A Dissertation Proposal

entitled

Sexual Assault Prevention for Rape Myth Acceptance

in Male College Students

by

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Submitted to the Graduate Faculty as partial fulfillment of the requirements for the

Doctor of Philosophy Degree in Counselor Education

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An Abstract of

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Between the steady prevalence rate of sexual violence on college campuses (Tjaden & Thoennes, 2006; Black et al., 2011), the micro and macro levels of impact of sexual violence (Obama & Biden, 2014), and increased attention on universities’ (White House Council on Women and Girls & Office of the Vice President, 2014) prevention of sexual violence on campus is making greater progress. Principles of bystander intervention identify the first steps to behavioral change is clearing obstacles of knowledge (Aronowitz et al., 2012; Burn, 2009). Rape myths were identified as a perpetuating force in our rape culture to support the continuation of sexual violence (Ryan, 2011; Weiss, 2009). The purpose of the current study is to investigate the use of sexual violence education on rape myths via an allied masculinity and bystander intervention. This investigation found RMA was reduced as measured by the Updated IRMA-SF Scale after participation in the “Men of UT” program. Further, three of the four subscales demonstrated significant reduction of RMA as measured by the Update IRMA-SF Scale.

Keywords: sexual violence, rape myths, prevention, college, healthy masculinity, bystander intervention, Updated IRMA-SF Scale
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My loved ones should know the inspiration and awe I’ve drawn from them. They know the sacrifices needed for me to reach this point in my life and were there through it all. For more reasons than she knows, my mother has given me everything that makes me good. Family and friends accepted my seemingly selfish focus to while my life revolved around academia; they forced me not lose sight of myself. Lastly, my love, you amaze me daily with all that you are. This is living proof that absolutely anything is possible – even the highest level of education through all adversity.
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Chapter One

Introduction

Sexual violence can be described as behaviors ranging in severity from sexually degrading language and explicit media to sexually criminal behavior – all lying on the continuum of violence (Stout, 1991). Within this continuum, the most severe behaviors, such as rape, are socially recognized as crimes. On the opposing end of this continuum, behaviors of sexually degrading media images are often socially acceptable. While they may be perceived as socially acceptable, they “contribute to the existence of sexual violence” (McMahon & Banyard, 2012, p. 6). Falling under the umbrella of sexual violence is sexual assault and rape. The three terms – sexual violence, sexual assault, and rape – are frequently used interchangeably, as can be seen in how McMahon and Banyard discuss sexual violence (2012). However, there are some distinctions when using each term in isolation. For instance, the term rape may be described as an encompassing term used to include manifestations of sexual aggression (Payne, Lonsway, and Fitzgerald, 1999). In contrast, rape may be defined as a concrete behavior where “penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim.” (Federal Bureau of
The latter definition is exclusive of sexually aggressive behaviors which may not include penetration. Therefore, the term sexual assault is more inclusive of victim experience in that it encompassed other forms of sexual violence: coercion and unwanted sexual contact (Office of Violence Against women, n.d.).

As a crime deemed one of the costliest to our society by the National Alliance to End Sexual Violence (2011) – expenses could be monetary, tangible, and intangible. In a joint speech by President Obama and Vice President Biden, President Obama (2014) defined sexual assault as “an affront on our basic decency and humanity,” further discussing it as a crime threatening “the entire country.” Communities across the United States have started to understand that this is a major issue that is significantly impacting our society as evidenced by increased attention and action to address sexual violence at the federal level (Obama & Biden, 2014), collegiate level (Yung, 2015), and state levels (Affirmative Consent Bill, 2014). Unfortunately, the dearth of accurate data on sexual violence prevalence (Yung, 2015) limits our understanding of how widespread this problem is. Further minimal accurate data hampers the ability to understand possible key factors of effective interventions to prevent it. Generally, statistics on the prevalence of sexual violence are gleaned from two main sources: reported crimes and victim surveys (Kilpatrick, McCauley, & Mattern, 2009). With these as the sources of statistics, those survivors who have not identified their experience as sexual violence go uncounted. Crime statistics on sexual violence report that almost 20% of women will experience rape in their lifetime (Tjaden & Thoennes, 2006). Further, Tjaden and Thoennes found that those who had been sexually assaulted prior to the age of 18 are likely to experience additional sexual violence victimizations in the future (2006). Rapes have been found to
typically occur in private places, often with the use of substances, without the use of a weapon (Tjaden & Thoennes, 2006). Sexual violence prevention has undergone substantial evolution, from teaching women defensive skills to avoid victimization to a more ecological approach of involving the entire culture to reduce tolerance of such heinous crimes (Banyard & Moynihan, 2011; Burn, 2009; McMahon & Banyard, 2012).

1.1 Statement of the Problem.

Sexual violence on campuses occurs at higher rates than other environments (Black et al., 2005) and has a pervasive impact on both the survivors and their communities (National Alliance to End Sexual Violence, 2011). In the past, prevention methods demonstrated limited effects as they were aimed at women or perpetrators. Both populations are smaller than that of the bystander population – everyone who witnesses sexually violent behavior (Vladutiu et al., 2011). Victims and perpetrators also have less of an impact as believed to occur between men – using the male alliance among peers (Langhinrichsen-Rohling, Foubert, Brasfield, Hill, and Shelley-Tremblay, 2011).

The evolution of sexual violence prevention has never been more of a focus than now. This was especially so with college-aged individuals as this population is one of the highest groups to experience sexual violence at the rate of 76.9% of women experiencing completed assaults by the age of 25 (Black et al., 2005). The topic of sexual violence prevention has become a focus in the world of academia and society in general, due to an increase in media coverage and requirements of universities. Research in sexual violence prevention evolved into primary prevention with men as the understanding of prevention effectiveness expanded (Stewart, 2014). An estimated one in five women experience
sexual violence during their time as a college student (Krebs, Lindquist, Warner, Fisher, & Martin, 2007). Increased awareness and the evolution in prevention work has universities refocusing their prevention and education labors to reduce sexual violence and meet mandates (Stewart, 2014). Unfortunately, statistics relying on reported sexual violence incidents fail to represent the number of actual sexual violence incidents. This occurred because most victims do not report the assaults to the police or designated sexual violence resources (U. S. Department of Justice, 2002). An overview of sexual violence and its impact presented below. Additionally, the progression from general sexual violence education to purposeful targeted prevention and education will be discussed as well as how this evolution led to the “Men of UT.” This is a bystander intervention program for men designed to address male attitudes and beliefs in rape myths. Programming such as this intervention embodied the integral pieces of the counseling profession, specifically, social justice advocacy and preventative counseling interventions. These components of the Men of UT directly educate others to be aware and empowers them to think and act differently in the hopes of reducing or alleviating the occurrence of such violent behaviors. These are fixtures of the counselor’s development and identity (Kaplan, Tarvydas, & Gladding, 2014).

1.2 Impact of Sexual Violence.

The progression of sexual violence is often the result of a myriad of factors rather than one single factor. This progression usually involved a motivated individual with a sense of sexual entitlement, need for power and control, hostility and anger, acceptance of interpersonal violence, and/or negative attitudes toward women (Chiroro, Bohner, Viki, & Jarvis, 2004; Hockett, Saucier, Hoffman, Smith, & Craig, 2009). Three systemic
components, beyond the aforementioned factors, create an environment which expediently increases the risk of sexual violence on a college campus. These include: (1) new dating experiences, (2) presence and acceptance of substance abuse, and (3) a basic indifference or denial that sexual assault occurs within the campus community (Lane, Gover, & Dahod, 2009). Together, these factors compound risk for sexual violence on campuses and the result is a costly consequence for the community.

Sexual violence has been referred to as the “most costly of all crimes to its victims” (p. 1) by The National Alliance to End Sexual Violence (2011). The National Alliance to End Sexual Violence has summarized estimated monetary costs sexual violence at an annual expense to the nation of $450 billion dollars, with each victimization costing approximately $151,423 (2014). The expense of a single assault was calculated to include the costs of healthcare and criminal justice costs, survivor services, income lost, and costs of survivor employers. Such costs could be paid by the survivor, government, criminal justice system, or society (Miller, Cohen, & Wiersema, 1996). Beyond the staggering monetary impact sexual violence has for one survivor, an intangible impact was due to personal costs which may include: damaged relationships with loved ones, affected romantic relationships (current and future), impaired fulfillment of responsibilities, decreased quality of life, lost education, mental health issues, and substance abuse (Vladutiu, Martin, & Macy, 2011). Physical health concerns included injury from the attack, chronic pain, headaches, difficulty sleeping, irritable bowel syndrome, asthma, diabetes (Black et al., 2011). Survivors of sexual violence are at an elevated risk for smoking, high cholesterol, hypertension, obesity, and sexually-transmitted infections (Black et al., 2011).
Mental health issues of survivors may include depression or anxiety disorders, posttraumatic stress disorder, eating disorders, substance use disorders, and suicidality (White House Council on Women and Girls & Office of the Vice President, 2014). Per the World Health Organization (WHO; 2014) depression and anxiety are common psychiatric disorders in adolescents and young adults, who have experienced sexual violence. The WHO estimated prevalence of disorders of depression and anxiety were up to twenty percent in the U.S. (2014). This not only affected the immediate psychosocial development of an adolescent or young adult, but also increases the likelihood of the recurrence of depression and anxiety in adulthood (Gladstone et al., 2011). Being sexually assaulted and developing mental health issues thus can lead to risky and even illegal behaviors which can, in turn, negatively affect an individual’s health, life quality, and society (WHO, 2014). Consequently, as the monetary and personal loss can devastate the survivor’s life, the expansive impact ripples throughout the community at large.

Sexual violence impacts the campus community on a macro level as well. Survivors of sexual violence have reported a great distrust in others, particularly in men (Guerette & Caron, 2007). Mistrust toward others has a significant impact on interpersonal relationships (Kallstrom-Fuqua, Weston & Marshall, 2004); throughout the community considering one in every five women on campus has experienced sexual violence (Tjaden & Thoennes, 2006). The initial support survivors seek out are often from family and friends rather than professionals. Thus, the victimization experienced by the sexual violence survivor expands to those supporters who are unprepared to manage vicarious trauma. Being unequipped to handle a loved one’s trauma may lead to an impact on the supporter’s functioning within the campus community due to taking on the
survivors’ distress. These untrained support networks can attempt to aid the survivor at the expense of needing professional support themselves (Branch & Richards, 2013). Further, while researchers have not quantified the impact sexual violence has on a survivor’s academic performance, and future contribution to the community, experts continuously reference a significant impact sexual violence had on academic performance (Guerette & Caron, 2007; McMahon & Banyard, 2012; Vladutiu et al., 2011; White House Council on Women and Girls & Office of the Vice President, 2014). Kelly and Torres’ study of campus safety climate, as perceived by female students, suggests that “these women were not experiencing equality of educational opportunity due to fears for their personal safety” (p. 33, 2006). This is highlighted in participants’ statements such as “we were talking about that [women safety] in class and the guys were just shocked. Like they never thought about that,” and “I’ve noticed men…are more free to [be] social with everyone” (Kelly & Torres, p. 25, 2006).

Additionally, Kelly and Torres found that the safety and well-being for all campus community members is reduced when violence, including sexual violence, exists at the institution (2006). For example, Kelly and Torres found that women who perceived reduced safety on campus used a primary coping strategy with fear of perpetration by accepting a worldview that this violence is inevitable to their college experience (2006). While safety and well-being are lower, the community’s experience is further compromised by victim-blaming those who are faced with any violence (Kelly & Torres, 2006). These realities contributed to the campus rape culture. Considering Maslow’s hierarchy of needs, with such threats to the safety of campus community members, there is an inherent barrier to the educational, social, self-concept, and self-actualization
potential for students – in turn overall wellbeing (Maslow, 1943). A deficit in perceived safety subsequently impacts academic performance, recruitment, and retention to the institution (Baker & Boland, 2011). Baker and Boland also found that even one instance of any form of violence learned through any form (whether through personal knowledge or reported incidents) on a campus can have negative significance (2011).

On a financial level, campus communities provide support through various survivor services after an assault is reported (Miller et al., 1996). When a university is not addressing sexual violence on their campus, they are also risking the loss of federal funding as Title IX requires these institutions to appropriately act to prevent and address sexual violence (U.S. Department of Education, 2011). To be compliant with Title IX in relation to sexual violence on campus, universities were required to respond to reports of sexual violence, act to prevent sexual violence, and/or act against the effects of sexual violence on the campus per the Office of Civil Rights affiliated with the Department of Education (2015). On a grander scale, apathy or ignorance toward sexual violence perpetuates tolerance of this violence and lends to its continued perpetration and development of rape culture (Obama & Biden, 2014). To reduce a negative impact or to prevent future issues, the Men of UT programming effort used an approach of social justice advocacy and preventative education to change culture surrounding sexual violence (Steele, 2010). To reduce or eliminate sexual violence, educational programming was developed and implemented to promote consent and healthy masculinity, provided strategies for bystander intervention, and educate people on sexual violence. Proactive programming, like “Men of UT,” was one aspect of a counselor’s responsibility in serving underserved populations (Kaplan, Tarvydas, & Gladding, 2014).
1.3 Sexual violence education and rape myths.

There are many intricacies of the continuum of violence which create various opportunities and points of entry for intervention with assorted degrees of risk for the bystander (Banyard & Moynihan, 2011). The continuum of violence is based upon the use of power and control for sexual violence to exist ranging from rape to socially acceptable actions such as a sexually explicit joke. However, these socially acceptable behaviors contribute to the tolerance and perpetuation of more severe acts of sexual harassment and assault (McMahon & Banyard, 2012). McMahon and Banyard bestow responsibility upon preventionists seeing any change in the prevalence of sexual violence, the continuum of violence must be a basis of understanding in prevention (2012).

A behavioral change theoretical model; Information, Motivation, and Behavioral Skills model (IMB) as applied to rape myth acceptance by Aronowitz, Lambert, and Davidoff (2012), identified information built upon the notion to incite motivation toward learning and applying behavioral skills. The model worked from the perspective that behavioral change can be reached by first addressing one’s knowledge. For Men of UT, general sexual violence education serves as the knowledge base. This information works to initiate change through the challenge of cultural and societal beliefs contributing to rape myth acceptance. The “motivation” stage is made up of attitudes and beliefs driving one’s behavior, such as rape myth acceptance (Aronowitz et al. 2012). Rape myth acceptance (RMA) contributed to behaviors (i.e. sexually violent media) found on the continuum of violence, which perpetuate a culture accepting of sexual violence (McMahon & Banyard, 2012). Within the situational model there are five steps to intervene as a bystander: notice event, identify as needing intervention, take
responsibility, decide how to help, take action to intervene (Burn, 2009). Steps one and two correlate with the IMB’s information stage and three with the motivation stage leading up to bystander intervention. The IMB model and situational model for bystander intervention, published months apart, aligned well to support the approach of introducing education to initiate behavioral change.

Vladutiu et al. (2011) found that programming which consisted only of general sexual violence education and risk reduction was not successful in sexual violence prevention. However, when varied modalities such as media or interactivity were incorporated, improvement has been found in influencing sexual violence beliefs, knowledge, acceptance, behavior, and victimization. Langhinrichsen-Rohling, Foubert, Brasfield, Hill, and Shelley-Tremblay identified the importance for sexual violence prevention programs to deliver their messages in a restorative way that assumes males are allies rather than potential rapists (2011). This suggested that an emphasis on building an alliance with men, rather than working under an assumption that all men are potential rapists was more successful in affecting change in attitudes. In creating such an alliance, focus on healthy masculinity empowered men to become involved (Langhinrichsen-Rohling et al., 2011). Such a healthy masculinity was described as a respect of power, equity, control, and boundaries in their perception of and interactions with all people.

1.4 “Men of UT” program.

The content of the program being studied was developed from the foundational bystander intervention principles focused on male programming. It is intended to be comprehensive in the elements that have demonstrated effectiveness. These elements
include: (a) raising awareness of sexual violence on their campus, (b) discussing the importance of masculinity and its role in sexual violence, and (c) educating the campus community on how bystander intervention can be applied while discussing barriers male students meet. This manuscript is focused on addressing the first element of raising awareness. Raising awareness of sexual violence is done through discussion of the continuum of sexual violence, the prevalence of sexual violence, consent, and information to dispel common myths about sexual violence. In discussing masculinity, rape myths regarding the perceptions of victims or male peers’ behaviors toward women can be further challenged. Content elements of masculinity’s role in sexual violence and bystander intervention on campus are important foci for future research.

This program was developed utilizing major concepts of the Multicultural and Social Justice Counseling Competencies (Ratts et al., 2015). These concepts include that of self-awareness, worldview, relationship, and advocacy. These competencies complement the purpose of the study to empower a privileged population to utilize its privilege in such a way that they can advocate on behalf of an underprivileged population. While the competencies are structured around a counselor-client relationship, they correlate well to the presenter-participant relationship of the program. Presenters are expected to understand themselves to recognize any victim-blaming and their ability to relate to participants. The participant worldview is crucial to respect to build the male alliance, or presenter-participant relationship, through which change is expected to happen. Finally, the premise of the program is to utilize these concepts in such a way to empower participants to advocate for equality.
Each principle was supported with media clips to give context to discussions pertaining to masculinity, consent, continuum of violence, and bystander behaviors. Given the negative impact perpetrator generalization has on masculinity; this program emphasized empowerment of the male attendees for ownership of their healthy masculinity. This was completed through discussion of defining healthy masculinity, development of healthy masculinity, and masculinity’s correlation to sexual violence.

The program was facilitated by a staff member of the university identified as a man exhibiting healthy masculinity. Facilitators were selected by the program developers based on demonstrations of respect toward others, and openness to new ideas and training and not having demonstrated forms of victim blaming or sexual violence endorsement. Facilitators were trained on the content and theory behind the program. Facilitators were given a content outline and highly encouraged to emphasize engagement and empowerment of the male participants. The program was a single series intervention, designed to last between 60 – 90 minutes, varying based on the number of participants attending and engaging.

1.5 Purpose of the study.

The purpose of this study was to determine if the “Men of UT” program created change specific to rape myth acceptance using sexual violence and bystander intervention education with a male alliance approach. Additionally, a goal to investigate the success “Men of UT” had in meeting standards outlined for sexual violence education on college campuses. These standards were outlined by the White House’s Task Force to Protect Students from Sexual Assault. As the first two steps of bystander intervention theory
were to identify the event needing intervened and perceiving it as emergency (Burn, 2009), this goal of addressing attitudes and beliefs was imperative to complete the higher order steps of bystander intervention. Through the provision of education on sexual violence concepts, rape myth acceptance could be weakened, while strengthening accurate beliefs to motivate prosocial behaviors through the engagement of bystander intervention behaviors (Aronowitz et al., 2012). Therefore, the nature of this investigation was the measurement of Men of UT’s ability to reduce rape myth acceptance.

As this was a new program, the counseling center staff had never evaluated the program based on whether participants were learning the curriculum. The staff collected the data using a demographic data form and the Updated Illinois Rape Myth Acceptance-Short Form Scale (the instrument can be found in Appendix B). The IRMA was developed by Payne et al. in 1999 to evaluate a participant’s articulation of rape myth constructs and updated by McMahon and Farmer for relevance in 2011. An investigation would help them determine whether the participants learned from the program. Such research would assist the staff in determining its usefulness, if any changes need considered, and ultimately if the program was worth continuing at the university. The study looked at the program’s ability to reduce overall acceptance of rape myths as well as specific categories of myths. The specific rape myth categories of interest are the subscales identified on the Updated IRMA-SF of: 1): She asked for it, 2): He didn’t mean to, 3): It wasn’t really rape, 4): She lied. The program’s design was to address these myths through the provision of accurate information regarding general sexual violence education. Such areas of education included prevalence of sexual violence, consent, the experience of sexual violence, and men’s role in preventing sexual violence.
1.6 Significance of the study.

Minimally, the desired outcome was to learn more about benefits of the current programming and if it was not beneficial, areas in which SAEPP could improve. If it were found to have outcomes of reducing rape myth acceptance (RMA), further research could be done to measure its ability to affect masculinity and change behaviors toward bystander intervention. This process of finding if the program met its goals of reducing RMA, strengthening masculinity, and increasing bystander intervention would indicate a model program if positive outcomes were found. The U.S. president charged researchers and preventionists to continue creating and validating model programs (Office of the Vice President and White House Council on Women and Girls, 2014). In positively meeting its program goals, theoretically, the campus may see a decrease in victimizations within the university. If this were done, great significance would be seen in counseling, particularly college counseling.

The purpose of this study was to determine if “Men of UT” program created change specific to the amount of rape myth acceptance, which was the primary goal. More specifically, the researcher was interested in examining if there was a decrease in acceptance of rape myths after the program. Additional research questions sought to determine if “Men of UT” created change in RMA on subscales of the Updated IRMA-SF and are as follows:

1. Is there a statistically significant change ($p < .05$) in rape myth acceptance for participants of the “Men of UT” program as measure by the Updated IRMA-SF Scale?
2. Is there a statistically significant change \((p < .05)\) in rape myth acceptance on subscale 1, “she asked for it,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale?

3. Is there a statistically significant change \((p < .05)\) in rape myth acceptance on subscale 2, “he didn’t mean to,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale?

4. Is there a statistically significant change \((p < .05)\) in rape myth acceptance on subscale 3, “it wasn’t really rape,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale?

5. Is there a statistically significant change \((p < .05)\) in rape myth acceptance on subscale 4, “she lied,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale?

It was hypothesized for research question one (RQ1) that there was a decrease in RMA as demonstrated by a reduced score on the Updated IRMA-SF from pre-test to post-test. For research question two, it was hypothesized that there was a reduction in rape myths related to the concept that the survivor increased her risk for assault as demonstrated by a reduced score on subscale one of the Updated IRMA-SF from time one to time two. It was hypothesized for research question three that there was a reduction in acceptance of rape myths regarding a lack of intention from male perpetrators as demonstrated by a reduced score on subscale two on the Updated IRMA-SF between pre- and post-test scores. Fourthly, it was hypothesized that there was a reduced amount of RMA specific to the myth of misinformation for what constituted as
sexual violence based on participants’ reduced scores on subscale three on the Updated IRMA-SF from time one to time two of measurement. Finally, researchers hypothesized there was less acceptance of rape myths viewing survivors as liars as demonstrated by a reduced score on subscale four on the Updated IRMA-SF from pre- to post-test scores.

1.7 Definitions and operational terms.

For the purposes of this program evaluation, the following provide context in the use of terminology throughout this study.

Bystander intervention – an approach to sexual violence prevention empowering third party witnesses of sexual violence through giving them an active role in prevention with the education of behavioral skills which intervene, distract, or halt acts of sexual violence (Banyard, Moynihand, & Plante, 2007).

Drug Facilitated Sexual Assault (DFSA) – a type of sexual violence where the victim was unable to give consent to sexual behaviors due to being under the influence of an incapacitating drug. The drug may be administered intentionally by a perpetrator or consumed willingly by the victim while the perpetrator utilizes the opportunity of the incapacity of the victim (Olszewski, 2009).

Healthy masculinity – a new term, yet to be empirically operationalized, currently defined based on the innovative initiative “Healthy Masculinity Action Project” from Men Can Stop Rape, one of the first to introduce “healthy masculinity” (McGann, 2014). This term encompasses healthy concepts of masculinity through a respect of gender equality to “eradicate the harmful expectations and stereotypes our society teaches boys about what it means to be a man.” (Men Can Stop Rape, 2011).
Rape – sexual penetration to any extent, whether by a body part or object, without the expressed consent of the recipient (FBI, 2014).

Rape Culture – an environment “that support[s] beliefs conducive to rape and increase risk factors related to sexual violence” (Burnett et al., p. 466, 2009) due to various contributors such as rape myths, victim blaming, and gender roles.

Rape myth – stereotypes formed from inaccurate attitudes or beliefs regarding sexual violence, which are often utilized to excuse sexual violence and/or male sexual aggression, place blame on victims of sexual violence, or minimize the existence of sexual violence (Chapleau & Oswald, 2013; Ryan, 2011; Sussenbach, Eyssel, & Bohner, 2013).

Rape myth acceptance – the extent of assent to stereotypes of sexual violence to maintain societal status quo (Chapleau & Oswald, 2013).

Sexual Aggression – sexually related behaviors toward another, nonconsenting person (Davis et al., 2014).

Sexual Assault – any contact of a sexual nature for which the recipient has not been given explicit consent (Office of Violence Against Women, n.d)

Sexual violence – a range of behaviors, varying in severity and societal acceptance (McMahon & Banyard, 2012), “which force[s], coerce[s], and/or manipulate[s] [a person] into any unwanted sexual activity” (National Online Resource Center on Violence Against Women, 2011).
Social justice advocacy – “professional practice, research, or scholarship intended to identify and intervene in social policies and practices with negative impact on the mental health of marginalized clients based on their social status” (Steele, p. 76, 2008).

Vicarious Trauma – the experience of another’s trauma as one’s own trauma (McKim, Smith-Adcock, 2013).

Victim Blaming – often a result of the belief of rape myths lending to the attribution of at least partial responsibility for sexual violence to the victim (Hayes, Lorenz, & Bell, 2013.)

1.8 Organization of chapters.

This dissertation was organized into five chapters. Chapter I included the description and background of the problem that the current research addressed, as well as the purpose and significance of this study. Chapter I also provided a description of the variables, research questions and definitions for relevant study terms. Chapter II encompassed a literature review relevant for this topic, including a detailed overview of the previous research. Chapter III included the description of the methods that were used in this study. Chapter IV presented the findings of this study, and Chapter V discussed these findings.
Chapter Two

Literature Review

2.1 Impact of sexual violence.

Sexual violence has demonstrated a wide breadth of impact on many levels (Ahrens et al., 2007; National Alliance to End Sexual Violence, 2012; Vladutiu, Martin, & Macy, 2011). The traumatic experience of sexual violence may range for each survivor from distress to fully interfering with the survivor’s life manifesting as a mental health disorder (ie, Posttraumatic Stress Disorder, Major Depressive Disorder, Generalized Anxiety Disorder) described in the Diagnostic and Statistical Manual of Mental Disorders (American Psychiatric Association, 2013). Ways that these diagnoses impacted a survivor’s life include: having difficulty with basic daily functions (ie, sleeping), becoming hyper-vigilant and/or unable to trust others, inability to be exposed to triggers, panic attacks, negative view of the world, withdrawal and/or issues with relationships (APA, 2013). These issues are pervasive in the survivor’s life to a point in which s/he is unable to fully function in their roles and responsibilities of their community (APA, 2013). The inability to fully function directly impacted on a person’s ability to work, raise their children, meet obligations to their local community, and study while in school (White House Council on Women and Girls & Office of the Vice President, 2014.)
Obama discussed how the dysfunction creating a ripple effect beyond a survivor’s self onto their loved ones, employers, school, and beyond (Obama and Biden, 2014).

Survivors primarily disclosed to find support through their recovery; 68% of survivors reported having help-seeking reasons to disclose their experience (Ahrens et al., 2007). Ahrens et al. found help seeking reasons included emotional support, healing through discussing the incident, tangible assistance, and holding the perpetrator responsible (2007). However, Ahrens et al. found that over 38% of survivors were met with a negative reaction from their chosen confidant (2007). Survivors identified negative reactions as: victim blaming, lack of support, disregard, doubt, even refusal to help the survivor. A negative reaction, particularly from a person perceived as potentially supportive, could “silence” (p. 270) a survivor due to feelings of blame, experiences of insensitivity, deficiencies in support, and a disclosure that was unhelpful for healing (Ahrens, 2006). Negative responses especially affected a survivor’s healing process when, as Ahrens et al. found, most were not disclosing to professional supporters (2007). A professional supporter could facilitate justice and healing (i.e. legal system, health care providers) (Ahrens, 2006). These negative responses to a survivor’s disclosure were related to the development of poor coping mechanisms and posttraumatic stress disorder symptoms which contributed to avoidance of recovery due to the lack of support (Ullman & Peter-Hagene, 2014).

In addition to the direct impact sexual violence had on the survivor, it would be naïve to dismiss the impact on supporters of the survivor during the survivor’s healing process. Since most survivors disclosed to a personal support rather than a professional support (Ahrens, Campbell, Ternier-Thames, Wasco, & Sefl, 2007), these supporters did
not have professional training to handle this disclosure. One in three female students and one in five male students can expect to have a story of sexual violence disclosed to them (Banyard, Moynihan, Walsh, Cohn, & Ward, 2010). Banyard et al. found that men expressed more discomfort from received disclosures whether due to feeling inadequate as a supporter or by feelings of affliction, whereas women experienced an increase in fear for their own safety (2010). Supportive persons to survivors have reported effects of shock, seeing the world differently, anger, and concern after receiving a sexual violence disclosure. Supporters carried these effects with them into the community they live, lending to a need for professional services of their own (Branch & Richards, 2013). Branch and Richards described that the responses friends expressed are indicative of vicarious trauma (2013). Vicarious trauma was described as the experience of others’ trauma as one’s own trauma (McKim & Smith-Adcock, 2013). This spoke to the previously discussed ripple effect from survivor to community. In acknowledging one aspect of the systemic impact sexual violence had on a community, it is essential not to view sexual violence as a women’s issue (Katz, 2000) but a human issue – inclusive of the contribution men have toward ending such violence. This conclusion led to the focus on male bystanders for the current study.

Each of the above negative impacts were examples of mental health issues which preventative counseling aim to reduce. Prevention had a long-standing role in the counseling field history dating back to 1981 when Lewis and Lewis began identifying the skills necessary to provide adequate preventative counseling. Since this time, additional skills for preventative counseling have been identified (Conyne, 1997) and it has expanded to a term, social justice advocacy, that is woven into theory and pedagogy of
the counseling profession (Brubaker, Puig, Reese, & Young, 2010). Not only was this an area of growth in the profession, but advocacy has been identified as one of the distinctive principles for the counselor identity by the American Counseling Association in the 20/20 vision released defining professional identity (Kaplan, Tarvyday, & Gladding, 2014). Lewis and Lewis (1981) stated that “counselors must be not only counseling specialists, but educational generalists.” (p175) The “Men of UT” intervention was aimed to respond to experts’ challenges for counselors to be client advocates. To do so, the program utilized common elements found throughout social justice advocacy literature: education (Lewis & Lewis, 1981), self-agency, and mutual responsibility (Brubaker et al., 2010).

2.2 General sexual violence.

Threats and realized violence of sexual misconduct and offending continued to be pervasive in regards to policies, preventative measures, and protective actions. Recently, the Federal Government prioritized addressing sexual misconduct and offending in the country’s universities (White House Council on Women and Girls & Office of the President, 2014). It is disturbing that such heinous behavior which has great impact and pervasiveness leaves the United States with the highest rate of sexual violence among industrialized countries (Kimmel, 2011).

Sexual violence has been found to be driven by varying contributors; often including an individual with a sense of sexual entitlement, need for power and control, hostility and anger, acceptance of interpersonal violence, or negative attitudes toward women (Chiroro et al., 2004; Hockett et al., 2009). In exploring theory behind motivation
for sexual violence proclivity, Hockett et al. found a relationship between dominance beliefs and rape myth acceptance (RMA) (2009). Further, this supported Chiroro et al.’s attribution sexual violence proclivity to social learning; learned sex roles for men and women are upheld sexually through rape myths (2004). It was found that those who subscribed to rape myths can be more motivated to express sexual dominance over women, which was correlated to an increased sexual arousal from this domination (Chiroro et al., 2004). Motivation for sexual violence by sexual dominance was built upon by Hockett et al, in discovering that sexual violence proclivity was related to a person’s support for gender hierarchy through their rape myth acceptance (2009).

Sexual violence came to be understood as a function of gender inequality and control as a systemic issue rather than one of eroticism (Brownmiller, 1975). Sexual violence occurred because, in the simplest of terms, it could (Brownmiller, 1975). No matter the gender of the survivor, it was overwhelmingly perpetrated by men (Black et al., 2011). It was explained that the patriarchal culture created an expectation for men to pursue sex and assert their dominance over those they perceived to be inferior or less strong: women and weaker men (Kuzmic, 2000). Gender dominance formulation can be found in the development of masculinity in college men (Edwards & Jones, 2009). Edwards and Jones found that college male identity is formed from societal expectations of masculinity, as described by a participant as “putting my man face on” (p.214, 2009).

For example, an expectation of sexual relationships, which could be competitive at times, was achieved by “objectifying or demeaning women” (Edwards & Jones, p.217, 2009). Such expectations contribute to what is known as a rape culture – an environment where various factors contributed to the acceptance and perpetuation of sexual violence (Ryan,
One of the most fundamental elements of this rape culture was the core beliefs, though inaccurate, by which perpetrators and victim blamers operated (Chapleau & Oswald, 2013). These beliefs were referred to as rape myths (Chapleau & Oswald, 2013; Sussenbach et al., 2013). Multiple components beyond the aforementioned factors created an environment, which expediently increased the risk of sexual violence on a college campus, as discussed throughout chapter two.

**2.3 Sexual violence on college campuses.**

Our Federal Government identified college campuses to be environments with a greater risk for sexual violence (White House Council on Women and Girls & Office of the Vice President, 2014) and college aged women as most vulnerable to experience sexual violence (Krebs et al., 2007). When using the projections Karjane, Fisher, and Cullen discussed, a university with a female population of 10,000 could expect more than 350 sexually assaulted students in a nine-month academic year (2005). This would be calculated to equal 365 women on the campus of the present study based on the Office of Institutional Research’s demographics as reported in 2016 (University of Toledo).

Higher education researchers, Strange and Banning, established what components contribute to a positive educational environment that creates inclusion, safety, involvement, and community (2001). The components of said environment would include the physical dimensions of the campus, such as the population. The aggregate dimension explained that the features of the community are reflective of the community itself. Organizational dimensions were what is communicated by the university to be priority and accepted behavior through their mission, policies, and procedures. Finally, the
constructed dimension translated to the culture; the perception of the university creates the student’s, staff’s, faculty’s reality of the university (Strange & Banning, 2001). Universities have power to enhance safety and culture related to sexual violence through intentionality in each component. Discussion of specific issues related to sexual violence on college campuses follow such as: what makes the college population particularly vulnerable, drug facilitated sexual assault, at risk target populations, and directives and support provided to higher education to address a devastating issue.

2.3.1 The college population and sexual violence.

Lindgren, Schacht, Pantalone, Blayney discussed the transition a person experienced from adolescence to adulthood, as is experienced through college, was a period containing numerous opportunities for, exposure to, and an increase of sexually risky behaviors (2009). Lindgren et al. (2009) developed the idea that due to the prominence of student objectives for sexual activity, combined with gender differences in how one communicates sexual interest the developmental stage of this population, became one of concern in regards to sexual violence. Further, for these reasons this population needed education regarding the development of skills. Skills identified by Lindgren et al. include: men’s interpersonal skills with women, direct communication skills with sexual partners, and skills to manage the transition into college (2009). From a developmental perspective, traditional college aged person experienced varying levels of volatility and vulnerability while forming their identity through the vectors established by Chickering and Reisser in 1993. Many of these developmental experiences revolved around interpersonal skills such as ability to establish mature relationships including intimacy (friendship or romantic), manage emotions, discern one’s purpose, establish and
align values with behaviors, and to compile these elements in a way that is autonomous and independent from others (Chickering & Reisser, 1993). Chickering and Reisser’s vectors included developing interpersonal competence through “listening, cooperating, and communicating effectively…and complex abilities to tune in to another person and respond appropriately” (no p., 1993). Another vector was managing emotions to find appropriate pathways to handle emotions – positive and negative. In developing autonomy for another vector focused on one’s ability to function independently and self-sufficiently. Building upon interpersonal competence, the vector of developing mature interpersonal relationships took interpersonal skills in more depth toward an appreciation for differences and a capacity for health intimacy. These vectors laid a foundation for the vector of identity formation, which addressed one’s self-concept and stability. With a developed identity, the vector of developing purpose allowed for a young adult to look toward the future and conceive a path for their vocational self, interpersonal self, and interests. Finally, in the process of the developing integrity vector, a person worked toward establishing their own moral code, values, and beliefs by which they live (Chickering & Reisser, 1993).

Developmentally, young adults fall in the stage of defining themselves to be able to utilize a strong decision-making process and self-concept (Chickering & Reisser, 1993) for understanding sexual violence. Further, college students actively define their role in preventing sexual violence, what healthy masculinity looks like, and what their ability is to practice effective bystander intervention. This would include challenging lude jokes or helping a victim of sexual violence during perceived violence (Banyard & Moynihan, 2011). As Lindgren et al. suggest, given the developmental stage college
students are in, prevention and education are necessary to foster healthy interpersonal
skills (2009), providing a semblance of structure through a college students’ journey of
personal development.

2.3.2 Drug facilitated sexual assault.

Beyond the developmental process college students experience, another
correlating factor with sexual violence is drug use. Whether the drug was administered or
voluntarily consumed, the victim was unable to provide consent due to their
incapacitation – therefore the sexual activity was against his/her will (Krebs, Lindquist,
Warner, Fisher, & Martin, 2009). Women were at higher risk of incapacitated sexual
violence after entering college. The rate of incapacitated sexual violence grew nearly
28% from before to after entering college (Krebs, Lingquist, Warner, Fisher, & Martin,
2009). Alcohol is the most commonly used drug in drug facilitated sexual assault (DFSA)
(Olszewski, 2009). A woman was also more likely to experience a DFSA rather than a
forced act of sexual violence after entering college, unlike those prior to college (Krebs,
Lingquist, Warner, Fisher, & Martin, 2009). Osberg et al proposed that a college
student’s belief that alcohol consumption is a primary element of the college experience
related to the high prevalence of drinking found in the college culture. To explore the
relationship between beliefs about alcohol and high prevalence of drinking in college
Osber et al. developed an instrument to measure students’ perceptions of college behavior
(2010). Considering 43% of students across the U.S. reported binge drinking, 97,000
students were found to have an alcohol-related incidence of sexual violence (Hingson,
Heeren, Winter, & Wechsler, 2005).
2.3.3 At-risk populations.

Researchers directed investigations of campus sexual violence literature to specific student populations: first-year students, athletes, fraternity members, and resident students (Boswell & Spade, 1996; Foubert, Tatum, & Godin, 2010; Humphrey & Kahn, 2000). First-year students were identified in the present study to establish a campus culture valuing sexual violence prevention. Often, these students were those that came to campus in their first experiences of independent agency as an adult (Chickering & Reisser, 1993). At this early stage, the researcher identified it as important to begin a student’s college career with information regarding sexual violence and their role in prevention by providing the necessary tools to navigate newfound independence (Lindgren et al., 2009). Foubert et al. concluded that the information presented in sexual violence prevention efforts resonated for two-thirds of male, first-year students, who reported attitudinal and behavioral change from the information (2010). The researchers’ statement indicated that first-year students are one population of students who highly benefited from such programming.

Other student populations researchers identified as higher risk are those students involved with athletics and Greek Life. McMahon concluded that males within both populations held significantly higher RMA than their female peers within the populations (McMahon, 2010). Humphrey and Kahn’s investigation indicated that there were some fraternities and athletic teams with a higher propensity to perpetrate than others (2000). The propensity toward assault was not found in all fraternity chapters and athletic teams (Humphrey & Kahn, 2000). The discernment between high risk and low risk fraternities and athletic teams was that high-risk groups were those whose activities and structure
created an environment of opportunity for sexual violence. Further, Humphrey and Kahn found that the level of a member’s peer support toward sexual violence, personal sexual aggression and hostility toward women were predictors of their membership to a high or low risk fraternity or athletic team. Athletic teams, specifically, have been targeted in past research for multiple reasons. Moynihan, Banyard, Arnold, Eckstein and Stapleton targeted athletes, in part, due to their campus status which allotted athletes a positive leadership authority (2010). Additionally, athletes were named a population of risk for sexual violence due to a prominence of rape culture within the subculture of athletes. Holcomb, Savage, Sehafer, and Waalkes observed that athletes have been known as a higher risk population for rape culture dating back to the early 1990’s (2002).

The last at risk population in the current study is resident students, as “all-male residence halls or alternate all-male living spaces” (p. 1460) were found within on-campus housing (Franklin, Bouffard, & Pratt, 2007). Franklin, Bouffard, and Pratt identified resident students in male peer support groups as “men whose routine activities are defined by frequent contact with college-aged women [and] have a distinct opportunity to extort sex” (p. 1475, 2007). Such groups of men included resident students as all-male floors or buildings can be found in direct contact with female housing (Franklin, Bouffard, & Pratt, 2007). Researchers developed a male support model as it related to sexual violence based on social theories where constructs of sex roles, dominance, and gender inequality were a part of the understanding of sexual violence. Homosocial groups, as found in campus housing, facilitated sexual violence variables: female objectification, hyper-masculinity, secrecy, and excessive substance use (Franklin, Bouffard, & Pratt, 2007).
Given the targeting of these at-risk populations for program participation, building the male alliance utilizing the students’ worldview is crucial in earning the respect and having a relationship to engage in programming (Ratts et al., 2015). A thorough understanding of the populations allows the participant to engage in conversation to influence the presenter-participant relationship and spark action for advocacy (Ratts et al., 2015). These multicultural competencies paired with behavioral change principles give presenters the tools to model self-awareness of circumstance, sense of responsibility, and capability to participants.

2.3.4 Guidelines for higher education.

The statistic that the college population held a higher risk for sexual violence than their non-student counterparts formed the context to continue discussion of higher education guidelines (Karjane et al., 2005). Federal requirements and guidelines were instated over the years to work toward ensuring survivors had access to services. These newly expanded policies and procedures were revisited to hold universities accountable. Regulations such as the Dear Colleague Letter, Clery Act, and now the White House standards outlined obligations that all federally funded educational institutions must have. These include prevention, response, investigation, and resolution measures regarding sexual violence and suggestions for institutions’ compliance (U.S. Department of Education, 2011). More specifically Title IX requirements outlined in the Dear Colleague Letter expected schools to have policies and procedures published regarding reporting and consequences of sexual violence. Further, students and employees must be trained on the policies and procedures, identifying sexual violence, how to report incidence, and consequences of violating policy (U.S. Department of Education, 2011). A school must
respond to known sexual violence by eliminating the violence, preventing future violence, and addressing the effects on the community. Published policies were required to include notice of nondiscrimination, grievance procedures, and protect retaliation against survivors. Regardless of complaints of sexual violence filed, the school must investigate and address the incident promptly. If results of this investigation did not produce disciplinary action, schools must still take steps to limit the effect of sexual violence and prevent it. While it is possible for “complainants” to request confidentiality or non-action by the school, requests could not be guaranteed widespread as it must be weighed against legal and community issues, the extent of the sexual violence, age of the survivor, any previous reports against the same perpetrator, and the perpetrator’s rights to be informed. If a school were found to be noncompliant to Title IX obligations identified in the Dear Colleague Letter, the school would be at risk of losing federal funding or litigation from the Department of Justice (U.S. Department of Education, 2011).

What became known as the Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act, or the Clery Act, developed over the course of time since its first enactment in 1990, having undergone four amendments (2008). The Clery Act focused on full disclosure from campus law enforcement of safety procedures and crime incidence to the campus community (2008). The law required open communication to include easily accessible policies and procedures for the report of crime, crime prevention, emergency response, authority and responsibilities of campus law enforcement, as well as campus law enforcement’s relationship with local law enforcement. A significant portion of the Clery Act related to sexual offenses, how they can be reported on campus, campus safety’s responsibility in prevention programming,
and procedures when a sexual offense occurred (2008). Beyond open communication with the campus community, the act placed reporting requirements to the Department of Education for criminal statistics for the greater campus community, including sex crimes (2008). Regarding sexual crime prevention, the Clery Act outlined the need for sexual violence awareness to include different forms of sexual violence such as rape and acquaintance rape (2008).

Most recently, the Office of the Vice President and White House Council on Women and Girls created a taskforce to focus on sexual violence on campus, known as the White House Task Force to Protect Students From Sexual Assault (2014). This taskforce published the first tasks at hand for all parties in protecting survivors of sexual violence in college. These tasks were framed in such a way that communicated to universities that these recommendations were to support universities from a pluralistic approach to eliminating sexual violence. The first task included to better identify sexual violence on campus, direct prevention through the engagement of men, improve effective systemic response to reports of sexual violence on campus, and to increase transparency from the government’s enforcement (White House Task Force to Protect Students From Sexual Assault, 2014). Each of these federal constructs imposed great responsibility on universities to protect and support their student body. However, the constructs were turning the tide by offering support for compliance with the mandates from the White House Task Force.

While preventionists worked on college campuses fighting sexual violence for a long time, sexual violence became a focus of institutional systems in the nation more recently, such as the federal government (White House Council on Women and Girls &
Office of the Vice President, 2014), legislative branch of government (Affirmative Consent Law, 2014), and the U.S. military (Military Sexual Assault Prevention Act, 2013). Recognized as one of the populations most at risk for sexual assault this recent shift placed a standard on universities to address sexual violence on campuses through a mandate to enforce compliance and provide support to universities from a united front in the battle against sexual violence (White House Task Force to Protect Students From Sexual Assault, 2014). Not Alone detailed four tasks the taskforce released in order to support institutions and provide transparency of their intentions (White House Task Force to Protect Students From Sexual Assault, 2014). Task one aimed to improve identification of sexual violence on campus with climate surveys, intended to become required. In the second task, institutions were challenged to use bystander intervention and male allies in campus prevention. The taskforce identified areas of improvement for university response to sexual violence in task three through survivor empowerment, improved policy, faculty and staff training, and professional support services. Finally, task four is focused on the expectations universities could have of the government in their role of enforcing federal requirements. Throughout each task, the taskforce highlighted their support through research based practices and making grant funding available. Additionally, for each task, tools were provided to demonstrate the taskforce’s intention to support universities as an ally against sexual violence rather than as an enforcer of regulations (White House Task Force to Protect Students From Sexual Assault, 2014).

2.4 Rape myths.

Ryan described the way myths influenced our culture by providing context to understand meaning, guide our actions via scripts, and normalize occurrences (2011).
Public understanding of sexual violence, as influenced by rape myths, was formed by one’s own and report of others’ sexual relationships (Ryan, 2011). Grubb and Turner added three ways in rape myth acceptance (RMA) confounded our society as: a public belief of frequent false reporting from survivors, the positive relationship between rape myth acceptance and men’s proclivity toward sexual violence, the promotion of blaming survivors of sexual violence (2012). Overall, rape myths had a vast contribution to rape culture as the following section will discuss.

It was found that women shared a reluctance to report the incidence of sexual violence from one focus group of female college students presented with scenarios describing sexual violence (Deming, Covan, Swan, & Billings, 2013). The researchers surmised that this reluctance was driven by accepted rape myths that led to participants’ ideas about the sexual violence. Findings included that the female participants were more likely to excuse the male’s behaviors and negotiated the responsibility of consent given factors of the incident. Deming et al.’s study demonstrated how rape myths aided in conceptualizing meaning for the participants (2013). The rape myths impacted participants’ belief in the occurrence of sexual violence, ability to label an incident as sexual violence, understanding of consent, justification of the incident due to the commonality, and how they respond to peer disclosure of sexual violence (Deming et al, 2013). Another study investigated police reports made by survivors of sexual violence (Du Mont, Miller, & Myhr, 2003). After analyzing sexual violence survivors’ police reporting habits, Du Mont et al. found that the survivors conceptualized the validity of their experience as based upon the script that rape myths wrote for what a “real victim” looked like (2003).
Eyssel and Bohner found that participants’ subscription to rape mythology increased the likelihood that the participant attributed responsibility of the sexual violence on the victim (2011) when they explored the perspective of participants’ in the role of juror. Another study analyzing the cognitive processing of jurors concluded that RMA highly contributed to the mental processing juror’s experience, especially when the strength of their RMA was high (Sussenbach et al., 2013). Taken together, the juror’s decision of responsibility demonstrated that the participants’ cognitive meaning placed on the incidence of sexual violence was decidedly impacted by rape mythology. When Basow and Minieri explored gender differences of rape myth beliefs, findings suggested that men conceptualized more blame on victims for sexual violence (2011). The researchers attributed this gender difference to dating scripts and gender roles (Basow & Minieri, 2011), which would align with what Ryan identified as factors of rape mythology (2011). Each of these studies depicted ways in which rape mythology impacted the meaning placed on factors of sexual relationships from various perspectives.

As rape mythology was present in developing meaning for sexual relationships, it was also involved in guiding behavior related to sexual relationships. Ryan delineated rape myths as the foundation which built the context for the culture’s script of sexual behavior (2011). In turn, this indicated that rape mythology has defined the premise identifying expectations of intimate relationships, roles ascribed to partners involved, and the process of sexual intimacy. Within these scripts members of society learned to expect male persistence, how consent should be communicated, acceptable seduction, and what sexual violence looks like (Ryan, 2011). As these scripts were built upon rape mythology, such expectations were skewed to form scripts of behavior supporting the continuance of
rape culture. More specifically than societal expectations of sexual behavior, Chiroro et al.’s findings supported previously discussed studies’ in that those who endorsed such rape mythology held a higher proclivity toward sexual violence (2004). Additionally, this proclivity toward sexual violence was found to be compelled by sexual arousal from the anticipation of sexually dominating women (Chiroro et al., 2004). Deming et al., suggested women were not as likely to advise a friend who experienced sexual violence due to the normalization RMA had on sexual violence (2013).

Normalizing various aspects of sexual violence, rape myths created expectations in dating which seemingly made the identification of sexual violence ambiguous (Gavey, 1999). Basow and Minieri found that, regardless of gender, one’s subscription to rape mythology was positively related to the likelihood that a person believed sexual activity was an expected outcome from a date (2011). This belief was particularly true for men when the dating script included the male partner paying for the cost of the date. In 2009, Weiss analyzed narratives provided by sexually victimized women. The narratives discussed multiple expectations of interpersonal behavior, such as the violation of sexual boundaries of women was normative male behavior to the extent that sexually harassing or assaultive behavior is not often reported in some environments (2009). When sexually violent behavior was normative, those responsible for their behavior were less likely to be held accountable for their behavior (Weiss, 2009), which largely contributed to rape culture (Burnett et al., 2009).

2.4.1 Subscales of rape myths.
Payne et al. identified 7 subscales of messages in rape culture (1999). These subscales were: “she asked for it,” “it wasn’t really rape,” “he didn’t mean to,” “she wanted it,” “she lied,” “rape is a trivial event,” and “rape is deviant” (Payne et al., p 42, 1999). These subscales were narrowed to the four subscales in the present study: “she asked for it,” “it wasn’t really rape,” “he didn’t mean to” and “she lied” (Mahon & Farmer, pgs. 73-74, 2011). Each subscale contributed to the concept of victim blaming, an element of rape culture perpetuating the acceptance of sexually aggressive behavior (Hayes, Lorenz, & Bell, 2013). A review of literature revealed each of the labeled subscales were myth rather than fact. When rape myths were socially accepted, a community was created which has false pretenses about what sexual violence looked like and who is responsible. Such an atmosphere unknowingly maintained the necessary circumstances for a perpetrator of sexual violence to commit and frequently to do so without repercussion.

1 – She asked for it.

The underlying message from the “she asked for it” subscale was that a survivor did or said something that provoked the aggressor’s sexually violent behavior. This subscale was at the forefront of sexual violence education previously placing responsibility on the survivor of sexual violence rather than for the community holding the perpetrator(s) responsible to their due accountability (Katz, 2000; Kimmel, 2011).

In chronicling the history of male and female sexology, Gavey explained how early beliefs of feminine sexuality were to be awakened by an aggressive man (2005). Gavey went on to explain how this belief enabled such a man to be a “romantic hero,” (p.
21) whom the survivor wanted to dominate her (2005). Chapleau and Oswald analyzed the relationship between participants’ opposition to equality and the rate of male endorsement to rape myths (2013). Chapleau and Oswald concluded that male endorsement of rape myths was a higher rate; such as domination over another person was an element of consensual sex. As an element of consensual sex, the woman desired being forced (2013) and “asked for it” as the title of this subscale described.

One way in which the subscale “she asked for it” manifested was through ideas regarding what expectations existed within dating relationships. Basow and Minieri found that rape myths promoted the belief that people should expect sexual interaction on dates, survivors of sexual violence held responsibility for the outcome rather than a perpetrator, and an outcome of sexual violence is justified in such a situation (2011). Additionally, when the man paid for most or all the date, it was believed by men that women should expect sex to be insisted (Basow & Minieri, 2011). These findings began to describe the culture of dating that promoted rape myths and victim blaming due to dating expectations. Moreover, cultural expectations instructed women how to not be victims of sexual violence in such a way that when they stray from these rules it became the woman’s fault that another person chose to be sexually violent. Expectations instructing women to prevent their own sexual violence included, “the types of clothing they wear, their demeanor, by being alone, drinking, and being out at night,” as identified as Deming et. al. (2013, p. 467). A statement made by a participant in response to a vignette depicting sexual violence with the inclusion of alcohol provided context for these rules, “If she was really uncomfortable about the situation, she would have left or at least pulled away” (Deming et al., 2013, p. 474). This statement consisted of the
participants’ consideration for rules regarding the woman’s demeanor and drinking which permitted the aggressor’s actions. Another statement providing detail was from a participant responding to how she would respond to a friend disclosing an experience of sexual violence to her, “I would probably ask her…if there were things she was doing that maybe did make him think that she was wanting to do more or if there weren’t things…I think that she should just think about maybe if she had given him a signal that made him think that it was ok” (Deming et al., 2013, p. 479). Largely, these ideas revolving around “she asked for it” were built upon the belief in a just world. A just world is explained by this subscale of rape myths which provided an explanation of why violence occurred since it would be cognitively incongruous for an innocent person to experience sexual violence (Hayes et al., 2013).

2 – He didn’t mean to.

The primary message found in this subscale was that the male aggressor should not be held responsible for various reasons. At its foundation, this message informed survivors and the greater community that there was a rationale for sexually violent behavior and therefore complaints should be dismissed. In support of holding sexual violence aggressors accountable for their words and actions, reducing this scale would mean the a person reduced the amount of excuses and forgiveness for the aggressor.

Researchers examined themes regarding a male’s lack of harmful intention (Deming et al., 2013; Chapleau & Oswald, 2013). From a cultural perspective, Chapleau and Oswald conceptualized that accepting a myth indicated that there were no issues with the culture’s current “status quo” (2013, p. 34). Whereas as to not believe the myth, or
hold the aggressor accountable, suggested that a person of such high esteem as the man was capable of sexual violence (Chaleau & Oswald, 2013). Participants in Chapleau and Oswald’s study demonstrated acceptance of rape myths in such a way that they explained a perpetrator of high status was accused questionably and should therefore be spared from legal implications (2013). Deming et al.’s findings brought more information to understand this myth through the eyes of female college students (2013). In this qualitative study, women were found to make myth supporting statements such as “maybe she is kind of into him, so his behavior is acceptable,” “he thought he had the right to…like once my territory, always my territory,” and “she was never very clear about saying ‘no’… this guy had been drinking and he probably misunderstood.” (pp. 473-475). Further, others rationalized the outcome based on circumstances rather than the aggressor’s act of sexual violence (Deming et al., 2013). Overall, Deming et al. found that women held more “he didn’t mean to” RMA rather than placing responsibility on a survivor of sexual violence (2013). Weiss analyzed sexual violence survivor reports for themes excusing the male perpetrator’s behavior as informed by the rape culture they were raised in to find that another element of “he didn’t mean to” was the natural occurrence of male sexual aggression as a part of their physiological response (2009). Through this perspective, there was excuse for a man’s sexually violent behavior due to the belief that male sexual arousal was an unstoppable force, justifying coercion or violence as an “act of passion” (Weiss, 2009, p. 822). An example of this came from one of the reviewed sexual violence survivor narratives in the study:

“Respondent reports that after returning from a date with her boyfriend they were making out in his friend’s apartment. He got carried away. Couldn’t stop when
she told him to. She struggled then submitted to sexual intercourse. Respondent
did not report. Said that her boyfriend seemed genuinely sorry about what
happened.” (Weiss, 2009, p. 822)

Twenty percent of the narratives reviewed by Weiss contained statements either
excusing the perpetrator’s behavior or justifying the incident (2009). This demonstrated
the pervasiveness of the “he didn’t mean to” rape myth in the current culture.

3 – It wasn’t really rape.

A broad lack of understanding for what constituted sexual violence by an
individual or community promoted the “it wasn’t really rape,” subscale by maintaining a
status quo of accepting sexually violent behavior as normative behavior. Normalizing
sexual violence was in part done by defining what sexual violence was commonly
accepted as, referred to as “real rape” (Du Mont et al., 2003). Du Mont et al. compiled the
sexual violence script as “an act of violent, forceful penetration committed by a stranger
during a blitz attack in a public deserted place. The victim is portrayed as a morally
upright White woman who is physically injured while resisting” (2003, p. 469). A
participant in a qualitative study analyzing how women labeled sexual violence provided
one description of how sexual violence may not be labeled as sexual violence, “they were
in a relationship and they have had sex before, that it wasn’t like she was walking down
the street at night and she got attacked” (Deming et al., 2013, p. 480). Another way in
which “it wasn’t really rape” manifested is through the idea that due to the inferiority of a
woman’s status, her experience of sexual violence was disregarded due to her perceived
lower status unable to qualify as a victim. DuMont et al. found these women were
perceived as women who were mentally ill, poor, lesbian, sex workers, hitchhiked, drinkers, or participated in night life (2003).

Components of sexual consent correlated to the “it wasn’t sexual violence” scale. Jozkowski, Peterson, Sanders, Dennis, and Reece provided a common sexual script guiding intimate behavior by stating that it was expected for men to ignore preliminary refusals by women toward advances in a typical sexual scenario (2014). College students confirmed this script to be accurate in a study exploring college students’ experiences with sex and sexual communications in that both male and female participants agreed that their sexual communication preferences were with non-directive practices (Lindgren et al., 2009). Non-directive practices of sexual communication included head nods and gestures (Lindgren et al., 2009). Normative college student behavior expects the use of nonverbal behaviors as indicators of consent most frequently (Jozkowski et al., 2014; Lindgren et al., 2009). This rape myth allowed silence to be interpreted as consent despite the requirement of being expressed (FBI, 2014) contributed to a script of sexual behavior described to be sexual violence. Lastly, when other rape myths were present, logic concluded that sexual violence did not occur if it is believed that the survivor lied, the male aggressor was simply fulfilling his male role expectations, or it was enjoyable.

4 – She lied.

The final subscale related to the overarching message communicated by strict subscribers of a misogynistic and hegemonically masculine society and their preoccupation with false reporting of sexual violence (Gavey, 2005). This myth had longstanding roots, particularly within the legal system which followed suit in agreement
with Sir Matthew Hale, a 17th century chief justice in England who cautioned that sexual violence accusations were commonly false (Gavey, 2005). This attitude since persisted not only within the legal system in the greater society, with various beliefs as to why women lied about their report of sexual violence (Lonsway, 2010). Researchers have since demonstrated that false reporting was in fact the exception to the rule initiated by Sir Matthew Hale, with only a 2-8% prevalence rate of false reports of sexual violence (Lonsway, 2010). Lonsway discussed how those who subscribed to this myth claimed that false report rates were variable. This was a misconception due to poor methodology in measurements or inaccurate categorizations (Lonsway, 2010). Lisak, Gardinier, Nicksa, and Cote reviewed reports to find that 5.9% of reports were found to be false allegations, which fell within the consistent range of false reports (2010). This myth provided an opportunity for assurance perpetrators relied on to continue victimization, without supporting victim blaming by invalidating the survivor and increasing the adversity a survivor faced (Lonsway, 2010).

In addition to false allegations, another aspect of the myth that a survivor lied was related to the belief that the survivor wanted the sexual contact in some capacity. This view was rooted in a time where women’s sexuality was limited in social acceptance. In limiting female sexuality, sexual violence was a believable manner for women to enjoy sex without sacrificing her virtue of chastity (Gavey, 2005). Further, scholars like Havelock Ellis explained that sexual force was characteristic of normal heterosexuality – while men were aggressive, women were utilizing modesty for enticement (Ellis, 1998). The women’s movement beginning in the 1970’s worked to give women sexual agency to reduce such a belief that the only acceptable way for women to enjoy sex was to do so
without her control (Gavey, 2005). However, efforts have not eliminated beliefs that women enjoyed their sexual violence. Persistent beliefs limiting female sexual agency were evidenced by the existence of literature continuing to explore sexual violence fantasies such as an article entitled “Women’s Erotic Rape Fantasies: An Evaluation of Theory and Research,” published in 2008, which worked to differentiate such fantasies from the belief that women wanted to experience sexual violence (Critelli & Bivona).

2.5 Development of “Men of UT.”

Over 90% of sexual violence was perpetrated by men (Black et al., 2011). Four percent of male perpetrators accounted for almost one third of sexual violence (Lisak & Miller, 2002). Lisak and Miller concluded that perpetrators were often repeat offenders due to finding significantly fewer perpetrators than incidence of sexual violence (2002). In their study exploring multiple offenders on campus, Lisak and Miller found that the repeat rapists’ “level of violence was nearly ten times that of non-rapists, and nearly three and a half times that of single-act rapists” (2002, p. 80). Given this prevalence rate and increased attention to sexual violence on college campuses, a focus on sexual violence prevention and education programming was necessary (White House Council on Women and Girls & Office of the Vice President, 2014).

The content of the proposed program, developed from the foundational bystander intervention principles, focused on the male population. The goal of this study was to see reduced RMA, with an ultimate goal to see behavior change in male students’ participation in bystander intervention of sexual violence via the provision of general sexual violence education. This concept was derived from a behavioral change model
explaining that the first step toward change was the learning of information. To improve
the learning and relatability of the information, the proposed program used constructs of
healthy masculinity in an alliance approach with participants. It was intended to be
comprehensive in the elements that have demonstrated effectiveness. These elements
included: (a) raising awareness of sexual violence on their campus, (b) discussing the
importance of masculinity and its role in sexual violence, and (c) educating the campus
community on how bystander intervention is applicable while discussing barriers male
students meet.

The Men of UT program was created by the writer to build a program filled with
content that uniquely combines sexual violence, the male alliance, and bystander
intervention having demonstrated effective throughout the literature as previously
discussed, in such a way that had not been done before. The developer recognized that
though new directions were the goal, there were some elements that were necessary and
that it would be their delivery that was different. First and foremost, the approach of
delivery in relation to the target audience was based upon literature stating that male
facilitated alliance (Piccigallo et al., 2012) directed at a single sex audience (Vladutiu et
al., 2011) is most effective. “Men of UT” promoted the alliance component by offering
the education in a way that was a candid and casual conversation from a non-accusatory
viewpoint to reduce attendee defenses against receiving the information (Piccigallo et al.,
2012). A male audience was selected to continue the prevention shift toward male
involvement through promoting healthy masculinity in tandem with bystander
intervention. This blend of approaches in prevention was recognized as a new course in
prevention by McGann’s observation that healthy masculinity is a recent term (2014).
The content of the program was developed to cover three areas: sexual violence education, healthy masculinity, and bystander intervention. The scope of the current study was focused upon sexual violence education content area as a first step in exploring “Men of UT.” The information found in the sexual violence education content was developed to provide accurate information regarding sexual violence as it would challenge the previously established rape myths: “she asked for it,” “he didn’t mean to,” “it wasn’t really rape,” and “she lied (Payne et al., 1999). Sussenbach et al. discussed the benefits of visual stimuli (2013). These benefits were considered as “Men of UT” was developed to utilize media clips to supplement candid discussion during the program. Links to these clips could be found in appendix D. The first depicts diverse men providing their “Best Advice” regarding what healthy masculinity looked like (It Starts With You, 2011). Another video provided context to the binaries of the spectrum of the continuum of violence where men and women discuss lower degree sexual violence through objectification in “Objectified (A Documentary Film)” (Tsai, 2011). Elements of consent and victim blaming were depicted in a short video of sexual violence providing the differing perspectives of the male and female involved, in “Rape. Sexual Assault. Let’s STOP the Victim Blaming” (Welsh Government, 2010). Finally, “Consent: The difference between sex and rape” depicted multiple examples of how a person could be an active bystander in sexual violence was used in the program (Sullivan, 2013).

2.6 Summary.

College students were identified as a vulnerable population to sexual violence due to various factors prevalent on a campus. These factors included the developmental stage of college students (Lindgren et al., 2009), drug facilitated sexual assault (Hingson et al.,
2005), and an environment which provided the opportunity for sexual violence (Humphrey & Kahn, 2000). Rape culture found on campuses, as in the greater community, impacted perceptions of sexual violence (Grubb & Turner, 2012) and students’ approach to dating (Ryan, 2011). This rape culture was supported by constructs within our society that perpetuated inaccurate beliefs about the nature of sexual violence known as rape myths (Burt, 1980). The program evaluated in the present study was developed to address the identified rape myths through sexual violence education, utilizing the demonstrated current best practices in sexual violence prevention with bystander intervention and the male alliance.
Chapter Three

Methods

3.1 Purpose.

The purpose of this study was to determine if there was a difference in rape myth acceptance after participants attended the “Men of UT” program. More specifically, the researcher was interested in examining if there was a decrease in acceptance of rape myths after the intervention. As discussed in previous chapters, Burn’s adaptation of a situational model for bystander intervention of sexual violence identified a bystander’s failure to recognize an event and perceive it as a risk of sexual violence as the first two barriers one must overcome prior to being able to utilize bystander intervention (2009). General sexual violence education is used to address these barriers to promote or increase one’s ability to use bystander intervention. In reducing the barriers of the first two steps the program, participants could act on what is learned in the “Men of UT” program and continue through the steps of bystander intervention.

Further, the study looked to examine if any of the specific areas of rape myth acceptance as measured by the subscales of the Updated IRMA-SF, changed more than
other subscales. The following chapter describes the methodology used to explore the investigation of rape myth acceptance following the “Men of UT” intervention. This chapter provided a description of the participants, the study’s procedures, program intervention, the research design, and the method of data analysis.

3.2 “Men of UT” program.

The content of the program in the study was developed from the foundational bystander intervention principles (Burn, 2009) focused on the male population. “Men of UT” was intended to be comprehensive in the elements that have demonstrated effectiveness: dissipation of rape myths (Eyssel & Bohner, 2011), male alliance (Piccigallo et al., 2012), incorporation of healthy behaviors (Borges, Banyard, and Moynihan, 2008), bystander approach (McMahon & Banyard, 2012), and the use of varied modalities (Vladutiu et al., 2011). These elements were compiled with the goals of: (a) raising awareness of sexual violence on attendees’ campus, (b) discussing the importance of masculinity and its role in sexual violence, and (c) educating the campus community on how bystander intervention can be applied while discussing barriers to intervening male students. The present research focused on the aspects of the bystander intervention model which increased knowledge to influence perceptions of sexual violence (Burn, 2009) by reducing rape myth acceptance. To address identified elements of effective sexual violence prevention programming (Aronowitz et. al., 2012; McMahon & Banyard, 2012; Piccigallo et. Al., 2012; Sussenbach et. al., 2013) media clips were used in the “Men of UT” program to give context to discussions pertaining to masculinity, consent, continuum of violence, and bystander behaviors. This program
emphasized empowerment of the male attendees for ownership of their attitudes, behaviors, and identity.

The program was facilitated by a staff member of the university who was male exhibiting healthy masculinity. Facilitators were selected by the program developers based on demonstrations of respect toward others, and openness to new ideas and training, and not having demonstrated forms of victim blaming or sexual violence endorsement. Facilitators were trained on the content and theory behind the program. Training began as a one-hour session presented by the Director of the University Counseling Center on the previously described content and rape myths. After training, facilitators were invited to observe and co-facilitate the program until reaching a comfort level of competence. Facilitators were given a content outline (Appendix D) and highly encouraged to emphasize engagement and empowerment of the male participants. The program was a single series intervention, designed to last between 60 – 90 minutes, varying based on the number of participants attending and engaging (Appendix D).

3.3 Research questions and hypotheses.

This study explored the relationship the “Men of UT” program had with participants’ rape myth acceptance (RMA). Furthermore, each subscale of the measurement tool would evaluate any difference found after participants have attended the “Men of UT” in RMA as well as on the specific subscales of RMA. The research questions evaluating these variables are:
1. Is there a statistically significant change ($p < .05$) in rape myth acceptance for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale?

2. Is there a statistically significant change ($p < .05$) in rape myth acceptance on the Updated IRMA-SF Scale subscale 1, “she asked for it,” for participants of the “Men of UT”?

3. Is there a statistically significant change ($p < .05$) in rape myth acceptance on the Updated IRMA-SF Scale subscale 2, “he didn’t mean to,” for participants of the “Men of UT”?

4. Is there a statistically significant change ($p < .05$) in rape myth acceptance on the Updated IRMA-SF Scale subscale 3, “it wasn’t really rape,” for participants of the “Men of UT”?

5. Is there a statistically significant change ($p < .05$) in rape myth acceptance on the Updated IRMA-SF Scale subscale 4, “she lied,” for participants of the “Men of UT”?

3.4 Participant recruitment.

3.4.1. Participants.

Participants were recruited at an urban public institution of higher education through advertisement flyers distributed across campus, found in Appendix E. Additionally, the researcher facilitated contact, along with the University Counseling Center Director, to persons in leadership positions in the Athletics Department, Greek
Life, Residence Life, and the First-Year-Experience course. The researcher’s communication with each of these departments aimed to demonstrate the need and importance for male students to attend the “Men of UT” program and for them to highly encourage students within their area to attend. The proposed program was marketed throughout the academic year and offered several sessions for potential participants to attend. Primarily, marketing was completed through contacts within each student group mentioned above. Each contact was given a flyer created for dissemination to their students. Scheduling was based on the most convenient time of the academic year for each group of students. First-year student sessions occurred at the start of the academic year. Greek student sessions were planned around major Greek events and leadership training. Resident student sessions were planned around times where the program correlated with pre-existing programming. For example – in November when programming was directed toward female residents, “Men of UT” was planned to provide programming for male students. Athletic student sessions were offered to be planned around the athletes’ sport season. Sessions were offered in accordance with collaborating group of students to meet the needs by the group or organization.

3.4.2. Criteria for participation.

Attendance was open to all male students, though specific collaboration and recruitment targeted first-year students, Greek life, resident students, and athletics. Greek life and athletics are a targeted population as they consisted of concentrated groups of men, who are the target population for the program. Furthermore, fraternity members and athletes were identified as at-risk populations for sexual violence (Humphrey & Kahn, 2000). First-year students were selected as the ultimate goal of this program as to have all
students educated on sexual violence and bystander intervention, beginning with the incoming cohort of the institution. Additionally, first-year students were identified as a populate that is vulnerable to sexual violence (Aronowitz et al., 2012). Finally, resident students were selected as a means of reaching a wider male audience to promote cultural change where programming could easily be facilitated due to a preexisting collaborative relationship between the University Counseling Center and Office of Residence Life. Though specific collaborations occurred, participation in the program’s evaluation was voluntary for attendees. Attendees that were not UT students or male were excluded from study recruitment as these are the exclusionary criteria. However, those who met exclusionary criteria were not refused to attend the program.

3.5 Intervention.

The “Men of UT” program was an interactive program directed toward male college students as a part of the university’s Sexual Assault Education and Prevention Program to change campus culture regarding sexual violence and reduce the occurrence of sexual violence. The program was facilitated by a staff member of the university identified as a man exhibiting healthy masculinity. Facilitators were selected by the writer and Director of the University Counseling Center based on demonstrations of respect toward others, openness to new ideas and training, and not having demonstrated forms of victim blaming or sexual violence endorsement. Facilitators were trained on the content and theory behind the program. Facilitators were given a facilitator guide for talking points; highly encouraged to emphasize engagement and empowerment of the male participants, which can be found in Appendix D. The program was a single series intervention, designed to last between 60 – 90 minutes, variation based on the number of
participants attending and engaging. Fidelity of adherence to the trained content was ensured by co-presentation with the Director of the University Counseling Center, who would correct misinformation or add omitted information.

At the start of the program, informed consent and participation in the research, which was voluntary, was explained to students. For those volunteering to participate, pre-tests were administered and collected upon completion prior to the start of the intervention. The facilitator began the program by introducing the topic of sexual violence and goals of the program. Participants were engaged in conversation regarding healthy masculinity, which was supported by a video clip pertaining to defining masculinity (the link to the video can be found in Appendix D). Discussion then transitioned to elements of sexual violence including consent and the continuum of violence, each supported with correlating video clips (Appendix D). Participants were challenged to apply this knowledge to their experience and behaviors by discussing bystander intervention and their role in sexual violence prevention. Bystander intervention was given context using a video clip demonstrating how college students have intervened in sexual violence (Appendix D). Finally, a wrap up was conducted by the facilitator connecting principles of the program. Following the conclusion of the program and collection of post-tests, participants and attendees were invited to become involved in a student organization focused on men advocating for sexual violence prevention, White Ribbon Campaign, if interested.
3.6 Data collection procedures.

This study was conducted following the American Counseling Association’s Code of Ethics (2014) and the guidelines set by The University of Toledo’s Institutional Review Board (IRB). Approval from The University of Toledo’s IRB was obtained prior to conducting the program and again prior to review of the data collected.

The archived data used for the current study were retrieved from the University Counseling Center (UCC). This data was released by the UCC for data analysis testing of the identified research questions. The following describes the process by which researchers followed in collecting the original data set. At the start of each program, the evaluation process and informed consent were discussed and recruitment of participating attendees occurred. Those who agreed to participate were given the Updated IRMA-SF Scale and demographic survey as a pre-test measure before the program. It is estimated that the instruments take approximately five minutes to complete. Following the conclusion of the program, the Updated IRMA-SF Scale was re-administered for post-test data collection. Pre- and post-tests was coded to match individual differences. However, no identifying information was collected on the instruments to trace data to participants.

3.7 Instrumentation.

3.7.1 Demographic questionnaire.

The demographic instrument can be found in Appendix C. The questionnaire was created for the purposes of evaluating this specific program and consisted of questions designed to elicit information about the participants’ age, gender, year in school, race, and living status (on/off campus).
3.7.2 *Updated Illinois Rape Myth Acceptance- Short Form Scale.*

The IRMA-SF Scale (Appendix B) was developed by Payne et al. (1999) as the first large-scale structural investigation of participant’s articulation of the rape myth construct. Rape myth was a construct introduced by Lonsway and Fitzgerald in 1994. Lonsway and Fitzgerald’s work built upon previous approaches by highlighting the function of rape myths in a social context (Payne et. al., 1999). Payne et. al. conducted the IRMA’s empirical validation over several studies to identify a base of rape myth items from which later testing for rape myth endorsement and perception (1999). The first of this series used rounds of analyses, exploratory factor analysis followed by multivariate analysis, to develop an item pool for the construct of rape myth endorsement. From the first study, the structure of RMA was found to consist of a general component and seven discernible components. These components were: “Rape is a trivial act,” “It wasn’t really rape,” “Rape is a deviant event,” “She asked for it,” “She really wanted it,” “She lied,” and “He didn’t mean to.”

Payne et. al. continued this series of studies by developing subscales from the item pool (1999). For this second study, individual differences scaling analyzed participants’ comparison of rape myth acceptance to measure perception rather than endorsement of rape myths. In this analysis, a similar structure to the first study was found with 9 clusters from 2 dimensions. The dimensions compared the denial versus justification of rape in dimension one; a person’s focus on the victim versus the perpetrator in dimension two. The nine clusters include: “Male absolution,” “Women lie about rape,” “Women exaggerate about the effects of rape,” “It’s not rape if…,” “Rape only occurs in the bad part of town,” “She wanted it or enjoyed it, “She led him on,”
“The woman is responsible for preventing the rape,” and “She was a tease/promiscuous.” Both studies 1 and 2 found no gender differences in results.

Next, the third study used results from the first two to proceed with item selection to create a scale consisting of 45 items. From this final IRMA tool, researchers created a short form with 20 items, producing a correlation between full and short forms of .97 (Payne et. al., 1999). The full and short forms represented both content and structure of the RMA construct. Item selection for these forms was conducted by identifying final items from the item pool which demonstrated structural integrity, clarity for understanding, appropriate content coverage. After fulfilling these criteria, the final selection was made based on reliability and content weighting for each subscale. The final item selection was analyzed in comparison to the hierarchical model of RMA concluded from analyses in the first study.

In the final studies, Payne et al. examined construct validity between the scale and related variables, known groups, and conceptualization of accounts of sexual violence (1999.) For the fourth study, the relationship between the IRMA/IRMA-SF and RMA was tested by comparison to known instruments measuring related variables of: adversarial sexual beliefs, sex-role stereotyping, hostility toward women, and attitudes toward violence. Study four findings demonstrated that high scores on the IRMA/IRMA-SF positively correlated with endorsement of an adversarial relationship between sexes, acceptance of interpersonal violence, identification with traditional sex-roles, and expressed hostility toward women. This correlation between scores and related variables ranged from $r (174) = .47$ to .74, $p < .001$. To measure the IRMA/IRMA-SF’s ability to identify RMA in known groups of differing levels of endorsement, researchers compared
RMA in police officers and sexual assault advocates in training. Payne et al. state their expectation was that police officers would score higher on the instruments than sexual assault advocates as “Previous theory and research hav[ing] posited that occupational and group membership is related in meaningful ways to the acceptance of cultural rape mythology” (p. 55, 1999). Results of study 5 supported this expectation, $t(66) = 5.2$, $p < .001$. The closing study examined the IRMA/IRMA-SF’s ability to accurately represent a person’s conceptualization of alleged sexual assault. To do so, participants were asked to conceptualize what happened in a provided news story of sexual assault. Results depicted supporting correlations for the prediction that conceptualizations would include RMA for higher scores and that lower scores demonstrated empathy. The correlation between a person’s expressed rape myths and IRMA scores was positive with $r(43) = .32$, $p < .05$. Payne et al. calculated effect with Light’s $\kappa$ “the average of all pairwise Cohen’s” (p. 58, 1999) for all components. The effect averaged to .37 – a small to medium effect. Further, participants’ empathy was negatively correlated with IRMA scores, for which validity was demonstrated with $r(43) = .51$, $p < .01$.

The IRMA-SF scale (Payne et al., 1999) was later updated in 2011 by McMahon and Farmer, who stated, “The Illinois Rape Myth Acceptance Scale (IRMA) is arguably the most reliable and psychometrically demonstrated rape myth scale to date” (p. 72, 2011). McMahon and Farmer sought to revise the instrument to better reflect the current population as well as explore the scale’s ability to measure subtle rape myths (1999); specifically stated, “The purpose of revising the instrument was to have a more valid measure to assess the efficacy of rape prevention programs on college campuses in their ability to change victim-blaming attitudes (p. 73).” To update the language to be used in
the revision, focus groups were held to collect the vocabulary used by college students when discussing victim-blaming. McMahon and Farmer compared findings to the IRMA-SF and identified consistent themes, narrowing subscales from seven to four to reduce overtly victim-blaming items on the scale. McMahon and Farmer expressed the hypothesis that “rape myths have continued to become subtler” (p. 73, 2011). Following the final revisions, McMahon and Farmer proceeded to test the strength of the instrument by focusing on construct and criterion validity. The result is an overall Cronbach’s alpha of .87 (McMahon & Farmer, 2011). It consists of 22 items which break into five subscales. For each item, a participant responded on a 5- Likert scale with anchored responses at both ends of the continuum ranging from “strongly agree” to “strongly disagree.” The instrument retrieved from the U.S. Department of Health and Human Services was used in the present study (2011) (Appendix A), with the heading titles removed to reduce sensitizing participants to the measured constructs (Appendix C).

The conclusions made in investigations that utilize the IRMA and Updated IRMA contribute to the current study’s theoretical assumptions. While aiming to explore gender differences as they relate to a person’s beliefs in gender equality, Chapleau and Oswald found a positive relationship when a person’s RMA is higher, their opposition to equality is higher as well (2013). This was discovered through survey research in college students, including RMA as a variable, which were analyzed with hierarchical regression. Further, the Updated IRMA-SF measured a supportive relationship between a person’s RMA and the blame placed after sexual violence when Basow and Minieri were exploring sexual expectations in 2011 in a between-participants study. In Basow and Minieri’s study, RMA was found to be the best predictor of participants’ perception of sexual violence
(2011). When Aronowitz et al. administered the IRMA-SF in a quantitative study considering the role of RMA in sexual violence prevention, a negative correlation was found between men’s knowledge regarding sexual violence and their RMA (2012). Overall, men’s RMA was higher when they had less sexual knowledge. Banyard and Moynihan used pre- and posttests to find that college students demonstrated a higher likelihood of intervening as a bystander in a situation of sexual violence when they had a higher amount of knowledge of sexual violence (2011). Overall, in pairing the IRMA with other measurements, researchers have better understand various elements of rape myth acceptance.

From original development, Payne et al. found a Cronbach’s alpha of .87. Since then, studies have been conducted using the IRMA to explore relationships between RMA and related variables. Chapleau and Oswald studied the role of RMA in maintaining the status quo of inequality between populations, finding a correlation with perceptions of equality as it related to sexual violence demonstrating a correlation of \( r = .17 \) (Chapleau & Oswald, 2013). RMA in the college population as related to sexual knowledge at \( r = -.28 \) (Aronowitz et. al., 2012), A person’s blame tendencies in sexual violence incidents were explored by Basow & Minieri, using the IRMA-SF (2011). Results indicated a negative relationship between RMA and one’s blame in the sexual violence incident with a Chronbach’s \( \alpha \) of .86, comparable to the original “validity” (Basow & Minieri, p. 291, 2011). Stewart examined sexual violence prevention through college programming such as “The Men’s Project” (2014). This study measured the program’s effectiveness in sexual violence prevention by reducing male sexism resulting in a reliability of \( \alpha = .81 \) for RMA (Stewart, 2014). Generally, studies reported substantial
to strong internal consistency of the IRMA. Less so have been conducted in isolating the subscales, for which alpha’s range from moderate to high (Payne et. al., 1999).

3.8 Research design.

The original data measuring changes in rape myth acceptance were collected in a pre-experimental one-group pretest-posttest research design O1 X O2 (Fraenkel & Wallen, 2003). Here, O1 is the participant’s pretreatment score on the Updated IRMA-SF. X will be the 60-90-minute treatment intervention of “Men of UT.” Finally, O2 is the participants’ post-treatment score on the Updated IRMA-SF.

The following discussion describes measures taken to minimize threats to validity. To protect from the threat of history post-test data was immediately collected to maintain experimental isolation, minimizing external variables to manipulate participant’s RMA. Instrumentation was addressed using an objective instrument, which would not waver during data collection. Maturation was minimized with the program’s length of 60-90 minutes. Processes changing over the passage of time were minimal within this timeframe. The current design was based on archived data and therefore random assignment was beyond the control of the writer. Data analysis will be a primary control for other threats, such as maturation, testing, reactivity given the lack of control for the data collection stage of research using archived data. Calls for investigation of the program from the university community provided time constraints that did not allow for using a control group which would receive a delayed intervention. Further, true experimental design was not possible as the current study was run after the provision of the intervention.
The present study’s research design was an ex post facto design (Campbell & Stanley, 1963). This ex post facto design is appropriate for this study because the data was already collected. As such, the researcher had no ability to manipulate any of the variables or randomly assign participants to a treatment and control group. The major limitation to the ex post facto design was that one cannot assume causation. Any pre- to post-intervention changes that were observed cannot be attributed to causation.

3.9 Data analysis.

This study used both descriptive and inferential statistics. Descriptive statistics were employed to describe the sample’s demographic characteristics as well as the pre- and post-IRMA total and scale scores. Such descriptive statistics included means, standard deviations, and ranges of scores. A paired-tested was chosen to test each research question. This test was designed for when there is one dependent variable, one independent variable, and continuous data. The original a priori alpha of (.05) was divided by the number of comparisons (5) to reach a per-hypothesis alpha of (.01).

3.10 Limitations.

The recruitment process for this study was strong in that it targeted at-risk campus populations. Further, researchers had the cooperation of leaders and/or administrators for these populations to improve attendance. The Updated IRMA-SF instrument has been established as a psychometrically sound tool (McMahon & Farmer, 2011). This indicated the results were as accurately representative of RMA as currently known to be, as measured by the Updated IRMA-SF. While a pre-posttest model of data collection provided for insight regarding immediate change, it was limited in knowing the
intervention’s lasting change in RMA. As this study was ex post facto, participant safety and risk could be protected as there was no manipulation of variables which could imply risk for participants. The ex post facto design also provided an economical option for a budgeted intervention. Another limitation was being able to measure all outcomes originally aimed to be accomplished by the intervention. Due to administrative pressures to roll out this “Men of UT” program, researchers were unable to fully prepare instrumentation to measure observable variables in the intervention: bystander intervention, masculine alliance, and intervention modality. In turn, any limitations found in the original study were uncontrollable in the ultimate research design of ex post facto. Other limitations included an inability to ensure that participants were representative of individuals who had any prior sexual assault/violence record or sexual behavior concerns in general. Random assignment and/or staggered groups may have provided results with less variance due to chance or external variables. Per a meta-analysis of sexual violence research a common limitation found throughout the research was a lack of the use of control groups – as was missing from the present study (van der Bruggen & Grubb, 2014).

3.11 Summary.

This study used a sample of convenience. Participants were not randomly assigned to the program, but were recruited students on at a Midwestern, urban university. The results of this study were intended for use to measure this specific program and thus, inferences to generalization of results to other programs or groups should be avoided. Results were also informative in continuing to vet the program as a
model sexual violence program through studying relationships between the program and behavior change.
Chapter 4

Results

This chapter presents the results of data analysis that were conducted to answer the research questions. Archived data were obtained from the Director of the University Counseling Center at the University of Toledo and analyzed here for the first time. This chapter will report the descriptive data and inferential findings of paired t-test analyses. Of the participating student groups, only the Athletics Department declined offers of collaboration to assist their department in meeting federal requirements of sexual violence programming.

4.1 Descriptive findings.

The findings indicated that the sample’s mean age was 19 (SD = 1.23, range = 18 - 22). Seventy-four (97.4%) identified as male. One participant identified as transgender and another did not identify a gender. Most participants (n = 45) were first-year students (59.2%) with the rest being: second-year (n = 14, 18.4%), third-year (n = 8, 10.5%), fourth-year (n = 6, 7.9%), fifth year (n = 2, 2.6%), and finally graduate (n = 1, 1.3%). Student living status was also measured, with 64.5% (n = 49) of the participants reported
that they live on campus and 34.2% (n = 26) reported that they live off campus. Race was
equally distributed as 86.8% (n = 66) identified as White; Asian, Black, and Multi-
racial were represented at 3.9% (n = 3) each.

The Updated IRMA-SF is scored as the sum of each item’s scores. Higher scores
indicated a lower acceptance of rape myth (McMahon & Farmer, 2011). The mean score
for this sample at their pre-test was 80.04. The mean post-test score was 84.53. This
represents an improvement of 4.49 points and a decrease in rape myth acceptance
(RMA). The sample’s pre-test Cronbach’s alpha was .881. The sample’s post-test alpha
was .911.

4.2 Paired t-tests.

Paired t-tests were used to conduct data analysis for all research hypotheses
because the variables are not independent of each other. Hypothesis one was "There is a
positive statistically significant (p < .01) change in rape myth acceptance for participants
of the 'Men of UT' program as measured by the Updated IRMA-SF Scale." There was a
significant difference in the scores for pre-test Updated IRMA-SF (M = 80.04, SD = 11.6) and post-test Updated IRMA-SF scores (M = 84.53, SD = 13.75); t (75) = 5.01, p <
.001, Cohen’s d = .35. Effect sizes of this size fall between the small and medium range
(Cohen, 1992). As a result, the researcher rejected the null hypothesis, "There is no
statistically significant (p < .01) change in rape myth acceptance for participants of the
'Men of UT' program as measured by the Updated IRMA-SF Scale" with 90% confidence. Thus, there was a significant change between time one and time two of
measurement, representative of a decrease in overall rape myth acceptance.
Hypothesis two reads, "There is a statistically significant \((p < .01)\) change in rape myth acceptance on subscale 1, 'she asked for it,' for participants of the 'Men of UT' program as measured by the Updated IRMA-SF Scale." The results of the paired samples pre-test indicate that there was a significant difference in the scores for pre-test Updated IRMA-SF subscale 1, “she asked for it” scores \((M = 21.66, \text{SD} = 4.15)\) and post-test Updated IRMA-SF – Subscale 1, “she asked for it” scores \((M = 23.14, \text{SD} = 4.94)\); \(t (75) = 4.29, p < .001, \text{Cohen’s } d = .32\). Effect sizes of this size fall between small and medium range. As such, the researcher rejected the second null hypothesis, “There is no statistically significant \((p < .01)\) change in rape myth acceptance on subscale 1, ‘she asked for it,’ for participants of the ‘Men of UT’ program as measured by the Updated IRMA-SF Scale.” Thus, there was a significant change between the measurement of time one and time two, representative of a decrease in RMA related to beliefs that the victim brought on their experienced violence.

Hypothesis three reads as, "There is a statistically significant \((p < .01)\) change in rape myth acceptance on subscale 2, 'he didn't mean to,' for participants of the 'Men of UT' program as measured by the Updated IRMA-SF Scale." The results of the paired samples pre-test indicate that there was not a significant difference in the scores for pre-test Updated IRMA-SF subscale 2, “he didn’t mean to” scores \((M = 20.48, \text{SD} = 4.15)\) and post-test Updated IRMA-SF Subscale 2, “he didn’t mean to” scores \((M = 20.88, \text{SD} = 4.45)\); \(t (75) = 1.00, p > .01, \text{Cohen’s } d = .09\). As such, the researcher failed to reject the null hypothesis, “There is no statistically significant \((p < .01)\) change in rape myth acceptance on subscale 2, ‘he didn’t mean to,’ for participants of the ‘Men of UT’ program as measured by the Updated IRMA-SF Scale.” Therefore, there was no
significant change found with minimal effect on the second subscale containing beliefs that the perpetrator was not intending to act in a sexually violent manner.

The fourth hypothesis is as follows, "There is a statistically significant ($p < .01$) change in rape myth acceptance on subscale three, 'it wasn't really rape' for participants of the 'Men of UT' program as measured by the Updated IRMA-SF Scale." There was a significant difference in the scores for pre-test Updated IRMA-SF Subscale 3, “it wasn’t really rape” ($M = 22.38$, $SD = 2.72$) and post-test Updated IRMA-SF Subscale 3, “it wasn’t really rape” scores ($M = 23.21$, $SD = 2.57$); $t (75) = 2.62$, $p \leq .01$, Cohen’s $d = .31$. Effect sizes of this size fall between the small to medium range (Cohen, 1992). The research rejects the null hypothesis “There is no statistically significant ($p < .01$) change in rape myth acceptance on subscale three, 'it wasn't really rape' for participants of the 'Men of UT' program as measured by the Updated IRMA-SF Scale," with 90% confidence. The inference was made that the intervention could reduce acceptance of rape myths related to the notion that sexual violence was not, in fact, rape.

For the final subscale, the hypothesis read as, "There is a statistically significant ($p < .01$) change in rape myth acceptance on subscale 4, 'she lied' for participants of the 'Men of UT' program as measured by the Updated IRMA-SF Scale." The researcher rejected the null hypothesis of “There is no statistically significant ($p < .01$) change in rape myth acceptance on subscale 4, 'she lied' for participants of the 'Men of UT' program as measured by the Updated IRMA-SF Scale.” There was a significant difference in the scores for pre-test Updated IRMA-SF Subscale 4, “she lied” scores ($M = 15.51$, $SD = 3.94$) and post-test Updated IRMA-SF Subscale 4, “she lied” scores ($M = 17.29$, $SD = 4.97$); $t (75) = 4.57$, $p < .01$, Cohen’s $d = .40$. Effect sizes of this size fall between the
small and medium ranges (Cohen, 1992). It was concluded that the intervention could decrease RMA indicating that survivors lie about their experience of sexual violence.

4.3 Summary.

Upon completing data analysis on the archived data collected from the ex post facto study exploring the “Men of UT’s” ability to create change in participants’ rape myth acceptance, most research questions were supported. Research questions looked to find statistically significant changes in rape myth acceptance as measured by the Updated IRMA-SF after completion of the intervention. More specifically, four of the five research questions sought to find statistically significant changes in RMA as measured by the individual subscales found in the Updated IRMA-SF: “she asked for it,” “he didn’t mean to,” “it wasn’t really rape,” and “she lied.” Of these research questions, the only question that was unsubstantiated was if there was statistically significant change after participants completed the intervention in their adherence to rape myths related to excusing the perpetrator from sexually violent behaviors, subscale two.
Chapter 5

Discussion

5.1 Introduction

This discussion begins with a brief overview of the literature justifying the current research. This overview will include the purpose of this study and background literature leading to the findings of the study. The writer will integrate the findings with literature to establish its context in sexual violence research. Implications will be presented for counselors, counselor educators, and preventionists. Finally, discussion of study limitations as well as recommendations for future research will be presented.

As previously identified, the tested hypotheses being discussed in this chapter include the following:

1. There is a positive statistically significant ($p < .01$) change in rape myth acceptance for participants of the 'Men of UT' program as measured by the Updated IRMA-SF Scale.

2. There is a statistically significant ($p < .01$) change in rape myth acceptance on subscale 1, “she asked for it,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale.
3. There is a statistically significant ($p < .01$) change in rape myth acceptance on subscale 2, “he didn’t mean to,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale.

4. There is a statistically significant ($p < .01$) change in rape myth acceptance on subscale 3, “it wasn’t really rape,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale.

5. There is a statistically significant ($p < .01$) change in rape myth acceptance on subscale 4, “she lied,” for participants of the “Men of UT” program as measured by the Updated IRMA-SF Scale.

5.2 Background

The college-aged population is identified as one of high risk for sexual violence. Karjane, Fisher, and Cullen made projections for the rate of occurrence of sexual assaults on campuses; using these projections, a campus with a female population of 10,000 could expect 350 incidents in a nine-month academic year (2005). It is established that this population is developmentally building their identity, self-concept, and decision-making process at this stage of life (Chickering & Reisser, 1993). Chickering & Reisser define identity to include one’s interpersonal competency and emotional regulation (1993). Understanding this identity formation charges higher education professionals, including college counselors, with the task of assisting in a healthy development of this identity, considering higher education esteems itself to impart more than classroom education. The counseling profession aligns with this concept of facilitating identity formation throughout the lifespan, aiding decision-making and personal development through a wellness perspective of being proactive (Kaplan, Tarvydas, & Gladding, 2014).
Due to the impact and cost sexual violence has on survivors and their community (Miller, Cohen & Wiersema, 1996; Vladutiu, Martin & Macy, 2011), the White House reported revisiting ways to improve prevention (Office of the Vice President & White House Task Force on Women and Girls, 2014). College campuses have demonstrated increased risk of sexual violence, leading the White House to identify this population for focused efforts (Obama & Biden, 2014). President Obama challenged universities to improve their response to sexual violence as well as developed prevention programming that focused on males and bystander intervention (Obama & Biden, 2014). This rejuvenation of Federal support went beyond the pre-existing regulations for college campuses to report sexual crimes, investigate and address sexual violence on campus, and work toward the reduction and prevention of sexual violence on campus (Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act, 2008, U.S. Department of Education, 2011).

In attempt to meet these guidelines as well as address sexual violence on the writer’s campus, the writer developed “Men of UT.” The purpose of this study was to determine if the “Men of UT” program created change specific to rape myth acceptance using sexual violence and bystander intervention education with a male alliance approach. Researchers found effectiveness in sexual violence prevention to include: focus on the male alliance (Langhinrichsen-Rohling et al., 2011), use of media (Sussenbach et al., 2013), sexual violence and rape myth education, and bystander intervention (Aronowitz et al., 2012). The writer took these recommendations to create “Men of UT” and began the process of empirically vetting the program through the present study for its continued development and use.
The researcher used an ex post facto research design to use archived data, which had a sample of convenience. Participants were not randomly assigned to the program, but were recruited students at a Midwestern, urban university. The archived data was obtained from the Director of the University Counseling Center at the University of Toledo and was analyzed and interpreted here for the first time. The identified dependent variable was rape myth acceptance (RMA), which was measured by pre- and post-test scores from the Updated IRMA-SF. The pre- and post-test instruments were identical. The “Men of UT” program, also known as the independent variable, had the objective to create change in RMA. Analyses were conducted through the use of descriptive analysis and paired t-tests to arrive at the presented findings and following discussion.

5.3 Findings.

The specific purpose of the present study was to determine if the intervention, “Men of UT,” changed rape myth acceptance (RMA). It was concluded that the development of “Men of UT,” was constructed appropriately by assembling evidence based components. Using these effective components, this intervention presents them in an innovative way. Such a presentation has yet to be studied. Individually, the components were supported by researchers as discussed throughout the previous chapters (Aronowitz et al., 2012; Langhinrichsen-Rohling et al., 2011; Sussenbach et al., 2013). Overall, findings demonstrate that after participating in the “Men of UT” program, rape myth acceptance was reduced, even for some specific forms of victim blaming found in the subscales.
Descriptive findings of the study’s participants indicated they were not entirely representative of the campus’s male population. The average age of participants was 19, and most were first year students. Most participants lived on campus and were primarily White students. Considering the size of the sample, it may be too small to make assertions about the relationship(s) between age groups, year in school, race, housing status in regard to their reported RMA in the present study.

Male college students expressed less belief in rape myths, including those that specifically relate to survivors and identification sexual violence. This conclusion is drawn from reduced RMA across the full inventory, Updated IRMA-SF Scale. The purpose of this scale was to identify the extent to which a person subscribes to myths about sexual violence (Payne, et. al., 1999). These myths range from ideas about how sexual partners should behave, what is acceptable and unacceptable sexual behavior, who is believed when sexual violence is identified, and traits of survivors and perpetrators. Such myths with which participants were presented include statements such as: “When girls get raped, it’s often because the way they said ‘no’ was unclear;” “Rape happens when a guy’s sex drive is out of control;” “A rape probably doesn’t happen if a girl doesn’t have any bruises or marks” (Payne, Lonsway, Fitzgerald, 1999; McMahon & Farmer, 2011). With confidence of reliability, the participants of the current study consistently selected options of a Likert scale in the “disagree” range when posed with a rape myth of any type.

Participants reported less acceptance that survivors brought on their sexual violence and/or lied about the violence, if, in fact, the violence occurred. These conclusions are demonstrated by pattern of RMA expressed by participants, which was
organized by researchers in previous studies to be consistent with three of the four subscales measured on the Updated IRMA-SF Scale (Payne, et. al., 1999; McMahon & Farmer, 2011). For the subscale, “she asked for it,” participants disagreed more with myths such as: “If a girl goes to a room alone with a guy at a party, it is her own fault she is raped” after participating in the intervention. Such a statement indicates that sexual behavior in this situation is both acceptable and to be expected if the survivor were to make the choice to spend time one-on-one with a person to whom she is attracted. Similarly, participants’ disagreement increased with statements promoting the belief that “it wasn’t really rape.” This subscale consists of myths such as, “If a girl doesn’t physically resist sex – even if protesting verbally – it can’t be considered rape.” The final subscale, which demonstrated significant findings, was “she lied.” Statements supporting this myth, with which participants increased their disagreement, include: “A lot of times, girls who say they were raped often led the guy on and then had regrets.” This summary led to important conclusions for the practicality and potential of “Men of UT,” which is discussed in detail below.

Beliefs related to excusing the behaviors of perpetrators of sexual violence were not changed by the intervention based on participants’ feedback. Overall, the male participants could recognize that survivors (identified as female), may not have brought on or lied about their violence, and could more accurately identify what constituted sexual violence. However, when directly asked about their peers’ behavior in each myth statement, participants were unable to recognize the perpetrator’s responsibility in the sexual violence. Statements that supported these myths include: “If a guy is drunk, he might rape someone unintentionally,” and “Guys don’t usually intend to force sex on a
girl, but sometimes they get too sexually carried away.” Based on measurement of variables in the current study, conclusions about this disparity in change cannot be confirmed. Although, it is typical to relate to a person with whom one could identify (Majdandzic, et. al., 2016). With this in mind, an emphasis on the male alliance component of “Men of UT” may assist to empower male students to recognize another male’s behavior as sexually violent. It is only when this recognition is made that any action, or bystander intervention, may take place (Aronowitz, et. al., 2012; Burn, 2009).

5.4 Implications.

Theoretical Implications

In discovering significant change in rape myth acceptance of the program’s participants, it is implied that the theoretical framework from which this intervention was built created a strong foundation to initiate rape culture change on the campus community. Previous research found that victims were often blamed more if they were perceived to be attracted to their perpetrator (van der Burggen & Grubb, 2014) or if the victim had a previously established relationship (Bieneck, & Krahe, 2011). van der Bruggen and Grubb’s meta-analysis also found that male observers minimized the observed sexual violence and blamed victims more than female observers did (2011). Each of these descriptions composite what is known as victim blaming, which leads to the construction of a culture accepting of sexually aggressive behavior – a rape culture (Hayes et. al., 2013). Blatant victim blaming related to the “she lied” subscale encompassed the misconception that survivors frequently and falsely accuse their perpetrator (Lonsway, 2010). The current study’s findings of reduced RMA worked to
mitigate these victim blaming practices as they related to the subscales, “she asked for it,” “she lied,” and “it wasn’t really rape.” In the intervention, education on consent and the continuum of violence facilitated critical thinking related to victim blaming myths, which resulted in reduced RMA. The education provided facts which allowed participants to compare victim blaming myths with the reality of who was responsible for the behavior, what was necessary for consent, and what behaviors fell on the continuum of violence (McMahon & Banyard, 2012; Office of Violence Against Women, n.d.).

Such mitigation as “Men of UT” created is directly related to the presence, or lack thereof, of rape culture as described by Suarez and Gadalla (2010) that oppression “support[s] a structural perspective of rape myths as a complex sociocultural issue” (p 2027). The theoretical development of the intervention was based in behavior change theory, sexual violence prevention research, and the male alliance was substantiated by decreased RMA (Aronowitz et. al., 2012; Burn, 2009; Piccigallo, et.al., 2012). Such a theoretical basis was intended to work through the process of human behavioral change to effect overall rape culture; Lonsway and Fitzgerald (1995) identified our North American society as a “rape culture.” As previously discussed, the IBM model of behavior change in tandem with concepts of bystander intervention, explained that change included the motivation stage along with noticing an event and identifying it as needing intervention (Aronowitz et. al.; 2012, Burn, 2009). In the context of sexual violence prevention, the motivation stage was influenced by rape culture and rape myths (Aronowitz et. al., 2012). Being able to recognize and identify an event as sexual violence is accomplished by understanding what defines sexual violence (Burns, 2009). With the introduction of education and challenges to rape culture, the motivation stage became
filled with factual information rather than mythological information. Further, a person identified sexual violence and the need for intervention, setting the stage for considering behaviors and actions. This reconstruction of the motivation stage created the opportunity for behavior change to take place and completed the first two steps of bystander intervention (Aronowitz, et. al., 2012; Burns, 2009). Once behavior change occurs, the road to cultural change is paved. Researchers found societies can be free of rape culture if/when the ideology is not male-dominated, but views both genders as egalitarian (White, Potgieter, Strube, Fisher, & Umana, 1997). Suarez and Gadalla (2010) identify these cultures as being “rape-prone societies” (p 2028). This process toward cultural change is directly related to the aspirations of “Men of UT”, having the evidenced based foundation for modelling intervention requested by the U.S. Government (White House Council on Women and Girls, Office of the Vice President, 2014).

As identified by Kaplan, Tavydas, and Gladding, continual development in research of this intervention of this intervention promotes counselor and counselor educator identity as it contributes to the reduction of violence so greatly experienced by the profession’s clientele; this concept stands as part of the counselor profession’s foundation (2014). In defining the profession of counseling, two of the areas directly relate to this study’s goals: expanding and promoting the research base of professional counseling…and promoting client welfare and advocacy (Kaplan et. al., 2014, p. 233). Continuing interventionists’ understanding of what creates behavioral change, as “Men of UT” aspires, is at the crux upon which the counseling profession builds: “Counseling is a professional relationship that empowers diverse individuals, families and groups to accomplish mental health, wellness, education, and career goals” [emphasis mine]
“Men of UT” looks to *empower* men of diversity in such a way that they have impact on a culture of violence to promote *mental health* through *education*. Additionally, these correlate well with what is directed of counselors to meet multicultural competency. Four areas measure one’s competency: self-awareness, worldview, relationship, and advocacy (Ratts et al., 2015). These competencies are required to maintain significance and success of the intervention. The facilitator must be able to utilize his self-awareness to be well received and empower reflection of self in the participants. The facilitator’s understanding of the participants’ worldviews is crucial in building a relationship with them as well as demonstrating this skill to participants to be able to understand the worldview of potential persons for whom they can intervene as a bystander. The relationship between presenter and participant is necessary to find success in the intervention – this is the male alliance. And finally, the competency in advocacy is needed for the presented to instruct the participants how they too, can advocate using their privilege for and underprivileged population.

Counselor educators have a direct impact on this accomplishment through their influence on students’ understanding of sexual violence as it relates to mental health, behavior change, client advocacy, and continuance of research expansion. Further, counselor educators are the first stage of instruction for counselors to build their competency and identity. As ACA has identified prevention and social justice as a portion of the counselor identity (Kaplan et al., 2014), counselor educators are a major contributor to a counselor’s development of professional identity. Beyond the counseling identity, it is up to counselor educators to initiate the development of competency in social justice and advocacy.
Implications for Counselor Education

Throughout the development of this study, it became apparent the void that counselor education had regarding sexual violence and prevention. As a profession establishing its place in the discipline of mental health (Kaplan, Tarvydas, & Gladding, 2014), it is crucial to be present in the realm of research. When conducting the literature review for this paper, minimal research came from a journal in the counselor education field. Of the fifteen-page reference list of the present paper, six citations were directly related to a counseling professional journal. Considering ACA’s value for advocacy and multiculturalism, implications to counselor educators from the present study include to emphasize the role of preventionist in addition to interventionist when defining the counselor identity across the curriculum. Further, the findings from the present study provide a glimpse into the beliefs of a subculture – the male gender. These beliefs provide context for counselor educators to assist counselor trainees in identifying with a population’s worldview. This practice is important when demonstrating competencies in multicultural counseling.

Practical Implications

Overall, the findings support the continuance of “Men of UT.” With rape myth acceptance found to be generally reduced, the program demonstrates a degree of change for the participants’ conceptualization of sexual violence. Considering significant outcomes, there are other factors that make the program a valid option for universities. The intervention consumed minimal university expenses. Outside trainers were not brought on campus utilizing university employees, as bringing external educators to
campus would imply an additional cost. Incentives were not used during the recruitment process as attendees were recruited based on connection to a group who was already in need of programming (i.e. Residence Life, Greek Life, etc.). Other resources utilized include: meeting space, flyers, and media equipment. On the campus of the present study, meeting space was no cost to staff and students, which was accompanied by the accessibility to media equipment. This left expenses to include cost of printing for flyers, time to train staff, and staff facilitating the intervention. For the return on investment with supportive findings, these costs made this intervention an economical option.

Generally, as the findings support the structure of the intervention, the use of myth debunking through sexual violence education continues to be supported as a prevention measure with “Men of UT.” As participants were in the developmental stage of identity formation (Chickering & Reisser, 1993), providing them with accurate information on sexual violence and consent corrected myth acceptance with the hope to empower them in the development of decision-making processes and interpersonal relationships – both social and romantic. Ultimately, the use of awareness was a powerful tool.

5.5 Limitations.

While findings were overall supportive of the intervention, one research question was not supported. This research question was looking to determine if the intervention reduced RMA specific to rape myths of “he didn’t mean to.” This indicated that further investment and development could be made for the intervention to improve this area of rape myth. Multiple factors may have contributed to this outcome, such as clarity of
education, insufficient attention given to notions excusing the perpetrator, need for a stronger male alliance, and empowerment toward participants.

Research design limitations included the lack of random assignment and/or use of control groups. Instrumentation could have been more comprehensive in being able to measure other variables such as the male alliance, healthy masculinity, and bystander intervention. The current study was also unable to demonstrate lasting outcomes as RMA was only measured upon the conclusion of the intervention rather than after time had passed to determine the extent of the intervention’s impact. Finally, participant recruitment was incomplete on multiple fronts. Data from athletes were not able to be collected as the Athletic Department declined collaboration. The demographics of participants were not representative to the university’s population to be able to fully predict usefulness. Further, the sample size did not allow for meaningful conclusions from change in RMA in the various demographic fields. It may be perceived as a limitation that male students were the criteria for participation. However, as the focus of the intervention was the utilization of the male alliance to build a rapport to facilitate education it this criterion for participation was most appropriate.

5.6 Future directions.

Future researchers are encouraged to build upon these findings to continue establishing this program as a model intervention. It was difficult for the current researcher to control for consistency in the facilitation of the program. While all facilitators receiving the same training, their presenting skills and styles were not consistent. For this reason, future researchers are encouraged to integrate controls in
facilitation consistency. The results of the present study allow for continued research to explore if the intervention could reduce RMA over time, as it was only measured immediately following the conclusion of the intervention. While this present study was only able to measure RMA, others are encouraged to expand to other variables to determine the overall capability of the intervention (i.e. male alliance, bystander intervention). With only rape myth acceptance being measured in the current study, future researchers are encouraged to expand to identify what elements about the intervention are creating change; a focus group could explore what were the participants’ experience of the intervention.

A limitation of the current study measuring RMA only, did not allow measurement of the program’s ability to influence behavior. After accomplishing the recognition and motivation for bystander intervention throughout behavior change; the influence of behavior is the next crucial step in prevention and cultural change (Aronowitz et al., 2012). To measure behavior would also add a wealth of information to the body of literature as this was a minimally studied area as found by the literature review. Another suggestion to future researchers is to strengthen the current curriculum to improve the change in RMA regarding the belief that “he didn’t mean to.” Each of these recommendations would bring “Men of UT” one step closer to meeting the challenge set by the White House to invest in our college students’ safety and wellness. To fully establish the intervention as a model one, it needs studied on other campus environments with a representative sample of the overall college male demographic.

5.7 Summary.
The college student population was identified as vulnerable and a priority because of the risk of sexual violence due to various factors. Factors that contributed to this vulnerability include the developmental stage of this population (Lindgren et al., 2009), drug facilitated sexual assault (Hingson et al., 2005), and an environment providing opportunity for sexual violence (Humphrey & Kahn, 2000). Constructs within our society are found on campuses which perpetuate inaccurate beliefs, rape myths, and the nature of sexual violence (Burt, 1980; Grubb & Turner, 2012). “Men of UT” was developed considering empirically validated techniques and approaches toward sexual violence prevention in an innovative manner. The current study was an ex post facto design for analysis of archived data from the intervention, analyzed and interpreted for the first time in this investigation. Paired T-tests demonstrated that “Men of UT” reduced RMA as measured by the Updated IRMA-SF. More specifically, results indicated RMA was reduced on three of the four subscales found in the Updated IRMA-SF: “she asked for it,” “it wasn’t really rape,” and “she lied.” These findings allow the researcher to conclude the intervention is supported in its ability to reduce rape myths, achieving the first stages of behavioral change: information and motivation (Aronowitz et al., 2012). In achieving this, the intervention can continue to be investigated to determine overall validity and to invest in it as a potential model program for sexual violence prevention.
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http://www.endsexualviolence.org/where-we-stand/costs-consequences-and-solutions


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van der Bruggen, M., & Grubb, A. (2014). A review of the literature relating to rape victim blaming: An analysis of the impact of observer and victim characteristics
on attribution of blame in rape cases. *Aggression and Violent Behavior, 19*, 523-531.


## Appendix A

### Updated Illinois Rape Myth Acceptance – Short Form (IRMA-SF) Scale

<table>
<thead>
<tr>
<th>Subscale 1: She asked for it</th>
<th>Strongly agree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. If a girl is raped while she is drunk, she is at least somewhat responsible for letting things get out of hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. When girls go to parties wearing slutty clothes, they are asking for trouble.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. If a girl goes to a room alone with a guy at a party, it is her own fault if she is raped.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. If a girl acts like a slut, eventually she is going to get into trouble.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. When girls get raped, it’s often because the way they said “no” was unclear.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. If a girl initiates kissing or hooking up, she should not be surprised if a guy assumes she wants to have sex.</td>
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<td></td>
</tr>
</tbody>
</table>

### Subscale 2: He didn’t mean to

<table>
<thead>
<tr>
<th>Subscale 2: He didn’t mean to</th>
<th>Strongly agree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. When guys rape, it is usually because of their strong desire for sex.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Guys don’t usually intend to force sex on a girl, but sometimes they get too sexually carried away.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Rape happens when a guy’s sex drive goes out of control.</td>
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<td></td>
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</tbody>
</table>
10. If a guy is drunk, he might rape someone unintentionally.  

11. It shouldn’t be considered rape if a guy is drunk and didn’t realize what he was doing.  

12. If both people are drunk, it can’t be rape.  

**Subscale 3: It wasn’t really rape**  

13. If a girl doesn’t physically resist sex—even if protesting verbally—it can’t be considered rape.  

14. If a girl doesn’t physically fight back, you can’t really say it was rape.  

15. A rape probably doesn’t happen if a girl doesn’t have any bruises or marks.  

16. If the accused “rapist” doesn’t have a weapon, you really can’t call it rape.  

17. If a girl doesn’t say “no” she can’t claim rape.  

**Subscale 4: She lied**  

18. A lot of times, girls who say they were raped agreed to have sex and then regret it.  

19. Rape accusations are often used as a way of getting back at guys.  

20. A lot of times, girls who say they were raped often led the guy on and then had regrets.  

21. A lot of times, girls who claim they were raped have emotional problems.  

22. Girls who are caught cheating on their boyfriends sometimes claim it was rape.  

- Scoring: Scores range from 1 (strongly agree) to 5 (strongly disagree).  
- Scores may be totaled for a cumulative score.  
- Higher scores indicate greater rejection of rape myths.  

(Payne, Lonsway, & Fitzgerald, 1999; McMahon & Farmer, 2011)
Appendix B

Illinois Rape Myth Acceptance – Short Form (IRMA-SF) Scale

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Disagree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>A woman who is raped while she is drunk is at least somewhat responsible.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Although most women wouldn't admit it, they generally like being physically forced to have sex.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>If a woman is willing to &quot;make out&quot; with a guy, then it's no big deal if he goes a little further and has sex with her.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Many women secretly desire to be raped.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>If a woman doesn't physically fight back, you can't really say that it was rape.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Men from nice middle-class homes almost never rape.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Rape accusations are often used as a way of getting back at men.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Usually, only women who dress sexy are raped.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>If the rapist doesn't have a weapon, you really can't call it a rape.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Rape is unlikely to happen in a woman's own neighborhood.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Women tend to exaggerate how much rape affects them.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>A lot of women lead a man on and then they cry rape.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>A woman who &quot;teases&quot; men deserves anything that might happen.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>When women are raped, it's often because the way they said &quot;no&quot; was unclear.</td>
<td>1 2 3 4 5</td>
<td></td>
</tr>
</tbody>
</table>
Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.

<table>
<thead>
<tr>
<th>A woman who dresses in skimpy clothes should not be surprised if a man tries to force her to have sex.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rape happens when a man's sex drive gets out of control.</td>
</tr>
<tr>
<td>Most rape and sexual assaults are committed by strangers.</td>
</tr>
<tr>
<td>In Illinois, a 15 year-old can give consent to have sex.</td>
</tr>
<tr>
<td>If someone came to me and claimed that they were raped, my first reaction would be to not believe them.</td>
</tr>
</tbody>
</table>

(Payne, Lonsway, & Fitzgerald, 1999)
Appendix C

Instrumentation

Please complete the following demographic information with what most accurately describes you:

**Age:** _____

**Gender (circle one):**
- Male
- Female
- Transgender
- Other

**Year in School (circle one):**
- 1st
- 2nd
- 3rd
- 4th
- 5th
- 6th
- Graduate

**Race (circle all that apply):**
- American Indian
- Asian
- Black
- Hispanic
- Pacific Islander
- White

Please circle your living situation:
- On – campus housing
- Off – campus housing

Please mark the appropriate number you believe agrees/disagrees with each statement.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. If a girl is raped while she is drunk, she is at least somewhat</td>
<td>1   2   3   4  5</td>
<td></td>
</tr>
<tr>
<td>responsible for letting things get out of hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. When Girls go to parties wearing slutty clothes, they are asking for</td>
<td>1   2   3   4  5</td>
<td></td>
</tr>
<tr>
<td>trouble.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. If a girl goes to a room alone with a guy at a party, it is her own</td>
<td>1   2   3   4  5</td>
<td></td>
</tr>
<tr>
<td>fault if she is raped.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. If a girl acts like a slut, eventually she is going</td>
<td>1   2   3   4  5</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5. When girls get raped, it’s often because the way the said “no” was unclear.

6. If a girl initiates kissing or hooking up, she should not be surprised if a guy assumes she wants to have sex.

7. When guys rape, it is usually because of their strong desire for sex.

8. Guys don’t usually intend to force sex on a girl, but sometimes they get too sexually carried away.

9. Rape happens when a guy’s sex drive goes out of control.

10. If a guy is drunk, he might rape someone unintentionally.

11. It shouldn’t be considered rape if a guy is drunk and didn’t realize what he was doing.

12. If both people are drunk, it can’t be rape.

13. If a girl doesn’t physically resist sex – even if protesting verbally – it can’t be considered rape.

14. If a girl doesn’t physically fight back, you
can’t really say it was rape.

15. A rape probably doesn’t happen if a girl doesn’t have any bruises or marks.

16. If the accused “rapist” doesn’t have a weapon, you really can’t call it rape.

17. If a girl doesn’t say “no” she can’t claim rape.

18. A lot of times, girls who say they were raped agreed to have sex and then regret it.

19. Rape accusations are often used as a way of getting back at guys.

20. A lot of times, girls who say they were raped often led the guy on and then had regrets.

21. A lot of times, girls who claim they were raped have emotional problems.

22. Girls who are caught cheating on their boyfriends sometimes claim it was rape.
Appendix D

“Men of UT” Facilitator Guide

Introduction:

- Name/position/UCC/SAEPP/Purpose for today
Administer Informed Consent and Rating Scale: Pre-Test

Introduction to the topic:

- Serious topic (Violence against women perpetrated by men)
- Research shows that:
  o At least 1 in 4 college women will become a victim of a sexual assault during her college years (First year is an especially vulnerable time)
  o At least 80% of sexual assaults are committed by an acquaintance of the victim
  o Many incidents of sexual assault involve the use of alcohol and/or other drugs
- Bad news vs. Better news
  o Bad news → 90% of sexual assaults are committed by men
  o Better news → However, only 10% of men commit sexual assaults
  o Best new → The “Men of UT” program is dedicated to decreasing/eliminating the sexual assault of women by men

Healthy Masculinity

- We know that you guys are the “Good Guys” the positive “Men of UT” and we want to work with you to make a change
- Discussion:
  o What are some characteristics/expectations of a man?
    ▪ (Strong, leader, no feelings, bread winner, provider, etc)
  o Is being a respectful man any different than being a “man”?
    ▪ If so, in what ways?
  o From where have we learned how to be a respectful man? How to treat women? how to treat other men?
    ▪ (Friends, TV, watching other men, our fathers, watching men interact with others)
Show “Best advice” videos:
http://www.itstartswithyou.ca/index.cfm?pagePath=EXPLORE_SHARE/The_Best_Advice_Video&id=33812
- Thoughts? Advice you have received?
  - How can the advice we receive as children impact us now (+/-)
    - Remember that good advice can occur at any stage in life → Always be a good example because you never know who is watching you
  - Media influence on our perceptions of women and relationships (+/-)

Sexual Violence
- What do these things have to do with sexual violence?
  - Sexual violence starts off small: pushing personal boundaries, crude jokes, sexually inappropriate comments (continuum of violence)
  - What is consent?
    - (Voluntary, sober, not coerced, clearly stated, not under fear)
    - What consent is NOT (threats, intoxication, afraid, etc.)
    - 5 elements of consent: sober, not coerced, clear, continuous
    - Seek consent throughout the sexual activity

- Continuum of Violence
  - Show “Objectified (A documentary film)” video:
    http://www.youtube.com/watch?v=Z-l5rOBLwNk
    - Thoughts?
    - How might women who are in this position feel? (discuss)
      - (Fearful, less than a person, objectified, always on the alert, etc.)
      - Was that his intention?
    - How difficult might it be for her to fight against this? Messages society promotes are male centered, society does not support her.
      - (Constant battle, little leverage, get over it messages, etc.)
    - Is masculinity innate to do this or is it modeled?
    - Would you say that men don’t have to think about this?
  - How easy/difficult would it be for you to say something in a situation like this?

Consent
Show “Rape. Sexual assault. Let’s stop the victim blaming” video:
https://www.youtube.com/watch?v=yGI-b60BWN4
  - Thoughts?
  - Review “I thought she might like it if I took control”
  - Review “You can’t get away with leading a guy on like that”
  - Women and Men (different thoughts/rules/goals ideas regarding sex).
  - Need to get on-going consent (Know this going into the situation)
    - What is the best way to know what she is thinking? (Ask her)
    - Did he have some signs that she was reluctant/not giving consent? (pushed his hand away)
  - Consent (allows her to choose)

Bystander Intervention
- Show “Campaign to end sexual assault on campuses” video
https://www.youtube.com/watch?v=C_8QgL3kAMQ
  - Thoughts?
    - Review “Whenever I talk to my friends about girls they tell me they are playing hard to get”.
      - Discuss this and how we can rethink this concept
        - Friends can’t tell you how she thinks (Check in with her)
        - How to do this?
    - How easy/difficult would it be for you to step in and attempt to correct the behavior of the harassers? (Have you ever been in a similar situation or imagine how easy or difficult it might be) How we treat each other as men.
    - Regarding Taylor’s situation
      - Discuss how you think he handled the situation
      - What could you do? (hang out to monitor the situation, occupy him otherwise, etc.)

Wrap up
- General thoughts?
- How should we be treating women? Each other?
  - How would that look? (at a smaller level)

Administer Rating Scale: Post-Test

Provide information regarding Whit Ribbon Campaign

**Important Facilitator Notes:**
Be sure to correct any statements made which contain victim-blaming (ie., “if she wasn’t wearing that,” “If she didn’t act that way,” etc.)
- Please consider ahead of time how you comfortable you are addressing victim-blaming
Appendix E

Recruitment Flyer

Men of UT

Honest discussions about what it means to be a man and how we respect others

October 5 @ 3pm in the Phi Kappa Psi house
October 15 @ 3 pm in the Sigma Phi Epsilon house

October 26 @ 3pm in the Kappa Delta Rho house

Choose a time that works for you!

Sexual Assault Education and Prevention Program
Ratcliff Hall 1810
419-205-3431