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Rape Culture: Is This the College Experience?

Kayla Hoang

Johnson & Wales University - Providence, KHoang01@wildcats.jwu.edu

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Rape Culture: Is This the College Experience?

By Kayla Hoang

Advisor: Professor Jessica Sherwood
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Abstract

Rape culture is a relentless cycle that remains very prevalent on college campuses. Rape culture, as best defined in *Transforming a Rape Culture*, is a culture in which male aggression and violence towards women is essentially purely sexual and normalized (Buchwald). It refers to the way college students interact, the sexual objectifications they project onto each other, and the way it is dealt with.

Scholars have done an excellent job of establishing the root causes of rape culture. Those roots are gender roles, such as toxic masculinity and the forcing of all responsibility onto females (Bay-Cheng and Eliseo- Arras; Jozkowski and Wiersma-Mosley; Mardorossian; Posadas; Schwartz and DeKeseredy); poor practices and adherence by colleges and universities of Title IX measures (Beavers and Halabi; Dick and Ziering; Jozkowski); as well as a clear cycle of sexual violence/ unwanted sexual advances in relation to rape culture (Stubbs-Richardson; Worthen and Wallace).

What scholars have not done is establish why, with this plethora of information on its causes, consequences, and preventive/protective measures, rape culture is still so prevalent on college campuses. This paper will focus on answering the question on a local level in regards to Johnson & Wales University- Providence through analysis of current data and surveying of currently enrolled and recently graduated students.

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Literature Review

Imagine being a 20 something year old girl in college. The thought of every single thing you do being sexualized in some way always lingers in the back of your mind. And when I say everything, I mean *everything* — whether it be the way you eat your breakfast, the outfits you choose to wear to class, the beverages you drink, even the places you go. Being sexualized just comes with the role of being a girl. It is a part of you, whether you like it or not. Now imagine yourself at a college party. You're having the time of your life with your closest friends, and maybe you're just a bit too intoxicated. By force of nature, some boy that saw your crop top and how clearly drunk you are tries to take advantage of you. Everyone around sees what's happening, but no one does anything. Nothing bad happens (luckily), so you wake up the next morning and just shrug it off because "that's college" and "boys will be boys." This is rape culture.

I am studying rape culture on college campuses in regards to heterosexual relationships. It is important to fully acknowledge that sexual violence does occur in which the male can become victim to the female, the male can become victim to another male, or a female can become victim to another female; however, this paper will predominantly focus on the power dynamic between males and females in which the female is the victim. I want to know why rape culture continues to remain so prevalent on college campuses despite knowledge of its harmful effects on college students. I need answers to these questions because I want to be able to teach future generations of students how to shift the culture. I want to teach them how to become the change. I suspect that rape culture still remains on our very own campus due to a plethora of sociological factors, such as social norms and roles, as well as a misunderstanding of what consent is.

Rape culture has a long standing history and presence on college and university campuses. Best defined in *Transforming a Rape Culture*, rape culture is:

a complex set of beliefs that encourage male sexual aggression and supports violence against women. It is a society where violence is seen as sexy and sexuality as violent. In a rape culture, women perceive a continuum of threatened violence that ranges from sexual remarks to sexual touching to rape itself. A rape culture condones physical and emotional terrorism against women as the norm . . . In a rape culture both men and women assume that sexual violence is a fact of life, inevitable (Buchwald).

Rape culture encompasses the way college students sexualize each other and the way it is handled by both the parties involved, the bystanders, and the institutions at which the people are students. But what are the deep roots that keep this culture rooted and unmoving? It is far deeper than the clothes we wear and the things we drink. As examined time and time again, rape culture is rooted in human interaction. To really understand rape culture, one must understand the toxicity of its roots. Scholars of all different platforms agree that rape culture is rooted in gender roles (forcing the responsibility onto females and toxic masculinity), poor adherence to Title IX policies by higher education institutions, and their contributions to a continuous cycle of said behavior.

Gender roles and gender norms have a tremendous influence on rape culture, especially on college campuses being that college is known as a time for sexual exploration and independence. Let us begin with the social constraints of the female as examined by Laina Bay-Cheng and Rebecca K. Eliseo- Arras in "The Making of Unwanted Sex: Gendered and Neoliberal Norms in College Women's Unwanted Sexual Experiences," a writing concentrated on the adverse effects that gender roles have on sexual relations, and Carine M.

Mardorossian in *Framing the Rape Victim: Gender and Agency Reconsidered*, in which Mardorossian exposes how reported cases of assault are influenced by gender lines. Bay-Cheng and Eliseo-Arras best describe exactly what gender roles do when they explain that “gender norms lay the foundation for unwanted sex and influence the in-the-moment negotiations between young women and their male partners by undermining the sexual interests of the former and elevating those of the latter” (Bay-Cheng and Eliseo-Arras). All three women explain how gender roles, especially in regards to women, contribute tremendously to rape culture. To narrow in on this topic, the most common concept in regards to female gender roles is the responsibility of the female to protect herself against sexual violence. Both Bay-Cheng and Eliseo-Arras and Mardorossian establish that based on their research, it is the female’s duty to conduct herself in a way that will not attract unwanted male attention. It is the woman’s duty to protect herself from sexual violence. A woman that reveals too much or drinks too much is “asking for it” as is commonly said. The frequency of women being held responsible to essentially not be raped as opposed to holding all parties responsible directly mirrors the never ending cycle of rape culture.

In contrast, while males are also held to certain standards based on gender, they are much different from that of their female counterpart. As described by Kristen N. Jozkowski and Jacquelyn D. Wiersma-Mosley in “The Greek System: How Gender Inequality and Class Privilege Perpetuate Rape Culture,” in which the Greek system is analyzed for its preservation of gender biases, and Jeremy Posadas in “Teaching the Cause of Rape Culture: Toxic Masculinity,” the male’s role in shaping rape culture is much different from that of the female. While the female is often blamed or held responsible for herself, many factors, most predominantly toxic masculinity, often encourage unwanted sexual interaction. “Toxic Masculinity”, as defined by The Good Men Project, is “when specific standards of behavior are encouraged and enforced

despite being damaging. Dominance, violence, unchecked sexual aggression, self-reliance to the point of absurdity and the devaluation of anything seen as being ‘feminine’ are all points where masculinity goes from being positive to toxic” (O’Malley). Many scholars identify toxic masculinity, such as in the Greek system (Jozkowski and Wiersma-Mosley) with being a root cause of rape culture. And as explained by Posadas, many don’t ever even acknowledge toxic masculinity as being so problematic. The way that males are influenced to behave is a critical issue in regards to rape culture. While touching upon male gender roles and the toxicity of toxic masculinity as Jozkowski and Wiersma-Mosley and Jeremy Posadas did, Martin D. Schwartz and Walter S. DeKeseredy in *Sexual Assault on the College Campus: The Role of Male Peer Support*, a book focusing on the importance of responsibility, are scholars that bring up the importance of shifting the dialogue and human interaction so that males are held just as accountable. Writings such as these as well as in the previous paragraph are pertinent to establishing how gender roles, more specifically female defensiveness and toxic masculinity, play so very heavily into the continuation of rape culture.

Equally important as gender roles, colleges and universities also play a vital part in how they respond to rape culture. While higher education institutions themselves acknowledge and claim that they comply with the Title IX civil rights policy, there are much deeper issues that lie within. Jenelle M. Beavers and Sam F. Halabi in "Stigma and the Structure of Title IX Compliance," which focuses on Title IX and how it does or does not meet the needs of victims, Kristen N. Jozkowski in "'Yes Means Yes'? Sexual Consent Policy and College Students," in which Jozkowski exposes the lack of the use of consent among college students, and Kirby Dick and Amy Ziering in *The Hunting Ground: The Inside Story of Sexual Assault on American College Campuses*, a documentary concentrated on covering and analyzing college sexual assault

victim testimonies, all use their work to acknowledge that there is a stigma associated with reporting sexual violence and reaching out for help. This said stigma affects not only those involved, but those that are merely bystanders to the situation as well as institutions themselves. It leads, however, to the bigger question of “Are colleges doing the best they can to keep their students safe?” These interactions are clearly shaped by the aforementioned roots of rape culture in gender roles.

Rape culture continually follows the same cycle of toxic masculinity, unwanted sexual interaction, fear of asking for help, and victim blaming. This is proven through case studies from Dick and Ziering in which victims reflect on how their colleges dealt with their reporting of sexual violence. Additional supporting evidence comes from Megan Stubbs-Richardson and colleagues in "Tweeting Rape Culture: Examining Portrayals of Victim Blaming in Discussions of Sexual Assault Cases on Twitter," which examines the way sexual violence is stigmatized through social media is examined, and Meredith G.F. Worthen and Samantha A. Wallace in “Intersectionality and Perceptions About Sexual Assault Education and Reporting on College Campuses,” in which Worthen and Wallace reveal what college students actually know about sexual violence on their own campuses. All of their case studies touch upon some aspect of rape culture such as gender roles or the actions taken by colleges and universities. What the case studies reveals to be even deeper than toxic masculinity or stigmatization of coming forward as a victim is the question of why this behavior still continues.

With all this information from source after source about rape culture’s causes, how almost every case of sexual violence or unwanted sexual encounters is caused by the same several issues, and how the conversation can be changed, why is rape culture still so prevalent? Is it that young adults do not understand the idea of consent? Is it that colleges are not adhering

to Title IX to the degree that they should be? Is it that we as humans have grown so used to a culture of gender roles that we see no issue in the messages constantly being thrown about? This is where there is still a question to be answered in regards to rape culture.

Why is rape culture still so prevalent on college campuses? In a much more local sense, why is it still prevalent on the Johnson & Wales- Providence campus? This paper will focus on answering this question through the surveying of current and recently graduated students as well as an analysis of the aforementioned survey. This thesis is broken down into several different aspects. The first explores the depths of rape culture in regards to its roots— gender roles (that of the female and toxic masculinity) and colleges and their compliance with Title IX as well as their measures in regards to handling sexual violence. The second describes the survey that was used as the primary source for research as well as the research that led to the development of said survey. The questions asked in the student survey focus on learning how much students know about rape culture (i.e. power dynamics, consent, resources) and additionally provide an open forum to share experiences and opinions on the topic. Additional data and research regarding reported sexual violence occurrences on campus are shared in order to elaborate on or counter the findings of the survey. The main purpose of the survey is to compare what scholars have identified as root causes with the responses provided by Johnson and Wales Students in order to determine whether or not JWU supports and fosters rape culture. The next section provides an analysis of the data (survey responses) that is used to conclude whether or not Johnson and Wales supports rape culture and whether or not it is the social norms and misunderstanding of consent that is keeping rape culture afloat on the JWU Providence campuses. Finally, the last section provides insight on feasible ways Johnson and Wales culture can be shifted to be safer for its students.

Part One

The Building Blocks of Rape Culture

As previously mentioned, Rape culture has a long standing history and presence on college and university campuses. Defined in *Transforming a Rape Culture*, rape culture is: a complex set of beliefs that encourage male sexual aggression and supports violence against women. It is a society where violence is seen as sexy and sexuality as violent. In a rape culture, women perceive a continuum of threatened violence that ranges from sexual remarks to sexual touching to rape itself. A rape culture condones physical and emotional terrorism against women as the norm . . . In a rape culture both men and women assume that sexual violence is a fact of life, inevitable (Buchwald).

Rape culture is the normalization of a women having to walk around with a key between her fingers and pepper spray at the ready in her pocket. It is the normalization of men getting to catcall a woman in workout leggings who just left the gym. It is the acceptance that women “should’ve known better” and “asked for it.” Rape culture is when an accused sexual assaulter is defended by the president of the United States and seated on the Supreme Court. Rape culture is not just sexual violence, but also encompasses the acceptance of catcalling, stalking, coercion, and so forth.

If rape culture is present in everyday life and even present in places as esteemed as the government, then why does what happens in college matter? It matters because college is where rape culture is fostered, more specifically, through hookup culture. Hookup culture is defined by the American Psychological Association as “brief uncommitted sexual encounters between individuals who are not romantic partners or dating each other” (Garcia). Learning the root causes of rape culture is the first step in shifting the culture and making a change. Through an

extensive literary review, it was discovered that scholars believe there are three main pillars to rape culture- female gender roles (mostly in regards to holding only women responsible for sexual violence), male gender roles (toxic masculinity and male coercion tactics), and a college's responsibility to its students or lack thereof.

Let's begin by digging deeper into gender roles, specifically the role that women play in society. Speaking from my own personal experience as a woman, I know that society has shaped women to be the weaker gender. They are to be something nice to look at, but not to voice their own opinion. Women can be strong, but not nearly as strong as men. They cannot be too confident because if they are then it's a turnoff. Women are only there to please men. God forbid a woman has her own opinion. In regards to a woman's sex life, as mentioned in *Sex for Life: From Virginity to Viagra, How Sexuality Changes throughout Our Lives* by Laura M. Carpenter and John D. DeLamater, if a woman desires sexual relation, she risks "being labeled a 'slut' (Carpenter and DeLamater 131). Additionally, as stated by Lisa Wade in *American Hookup: The New Culture of Sex on Campus* in reference to hookup culture, "we still don't acknowledge a healthy, red-blooded femininity," (Wade 242) i.e. women are shamed for their sex lives, regardless of what it entails. These stereotypes and personas speak volumes. They suggest that women unavoidably become the victims of sexual violence because of the picture society has painted of a weak woman. Moreover, while it is okay for a man to be sexually aggressive, a woman in pursuit of sexual relations and freedoms is morally loose. She is "easy." Being "easy" or a "prude" (wanting to abstain from sexual activity) is then used against women if/when they become victims of sexual violence, thus leading to victim blaming as further explored in this section.

Laina Bay-Cheng and Rebecca Eliseo-Arras are two women that have extensively examined women's gender roles in regards to unwanted sex. Through their research they have found that women are too often coerced into unwanted sex. Bay-Cheng and Eliseo-Arras have found that women allow themselves to be coerced for several reasons, those reasons being "the wish to maintain a relationship (Impett & Peplau, 2002); feeling that a male partner was aroused to a point of no return (Shotland & Hunter, 1995); partner pressure, ranging from "sweet-talking" to explicit threats (Gavey, 1992; Livingston, Buddie, Testa, & VanZile-Tamsen, 2004); fear of negative partner response to women's initiation of behaviors such as condom use (Sione'an et al., 2002); and self-protection against violence (Basile, 1999)" (Bay-Cheng and Eliseo-Arras). All the examples listed involve some form of a need to protect oneself and/or a need to please the partner. It is easier to just submit to unwanted sex than to fight back and this is in part because of the way society has forced women to see of themselves.

From personal experience I can say that over and over I have been told it is my responsibility to protect myself from danger. "Don't wear anything that'll draw attention. Carry your pepper spray. Walk in a group. Don't go out alone at night." The mentality that society has forced upon women is that it is their responsibility to protect themselves, yet at the same time the easiest way to protect themselves is to just submit to unwanted behavior. The twisted gender role that women are to fulfill inherently contributes to rape culture. Rape culture does not exist if there is not a "weak victim" to target.

On the other end of the spectrum are male gender roles. As a male it is acceptable to be sexually active and to desire a hookup or sexual relations. Lisa Wade states in *American Hookup: The New Culture of Sex on Campus*, "when men pursue sex on campus today it is interpreted as a sign of a healthy, red-blooded masculinity" (Wade 242). Furthermore, "boys will

be boys” is still a phrase used too often as an excuse for poor male behavior. Through the research of many different scholars it has been concluded that male gender roles are shaped by toxic masculinity. As previously mentioned, The Good Men Project defines toxic masculinity as “when specific standards of behavior are encouraged and enforced *despite* being damaging. Dominance, violence, unchecked sexual aggression, self-reliance to the point of absurdity and the devaluation of anything seen as being ‘feminine’ are all points where masculinity goes from being positive to toxic” (O’Malley). Toxic masculinity is what not only shapes male gender roles, but influences rape culture itself thus making it vital to examine behavior linked to toxic masculinity and where it is centered.

Rape culture is extremely influenced and shaped by toxic masculinity. How does this happen? Toxic masculinity convinces men that they need to be in control. In *Sex for Life*, authors Carpenter and DeLamater describe a situation when a woman is negatively labeled for wanting sex, but a man is applauded for his sexual victories, those victories being hookups. They explain that “Men’s sexual pleasure is prioritized over women’s” (Carpenter and DeLamater 131). The prioritizing of men’s satisfaction and the fulfillment of that satisfaction gives men a sense of power. They gain a sense of control in being put as the first priority during a hookup. Consequently, hookups are male dominant in that males are generally the ones to control a hookup from start to finish. Hooking-up for power and control becomes a cycle that men partake in. The minute a woman says no or needs to be coerced is when rape culture becomes present. To summarize this point, toxic masculinity makes men believe they need control to be real men, which leads to gaining control through getting satisfaction from a hookup, which can lead to sexual violence if the individual on the other end of the hookup does not give consent.

Just as coercion has practically become a characteristic itself in relation to female gender roles, it plays just as big a part in male gender roles. In regards to this thesis, in general it has been found that women are the ones coerced and men are the ones doing the coercing. Coercion is an aspect of male gender roles that Carpenter and DeLamater have additionally studied and brought to light through their own study in which they followed the lives of 48 freshmen. In their study, Carpenter and DeLamater were able to conclude that “the hookup script involved, and even normalized, sexual pressure from men” (Carpenter and DeLamater 137). They further go on to explain that many women in a majority of sexual relations did not even realize they were being coerced at the time, but accept coercion as part of male interaction. They explain that coercion can range from influencing alcohol consumption to taking the word “no” as a challenge (Carpenter and DeLamater). The acceptance and normalization of this conduct thus thrusts coercion into being typical behavior by men, further fostering negative male gender roles.

While male gender roles and toxic masculinity are fostered and present in every day life, it has been found that fraternities are the primary source of encouragement of such negative behavior in college cultures. In “The Greek System: How Gender Inequality and Class Privilege Perpetuate Rape Culture” by Kristen N. Jozkowski and Jacquelyn D. Wiersma-Mosley, the scholars shine a light on how fraternities foster toxic masculinity and in turn foster rape culture. They explain that “sexual victimization occurs at increased rates during fraternity parties” and in a study done in 2009 “more than one-third of rapes reported on college campuses took place in a fraternity house” (Jozkowski and Wiersma- Mosley). It is no question that fraternities encourage sexual aggression. In an article for *Time* titled “Why Colleges Should Get Rid of Fraternities for Good,” Lisa Wade emphasizes and encourages the abolishment of fraternities. She recounts the death of a fraternity pledge at Penn State and the reaction of Penn State’s President, who

specified how things like “excessive drinking, high rates of sexual assault, hazardous initiation rites, and fatal accidents” (Wade) are inherently part of fraternities and questions whether the only way to stop the influence of fraternities is to abolish them completely. Wade then makes the point that fraternities and their sorority counterparts indeed do need to be abolished as these are the breeding grounds for female victims and toxic masculinity (including the need for control and the use of coercion to gain control), thus encouraging a culture of sexual violence.

While the gender roles of men and women hold deep roots in rape culture, college and university response to sexual violence on campus or within student life also has a major root in the continuation of rape culture. Although all colleges are supposed to uphold and comply with the Title IX civil rights policy, are they really doing all they can to A) inform students of what they are protected from under Title IX and B) *actually* comply with Title IX in their handling of reported infringements on the wellbeing of their students? In a time of the #MeToo movement in which women are coming forward as victims of sexual violence, it would appear that colleges and universities across the country are not complying with the aforementioned Title IX policy and are not maintaining their responsibility to do right by their students.

To get a comprehensive understanding of where colleges and universities stand, it is best to first look at the stigmatization involved in reporting sexual violence. Jenelle M. Beavers and Sam F. Halabi in "Stigma and the Structure of Title IX Compliance," Kristen N. Jozkowski in "'Yes Means Yes'?: Sexual Consent Policy and College Students," and Dick and Ziering in *The Hunting Ground* all inform of the stigma around reporting sexual violence and reaching out for help as both a victim and bystander. Beavers and Halabi in "Stigma and the Structure of Title IX Compliance," talk about how many assaults and rapes are underreported due to the stigma

around reporting. Beavers and Halabi point out that “Among college women specifically, embarrassment, stigma, and privacy concerns explained 20% of unreported incidents and were causally related to other categories of non-response like the seriousness with which police or campus authorities may take their accusations” (Beavers and Halabi). The most important point they make involves the act of victim blaming. Their mention of whether or not different authorities will take the victim seriously explains where victim blaming fits into the stigma, i.e., the shaming of the victim in questioning the victim as if it were their fault. To put this into context- when women hear about other victims being questioned about what they were wearing or how much they drank in addition to the commonness of slut shaming, as previously touched upon, it promotes the mindset that it was the woman “asking for it,” thus putting blame on the victim. The last thing a woman who has just become the victim of sexual violence wants to encounter is victim blaming. The victim then sees victim blaming as part of the stigma in reporting, thus keeping them from getting the justice they deserve. Victim blaming is something seen often times in college assaults. A college’s likelihood to first blame the victim is a key factor in underreporting and easily becomes part of the school’s procedure in handling situations of sexual violence.

The Hunting Ground: The Inside Story of Sexual Assault on American College Campuses, by Kirby Dick and Amy Ziering, provides firsthand accounts of students from colleges across the country who were done wrong by their schools when they became victims of sexual violence. These victims were left to fight alone because the schools themselves did not want to be “that school where their students got raped.” The victims in *The Hunting Ground* are not the only victims in which their school has wronged them. In 2011 CBS News aired an episode of “60 Minutes” in which Beckett Brennan recalled being sexually assaulted by three

male basketball players in 2008 at the university of the Pacific. In an article from CBS in which the episode is summarized into key points, Graham Messick and Ashley Velie transcribe Beckett Brennan's interview with Katie Couric and describe the series of events that occurred after Beckett decided to report her assault to her school's judicial review board. The article explains that while all three men were found guilty, "they received different punishments" (Messick and Velie). Only one of the three was expelled from the school. Stories such as these have become so commonplace in the news that sometimes people don't even bat an eyelash. So what guidelines are our schools actually following?

All colleges and universities are required to abide by Title IX and have a Title IX coordinator on campus. Title IX is a federal civil rights law that, as provided by the ACLU, states "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance" ("Know Your Rights"). End Rape on Campus (EROC) is an organization working to end sexual violence on college campuses. They explain that behaviors under this law include "sexual harassment, sexual violence, or any gender-based discrimination that may deny a person access to educational benefits and opportunities" ("Title IX"). In laymen's terms, higher education institutions (colleges and universities) are federally required to protect their students from sexual violence and harassment. Additionally, in place with Title IX is the Clery act which requires schools to provide victims with options, resources, the option to change where they are living in the case of sexual violence, and results of disciplinary hearings ("Title IX"). Moreover, individual schools also provide a code of conduct in which they expect students to behave and consequences in the case that the code of conduct is not followed. These guidelines are in place to protect students, but are students at these

institutions actually aware that these policies are in place for their protection? This is something that will be answered in reviewing survey results later in the thesis.

The other question regarding college and university responsibility is whether or not Title IX, the Clery Act, and student conduct policies and consequences for not following said policies are actually being abided by. Victim accounts, as previously mentioned from Beckett Brennan and *The Hunting Ground*, would make one think that colleges *are not* closely abiding by these policies. In the case of Beckett Brennan, expulsion should have been the only option for someone found guilty of assault. However, that was not the case as two assaulters were only given suspensions (Messick and Velie). Many colleges don't want to acknowledge the sexual violence happening because it can tarnish the school's name. In all cases it is clear that while there are policies in place, our higher education institutions are not doing as much as they should be doing to protect their students. This lack of responsibility from colleges and universities is the final pillar that holds up rape culture on college campuses and continues the cycle of sexual violence.

Part Two

Determining JWU's Culture

It has been established that rape culture is built on three things: female gender roles in which the female is more liable, male gender roles in which toxic masculinity is apparent and accepted, and a lack of responsibility by colleges and universities to do their part. These views also play a pivotal role in determining Johnson and Wales' culture (whether it fosters rape culture) as well as determining why this culture is being kept afloat. A survey of the students of Johnson & Wales University – Providence has been conducted as the primary method of research in order to determine the culture on JWU's campus as well as why it remains that way. This survey was open to all Johnson and Wales students across the Providence campus either currently enrolled or a recently graduated within the past year. To best understand why the survey was composed in the manner it was it is best to discuss the research that led to the creation of the survey.

In researching rape culture on college campuses and determining the questions that should be asked to evaluate the student culture at Johnson and Wales, it was concluded that there should be several areas of focus. These areas of focus included general knowledge of sexual assault statistics and facts, personal motivations in either participating or not participating in some aspect of hookup culture (sleeping with another, parties, drinking, etc.), questions based on the three pre-established building blocks of rape culture, and knowledge about JWU's policies and practices in regards to sexual violence. The questions that stemmed from these focus areas were based on the aforementioned research of the literature review as well as further research into pre-existing studies.

The Appendix (Appendix A) to this paper is a copy of the survey used to analyze the students of Johnson and Wales University through the platform Google Forms in order to determine campus culture.

Survey Question Development

Several different sources were used as a basis for developing survey questions starting with *Sex for Life: From Virginity to Viagra, How Sexuality Changes Throughout Our Lives* by Laura M. Carpenter and John D. DeLamater. Carpenter and DeLamater wrote about how there are three main things that people want from a hookup: meaningfulness, empowerment, and pleasure. Although these are the main things that people involved in hookups hope for, oftentimes none of the three are achieved. First, meaningfulness in a hookup— not in an “I love you” way, but in at the very least an “in like” (Carpenter and DeLamater 140) sort of way— often is never achieved because of the inherent meaninglessness of a hookup due to the fact that most hookups are with a distant acquaintance or someone met hours before the hookup. Second, empowerment is usually only ever felt by males. Females often do not feel the empowerment they hope to because hookups are so male dominated. A sense of female empowerment is generally taken away by male power through coercion and “slut shaming.” Third, pleasure is not always felt by both parties involved. Carpenter and Delamater found that woman they studied claimed “sexuality as something they served up to men” (Carpenter and DeLamater 141). This information, in addition to Carpenter and DeLamater’s note of the influence of alcohol (as also mentioned by Lisa Wade), was used to formulate questions #10 through 13 in which participants were questioned on their willingness to participate in a hookup, their feelings after a hookup if they participate, and how alcohol influences one’s actions.

Other sources used as a basis for creating survey questions were two news articles. The first article was “Why Colleges Should Get Rid of Fraternities for Good,” by Lisa Wade for *Time* and the second was “Equipping Women to Stop Campus Rape,” by Tina Rosenberg for *The New York Times*. As previously mentioned, Lisa Wade emphasizes all the negative aspects of fraternities and their adverse affects on peers. Furthermore, she urges that fraternities must be abolished as they foster toxic masculinity thus contributing to rape culture on campuses. This article, along with “The Greek System: How Gender Inequality and Class Privilege Perpetuate Rape Culture” by Kristen N. Jozkowski and Jacquelyn D. Wiersma-Mosley, were used to aid in writing questions #5, 14 and 32 in which participants are questioned on their thoughts of the place of Greek life in rape culture and concepts commonly put into relation with fraternities (i.e. “boys will be boys”). Moreover, “Equipping Women to Stop Campus Rape,” by Tina Rosenberg for *The New York Times* focuses on how proactive bystander programs and trainings can make big strides on college campuses in preventing sexual violence. As suspected, most students may not be aware of JWU’s bystander prevention programs, the Rosenberg’s article provided inspiration to include questions on the Green Dot program that JWU takes part in.

Another source that provided a basis for establishing survey questions was “Communicating/Muting Date Rape: A Co-Cultural Theoretical Analysis of Communication Factors Related to Rape Culture on a College Campus” by Ann Burnett, Jody L. Mattern, Liliana L. Herakova, David H. Kahl, Cloy Tobola, and Susan E. Bornsen. Topics in this article encompassed acquaintance rape, the fostering of rape culture by college campuses, athletic and fraternity involvement in said culture, consent, and post sexual assault behavior from all parties involved. This article helped to establish survey questions on general knowledge, handling of sexual assault by JWU, and opinion of fraternities and athletics.

The final source that provided a basis for creating the survey used as the primary method of research was “I’d Rather Go Alone and Be Considered a Man: Masculinity and Bystander Intervention,” by Melanie Carlson. Carlson in her writing shares the findings of her own survey in which 20 male participants share that most would rather not be a proactive or preventative bystander because of their fears of being seen as less than a man, non-masculine, or having their masculinity questioned. Questions #22 through 27 were mirrored after Carlson’s study. Carlson asked participants questions that determined their thoughts on power dynamics and bystander prevention without directly asking the question. She asked hypothetical questions that put the participant into a situation that could indirectly mirror some sort of situation involving sexual violence. Questions #22 through 24 mirror Carlson’s study while questions #25 through 27 are more direct in determining how students would react in a potential situation involving sexual violence. Any other questions asked in the survey were based on prior literary review findings on the bases of rape culture.

The survey itself was structured specifically to appeal to college students. It was composed of three parts. Those three parts included multiple choice in which students were to answer questions to the best of their ability, agree/disagree questions, and short answer questions that gave participants the opportunity to explain their answers and the reasoning for said answers. Questions are non-inclusive in the sense that they focus on the female as the victim in order to fit the parameters of this thesis. It was not mentioned or acknowledged that males are often times also victims of sexual violence in the introduction as a tactic to see if students would mention it themselves. The distribution of the survey was done through sharing on social media, word of mouth, and email distribution.

Survey Hypotheses

In making the survey live (available to be taken by students), several hypotheses were written to compare with the actual results received from the actual survey. The hypotheses for the potential results of the survey are as follows:

- If someone is a member of a Greek life, then they will answer “No” to the question about Greek Life contributing to rape culture. The same goes for athletes.
- A majority of participants will say they “strongly agree” that it’s a woman’s responsibility to protect herself from potential violence.
- A majority of participants will disagree with the “boys will be boys” statement and that only women are victims.
- Participants will be predominantly female.
- No one will select a “reactive” answer from the scenarios in which two people are arguing
- No one will find it unusual if a male is being “eyed” by another party-goer, but they will select a proactive reaction when it is a woman being “eyed”
- All will say they know what consent is, but not all will be able to give a comprehensive and complete definition
- The majority of participants will not know what green dot is or be green dot trained
- The majority of participants will not know what Title IX is or what it protects
- It is anticipated that there will be people who share their own personal experiences regarding sexual violence

These hypotheses, while just guesses, were based on general impressions of the average college student’s mind in combination with previous research on social norms of males and females. The

hypotheses will be compared with the final results to examine and analyze Johnson and Wales' student culture in the following section.

Part Three

The Results

In order to determine the campus culture on Johnson and Wales University Providence Campuses an anonymous survey was conducted through the platform Google Forms. Questions asked included situational questions, general knowledge questions, and opinion questions. The survey ran for twelve days with a total of 116 responses. Because the survey was open to anyone, three of the 116 responses were from non-Johnson and Wales students. These 3 responses have been excluded from the overall analysis of response data. Ages of participants varied from 17 year olds to 27 year olds. The predominant age groups that partook in the survey were 21 year olds and 19 year olds right behind that. As anticipated, the majority of participants were female. 89 of the survey participants are female while only 24 males participated in completing the survey. Due to the self-selected sample of respondents (100% voluntary participation), results are not generalizable to the whole population.

The following is a comparison of the hypotheses from the previous section with the actual results:

Hypothesis	Survey Results
If someone is a member of a Greek life, then they will answer “No” to the question about Greek Life contributing to rape culture. The same goes for athletes.	Results were inconclusive because there was no direct question about involvement in either and information on involvement was not voluntarily provided by responders.
A majority of participants will say they “strongly agree” that it’s a woman’s responsibility to protect herself from potential violence.	The majority of participants agreed to some degree that it is a woman’s responsibility to protect herself.
A majority of participants will disagree with the “boys will be boys” statement and that only women are victims.	Only one person agreed that “boys will be boys” is a valid excuse.

Participants will be predominantly female.	About 78% of participants are female.
No one will select a “reactive” answer from the scenarios in which two people are arguing.	The choosing of a proactive or reactive answer depended on the gender of the two people fighting.
No one will find it unusual if a male is being “eyed” by another party-goer, but they will take action when it is a woman being “eyed.”	Survey results were true to the hypothesis.
All will say they know what consent is, but not all will be able to give a comprehensive and complete definition	All said they know what consent is, but there were fewer than five full and comprehensive definitions.
The majority of participants will not know what Green Dot is or be green dot trained.	A solid majority know what Green Dot refers to, but few are trained.
The majority of participants will not know what Title IX is or what it protects	Only about half of the participants know what Title IX is.
It is anticipated that there will be people who share their own personal experiences regarding sexual violence	Several did share experiences with facing sexual assault or some aspect of rape culture.

To understand the data, it would be best to go through the results section by section, referring to Appendix A for the exact phrasing of questions. The first section of questions to be discussed focused on student life and were mostly opinion based, but also included some general knowledge questions (See Appendix A, Questions 4-8). About 65% of participants believe that it is a woman’s responsibility to protect herself from harm. All participants except for one agree to some degree that “boys will be boys” is *not* a valid excuse for unwanted behavior. Most participants were aware that victims usually know their attackers. Every single participant acknowledged that women are not the only victims of sexual violence. Finally, roughly 90% claim they would *always* intervene if they saw someone being taken advantage of.

The most important piece of information from this set of data is that a majority believe it is a woman’s job to protect herself. Read further between the lines and it becomes easier to see how this idea is reflected when females report crimes of sexual violence. As mentioned earlier, women are often questioned on their actions and behaviors as being the cause of unwanted

sexual relations. The responsibility is constantly put on women and only women. The great majority believes that a woman should protect herself. While this is true, it is also important to acknowledge that men are just as responsible to not commit acts of unwanted sexual activity. In a situation when sexual violence can occur, all (those directly involved and bystanders) are equally responsible. Furthermore, although almost all agree that “boys will be boys” is not a valid excuse, in practice, this idea continues to be used. Shifting the culture of blame and responsibility on women and making all parties accountable is a measure that needs to be taken in order to shift the culture.

Also in the first section of questions were questions involving both partying and hooking up (See Appendix A, Questions 9-21). In regards to parties, over half of survey participants said they are worried about being taken advantage of when partying. Just a little over half of participants agreed that parties are mostly populated by Greek life and athletes. Over 50% of the participants acknowledged that alcohol does influence their behavior and are more likely to let loose, but being able to let loose is not the driving factor in drinking at parties. Males were believed to be the ones that control the mood of a party. The majority also believed that females attending parties were more social and just there for a good time. The majority disagreed that males are observers at parties as opposed to being more social. Most of the participants agreed that males go to parties in order to gain sexual gratification, yet party attenders as a whole generally do not just attend to find a hookup.

The most alarming piece of information from this data set is that more than 50% of participants claimed that they fear being taken advantage of when partying. On paper it seems silly that so many continue to put themselves at risk by going to parties with their underlying fears of being taken advantage of. But, just as every other aspect of rape culture, party culture is

just as complicated. Students constantly gauge the potential risks they face while also being peer pressured, coerced, and influenced. If students fear being taken advantage of yet want to continue partaking in said parties, it is important for us (their peers and schools), to provide them with the knowledge they need to protect themselves.

When asked about casual hookups, just under half of the participants said they were opposed to casual hookups. Consequently, the majority of participants were *not* opposed to engaging in a casual hookup. Again in reference to hookups, 31% agreed that they do feel a sense of empowerment and pleased, yet a whopping 47% answered N/A. From the N/A response it can be concluded that either participants do not participate in casual hookups or they feel neither satisfied nor pleased. From this data set, it can be concluded that hooking up in college is not frowned upon by a majority on JWU's campus, much like campuses across the country. With this being the case, it again becomes apparent that if our students are engaged in this type of activity, it is important to provide them with the knowledge they need to do so in a safe manner.

The second section of the survey was comprised of situational questions in which participants were to choose their most likely reaction (See Appendix A, Questions 22-27). When asked what they would do if they saw two females fighting verbally in public, most responded that they would either ignore the fight or acknowledge it, but not do anything to stop it. When asked what they would do if they saw two males fighting verbally in public, more responded that they would try to stop the fight than if it were two females. When asked what they would do if they saw a male and female fighting, the majority would intervene in some way. A majority chose a proactive response when asked what they would do if they saw a female at a party being eyed by another party-goer. When asked what they would do if it was a male being eyed instead of a female, 44% said they wouldn't do anything. 87.1% of participants chose a proactive

response when they were asked what they would do if they saw someone being taken advantage of.

There is a lot that can be unpacked about campus culture from these situational questions. It can be inferred that many would not stop two females in a verbal altercation because of the strength that females are stereotyped to have i.e., women are weaker than men and even if the fight got physical, no drastic damage could be done. Additionally, many probably see the playing field is more even between two females than a male and a female. The increased proactive choices in response to seeing two males fighting in the next question can be deduced to students seeing males as stronger and more likely to escalate the situation beyond verbal fighting. An even greater majority claim they would intervene with a male and female fighting, again because they see the woman as weak and at risk compared to a strong male. The majority would help a woman being eyed by another party-goer, but would leave a male to fend for himself. What can be concluded from these two responses is that a female is more at risk and would need help than a male. If a female is being eyed it is perceived as predatory. If a male is eyed it often is perceived as either a look of interest or a look of confrontation, but never predatory. While this study is focused on heterosexual dynamics it is important to state here that males can become victims of sexual violence just as women and it is just as important to inform people of this. Lastly, a great majority of participants did in fact choose a proactive action to take if they saw someone being taken advantage of. This shows that Johnson and Wales students are socially aware to a degree and acknowledge that they would help someone at risk of sexual violence if they were seen being taken advantage of. The next step in acquiring this information about JWU students is to then teach them to be proactive instead of reactive— taking action *before* something bad happens in order to prevent it vs. taking action *after* something happens.

The final section of questions focused on general knowledge of concepts regarding rape culture with several opinion-based questions (See Appendix A, Questions 28-43). Upon being asked if they knew the meaning of consent in a sexual context, all participants answered “Yes,” yet the definitions of consent that participants provided demonstrated otherwise. Consent is defined by Planned Parenthood as “an agreement to participate in a sexual activity” and is given freely, is reversible, informed, enthusiastic, and specific (“What Is Sexual Consent?”). Most definitions were correct, but not complete in that they only acknowledged that yes means yes, yes is not the absence of no, and no strictly means no. Very few people mentioned that consent can be taken back at any point. Many showed that they understood that consent had to be given without influence of alcohol or drugs, but only one acknowledged that consent had to be given without coercion. No one provided a complete and comprehensive definition of consent, as had been predicted.

When asked if they believed rape culture to be a part of Johnson & Wales culture, the majority said they did believe rape culture to be present. The reasons that participants believe rape culture is present included that sexual violence is just a part of society (outside of college), that Johnson & Wales does not handle reporting in the right way, that it is something that is not taken seriously by all, that it is seen as too taboo to acknowledge, and as one even claimed it to just be “unavoidable.” For the minority that do not think rape culture is part of JWU culture, reasons were all centered around the fact that they themselves have never seen anyone being assaulted.

As established earlier in the literature review, college rape culture is not just built upon sexual violence. Rape culture is built on the foundations of female gender roles, male gender roles, and college action against sexual violence. Rape culture involves the manner in which

students interact with each other. Rape culture is catcalling, the sexualizing of everyday acts, and so much more. It *is not* always seen or heard. To say that rape culture does not exist on the Johnson and Wales campus is more or less ignorant. Rape culture is present even when we do not see it. In a topic as serious and prevalent as such, ignorance isn't bliss.

In reference to Johnson and Wales Greek life and athletics, the majority claimed that they believe Greek Life contributes to rape culture. This was frequently supported by the fact that fraternities are generally the group to throw parties in which girls get in for free and males are weeded out with a cover charge in order to alter the ratio between females and males. Additionally, fraternity parties were said to encourage drinking, whether of age or not. The few that disagreed that Greek life contributed to rape culture reasoned that Johnson and Wales' Greek Life and JWU's student body itself is smaller than that of other schools and everyone knows one another. When asked about athletic contribution to rape culture, answers were more scattered than when asked about Greek life. Some still answered yes and said it was for the same reasons as Greek life— parties and drinking at parties. Others were more torn. Some responders were unsure because they claimed JWU athletes are less likely to fit the stereotypes than other schools. Those that did not believe athletics to contribute claimed it is because Johnson and Wales is not a D1 school. What can be concluded from the data on Greek life and athletics is that involvement in contribution to rape culture is not as clear as with other colleges and universities making it harder to determine whether or not they are truly fostering rape culture.

General knowledge questions included a question about which college age group is most at risk and questions about Johnson & Wales' bystander prevention program, Green Dot. Over 90% of participants answered that freshmen are the most at risk of sexual violence, which is in fact true. Almost a third of participants were not sure of what Green Dot refers to and out of the

two-thirds that did have some knowledge about what Green Dot is, only 37 were actually Green Dot trained. Green Dot is an important program that Johnson and Wales provides and supports and it would seem that students are unaware of such.

Moreover, opinions of Johnson and Wales reporting procedures from the school were not favorable and knowledge of resources was minimal. When asked if they thought JWU would do a good job of remedying/resolving a situation in which they became a sexual violence victim, just over 50% responded that they did not think JWU would do a good job. Only 63 people knew what Title IX is and what it protects. There was a very close split in regards to whether or not participants trusted Johnson and Wales to do right by victims. 50.9% trusted JWU and 49.1% did not. 60% claimed they knew JWU resources for reporting sexual violence, but when asked to list the sources, more often than not Safety and Security was the only resource listed. Only a few people mentioned counseling services and the campus' Title IX coordinator. Only about 40% said they knew which resource was confidential, yet previous responses show they may not actually be aware that Safety and Security is not confidential.

Finally, 75% of participants said they think Johnson and Wales should provide a more extensive sexual violence seminar. Participants had many reasons for supporting a more extensive seminar, with one of the most listed being the importance of better preparing students. Other participants said that through the survey they realized they were not as knowledgeable as they thought they were in regards to all the topics covered in the survey, but specifically in regards to resources for reporting sexual assault. Some mentioned that sexual assault should not be treated as taboo any longer and sexual assault is a major issue that makes people feel unsafe. Others simply stated it cannot hurt to make students more aware of the risks they face. The only

justification that the remaining 25% of participants had for answering “no” was that the facts were too scary and that it would frighten off incoming freshman.

How do the findings compare?

Rape culture is present on campuses all across the country. While it may not always be seen, the underlying roots and themes are always present. But what is keeping it present on Johnson & Wales’ Providence Campus? In order to figure this out, the survey results need to be looked at in comparison to the pre-established research involving rape culture. Rape culture is sustained by the continuation of gender roles and malpractice by colleges to provide the sources students need and also inform them of the resources available. The results from the survey need to be compared to this known information in order to determine what it is that is keeping rape culture prevalent on campus.

Based on survey results it can be concluded that the gender roles associated with contributing to rape culture are present among the Johnson and Wales student body. The survey has shown that a great majority of students believe it is a woman’s responsibility to protect herself. As important as it is to protect one’s self, it is also important that all parties are held accountable. Additionally, pre-established gender roles have recognized that the responsibility to not be attacked or to become a victim is often put on women. This, in addition to the implication that JWU students also see women as weaker than men, demonstrates that women’s gender roles associated with rape culture are present within the JWU student body.

Additionally, there is something to say about the male student body of Johnson and Wales based on survey results. What can be concluded from the lack of participation from males in completing the survey is that the male student body has no personal interest in the topic, thus

also explaining why there was such a high participation rate from women. Lack of personal interest by the male student body could be because some males do not think they can become victims to such or that they believe they are above what is suggested. Their reasoning for such cannot be definitively drawn, but it is very apparent that males feel less inclined to involve themselves in a discussion than females. In regards to parties, men are believed to have control over how a party plays out. Control is a key aspect of toxic masculinity. If males control parties, then males have the power to either make parties a safe and fun place for all or to make parties that of a hunt in which people are searching for their prey. Finally, in reference to the reaction questions, more people would choose a proactive action if a male was involved in the fight. Additionally, many were not alarmed when it was a male that was being eyed by another. What can be drawn from these results is that JWU students see males as having more strength and power.

Opposed to the previous results, there were some results that actually contradicted typical gender roles. Many survey participants disagreed that men only observe at parties. While maybe only prevalent within JWU, males from the Johnson and Wales student body at the very least appear to be less predatory than males in other places (such as at a club or bar) and more immersed in having fun with the rest of peers. More importantly is the result that only one person answered that “boys will be boys” is a valid excuse for poor behavior. While maybe this belief is not always upheld, JWU students are aware that this is an old concept and idea that should not continue to be agreed with. While it has become clear that female gender roles are far more established on campus, male gender roles seem to be more complicated. Despite being more complicated, enough typical male behavior is demonstrated on a daily basis to conclude that male gender roles are prominent on campus.

As touched upon previously, data from the survey exposed that Greek life and athletic contribution to rape culture is harder to determine on JWU's campus for several reasons. Several reasons that survey participants listed as being the reason for their unsure answers about Greek life and athletics are that most students involved in either know each other because of the smaller student body and thus look out for one another, and JWU athletics is not D1 and therefore not as competitive, reputable, and rigid as other schools. At first read of the comments, it is convincing that JWU Greek life and athletics may not really be involved in making any contributions to fostering rape culture. However, analyzing the statements further proves otherwise. Let's begin with the smaller student body comment. A smaller student body in which most students know each other could potentially foster rape culture more than a larger student body. According to the Rape, Abuse & Incest National Network (RAINN), more often than not, victims know their perpetrator. In fact, "7 out of 10 rapes are committed by someone known to the victim" ("Perpetrators of Sexual Violence"). Knowing your victim and their personal details can aid in successfully committing the crime and in keeping people quiet after the fact. A smaller student body would hypothetically be beneficial to an attacker. Many people also do not feel comfortable speaking out against someone they know, making the small student body work in favor of the perpetrator. Moreover, being a D1 school does not directly correlate with likelihood to commit an act of sexual violence. It would just seem that way because more eyes are on D1 schools. Because more people watch D1 athletics, allegations made towards their athletes are often publicized as opposed to lower division schools in which publication is minimal. Involvement with rape culture by athletes is highly likely, it just is not as forced into the public eye as other D1 schools. For these reasons in combination with the previously mentioned involvement in throwing parties, promoting of underage drinking, and toxic masculinity within fraternities and

male athletics, it can be concluded that JWU Greek life and athletics does in fact contribute to rape culture on campus.

Despite answering “yes” to understanding what consent is, students have proven otherwise. Upon reviewing the participant-provided definitions of consent, there were numerous responses that stood out. Several stand out definitions of consent included “Person agrees to have sex and they don’t tell you to stop,” “Verbal or physical approval of any physical act,” and “No means no lmao it’s not that hard to understand.” While the last participant may think its not a difficult concept, their response proves otherwise in that it was not a complete and comprehensive definition. Consent, as mentioned with the Planned Parenthood definition, does not just refer to saying yes or no. Responses such as these show that while JWU students think they understand consent, what they think is not necessarily correct. In the participant definition “Person agrees to have sex and they don’t tell you to stop,” it’s clear that the student only thinks consent is relative to sexual intercourse. Consent is required for any sexual act, not just intercourse. Furthermore, consent is not silence. If a partner is clearly uncomfortable, yet not saying anything, further action should not be continued. Finally, with the definition “Verbal or physical approval of any physical act,” it can be concluded that this particular student believes one can give consent just through physical approval. While that can be the case, it is important to mention that body language can be interpreted in different ways. Basing a yes or no on body language blurs lines of what the definitive answer was. Clear, verbal consent is the key difference that can turn a sexual act into sexual violence. From the participant provided definitions of consent, it can be concluded that Johnson and Wales students do not have a complete understanding of what consent is

Research in the literature review discussed malpractices by universities and colleges to adhere to Title IX and sexual violence policies. This is a major issue in most cases across the country. It is difficult to determine whether or not JWU is fully adhering in a real situation because often those cases are kept confidential between the victim and any others involved. As a researcher with respect for all sexual violence victims, it would not be my place to question victims on their experience. It would be intrusive. I acknowledge that in this aspect my findings fall short. What my findings have revealed is that JWU does have many resources and outlets for their students. However, many students are unaware as to what these resources are. Many survey participants said that they believe there should be a more extensive sexual violence seminar as part of orientation because through taking the survey they realized how much they truly were not aware of, especially in regards to the resources that Johnson and Wales provides. Most participants only knew Safety and Security as a resource for reporting a sexual violence attack. It is very clear from responses that students just are not conscious of Johnson and Wales practices and measures to protect from sexual violence.

As hypothesized in the beginning of this thesis, it *is* in fact social norms and a misunderstanding of consent that is keeping rape culture afloat. A key part of social norms is gender roles. Female gender roles present on campus include forced female responsibility and the inherent mindset that women are the weaker gender. The most prevalent male gender role on campus is toxic masculinity, which encompasses a plethora of behaviors. Additionally, Greek life and athletics contribute to rape culture through off-campus parties in which highly sexualized behavior is strongly influenced and underage drinking is encouraged and normalized. Furthermore, students on the JWU- Providence campus do not have a clear understanding of consent or the resources that the school provides. In analyzing the answers provided by students

in the survey it can be concluded that gender roles, off campus Greek life and athletic parties, an unclear understanding of consent, and an uninformed student body regarding JWU protective/preventative measures is what is continuing to foster rape culture on campus.

Part Four

Shifting the Culture

The next step following discovering how Johnson and Wales fosters rape culture is to discuss how the culture can be shifted. While it is hard to change social norms (gender roles), there are measures that can be taken to change other aspects of JWU culture. A major aspect of Johnson and Wales culture is that students are more reactive in situations than proactive. Students are more likely to do something in reaction to something bad that happens (reactive) as opposed to doing what they can to take action *before* something bad happens (proactive). Moreover, another aspect of JWU culture is that students are just unaware. They follow the “ignorance is bliss” mindset. They do not have the knowledge they need to be safe in order to prevent something bad happening. Just as important, students need to learn the importance of boundaries. It is important that the knowledge they are imparted with is given as if they could be a bystander, victim, or potential perpetrator. Again, students tend to not care as much until something happens. In light of this, it is clear that in order to shift culture, students must be provided with their resources more thoroughly.

Key results found in surveying included a lack of a clear understanding of consent and the discovery that a good majority of students are okay with a casual hookup. Knowing this, students should be armed with the knowledge they need to be safe when being sexually active as well as understanding consent as they go hand in hand. While many students expressed that Johnson and Wales does not provide this information, there actually is a program provided by Johnson and Wales that teaches consent, how to be safe in situations when sexual violence can occur, and bystander prevention. This program is Green Dot training. Green Dot training, as provided by their website, states:

Green Dot approaches all students, staff, administrators, and faculty as allies. The original Green Dot program was conceived in the college setting to prevent dating violence, sexual violence, and stalking. It relies on the premise that if everyone does their small part and commits to individual responsibility, the combined effect is a safe campus culture that is intolerant of violence. (“Green Dot for College”)

Green Dot Bystander Intervention training is an 8-hour program provided through Johnson and Wales University’s Gender Equity Center every several months. The program is run by JWU Staff and headed by Korina Ramsland Short, director of the Gender Equity Center. This program welcomes all students and aims to provide students with the knowledge they need to be proactive bystanders while also protecting themselves. Becoming a proactive instead of reactive bystander is another key aspect of JWU culture than can be changed.

As someone who is Green-Dot trained, I can honestly say that in completing the program I learned a great deal in regards to consent and how to spot warning signs of danger before anything serious can happen. I personally believe that all students should be required to take this training at some point because it would do a great deal to shift campus culture.

Programs such as Green Dot have been proven to be very successful. An article entitled “Equipping Women to Stop Campus Rape,” by Tina Rosenberg for the *New York Times*, chronicles the story of a woman in college who took part in a program called “Flip the Script,” similar to Green Dot. Through this program she was able to protect herself from potential sexual assault (Rosenberg). Programs like Green Dot and Flip the Script give students the knowledge they need to protect themselves and begin to change their views. Through Flip the Script, “in one study, participants in the program were victims of 46 percent fewer rapes than a control group” (Rosenberg). Programs like these truly have been proven to be effective. Eight hours for one

training is nothing compared to the lifetime of trauma one could face if one were to become a victim of sexual violence.

Another key piece of information learned from the survey is that many students believe there should be a more extensive, in-depth sexual violence seminar during orientation because many do not feel fully knowledgeable about the topic or are unaware of their resources. Information included in this seminar should include resources (Gender Equity, Counseling Services, Safety and Security, Health Services) as well as go over policies such as Title IX. This would undoubtedly be effective in preparing freshman, but what about transfers, sophomores, juniors, and seniors? In order to keep students up to date on JWU resources as well as any other information regarding sexual violence, I believe it would be beneficial for Johnson and Wales to hold a yearly seminar for all students either similar or identical to the one given during orientation. This seminar can be effective in reminding students that things can happen and that the school does in fact have measures to protect them.

The culture of Johnson and Wales University's Providence campus is not beyond help. There are aspects of its student culture that are keeping rape culture present and prevalent on campus, but these aspects *can* be changed. By providing students with the resources they need to protect themselves and by influencing a culture in which all are equal, we can shift JWU's campus away from fostering rape culture and create a campus that is safe for all.

Appendix A

Rape Culture on JWU Providence Campus

According to RAINN, 11.2% of students enrolled in college or at a university become victims of sexual assault and violence. To put this into perspective, it suggests that over 900 of the estimated 8,500 students at the JWU Providence campus would experience some sort of sexual violence while enrolled.

Rape culture “a society where violence is seen as sexy and sexuality as violent” (Buchwald) certainly contributes to the aforementioned statistics. This survey is part of RSCH 4020 supervised by Professor Jessica Sherwood; its purpose is to determine the culture on JWU’s campus. Your complete honesty is crucial and your time given to take this quick survey is greatly appreciated.

* Required

1. Are you currently an enrolled student at Johnson and Wales University Providence or have been enrolled within the past year? * Mark only one oval.

- Yes
- No

2. Age? *

3. Gender? *

Answer the following questions based on how much you agree or disagree with the statement.

4. It is a woman’s responsibility to protect herself from potential violence. *

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree

5. “Boys will be boys” is a good enough reason to be excused for unwanted behavior. *

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree

6. Most assaults are committed by strangers to the victim. *

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree

7. Only women are victims of sexual assault. *

Mark only one oval.

- Disagree
- Agree

8. Regardless of the danger or consequences that could then occur, I will always intervene when seeing someone being taken advantage of. * Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree

9. I am worried about being taken advantage of when I attend college parties.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree

10. Alcohol influences my behavior at parties i.e. I am more likely to let loose under the influence.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I do not drink

11. I drink when attending parties for the reason aforementioned.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I do not drink

12. I am not opposed to a casual hookup.

Mark only one oval.

- Strongly disagree
- Somewhat Disagree
- Somewhat agree
- Strongly agree

13. I am generally pleased or empowered after a hookup.

Mark only one oval.

- Strongly disagree

- Somewhat Disagree
- N/A
- Somewhat agree
- Strongly agree

14. Parties are mostly attended by those that are part of fraternities, sororities, and athletes.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I don't attend parties

15. Males control the mood and feeling of a party.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I don't attend parties

16. Females tend to be more social, friendly, and avoiding of confrontation at parties.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I don't attend parties

17. Males tend to stand to the side just observing at parties.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I don't attend parties

18. Female attendance of parties is driven by desire to have fun and be with friends.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree

- I don't attend parties

19. Male attendance is driven by the hopes of sexual gratification.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I don't attend parties

20. People that attend parties are only there to find a hookup.

Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree
- I don't attend parties

21. Males who stop other males from hooking up with someone that is too intoxicated to give consent are killjoys. * Mark only one oval.

- Strongly disagree
- Somewhat disagree
- Somewhat agree
- Strongly agree

Choose your most likely reaction to the following scenarios

22. If I saw two females fighting verbally in public I would... *

Mark only one oval.

- Intervene and stop the argument before it escalates.
- Acknowledge what is happening, but not say anything.
- Get someone else to stop them.
- Ignore it completely. It's not my business.
- Record the fight if it starts getting really heated.

23. If I saw two males fighting verbally in public I would... *

Mark only one oval.

- Intervene and stop the argument before it escalates.
- Acknowledge what is happening, but not say anything.
- Get someone else to stop them.
- Ignore it completely. It's not my business.

- Record the fight if it starts getting really heated.

24. If I saw a male and a female fighting verbally in public I would... *

Mark only one oval.

- Intervene and stop the argument before it escalates.
- Acknowledge what is happening, but not say anything.
- Get someone else to stop them.
- Ignore it completely. It's not my business.
- Record the fight if it starts getting really heated.

25. If I saw a female at a party being eyed by another partygoer, I would... *

Mark only one oval.

- Not say anything
- Warn her and then go about my business
- Keep her within my group to make sure she's safe
- Confront the person eying her

26. If I saw a male at a party being eyed by another partygoer, I would... *

Mark only one oval.

- Not say anything
- Warn him and then go about my business
- Keep him within my group to make sure she's safe
- Confront the person eying him

27. If I saw someone being clearly taken advantage of due to heavy intoxication, I would... *

Mark only one oval.

- Not say anything
- Warn her and then go about my business
- Confront the person who is taking advantage
- Take the person home
- Have someone else take care of the problem

Answer the following questions to the best of your ability

28. What age group is most at risk of sexual violence? *

Mark only one oval.

- Freshman
- Sophomore
- Junior
- Senior

29. Do you understand what "consent" means in a sexual situation? *

Mark only one oval.

- Yes
- No
- Kind of

30. How do you define consent? *

31. Do you believe rape culture is a part of JWU's campus culture and why? *

32. Do you think Greek life contributes in any way to the occurrence of sexual violence and why? *

33. Do you think being involved in athletics contributes in any way to the occurrence of sexual violence and why? *

34. Do you know what GreenDot refers to on a JWU campus? *

Mark only one oval.

- Yes
- No
- Sort of

35. Are you Green Dot trained? *

Mark only one oval.

- Yes
- No

36. If you became a victim of sexual violence, do you think JWU would do a good job of remedying/resolving the situation? * Mark only one oval.

- Yes
- No

37. Are you aware of what the Title IX act is and what it protects? *

Mark only one oval.

- Yes
- No

38. Do you trust JWU to do right by victims of sexual violence? *

Mark only one oval.

- Yes
- No

39. Do you know any of JWU's resources for reporting violence? *

Mark only one oval.

- Yes
- No

40. If you answered yes to the last question, list the resources you know below:

41. Do you know which JWU resource is completely confidential? *

Mark only one oval.

- Yes
- No

42. Do you think JWU should provide an even more extensive sexual violence seminar as part of orientation? * Mark only one oval.

- Yes
- No

43. Why? *

44. If there is anything you would like to share in regards to the subjects of this survey, feel free to share below.

Thank you so much for your participation!

If you or someone you know is a victim of sexual violence, the following resources are available:

JWU Safety and Security (401) 598 1103

JWU Health Services (401) 598 1104 for Downcity
(401) 598 1151 for Harborside

JWU Counseling Services (401) 598 1016

Rape, Abuse, and Incest National Network 1800 6564673

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