
She Fears You: Teaching College Men to End Rape

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The authors share a pedagogical approach to engaging college men as allies for social change as a tool for sexual assault prevention. Once college men understand that they too are harmed by men's violence against women, they can be motivated not only to examine their own socialization and behaviors but also to join with women to speak out against the rape culture that encourages, condones, and teaches men's violence against women. The authors share prominent examples from popular culture and everyday campus life to illustrate how the rape culture can be identified, deconstructed, and confronted with college men and women in an effort to end rape.

INTRODUCTION

The authors of a recent national survey by the U.S. Department of Justice concluded that the rates of rape and attempted rape in college “might climb to between one-fifth and one-quarter” (Fischer, Cullen, & Turner, 2000, p. 10). A previous study found that one in four college women report surviving rape (15%) or attempted rape (12%) since their fourteenth birthday (Koss, Gidycz, & Wisniewski, 1987). These studies not only support each others findings, but also provide evidence of a sad lack of progress over the past 25 years in ending rape on college campuses. Although it is important to recognize that rape happens between people of

the same gender and that women can rape men, men are the perpetrators in 99% of sexual assaults reported on campus (Greenfeld, 1997). Although some men do rape, not all men are rapists. In fact, a significant portion of college men show a strong desire to be allies with women, particularly on issues of sexual assault, but are inhibited from doing so by their expectations of peer norms and lack of concrete strategies (Fabiano, Perkins, Berkowitz, Linkenbach, & Stark, 2003).

The authors of this article have more than 25 years of combined experience developing a social change approach to sexual assault prevention both as student affairs professionals on our individual campuses and speaking regularly to college students on campuses across the country. In this article, we share the conceptual approach and specific strategies that we have used to engage college men in sexual assault prevention. This pedagogical approach helps men see how both men and women are harmed by the rape culture, which encourages, condones, and teaches men to rape women, and how men can join with women to change the culture toward ending rape. First we discuss how student affairs professionals and faculty in higher education can help college men recognize how their own humanity is diminished by violence against women. This realization can motivate men to not only examine their own socialization about rape and consensual sex, but also to join with women in working to end rape. Next, we examine the construct of informed consent and its critical role in preventing many of the perpetrators of sexual assault on college campuses. We then discuss how examples from popular culture and everyday campus life can be dissected to illustrate with students how the rape culture can be identified, deconstructed, and confronted.

A NEED FOR A PROACTIVE APPROACH TO PREVENTION

Colleges and universities have traditionally responded to rape on campus by implementing risk reduction approaches for women despite recent efforts to emphasize the role of men in primary prevention (Yeater & O'Donohue, 1999). When we speak to college students across the country, vast majorities share that they have heard messages directed at women such as *carry this whistle, take this mace with you, don't wear that, don't go there, if you do—go with friends, or come home with those same friends*. These messages are prominent, important for the safety and survival of women on campus, and firmly planted in the consciousness of the college

students we speak with, even if they are not always heeded. However, it is an incomplete message. When campus responses to rape are focused only on this risk reduction approach, the message conveyed really is, "Rape happens here. Here's how you women need to deal with that." This places the responsibility on individual women to not be rape victims, but does nothing to protect women as a group.

This reactive approach to violence against women persists because rape continues to be seen primarily as a women's issue. However, if men are overwhelmingly the perpetrators of sexual assault, it is clear that rape is primarily a men's issue. In addition to educating men about consent, individuals and institutions can promote a more proactive message, focused not only on men as potential perpetrators, but also on men as potential change agents as allies with women to end rape on campus. As Bell hooks (2004) explained, "Men have a tremendous contribution to make to feminist struggle in the area of exposing, confronting, opposing, and transforming the sexism of their male peers" (p. 563).

Over the past 25 years, a number of interventions directed at men's role in ending sexual assault against women have been developed (Berkowitz, 1994; T. L. Davis, 2000; Foubert & McEwen, 1998; Katz, 1995, 2006; Kilmartin, 2001; Kivel, 1992; Men Can Stop Rape, 2002). Although the literature on the evaluation of these rape prevention programs is still growing, the current evidence indicates that engaging men as partners to prevent violence and capitalizing on the role of male peer influence toward positive change is more effective than using blame and approaching men only as potential perpetrators (Berkowitz, 2004). The way this content is conveyed, or what Davis (2000) calls "program process," is also important. The pedagogical approach outlined here shares the approach we have found useful in encouraging men to take responsibility and understand that rape and other forms of violence against women are men's issues and illustrate the concrete actions men and women can take to create meaningful social change toward ending rape.

HOW MEN TOO ARE HARMED BY VIOLENCE AGAINST WOMEN

The uncomfortable reality is that men do rape. Although not all men are rapists, the overwhelming majority of rapists are men. For college men, acknowledging this fact calls into question their own behaviors and the behaviors of their male peers. Acknowledging this reality also

validates women's concerns and fears of men, fears men's male privilege (McIntosh, 1988), and allows men to ignore or dismiss. As long as some men rape, many women's fear of men as potential rapists is not irrational or paranoid, but informed. When we ask college men, "Do you think you have ever been feared?" most men pause to think and then answer, "No." When we then ask college women to raise their hands if they think a particular man in the audience who has said that he isn't feared has ever been feared on campus, all but a few rare hands go up in the air. This is a shocking yet important realization for many college men, especially those who have never considered that they might be feared simply because they are men. The frustration of this recognition can trigger anger and a desire to work toward change. We have found that showing men what they personally can gain from working to end rape can be an effective strategy to engage men as allies, particularly men who have never before considered men's responsibility in ending rape.

As men, we will never know what it is like to be a woman on a college campus or in society in general, but we do know exactly what it is like to be feared as potential rapists. As men who have lived and worked on college campuses for many years, we notice it when walking alone across campus, particularly at night. A woman walking alone will often hold her keys to use as a weapon, dial 9-1-1 on her cell phone and wait to hit send, pull the mace out of her purse, or cross the street to avoid us all together. In that moment we are being feared as potential rapists. We are not being seen for our intelligence, our caring, or our humanity. We have also struggled with how to let women know that we are not men who need to be feared and reclaim our humanity in the process. We could try crossing the street, or will she wonder if he is just circling around? We could put our hands in our pockets, or will she wonder what is he grabbing for? Should we slow down, or will she wonder what is he plotting? Should we speed up or will she think he is attacking? Should we say, "Hi, I'm not a rapist. I'm just trying to get home," as we pass each other? Unfortunately, as long as some men do rape, our efforts to reclaim our humanity and prove that we need not be feared will be futile.

Men's loss of humanity does not begin to compare to the very real and very direct physical and sexual violence that women experience in a rape culture. But men are also being hurt by men's violence against women and a culture that permits and even encourages men's violence. As long as some men rape, all men will lose the freedom to not be feared and be perceived as who we really are. For the authors personally, being feared

does not leave us feeling powerful, in control, or masculine in any way. Instead we feel angry, powerless, and sad. However, we do not blame the women who fear us. Despite our frustration, we actually encourage women to fear us if that is what is required for them to take the precautions necessary to protect themselves. Instead, we blame the men who do rape and the rape culture supporting their behavior for our loss of humanity. It is because of the violence of some men that women's fear of us is nothing more than necessary, informed, and rational. And we personally also share some responsibility for this violence because we have not confronted our male peers or spoken up against the rape culture as often as we could. By working to end rape, men are not only seeking to keep women safe from violence, men are also working to gain their own freedom to be perceived as who they really are, in their full humanity. Recognizing men's own self-interest may not be the most important reason for men to work to end rape, but it can be an effective starting point from which to engage many college men for the first time and a powerful tool for sustaining our efforts. Fostering men's self-interest in addition to the altruism to help women can lead to men being more consistent, sustainable, accountable, and effective allies with women (Edwards, 2006).

INFORMED CONSENT

To be effective in ending rape, college men must first be clear about their own behavior and their own conceptualization of consent to be sure they themselves are not and will not be rapists. Men are often misinformed about what constitutes rape and what constitutes consensual sex by the rape culture. By clearly explaining informed consent and accurately defining the differences between rape and sex, those seeking to prevent sexual assault on campus may not only prevent men from becoming what Berkowitz (2005) described as "unintentional perpetrators" but may also empower men and women to confront their male peers and the rape culture.

Most college men we speak with eagerly agree that rape is a bad, terrible, immoral thing, but they do not see the point of rape prevention education for themselves because they personally have never raped and would never rape a woman. These men have often bought into myths and misperceptions about men who rape. Many men and women conjure up the image of the rapist as a shady, smelly, often racialized (Brownmiller, 1976; Mann & Selva, 1979) predator lurking in the bushes. Although stranger rape is an issue, 84% of women who experienced rape or attempted

rape knew the male perpetrator (Koss et al., 1987). The fact that people racialize this image of the perpetrator is a myth not supported by data, as perpetrators overwhelmingly tend to target victims within their own racial group, (A. Davis, 1981; Greenfeld, 1997; Hirsch, 1981) and is purely a manifestation of individual racism and the racism in our culture. Of the 1 in 12 college men who admitted on a survey to acting in a way that met the legal definition of rape, 84% of these men did not view their actions as illegal (Koss et al., 1987). College men must begin asking themselves about their own behavior and whether or not they are one of those men who are raping women and don't know it. These unknowing rapists have been "mis-educated" about the difference between rape and sex. They have been taught by our culture, through media, sports, peers, parents, and so on, that their behavior is acceptable and normal, not rape.

Consent is generally an informed verbal or nonverbal "yes." If she says "no," she has not given consent. It is also important to note that consent is not the absence of a "no," it is the presence of a "yes" and assumes that a question has been asked (Domitrz, 2003). Rape also happens when women are unable to give informed consent. Generally, in the following situations, informed consent cannot be given: if the victim is under the age of consent (often defined as younger than 16 or 18 years old), developmentally disabled, asleep or unconscious, drugged, or drunk. When we speak with college audiences, the only questions we get are about informed consent when alcohol is involved. These questions arise because students recognize that the sex scene and the alcohol scene on campus are deeply intertwined.

Generally, the legal question of sexual assault is whether or not the perpetrator knew or should have known if "the victim" or "the woman" was intoxicated to a point where she could not give informed consent (Sokolow, 2004). Students often want a blood alcohol level or number of drinks with which to gauge informed consent, but there is no magic number. Students also want to know how others will decide if the alleged perpetrator knew or should have known if she was unable to give informed consent. These are questions for a jury. More importantly, why would any man want to risk it? The legal consequences are significant, but more important are the very real damages done to another human being. In fact, it is rare when we meet college men who do not already know and empathize with a survivor of sexual assault. There is significant scholarly support for cultivating empathy in men as a means of addressing sexual assault (Berg, Lonsway, & Fitzgerald, 1999; Berkowitz, 2004; Dietz, Littman, & Bentley, 1984; Foubert, 2000; O'Donohue, Yeater, & Fanetti, 2003).

Because so many men who rape don't consider their actions rape, effective prevention programs must clearly define informed consent. Doing so not only helps men avoid becoming unknowing perpetrators, but also empowers men to confront their peers beyond the immediate audience. These participants can also be encouraged to identify, recognize, and confront the rape culture that continues to mis-educate us all about rape and sex.

RAPE CULTURE

Once men are motivated to end rape, they must not only understand informed consent and their own behavior, but also identify and confront the rape culture (Buchwald, Fletcher, & Roth, 1993) around us everyday. The rape culture is complex and hard to describe concretely, but four main components of the rape culture include objectifying women (Kimmel, 2004; Plummer, 1999); subordinating women's intelligence, capability, and humanity (Johnson, 1997); associating masculinity with sexual conquest (Brod, 1987; Capraro, 1994; Kivel, 1992; Marx, 2003; Plummer, 1999); and supporting other intersecting forms of oppression such as racism, homophobia, and classism (Connell, 1987). Through these messages the rape culture not only impacts individual men's behavior, but also blinds men from the realities of rape and especially men's responsibility and role in ending rape.

RAPE CULTURE IN SOCIETY

Using prominent examples from popular culture, we illustrate how the prevalence of these messages can make it easy to overlook the powerful messages that foster a rape culture. If students have never noticed the rape culture around them, we explain that is because it is *everywhere*, not because it is *not there*. We have found success with college students deconstructing powerful examples such as Kobe Bryant's statement about his rape trial, Janet Jackson and Justin Timberlake's Super Bowl halftime show, and a Fetish perfume magazine advertisement.

Kobe Bryant

The national dialogue on Los Angeles Lakers basketball star Kobe Bryant and his recent trial for rape offers a prime example about how the culture sends messages that contradict clear definitions of informed consent. After

his criminal case had been dismissed with prejudice, meaning that it could not be retried, Bryant released a public statement stating in part, “Although I truly believe this encounter between us was consensual, I recognize now that she did not and does not view this incident the same way I did.”

According to Bryant’s own statement, he raped the woman. In this statement, Bryant is reflecting back and acknowledging that at the time intercourse occurred it was not consensual for her. Yet, at the time Bryant thought this was sex and not rape. It is important to consider how Bryant was mis-educated about what is rape and what is sex. It is important to acknowledge that issues of gender, celebrity, class, and race are all at play here. It might be valuable for the media to consider Bryant’s education as a man in society; the way the society treats athletes of Bryant’s stature as celebrities; or what he learned about sex, sexual conquest, and manhood in the hypermasculine environment of professional sports. It is also important, especially for White men such as the authors of this article, not to ignore the racial dynamics of this situation in a sociohistorical context and the ways in which accusations of rape, almost always from White men not White women, have historically been used as a tool of racism against Black men. Unfortunately, these are not the conversations that took place in the mainstream media.

The discussion on television sports talk shows, such as ESPN’s *Sportcenter* or FOX’s *The Best Damn Sports Show Period*, the night Bryant released his statement was not about Bryant’s shocking admission of rape and the implications for our culture. Instead the sports pundits’ conversation was about Bryant’s *vindication* and whether or not this charge would give him “street cred” and actually garner him more lucrative endorsements (which it did) as his status rose among young men, especially young Black men in the views of these talking heads.

When one man’s admitted rape is portrayed as vindication and “street cred” by the combination of two powerful cultural influencers, sport and media, what message does that send to men and women? As a society we can all be concerned about Bryant’s mis-education and the tragic consequences for at least one woman we know about. But a more pertinent issue is what the media’s coverage of this incident is teaching a whole generation of young men and what this could mean for a whole generation of young women. By using this example to illustrate how men are routinely mis-educated about informed consent and definitions of rape and sex, sexual assault prevention educators can help men and women recognize these false messages.

Super Bowl Halftime

The halftime show of the 2004 Super Bowl offers another prominent case study with which to deconstruct the rape culture. It is rare that any of the college students we have spoken with did not see the incident either during the Super Bowl or in countless replays since then. Students often have described what happened as “wardrobe malfunction” or “Janet exposed herself.” This is indeed how the mainstream media has discussed the incident almost universally. However, Janet Jackson did not expose herself. Justin Timberlake reached over and removed clothing from Janet Jackson, exposing her breast as he sang the lyrics, “I’ll have you naked by the end of this song.” Assuming that they both planned what happened beforehand, this was a staged sexual assault in front of a national television audience of 81 million people who watched it live and many millions more who watched it in replay since.

There was a national outcry in the following weeks about Janet Jackson’s obscenity and nudity. Unfortunately, this victim blaming is all too common (Bell, Kuriloff, & Lottes, 1994; Bridges & McGail, 1989; Dietz & Byrnes, 1981; Dietz et al., 1984; Krahe, 1988; Luginbuhl & Mullin, 1981) and also contributes to a rape culture by condoning or ignoring the actions of men who rape and attributing the responsibility for the attack on the woman being raped. Is sexual assault so common for a man that we do not even pay attention to his actions, even when we see it replayed over and over? How do men watching the mainstream media coverage of this incident not learn the lesson that if they tear the clothes off a woman, thus exposing her breast, that society will discuss how obscene she is and ignore him all together?

Even in this staged sexual assault there were consequences for the victim but not the perpetrator. Both Janet Jackson and Justin Timberlake were scheduled to perform at the Grammy Awards a week after the Super Bowl in preparation for new albums being released. Despite the fact that both apologized and that Justin Timberlake was the “perpetrator” in this staged assault, it was Janet Jackson who was pressured out of performing and even attending the Grammy’s. Justin Timberlake, on the other hand, attended and performed with little concern from anyone in the mainstream media.

There also has been little discussion of the role of racial dynamics in this situation either. As two White men, we suggest that the mainstream media might have discussed the incident differently if Sean P. “Diddy” Combs, a Black man, ripped off clothing exposing the breast of Jessica Simpson, a White woman. By carefully deconstructing this incident, educators can

help students learn how to see the subtle, yet powerful messages, that foster a rape culture by encouraging or condoning victim blaming, abdicating men's responsibility, and ignoring the context of race and racism.

Fetish Perfume

An ad for Fetish Scent perfume offers a final case study illustrating the rape culture in society. The ad has been part of Jean Kilbourne's (2000) critique of objectifying images of women in advertising. In the ad, a woman is pictured from the chest up wearing a small bikini top, her blonde hair disheveled, eyes dark and puffy, and she is touching her cheek with two fingers as though she has just been hit. Although airbrushed perfection and unrealistic expectations of beauty are problematic, this desensitization has its cost as well. This glamorized view of women as victims socializes men and women to believe that women looking like victims of violent acts are normal or even worse, beautiful and sexy. If the victimization of women becomes normal, men and women may stop asking if a woman is okay when she is walking across campus looking disheveled in the early morning. When we look further at this ad we see that the tagline is "cleverly" placed over the top of her cleavage. The tagline reads "fetish #16: Apply generously to your neck so he can smell the scent as you shake your head 'no.'" This ad contradicts even the problematic and incomplete message of "no means no" and replaces it with "no means maybe," or "no means yes," or directed specifically at men, "no means try harder."

This type of advertising is all too common. Victoria's Secret recently ran an ad for their new product, Basic Instinct perfume. This ad, for a perfume named after a movie with sexualized violence and violent sexuality, features a model with disheveled hair on the floor with her hands apparently tied behind her back as her little black dress falls off (Janson, 2005). Not only is the perfume named after a movie known for violent sex, but the ad also includes the slogan, "As daring as fragrance gets."

These prominent examples illustrate the regularity with which society sends messages that confuse sex with rape, blame the victim, and make violence against women sexually alluring. When men and women learn to recognize how these messages contribute to a rape culture, they can be motivated to take a stand against these messages in our society. Individuals can identify and deconstruct these messages to friends and family or confront them more directly by calling, writing, emailing, or boycotting the magazines, radio and television programs, and corporations who either create or distribute these messages.

RAPE CULTURE ON CAMPUS

Not only can college men and women identify and speak-up about these messages in our culture at large, the rape culture is also prominent in everyday life on college campuses. If educators are to be successful addressing rape on campus, they must teach students to be just as savvy about their own campus culture as they are about the society at large. By recognizing the subtle, but powerful, messages fostering a rape culture in their own personal sphere of influence, individual students can be empowered to create social change within their own communities large and small. Offensive T-shirts are a useful as a way of illustrating, dissecting, and discussing how to address the rape culture on campus because they exemplify the kinds of messages that are common on college campuses because they are viewed as acceptable, cool, or funny.

Big Johnson T-shirt

The Big Johnson series of T-shirts and others like them that can often be seen on college campuses perpetuate violence against women through their messages. These T-shirts are a series of surf shop T-shirts depicting a “dweeby” little man with two or more large-breasted women with some “clever” reference to the size of his penis, using the phrase “Big Johnson.” These T-shirts and others like them are problematic for three reasons: they define masculinity by penis size and sexual conquest, they objectify women, and they subordinate women’s intelligence.

First, these T-shirts measure masculinity by penis size. The traditional definition of masculinity in the mainstream society often defines masculinity by penis size or sexual conquest rather than qualities such as intelligence, integrity, an ability to recognize in oneself and express to others a wide range of human emotions, the capability to foster meaningful human relationships, or commitments to causes greater than oneself. As men, we are offended when more complex versions of masculinity emphasizing men’s humanity are dismissed and men are instead measured simply by penis size or their sexual conquests. We have too much faith in men to settle for that. Second, these T-shirts objectify women. The women drawn in these T-shirts are portrayed as little more than a pair of breasts. When men see women portrayed as parts and mere objects over and over again in movies, television, magazines, music lyrics, and other aspects of popular culture, sooner or later it can get a little bit easier for some men to treat women as objects. Finally, these T-shirts portray women as unintelligent.

The message of the T-shirts is that these women are only with this dweeby guy because he has a Big Johnson. In addition to objectifying men, it also sends a message that a Big Johnson is a good reason to stay with even a dweeby guy. That is not so different from a message that says, "Maybe he's not so nice to me but since he's good in bed, so I should stay with him." Or perhaps, "Maybe he hits me but he's the captain of the football team so I should stay with him." Messages like these send poor messages to both men and women about what women seek and tolerate in relationships.

Because these T-shirts contribute to the rape culture, men and women can be encouraged to confront people wearing these T-shirts and make it clear that these shirts are not funny or cool. College men and women can be encouraged to do this by simply saying, "I don't like your T-shirt." It is remarkable how often this simple statement leads to conversations with those wearing these T-shirts, overwhelmingly men in our experience, about definitions of masculinity and the objectification of women. However, even if the person wearing the T-shirt isn't interested in this discussion, if others join together to confront people wearing these shirts, men and women can change the culture on campus that says that wearing these shirts and the messages they communicate is acceptable, funny, or even popular.

Party Scene

When talking with college students, we often use a short quote, based in part on the Big Johnson T-shirts, to foster realistic conversations about the party scene on campus and how it promotes a rape culture. The quote states, "You talk to me at a party, with your beer breath, in your Big Johnson T-shirt, and tell me I should have another drink. Gimme a sec while I swoon, Okay? . . . You're so transparent."

For many women, this quote is such a realistic depiction of the party scene that they find it funny and get a very clear visual image. College women asked to explain the visual image the quote conjures up often tell us what the man *smells like*. For these women this is not an imagined or hypothetical situation that they can relate to because they've heard about it or seen it on television. They can tell us what the man smells like because it is their very real experience of the party scene on campus. These women almost always tell us that the scene this quote describes is taking place at a "frat party" or the hockey, soccer, football, rugby, or lacrosse house party. Nevertheless, it is almost always an exclusively all-male living environment hosting these events. Many college men on the campuses we visit who

are a part of these groups are angry that this is how they are perceived. Their anger is a good thing. Too often men's anger has been associated with violence; instead men's anger can be connected to a sense of social justice and serve as a guide to social change (Kivel, 1992). This stigma of all-male groups is another way sexual assault hurts men, in this case particularly the public image of fraternity men and male college athletes. Despite their anger with this stigma, men in these groups will often admit that the stigma is actually an accurate reflection of what goes on in these all male groups and the events that they hold. Men can be encouraged to use this anger as motivation to be leaders to change the culture of their fraternities, athletic teams, and the overall campus community.

Only members of these groups can change the perception and the stigma. Men in these groups can begin by having different kinds of parties, by saying "I don't like your T-shirt" while wearing their chapter letters or team jersey, and by publicly confronting the behavior of other all-male organizations fostering a rape culture. This kind of leadership is at the heart of what we believe it should mean to be a male college athlete or in a fraternity and the kind of leadership that is all too often missing.

These are some of the examples educators can use to make explicit links between common campus events and the rape culture. By role modeling concrete strategies to confront the rape culture on campus, educators can give men and women tools to work against the rape culture.

SUMMARY

Most college men want to be allies working against sexual assault and are uncomfortable with the overtly sexist behaviors of their male peers (Fabiano et al., 2003). Despite this discomfort, many college men fail to confront this sexist behavior or even engage in it themselves. The pedagogical approach to working with college men to end rape seeks to motivate men to change individual behavior, speak out against the sexism of their male peers, and confront the rape culture.

When men, who are often blinded by male privilege, recognize that because some men rape, perhaps all men are feared as potential rapists, they begin to see how men's violence against women takes away men's humanity as well. Acknowledging men's loss in a rape culture does not compare men's loss of freedom, authenticity, and humanity to the physical and sexual violence women experience. However, those aspiring to prevent sexual assault on college campuses should not overlook that for many men

this recognition can be an initial motivation for them to begin to examine their own socialized behavior.

It is critical to encourage men to examine their own socialization because of the ways men have been mis-educated about rape and sex. Most college men who have engaged in behavior that meets the legal definition of rape do not see anything wrong with what they have done (Koss et al., 1987). With a clear definition of informed consent, college men can better avoid becoming unknowing perpetrators and positively influence their male peers.

Mis-educating men about rape and sex is just one way the rape culture encourages, condones, and teaches rape. Men may also be motivated to speak out against aspects of the rape culture to work as allies with women for social change. By carefully examining prominent examples from popular culture and common campus occurrences, student affairs and faculty educators in higher education can use this approach to illustrate for college men and women how to identify and deconstruct the rape culture. Furthermore, by role modeling concrete strategies to confront these messages that support violence against women, college student educators using this pedagogical approach can encourage men and women to create a new campus culture in which aspects of the rape culture are unpopular and unacceptable. Once college men realize that they too are harmed by violence against women and the culture that supports it, men can be motivated to work with women as social change agents to end rape.

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