate students. The purpose of this research was to inform campus prevention efforts at the University of Minnesota - Twin Cities. The study team intentionally engaged LGBTQ+ students in developing solutions that will prevent sexual violence before it occurs.

An exhaustive literature review revealed a dearth of evidence-based prevention strategies or research to guide prevention efforts focused on this population. Building from the limited quantitative data available about LGBTQ+ students' experiences with sexual misconduct, this qualitative study used a community-engaged methodology to generate rich insight into the experiences of LGBTQ+ undergraduate students at the University of Minnesota, Twin Cities. A cross-disciplinary research team, most of whom identified as LGBTQ+, designed and conducted the assessment with significant input from LGBTQ+ undergraduate students. Semi-structured interviews were conducted with 30 LGBTQ+ undergraduate students, and the data were thematically analyzed.

The study provided the following nuanced and specific insights that inform campus prevention efforts:

- Early conceptions of sexual violence were significantly shaped by societal cisheteronormativity³, leading to an erasure of sexual violence among LGBTQ+ people.
- All participants described receiving a lack of LGBTQ+-affirming sex education through formal sources such as K-12 schooling.
- Factors that influenced the evolution of participants' conceptions of sexual violence and consent included academic coursework, co-curricular involvement, dating and/or sexual experience, and peer groups; all 30 participants defined consent according to the affirmative standard at the time of data collection.

¹ We use this acronym to refer to students who identify as lesbian, gay, bisexual, transgender, queer, questioning, and/or as other identities on the queer and/or transgender spectrum

² We use "sexual violence" to refer to multiple forms of power-based violence and harm including sexual assault, sexual harassment, dating or relationship violence, and stalking

³ A way to name the intersection of heteronormativity (i.e., modes of thinking and behaving, as well as values and beliefs, that assume heterosexuality) and cisheteronormativity (i.e., modes of thinking and behaving, as well as values and beliefs, that assume gender stereotypes within a binary understanding of gender)

- All participants expressed a broad understanding of what constituted sex; this expansive definition translated to an understanding that consent is required for all sexual acts.
- Many participants discussed engaging in verbal and direct communication before and during sexual interactions. These practices varied by context and were influenced by multiple factors including degree of familiarity with one's sexual partner and awareness of one's own sexual wants, needs, and boundaries.
- In describing sexual interactions, participants reported experiencing a variety of identity-related power dynamics. Specific power dynamics were common among some participants, such as the influence of stereotypes about bisexuality and the experience of having sexual partners who were cisgender⁴ men.
- Participants' peers had a significant impact on their conceptions and their behaviors related to sex, sexual misconduct, and consent. Very often, though not universally, peers and friend groups promoted a culture of consent and demonstrated care and concern for one another's health and well-being.

Participants provided multiple insights for effective prevention. It is critical that all prevention efforts consider the unique experiences of LGBTQ+ students, and that efforts be tailored for different communities within the LGBTQ+ spectrum, particularly LGBTQ Black, Indigenous, and students of color and LGBTQ+ students that live with disabilities or chronic illness. Understanding the influence of peers is of utmost importance to effective prevention. Finally, an important element of comprehensive prevention is amplifying and expanding the protective behaviors that LGBTQ+ students already practice, such as communication and boundary-setting in sexual interactions, collective care and knowledge-sharing, and activism for prevention.

Based on these findings, existing research about campus sexual violence prevention, and feedback from LGBTQ+ students and campus stakeholders, three prevention strategies are underway:

1. Develop LGBTQ+ sexual health education to be offered co-curricularly
2. Amplify and generate academic course offerings related to sexual violence and/or LGBTQ+ topics
3. Design a grant program for LGBTQ+ peer-based social norms campaigns

Implementation of these prevention initiatives is underway as of the release of this report and forward progress will continue in coming months and years. These efforts are informed by a community-engaged approach; consultation with LGBTQ+ students, the Aurora Center, and various University constituents will continue to be central to the

⁴ Cisgender is a word to describe the gender identity of people whose assigned sex at birth aligns with their internal sense of gender and their gender expression in ways that societal norms would deem typical

development and implementation of these prevention initiatives. The development, implementation, and evaluation of evidence- and community-based strategies requires a sustained commitment of resources to hire and maintain skilled staff and students. In addition to these three specific strategies, the study team recommends that existing sexual misconduct prevention initiatives be amended and/or expanded based on the findings of this assessment.

To view the *Study Snapshot*, please visit: z.umn.edu/LGBTQsnapshot.

Introduction

Background

This report details an assessment that was completed in order to understand risk and protective factors for sexual violence among LGBTQ+ undergraduate students, and was done in order to inform campus prevention efforts. This report contains descriptions of sexual violence that may be difficult for readers. Please refer to Appendix E for a list of resources if you would like additional support related to sexual violence.

This assessment stems from the Student Education and Engagement Committee (SEEC) of the President's Initiative to Prevent Sexual Misconduct (PIPSM) at the University of Minnesota, Twin Cities, which has a goal of engaging students in developing, implementing, and evaluating strategies that support a campus free of sexual misconduct, including (but not limited to) comprehensive training programs. A public health approach guides our work meaning that we intentionally and meaningfully engage those communities most impacted by sexual violence in developing solutions that will prevent sexual violence before it occurs. It is critical to understand the ways that individual behavior is shaped by more than one's own knowledge, skills, beliefs, and background; that our peers and partners, our community's norms and our environment influence our behavior. Our prevention efforts need to target these spheres of influence as well as the individual, and be evaluated to determine if we are changing behavior, not just attitudes and beliefs.

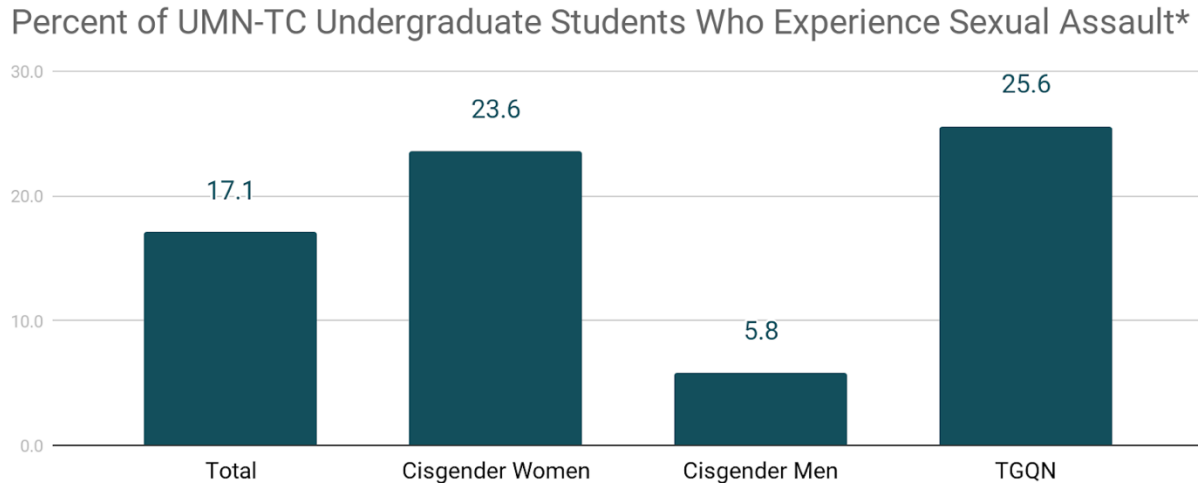
The SEEC understands that sexual violence occurs as part of larger systems of oppression (e.g. racism, homophobia, transphobia, and ableism) and those who hold multiple marginalized identities experience sexual violence in unique ways. Our prevention efforts need to be responsive to these intersections and center those who are most marginalized. To that end, the SEEC recognized a need for tailored prevention strategies for specific student populations. Unfortunately, there is a scarcity of evidence-based prevention strategies or research to guide these tailored efforts.

To fill this gap, the SEEC developed a plan to conduct a series of qualitative assessments that would inform the development of additional prevention efforts on campus. We identified seven student populations to prioritize in our prevention efforts in the following order: 1) LGBTQ+ undergraduate students; 2) Black, Indigenous, and students of color; 3) Students with disabilities; 4) International students; 5) Graduate and professional students; 6) Transfer students; and 7) First-generation students. The SEEC is also interested in conducting assessments that would inform efforts to better support survivors within these populations and reduce barriers to reporting, but that was not the primary focus of this first assessment.

Data from the University of Minnesota, Twin Cities 2019 Association of American Universities (AAU) Campus Climate Survey of Sexual Assault and Sexual Misconduct

indicate high rates of sexual assault among LGBTQ+ undergraduate students. As displayed in Figure 1 (below) a quarter (25.6%) of transgender, nonbinary, genderqueer,⁵ gender questioning, and gender not listed (TGQN)⁶ undergraduate students have experienced sexual assault during their time at the University compared to 23.6% of cisgender women and 5.8% of cisgender men.

*Figure 1. Percent of UMN-TC Undergraduate Students Who Experience Sexual Assault**



*TGQN: transgender woman, transgender man, nonbinary/genderqueer, gender questioning, gender not listed. *Sexual assault defined as experienced at least one incident of any type of nonconsensual sexual contact (touching and/or penetration) involving any tactic (use of physical force, inability to consent, coercion, and/or without voluntary agreement) since entering college; Unweighted data*

Figure 2 (below) presents rates of sexual assault among undergraduate students by gender and sexual orientation. Among cisgender women, those who identify as asexual, bisexual, queer, or questioning experienced the highest rate of sexual assault (30.6%) compared to 20.2% of those who identify as gay or lesbian and 22.2% of those who identify as heterosexual.⁷ Among cisgender men, those who identify as gay experienced the highest rate of sexual assault (15.1%), compared to 11.2% of those who identify as asexual, bisexual, queer, or questioning and 4.6% of those who identify

⁵ Nonbinary and genderqueer refer to a spectrum of gender identities that are not exclusively masculine or feminine—identities that are outside the gender binary

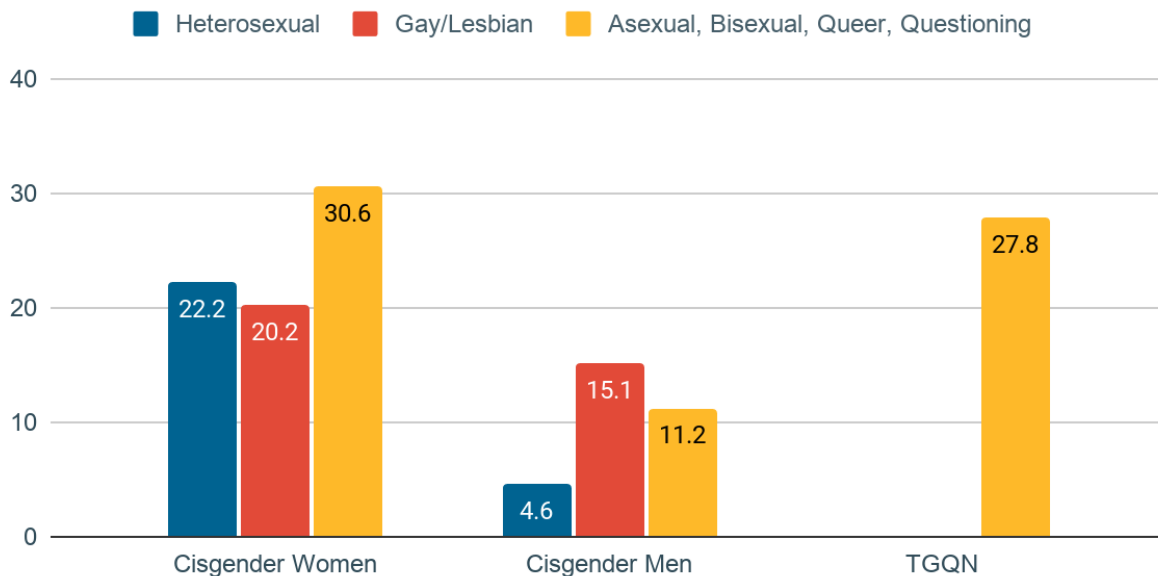
⁶ This aggregation and acronym were not generated by the study team but rather reported this way in existing AAU survey results. The study team would prefer not to group transgender, nonbinary, genderqueer, gender questioning, and gender not listed students together in this analysis; unfortunately the University of Minnesota did not have access to the raw data that would allow additional analysis with these identity contexts in mind to allow separate analysis of these groups.

⁷ These aggregations of identity groups were not generated by the study team but rather reported this way in existing AAU survey results. The study team would prefer not to group sexual orientation identities together in this way; unfortunately the University of Minnesota did not have access to the raw data that would allow additional analysis with these identity contexts in mind to allow separate analysis of these groups.

as heterosexual. Among TGQN undergraduates, 27.8% of those who identify as asexual, bisexual, queer, or questioning experienced sexual assault.

Figure 2. Percent of UMN-TC Undergraduate Students Who Experience Sexual Assault by Sexual Orientation*

Percent of UMN-TC Undergraduate Students Who Experience Sexual Assault* by Sexual Orientation



*TGQN: transgender woman, transgender man, nonbinary/genderqueer, gender questioning, gender not listed. Within the TGQN category, data for heterosexual and gay/lesbian was not included because cell sizes were less than 5. *Sexual assault defined as experienced at least one incident of any type of nonconsensual sexual contact (touching and/or penetration) involving any tactic (use of physical force, inability to consent, coercion, and/or without voluntary agreement) since entering college; Unweighted data*

Given these high rates, it is essential that we better understand risk and protective factors for sexual violence among LGBTQ+ undergraduates. Risk factors are characteristics at the individual, interpersonal, community, or societal level associated with a higher likelihood of experiencing or perpetrating sexual violence. Importantly, these contribute to risk, but may not be direct causes. Protective factors are characteristics that lessen the likelihood of victimization or perpetration (Centers for Disease Control and Prevention, 2021).

Literature Review

While attention to the issue of campus sexual violence has become increasingly pronounced in the last decade, research about LGBTQ+ students' experiences is significantly limited. We conducted an exhaustive review of relevant literature spanning various disciplines. Utilizing six research databases (PubMed, Ovid, psychINFO, Education Source, Academic Search Premier, and LGBT Life), we identified 88 articles.

The articles were published in disciplinary journals representing various fields (psychology, public health, sociology, education, gender and sexuality studies), as well as in topic-specific interdisciplinary journals (*Journal of Interpersonal Violence*, *Violence and Victims*, and *Violence and Gender*). In addition to reviewing research articles, we surveyed the recently published book, *Intersections of Identity and Sexual Violence on Campus: Centering Minoritized Students' Experiences* (Harris & Linder, 2017), and reviewed two relevant chapters.

The body of research about LGBTQ+ college students and sexual violence is largely limited to measures of prevalence. Utilizing national samples, multiple studies have indicated that LGBTQ+ college students experience sexual violence at higher rates than heterosexual and cisgender students (i.e., Cantor et al., 2015; Cobian & Stolzenberg, 2018; Eisenberg et al., 2017; Whitfield et al., 2018). In most studies of prevalence, LGBTQ+ spectrum identities are aggregated into one demographic variable during data collection and/or analysis; this practice problematically conflates gender identity and sexual orientation while erasing between-group differences. Select studies do disaggregate these distinct identities and report significant differences in the rates at which different identity groups are assaulted. Compared to LGBTQ+ students broadly, transgender and nonbinary students are more likely to experience sexual violence (Griner et al., 2017), as are bisexual and pansexual cisgender women (Schauer et al., 2013).

This literature review was informed by Linder et al.'s (2020) recently-published content analysis of social sciences research about campus sexual violence published in the last decade. Their review of 540 articles revealed content area patterns and methodological problems in the body of literature. While their study addressed campus sexual violence research broadly, portions of their findings were directly relevant to research on LGBTQ+ college students' experiences of sexual violence and informed the scope and design of this project.

Most campus sexual violence research utilizes largely homogenous convenience samples in which white cisgender heterosexual women are overrepresented; this pattern erases the experiences of LGBTQ+ students in addition to many other groups of students with marginalized identities (Brubaker et al., 2017; Linder et al., 2020). Linder et al.'s (2020) content analysis demonstrated that existing campus sexual violence research focused consistently on gender; the vast majority (92.5%) of published studies included analysis based on gender. However, the body of research was dominated by cisnormative⁸ conceptions of gender. Sex and gender were often conflated in defining variables, and statistical analyses were nearly always conducted using binaristic gender categories. Less than 2% of the reviewed articles included nonbinary gender identity categories (Linder et al., 2020). When studies did include transgender identity categories, the research was not always methodologically sound; in one study, researchers used sex assigned at birth in conducting analysis yet problematically referred to the variable as "gender" (Linder et al., 2020).

⁸ Modes of thinking and behaving, as well as values and beliefs, that assume gender stereotypes within a binary understanding of gender

Aside from gender, the demographic variables most commonly included in existing research were race and sexual orientation; however, these variables were largely limited to descriptive measures. Of the studies that included sexual orientation as a demographic measure, just 21.9% reported any analysis based on that variable; similarly, just 22.2% of the studies that included race as a demographic measure reported analysis on that measure. (Linder et al., 2020). In the limited instances when demographic measures included transgender and/or nonbinary categories, researchers excluded those categories from analysis based on gender due to small sample size (Linder et al., 2020). Aside from an abundance of results based on cisnormative, binary measures of gender, the body of research utilized demographic variables primarily as descriptive statistics. Overwhelmingly, existing research on campus sexual violence reinforces white cisnormativity and misinforms the narrative about this critical issue by erasing and/or misrepresenting the experiences of LGBTQ+ students (Linder et al., 2020). Of particular note, absence of research on LGBTQ+ Black, Indigenous, and students of color regarding sexual violence is astounding.

Campus sexual violence does not impact all LGBTQ+ students symmetrically. Sexual violence is a structural, power-based issue that influenced by intersecting forms of oppression (Harris, 2017; Linder, 2018). Existing research (in its overrepresentation of the experiences of white, heterosexual, cisgender women and its lack of demographic-related analysis) does not adequately consider the impact of structural oppression and fails to adequately utilize intersectional frameworks. Linder and colleagues (2020) noted the harmful effects of these shortcomings: “Incomplete and inaccurate information about the way[s] that minoritized people experience sexual violence is harmful as it results in ineffective strategies for addressing sexual violence” (p. 1033). Research about campus sexual violence that focuses on LGBTQ+ students who hold multiple minoritized identities (i.e., LGBTQ+ students of color, LGBTQ+ students with disabilities) is virtually nonexistent. The urgency of addressing this gap has been noted. Scholars whose work focuses on LGBTQ+ students have increasingly called for research that utilizes better aligned theoretical and methodological approaches to study the issue of campus sexual violence (e.g., Marine, 2017; Garvey et al., 2017; Tillapaugh, 2017); specifically, they have identified the necessity of using qualitative methods informed by critical theory (i.e., queer theory and intersectionality).

There are significant gaps and limitations in understanding campus sexual violence among LGBTQ+ students. Studies of prevalence that employ only quantitative measures are both necessary and insufficient; they are critical in demonstrating the scope of the problem but have significant limitations. They do not examine why LGBTQ+ students are more likely to experience sexual violence, nor how such violence might be prevented. Conceptually, such studies do not consider the impact of structural oppression as it operates intersectionally. Methodologically, current quantitative research is characterized by multiple limitations that fail to adequately capture the complexity and fluidity of queer sexualities and transgender and nonbinary gender identities. The research does clearly demonstrate that LGBTQ+ college

students face elevated risk of experiencing sexual violence; this points to a clear need for additional prevention efforts among this population. Informed by the literature, our qualitative study was designed to learn from LGBTQ+ students at the University of Minnesota, Twin Cities about the factors that may increase risk of sexual violence as well as those factors that may reduce the risk in order that effective prevention efforts can be implemented.

Research Questions

This qualitative assessment was designed to answer the following research questions:

1. Conception of sexual violence: How do LGBTQ+ undergraduate students understand sexual misconduct, and what shapes that understanding?
2. Conception of consent: What factors influence LGBTQ+ undergraduate students' understanding of consent as it relates to sexual behavior?
3. Consent practices: How do LGBTQ+ undergraduate students practice consent? What factors influence LGBTQ+ undergraduate students' consent practices?
4. Power: How do LGBTQ+ undergraduate students navigate power differentials in sexual experiences?
5. Peer Networks: What influence do trusted peer groups have on LGBTQ+ undergraduate students' sexual behaviors?

Methods

This qualitative study commenced in Spring 2020 semester and utilized a community-engaged methodology to explore LGBTQ+ students' conceptions and experiences related to consent and sexual violence. Qualitative methods were the most effective means of expanding existing knowledge about this issue, which is almost exclusively limited to quantitative measures of prevalence. In light of the 2019 AAU Campus Climate of Sexual Assault and Sexual Misconduct results described previously and informed by nationally representative quantitative measures of LGBTQ+ college students' experiences of sexual violence, a qualitative approach was needed to explore what is unique about this population's experiences and how prevention efforts can be made more effective given their unique risk and protective factors. Researchers have articulated the necessity of qualitative methods to deepen understanding of this urgent issue (Garvey et al., 2017; Linder et al., 2020). As is true of all qualitative research, the intent of this assessment is not to generalize findings to all LGBTQ+ undergraduate students. Rather, the study was designed to deepen our understanding of why sexual assault rates are high among LGBTQ+ undergraduate students by revealing patterns and insights among a diverse group of LGBTQ+ students on our campus.

Given the purpose of the study (to inform effective sexual violence prevention efforts for LGBTQ+ students on campus), a community-engaged methodology was central to the success of the project. We utilized participatory action research (PAR) to explore this important issue. In PAR, community members study their own communities "to specifically challenge power relations and initiate change" (Merriam & Tisdell, 2016, p.

57). All phases of this project were designed and implemented with the leadership of LGBTQ+ students and researchers. LGBTQ+ students shaped the design of the study through participation in a community forum about sexual violence and consent. The 12 LGBTQ+ undergraduate students who participated in the April 2020 forum were instrumental in shaping research questions, creating interview questions, and devising recruitment strategies. LGBTQ+ student members of the research team conducted all interviews for the study and were substantively involved in data analysis as well as elaborating and sharing findings. Importantly, all LGBTQ+ students who contributed to the design and implementation of this project, including participants, were compensated for their work.

Data Collection

A call for participants (see Appendix A) was distributed broadly, generating responses from 47 students who met the eligibility requirements (UMN undergraduate students who self-identify as LGBTQ+). Purposeful sampling (Merriam & Tisdell, 2016) was used in an effort to include a breadth of identities within the queer- and trans-spectrums, with attention to intersecting identities. Specifically, we emphasized including students with multiple marginalized identities (i.e., LGBTQ+ students of color and LGBTQ+ students with a disability or chronic illness). Students did not have to identify as survivors of sexual violence to participate. Qualitative, semi-structured interviews were conducted via Zoom with 30 LGBTQ+ undergraduate student participants. Interviews were conducted by LGBTQ+ student researchers, an intentional decision by the research team, a team comprised predominantly by queer and trans people. Interviews ranged from 21 to 72 minutes in length, with an average of 47 minutes. Given the study's exploratory nature and focus on sexual violence prevention, interview questions were designed to generate insight about LGBTQ+ students' conceptions of consent and sexual violence, their experiences in sexual encounters (including if/how power dynamics influenced sexual decision-making), and if/how their peer networks shaped conceptions and/or behaviors related to consent and sex. We did not ask about experiences of sexual violence, though many participants disclosed such experiences. After completing an interview, all participants received a list of campus and community resources (see Appendix E). The interview protocol (see Appendix B) and the training for the three student researchers who conducted interviews emphasized a trauma-informed approach (Palacios & Aguilar, 2017). All participants completed a consent form (see Appendix C) prior to the start of each interview as well as a demographic survey (see Appendix D) at the completion of each interview. It is important to note the onset of the COVID-19 global pandemic in Spring 2020 that necessitated the study team's adaptive data collection to take place over Zoom rather than in-person.

Participants

The 30 participants in the study represented a breadth of identities within the queer- and trans-spectrums, in addition to various intersecting identities. The following tables summarize participants' demographic characteristics. Gender identity and sexuality

demographic information was compiled using participants' verbatim responses to open field questions. Race/ethnicity data were not reported verbatim to protect confidentiality, as some participants' responses to these open field questions were very specific. LGBTQ+ students of color are a smaller, tight-knit community; taking increased precaution to prevent identification of participants of color was important in this project, particularly due to the sensitive nature of the issue under study.

Table 1: Participant Demographics: Gender Identity

Gender Identity	Number of Participants
Butch	1
Cisgender (only)	2
Cisgender male	4
Cisgender female or cisgender woman	6
Female	4
Fem Male	1
Man/male	2
Nonbinary	5
Multiple identities	2*
Queer	1
Transmasculine	1
Woman	1

*For both participants, the multiple identities listed were on the trans-spectrum

Table 2: Participant Demographics: Sexuality

Sexuality	Number of Participants
Bisexual	8
Gay	6
Homo Fraysexual	1
Lesbian	2
Multiple identities	4
Pansexual	2
Queer	7

Table 3: Participant Demographics: Race/Ethnicity

Race/Ethnicity	Number of Participants
African American/Black	2
Asian/Asian American	8
Latinx/Chicanx/Hispanic	3
Multiracial	2
White	15

Table 4: Participant Demographics: Disability

Disability	Number of Participants
No disability impairment or difficulty reported	17
One or more disability impairments or difficulties reported	12
Did not respond	1

Table 5: Participant Demographics: Year in School

Year in School	Number of Participants
First year	8
Second year	10
Third year	7
Fourth year	4
Fifth year	1

Data Analysis

Analysis took place in multiple phases. During data collection, initial analysis occurred during weekly collective dialogue among members of the research team. Analytic memos were written to capture emerging themes, and interviewers engaged in a collaborative reflexive discussion about what they were hearing from participants. In the second phase of data analysis the transcribed interviews were cleaned and reviewed, and a codebook was collaboratively developed. A systematic approach guided the process of organizing the corpus of data. The method employed to categorize data and develop codes moved from the general to the specific through the generation of domains, clusters, and themes. Multiple members of the research team coded all 30 transcripts line-by-line. To ensure inter-coder consistency, one member of the research team reviewed the coded transcripts and any differences in utilization of the codes were discussed and clarified at weekly team meetings.

Trustworthiness

The community-engaged methodology extended through data analysis, contributing to the trustworthiness of the study. To gather input on the validity of the findings, the research team shared the findings with LGBTQ+ students through multiple mediums. First, LGBTQ+ undergraduate students were invited to a second community forum, held virtually in Fall 2020, to review results and offer suggestions for campus sexual violence prevention initiatives based on study findings. The fourteen students who participated affirmed the results of the study. Additionally, students were invited to review results of the study and provide feedback asynchronously. The study team created short video summaries of findings and initiatives; LGBTQ+ students were invited to review these materials and provide feedback on an online survey form. Twelve LGBTQ+ students completed the survey; overwhelmingly, they confirmed the findings and recommendations of the study (see Appendix F for students' responses to

the survey). The virtual community forum was facilitated by LGBTQ+ research team members, as well as the asynchronous feedback survey.

Findings

Multiple themes emerged across participants' narratives that respond to the research questions which grounded this assessment. This section outlines major findings and includes supporting quotations from student participants to illustrate themes. Importantly, these findings are not framed comparatively to dominant gender and sexual orientation identity groups. In other words, the themes elucidated in this section are not salient because they mark differences from cisgender and/or heterosexual students. The study was not designed to be comparative in this way, but rather to focus on the perceptions and experiences of LGBTQ+ students exclusively. Analyzing these students' perceptions and experiences as meaningful and significant on their own terms (and not because they mark a difference from dominant norms) centers the needs of LGBTQ+ people without perpetuating narrow and often time harmful norms and assumptions related to campus sexual violence.

Conceptions of Sexual Violence and Consent

Participants' articulated conceptualizations of sexual violence evolved over time from their initial understanding. Initial conceptions relied on cisheteronormative notions of a male perpetrator and female victim; these conceptions were largely shaped by media (television crime shows in particular). Illustrating this pattern, one participant shared, "In most of the circumstances that I've learned about sexual violence, there was definitely a 'This is a heterosexual issue only' type energy, of which a female most likely is being nonconsensually advanced upon by a man." The erasure in dominant discourses of sexual violence as it is experienced by LGBTQ+ people has harmful effects. Participants described various instances of failure to recognize sexual violence as such due to the erasure of LGBTQ+ people in most discussions about sexual violence, be they focused on prevention or survivor support. For example, one participant shared the following about an early dating relationship: "No one talked to [my girlfriend and I] about consent because we were two girls... My partner's mother used to talk to her all the time about being safe from men. She just assumed her daughter was straight. She was gonna talk about men. Then as we got older, my friends' dads were being protective of them like, 'Be careful. All guys want is sex. Guys your age are awful.' And even just other girls our age being like, 'Did you hear about this guy in this class? Watch out for him.' We were aware of all that happening, but no one really would talk about the fact that girls could also be involved in something like that. Because we were [two girls] together, they were like, 'Oh, those two people are fine.'" This student's experience illustrates the way that cisheteronormative conceptions of sexual violence can serve as a risk factor for LGBTQ+ students in the sense that family members and/or peers may fail to recognize that LGBTQ+ people can be victimized.

Cisheteronormative conceptions of sexual violence can also inhibit LGBTQ+ students from receiving validating support and resources when they have experienced sexual violence. One participant described how their experience of sexual violence was dismissed by peers as a result of cisheteronormativity: “When I experienced sexual violence, a lot of people, like friends, saw red flags. I heard later on that they were dismissing it ‘cause they felt like we were a really cute couple, which came a lot from us being queer and out. I think people dismissed some of the red flags that they would’ve said something about in a straight cisgender relationship because they felt like because we were LGBTQ that things were okay.” Cisheteronormative conceptions of sexual violence can also have negative impacts on campus-based survivor support services. One participant described feeling pressure to conform to cisheteronormative gender expectations in their experience of reporting their assault. This student felt an implicit pressure to present their gender in a particular way that did not align with their authentic gender identity in order to be believed as they navigated a reporting process.

The problem of cisheteronormative conceptions of sexual violence conveyed by media, peers, family members, and even sexual violence prevention and survivor support services is exacerbated by inadequate and sometimes harmful sexual health information. Participants, with few exceptions, indicated that the sexual health curriculum in middle and high school lacked LGBTQ+ specific information, contained inaccurate information, and/or was not LGBTQ+ affirming (i.e., perpetuated homophobia and/or transphobia). Some participants reported not receiving any sexual health education in their pre-college schooling. Participants sought out information about sexual health and LGBTQ+ identity through other means, including peer relationships and the internet. Many participants described first learning about LGBTQ+ relationships and sex in the context of their first queer dating relationships and/or sexual interactions. Reflecting back on early dating relationships and sexual experiences, some participants described unhealthy and/or nonconsensual interactions. For example, one participant shared, “When [my first boyfriend and I] started dating, I was 14, and he was 18. I didn’t know what I was doing. I was fuckin’ 14 years old, and he had some [sexual] experiences before, so I think that and also the age dynamic early in our relationship. Looking back on it, there were a lot of not great things. There was a slightly weird power dynamic just ‘cause he was older, and I didn’t fucking know what I was doing. I think I felt obligated in a way to do things whether or not I actually wanted to. I think as I got older, that was something where I did a better job of recognizing that and being able to do that thinking independently on my own 100% for myself instead of 80% for myself.” The lack of affirming and accurate LGBTQ+ sexual health information combined with the erasure of LGBTQ+ people’s experiences of sexual violence contributed to precarious conditions for participants as they navigated the processes of coming out, exploring dating, and becoming sexually active.

In the process of inquiring about conceptions of consent, interviewers asked participants to share their definition of sex. All 30 participants articulated definitions of

sex that were broader and more expansive than dominant, heteronormative⁹ conceptions (i.e., sex narrowly defined as penile-vaginal intercourse with other forms of sexual contact understood as foreplay). For example, one participant shared, “Being a member of the LGBTQ community, I think that also influences [my definition of] sex because I think I have very different expectations of sex than a straight man does. For example, I don’t like using the word foreplay... Everything in that arena is considered sex to me, whereas [for] a straight man, there’s certain things that are foreplay and then there’s a certain area which is considered sex.” Participants’ conceptions of sex included nonpenetrative sexual contact and oral sex, among a variety of physically intimate behaviors. One participant shared, “From a mainstream cishetero view, we don’t always get to consider things [as sex]: ‘Oh, that’s something else. That’s not quite sex.’ But for queer people, many more things are sex. I’d say that it’s when someone to another person is creating sexual pleasure, whether that be with themselves, other objects, maybe like talking. It can be a lot of different things. I think that’s also what’s hard for people to define it.” Many participants indicated that their conceptions of sex were situation-dependent and related to with whom they were sharing a sexual interaction. For example, one participant shared his perception of the broader range of sexual practices among LGBTQ+ people and reflected on how sexual practices can be related to the identities of the people involved: “I don’t have anything empirical on this, but I think there’s a broader range of sex practices in the gay community, and MSM [men who have sex with men] more broadly, that are not engaged in by a large portion of the population. Whether that’s BDSM or group sex or open relationships. I’ve just put more thought into it because those additional dynamics are at play. If I had been dating a woman in college and we got married, those sort of questions are not gonna come up in the same way. Not even the same questions. I do think that’s important, because the sexual practices are a function of sexual orientation and gender, that that necessarily changes the way that consent is done.”

Participants’ broad definitions of sex translated to an understanding that consent is required for all sexual acts, not merely penetrative sex acts. To the extent that this understanding translates to practicing affirmative consent for all sexual activities, LGBTQ+ students’ broad conceptions of sex might serve as a protective factor, decreasing the likelihood of nonconsensual sexual interactions.

It was common for participants to include in their definition of sex an indication that it was a consensual act *and* involved pleasure. For example, one participant shared, “I would define sex as sharing a very intimate moment with another person. I think I’ve been conditioned from a pretty youngish age to only think of sex as penetrative, but I don’t think that’s the case. I like thinking in terms of not necessarily as goals to reach, but as a determinant between you and another partner or other partners. I think sex in my life has always been trying to find some amount of pleasure for both myself and another party. A lot of the time it’s been penetrative, and sometimes it’s resulted in an

⁹ Modes of thinking and behaving, as well as values and beliefs, that assume heterosexuality

orgasm. It's always consensual. There's always a feeling of pleasure and enjoyment, and it can only be called sex when both parties agree that it's sex."

Many participants' conception of sex included an assumption that sex ought to be pleasurable. For example, one participant shared, "Right now, my definition [of sex] is any act done with the intention of giving someone else sexual pleasure with the overhang that if there's no consent or if there's not consent through every step of the process, that's not sex." Participants' emphasis on sexual pleasure for both themselves and their partner(s) can serve as a protective factor. An emphasis on sexual pleasure encourages awareness of and communication about one's sexual desires and boundaries and those of one's partner(s). For example, one participant explained, "I generally value my own pleasure in a way where I don't choose to go very far with people that I don't think are going to do the types of things that I'm interested in. By which I mean kind of as a blanket statement, like male identifying people or penis owners who are not willing to give me head, but expect head from me - not on the table. If I don't feel in an interaction that my pleasure is being prioritized from them in the same way that I'm prioritizing their pleasure, I will generally cut things off. Usually how I define it is, if I feel that we're both giving and taking pretty equally, I feel comfortable with the situation. I think it's gonna end up being something that throughout the whole experience I want to do, I will continue to do what I'm doing. If I feel at any point like I'm not really comfortable with this or I feel like I'm putting in all the work here and this person just wants to get their nut and peace out, that's when I'm like, 'Actually, never mind. This isn't really worth it for me anymore. I have decided against doing this now.'" As illustrated in this quote, this participant's conceptualization of sex included a clear expectation that sexual interactions be pleasurable to them. They also described boundary-setting and communication practices that prioritized shared pleasure. This example illustrates how an emphasis on sexual pleasure might serve as a protective factor for LGBTQ+ students.

Participants' conceptions of consent were shaped in significant ways by their interactions with peers. A number of participants indicated a general culture of consent in their peer group and relayed specific scenarios of practicing consent with friends in non-sexual interactions, such as asking permission before hugging. A few participants noted that these practices rooted in a culture of consent seemed more common within LGBTQ+ circles. For example, one participant noted, "At least my personal experiences, I've noticed that within queer and trans circles, consent seems to be a more prevalent thing, in a good way. Something that's talked about. Asking content warnings, for example, before a topic is talked about, making sure everyone in the group is okay or needs to step out. Asking before a physical touch happens. I think that's something I've seen within queer communities, that I didn't see in other spaces." Another participant described the influence on their conception of consent "I have a good friend of mine who is a little bit like an older sister figure to me. She's not too much older, but I don't know, two years... She really told me pretty point blank like, 'You are always here to talk to me and I wanna let you know.' I think [she] particularly influenced the 'you can back out at any point.' Cause I know that at one point I had this

idea of if I say yes, that means I'm in it for the long haul for whatever this activity is. In this case, whether that's just a small sexual encounter, or we are going to do all of this. She was like, 'Yeah, definitely not. You can just leave the situation if you need. That should be okay. If it's not, there's another problem there. I'm here for you.' I think she really influenced that definition for sure."

For some participants, conceptions of sexual violence and consent were shaped by academic coursework during their time as students at the university. A number of participants reported that academic courses deepened their understanding or knowledge about sexual violence and consent. For instance, one participant shared, "We have discussed [sexual violence] in some English classes, just as it comes up in readings. We talk about sexual violence as coming from a need to exert power... we approached it from a power lens because—in the books, or at least my professor's argument was that it wasn't so much about just wanting to have sex. It was about having power over this younger, female person. In both [books], it was someone in the family, so we talked about how it was an exertion of the family hierarchy, just that power, age. All those dynamics of people who felt powerless who had to take power from these young girls through sexual violence. That's how we talked about it." Participants who noted having learned about sexual violence in at least one of their courses tended to conceptualize sexual violence as a power-based problem. They also tended to demonstrate an awareness of identity-related power dynamics that influence sexual violence and consent. Their conceptions of consent were typically nuanced and detailed, and they often articulated an understanding of consent that included and extended beyond sexual interactions. The courses they described ranged across disciplines and units on campus, including Gender, Women, and Sexuality Studies; Sociology; English; Philosophy; Psychology; and The School of Public Health.

Sexual Interactions and Consent Practices

Moving from a focus on conceptions to a focus on behaviors and experiences, this section describes various dynamics related to participants' sexual interactions and consent practices. Our interview protocol emphasized how participants experienced and engaged in decision-making with sexual partners about what activities would occur in a sexual interaction. (See Appendix B to review the interview protocol.) Not all 30 participants were sexually active; for those participants who had not engaged in sex, we posed the behavioral questions as hypotheticals. Though the interview protocol did not ask students whether they had experienced sexual violence, a number chose to disclose that they had experienced nonconsensual sexual interactions. This section reports patterns and common trends among participants' narratives as well as points of departure and differential experiences.

Sexual Interactions and Consent Practices: Communication

Most participants reported engaging in affirmative consent practices, including verbal communication before and during sexual activity. This pattern aligns with recent research by Hirsch and Khan (2020), who found that the consent practices of LGBTQ+

college students were generally much closer to the ideal of affirmative consent than were those of cisgender and heterosexual students. Participants described using various forms of communication before and during sexual interactions to make decisions with a sexual partner(s) as to what acts would occur. For example, one participant shared, “There's always some form of conversation beforehand. This is a really funny example, and I'll give it. I have had conversations where prospective sexual partner literally is texting me, ‘You wanna have sex? What are you not okay with? Is there anything that I shouldn't do?’...It can be as direct as that, ‘Do you wanna have sex? What do you wanna do?’” Another participant noted, “Usually we talk about [sexual] things before we do them, which is I think good. I'd say usually it's a natural flow to it or someone will ask. Me or my boyfriend will say, ‘Oh, do you wanna do this?’ Then while we're doing it, we'll be like, ‘Is this fine?’ Or just follow-up questions.”

In addition to the general theme that participants described engaging in affirmative consent practices during sexual interactions, we noticed an interesting link between self-awareness, communication, and consent practices. Analyzing participants' descriptions of how they engaged in decision-making with sexual partners, we noticed variation in the degree to which participants: 1) understood and communicated their own sexual wants, needs, and boundaries; 2) recognized and respected the wants, needs, and boundaries of their partner(s); and 3) reported that their partner(s) recognized and respected their wants, needs, and boundaries. This set of practices varied not just from one participant to another, but also within participants' different sexual experiences. Our analysis revealed a link between participants' awareness and communication patterns; those who articulated clear understanding of their sexual wants, needs, and boundaries generally described practicing verbal and direct communication in sexual interactions.

Some participants expressed a high level of awareness of their own wants, needs, and boundaries in a sexual encounter as well as those of their sexual partner(s). For many of these participants, verbal consent practices were not only necessary but they also facilitated mutual pleasure. One participant shared, “In my relationship right now, we have open conversations about like, ‘What do you like?’ We did the Scarleteen sex checklist. It's six pages long. It's a little yes or no or maybe. You just fill in. It's different sexual acts...We did sit down and discuss that very fully and in depth pretty early on in our relationship, within the first month or so. It was a really great tool, and I learned a lot. We plan on continuously checking in with that.” Another participant shared, “If it's something new or just me and that person's first time together, it's normally just talked about very point blank. Not at all meant to be erotic or arousal, but just like, ‘What are your hard lines? What do you like? What can we do together that will be enjoyable to both of us? What are the things that 100 percent need to be avoided?’” In a third example of this pattern, a participant described how her bisexual identity shaped her process of developing and communicating sexual desires and boundaries: “Being bisexual, I knew what I wanted in a partner and out of sex before I got into a relationship. Just because I've thought about having sex with men and women, so I

know there's different ways. I know what I want. Then coming in with my partner and he was like, 'Yeah. That sounds good to me. That's totally valid.' That was how our relationship started. That's why we feel so comfortable with each other."

Self-awareness of and communication about one's sexual wants, needs, and boundaries can serve as a protective factor. In making this assertion, the study team wants to be very clear that we are not suggesting that individuals who experience sexual violence are to blame if they did not have high self-awareness of and practice direct communication about their sexual wants, needs, and boundaries. Each partner should be attuned to their partners' cues, continuously check-in, and stop sexual activity if there is any hesitancy. Fault for not doing so rests entirely on the perpetrator. Power, coercion, and disregard for boundaries might still be exercised by one sexual partner over another regardless of awareness and communication. Also important to note is that self-awareness and communication is situational; as noted above, participants' reported behaviors sometimes varied from one sexual interaction to another. As such, it might be useful to imagine self-awareness of and communication about one's own and one's partner'(s) sexual wants, needs, and boundaries as existing on a spectrum.

Data analysis revealed that participants' communication strategies and practices in sexual interactions varied by context. One factor many participants described as influencing communication was degree of familiarity with their sexual partner(s). Verbal communication was used more often with new(er) sexual partner(s). One participant shared, "With new people, I try to make it super verbal, so it's really set. Once I get to know them, I just use nonverbal cues more often. We kind of understand each other's nonverbal cues. I think just yeah, getting to know someone. If it's something that's really specific to me, I'll just let them know what's up." Another participant shared, "I think it's a function of how well you know someone and whether or not they're a regular partner. If it's someone that you're dating or someone that you're sleeping with regularly, the verbal consent may not be as necessary, just 'cause you've built that relationship, you've built the rapport, you've slept together a number of times, you both know what's up. I think especially with new people that would be really important." Participants generally described verbal communication before and during a sexual interaction as the clearest way to consensually navigate sexual decision-making. One participant noted, "I think the easiest to navigate is definitely verbal communication 'cause you have that emphatic, yes, no, whatever. There is also that component of body language, or if someone recoils or something, so there is definitely also nonverbal. I think for me, at least, the easiest way to express how I'm feeling is verbal."

When participants described utilizing nonverbal communication to make decisions with sexual partners, it was typically in the context of ongoing sexual interactions or long term dating relationships. A participant reflected on their experience of nonverbal communication in sexual interactions: "That's always only ever happened to me when I'm comfortable enough with a partner for it to be, 'You know what this means in my

case.' We have communicated enough to know what this means. I feel safe enough if it would be misunderstood to go in verbally and be like, 'Oh, wait, wait, wait.' I cannot speak for my partner, but I think the same applies. We didn't start out during purely body language 'cause we didn't know each other sexually well enough to really know what meant 'yes' and what meant 'no' without verbalization." The following extended quote demonstrates one participant's nuanced reflection about using nonverbal communication in her sexual interactions:

"It's hard on the other person's end to know what they're thinking unless you do check-in. There have definitely been experiences like if I'm hooking up with someone that I've hooked up with numerous times in the past and they're doing the same thing that I've verbally consented to before, obviously that doesn't imply consent under any circumstances, but I was personally more comfortable with it because I was like, "Okay. This person is taking charge in a way that I have on multiple times told them they are allowed to." I've been with this person before, I feel more comfortable telling them if something has changed because we've already established that relationship. Whereas, if someone that I have never hooked up with before or maybe I'm not in a relationship with, this is a one-time deal, if they start progressing things without asking and it's not based on a pattern of consent that I've given or something we've talked about in advance, sometimes I'm like, "I would have said yes to that had you asked, but it bothers me a little bit that you didn't." There have been circumstances where I let that be known. I'm like, "Hey, just so you know, that was not okay. Next time, I'd like a heads up."

These narratives illustrate that some participants understood consent in nuanced ways and practiced affirmative consent differently in relation to how familiar they were with a sexual partner. As noted above, participants overwhelmingly indicated that verbal communication was the clearest way to consensually navigate sexual decision-making and described using nonverbal communication in select circumstances.

Another contextual factor that shaped participants' communication was how they came into contact with a sexual partner. Among participants who reported having used web-based applications to look for potential sexual partners (i.e., hook-up apps), most reported engaging in advance communication about sexual wants and boundaries before meeting a sexual partner. Some participants indicated that it can be easier to communicate openly and directly with a potential sexual partner with whom they connect on a hook-up app. For example, one participant reflected on how decisions were made with a sexual partner he met on a hook-up app: "If anything, I would honestly say that [those decisions] are more explicit. Some of those apps are just very explicitly geared towards sex, so that's the reason everybody's there so there's no dodging that issue. It's almost immediately, like, 'Okay, we're both here for something sexual,' so it's, like, 'What is it that you want to be doing? What are you into? What are your preferences?' That conversation is really the first thing that happens rather than if you just meet someone through a mutual friend or something and if that's not the

reason that you're meeting, it takes some time to get into that. The first thing that you're gonna be doing when you're meeting that person probably isn't going to be sex, so that conversation won't happen immediately. But within the context of using the apps, it's pretty explicit that you're both there for that so that conversation happens almost immediately. If it doesn't, then that usually doesn't lead towards people actually meeting up and having sex." Another participant contrasted her experience of connecting with a sexual partner on an app to meeting in person at a social gathering: "I've had experiences [when using apps] where talking about sex is something we do before we meet, where sexting is involved, or establishing boundaries in advance, or just talking about like, 'Oh, what are you here for?' Like, 'I'm here for sex.' I'm like, 'Okay. Cool. Clear answer. Got it.' Whereas, if I meet someone at a party and then we start texting, there usually isn't the question of like, 'Why are you on Tinder?' Sometimes intentions are a little bit more difficult to pick apart."

The findings about participants' use of hook-up apps and communication in sexual interactions are nuanced. As detailed above, many participants who reported using apps to connect with sexual partners described a practice of direct communication prior to meeting up about what they were looking for in a sexual interaction. At the same time, the nature of sexual interactions that were initiated on hook-up apps presented barriers to communication for some participants. For instance, one participant described being unfamiliar with the other person's communication style: "The decisions were always verbal and texting beforehand normally happened of just, 'Would you like to do this? What are you okay with?' Then that affects the conversation just because I don't necessarily know how the other person communicates. I have to rely a lot more on being both an example in myself, but also just being a lot more forthright in what I'm saying, and just forward about like, 'Yeah. No, that's not happening,' or like, 'Yes. That's great. If you wanna do that, cool.' It's just exaggerated in that sense." This participant articulated a practice of increased explicitness about his boundaries when having sex with a partner he met on an app. Another participant reported that it can be difficult to communicate a boundary if one changes their mind about having sex once they have already met up with someone from a hook-up app: "[Hook-up apps are] not necessarily different because when you meet up with a person, it's—you still have to engage in the same consent behaviors as usual, but I think you're going into it with the idea that you're there for sex. Nonverbal cues to begin sexual actions aren't necessarily required, but I think that can also make it very difficult if you're not comfortable with a situation because you're going into it with the idea that you're there for sex, and it's hard to, quote-unquote, 'back out of the situation once you're in it.'" Importantly, many participants indicated that they did not use hook-up apps at all and a number who did report using the apps indicated they did so not to connect with sexual partners but rather to meet other LGBTQ+ people.

As described in this section, participants' reported communication practices before and during sexual interactions varied by context. Generally, participants reported preferring and using verbal communication when making decisions with sexual

partners about what activities to engage in. The next section further elucidates findings related to participants' sexual interactions and consent practices by describing the ways that power dynamics shaped these experiences and behaviors.

Sexual Interactions: Power Dynamics

We noted the presence of identity-related power dynamics in participants' descriptions of sexual interactions. In sharing how they had navigated or would navigate (for those participants who were not sexually active) sexual interactions, many participants described intersectional power dynamics related to identity (real or perceived) and experience. These power dynamics related to race, ethnicity, age, gender identity, gender expression, sexual orientation, disability, amount of sexual experience, and sexual roles (i.e., top, bottom). It is important to note that participants' narratives of sexual interactions included both consensual and non-consensual experiences. The following quotations illustrate participants' articulations of these power dynamics. For each quote, select identities of the participant are included for contextualization. The identity labels used reflect participants' self-named identity, except in instances where using the verbatim response would potentially have made a participant identifiable; in those cases, a less specific label has been used.

A Latinx, lesbian, female participant noted, "Being queer, liking women or female-aligned people, it's – often people are like, 'Do you want to participate in a threesome with me?' or 'Do you want to have a third?' I don't want to be with one. They do it so often that it becomes harassment... [that] has also shaped part of my idea of what sexual misconduct or harassment is. It really can be one who just keeps persisting towards something that you really don't want."

A queer, disabled student of color participant stated, "Thinking about disability and how that impacts queer people, the idea that no one will want to have sex with us as queer people and then adding disability on that layer which leads to definitely people consenting to things because no one else will. No one else will want to do this to me, so I have to say yes, or I will never have this experience."

A white, queer, cisgender female participants shared, "Because I'm disabled, there are things that I'm either unable to do or that will inhibit me from stuff and those things can be used against me and they shouldn't. There's definitely areas where they could be."

An Asian-American, queer participant stated, "The man who assaulted me, he was Asian. I think that does factor into my experience because I think if I were assaulted by a white man, then that would be really heavily racialized. That dynamic has played out over and over again across centuries, whether it's Asian women or Black women or any woman of color has experienced violence at the hands of white men directly and as a whole. But that wasn't what happened to me. I think that does factor in. When I talk about it, it's important for me to mention, 'That was part of my assault. That was part of that experience.' It was hard for me to talk about a little bit to white people

because I didn't want that. I didn't want them to think that, "Oh, all Asian men are like this."

A white, queer, cisgender female disabled participant shared, "I'm disabled and my partners in the past have known about it and have used it against me. Sometimes they can use it more to get what they want out of me."

A white, gay male participant stated, "I started dating this boy when I was 14 [and he was 18]. I was pretty explicit from the get-go. I was like, 'I am not gonna be a 14-year-old who has sex.' You know what I mean? Yes, virginity is one million percent a social construct. In my head, I was just like, 'Yeah, I just don't think I wanna have sex until I'm like 17.' So I didn't... There were a lot of things where he would make comments or say really problematic things, in retrospect, to try and pressure me."

An Asian-American pansexual student shared, "I think definitely my Asian-American identity has [influenced the way I think about consent]. I guess it was tracing back to stereotypes, myths on Asian-American males and what they should be like. They should be submissive. They should be bottoms. And that commodification of Asian bodies. I know a lot of people who have sex or who are bottoms or who are tops because social dynamics dictate them so or assign them. I think that gender identity, gender expression is also so important especially if you're a femme person. A lot of people are like, 'I feel like a femme top can't exist.' And I'm like, 'Are you kidding me?!' One of my friends, he likes topping. But then because he's femme presenting, he feels like he can't be a top; he has to be a bottom. People expect him to be a bottom, and [say] like, 'You're masculine. You can't be a bottom.' Seeing how we assign those roles, and how that navigates within racial identity, I think is very important how I view power and power through sex."

A white, pansexual, nonbinary participant shared, "We're both [my boyfriend and I] part of the LGBT community, and I think for me I have a lot of experience with being in a dominant position during sex, and he has a lot of experience being in a submissive position during sex. I think that that has shaped the way we do engage in power dynamics, and so we're both a lot more comfortable mixing things up in ways that I know a lot of other couples that I'm friends with aren't necessarily comfortable with."

A white, queer, nonbinary student shared, "I've had a lot of issues in the past of feeling like people are sexualizing me as a woman and I can feel that. I don't consent to being seen like that, so I think a lot of my feelings about sex and what I want also come from having being seen. I think a lot of people don't realize that I can feel when I'm not being seen as who I am even when they're using my pronouns and stuff like that. I think that's caused a lot of issues with me for trusting cis people, but my current boyfriend is actually cisgender and he's really helped me trust cisgender people a lot more and realize that they don't have an ulterior motive all the time. Which is kind of a pessimistic thing to say, but I think that's really helped me trust people, especially cis men."

A white, queer, gender non-confirming participant shared, “I do think because we, in many places, are very afraid of our identities, and also, it is hard as a more—a transmasculine person or somebody who, again, I feel like I act in a more masculine role, my gender expression is more masculine, and that often is perceived as a threat. We do have an idea of like, transmasculinity, that's a threat to cis femininity, and that is a threat to straight femininity. I do have to be very conscious about how I move about the world as somebody who is—I don't think I pass necessarily as a cis man, but who is more masculine in that sense. That does, in some ways, come with privileges, but it also comes with a lot of fear, and sometimes, threat of harm, depending on the space that I'm in. Being aware in that way when it comes to consent. I do feel, in many ways, even just consent to be in a space or consent to interact with people of continuously checking in like, oh, got it. Am I appearing as threatening right now? Being hyper-aware of that in my own performance of my identity.”

A white, queer, nonbinary participant shared, “Being queer and trans shapes how I interact with gender and sex, and those things are both tied to sexual violence. Additionally, I identify as femme and I think that being someone who presents as feminine gives me a different outlook on life and the way I move through the world than people who are read as more masculine in terms of power and sexual violence and catcalling and everything like that.”

Stereotypes About Bisexuality

In addition to these illustrations of power dynamics in participants' individual narratives, two noteworthy patterns were evident in the data. The first pattern related to bisexuality. Power dynamics stemming from stereotypes about bisexuality impacted many bisexual cisgender women participants' sexual interactions. An Asian, bisexual, female participant noted, “A lot of people, when I tell them about my sexuality and they're someone I'm intimate with, they have really negative stereotypes that they just take out on me—or not take out. That's not the right word, but just bring up again and again. That I'm always down for a threesome is a big one. I'm constantly badgered about it. I think a lot of people fetishize my sexuality.” A white, bisexual, cisgender woman participant noted, “I've definitely experienced certain people, usually straight and cis male identifying people, who have certain expectations of me because they know I'm bisexual. Not expectations necessarily, but anticipations, that I've had to gently correct. Even if they end up being correct, I'm like, ‘You shouldn't anticipate that. You don't know me.’”

Cisgender Men As Sexual Partners

A second noteworthy pattern related to power dynamics that was evident in the data related to participants who reported having sex with cisgender men. Bisexual, pansexual, and queer cisgender women as well as transgender and nonbinary participants who discussed having cisgender men sexual partners reported distinct experiences related to power dynamics. These participants noted that cisgender men

sexual partners tended to: 1) understand consent as necessary only for penetrative sex; 2) check in during sexual activity less frequently than LGBTQ+ sexual partners or not at all; 3) guide the direction of the sexual activity; and 4) prioritize their own pleasure. Three participant quotes offer examples of this pattern. A nonbinary participant shared, “I have only had sex with cis men, and there is this pressure, I feel like, to have PV [penile vaginal] sex, even though I don’t necessarily enjoy that. It feels very heteronormative. That’s seen as the end-all-- not end-all/be-all, but the-- that’s sex. Anything else besides that is not sex. It’s just whatever. I feel like there’s the power imbalance there, or power thing there, where I’m just like, ‘I’m not a girl, and that’s not the only way to have sex.’” A bisexual cisgender women participant shared, “In my experience, same-sex partners have been more, across the board, have been way more lenient and more communicative, and more willing and open to discussion about where things are going, and what should occur and things like that, and just checking in at every step of the way. Whereas with men, in particular men of color, it’s been more difficult to get that dialogue going and keep it intact. ‘Cause it’s just not considered sexy to them or considered something that’s a must or a necessity. I would say for men, if there’s a consent going on and things like that, I think there usually is a way of saying, “Oh, what do you mean? Why are you checking in?” It’s like then they get nervous, I would say, ‘cause I think there’s already an atmosphere where it’s like they don’t wanna make a wrong move. Then that just adds to it. I guess there’s a way that they just don’t wanna hear it. They want it to be a one-and-done kinda thing that this is like, “What’s going on. This is what was agreed upon, and this is what we’re gonna do,” and then carry out that mission. Whereas with women, it’s different. It’s not like it’s a conquest or anything like that. It’s more of, this is an activity we’re doing because we’re into each other, and we like each other, and it’s something that’s fun.” A bisexual butch participant shared, “When I’m having relationships with cis straight men, I feel like a lot of times they feel very comfortable and willing to be very assertive and grabby almost... it’s not always preceded by, ‘Is this okay?’ They sort of take that initial chance and just do it ‘cause they know they like it, and they just do it. I don’t really feel that sentiment of, ‘Just because I’ve always done it, that means I get to do it all the time.’ I think that’s like partially because I’m always nervous about, ‘Is my partner enjoying themselves?’ stuff like that. I guess that is sort of my identity, trying to piece together, making sure the other person’s okay versus that specific kind of partner, a cis straight guy, taking control because that’s sort of how he is.”

Sexual Interactions and Consent Practices: Alcohol and Other Substances

Given the plethora of research about alcohol as a risk factor for sexual violence perpetration and victimization (Abbey et al., 2014; Anderson et al., 2019; Walsh et al., 2019), we would be remiss to not discuss the role of alcohol as a potential risk factor for sexual violence. We heard from a number of participants where alcohol or other substances were involved in an experience of sexual assault. Our purpose was to explore the role that alcohol may play in influencing participants' sexual consent practices. Many participants disclosed that they do not use alcohol and/or other drugs before or during sexual interactions. For those who do, many exhibited a mindfulness

about the ways that substances may influence their and their partner(s)' ability to consent and set limits around the amount they consume and/or the circumstances where using substances prior to sex is okay, such as within a trusting relationship. For instance, one participant talks about how they think about consent under the influence of marijuana. "I've used it for a while so I feel like I'm pretty comfortable with making—not like huge decisions, obviously, while I'm under the influence, but I get a lot more like affectionate while I'm on it. I feel like I don't—I wouldn't go into a sexual thing without someone I'm really comfortable with. I guess I don't really see it as a bad thing. If the other person is under the influence of anything, I try to stay—it makes me uncomfortable when the other person is under the influence of anything because obviously it can influence your decisions. You could just not be able to say no."

Sexual Interactions and Consent Practices: The Influence of Peers

Participants' discussion of navigating sexual interactions and practicing consent revealed various ways that peer influence can shape these experiences. The influence of peers was relevant largely outside of sexual interactions, while the effect of such influence had implications for sexual encounters. For instance, one participant described how open discussion about sex in their friend group (comprised of mostly LGBTQ+ students) was useful in navigating sexual interactions: "Within our friend group, we hold each other accountable. We are very nurturing and caring towards one another. We're really good at having important conversations. I mean, we talk about everything and anything. We talk about sex a lot, 'cause what person our age isn't thinking or talking about sex? I mean, not everyone but we're a sexually active friend group, not within each other, but we talk about our sexual experiences. I have a lot of queer friends who come from varying degrees of sexual experience and so having conversations with each other and helping each other navigate dating and having sex especially." Another participant, who was not yet sexually active, shared how discussion about sex with his peers shaped his expectations for future sexual interactions: "I'm very open to talking with my friends about sex and their sex lives and vice versa. I know just to see some are so comfortable, they're comfortable with sex. I think it's so important, and I think if you see someone to be satisfied from a sexual experience, whether it's just like a hookup or more of a long-term relationship. I've been very definitive to how I—it's not that it's impossible. You can show that there is a way and show that it does exist, it's just getting there, so I guess it gives me hope. It gives me a reason to—'cause I know that it is achievable for everybody, or for people, I hope for everybody. It pushes me to advocate for a non-sexual violence relationship." In a third example, this participant described how their behaviors during sex were shaped by conversations with a close friend: "One of my better friends has definitely played into me being much more straight forward and therefore a lot more straight forward during sex. Her telling me certain sexual experiences she's had has made me realize a lot of things that women think men care about during sex, men don't really care about. Because they basically just wanna have sex, and she made me realize that."

In a previous section, we described the culture of consent that some participants indicated was present in their friend groups; such a culture of consent among peers may influence sexual consent practices. In one poignant story, a participant described their experience of a friend affirming their right to bodily autonomy outside of a sexual context and noted that experience shaped how they feel about sex in general. The participant reflected on the impact of experiencing a culture of consent in a non-sexual interaction with a friend, noting, “I had a really solid idea of how I want to be treated and how I want to feel when I’m having sex...that was really validating saying I can take the time for myself and not have to - I don’t have to say yes to everything... Being bisexual affects my identity and affects how I think about sex and how my partner thinks about sex. In my friend group, everyone's very progressive and forward-thinking when it comes to consent and what sex means. I've been very lucky in having a group of people like that. I think it just reaffirms my stance that I had about being bisexual and what it should look for me. That was just being reaffirmed by the people around me because they're amazing people. I've just gotten some validation.”

Another way that peer influence impacted participants’ sexual interactions and consent practices was through demonstrating care and concern for one another’s health and well-being. One participant described how their friend group shaped their expectation of feeling safe and healthy in their dating relationship: “They’re very supportive of checking in on yourself and making sure that you’re doing okay and reaching out if you have any issues. I think in any relationship that’s important to make sure that it’s a healthy relationship for you and that what’s happening is healthy for you. I think just having them be supportive of that has been helpful.” Another participant describing how instrumental their friend group had been in fostering joy and a sense of belonging even alongside collective trauma and having to navigate a cisheteronormative environment: “I got my cool queer found family thing going on... We tend to flock together... unfortunately, we do tend to bond in a lot of trauma... Sometimes, it hurts to be in community like that... Sometimes, it is hard, and it is a lot to be in community and be in places where people are continuously sharing, but there is a lot of joy in community. That's what I want to focus on of like, there's so much joy in being in places and being in community and being with friends where you can just unapologetically be yourself. In a lot of cis and straight places, I can't feel that. Unfortunately, I don't get to be my full self in those places. That sucks 'cause I would love to be, but for my safety and for comfort of cishet people—that's annoying. [Laughter] I can't necessarily joke, like top and bottom jokes with straight people, or be more unapologetic about sexuality and about just experiencing gender in cis and straight places. Having a strong community of friends that you can have so much joy in sharing those experiences, not even needing to share them because it is an unspoken thing of like, hey, you've experienced similar things. You vibe with what I'm feeling? If I'm looking good, feeling handsome one day, you tell me, and that's great, and that gives me some gender euphoria, and that's good.”

In addition to creating a sense of belonging and promoting healthy relationships, some participants' described how their peer group engaged in bystander intervention behavior specifically intended to prevent sexual violence. Describing how belonging to her friend group had impacted her behavior related to sexual violence prevention, one participant noted, "I definitely feel like I'm a lot more confident calling people out and identifying violence than I was before. Both when I see it and when I think other people should be stepping in." Another participant described how shared values and trust among her closest friend group facilitated bystander intervention behavior: "I think my primary friend group of roommates, they feel pretty similarly to me in terms of substance use in relation to sex and how we feel about that for ourselves individually and then also as a group... Because we know each other very well we can protect each other and make those calls. That's who I trust the most to be looking out for me and who I feel most comfortable looking out for. I feel like if someone from that group says they're going home with someone and I think that both parties are okay, I can sleep soundly with that decision. I know that I'm going to get a text from them in the morning saying that like, 'Yes, the right call was made.'" This participant went on to contrast the level of trust and willingness to intervene based on shared values within her closest friend group to a second friend group with which she was less close: "Whereas someone in my other friend group, I know that most of them have different relationships to alcohol and drugs than I do. Some of them are very regular users, and they're like, 'This is a thing that I do very regularly. I go out with the intention to get drunk and go home with someone.' It makes it a little bit harder because I don't have those same values as them to—if it's just the two of us going out, for me to feel comfortable giving the okay for them to leave with someone, not that it's my decision obviously, but I have that protective instinct. Should I be letting you do this? Am I being a good friend by letting you go home with this person? Are you in the right state of mind? Where the next morning they might say, 'Yes, I absolutely was. You were being really annoying by not letting me. This is something I very, very, very regularly do.' Whereas, if it was my other friend group, I would know I'm making the right call. That's the biggest difference. I'd say both groups are still very big on consent... but their relationships with drugs and alcohol are different in those contexts, which is why it's a little bit easier with my main friend group to be in situations where drugs and alcohol might coincide with sexual encounters." This extended quote illustrates the impact of bystander intervention behavior in the participant's navigation of sexual interactions and the level of care and concern shared in their friend groups. The degree of familiarity and shared values relative to substance use and sex varied between the two friend groups, which impacted the participant's level of comfort in intervening.

Peer groups did not always serve as protective factors. Some participants described belonging to friend groups that did not discuss sex, consent, or sexual assault at all; others described scenarios where friends or peers made harmful jokes or comments about cisgender women, LGBTQ+ people, and/or about sexual violence. While many participants described their friends group(s) as providing a sense of belonging and acceptance in relation to their LGBTQ+ identities, this was not a universal experience.

Approaches to Prevention

The study findings shared so far in this report point to a number of important insights about participants' conceptions and experiences related to sex, consent, and sexual violence. This section of findings elucidates key considerations for sexual violence prevention efforts for LGBTQ+ students. Each of the following four considerations emerged from analysis of participants' narratives. Quotes from participants are included to support and illustrate these implications for prevention efforts.

Consider the unique experiences of LGBTQ+ students

Participants articulated time and again the cisheteronormativity of messages about consent and sexual violence. As an example, one participant shared, "There's the societal story about how sexual violence happens. It's pretty heteronormative; it's man hurts woman. There's a lot more nuance to it than that. I can't speak for all gay men, but with two men, the dynamics are different than the story we get told a lot of the time. I think that's for anyone who's LGBTQ... it looks different, and I think the interventions probably have to be different as well. If all the messaging is just aimed towards straight folks, what happens when you have a lesbian couple and one of them is in a situation where she's being emotionally abused and maybe she doesn't feel as comfortable or as knowledgeable because the training isn't culturally oriented towards her?" Failing to address cisheteronormativity in messaging and educational efforts aimed at prevention erases LGBTQ+ narratives and experiences, resulting in LGBTQ+ students being unable to see themselves in such efforts. When such efforts do include representations of LGBTQ+ people and experiences, they may be more likely to be effective in reaching LGBTQ+ students. For example, one participant shared with us a vivid recollection of the first time she started to think about sexual violence as something that can occur between LGBTQ+ people. This participant described seeing two Tumblr posts that raised awareness about sexual violence; one post depicted two women and a second post depicted two men. These social media posts, the participant explained to us, had a bigger impact on her conceptions of sexual violence and consent than did the extensive sexual violence prevention and response training she had received as part of her work on campus.

Representation is both necessary and insufficient. In addition to including LGBTQ+ people and relationships in messaging and education, prevention efforts ought to meaningfully consider how LGBTQ+ students' collegiate experiences are likely to be different from those of their cisgender heterosexual peers. It is well documented that LGBTQ+ college students face marginalization and navigate homo-, trans-, and biphobia in campus contexts (Blumenfeld, Weber, & Rankin, 2016; Garvey & Rankin, 2015; Linley & Nguyen, 2015; Pryor, 2015; Renn, 2020; Woodford & Kulick, 2014). Students who hold additional marginalized identities, such as LGBTQ+ students of color and LGBTQ+ students with disabilities, are faced with compounded marginalization due the intersectional nature of oppression. One participant shared how intersecting forms of oppression related to race, gender, and sexual orientation

impacted his conceptions of sex and consent: “Stereotypes [and] myths on Asian American males and what they should be like - they should be submissive. They should be bottoms. And that commodification of Asian bodies has been really big in how I perceive consent and how I in a sense try to present myself. How can I just not actively dismantle that, so how can I disprove those things because at the end of the day that's absolutely BS. I know a lot of people who fetishize Asian folks and who—you're just expected to be this, you're expected to be submissive, and... people are put in situations where they're feel like they're being forced to having forceful sex. I think that those racialized stereotypes being pushed upon my Asian community. Being queer, has been very big in how I not just like show consent, but how I practice consent... I've actually never had sex before, so I can't really say that I've actively practiced it [in a sexual interaction], but just being a lot more vocal, those things have made me a lot more vocal, and how I want for my sexuality and how I—whether it's through sexual actions, or what I want from a sexual partner, and how in a sense my refusal to—this might sound really bad, my refusal to be—to fit into those stereotypes, how can I break those things. By actively advocating for my consent, I'm in a sense decolonizing that sexual stereotype that is very much enrooted into queer Asian folks. That's how I perceive it at least.” Failing to address how intersecting experiences of marginalization and oppression impact LGBTQ+ students' conceptions and experiences related to sex, consent, and sexual violence weakens the efficacy of prevention efforts.

For many LGBTQ+ students, college may be a time in life when they are exploring their sexuality and gender identity through dating and/or sexual interactions in ways they may not have previously (Hirsch & Khan, 2020). Prevention efforts ought to account for ways that LGBTQ+ identity development processes might play out differently than those of cisgender and heterosexual students, and what these differences might mean for students' sexual interactions. The sorts of questions, considerations, and experiences a transgender student, for instance, might experience can have significant influence on the way that student thinks about and engages in sex. For example, a transgender participant shared, “Being trans and being dysphoric has made me think a lot more about my own body and particular areas and what other people might be comfortable with, 'cause if I'm not comfortable with certain things because it makes me dysphoric, other people might not be comfortable with things because it makes them dysphoric. That idea of definitely always being sure to ask before doing something, or to bring the ideas of consent, or asking into more than just touching somebody, like for discussing topics. ‘Is it okay if we talk about this? If not, that's not a big deal. Let's talk about something else.’”

LGBTQ+ students are likely to face unique questions, experiences, and struggles related to their gender identities and sexualities. Considering the possible impact of identity development and identity exploration processes in LGBTQ+ students' conceptions and experiences is an important aspect of designing and administering effective prevention efforts. One participant reflected on the ways that growing up in a

cisheteronormative society impacts LGBTQ+ students' experiences of exploring their identities, as well as the effect of being a queer student in a cisheteronormative campus environment: "I think that straight people and queer people follow a different timeline of the social interactions that they get to have. Because while straight people are having like four-year long relationships in high school, we're figuring out who we even fucking wanna date. In a way, the queer community, the LGBTQ+ community is stunted in that by the time a lot of us get to college - I'm lucky enough to have had queer experiences as a high schooler and a middle schooler. Thank god for that, but I know that's not the reality for our brothers and sisters who live in our community. I think that for queer people, it is a lot harder, especially at an institution like the University of Minnesota, predominantly white, predominantly straight. Carlson [School of Management] exists, god forbid. There are all these different things. There's definitely an emphasis put on heteronormative culture and going to football games and being a part of Greek life and doing all this shit. But I'm lucky enough to have found my support system and my friend base who I could be queer and comfortable in that."

Understand the influence of peers

As evidenced in the findings section of this report, participants' peers had significant influence on their conceptions and behaviors related to sex, consent, and sexual violence. In many ways, the influence of peers served as a protective factor in participants' narratives. Recall that many participants described a "culture of consent" in their friend groups. Additionally, some participants discussed specific ways that members in their friend groups demonstrated deep care and concern for one another's safety and wellness; this included engaging in bystander intervention behavior that was specifically aimed at preventing sexual violence. Effective prevention efforts ought to consider the immense influence that peers have on both conceptions and behaviors related to consent and sexual violence. Programs and initiatives that are designed, promoted, and facilitated by and for LGBTQ+ students are likely to be more effective than those created and administered by the institution.

Additionally, approaches to prevention ought to consider how peer groups are already serving as protective factors for LGBTQ+ students. For LGBTQ+ students in particular, feeling a sense of belonging on campus and experiencing validation of one's gender identity and/or sexual orientation serve as protective factors; often, these sorts of connections and experiences occur within friend groups. Many participants described how their "chosen family" (i.e., close kinship networks that function in many ways like family, particularly when one's family of origin is not supportive of their LGBTQ+ identity) helped them to feel validated in their identities. One participant described their experience of chosen family: "It has reduced a lot of the shame that I feel about my sexuality and all my gender....It's really been a very healing and counteractive force to a lot of the societal shame. Again, being raised as a woman or a girl, already got a bit of that. Adding on the queer stuff in a very rural and Christian conservative environment, we get a little extra shame as a bad treat. [Laughter] Being able to be in community and talk with people who are like, 'What the fuck?! This is normal.' It helps reduce a lot of

the shame that we internalize and feel, and helps heal and mitigate a lot of that harm that has been done unto us by society, unfortunately, and that we do unto ourselves because of society and because we live in a homophobic and queerphobic society and transphobic society, and that makes us transphobic, unfortunately, even if we are trans.” Another participant, who was not yet sexually active, described how feeling a sense of unconditional love from his friend group shaped his expectation of feeling cared for in a future dating or sexual relationship: “I know what that sense of comfortability feels like... I know how that unconditional love feels like. I know how it should feel, in a sense. Although it may be different forms, I have this sense of ‘Okay, this is where I should be, and I feel loved.’ I guess that mentality is very much translated into how I would want from my relationship. I guess one of the reasons why I’m not in a relationship right now and why I don’t participate in sexual activities like that because I know for me what love should feel like.” Peers have immense power to shape one another’s conceptions and behaviors related to consent and sexual violence. Effective prevention initiatives ought to consider how LGBTQ+ kinship networks might already be functioning as protective factors, working to bolster these sorts of connections and behaviors where they already exist and help students to foster them where they do not.

Create targeted prevention efforts for different communities within the LGBTQ+ spectrum

In addition to considering how LGBTQ+ students’ experiences are unique from those of cisgender and heterosexual students, effective prevention efforts must also account for the vast array of experiences that exist within LGBTQ+ spectrum identities. Though most educational research, policy, and programming treats LGBTQ+ students as an aggregate, stark differences exist between the students who would be categorized in this group. The umbrella term “LGBTQ+” encompasses multiple sexual identities and gender identities, each of which intersects with other social identities (i.e., race, ethnicity, age, ability, socioeconomic class). In short, LGBTQ+ students are not a monolithic group and treating them as such erases critical differences that meaningfully impact their lived experiences, including those related to sex, consent, and sexual violence.

Recall the discussion above about identity-related power dynamics shaping participants’ sexual interactions and consent practices. Knowing that LGBTQ+ students are encountering and navigating complex, intersectional power dynamics means that effective prevention efforts must be specific and targeted. Additionally, some groups within the LGBTQ+ spectrum are more at risk for sexual violence than others. Messaging and prevention initiatives intended to reach LGBTQ+ students ought to take multiple forms in order to be tailored to and relevant for different individuals and communities within the LGBTQ+ spectrum. Participants noted time and again the need for sexual violence prevention efforts that took into account the diversity of experiences of students who identify as LGBTQ+. For example, one participant shared, “I would say target specific – I think every student organization should have—that entire top floor of

Coffman there should be an initiative, and it should be specific because every culture is different in this regard. You're gonna see differences in how the approach is for Latinos, and there's gonna be a different approach for the Al-Madinah Center. There's gonna be different approaches for the BSU. I don't think it's across the board you can really do that because communities are disproportionately impacted by this issue." Another participant echoed the importance of this consideration, and named the ways that racism functions to erase the experiences of LGBTQ+ people of color in sexual violence prevention efforts: "Be aware of students' different multicultural backgrounds. I think that's very important, because everybody's coming from different places... I know there is also a lot of white privilege and white supremacy that is tied in the community. I feel like we really need to also hear the voices of queer people of color which is something that is so very important." Another participant noted, "Make sure [prevention] materials are as gender neutral and inclusive as possible, as well as accessible as possible. I've definitely noticed a clear lack of braille signage or closed captioning on videos. Things like that can make a huge impact, especially with sexual violence and how prevalent it is within the disabled LGBTQ+ community. Making sure to keep those in mind, like accessibility, intersectionality, continuing to have these conversations of different identities outside of being LGBTQ+. Yeah, gender neutrality. That's just a big one I see in women's bathrooms. When you see the signs that are like, 'Is your husband XYZ or your boyfriend XYZ?' It's usually very heteronormative. It's implying a gender of one or more person. I think there's a lot of room for growth with the signage I currently see around sexual misconduct."

As this participant and many others indicated, understanding intersectionality is critical in designing effective sexual violence prevention efforts for LGBTQ+ students. Consider, for instance, this participant's reflection on his experience of openly claiming his queer identity: "Growing up in an Ethiopian-American household, I—the culture is very conservative. It's very religious. With me coming to terms with my identity as a queer man, specifically a queer Ethiopian-American man, it has been very difficult for me. I have to say that, because since the culture is strictly biblical, there is a lot of fear. There definitely is a lot of violence that can come against us if we choose to be who we are." Consider, too, this genderqueer participant's narrative: "I think it is hard, living in a world—obviously, I have been threatened with sexual violence—again, that's more of a street harassment thing—because of my identity and how I perform my gender specifically. I grew up in a very semirural town, and so conceptions of queer identity, there was a lot of like, 'Oh, you just need to be fixed by a dick,' or things like that, and conceptualizations around like, 'Oh, you just need to find the right cis straight man to fuck.' I do think also my whiteness has a lot to play into it because I don't understand the same sexualization aspect that happens to a lot of people of color and also different overlapping identities in that way. I do have a lot of privilege in my whiteness of like, I don't have to experience that, which is—I don't want to experience that. I don't think anyone wants to. I do understand that I hold a lot of privilege there." These participants' narratives reveal the necessity of understanding intersectionality in designing and administering prevention efforts. LGBTQ+ students' lived experiences

vary drastically, and they are not all equally at risk for experiencing sexual violence. Effective prevention efforts ought to account for the compounding effects of intersecting forms of oppression.

Amplify and expand protective behaviors that LGBTQ+ students are already practicing

It is well documented that LGBTQ+ college students face elevated risk of experiencing sexual violence. While acknowledging and responding to this information is important, an emphasis on victimization alone does not paint a complete picture of the issue. This study, along with other recent research (i.e., Cobian & Stolzenberg, 2018; Hirsch & Khan, 2020), indicates that LGBTQ+ students practice a variety of behaviors that serve as protective factors. For example, trans-spectrum students score significantly higher than non-trans-spectrum students on critical consciousness and action, a “unified measure of how often students critically examine and challenge their own and others’ bias” (Cobian & Stolzenbert, 2018, p. 289). The same pattern holds true for queer-spectrum students, whose scores on this measure are significantly higher than heterosexual students’ scores (Cobian & Stolzenbert, 2018). Effective prevention efforts ought to consider what protective behaviors might already be present among LGBTQ+ students and work to amplify and expand those behaviors. Our research revealed three types of protective behaviors among participants: 1) communication and boundary-setting in sexual interactions; 2) collective care and knowledge-sharing practices; and 3) activism for prevention. The fourth and final finding related to approaches to prevention will address each of these categories of protective behaviors.

Communication and boundary-setting in sexual interactions

Participants described sexual practices characterized by direct verbal communication and boundary-setting. For example, one participant shared, “There is a couple of things that are off-limits for me. I just say that beforehand.” Another participant discussed communication and boundary-setting in reflecting on her experience as a bisexual, cisgender woman dating a heterosexual, cisgender man: “We wanna make sure we’re on the same page because sex means something different for me. When he thinks sex, he thinks penetrative. He told me he thinks penetrative... Our relationship has progressed in a certain way because we think about sex differently. We’ve thought about it [and] established a boundary of trust... we trust each other and we respect each other... I’ve heard from a lot of straight women that their male partners don’t respect them... If he didn’t respect me, I think because I’m bisexual, I’d say, ‘No. This isn’t working for me.’”

A third participant discussed boundary-setting, including an explicit refusal of Asian fetishism. Referring to a potential sexual partner, he said, “If they have some kind of racial fetish, of course straight up, that’s gonna be a no.” These examples, in addition to those shared previously in this report, illustrate participants’ boundary-setting and communication practices in sexual interactions.

A particular pattern related to boundary-setting, communication, and consent practices was evident among participants with disabilities, chronic illness, and/or mental health concerns. Many of these participants, in describing how they practiced decision-making in sexual interactions, demonstrated a particular attention to their boundaries and those of their partner(s). For instance, one participant shared, “I have bipolar disorder and a lot of times with that, I can change my outlook on stuff rather quickly, not super quickly. I can definitely say yes to something one day and then a couple weeks down the line, if it’s promised, change it then—change it to no then. I think part of that in particular makes it so that consent is almost always clearly expressed when plans change or when someone’s uncomfortable.” Another participant shared, “Being disabled, I have chronic pain, so I would wanna talk to a partner about what that means for me and my body beforehand, just so it can be the most fun possible and not be painful.” A third example of this finding is illustrated in this participant’s narrative: “I’m in a long-term relationship at the moment, and so I think that as—even from the beginning we were very clear about our consent, and a lot of the times it was verbal like, ‘Is it okay if I kiss you right now?’ and—we’re just very verbal and open about what we want, and then the other person is open about what they’re comfortable doing. I know I have a physical condition that sometimes makes it difficult to do certain things, and if I can do it depends on if it’s flaring up, and so that’s very important for us to be clear about, and we’re very clear about if we’re comfortable, and we just have an understanding with each other that if we’re ever uncomfortable, especially with my history of sexual assault, I can occasionally have panic attacks during sex, and so it’s just—I know at least within this relationship, for us it’s very important to be very vocal and very communicative.”

Collective Care and Knowledge-Sharing Practices

A second way that participants demonstrated protective behaviors was through their establishment of collective care and practices of sharing knowledge. As has been described, many participants discussed the positive influence of peer connections on their conceptions and experiences related to consent and sexual violence. This section further elaborates that pattern. For example, a participant shared about her involvement in a campus peer mentoring program for Asian American and Pacific Islander students: “Some of the mentors in the program identify as LGBTQ+ and sometimes we have these queer Asian-American workshops within the program... I definitely know that [the mentors] want me to be well and good and safe. I think that influences me to have healthy sexual interactions... just the fact that they just want me to be safe and healthy.” Another participant described a sense of being cared for and a practice of knowledge-sharing within their friend group: “A lot of it is just like ‘home’ and being comfortable with not being comfortable in that space. I think being comfortable with that vulnerability, ‘cause for me at least, ‘home’ has always been a moving and shifting thing. This is more back to my Hmong identity. My people, we don’t have a land. Our home has always been with our family. ‘At home’ has always been with our community. I very much associate that with my friends... they challenge me to grow [and] to be the best I can be. And then call me out on my BS when I need

to be called on that.” Another participant also discussed knowledge-sharing within her kinship networks as a form of sexual violence prevention: “My cousin, she sleeps with mostly guys. She has told me about some experiences where I was like... just like when your friend says something and you’re like, ‘Well, that’s a really odd, or seemingly uncomfortable situation. Were you comfortable with that? What was the deal with that?’” A transmasculine participant described how they share they talked with their cisgender male friends about consent: “I feel a little bit of a responsibility, having experienced the socialized, and somewhat necessary for right now I guess, fear of being a woman. I have that so internalized, but also... sometimes I’m aware of the fact that I can walk down the street and be fine, sometimes it’s so hard to get out of my head. But I feel a lot of responsibility to share what I can. By no means am I an expert, but I think more so in the presence of other, particularly like cis straight men, and some cis gay men, who weren’t necessarily taught or socialized what that means. And so I feel this responsibility to share- not necessarily my definition of consent, but to be like, ‘You should think about this at the very least, and talk about it.’ A lot of the conversations I have with people will ultimately always just lead down to like, ‘Communicate with whoever you need to communicate with right now. Talk about it.’ I think I feel a sense of responsibility to be like, ‘I have a feeling this person isn’t thinking what you think they think.’ Like, ‘I have a feeling you don’t know because I’ve been in that person’s shoes.’” Many participants’ narratives demonstrated that peer groups were a space for establishing care and sharing information; for some participants, this included challenging friends’ harmful comments or lack of understanding. These practices serve as protective measures at the individual and community level.

Activism for Prevention

A third protective behavior described by some participants was activism for sexual violence prevention. Participants of color, in particular, discussed being active in their communities to educate about and prevent sexual violence. One participant described activist efforts she helped to lead as a member of a student group at the University: “[We did] outreach to mandirs [Hindu temples] and different religious organizations and different cultural organizations in the greater [metropolitan] area as well as the university community... Because of the prevalence of HIV/AIDS and also because of how much rape was impacting our Caribbean community and especially the young girls in our community, one of the things we talked about was going into the mandir and trying to talk... This is such a taboo topic in our community [and] people do not talk about this, but in the Caribbean community, one in four girls are gonna be sexually assaulted. That’s just the statistic. We had talked about it because a lot of our [student organization] members knew this topic very well and had dealt with it in their life... We were blocked a little bit by mandir executives because they thought that this was inappropriate... There’s always been an issue with the mandirs because they do serve as a community organization, there’s not really another gathering place for members of the Latin American and Caribbean diaspora besides the churches, but there’s always been a little bit of apprehension towards going and treating it as a cultural center... [The mandir executives] were like, ‘Well, when would you do this?’ We said, ‘This

doesn't need to be during a session where there's religious context.' There was a lot of other times and meetings where just the youths were there. We said, 'Well, can we come in during just one of those meetings? Can we just talk to them? Can this be part of a series where we talk to them about a bunch of different things? One week it can be about college education. One week it can be about the retaining culture when you're pursuing your undergraduate experience.' This was something that a lot of us felt very strongly about, and it was that pushback that they just weren't comfortable with it." This participant's narrative demonstrated her commitment to activism on campus and beyond, in her cultural community. In another illustration of activism, one participant discussed actions they took in response to observing that some members of their Hmong community normalized sexual violence: "You see your close friends or family who are so okay with experiencing sexual violence and have normalized those things. To me it's aggravating and frustrating, and it's why I ask [about] it so much and try to talk to high schoolers and talk to some of the youth about the importance of healthy relationships, and what sexual violence looks like." Some participants, particularly participants of color, discussed being active in their communities to prevent sexual violence. This protective behavior is important to understand, encourage, and amplify in effective campus-based sexual violence prevention efforts.

Strategies for Prevention

The final section of this report outlines three recommended prevention strategies that are informed by the findings of this study as well as existing research. Strategies include:

1. LGBTQ+ Sexual Health Education Curriculum
2. Amplifying and Generating Academic Course Offerings
3. LGBTQ+ Peer-Based Social Norms Campaign Grants

These strategies will serve as compliments to existing programmatic efforts on campus. They have been designed to fill immediate gaps; they are a starting place rather than an ending place. The study team imagines and hopes that additional prevention initiatives will be identified and developed in light of this research. In addition to pursuing these three specific strategies, we offer an overarching recommendation for campus sexual violence prevention efforts: existing initiatives (especially those that are structural) ought to be amended and/or expanded based on these findings. For instance, the online training about sexual violence that all incoming first-year students are required to complete could be revised in light of the results of this study. It is critical that prevention strategies be tailored in order to effectively prevent sexual violence. Doing so is time- and resource-intensive and will require ongoing commitment and support by University leaders. One important request from students participating as researchers and participants was that action steps are taken to address needs emerging from the study. At the time of this report's release, significant progress has been made on all three prevention strategies. In an effort to communicate these updates to LGBTQ+ undergraduate students, Luis Mendoza, an undergraduate student leader at the University, designed the [Study Snapshot](#) to outline the study findings and initiatives concisely.

Development of Prevention Strategies

To develop the three specific prevention strategies outlined in this report, the study team used the findings from our research alongside existing research about sexual violence prevention. This approach combined the specificity of our findings (i.e., unique to our campus environment and emerging from qualitative methods) with the breadth of the larger body of research on sexual violence prevention. Per the recommendation of the American College Health Association (2020), we employed a trauma-informed public health approach in developing the strategies. Additionally, we embraced a comprehensive approach to campus sexual violence prevention (Orchowski et al., 2020) by combining strategies that operate on multiple levels (i.e., community, organizational) and are mutually reinforcing. These approaches have been central in the initial implementation of related strategies.

The community-engaged methodology extended through the development and initial implementation of prevention strategies, contributing to the trustworthiness of this project. In both the virtual community forum and the asynchronous survey (described above in the Methods section), LGBTQ+ undergraduate students were invited to provide feedback on the proposed prevention strategies that had been generated by the research team in light of the study findings and extant research. Students expressed strong support for the three strategies and offered valuable suggestions for improvement (see Appendix F for students' feedback on the survey). Their feedback is reflected in the strategies described below. Additionally, study findings and proposed prevention strategies were shared with multiple stakeholder groups on campus, including the following PIPSM committees: PIPSM Steering Committee, PIPSM Advisory Committee, and PIPSM Student Education and Engagement Committee. These groups (which include faculty and staff who work in various units across multiple divisions on campus, as well as graduate and undergraduate student representatives) offered suggestions about the proposed strategies, and their feedback has been integrated.

Strategy 1: LGBTQ+ Sexual Health Education Curriculum

The first prevention strategy involves the development of a sex-positive, LGBTQ+-affirming sexual health education curriculum. This co-curricular offering will center LGBTQ+ experiences and identities and be offered in a variety of modalities. The ultimate aim of this program is to increase LGBTQ+ students' understanding of their sexual wants, needs, and boundaries and increase their sexual communication skills. This co-curricular programming developed and delivered by LGBTQ+ students and staff will provide a safe space for LGBTQ+ students to develop self-awareness of their wants, needs, and boundaries, practice communication skills and boundary-setting, and develop awareness of identity-related power dynamics that can impact sex and consent practices. This initiative is underway with leadership from LGBTQ+ students

and staff. A pilot is in development and will be offered to capture and incorporate feedback from a group of LGBTQ+ undergraduate students; their feedback will inform the remaining curriculum development efforts.

Our research findings demonstrate a need for LGBTQ+-centered sexual education. Overwhelmingly, we heard from participants that if they had received any sexual health education prior to college it was not inclusive or affirming of their identities. This finding aligned with existing research on the status of sexual health education in the U.S. According to the Guttmacher Institute (2021), 39 states mandate sex education and/or HIV education; only 17 require the information to be medically accurate. Only 11 states require inclusive content related to sexual orientation while six states are openly discriminatory, requiring only negative information to be provided on same-sex relationships and/or a positive emphasis on heterosexuality. Further, our finding aligned with extant research about LGBTQ+ students' access to sexual health information. LGBTQ+ students' pre-college experiences of sex education are overwhelmingly characterized as heteronormative and they enter college with limited knowledge of safer sex practices, which increases risk of unwanted sexual outcomes and victimization (Hobaica & Kwon, 2017). In a separate study, Hobaica and colleagues (2019) found that transgender and non-binary students' pre-college sexual education experiences were "gendered, insufficient, and exclusive of trans identities" (p. 366) and often harmed their identity development process. More than half of the transgender and nonbinary participants described their first sexual experiences as "uncomfortable, aversive, or coercive" and a majority of participants indicated a lack of knowledge of "how to have pleasurable, emotionally satisfying sex in their first relationships."

In short, the education system is setting up LGBTQ+ students to arrive to campus ill-prepared to engage in healthy, communicative sexual relationships. Furthermore, students are bombarded with depictions and messages that reinforce a cisheteronormative view of sex and sexual violence that can result in a sense of shame among LGBTQ+ students. This sex-positive curriculum is needed to counteract those messages and empower students to develop self-awareness and communications skills so they can assert their sexual wants, needs, and boundaries with their sexual partner(s) while also recognizing and respecting the wants, needs, and boundaries of their partner(s). In a study of Women of Color undergraduate students' experiences with campus sexual assault, Harris (2020) recommends that universities "expand conceptions of 'prevention education' to include sex education" (p. 25) and "explicitly explore sex, sex roles, and sex positivity in an effort to challenge 'misconstrued' understandings of these concepts" (p. 25). LGBTQ+ students who shared feedback at the community forum and through the online survey expressed enthusiastic support for this strategy. For example, this student response on the survey illustrated the importance of queer-affirming sex ed: "I grew up in a conservative town and I never received any queer exposure until college. I still need the affirmations that LGBTQ+ behaviors and sexual practices are ok!"

Our findings suggest that students' broad definition of sex and emphasis on pleasure in their sexual interactions can serve as protective factors by increasing communication before and/or during sexual encounters. As such, this sex-positive curriculum will emphasize ongoing consent for all types of sexual activity and the importance of pleasure in sexual interactions. Participants in the study described navigating multiple, intersecting identity-related power dynamics (i.e., related to race, disability, age, gender identity and expression, and sexual orientation). This LGBTQ+ sexual education curriculum is designed to empower students to recognize these power dynamics and develop skills to navigate them. Emergent literature supports such an effort, suggesting that comprehensive high-quality sex education may be an important strategy in sexual violence prevention efforts (Santelli et al., 2018; Schneider & Hirsch, 2018).

Strategy 2: Amplifying and Generating Academic Course Offerings

The second prevention strategy focuses on academic credit-bearing courses as contexts within which to bolster protective factors and reduce risk factors. As an educational, degree-granting institution, academic coursework is a central function of the university and offers great potential as a point of intervention. This strategy entails addressing sexual violence, consent, and LGBTQ+ identities and experiences as topics of study in order that more students are exposed to and develop better understandings of these critical issues. The discussion of sexual violence as a power-based problem in society can and should happen across disciplines. This strategy is designed as a structural intervention in order to have a broad reach; including these topics in courses in various disciplines means that a larger proportion of students can be reached than if the courses are limited to certain majors. Additionally, focusing the intervention on academic courses makes it possible to reach students who are not engaged in co-curricular activities on campus. This strategy has the potential to reach students who are unlikely to attend programs sponsored by the Gender and Sexuality Center for Queer and Trans Life, The Aurora Center, The Women's Center, or other campus units that provide education and programming about sexual violence prevention and/or LGBTQ+ identities.

Credit-bearing coursework which addresses sexual violence as a power-based problem and/or uses critical frameworks to address LGBTQ+ identities and experiences has great potential to serve as a protective factor. The goal of this strategy is to get more students enrolled in courses that address sexual violence as a power-based problem and/or that critically address LGBTQ+ oppression. Such courses need not be focused exclusively on these topics, but ought to meaningfully incorporate them. As such, these courses can and should exist across a variety of disciplines. Currently, the university offers a limited number of courses that fit this criteria; the first element of this strategy is to map where those courses exist and encourage greater numbers of students to enroll in them. The second element of this strategy is to encourage the creation of new courses and the redesign of existing courses to increase the number of classes which fit this criteria.

The strategy is evidence-based; it emerged from the finding that some participants' conceptions of consent and sexual violence, as well as their consent practices, were shaped by their experiences in academic courses. Recall that participants who noted having learned about sexual violence in at least one of their courses conceptualized sexual violence as a power-based problem and demonstrated awareness of identity-related power dynamics that influence sexual violence and consent. The courses mentioned by participants spanned departments, including Gender, Women, and Sexuality Studies; Sociology; English; Philosophy; Psychology; and Public Health. When the study team shared our findings and proposed strategies for prevention with LGBTQ+ students, this strategy was met with great enthusiasm. At the virtual community forum in October and in the online survey, LGBTQ+ undergraduate students expressed support for and excitement about this approach to prevention. The following survey responses demonstrate LGBTQ+ students' reactions to this strategy:

- "I really like that the initiative is an indirect approach so that it can expand across a variety of disciplines."
- "This is a great idea, and I believe would really benefit students who haven't had exposure to these topics and set a great precedent in the classroom. I definitely believe that there would be some pushback for including these topics in courses such as those that I take in CSE, but I believe that it is still important for queer students like myself who are not able to take courses that focus on or even reference sexual health and wellness for LGBTQ+ folk."
- "I think having discussions about sexual violence as a power-based issue would be beneficial to a variety of different classes, and I see centering around LGBTQ+ identities as a way to break out of the norm which tends to focus on white cis women victims."
- "That there are certain colleges/departments that have much more access to this information than others, and it is important to equalize this accessibility for all students."

This strategy is grounded not only in the findings of our study and in feedback from LGBTQ+ students, it is also grounded in existing research. Multiple studies have pointed to the classroom as an important site of intervention for sexual violence prevention. Students in an undergraduate social work course who completed a service learning project designed to raise awareness about sexual violence reported increased understanding of the issue as a result of participating in the project (Stepteau-Watson, 2012). Jones and Muehlenhard (1992) found that undergraduate students in a general psychology course that included a lecture about rape had attitudes that were significantly less tolerant of rape than did students in the control condition (a general psychology course with no lecture about rape). Undergraduate students in a psychology of women course improved in their ability to accurately label a scenario as sexual assault after participating in a class activity that facilitated discussion and raised awareness about sexual assault (Franiuk, 2007). Using a quasi-experimental design, Johnson et al. (2020) studied the impact on first-year college students' knowledge and attitudes of taking a semester-long course that addressed the topics of gender,

sexuality, and sexual violence (including gender norms, heteronormativity, hookup culture, and consent). Johnson et al. (2020) found that, relative to the comparison group, students who took the course had “significantly greater rates of change in reducing heteronormative views, decreasing sexual misconduct apathy, and increasing awareness of campus resources for sexual violence” (p. 1).

The classroom is also an important site of intervention in terms of interrupting LGBTQ+ oppression on campus and fostering a campus climate that is inclusive and affirming for LGBTQ+ students. Research has demonstrated that addressing LGBTQ+ oppression in course curriculum can decrease students’ negative attitudes toward LGBTQ+ people (Rye, Elmslie, & Chalmers, 2008). One study found that academic courses and departments that were known for addressing LGBTQ+ topics in an open-minded way felt welcoming to transgender students, while other departments were experienced as hostile (Pryor, 2015). Among a national sample of LGBTQ+ undergraduate students, less inclusive curricula significantly related to the perception of negative classroom climate (inclusiveness of curricula measured how often courses included LGBTQ+ authors, class lectures, readings, and presentations) (Garvey & Rankin, 2015). Renn (2020) suggested, “Including LGBT curriculum provides ways for students to engage intellectually with material related to their identities and helps non-LGBT students broaden their perspectives” (p. 193). This assertion is empirically supported; Woodford et al. (2018) found that “for-credit LGBTQ courses can help to reduce the prejudice and biased attitudes that underpin many heterosexist behaviors” (p. 453).

Who and what is in the curriculum matters. Amplifying and generating academic course content across departments that addresses sexual violence as a power-based issue is a critical element of a comprehensive approach to campus sexual violence prevention (Orchowski et al., 2020). Integrating LGBTQ+ topics and challenging cisheteronormativity and LGBTQ+ oppression are important aspects of this curricular approach to prevention. This strategy provides a structural approach to complement existing and future co-curricular interventions.

At the time of this report’s release, one important step forward was the creation of a designated course development grant (the *PIPSM Award for Queer and Trans Sexual Health*) for new or enhanced courses that address queer and trans sexual health, queer and trans healthy relationships, and/or queer and trans sexual violence prevention topics. PIPSM funded this award in partnering with the *Steven J. Schochet Endowment for Queer and Trans Studies LGBTQ+ Course Development and Enhancement Grant*. The grant recipient will be announced in May 2021. Additionally, consultation conversations with campus faculty and academic professionals have begun, with exciting possibilities to inform subsequent initiatives for uplifting and enhancing current courses as well as developing new course offerings.

Strategy 3: LGBTQ+ Peer-Based Social Norms Campaign Grants

The third and final prevention strategy entails a social norms approach that aims to increase the capacity of LGBTQ+ student communities to promote healthy relationships, affirmative consent practices, and respectful communication within their peer groups. This innovative, evidence-based social norms grant program equips and empowers students to create social norms campaigns that disrupt harmful misperceived norms and uplift healthy norms among LGBTQ+ communities at the University of Minnesota. This LGBTQ+ student-centered strategy aligns with this study's overall approach to make central the voices of those directly impacted in order to inform relevant sexual violence prevention strategies that can potentially address or ameliorate this impact.

The social norms approach asserts that human behavior is influenced by our perceptions of peers' attitudes and behaviors (National Social Norms Center, n.d.). Unfortunately, our perceptions are often inaccurate; we overestimate the number of our peers who engage in unhealthy behaviors or hold unhealthy beliefs and we underestimate the number of peers who engage in healthy behaviors or hold healthy beliefs. If most people within a peer group incorrectly perceive that their peers are engaging in unhealthy behaviors or hold unhealthy beliefs, we can encourage healthy behavior in peer groups by highlighting the actual healthy norm. Social norms campaigns have been employed to reduce a range of unhealthy behaviors and promote healthy behaviors, including bystander intervention (Fabiano et al., 2003; Gidycz et al., 2011) and help-seeking among college students as a suicide prevention strategy (Silk et al., 2017).

Through this social norms grant program, LGBTQ+ student groups will develop and distribute creative campaigns that highlight misperceived norms, and amplify and promote healthy norms. Because content will be developed and distributed by students to other students, this strategy has the potential to reach students who may be less receptive to "University" messages and those who are unlikely to participate in institutional co-curricular programs related to sex or sexual violence prevention.

Given our finding that peers have significant influence on conceptions and behaviors related to sex and consent, it is critical that one of our strategies be aimed at uplifting the positive influence of peers. According to the National Social Norms Center (n.d.), social norms campaigns have greater impact if the norms being promoted reflect a group that the individuals closely identify with. For that reason, it is critical that the campaigns be designed and distributed by peers within groups to which they feel deeply connected. This approach also allows norms to be reflective of specific peer-groups, the necessity of which was illustrated in our findings as well as in previous research. Sexual violence does not impact all identities within the queer- and trans-spectrums symmetrically (Griner et al., 2017; Seabrook et al., 2018), and services and resources for racial/ethnic sexual and gender minorities must validate and reflect their realities in order to address LGBTQ health disparities (Jeremiah et al.,

2020). Relying on students' intimate knowledge and lived experiences to determine the best messages, tone, and mode of delivery to reach them and their peers is critical to the success of this strategy.

Our findings point to potential directions for these social norms campaigns. Issues addressed in the social norms campaigns might include (but are not limited to): LGBTQ+ students' use of affirmative, verbal consent in sexual interactions, a culture of consent within friend groups, and bystander intervention behavior. While many participants in our study described practicing these protective behaviors, it was not a universal experience; our prevention efforts would be well-served by extending these practices. A social norms approach to prevention can also challenge the harmful assumptions and stereotypes that participants described as influencing their sexual and consent practices. This student-led, social norms approach has great potential to uplift protective behaviors in peer groups and challenge misperceived unhealthy norms. Consultation with higher education institutions that have previously hosted social norms campaigns marked the initial steps of this strategy's implementation.

Conclusion

This report highlights potential risk factors and strategies to mitigate them as well as potential protective factors that should be bolstered in order to prevent the harm that occurs as a result of sexual violence experienced by LGBTQ+ undergraduate students. Our campus leaders need to act with urgency to provide resources for the development, implementation and evaluation of effective prevention strategies to reduce the high rates of sexual violence experienced by LGBTQ+ undergraduate students.

Appendices

Appendix A: Participant Interest Form

Thank you for your interest in participating in the study, "Centering LGBTQIA+ Voices in UMN Sexual Violence Prevention." Please note that participating in this study is completely voluntary.

For more details about the study, please view the flyer located here:

<https://z.umn.edu/recruitvoices>

If you are invited to participate, this would include being interviewed by a member of the research team by video or voice call on Zoom. All members of the interview team self-identify as queer and are either graduate or undergraduate students at the University of Minnesota - Twin Cities. The interview will include questions about sexual violence, which we recognize is a sensitive topic. If you remain interested in participating, please complete this form and a team member will contact you via email to follow up on your interest in participating.

This research has been approved by the Institutional Review Board of the University of Minnesota. If you have any concerns about this study, please contact [team member] at [email].

1. Email address:
2. Name (this does not have to be your legal name)
3. Gender pronouns (If you use pronouns, you're invited to list them here. These will be used in communicating with you via email about your interest in the study.)
4. I am currently an undergraduate student at the University of Minnesota - Twin Cities
 1. Yes
 2. No
5. How old are you?
6. Class year
 1. First year student
 2. Second year student
 3. Third year student
 4. Fourth year student
 5. Fifth year student
 6. Sixth or greater year student
7. How do you name your gender identity?
8. How do you name your sexual orientation?
9. How do you name your race identity?
10. How do you name your ethnicity?
11. Are there any additional elements of your identity that are important to how you experience college? If yes, please indicate those here. If no, write N/A.

Appendix B: Interview Protocol

Interview Questions with Possible Transition Statements

We will get started with a few general questions.

- [name of participant], tell me about yourself.
- What interested you in participating in this research?

Thanks for sharing that. I'm so glad you've chosen to be a part of this study. We'll move on to questions more specific to the project. As a reminder, there is no right answer. I invite you to share whatever comes to mind that you're comfortable sharing. Feel free to ask for clarification if any of my questions are unclear.

- [participant name], how do you define sex?
- From your own perspective, how do you define 'sexual misconduct'?
- From your own perspective, how do you define 'sexual violence'?

Topic 1: Conception of sexual violence

I heard you say that, to you, sexual violence is [summarize their definition of sexual violence].

- Where does this definition come from?
 - Potential follow up question: Where did you learn about sexual violence?
- Do any of your identities shape your definition of sexual violence?
 - [If yes]: Which ones, and how?
- Has your definition of sexual violence changed over time?
 - Potential follow up question: Who or what has influenced these changes?

Topic 2: Conception of consent

Switching gears a bit, we're going to talk about consent next.

- [Participant's name], how do you define consent, as it relates to sex?
 - Potential follow up questions
 - Where does this definition come from?
 - Where did you learn about consent?
 - Who has modeled consent practices in your life?
- Do any of your identities shape your definition of consent?
 - [If yes] Which ones, and how?
- Has your definition of consent changed over time?
 - Potential follow up question: Who or what has influenced these changes?

Topic 3: Consent Practices

These next questions are about how people communicate with one another before and during sexual encounters. I'm going to refer to times that you have had sex in the past. Sex can be defined in any of the ways that you mentioned earlier. If you have not had sex before, and these questions don't seem to apply, just tell me so.

- [ask this question verbatim] When you have sex, however you define that, how is it typically decided what sexual activities you and your partner(s) will do?
 - Potential follow up questions:

- How, if at all, has that changed since you became a student at the U?
- In what situation would you be more likely to use verbal language versus nonverbal cues to make those decisions?
- How, if at all, has that changed since you became a student at the U?
- In situations where you don't use verbal language to make decisions about what sexual activities will happen, how do those decisions get made?
- Do you ever use dating apps or hook-up apps as a way to connect with sexual partners?
 - [If yes] When you are using these apps, do the ways that these decisions about sex are made change? [If yes] How?
- How, if at all, do your identities or your partners' identities impact how these decisions are made?
- Do you ever use alcohol and/or other drugs before or during sexual interactions?
 - [If yes] In those instances, is there any change in the ways decisions are made about what sexual activities will happen?? [if yes] What is different in those situations?

Topic 4: Power

[check-in] I want to take a moment to pause and check in - how are you doing so far? [allow participant to respond; if they indicate being fine, continue with interview] Okay. Thanks for letting me know. Next, we're going to continue talking about your experiences of sexual encounters. Please ask me to repeat or restate a question as needed.

- Would you say that power dynamics ever influence how you and your partner(s) decide what sexual activities you will do?
 - [If yes] How?
 - [if yes] How, if at all, do your identities or your partners' identities impact the power dynamics you described?
 - [If no, or if participant indicates they have never had sex] Have you heard about any power dynamics influencing other people's sexual interactions?

Topic 5: Peer Networks

[check-in] I want to take a moment to pause and check in - how are you doing? [allow participant to respond; if they indicate being fine, continue with interview] Okay. Thanks for letting me know. We're going to shift gears a bit to talk about your experience as a student at the U more generally.

- [Participant name], would you say that you have a group of trusted peers at the U?
 - [If yes] Tell me about the group and what it means to you to belong to this group.

- [Prompt, if the participant does not address this] Would you say that belonging to this group is connected to your [LGBTQIA] identity?
- What influence, if any, would you say this group has on your ideas about healthy sexual interactions?
 - Potential follow up questions, if 'yes' response:
 - Are there any ways that being part of this group has changed the ways you engage in sex?
 - What is unique about your experience of belonging with this group that makes you open to changing your ideas related to healthy sex?
- What influence, if any, would you say this group has on your ideas about sexual violence?
 - Potential follow up questions:
 - Within this group, do y'all talk about the topic of sexual violence? [If yes] How is it discussed?
 - Are there any ways that being part of this group has changed your behavior in terms of sexual violence prevention?
- Are there any other ways your peer group or friends influence your sexual practices?

Closing questions:

Alright, thank you so much for sharing. We are nearing the end of the interview. I have a couple more questions to wrap us up.

- The information you've shared with me along with that we hear from other LGBTQIA students will help inform our campus' sexual violence prevention strategies. Is there anything else you want us to know as we develop different programs and strategies?
- Is there anything else you'd like to share with me about your experiences or ideas related to sexual misconduct prevention on campus?

Appendix C: Consent Form

Title of Research Study: Centering LGBTQIA+ Voices in UMN Sexual Violence Prevention

For questions about this research, please contact a member of the study team.

Investigator Name: dr. Saby Labor

Investigator Departmental Affiliation: Gender and Sexuality Center for Queer and Trans Life, University of Minnesota Office for Equity and Diversity

Phone Number: 612-625-8519

Email Address: labor014@umn.edu

Supported By: This research is supported by the University of Minnesota President's Initiative to Prevent Sexual Misconduct.

Key Information About This Research Study

The following is a short summary to help you decide whether or not to be a part of this research study. More detailed information is listed later on in this form.

What is research?

The goal of research is to learn new things in order to help people in the future.

Investigators learn things by following the same plan with a number of participants, so they usually do not make changes to the plan for individual research participants. You, as an individual, may or may not be helped by volunteering for a research study.

Why am I being invited to take part in this research study?

We are asking you to take part in this research study because you self-identify as an LGBTQIA undergraduate student at the University of Minnesota and are at least 18 years old.

What should I know about a research study?

- A member of the study team will explain this research study to you.
- Whether or not you take part is up to you.
- You can choose not to take part.
- You can agree to take part and later change your mind.
- Your decision will not be held against you.
- You can ask all the questions you want before you decide.

Why is this research being done?

The purpose of this study is to better understand sexual misconduct and its prevention among LGBTQIA undergraduate students. Your participation in this study will inform sexual misconduct prevention efforts at the University of Minnesota.

How long will the research last?

We expect that you will be in this research study for 45-90 minutes, the amount of time we estimate it will take to complete a web-based interview.

What will I need to do to participate?

You will be asked to participate in a web-based interview scheduled at your convenience. The interview will include questions about sex, including the topics of consent and sexual violence. The interview will be audio recorded and your agreement to be recorded is required for participation. If you feel uncomfortable being recorded, it is probably a good idea for you not to be in the study. Following the interview, we will ask you to fill out a brief demographic survey online.

How will my interview data be collected and stored?

If you choose to participate, we will schedule an interview to be conducted via Zoom, a secure web-conferencing platform supported by the University. Your agreement to be audio recorded is required for participation. It is your choice as to whether you enable the video feature of Zoom. Some participants prefer to have a face-to-face connection with their interviewer, while some participants prefer to communicate only by voice. If you enable video, Zoom will record both video and audio (a default setting that cannot be modified). Once you and the interviewer are finished talking, the interviewer will immediately retrieve the recording(s), save the audio-only file, as well as any chat messages from the zoom chat, in a secure University storage area, and delete any remaining files.

Is there any way that being in this study could be bad for me?

You may feel uncomfortable talking about sex with the interviewer. You can choose what and how much detail you want to disclose during the interview. Some participants might feel distressed if interview questions trigger unpleasant or traumatic memories related to sexual experiences. All participants will be given resources for support following the interview.

There is a slight risk of loss of privacy and confidentiality as a result of participating in this study. Your name, contact information, interview responses, and survey data will be kept as private as possible by our study team. There is some risk of a data breach involving the information we have about you. We comply with the University's security standards to secure your information and minimize risks, but there is always a possibility of a data breach. Data will be kept secure and you will not be identified by name in any report, publication, or presentation. To further help protect your privacy, we have obtained a Certificate of Confidentiality from the National Institutes of Health. With this federal Certificate, we cannot be forced (for example, by court order) to give out information that may identify you. More information about this certificate is below.

Will being in this study help me in any way?

There are no direct benefits to you from your taking part in this research. Participants will have an opportunity to reflect upon and share their experiences, an opportunity that may feel gratifying for you. We cannot promise any benefits to others from your taking part in this research. However, participants will be contributing to research that aims to reduce violence among members of LGBTQIA+ students on campus.

What happens if I do not want to be in this research?

Participation in this study is voluntary and you can leave the study at any time and no one will be upset by your decision. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Detailed Information About This Research Study

The following information provides more detailed information about this study in addition to the information listed above.

How many people will be studied?

We expect about 30 students at the University of Minnesota will be in this research study.

What happens if I say “Yes”, but I change my mind later?

You can leave the research study at any time and no one will be upset by your decision. If you decide to leave the research study, and you wish for the information you provided to be deleted, please contact the investigator so that the investigator can delete your interview and survey data. Choosing not to be in this study or to stop being in this study will not result in any penalty to you or loss of benefit to which you are entitled. This means that your choice not to be in this study will not negatively affect your academic standing as a student.

What happens to the information collected for the research?

Efforts will be made to limit the use and disclosure of your personal information to people who have a need to review this information. We cannot promise complete confidentiality. Organizations that may inspect and copy your information include the Institutional Review Board (IRB), the committee that provides ethical and regulatory oversight of research, and other representatives of this institution, including those that have responsibilities for monitoring or ensuring compliance. We may publish the results of this research. However, we will keep your name and other identifying information confidential.

Certificate of Confidentiality

To help protect your privacy, the National Institutes of Health has granted a Certificate of Confidentiality. The researchers can use this Certificate legally to refuse to disclose information that may identify you in any federal, state, or local civil, criminal, administrative, legislative, or other proceedings, for example, if there is a court subpoena. The researchers will use the Certificate to resist any demands for information that would identify you, except as explained below.

The Certificate does not prevent a researcher from reporting information learned in research when required by other state or federal laws, such as mandatory reports to local health authorities for abuse or neglect of children or vulnerable adults, or information to the Food and Drug Administration (FDA) when required in an FDA audit. However, the Certificate limits the researcher from disclosing such information in follow up civil, criminal, legislative, or administrative legal proceedings if the information was created or compiled for purposes of the research.

There are rare circumstances that would require us to break confidentiality. We are required to report to authorities if you indicate imminent harm to yourself or someone else, such as feeling suicidal or planning to physically hurt another person, or knowing that another person is in imminent danger of being hurt. In this rare instance, we would work with you to ensure that you or others receive the care you are entitled to and in need of. Our research does not include questions about imminent harm, but we are mentioning this topic so that you know how the Certificate of Confidentiality works.

You also should understand that a Certificate of Confidentiality does not prevent you or a member of your family from voluntarily releasing information about yourself or your involvement in this research. If an insurer, medical care provider, or other person obtains your written consent to receive research information, then the researchers will not use the Certificate to withhold that information.

What will be done with my data when this study is over?

Once the study is complete, your data will be “de-identified,” such that it will no longer be possible to link your name and other identifying information to the statements that you made during the interview. Analyses of your data, in combination with data from other participants, will inform sexual misconduct prevention efforts at the University of Minnesota. Analyses of combined data may also be shared through reports, presentations, and publications prepared for other professionals who are working to prevent sexual violence. Your name and other identifying information will not be shared.

Whom do I contact if I have questions, concerns, or feedback about my experience?

This research has been reviewed and approved by an IRB within the Human Research Protections Program (HRPP). To share feedback privately with the HRPP about your research experience, call the Research Participants' Advocate Line at 612-625-1650 (Toll Free: 1-888-224-8636) or go to z.umn.edu/participants. You are encouraged to contact the HRPP if:

- Your questions, concerns, or complaints are not being answered by the research team.
- You cannot reach the research team.
- You want to talk to someone besides the research team.
- You have questions about your rights as a research participant.
- You want to get information or provide input about this research.

Will I have a chance to provide feedback after the study is over?

The HRPP may ask you to complete a survey that asks about your experience as a research participant. You do not have to complete the survey if you do not want to. If you do choose to complete the survey, your responses will be anonymous. If you are not asked to complete a survey, but you would like to share feedback, please contact the study team or the HRPP. See the "Investigator Team Contact Information" of this form for study team contact information and "Whom do I contact if I have questions, concerns, or feedback about my experience?" of this form for HRPP contact information.

Will it cost me anything to participate in this research study?

There will be no cost to you for any of the study activities or procedures.

Will I be compensated for my participation?

If you agree to take part in this research study, we will email you a \$25 Target gift card for your time and effort upon the completion of your interview.

Typing your first and last name below documents your permission to take part in this research. You will be provided with a copy of this document.

What is your University of Minnesota email address?

Appendix D: Participant Demographic Survey

Centering LGBTQIA+ Voices in UMN Sexual Violence Prevention

Please provide some additional information about you and your identities. This will help us understand how experiences vary by identities. This information will be kept confidential. You can leave any question you do not want to answer blank.

1. How do you name your socio-economic class?

2. Are you the first in your family to attend college?
 - Yes
 - No

3. How do you name your religion and/or spirituality?

4. Do you have any of the following: (Check all that apply)
 - Hearing difficulty (deaf or having serious difficulty hearing)
 - Vision difficulty (blind or having serious difficulty seeing, even when wearing glasses)
 - Cognitive difficulty (because of a physical, mental, or emotional problem, having difficulty remembering, concentrating, or making decisions)
 - Ambulatory difficulty (having serious difficulty walking or climbing stairs)
 - Self-care difficulty (having difficulty bathing or dressing)
 - Independent living difficulty (because of a physical, mental, or emotional problem, having difficulty doing errands alone such as visiting a doctor's office or shopping)
 - I have no disability, impairment or difficulty.

5. Are you an international student?
 - Yes
 - No

Appendix E: Campus and Community-Based Resources

Thank you for your participation. We are providing the following information to everyone, regardless of what they've shared. These are resources we want students who have experienced sexual misconduct to know are available to them.

Resources for Safety and Support

There are several resources available for you on and off campus. As you may know, the Aurora Center is an excellent on-campus resource that provides confidential support to individuals who may have experienced sexual misconduct. Aurora Center representatives also can accompany you to meetings with EOAA or the police. You can contact Bronte Stewart (stewa718@umn.edu, 612-624-0630) or Chloe Vraney (vran0020@umn.edu, 612-626-6404) at the Aurora Center. Boynton Mental Health and Student Counseling Services also can provide confidential personal support. Please see the Resources listed on the other side of this page for additional confidential resources.

You also can contact the police if you feel unsafe. If you live in University housing, you also can consult with your Residence Director about possible safety measures.

Accommodations

The University can help you with accommodations you might need because of your experience, even if you do not want an investigation. If you need modifications to your housing, academic courses, employment or other campus programs or activities, please contact the Aurora Center or the office that can make the accommodation (e.g., Housing and Residential Life, academic department, program or activity leadership).

EOAA Process

The University prohibits sexual misconduct, and EOAA is available to investigate allegations of such conduct to determine whether University policies, including the Student Conduct Code, have been violated. Please keep in mind that EOAA's ability to investigate may be limited when the accused person is not or is no longer affiliated with the University.

Police Process

You also can contact the police to report your experience. The police investigate whether any laws have been violated. A police process is separate from EOAA's process and these processes can occur at the same time.

Retaliation is Prohibited

The University prohibits retaliation against individuals for reporting concerns of sexual misconduct, even if EOAA does not investigate. Please let EOAA know if you experience any negative consequences as a result of telling anyone at the University about your experience.

Resources for Reporting

EMERGENCY

Police, Fire, Ambulance:

Call 9-1-1

REPORTING CRIMES TO POLICE

UMN Police

9-1-1 or (612) 624-COPS (2677)

100 Transportation and Safety Building

www.police.umn.edu

Minneapolis Police Dept.

Emergencies: 9-1-1

Non-Emergencies: 3-1-1

350 South 5th St., Room 130

www.Minneapolismn.gov/police

St. Paul Police Dept.

Emergencies: 9-1-1

Non-Emergencies: (651) 291- 1111

15 Kellogg Blvd. West, St. Paul

www.stpaul.gov/departments/police

Falcon Heights Police Dept.

Emergencies: 9-1-1

Non-Emergencies: (612) 728-3350

3301 Silver Lake Rd., Saint Anthony

FILING A UNIVERSITY REPORT

Equal Opportunity and Affirmative Action

274 McNamara Alumni Center

(612) 624-9547

<https://diversity.umn.edu/eoaa/>

Confidential & Private Resources

The Aurora Center

(612) 626-2929

24hr line: (612) 626-9111

Textline: (612) 615-8911 (M-F 8am-4:30pm only)

117 Appleby Hall

<http://aurora.umn.edu/>

Boynton Women's Clinic

(612) 625-4607

Boynton Health Services, 2nd floor

www.bhs.umn.edu

Boynton Mental Health Clinic

(612) 625-8475

Boynton Health Service, 4th Floor

www.bhs.umn.edu

Student Counseling Services

(612) 624-3323

340 Appleby Hall & 199 Coffey Hall

<https://counseling.umn.edu/>

UMN Crisis Line

Available 24/7

Call: 612-301-4673

Text: "UMN" to 61222

Additional Campus Resources

Disability Resource Center
(612) 626-1333 (V/TTY)
180 McNamara Alumni Center
<https://diversity.umn.edu/disability/>

Gender and Sexuality Center for Queer and
Trans Life
(612) 625-0537
46 Appleby Hall
<https://diversity.umn.edu/gsc/>

Multicultural Center for Academic
Excellence
(612) 624-6386
46 Appleby Hall
<https://diversity.umn.edu/multicultural/>

University Student Legal Services
(612) 624-1001
160 West Bank Skyway
www.umn.edu/usls

Security Monitor Escort Services
(612) 624-WALK (9255)
(612) 625-1500
B2 Coffman Memorial Union
www.police.umn.edu/home/escort

Clinic for Sexual Health
1300 S. 2nd Ave., Minneapolis
www.sexualhealth.umn.edu

The Women's Center
(612) 625-9837
64 Appleby Hall
<https://diversity.umn.edu/women/>

Community Resources

OutFront Minnesota
(612) 822-0127 option 3
310 East 38th Street, Suite 209
Minneapolis, MN 55409
www.outfront.org/crisis-anti-violence

Sexual Violence Center Crisis:
(612) 871-5111 Business: (612)
871-5100
3757 Fremont Ave. N., Minneapolis
www.sexualviolencecenter.org

Suicide Hotline
Phone: 1-800-273-8255
Text: "HOME" to 741741

Trans Lifeline Hotline
Phone: 877-565-8860
available 9am - 3am CST

Trevor Life Line
Phone: 1-866-488-7386
available 24/7

Appendix F: LGBTQ+ Students' Feedback on Research Findings and Proposed Prevention Strategies

Students were invited to review results of the study and provide feedback asynchronously. LGBTQ+ undergraduate students were invited to view a video summary of findings and complete an online survey to share their reactions to the findings as well as offer feedback about the recommended prevention strategies. Twelve LGBTQ+ students completed the survey, although they were not required to respond to every question. The questions reflect the study team's findings and thinking about strategies at the time and the feedback has informed further development of those strategies. The questions and their responses (in random order) are below. Through this iterative process, student feedback informed strategy development.

Initiative 1: “Develop LGBTQ-specific sexual health and education curriculum” Based on Initiative #1, what ideas, feedback, or suggestions do you have for our team?

- My biggest concern about such an initiative is its ability to reach all interested students as I think initiatives like these are focused/get stuck in gender and sexuality studies spaces. Topics should include safe sex practices and resources.
- Collaborating with the Aurora Center, Boynton health, and first year programs like CLA 1001/1002 or Nature of Life in CBS might be beneficial ways to reach broader audiences to all undergraduate students. It can be made optional for these courses and have the information available to anyone that wants it. Implementing safe sex practices and destigmatizing queer culture would be incredibly beneficial. I grew up in a conservative town and I never received any queer exposure until college. I still need the affirmations that LGBTQ behaviors and sexual practices are ok!
- I think if queer-specific sexual health education is provided at the U, it should be included within one of the education programs for all incoming students. Speaking from my own background, I would be sure to cover each "category" or letter in the acronym. I'm bisexual and we're often overlooked, and I would certainly say the same about trans, intersex, and asexual/aromantic people. Basically, just making sure all your bases are covered rather than just targeting gay/lesbian students.
- Good to hear this is being approached from a non-cishet POV. Without knowing much about this curriculum yet, I'd just encourage focusing on all kinds of identities including, but not limited to, asexual, non-binary, as well as different racial and ethnic identities.
- I think that the idea of introducing LGBTQ+ sex-ed earlier on is a great idea, but I don't think we should separate the classes. In order to make LGBTQ+ sex seem

more accepted, everyone should have to learn about it, cis het or not, so that everyone can be well informed.

- I believe that LGBTQ+-centered health and education should be included in all classes and colleges, and make accessible to all students since often times some departments/colleges receive less of that support, such as CSE, which I am a part of. I believe that collaborating with orgs like oSTEM, the Aurora Center, MCAE, the GSC and Compass would be very valuable.
- -collaborate with SPH Rothenberger Institute; -teach from a harm reduction standpoint and stressing that any change in behavior towards safer sex, no matter how "small," is a good one; -STIs can be transmitted through any type of sexual contact, so using protection is important for all people (i hear cis queer girls talk about how they don't need protection during sex, which is obviously untrue); -non linear model of sex!
- Breaking the stereotype that abusive relationships are restricted to heteronormative relationships, info on sti's/std's (go deeper than just saying use protection- talk about dismantling the stigma of sti/std and what to do if you need to get tested/if you test positive etc)
- STD information and contraceptive health for all sexualities, talk about history of LGBTQ+, start talking about pronouns at a young age
- create curriculum that represents individuals who are not out as well. I think those who are closeted are just as important as those who are out.
- You should warn about the dangers of inaccurate information concerning LGBTQ sexual health and education. You should mention common misconceptions, invalidate them, and then give accurate information.
- Collab with oSTEM and current Twin Cities queer professional groups, inclusivity of transgender specific statistics and how trans folx can protect themselves effectively

Initiative 2: “Build and strengthen culture of consent within LGBTQIA+ peer groups”

Based on Initiative #2, what ideas, feedback, or suggestions do you have for our team?

- -collaborate with aurora center - they don't currently have a LGBTQ+ specific support group, and i was told that that's due to the fact that they don't have any queer/trans staff; -how to clearly set up and practice nonverbal consent during sex with a partner(s); -how to clearly set up and practice using a safeword; -strengthen general self esteem and boundary setting skills
- I would collaborate with the Aurora center
- All faculty should be trained in queer specific sexual harassment/assault awareness such that if students decide to confer they comprehend the situation properly and can assist in providing proper resources, voluntary seminars would be a good way to spread the information

- I totally agree that we should begin to build a culture of consent within the LGBT+ community, because consent is something so many people don't understand.
- talk about rape and sexual assault and how it can disproportionately affect those in the LGBTQ community
- Definitely would recommend collaboration with the Aurora Center and Boynton to make overall student health resources more inclusive, work these into course curriculums at the U, provide training sessions for professors
- Not sure what I'd add to this one. I appreciate that the speaker addresses consent as it pertains to smaller, day-to-day things like hugs. Possibly addressing the stigma that queer people are painted as hypersexual? A lot of straight men seem to think that all queer men want to have sex with them. Other than that, seems pretty helpful.
- Definitely a good initiative! This is hopefully something that already takes place in peer conversations, but strengthening it could only be helpful.
- Topics should include what consent looks like in different circumstances, what types of things require consent first (touching of any kind, etc), and how to ask for consent in different situations.
- Aurora center
- It's good to have groups containing LGBTQ individuals! A lot of times people do not have friendships or trusting relationships in the queer community, and I from my perspective the community has a somewhat toxic hookup culture, making it difficult to find friends and affirm each others' experiences and identities. Talk about consent! It's so important and I so many people need to be reminded that they have the ability to say no.
- Normalizing conversations about consent should be encouraged and peer groups should be established so that there is a multitude of protective factors.

Initiative 3: “Build awareness & develop skills to navigate unique dynamics of LGBTQ sexual interactions”

Based on Initiative #3, what ideas, feedback, or suggestions do you have for our team?

- I really enjoyed this section! You seem to have a really great understanding of what is most important to college students with their sex lives.
- You should definitely include the definition of sexual agency because it was very enlightening about how most students feels. The variance of communication based on whether the circumstance was a one-time or long-term thing was also very interesting to learn about. The suggested initiative should be structured better and be less broad.
- Attempt to educate all students about these issues, not just queer students
- I've never heard the term sexual agency, and I personally love it! I would say keep pushing self-affirmation and self-pleasure on to individuals because too

many times people think they need a partner to feel good. You can be sexual with yourself and it's the most empowering thing to explore what you like. I would include communication so much more. Teach them that it's important to have conversations about what are your likes/dislikes, even if it's uncomfortable. From my perspective there have been times that I am not ready to talk about sex or my own boundaries or mental health or comfort level - and it usually meant that I was not ready to have sex yet. It's so important to talk through what you're feeling with your partner even if it feels tedious.

- One thing I think would be helpful is video examples of how consent and sexual agency might be represented. The speaker addresses the "continuum" well - I personally don't have a clearly defined idea of what my boundaries are.
- Very interesting topic because I haven't personally heard a lot about it. It's especially thought-provoking to hear about the cis-man partner portion of the discussion, because I am a cis bisexual woman with very limited sexual experience, and the experience I have had has only been with cis men. I hadn't thought as much about the power dynamic in relation to specific identities.
- While dynamics of LGBTQ people are unique from cis-het people, I think try to keep in mind that it can also be damaging to "other" LGBTQ people. I think it is helpful to find a balance that honors the different experiences while not making people feel that their experiences are shameful or wrong.
- Keep in mind that everyone's experience is different. Some LGBTQ people have experienced this and some have not.
- Emphasize the fact that sex can mean many things for many different identities, demystify the idea of "abstinence" and provide more resources for how to access contraceptive measures on campus, and the wide range of protection against STIs, etc. for all different sexual identities, work these topics into practices at Boynton and the Aurora Center, Student Counseling Services, etc. Bring up more topics about age, disability and race/ethnicity in training sessions, curriculum, health services without passing judgement. Also place more emphasis on this idea of "blanket consent" and prioritization of male pleasure esp. when it comes to cisgender men.
- -(some) top/bottom and/or sub/dom dynamics - what's healthy in a sexual relationship with a clearly defined and named power dynamic? what's not?; - pushing back against the idea that queer/trans people who are sexually assaulted by cis men "should have known it was coming" or "deserve it" because they may have initially consented to having sex with cis men"; communication, communicating what one feels/wants/needs in relationships of any kind, empowering oneself

Initiative 4: “Systematically incorporate content about sexual violence as a power-based issue into credit-bearing courses. These initiatives should: span disciplines and departments; utilize discipline-specific approaches; and center LGBTQ+ frameworks, narratives, and issues”

Based on Initiative #4, what ideas, feedback, or suggestions do you have for our team?

- Allyship in sexual context would be good bc cis/het folx seems to lack any education on that. Embed into CSE 2001 or something
- I would be interested in finding out how these types of conversations can be integrated into all different types of coursework. For example, in interior design classes I've taken we've looked at how sex trafficking can be perpetuated by physical spatial environments.
- This is a great idea, and I believe would really benefit students who haven't had exposure to these topics and set a great precedent in the classroom. I definitely believe that there would be some pushback for including these topics in courses such as those that I take in CSE, but I believe that it is still important for queer students like myself who are not able to take courses that focus on or even reference sexual health and wellness for LGBTQ+ folx.
- It'd probably just need to be implemented well. In my entire curriculum in architecture (a profession hugely dominated by cisgender men), LGBTQIA+ issues have never been brought up. That being said, I think if these issues are integrated with for-credit courses, it can't just be tacked on. It's pretty clear when an instructor tries to shoehorn content in for the sake of demonstrating their "wokeness."
- include the business school as I think a lot of LGBTQ+ stuff is overlooked in the business sector
- I think that this is a great idea. Personally, I didn't start to see curriculum like this until my senior year when I took a few extra liberal education credits. For this implementation to be successful, I would say that it needs to really span a lot of disciplines, as many students who need to take liberal education credits do not readily register for GWSS or LGBTQ courses. This is especially apparent with closeted queer individuals. I have had closeted friends whose parents pay for their education and can not openly take a GWSS course, and have instead chosen a lib ed course that doesn't include information that is helpful to develop their sexuality. It's hard to incorporate LGBTQ narratives into the existing systems of many classes, so the instructors and the departments would need to be involved and completely restructure how they teach materials in order to include this information. This can be done through presentations, statistics, and networking to help them put in the extra work to include information on LGBTQ practices/behaviors.
- I think having discussions about sexual violence as a power-based issue would be beneficial to a variety of different classes, and I see centering around

LGBTQ+ identities as a way to break out of the norm which tends to focus on white cis women victims

- This is so important! I feel like people are less aware of imbalanced power dynamics in LGBTQ+ relationships, especially inappropriate age gap relationships.
- it would be great to see courses through the CI department or any of the other education departments on what sexual violence might look like in our students. it would help future teachers identify when our students might be victims, perpetrators, or observers of sexual violence and then provide an appropriate intervention. i feel like this would also help us as individuals (which i think is what this initiative is trying to get at), but this would be a discipline-specific approach to deliver the content and impact (potentially) two different communities.
- this is a really good idea!
- lesbian stereotypes and the stigma around bisexual people
- I really like that the initiative is an indirect approach so that it can expand across a variety of disciplines. It appears that with this initiative the idea is a lot more structured and can easily be fulfilled by implementing power-based issues into courses that students take for credit.

What is missing? What do you wish was included?

- Creating a base line for all CSE faculty and students in understanding the queer community, how will that be done to facilitate further conversations as was discussed here
- Now that schools are going to be online for the foreseeable future, it would be nice to have resources for existing LGBTQ-friendly classes as well as student groups that still meet online or virtually to help build community connections.
- More mental health resources in relation to sexual trauma and identity anxiety would be helpful to include in course content, trainings, etc.
- How are these initiatives being carried out and by whom?
- I believe that the initiatives are missing direction. I think that they should be a little less broad and more specific in what the initiatives want to get accomplished.
- maybe include resources for LGBTQ+ affected by sexual violence
- addressing stigma that may arise through background and culture

What else do you recommend we keep in mind as we move forward?

- That there are certain colleges/departments that have much more access to this information than others, and it is important to equalize this accessibility for all students
- Being inclusive of everyone, addressing issues that may occur at different intersections, understanding that some people come from a background where sex is not only taboo but a 'shameful act' and being mindful of this

- First year students coming to college are more alone than ever and need as much marketing for supportive and queer student groups and organizations. They need to be heard and seen, especially since it is incredibly difficult to meet people in times like this.
- Include lots of different experiences and voices in anything created!
- I really like what you've done so far. I think that as long as you keep consulting students and make sure that you're encompassing the pressing issues for young members of the LGBTQ+ community, this can become really useful information and hopefully be implemented in the future.
- My biggest concern is how inclusive this education is under the queer umbrella. Frankly, I don't know anything about intersex or asexual/aromantic people aside from some accounts I've come across on Twitter.
- Feasibility, how to convince people to attend informational seminars/information spreading events
- Realize that this is a learned behavior that comes about from a range of factors including repression, mental health issues, societal acceptance and many more.
- Remember that sexual violence is prevalent in other types of relationships and not only LGBTQ+ relationships, but emphasize the focus on this circumstance.

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