Healthy Masculinity Campus Athletics Project

Training Institute Manual

CAMPUS Technical Assistance and Resource Project

MEN CAN STOP RAPE
CREATING CULTURES FREE FROM VIOLENCE

POSITIVE COACHING ALLIANCE
BETTER ATHLETES BETTER PEOPLE

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SECTION ONE
Introducing the Project

A. The Healthy Masculinity Campus Athletics Project

Introduction to the Healthy Masculinity Campus Athletic Project

The Healthy Masculinity Campus Athletics Project (HMCAP) is a year-long initiative created by Men Can Stop Rape in partnership with the US Department of Justice Office on Violence Against Women and Positive Coaching Alliance. HMCAP focuses on addressing the need to engage college athletes as allies in preventing gender-based violence and creating a safer campus culture. Athletes have played a historical role in advocating for social justice and cultural change. It is this spirit of leadership, advocacy, and activism that HMCAP is working with college campuses to promote and cultivate. In particular HMCAP encourages college campuses to actively develop college athletes as allies and leaders in primary prevention of sexual assault and gender-based violence.

In "Addressing Sexual Assault and Interpersonal Violence: Athletics' Role in Support of Healthy and Safe Campuses," recently published by the NCAA, the authors assert that college coaches, student-athletes, athletics administrators, and athletics staff are uniquely positioned to play key roles in creating safer campus climates. Their influence and leadership offer them the opportunity to visibly role model for entire campuses healthy prosocial norms tied to fostering healthy and safe campuses. This project targets college athletes as leaders in their communities, engaging them as allies in the prevention of gender-based violence.

This manual is the companion to the Healthy Masculinity Campus Athletics Training Institute, which is a comprehensive training available for engaging college athletics in the primary prevention of gender-based violence through healthy masculinity. This training manual is divided into three sections. The first provides introductory materials. The second offers theories and frameworks for engaging male college athletics in developing healthier models of masculinity. The final section provides activities that can be used to engage college athletes.

While the training and this manual primarily address engaging male campus athletics in the prevention of sexual assault through a healthy masculinity lens, this focus serves as an example. Many of the frameworks and exercises can be applied to other forms of gender-based violence as well. The goals of the training and the training manual include:

- Becoming more aware of the unhealthy "Dominant Stories" of masculinity and better understanding the importance of healthy "Counter Stories," (see pages 12 – 13 for information about dominant and counter stories) and how these relate to gender-based violence and other forms of violence
- Understand ways aspects of athletic cultures can benefit gender-based violence prevention

- Exploring the challenges of engaging college athletics and learning effective ways to overcome any barriers
- Learning activities and skills to mobilize male athletes, coaches, and athletics administrators through a healthy masculinity framework
- Learning how to assist college athletes in connecting unhealthy masculinity to different types of oppressions
- Strategizing with others about how to involve college athletics in gender-based violence prevention work

B. Healthy Masculinity, Sports, and Social Justice

In our society and culture, there is a dominant story that athletes and participants in professional, collegiate, and amateur sports should focus only on "playing the game" and entertaining the fans. However, in conducting even the most cursory review of modern sports in the past century, one can find several different counter stories of athletes making public protests and stands against various forms of oppression and social injustice.

From the social activism and legacy of Muhammad Ali to Billie Jean King beating Bobbie Riggs in "Battle of Sexes" to NBA players putting on "I can't breathe" t-shirts to the Oklahoma State football team protesting racist chants, there are countless counter- stories to dispute the myth of the detached and apolitical athlete. It is counter-stories like these that HMCAP intends to highlight.

An integral component of healthy masculinity is a man using his strength to practice healthy, nonviolent behaviors in relationships, becoming a leader willing to take a stand for a safe community, and becoming an upstander – someone willing to speak up and take action when others are at risk for violence or when others are treated as "less than." There are examples of athletes intervening in this way throughout the history of sports. Pee Wee Reese – a teammate of Jackie Robinson's who was the first African American man to play major league baseball – placed his arm around Robinson as a show of solidarity and support when opposing players and fans were heckling him. Several male runners intervened when a race judge physically attempted to remove Katherine Switzer, the first woman to run the Boston Marathon as a registered participant; from the race. When Mo Nee Davis was called a slut by a college baseball player, social media erupted in support for her, including from male college and professional athletes.

Connecting with this history in athletics is an important part of HMCAP. It highlights the potential impact sports can have on social justice issues, such as preventing gender-based violence.

C. Primary Prevention and Healthy Masculinity

Historically, the burden of preventing rape, domestic violence, dating violence, and stalking has largely falls on the shoulders of women and girls. Men are often at a loss as to how they can play a positive part in stopping these forms of violence. Primary prevention offers male college athletics a positive role to play. Put simply, this public health approach is about stopping the violence before it starts by replacing the harmful attitudes, assumptions, and behaviors connected to a "less than" perspective that is part of unhealthy with healthy masculinity prosocial norms. The prosocial norms of healthy masculinity that connect with prevention can include:

- recognizing unhealthy aspects of masculinity that are harmful to the self and others
- empathizing with the self and others
- supporting gender equity and other forms of equity
- replacing harmful risky and violent masculine attitudes and behaviors with emotionally intelligent attitudes and behaviors that respect the self and others
- learning and using emotional and social skills to constructively challenge unhealthy masculine attitudes and behaviors expressed by others in a safe manner

Engaging male college athletes to participate in the creation of a culture of primary prevention within their community requires a parallel process of building and supporting healthy masculinity.

D. The Social Ecological Model

The social ecological model, promoted by the US Centers for Disease Control and Prevention as a model for primary prevention, recognizes that individuals do not exist in isolation. Instead, they exist within complex interplays of contextual factors, both micro and macro, that the model defines as “individual, relationship, community, and societal” influences (see figure below).

This comprehensive public health approach requires working at multiple levels to address an individual's risk factors, as well as the norms, beliefs, and social and economic systems that make gender-based violence more likely to occur.

Campuses must engage all the levels beyond the individual to build a campus culture of men and women that are invested in preventing gender-based violence. Following the social ecological model, HMCAP participants will develop comprehensive programs for male college athletes that are character-building, encourages them to be strong without being violent, and promotes their leadership in preventing violence against women.

E. The HMCAP Logic Model

We need a shared blueprint that describes our activities, goals, and outcomes so that we have a common language and shared viewpoint that keeps us moving in the same direction. That is the purpose of the logic model given to you as a handout. This model will be used to plan, assess, and evaluate the progress and outcomes of HMCAP. This logic model will present a simple method to identify the work and assess it. The design of the model allow evaluations standards to be assessed at any step.

F. HMCAP Core Values

HMCAP core values help to create a shared sense of values among the participants in the project as well as begin to explain some of the prosocial norms associated with healthy masculinity. While developing core values is an ongoing process, these are some values we view as a starting place.

1. View Male Athletes, Coaches, and Athletics Administrators Positively. HMCAP is based on the assumption that all male athletes, coaches, and athletics administrators have the capacity and desire to play a positive role in creating campus communities free from violence. As part of

this belief, it is essential to approach male athletics as potential allies rather than only as potential perpetrators.

2. Act as Role Models and Leaders. HMCAP provides opportunities for male college athletes, coaches, and athletics administrators to model behaviors that present an alternative to violence. As men develop and maintain positive relationships with women and each other, they also model that behavior for their peers.

3. Uphold Gender Equity. Men's violence against women cannot be prevented without the parallel goal of gender justice. All systems of oppression, including the system of oppression against women and girls, foster cultures of violence. Therefore, male athletes must join with women as allies in creating an equitable and just world for all genders in order to end men's violence against women.

4. Focus on Primary Prevention. HMCAP aims to stop violence before it ever happens by helping male athletics never act in violent or inequitable ways in their treatment of women and each other. Instead of helping women reduce their risk of being victims of men's violence, HMCAP focuses on helping male athletes, coaches, and athletics administrators use their strength in positive ways in all of their relationships.

5. Connect Oppressions. HMCAP is not just about real and perceived differences in gender, but it is also deeply connected to racism, sexism, homophobia, classism, religious intolerance, and other oppressions that make everyone vulnerable to victimization.

6. Allow for Process. HMCAP is based on the assumption that men’s journey to living healthy masculinity and preventing gender-based violence is a complicated process that takes time. In order for this process to be successful, it is important to allow time and provide support for building and practicing prosocial norms associated with healthy masculinity.

SECTION TWO

Foundational Frameworks

A. Healthy Masculinity and Dominant and Counter Stories

HMCAP's use of dominant stories and counter stories is central to prevention efforts. Adapted from Hilde Nelson's *Damaged Identities: Narrative Repair*, the dominant and counter story concept helps to raise critical awareness of unhealthy masculinity and build in its place a positive, healthier masculinity.

What is a dominant story? This theoretical framework is adapted from Hilde Nelson's *Damaged Identities: Narrative Repair*, which outlines dominant story and counter story theory. For the purposes of HMCAP, dominant story as it relates to masculinity is a narrative representing widely shared cultural values and messages associated with a shared understanding of what it means to be a man. For example, a cultural value associated with many dominant stories of masculinity is "show no emotion."

Dominant stories can be communicated through movies, magazines, ads, commercials, TV shows, music, literature, and various other cultural productions. They can also be shared within institutions and communicated interpersonally. The stories are dominant because they are pervasive and powerful, obscuring and diminishing the possibility of their origins and alternatives. Many of the activities in this manual focus on exposing the dominant story and its influences on our lives. This allows us to not only acknowledge ways in which the socialization of men contributes to gender-based violence, but also how men feel constricted by gender norms and unhealthy masculinity.

When does a dominant story become problematic? A dominant story can make it harder to hear those stories of individuals, including our own stories, which go against the dominant story. Sometimes, when so many people believe in one story, we tend to discredit the stories of individuals that do not fit the dominant story. Stories that are told over and over again, and are believed by a large number of people, can often go unquestioned. Throughout history, we have seen large communities, groups of people, even nations believe in one dominant story, only to find out later how the story was not true. When this dominant story causes harm to people, widespread belief in it is unhealthy and problematic.

What are Counter Stories? A counter story is a narrative that resists the values and expectations of masculinity's dominant stories and is especially important when those stories are harmful because they offer the possibility of a moral shift. Because a dominant story cannot define and encapsulate the entirety of male experience, there are always opportunities to develop and communicate stories that exist in tension with stereotypical, unhealthy masculinity. Counter stories serve as HMCAP's foundation for developing a healthier masculinity open to more diverse expressions and actions of masculinity.

Clearly, for example, there are times when men feel or express emotions that go against traditional norms, and these are opportunities to develop and communicate counter stories.

Counter stories serve as a foundation for developing healthier masculinities open to more diverse expressions. We can use dominant stories and counter stories to encourage individuals to share through stories their conflicts with the expectations of stereotypical manhood, to speak out about times they have chosen to challenge those expectations, and ultimately, to help make the counter story the common story.

B. Leading Your Athletic Dept: Sports as a Development Zone ™ for a Safer Campus

Adapted from Jim Thompson's book, *Developing Better Athletes, Better People.*

Every organization has a culture – a way of doing things – but often it is slipshod and inconsistent, poorly conceived and unevenly implemented. Great organizations have consistent cultures with clear norms and expectations for behavior that encourage and reward people for doing the right thing at the right time.

Organizational Culture in the Business World
A new Chief Executive Officer (CEO) may be brought in to turn around a company doing poorly. Perhaps the CEO finds a significant lack of care for customers. The CEO takes steps to integrate customer service into the company's culture to be able to gain enthusiastic repeat customers. The CEO can't individually manage each employee. But she can manage the organization's culture so people know what they are supposed to do. Some employees may disagree with the new ways and may leave the company, which may be necessary. For the culture to succeed, it's necessary to get the wrong people "off the bus," which we'll discuss later.

On the other hand, if employees who embrace this idea and take good care of customers get rewarded, they will be motivated to do more of it. Taking special care with customers eventually becomes just the way this company does things. And, that simple – but not easy – cultural change can transform the failing company into a thriving one.

The same mechanics that leaders of great companies use to establish and maintain a strong, positive culture can be used by college sports leaders to help their organizations achieve greatness on the field and off the field.

The Stages of Culture Shaping
The three stages of developing team culture based on respect for teammates and respect for others are:

1. "Setting the Table" so everyone clearly understands what kind of behavior is expected in various situations. Example: ***Signage on campus with a slogan the male student athletes come up with such as: "Bruins treat each other respectfully and responsibly."***
2. "Fixing Broken Windows," in which organization leaders (and eventually others, too) intervene to protect the culture whenever it is violated. People being people, violations

will occur, so it is important to have a procedure in place to protect the culture. Example: ***Nip things in the bud, such as locker room talk that is disparaging of women.***

3. Integrate the culture into the "Structural Pillars" of the organization so the culture doesn't erode over time. The structural pillars must reinforce the culture through the day-to-day operations of the organization. Example: ***Institute an annual event where freshman male athletes are taught "how we treat women respectfully here" by upper class male athletes.***

Next, we will address some prerequisites for establishing a strong culture.

Alignment Before Empowerment

In *The Fifth Discipline*, Peter Senge (1990) stresses the importance of getting people aligned with a vision before empowering them. On a typical campus, the motives of people in athletics differ greatly – some are there to help college athletes have a good experience, some only to win, and others may be living out their own unfulfilled dreams of greatness.

If these people are unaligned in their vision and purpose, things can get ugly. Get people aligned first, especially coaches: "In this organization we expect every coach to be a Double-Goal Coach (goal #1 is winning, goal #2 – the more important goal – is to teach life lessons through sports) who uses practices and games to develop each player into a Triple-Impact Competitor, committed to improving oneself, teammates and the game."

Who Gets On Your Bus – Assembling Your Leadership Team

Jim Collins in *Good to Great* (2001) uses the metaphor of a bus: "…if you have the right people on the bus, the problem of how to motivate and manage people largely goes away. The right people…will be self-motivated by the inner drive…to be part of creating something great."

Many people will get excited about the vision of your organization as a Development Zone. You will find that some people, whether they know it or not, have been waiting for someone to articulate this exact concept for a very long time.

But some people will be immune to the vision. They can be a drag on you accomplishing it. And this brings us to a crucial point – not everyone involved with an organization is going to get with your vision of greatness. Sometimes this means some folks need to "get off the bus" for the vision to become a reality.

It's also important to exclude Emotional Tank drainers (negativity that gets in the way of people doing their best when they are facing challenges) from your leadership team so they don't drive away the people you want to keep on your bus. Changing the culture of a major institution like youth sports is hard work. You need E-Tank fillers on your team.

To set yourself up for success, you will need two things:

- **A Critical Mass:** You'll never get everyone on board, which isn't necessary, anyway. But you do need a critical mass of people on your leadership team who are committed to the vision. Having people on the leadership team who actively undercut the vision will doom it. In particular, look for "mavens," individuals who command other people's attention and admiration. (The old commercial comes to mind: "When E. F. Hutton talks, people listen.") Often, mavens are established coaches with a lot of scoreboard success. If you get mavens to be vocal supporters, you are on your way to success.

- **A "Culture Shaping Team:"** To make this work, assemble a Culture Shaping Team (CST) of individuals who see this as the most important thing they can do to make the organization great. It doesn't work so well if it's just you. The CST needs at least two people, preferably three to seven, depending on the size of your organization and its leadership team. Consider carefully who would be excited and effective in this role and recruit them to be part of it.

When individuals in an organization are empowered after they have been aligned with the vision, you have an organization that is ready to take off and do great things!

Who Gets On Your Bus – Recruiting Double-Goal Coaches

After you and your leadership team of culture shapers, the most influential people in your organizations are your coaches. If each of them is a Double-Goal Coach, good things are in store for your athletes. If you have win-at-all-cost (WAAC) coaches, then you are going to have problems. So it is worth a lot of your thought and energy to figure out how to get the right coaches on your bus and keep the wrong ones off (or help them off if they won't change).

In a *New York Times* article, Marc Tracy (2015) quotes Rick Pitino, considered one of the most accomplished coaches in college basketball, as saying: "Ten years ago, I would speak about drugs once a week to the team…And now I speak about women once a week to the team. Not even going to the extreme of sexual assault, but just on how to treat women, and just getting them to understand what the world is today." Pitino is practicing culture shaping in the way a Double-Goal coach would – the message of how to treat women is a life lesson all men need to learn.

Take-Aways

1. The stages of establishing culture are:
    a. Setting the Table so everyone knows what behavior is expected,
    b. Fixing Broken Windows by intervening when someone violates the culture, and
    c. Building culture into the organization's Structural Pillars so the culture is reinforced over time.
2. Ensure alignment before empowerment! Make sure you have the right people on your leadership team – people who are excited about the vision and who will work hard to make it happen.

3. Exclude Emotional-Tank drainers from the leadership team so they don't drive off people you want to keep on your bus. Changing the culture of a major institution like youth sports is hard work. You need E-Tank fillers on your team.
4. Coaches are hugely influential, the key conduits to the ultimate beneficiary of your Development Zone – the youth athletes. It is crucial to get the right coaches on your bus – Double-Goal Coaches, who understand what it means to coach in the Development Zone – and to get coaches who will not buy into the program off the bus.

C. Triple Impact Competitor: An Identity Shift to Inspire Leadership

Adapted from Jim Thompson's book, *Elevating Your Game: Becoming a Triple-Impact Competitor.*

The Triple-Impact Competitor

PCA's mission is to make youth high school and college sports a Development Zone™ to develop Better Athletes, Better People. PCA's Triple-Impact Competitor® model defines both Better Athletes and Better People.

The hallmark of a Triple-Impact Competitor is "better." Better is reflected in the Olympic Motto – "Citius, Altius, Fortius!" – "Faster, Higher, Stronger!"

In the Olympics it isn't about being fastest, highest, strongest. Even if you are the best in the world in your event, you still want to get better. For the best, "better" is better than "best."

A Triple-Impact Competitor works on three levels:

1) **Self:** Make oneself better by
    - Developing a Growth Mindset through maintaining a Teachable Spirit by being hungry for feedback,
    - Pursuing mastery by giving maximum effort at workouts, practices, and competitions,
    - Choosing to practice healthy masculinity based on empathy and respect for teammates and others,
    - Improving one's "mental game" with tools like visualization, positive self-talk, and a Mistake Ritual to increase resiliency and more quickly bounce back from mistakes,
    - Setting goals, tracking progress, and making adjustments when facing the inevitable setback,
    - Being a "24-Hour Athlete" who avoids high-risk behaviors associated with unhealthy masculinity (such as alcohol/drug abuse and unsafe sex) and manages diet, hydration, and sleep to optimize performance on and off the field.

2) **Teammates:** Become a leader who makes those teammates better by

- Filling Emotional Tanks through encouragement and support,
- Seeking opportunities to help team members improve,
- Developing empathy to be able to put oneself in his or her teammates' shoes as well as others' shoes.
- Learning to give constructive criticism - at the right time in the right way, including bystander intervention that challenge behaviors and attitudes connected to a "less than" perspective.
- Being a team player who prioritizes team success and builds team chemistry,
- Learning to manage and resolve conflicts.

3) **The Game:** Guided by the ROOTS of Honoring the Game (respect for **R**ules, **O**pponents, **O**fficials, **T**eammates and **S**elf) to make the game better. They use their status and influence as an athlete to improve their school community including helping to prevent our crimes.

The Challenge

Being a Triple-Impact Competitor is not easy. It requires mental discipline and knowing one's values so well they aren't sacrificed under pressure. But if male college athletes build a commitment to being a Triple-Impact Competitor into who they are as a person, they will find it can provide a larger meaning for their involvement in sports. And it will pay off for the athletes in meaningful ways. They will connect winning with larger life goals based on how we treat each other, both as teammates and as members of communities. They will become role models of healthy masculinity for the rest of their lives.

D. Using Storytelling to Build Emotional Intelligence and Empathy

Using Adult Learning Theory with College Athletes. HCMAP is focused on shifting the expert/learner dynamic; this is an important concept as we approach college athletics as allies. Using stories and conversations develops a way of communicating with male college athletes, coaches, and administrators to engage them as allies in primary prevention. It helps facilitate a process where individuals get beyond the stereotypes and assumptions and are able to identify and examine their own experiences with healthy masculinity. Everyone has a story to tell and all stories are meaningful. The use of stories in HCMAP fits well with Adult Learning Theory (ALT).

What is Adult Learning Theory? ALT, developed in the United States by Malcolm Knowles, approaches learning through problem-solving and collaboration rather than instruction. ALT also emphasizes more equality between the teacher and learner. Assumptions about how adults learn include:

- Self-concept

- As a person matures his/her self-concept moves from one of being a dependent personality toward one of being a self-directed human being.

- Adult Learner Experience
  - As a person matures he/she accumulates a growing reservoir of experience that becomes an increasing resource for learning.
- Readiness to Learn
  - As a person matures his/her readiness to learn becomes oriented increasingly to the developmental tasks of his/her social roles.
- Orientation to Learning
  - As a person matures his/her time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his/her orientation toward learning shifts from one of subject- centeredness to one of problem centeredness.
- Motivation to Learn
  - As a person matures the motivation to learn is internal.

Adult Learning Theory and Storytelling. Using Adult Learning Theory in the telling and exploring of stories creates more equality between the facilitator and the participants by making more use of existing experience and knowledge in the room. It allows both the facilitator and the participant to have input into the learning process. It creates more opportunity for the participants to ask questions and collectively build knowledge while creating the opportunity for them to assume more ownership over the knowledge. This fosters an engaging and collaborative process not only among participants but with the facilitator as well.

Most individuals and students do not retain large amounts of information delivered in a lecture based format. When participants are more interactive and invested in the process, they retain more of the information and knowledge shared. Many of the principles of ALT can be applied to high school and college aged students; however, the trainer should be prepared to modify and adjust their approached based on the emotional maturity of the audience they are working with.

Telling Stories Connects with ALT. Stories present an opportunity for individuals to explore meanings together and recognize the value of the storyteller's experiences without having the storyteller having to be qualified as an "expert." Telling stories engages the listener on both intellectual and emotional levels. Stories are part of our social glue – a way of learning about and connecting with other people. They are conversation-starters because telling a story sparks

stories in others. The feminist phrase “the personal is political” highlights this point. When people begin to hear the stories of others, they often realize the similarities in their collective experiences and begin to draw connections that groups and communities are experiencing the same concerns and issues. This applies to boys and men when they hear personal stories connected to masculinity.

Stories Build Empathy. Studies have shown there is a correlation between storytelling and empathy. One neuroscience study at Princeton had a woman's brain scanned while she was telling story (Stephens, Silbert & Hasson 2010). At same time volunteers listened to story while having their brains scanned. The results showed the brain patterns were synchronized.

A current theory (Dyer, Shatz, & Wellman, 2000) states, children read narrative fiction and acquire theory-of-mind: an awareness that other people have thoughts, beliefs, and desires. This possibly leads to improvement of a child’s ability to empathize – to better imagine what other people might be experiencing or feeling. Stories begin the process of humanizing individuals and groups and removing the assumptions about “the other.”

Empathy. Empathy is an important component in helping young men and women view “other” individuals and groups as equals. Empathy helps us see people as human beings and removes them from the “less than” categories of the observer’s consciousness. It generates self-respect and respect for others. Additionally it allows individuals to better understand their own feelings and reduces behaviors that are harmful to the self and others. Empathy facilitates the learning and using of skills that productively challenge unhealthy masculinity. While we often talk about the importance of men being able to empathize as part of preventing gender-based violence, we typically don't create conditions for them to better comprehend barriers to empathy and to practice empathizing. Empathy is a key component to Social and Emotional learning (SEL).

Social and Emotional Learning. Engaging men is strengthened by the five competencies of Social and Emotional Learning (SEL). The competencies of: social awareness, self-awareness, self-management, relationship skills, and responsible decision making help facilitate a goal of moving male athletes towards understanding that exploring emotions is an act of moral and communal responsibility with profound implications. These competencies foster empathy in male athletes and challenge the perspective of viewing others as less than themselves. SEL and its competencies are antithetical to dominant stories of masculinity, readily falling within the realm of counter stories of masculinity. The Collaborative for Academic, Social and Emotional Learning (CASEL, 2005) identifies the following five SEL core competencies:

- **Self-Awareness:** Recognizing feelings as they occur; having a realistic assessment of one’s own abilities and a well-grounded sense of self-confidence.
- **Social Awareness:** Sensing what others are feeling; being able to take their perspective; appreciating and interacting positively with diverse groups.

- **Self-Management:** Handling emotions so they facilitate rather than interfere with the task at hand; delaying gratification to pursue goals; persevering in the face of setbacks.
- **Relationship Skills:** Handling emotions in relationships effectively; establishing and maintaining healthy and rewarding relationships based on cooperation; negotiating solutions to conflict; seeking help when needed.
- **Responsible Decision Making:** Accurately assessing risks; making decisions based on a consideration of all relevant factors and the likely consequences of alternative courses of action; respecting others; taking personal responsibility for one's decisions.

SEL helps give college men the competencies to develop healthy masculinity and constructively challenge the dominant stories of masculinity. By practicing self and social awareness males can recognize the unhealthy aspects of masculinity. Utilizing self-management and responsible decision making facilitates replacing risk taking behaviors for healthy prosocial behaviors that respect the self and others. Demonstrating healthy relationship skills develops empathy and supports equality for others.

E. The Double Goal Coach: A Culture-Shaper Inspiring Leadership in Male College Athletes

Adapted from Jim Thompson's book, *The Power of Double-Goal Coaching.*

The Double-Goal Coach®
Positive Coaching Alliance trains coaches to become a Double-Goal Coach. In this model of coaching, one goal is winning. But a Double-Goal Coach has another even more important goal: teaching life lessons through sports.

The Double-Goal Coach is the opposite of a win-at-all-cost (WAAC) coach, who focuses only on the scoreboard. Often, the WAAC coach's singular focus on short-term, scoreboard results comes at the expense of developing players as both athletes and as people.

The principles of a Double-Goal Coach are:
- **Coaching for Mastery of Sport** (not just scoreboard results)
- **Filling Emotional Tanks** (with truthful, specific praise that keeps athletes open to necessary constructive criticism)
- **Honoring the Game** (a commitment to sportsmanship and the higher values of sport).

Coaching for Mastery of Sport
PCA uses an acronym "ELM" for Effort, Learning and Mistakes. We encourage players to give their best Effort, continuously Learn and quickly move past Mistakes, ready for the next moment.

Competitive results are outside of athletes' control, subject to disparate talent levels, officiating, and just plain old bad breaks. Coaches who pressure athletes to control what they can't leads to increased anxiety, which leads to mistakes, or worse, fear of mistakes, which prevents athletes from giving their best.

A focus on mastery tends to result in a looser athlete, willing to compete more aggressively, which means a better chance at scoreboard wins. Even when failing on the scoreboard, athletes and teams can feel pride in their effort and continued improvement, which will serve them well throughout their lives beyond sport.

Filling Emotional Tanks

Each person has an "Emotional Tank" equivalent to the gas tank of a car. When the tank is empty, we go nowhere. When the tank is full, we can go far. Emotional Tank Fillers include praise, applause and affirmative body language. Tank Drainers include criticism, scowling and back-turning.

Research shows that a ratio of five specific, truthful praises for each specific, constructive criticism will keep a person's Emotional Tank full, while also keeping the athlete open enough to accept the coach's correction.

Honoring the Game

Victory without honor is not victory. Coaches can keep athletes mindful of the higher values of sport through the acronym ROOTS, respect for Rules, Opponents, Officials, Teammates and Self. And coaches can reinforce that respect may start with teammates but it can't end with teammates. As highly visible members of the campus community, college male athletes can role model healthy masculinity and have a tremendous impact on creating a campus culture based on respect.

F. Athletics as an Audience that Needs Persuading

If we are going to approach college athletics, we need to understand them as an audience. This means we should examine assumptions we or others may have about this group of allies. One example of an assumption is the dominant story that athletes are narcissistic, dangerous, and often violent members of our communities and society. Operating under this belief, we lose opportunities to see the strengths that the overwhelming majority of male athletes, coaches, and administrators can utilize in the realm of primary prevention. Many male athletes may also assume they are going to be blamed for gender-based violence, so they need to hear again and again that they have an important and valuable role to play in preventing it.

Some of the strengths male athletes can bring to prevention are connected to their values – teamwork, discipline, activity, and overcoming adversity, for example. A good place to begin is

praising athletics for creating team culture based on trust, communication, and respect. A healthy team culture models healthy masculinity. With support, male college athletes will be able to extend and apply these team values to others outside the team.

But they may need persuading. It's not unusual to hear someone doing gender-based violence prevention work say that male athletes or some other group of men need to be educated about sexual assault or dating violence or stalking; that they are lacking basic information. They don't understand what sexual assault is. Provide them with the information. Problem solved.

Or not.

If we can first persuade them that caring about gender-based violence will benefit them as well as others, then it's easier to educate and engage. We don't want them to make a brief appearance at an event and then disappear. We want them to stay engaged with the work of spreading healthy masculinity, and we want them to come from a diverse cross-section of athletics. The roles they play should be just as diverse. They may be a member of the Coordinated Community Response (CCR) Team, they may organize athletic events dedicated to the issue, they may come to events, they may do a better job of supporting female athletes, they may mentor younger male athletes, they may serve on an athletic student council that addresses the issue, or they may take what they learn and begin applying it to their teams and lives.

Much of our work regarding males and healthy masculinity is about persuasion. We have to convince them that healthy masculinity is something they should learn more about, value, and act on. The more effectively we can persuade, the more successful we will be. Persuasion is all about a focus on audience and purpose. What will persuade your audience to see the validity in your purpose? To engage male athletes, coaches, and athletic administrators, we encourage you to keep in mind a simple action schema we call "The Five Ps: Plan, Persuade, Partner, Pursue, Persist." It is based on investing time and energy in recruiting a small number of males who are part of your targeted audience to play leadership roles in recruiting other males within the audience. We encourage you to use the 5Ps as you organize your Athletics Project and in your efforts to sustain the work.

A brief explanation of each of the 5Ps:

Plan: Develop a plan to engage males in campus athletics by determining **why** you want to engage them; **who** you have access to or can gain access to who is part of that audience; and **what** you want to involve them in.

Persuade: Decide **how** you're going to persuade the potential male leaders who are part of the audience to become involved. Consider the following:

- Do research (calls with key informants; readings; focus groups) on the audience so that you can communicate you've done your homework.
- Develop ways to focus on benefits to members of the audience – on benefits to the team, for instance.
- Examine your dominant stories about the audience to be aware of whether they might hinder you.
- Be aware of counter stories of the audience so you can speak to them as strengths.
- Think of personal or professional stories that relate to the audience and healthy masculinity.
- Research sports facts and figures that relate or can be related to the audience and healthy masculinity.
- Develop sports analogies that relate to the audience.
- Be prepared to treat male athletes, coaches, and athletics administrators as experts by showing interest in learning about their experiences and attitudes.
- Determine how to communicate the value of the role you are asking a male athlete, coach, or administrator to play, as well as why he is well suited to play that role.
- Decide on clear boundaries for the role; be prepared to check in about its manageability; and showing flexibility about the role's responsibilities.

Fine tune your language and messaging by engaging some men from your audience in assessing how effective and convincing they think it will be. If you would like to approach the process of receiving feedback a little more formally, consider using a focus group format. You can learn about conducting a focus group at:

http://www.ehow.com/how_6468294_hold-focus-groups.html

Partner: Once you have finalized your persuasive approach, develop a small list of potential male partners who are part of your targeted audience, and who you would like to play leadership roles in recruiting other males within the audience. Approach them as partners who have the capacity and will to address gender-based violence.

Pursue: Pursue a broader male audience with the help of your partners by putting your plan into action. Turn to your planning document; treat it as a "live" document in the sense that it should be reviewed and revised regularly.

Persist: Continue to engage the audiences over time to have a lasting impact. The longer you sustain the work on healthy masculinity, the more you normalize it and the sooner we have a world where healthy masculinity and campus athletics help to create safer campuses.

G. Bystander Intervention

Chris Kilmartin, et al, (1999) assert that college age men tend to underestimate the number of peers who are uncomfortable when women are belittled or mistreated. They do not express their discomfort because they believe they are the only ones who are uncomfortable. Bystander intervention better equips men to express their discomfort. This strategy provides community members with the awareness, skills, and ability to challenge social norms in their community that support gender-based violence. It is a tactic that meshes well with the social ecological model because bystander goals and outcomes can be developed and supported at the different levels.

HMCAP uses the following six step schema (adapted from Darley & Latane, 1968) in its bystander training, "Gut Check," to better prepare men to intervene:

1. **STEP ONE: Notice Events**: Social norms often reinforce the normality of gender-based violence so that they escape notice. Therefore, the first step is to notice when someone is crossing a line.
2. **STEP TWO: Identify Events as Problems**: If we understand the potential impact that a sexual assault can have on a survivor and the survivor's friends, family, and co-workers, we will see someone crossing the line as a problem requiring action.
3. **STEP THREE: Feel Motivated to and Capable of Finding a Solution**: Many times men feel stuck in situations where they might intervene. Providing them with frameworks like primary prevention, unhealthy/healthy masculinity, and bystander intervention can motivate them to become unstuck.
4. **STEP FOUR: Acquire Skills for Action:** This key step underlines the necessity in helping men to develop strategies leading to effective action. We can work with men to develop an intervention toolkit. Be sure to include what to do in situations when there is backlash.
5. **STEP FIVE: Act:** The first four steps are very important, but they only have an effect if an emphasis is placed on action. Men need to first assess their own and others' safety and rely on authorities if anyone might be at immediate risk for violence. If immediate safety is not an issue, men can remember and use multiple strategies in the toolkit designed not to escalate a situation.
6. **STEP SIX: Evaluate and Revise:** After having intervened, men should consider what worked well, what did not, and what they might do differently the next time an opportunity arises.

SECTION THREE
Activities and Exercises

A. Who's in the Room

Summary: This exercise is used to build a relationship between a presenter and the group being presented to, and also to help the group better understand unhealthy dominant stories as they relate to (and are about) them. Especially for groups that are stereotyped or traditionally perceived as prone to perpetration and targeted for rape prevention education (i.e. fraternities, athletes, the military, youth, and men in the criminal justice system), this exercise can be a way to build rapport and let them know you see them as potential allies rather than potential perpetrators. For that reason, it's a good idea to do this exercise at the beginning of a presentation with these groups.

Learning objectives:

1. Develop rapport between group and facilitators.
2. Identify stereotypes and assumptions around groups and allies.

Time exercise will take: 15-20 minutes

Material for the exercise: Flip chart or newsprint, tape, markers

The exercise:

FACILITATOR: *(After introducing yourself, this opening paragraph will need to be tailored depending on the group being presented to, whether or not the presentation is mandatory, and other local factors).*

> "I don't know how much any of you were told before you came to today's presentation. Some of you probably knew it was about rape and sexual assault, others might have also known that we're going to talk about preventing those things. Some of you may have even been to a similar presentation before. But regardless of what you knew, you probably had an idea in your head, some kind of expectation of what this would be like. What I would talk about, how I would talk to you, maybe who I would be and what I would look like. So before we get started into the full presentation, let's put that up here in a list. What did you think this presentation would be like? Who did you think I would be? What were your expectations?"

(Audience will usually list a variety things, usually including "boring, man-hating, ignorant of who we are, survivor or perpetrator, know-it-all, don't care about us, just trying to fill a quota," etc.)

> "Ok, thanks for your honesty. Let's flip this around now for a second; what did you think I would be thinking about you? Someone like this (points to list just made) comes in to talk to a college football team, what kind of preconceived notions did you think I would

have about you? What are some of the negative stereotypes about college football players that relate to rape?"

(*Audience will list a variety of stereotypes that, depending on the audience, will generally relate to some combination of alcohol consumption, mistreatment of women, criminal activity, violence, stupidity, and other attributes*).

"Now that we have these two lists, what do they have in common?"

(Answer: little or nothing. Someone may note that both are stereotypes, so they have in common that they are being stereotyped. You may note then that "both people have the experience of being pre-judged based on stereotypes. And the stereotypes may be partly true or not at all true. And there may be crossover; maybe some of the stereotypes about one person may actually apply sometimes to the other person.")

"However, if these two people have nothing or almost nothing in common, what kind of conversation can they have? How can they connect with each other? It's pretty difficult. So since all of us here have the same goal—to end rape and sexual assault—we're going to put these lists of these stereotypes that we may or may not have next to the door. You can pick them up again on your way out if you want, but for this conversation we're going to leave them aside, and in particular focus on the positive things we bring to this issue rather than the negatives. We're going to focus on our shared aim of changing campus culture, which is why we're both here, and look at how we can work together on that."

B. Real Man

Summary: In the 'Real Man' exercise, you will hold up two pictures, each with an image of a man that they will likely recognize and ask the men or boys to decide which of the men pictured would be considered the 'Real Man' in the eyes of society and explain why. When you're creating the cards of paired men for this exercise, develop a diverse array of high profile men and male characters to pick and choose from so that cultural and social differences are represented, and so that you can use male public figures that the men and boys will recognize.

Learning Objectives:

1. To identify dominant traits that are associated with traditional notions of masculinity
2. To recognize traits associated with the dominant story of masculinity in oneself, and begin to evaluate the pressure exerted to be considered a "real man"
3. To recognize counter stories of masculinity and strength in your environment
4. To connect traditional masculinity with the prevalence of sexual assault

Time exercise will take: 60 minutes

Material for the exercise:

- Images of 10 high-profile men or male popular culture characters (a total of 10 images, divided into 5 pairs)
- Flip chart and a set of colored markers

Exercise:

FACILITATOR: "We believe that men have to get involved with women in ending dating and domestic violence – because it affects men's lives as well as women's lives. But why have so few men found the strength to stand up alongside women and work to prevent rape? To get at the answer to this question, we need to take a look at the messages we get about what it means to be a man in our society and, more specifically, what it means to be a REAL MAN. For example (transition right into REAL MAN exercise), "I have pictures of these two men here. Who would society say is the real man, and why would society say that?"

Hold up pictures of pairs of men and generate from discussion a list of characteristics that describe a REAL MAN.

Ask the audience to come up with a list of things that our society says that "real men" do or are or don't do or aren't. Feel free to ask follow-up questions based on audience responses (e.g., if someone says that real men are not emotional, ask about anger; if someone says that real men don't cry, ask about what emotions men can show, etc.).

You should be able to generate at least 15 or 20 statements (real men win, are in control, know what a woman wants, don't admit they are wrong, ask for directions, take no for an answer, etc). Generate a list of men on the board/flipchart and a second list of characteristics that describe why these are "real men".

The point here is to show that there are, in fact, numerous ways in which men are confined by gender stereotypes and that it is freeing for men to be able to tear down some of these expectations. Because trying to live up to the confines of the "real man" box (what we call the list of traits created by the activity) leads to violence against men and women, ultimately the work we do benefits men as well as women.

C. What's for Sale?

Summary: Dominant stories are extremely pervasive and bombard our lives on a daily basis. Identifying where these stories intersect our lives and realizing how ubiquitous they are is essential to understanding how easy it is to internalize dominant stories. Challenging traditional definitions of masculinity first requires investigating where they exist.

Learning Objectives:

1. Recognize some of the ways that dominant stories of masculinity have infiltrated our lives.
2. Discover and acknowledge that our understandings of masculinity are often manipulated very directly and deliberately by marketing that does not have healthy masculinity in mind.

Time: Approximately 30-45 minutes

Materials: Five to ten magazine cutouts of advertisements that suggest how male athletes are supposed to act and behave and the beliefs they carry

This is an exercise we do that examines advertising and the social messages of masculinity that young men receive on a daily, or even hourly, basis. In particular, it tries to look at how masculinity is used and distorted, and how stereotypes are perpetuated, to try to sell men products. Many of these products also have harmful health ramifications; of the variety of magazine ads we use on a regular basis in trainings and workshops, most are for alcohol, especially liquor. Others advertise cigars or smokeless tobacco. However, still others advertise motor oil, power tools and pickup trucks.

To do this exercise you will need 5-10 ads cut from magazines of the type that the men or boys you work with are likely to read. Ask them what those magazines are if you don't know, and if possible, pick ads for products they use or can identify with. At MCSR we laminate them so that we can re-use them without them falling apart. The ads should appeal to stereotypes about traditional masculinity; some of the ads mentioned above include two guys arguing about football at a tailgate; a man surrounded by beautiful women on the beach; a guy under a car working on the engine; and a shot of a bachelor party taken from between the legs of a woman jumping out of a cake.

This is a good exercise to follow Real Man as it gives men space to further explore the dominant story, but it can be done on its own as well. The goal is to give men the space to delve deeper into dominant stories from their lives that they can relate to. The skits they perform will usually have a humorous, exaggerated quality to them; we generally encourage this as it gives them the freedom to laugh at and see the ridiculousness in actions or situations that they and their friends may do or participate in, without having to criticize themselves directly.

> FACILITATOR**:** "This exercise is called What's For Sale. To do this I will need you all to split up into groups of four people. (Wait until they divide up.) Dominant stories and stereotypes about what masculinity is and is supposed to be are everywhere; in movies, music, politics, sports, and even advertising. In fact, stereotypes of masculinity are often used to sell men a variety of products, things that they both need and don't need."

"For this exercise, we're going to look at some of those messages and figure out what's really behind them. Each group should choose one of these ads (spread them out on the floor). You can see the physical product that the ad is selling—tequila, beer, cigars, or power tools—but what we don't often notice is what else is for sale in the ad. If you strip away the physical product, you can tell that we're also being sold stereotypes and dominant stories of masculinity; telling us that men are supposed to want this thing, or act a certain way."

"So I want you, in your groups, to identify the stereotypes and dominant stories and recreate these magazine ads as commercials. You can put the commercials together and then perform them for the whole group. The twist is that the commercials should be selling the masculinity overtly; instead of using masculinity to sell something else, you will use the other product to sell the stereotypes of masculinity you find in the ad. Be as over-the-top as you want to show us what's really behind these ads. Don't show the counter story to this ad, or its antidote, but use satire to take it this ad to its logical conclusion."

*FACILITATOR NOTES**: After each group performs, ask them to show and read the ad, pass it around the room, and identify the dominant stories and stereotypes of masculinity in the ads. Open the discussion up to the large group to talk about other dominant stories they see in the ads. For many of the ads, you might ask also how the dominant stories relate to or show sexism or violence against women, if it is applicable and the groups don't mention it.*

D. Risk Reduction and Racism

Summary: Understanding how dominant stories of masculinity intersect with race, class, sexual orientation, etc. is an important part of meeting men where they are and helping them further understand how unhealthy masculinity limits their ability to honor their authentic selves. Upper class white men become stuck in the dominant story of the ruthless CEO. In the dominant story of working class men, they only drive pickups. And in a dominant story of gay men, they are only effeminate. While it would be possible and worthwhile to explore all of these intersections with masculinity, for the purposes of this manual the following exercise is limited to how we can explore connections between the dominant stories of masculinity and race – specifically men of color. The exercise also connects dominant stories of men of color with dominant stories of rape prevention. This can be a useful activity to do if you think the audience may be wondering about the intersectionality of issues.

Learning Objectives

1. How rape and racism are linked historically
2. What the intersection of racism and rape looks like in our present day

3. How competing oppressions hinder and divide us
4. Identify dominant stories that are associated with rape and racism
5. Connect racism with the prevalence of profiling of men of color
6. Stress how people can become an ally with a group different than their own

Time exercise will take: 45 minutes

Material for the exercise:

- Flip chart and a set of colored markers

Exercise:

FACILITATOR: Oppressions often divide us. The United States, for instance, has a history of racist and sexually violent practices that separated whites and blacks. Africans were enslaved and forced from their homelands by the millions; black women were routinely sexually assaulted by white slave owners; and black men were lynched for allegedly raping white women.

Understanding and linking oppressions, though, can help us to see one another as more fully human and better establish relationships as allies. In order to explore why allies should care about rape and its connection to racism and what role they can play in prevention, we first need to look at why allies historically haven't made the connection. Just like there is a dominant story that says rape is something that women care about, not men, there is also a dominant story that says racism is an issue only people of color should care about. This exercise helps us identify the dominant story, see why it is problematic, and identify the reasons everyone should care about it.

To begin the exercise, ask the audience to imagine they are people of color, especially men of color. Give them a second to get to that place, and then ask them what they might do to prevent themselves from being arrested, beat, or shot by the police. Ask them what messages that they as men of color receive about how to prevent getting arrested beat or shot by the police.

List their answers on a flip chart or chalkboard. Most will be along the lines of "Don't look mean," "be nice to the police," "do not run away," "don't look suspicious," "do not wear a Hoodie," etc. Once you have listed 5-10 answers, thank them, and tell them they can go back to being themselves. Then ask the entire group if there is anything wrong with this list. Usually someone will point out that the list items are only reactive, or limit men of color's freedom, or profile men of color, and that none of these strategies are guaranteed to work.

Do a similar exercise with women and rape. Ask the audience members to name ways women are typically taught to prevent sexual assault and write down their answers. You're likely to hear such things as "take a self-defense course," "watch your drink," "go out in groups."

FACILITATOR: What do you think of these two lists? What dominant stories do the two lists represent? What do they say about prevention?

Someone might point out how the list about men of color the actions are all intended to keep them from being perceived as violent and can even be associated with "whiteness." In the rape prevention list for women, the actions are intended to keep them from experiencing violence. In both cases all the responsibility for prevention falls on the individual, and that's one of the answers we're looking for, that there's no role for allies to play. (If no one says this, ask "what's the role for allies here in preventing women from being raped and men of color from being profiled?).

FACILITATOR: We believe that allies DO have a vital role to play in preventing rape and racist attitudes that can lead to seeing women and girls and men and boys of color as "less than." And in fact, rape and racism are not just women and a people of color issue, but they are everyone's issue.

Show training participants Francesca Ramsey's (2015) "How to Be an Ally Video" (https://www.youtube.com/watch?v=_dg86g-QlM0) to tell them how they can take proactive steps to become an ally with groups of people different than their own:

1. Understand your privilege.
2. Listen and do your homework.
3. Speak up, not over.
4. You'll make mistakes, apologize when you do.
5. Ally is a verb -- saying you're an ally is not enough.

E. Strongest Man

Summary: Counter stories provide a framework for challenging traditional definitions of masculinity, breaking outside the "box of masculinity," and also help demonstrate flaws, contradictions, and limitations inherent in traditional masculinities. The Strongest Man exercise explores the full range of characteristics and emotions that respectable and revered men in society possess.

Learning Objectives:

1. To recognize counter stories of masculinity and strength in your environment
2. To juxtapose traits associated with the dominant story of masculinity (see "Real Man" exercise) with the traits of men we admire in our own lives
3. To understand the disparity between the two sets of traits and how it affects manhood

Materials: Flip chart and markers or chalkboard and chalk

Time: Approximately 20-30 minutes

Exercise:
NOTE: We often combine the Real Man exercise with the Strongest Man exercise since Real Man is about unhealthy masculinity and Strongest Men is about healthy masculinity.

> FACILITATOR: "Okay, I've asked you about the messages we all get about what it means to be a real man in this society. Now, let me ask you all another question. Who is the strongest man in your life, who you personally know? Give that some thought. When you come up with someone, raise your hand and tell me who that person is and what makes him so strong."

Generate a list of men on the board/flipchart and a second list of characteristics that describe why these men are strong.

> FACILITATOR: "What's interesting about the list you all came up with is that even though these are all qualities of real strength, many of them are not qualities that society typically uses to describe a 'real man.' Often, what it means to be a REAL MAN is very different."
>
> Take a moment to review the characteristics listed under REAL MAN and point out that many of the qualities are contradictory and/or impossible to live up to. For example, how can we be expected to "make it on our own," "have power and money," "play with pain," and "be funny" all at the same time?

COMPARISON: Ask the audience to compare the qualities of the "Strongest Man I Know" with the qualities of "The Real Man."

> <u>Emphasize the Differences</u>: FACILITATOR: One list talks about what you have on the outside (e.g., money, fancy car, girls hanging off you) and the other talks about the value of what you have on the inside (e.g., caring, determination, gentleness, pride).
>
> One list promotes self-destructiveness (e.g., play with pain) and harm to others (e.g., win at all costs; always be in control) while the other list is about caring for, protecting, and valuing others as equals.
>
> One list is about having 'power over' someone else (e.g., rich; have lots of women while the other is about 'sharing power' (e.g., being a family man; looking out for someone else's best interests; being affectionate).
>
> One list promotes sexual assault and violence, in general (e.g., never take 'no' for an answer; be a bad ass; sexual prowess); the other prevents it (e.g., concern for others; warm; supportive; good listener)."

What's the Point?: FACILITATOR: "So what's the point of this exercise? What are we trying to say here?"

First, being a Real Man does not equate to being a Strong Man.

Second, strength is about valuing and building others up, not tearing them down or being violent in order to boost yourself up.

If we just pay attention, men who represent a different way of being strong are all around us in our everyday lives. We can draw strength from them and see them as role models. We don't even need to create something new, but highlight the alternatives already around us!

If we, as men, are to become like the strongest men we know, we must resist the traps of traditional manhood that lure us into hurting and putting others down in order to prove we're man enough.

The familiarity of stereotypical masculinity in many ways makes it invisible. These two combined exercises, "Real Man" and "Strongest Man," make the values of stereotypical masculinity – as well as real life alternatives like healthy masculinity - more visible. When you ask men or boys, "Who is the strongest man you know," many will talk about their fathers, coaches, uncles, and so on, but occasionally you'll have someone say his mom is the strongest man he knows, or Jesus, or no one, or he himself is the strongest man he knows. Don't try to have them name someone else; validate whoever they choose. This is especially important since you might be speaking to some men who don't have positive male role models in their lives.

F. Describing Healthy Masculinity

Summary: People usually have an intuitive understanding based on their experiences of what healthy masculinity might be, but this exercise will take the next step by developing a shared understanding and description of healthy masculinity derived from experiences.

Learning Objectives:

1. To build a collective understanding of unhealthy masculinity
2. To understand how describing healthy masculinity can be useful
3. To build a collective understanding and description of healthy masculinity
4. To recognize the connections between characteristics of healthy masculinity and masculinities
5. To recognize the benefits of healthy masculinity for men and women

Materials:

1. Flip chart and a set of colored markers or chalkboard and chalk
2. Pictures representing experiences of unhealthy masculinity
3. Description of healthy masculinity from this manual or some other description

Time: Approximately 45—60 minutes

Discuss reasons for defining healthy masculinity in the first place. What are boys and men being sold as essential masculinity? Present how media messages portray men as tough, powerful, violent, and even stupid. Indeed, even campaigns like Real Men Don't Buy Girls, in attempting to promote healthy masculinity (by focusing on not behaving a certain way), put forth the idea that stupidity and incapacity are masculine traits.

Discuss the benefits of describing healthy masculinity. A description helps people to know what we are asking for and helps us to clarify the norms to promote in our work. This will lead to positive outcomes like increased clarity, love, happiness, strong relationships, etc., etc., etc. – the good stuff!

From there, do small group work. Depending on the number of people you have, divide them into groups and have them do the following:

- Spend a couple minutes thinking of a personal experience or of someone else's experience that represents healthy masculinity
- If they don't know one another, they should introduce themselves
- Share your experience and explain how it represents healthy masculinity
- At the end of the sharing, discuss and write down values you think the different experiences represent about healthy masculinity

Have the small groups share with the large group the general characteristics of healthy masculinity represented by their experiences. See how well the characteristics match up with the description of healthy masculinity on page three of this manual. Fine tune that description based on the characteristics shared by participants.

Have the large group develop a list of ways the description of healthy masculinity might be used.

G. Building Emotional Intelligence and Empathy

Summary: Dominant stories perpetuate the myth that the men do not experience the full range of emotions and are only allowed to have the feeling of anger. Healthy masculinity moves men to acknowledge and experience the full range and extent of their emotions. A goal of healthy masculinity is moving away from the belief that men exploring emotions are new age, touchy-feely, or makes them a mama's boy. Instead it focuses on moving men towards understanding

that exploring emotions is an act of moral and communal responsibility with profound implications.

Learning objectives:

1. Recognize and validate the range of emotions boys and men experience.
2. Identify the roles of empathy and Social and Emotional Learning (SEL) in healthy masculinity.
3. Develop and practice the skills of active listening.

Time: Approximately 30-45 minutes.

> FACILITATOR: "Healthy masculinity requires us to have empathy for others. Most of us employ empathy in our professional and personal lives but at times struggle to put this practice into words."
>
> "What is Empathy?" (*Allow time for the audience to respond*)

As simple definition is: Being able to understand and sympathize with other individual's emotions and feelings.

> "Why is empathy important for healthy masculinity?" (*Allow audience time to respond)*
>
> "Empathy is an important component in helping young men and women view "other" individuals and groups as equals. Empathy helps us see people as human beings and removes them from the "less than" categories of the observer's consciousness. It generates self-respect and respect for others. Additionally it allows individuals to better understand their own feelings and reduces behaviors that are harmful to the self and others. Empathy facilitates the learning and using of skills that productively challenge unhealthy masculinity. It is a key component to Social and Emotional learning (SEL)."

The Collaborative for Academic, Social and Emotional Learning (CASEL) (2005) describes Social and Emotional learning (SEL) as the process through which children and adults acquire and effectively apply the knowledge, attitudes and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decision.

CASEL identifies the following five SEL core competencies:

1. *Self-awareness*
2. *Social awareness*
3. *Self-management*
4. *Relationship skills*

5. *Responsible decision-making*

FACILITATOR: “Boys and men often struggle when they are not encouraged or allowed to experience their emotions. They have difficulties engaging in pro-social behaviors and resort to injurious behaviors to themselves and others. It becomes very difficult for the boys and men to engage in acts of empathy. Individuals that utilize the core competencies of SEL demonstrate improved social skills, reduce aggressive and delinquent behavior, and experience less mental health issues including but limited too depression and social withdrawal. They are better decision-makers and experience more positive character building.”

“How does SEL and Empathy contribute to building healthy masculinity?” *(Allow time for the audience to respond)*

SEL helps give individuals the competencies to develop healthy masculinity and constructively challenge the dominant stories of masculinity. By practicing self and social awareness individuals can recognize the unhealthy aspects of masculinity. Utilizing self-management and responsible decision making facilitates replacing risk taking behaviors for healthy prosocial behaviors that respect the self and others. Demonstrating healthy relationship skills develops empathy and supports equality for others.

Stories Build Empathy - "There isn't anyone you couldn't love once you've heard their story." -- Mr. Rogers

Studies have shown there is a correlation between storytelling and empathy. One neuroscience study at Princeton had a woman's brain scanned while she was telling story. At same time volunteers listened to story while having their brains scanned. The results showed the brain patterns were synchronized.

A current theory out of York University states, children read narrative fiction and acquire theory-of-mind: that other people have thoughts, beliefs, and desires. This possibly leads to improvement of child’s ability to understand what other people are thinking or feeling. Stories begin the process of humanizing individuals and groups and removing the assumptions about “the other.”

FACILITATOR: “Get with a partner:

1. Practice appreciative inquiry (asking questions intended to heighten a speaker’s experiences and positive potential) about a person's experiences of childhood
2. While stories are being told, use active listening skills
3. Give back the stories by mirroring (repeating key words said by a speaker), reflecting

(reflecting on the emotional response of a speaker to an experience), and probing (asking open questions – questions that can't be answered with a yes or no)

Facilitator Notes: If needed below is a detailed definition of active listening that can be read to the audience.

- Active listening is a structured form of listening and responding that focuses the attention on the speaker.
- The listener must take care to attend to the speaker fully, and then repeats, in the listener's own words, what he or she thinks the speaker has said.
- The listener does not have to agree with the speaker – he or she must simply state what they think the speaker said.
- This enables the speaker to find out whether the listener really understood. If the listener did not, the speaker can explain some more. (Glossary 1998).

H. Continuum of Harm to Men and Women

Summary: The continuum exercise is the most interactive and the least scripted part of "Stopping Rape." The exercise offers great flexibility in its approach to rape culture since you can use the cards to cover a broad range of topics, or you can make up cards that focus on a particular aspect of rape culture—language, sexual communication, or pop culture, for instance. Depending on the audience, you might consider comparing the continuum of harm to women to continuums of harm to people of color or to gays, lesbians, bisexuals, and transgendered people.

Learning Objectives:

1. Broaden understanding of violence against women beyond direct physical violence to include verbal, emotional and indirect violence, acts of omission, attitudes, and other acts that may be commonplace but are not ordinarily seen as violence against women.
2. Connect all forms of violence against women to each other, recognizing how seemingly innocuous acts contribute to a larger culture of violence and how, though individual acts may seem unimportant, taken as a whole they have a strong and severe cumulative effect on women.

Materials:

1. Printouts of the Continuum Cards.
2. Printouts of cards to demarcate the actual continuum.

Time: Approximately 45 minutes

TRAINER: "I think we're all in agreement that rape sounds like a horrible experience that none of us would choose to go through. The real challenge, however, is not simply deciding that rape is wrong or that it causes damage—the challenge is figuring out how to stop it. That's a huge question given that more than one million women and girls are raped each year along with hundreds of thousands of men and boys. How do we even begin to make a dent in those numbers?"

"We often find it helpful to approach the daunting task of rape prevention through the use of an imaginary scenario. Picture yourself standing on the banks of a rushing river. It's a beautiful summer day. The sun's shining. There's a soft cool breeze blowing. You're relaxed, maybe daydreaming or reading a book. Or maybe you're having a picnic. What kind of food might you bring? (Allow time for audience response) All of a sudden, you look up and notice a person floating down the river caught up in the current. They are clearly in distress, bobbing up and down and gasping for breath."

"What do you do?" (*Allow time for the audience to respond*)

"It's likely that all of us in such a situation would look for some way to help the person. Maybe jump in if you're a good swimmer. Or find a branch that the person can grab. OK, so let's assume that you're lucky enough to find some way of rescuing him/her. You get the person to safety. Your adrenaline is pumping. But then, no sooner than you lay the person on the river bank, you look up and there are two more people coming downstream, equally distressed, also drowning."

"Now what?" (*Allow time for the audience to respond*)

"OK, maybe you go back in. Maybe you get help. In either case, you try to save them again. Let's again assume that by some miracle you manage to rescue these people as well. Now you're exhausted, and the adrenaline is wearing off. You're slumped over, hands on your knees and all of a sudden, you look out of the corner of your eye at the river and here comes, not one, but a group of 100 drowning people all gasping for breath."

"What can you possibly do now?" (*Allow time for the audience to respond*)

"It certainly seems unlikely that you could save each and every one of those drowning individuals. So instead, we suggest that you go upstream and figure out where all these people in distress are coming from. At a certain point, you've got to wonder what's happening upstream!"

The continuum cards are placed along a wall, with "Most Harmful to Women" to your right and "Least Harmful to Women" at your left. The "Not at All Harmful" card should be placed close to the "Least Harmful" card but far enough away to distinguish it as a separate category. If you're not able to check out the room you'll be presenting in beforehand, it's important to find out

whether there will be a wall you can use for the continuum. If not, be creative. For example, line up folding chairs, use the edge of a stage, or locate a moveable blackboard.

Because the continuum is so easy for both presenter and audience to get caught up in, it is especially important to keep an eye on time. This exercise takes at minimum thirty to forty minutes, and preferably fifty to sixty. If your time is limited, limit the number of responses to a card (e.g., no more than four or five) and/or the number of cards you use (but make sure to use no fewer than seven). Keep in mind that two of the cards used should always be "Stranger Rape" and "Acquaintance Rape," since they are crucial to explaining the continuum. However, if time is short, using one card, "Rape," also works.

*When preparing for the presentation, arrange all of the continuum cards in the order you want to present them. We find it useful to vary the cards in terms of severity of harm. We frequently start with a card that most of the audience will find fairly harmful, like "Blaming a woman/girl for being raped because she wore revealing clothes" and then move to one that is likely to stir up more debate, like "Referring to one's girlfriend as 'my b*****.'" Here's a sample of the order in which we typically present the cards:*

1. Stating female athlete's uniforms should be more feminine (revealing, sexy)
2. Referring to an opposing player as 'my b*****'
3. Hosting parties to get team groupies drunk
4. Heckling female athletes from the stands with insults
5. Telling a man/boy that he throws like a girl
6. Acquaintance rape
7. Stranger rape
8. Believing that a woman's sports are inferior to men's sports, or continually comparing the "success" of women's' sports to men's sports
9. Reading Sports Illustrated Swimsuit issue
10. Assuming male athletes have to be "playas"
11. Allowing hazing as a team development tool
12. Rewarding athletic performance on the field with social incentives off the field.

By no means are the cards limited to those suggested above. We encourage you to come up with some of your own. Over time, you will develop your own questions and stories related to the cards.

FACILITATOR'S NOTES: The river metaphor is an imaginative and engaging way to lead the workshop participants to ask, "What is the root source of sexual violence?" Because this metaphor asks audience members to imagine themselves as the lead character in the story, it's useful to use details that are familiar to their everyday lives. If you're speaking to high school and college students, for instance, you might begin by asking them to imagine they've just gone through a round of difficult exams and are ready for some down time, so they're going to a place they know along a nearby river.

When you're describing the person in distress, it's a good idea to use your voice emphatically and gesture wildly to convey the drama of the situation. When you ask the audience, "What do you do?" they might think that you're speaking rhetorically, but assure them you really want to know what they would do. Most people say they would jump in and try to rescue the person.

> TRAINER: "It works the same with the epidemic of sexual violence. If we think of the people in the river as having been sexually assaulted, then we're talking numbers much greater than 100. As I've already said, more than a million women and girls and hundreds of thousands of men and boys are sexually assaulted every year. Let's be clear, helping survivors heal after the fact, after we have pulled them out of the river, is essential. There are rape crisis centers all over the country devoted to doing just that. But if we're going to stop sexual violence, we also have to examine its origins. Preventing rape, stopping it before it even starts, requires us to go to the source, to go upstream and take a close look at the culture in which rape exists."

FACILITATOR'S NOTES: The point in changing the number of drowning people from a few to a hundred is to move from manageable numbers to numbers that seem completely overwhelming. This change encourages people to seek a different solution to the problem—one that eventually moves us in the direction of understanding the source of sexual violence. While the final point of the river metaphor is a very serious one, the parts leading up to it have an element of absurdity—the more people in the river, the more the audience members will come up with inventive ways of saving them. When two people are in the river, sometimes an audience member will suggest asking the person they just saved to jump in and help.

> After asking, "What can you possibly do now that a hundred people are drowning?" we have had audiences suggest using a cell phone to call for help, bringing in helicopters, and relying on the Coast Guard. Sometimes audience members will throw up their hands and say, "I'd just go home." In that case, acknowledge that feeling helpless is understandable given the situation, but continue asking for other possible responses. Eventually, someone may suggest a need to find out why all these people are in the river and drowning.
>
> TRAINER: "What we're going to do now is take you through an exercise that will help us all walk upstream and begin to examine the cultural origins of sexual violence, what we

often refer to as rape culture. The exercise is called the Continuum of Harm to Women. What we're going to do is show you a series of cards. On each card is a behavior, belief, assumption, or attitude. What we want you to do is to place each card somewhere along a continuum from 'Most Harmful to Women' to 'Least Harmful to Women.' And if there are some which you feel cause no harm at all, we'll place them to the side under the heading 'Not at All Harmful.' Before we begin, I want to emphasize that there are no right or wrong answers here. We expect that you will disagree about where the cards should go and we may end up having to split the difference in your opinions in order to place each card. More importantly, we want to hear what you think and give you a chance to share your views with each other."

First and foremost, the continuum exercise engages audience members in presenting their viewpoints about rape culture. The wording on the cards is intentionally vague to allow the audience to explore many of the complex issues presented and clarify their views of the different situations that might apply to a single card. Audience members frequently will claim, for instance, that being honked at by a friend during the day is far less harmful than being honked at by a group of strangers at night.

One challenge for a speaker during this exercise is managing the urge to argue with audience members (something all of us at MCSR have done). Because this work means so much to those of us who do it, it can be tempting to persuade participants to see how an attitude represented on a card is harmful to women. The audience might decide, for example, to place "Telling a man/boy that he throws like a girl" in the "Not at All Harmful" category, and you might disagree. Speakers should accept people's opinions and avoid arguing. Your job is to facilitate discussion and encourage the audience to feel ownership of the continuum they create. Remember, your opportunity to share your perspective will come when you debrief the exercise.

Begin the exercise by asking participants where they would place a card on the continuum and why they would place it there. Once they respond, use reflective listening—repeating to a participant what you heard him or her say—while facilitating discussion. Reflective listening indicates to an audience member that you are paying attention and offers the audience a second chance to take in what was said. Once audience members spend a little time talking about where to place a card and why, you can use questions to further generate discussion.

DEBRIEFING THE CONTINUUM

Debriefing the continuum is perhaps the most important part of the activity. It's the time when the source of sexual violence is revealed, when an approach to rape prevention involving men and women falls into place. Before you begin debriefing, you might ask the audience if anyone can explain the purpose behind the continuum.

It's not unusual for some to recognize what the cards have in common: the potential to dehumanize women and make it easier to commit violence against them. Explain how each of

the cards confine and dehumanize women (or if time is running short, focus on three or four cards), and connect them with other forms of dehumanization—war propaganda, for example, or racist attitudes and assumptions.

FACILITATOR: "Now that we've discussed some of these cards, I want to return to where we started this exercise: the river. Let's say we go upstream and, when we get there, we find a man shoving people in the river, one after another. I say 'man' because, as I mentioned earlier, when a rape is committed, it's almost always by a male. What do you imagine this man thinks of the people he's throwing in the water? What's his view of them?"

"Exactly. He thinks that they are nothing, they are inferior, that they are less than him. It is much easier to commit violence against people when we see them as less than fully human. For example, it is common during wartime to portray the enemy as an animal in order to make it easier for soldiers to kill them. Walt Disney, in fact, became famous drawing German soldiers with pig faces during World War II. Exposing allied soldiers to that kind of propaganda reduced their resistance to committing violence. Racist violence and gay bashing rely on a similar form of dehumanization, and it is the same with sexual violence. Rape depends upon attitudes or assumptions or language or actions that dehumanize women."

"We believe that every single card on this continuum chips away at women's humanity. Calling a woman a 'bitch' is literally referring to her as a female dog—an animal. Blaming a woman for being raped because she wore revealing clothes essentially steals a woman's freedom to dress as she pleases without being in danger, not to mention the silencing effect such a belief has on survivors themselves. Looking at Playboy involves seeing women as one-dimensional sex objects on display to get men off. Even using 'he' in a paper to refer to men and women does damage. A former male workshop participant, in fact, said that using 'he' is one of the most harmful things you can do because it makes women and girls invisible. It is the ultimate insult because it sends the message, not that women are simply inferior, but that they do not even exist."

"In isolation, each of these attitudes, behaviors, and beliefs may not be extremely harmful, but taken all together, they make up our rape culture. Together, they create an environment in which men are more likely to rape. Another way to think about it is that each attitude or behavior on a card is a metal bar. If 'Telling a man/boy that he throws like a girl' is the only bar in front of you, it is not such a big deal. You can walk around it. But if the bars start appearing all around you, pretty soon you are in a cage. This is the situation that women face every day, their freedom limited, their status diminished, and their safety compromised. It is this cage that we must dismantle, because it makes women more likely targets of sexual violence. Without this cage, there could be no sexual assault."

"Stopping rape, therefore, does not mean waiting until you encounter a rape in progress to intervene. If that is what you wait for, you will likely never act. What we must do to prevent sexual violence is pull out its roots by standing up and speaking out against all the attitudes, assumptions, and behaviors that we witness every day that dehumanize women and support rape. In the same way that all of these cards together create an environment in which rape is more likely, all of you speaking out together can create an environment in which rape is less likely. Only then will we start to make our community and world safer."

I. Gut Check

Summary: Bystander Intervention begins with identifying and recognizing situations where people might be at risk for sexual assault and other forms of gender-based violence. Often that recognition comes from an emotional response or a "gut reaction" to witnessing problematic moments, but often individuals attempt to rationalize the response and ignore the emotional cues. It is important for individuals to develop their emotional intelligence to react and intervene because of their "gut reaction."

Learning Objective:

1. To validate men's discomfort when something doesn't feel right in a bystander intervention situation
2. Help men develop and identify emotional cues in bystander situations
3. Help men identify the situation triggering the emotional cues

Materials:

1. Ann's story or similar scenario that would trigger a gut reaction.

Time: Approximately 15-30 minutes

FACILITATOR: "The catalyst for standing up is not the same for everyone. We all have different things that set us off, that get us riled up or worried. Sometimes it's not even a conscious decision, but just a deeper feeling that we get, maybe in our gut. In fact, let's stay with that for a second. When you hear someone talk about a "gut feeling" or a "gut instinct" or their "gut told them" something, what does that mean?"

FACILITAOR NOTES: This is a space for participants to talk about moments when they felt something was wrong, but they often couldn't quite put a finger on what was wrong, or perhaps why the thing was wrong. You might even ask them what if feels like when their gut tells them something, get some different answers and note that it feels different for everyone. The answer you're looking for is along the lines of "I just felt like something wasn't quite right."

FACILITATOR: "Thanks for sharing, it sounds like we're all on the same page for what the gut instinct or gut check means. We know something is wrong, and we can physically feel it, but we might not know what is wrong exactly or what to do about it."

"With that in mind, I'm going to share a story with you. It's a story from a survivor of sexual assault. I'm going to read the story, then we're going to talk about it for a minute:"

"When I was raped, I was very, very drunk. I was at an after bar at my friend's apartment….I had started passing out on his couch (something I had safely done before), and my friend started touching me under my clothes. He told my 'best friend,' 'I get Anne tonight.' The sad thing is that this was in front of other friends of mine and no one did anything. My best friend and him told me I should go pass out in his bed. Within a few minutes, he performed oral sex….Then, he was on top of me and told me he had a condom on. I told him I didn't want to have sex with him. At first he said, "Okay," and soon after, he asked again in a rather coercive manner and I, in my completely annihilated state, said okay…and let him do it."*

**Anne's story is from the website Take Back the News:*

I'd like everyone to imagine for a moment that you were in the room as this was happening. Let's say you were one of Anne's friends in the room, you were at the after party, and you see this happening. As you see this scenario play out, what is your gut telling you?

NOTES: This is a space for participants to say what their gut would be telling them. Usual answers include "get her out of there," "this isn't right," "what's going on," "tell him to stop," and more. You might also ask them "What is the moment you think your gut might kick in?" We get answers similar to "when she passed out," "When he said he 'gets' her" and "when he followed her into the room."

FACILITATOR: "That's great, I'm glad so many people see problematic moments and are connecting with why this is a problem. It shows that in many cases, our gut is telling us the right thing to do. But, as we can see from the scenario, no one in the room stepped in. Their gut may have been telling them to step in and telling them the right thing, but Anne was raped anyway. We know that there are times when our gut is trying to tell us something, but we ignore it. Thinking of the scenario, can you think of reasons that the other people at the party might have ignored their gut and not said anything?"

NOTES: There are many answers we usually get for this question. They include: she was drunk; she said yes eventually; he was her friend; she had passed out there before; maybe they've had

sex before; maybe they arranged this; no one else said anything; he had a condom on; and others.

J. Bystander Intervention Role Play

Summary: Challenging rape supportive attitudes and intervening in situations of potential assault are some of the most direct and tangible ways that men can stop rape. Learning how to intervene effectively is a learned skill which requires tact. Making an effective argument, not escalating a volatile situation, or avoiding losing face, are difficult, but accomplishable. This exercise was developed to practice intervention strategies.

Learning Objectives:

1. Recognize situations in which bystander intervention is necessary
2. Develop a toolbox of interventions that can be deployed in a variety of situations, as necessary.
3. Empower members to intervene in situations knowing that they can recognize them, act in an appropriate way, and will be prepared for some of the different types of responses they may receive, from all of the affected parties.

Materials:

1. Sheets of paper with intervention scenarios written on them;
2. Marker and paper to list intervention strategies.

Time: Approximately 45-60 minutes

Divide the audience into small groups. Present each group with a scenario which calls for confronting someone on his rape-supporting/sexist behavior. Ask each group to discuss:

1. What the best and most productive way would be to challenge the person.
2. What fears/concerns you would have about confronting this person(s).
3. How you would go about making the confrontation.
4. How you imagine the person confronted would respond to various confrontation techniques.

Give about 10 minutes for the groups to discuss these issues. Then, reconvene and ask each group to share what they came up with for their unique scenario. Use what the group's report to generate a list of possible confrontation strategies, and suggest a few of your own if they do not come up.

Possible scenarios include:

1. You are at a team party off campus and have had a few drinks. You see a female friend

who is visibly drunk being led upstairs by a guy you don't know.

2. While walking down the street, you see a man ahead of you sexually harass women walking past, then shout “you’re ugly anyway” at any that don’t respond or respond angrily.
3. Walking back from class, you notice a man and a woman talking in front of a building. He keeps grabbing her arm and she keeps pulling away, so he begins to grab her more forcefully.
4. You’re hanging out with some teammates and one of them mentions that a woman you know was recently sexually assaulted. Another guy replies, “Whatever, women always lie about that stuff.”
5. You are hanging out with a couple teammates. One of them begins to talk about how he is planning a date with a woman, and wants to go someplace where the drinks are cheap and plentiful so she’ll want to go back to his place afterwards.
6. A friend of yours is interested in a female friend of yours. He asked her out a few times, and she said no. He asks for your help to get her to go out with him, and wants to know her phone number and email address so he can ask her again.
7. In a study group, two male teammates regularly interrupt female group members who are speaking, or snicker and have side conversations.
8. Heckling female athletes from the stands with insults.

STRATEGY: Group Intervention

Studies indicate that 80-90 percent of men are at times uncomfortable with how their male peers talk about or treat women, but almost all remain silent because they believe they are the only ones who feel uncomfortable. This strategy is designed to let others know that they are not alone in their discomfort. For example, you might simply turn to the group and ask, “Am I the only one uncomfortable with this?” This strategy can also be useful when you know someone who has a pattern of expressing rape-supporting attitudes. Friends and/or family can, as a group, do an intervention. This technique has been used successfully in addressing addictive behavior, such as alcoholism.

STRATEGY: Clarification

People who express attitudes connected to rape culture expect people to go along with them, to laugh, to agree, to join in. They do not expect to be questioned. Saying, “I’m not clear about what you mean by that. Maybe you could explain?” or some other form of clarification helps to change the dynamic and flow of conversation. Also, people are encouraged to think about the assumptions that underlie their statements and attitudes. It is especially important to question

in a non-aggressive way.

STRATEGY: Bring it Home

This strategy re-humanizes the person being demeaned. Reminding someone that their sister, mother, or girlfriend might be talked about in this way often reminds people of women's humanity.

STRATEGY: "I" Statements

Ask audience members how they feel when someone points the finger at them, when someone says in an accusatory voice, "YOU....." Talk about how "I Statements" are easier for people to hear since they are about the person making the statement, about which people are less likely to become defensive.

STRATEGY: Humor

This is perhaps the trickiest of all the strategies since humor can easily escalate tensions if people feel they're being mocked. However, if you use humor effectively, it can reduce the tension inherent in interventions. Be careful, though, not to be so funny that you undermine the point you're trying to make.

STRATEGY: Distraction

The goal of this strategy is not to directly confront rape-supporting behaviors, but rather to interrupt them. This is an especially useful technique in dealing with situations in which there is a higher risk of physical violence (e.g., street harassment or an assault in progress). Simply asking someone for the time or for directions might be enough to interrupt the behavior and give the target the opportunity to escape.

STRATEGY: "We're Friends, Right?"

Most people recognize that this strategy works best if you take your friend off to the side or wait until later to confront him or her. That way, you can avoid humiliating your friend and increase the likelihood that he or she will be able to hear and value what you say.

SECTION FOUR
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