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Recreating Resistance: Rape Culture Resistance Through Human Rights Education

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University of San Francisco

**Recreating Resistance:
Rape Culture Resistance Through Human Rights Education**

A Field Project Proposal Presented to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts in Human Rights Education

By
Hailey D. Vincent
December 2017

**Recreating Resistance:
Rape Culture Resistance Through Human Rights Education**

In Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

in

HUMAN RIGHTS EDUCATION

by

Hailey D. Vincent
December 2017

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this field project (or thesis) has been accepted in partial fulfillment of the requirements for the degree.

Approved:


Instructor/Chairperson


Date

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ABSTRACT

Sexual violence and rape culture are substantial issues in our society and on our college campuses. The goal of this project is to provide research that investigates rape culture on college campuses as a human rights violation and ways to address it in an intersectional manner through human rights education. The research for this project, conducted through a literature review, provides the ability to look at rape culture through a human rights education lens. In response to the research conducted, *Recreate Resistance* was created as a pedagogical tool for educators in First Year Experience (FYE) programs on college campuses. *Recreate Resistance* looks to address rape culture resistance within a human rights context and attempts to provide a framework for cultural change. Educators reviewing this will be able to utilize a completed pedagogical tool available online with recommendations provided for implementation. The topic of sexual violence and rape culture is constantly evolving in today's world, and this project will need to continue to evolve with it.

CHAPTER I

INTRODUCTION

Background and Need

Sexual assault is extremely prevalent among college student populations in the United States with 1 in 5 college women and 1 in 16 college men estimated to be sexually assaulted during their time as undergraduate students (National Sexual Violence Resource Center, 2015). Beyond the negative social and cultural implications of this phenomenon, the health issues faced by survivors are extreme. In a recently completed study published in the *Journal of American College Health* (2016), 26% of the female college students who had been victims of sexual violence reported suicidality, compared to 4% of non-victim female college students who experienced suicidality within the same time frame (Carroll & Leone, 2016, p. 424). When confronting sexual violence on college campuses, it is also of the utmost importance to address dating violence as 1 in 5 college students have reported experiencing dating violence - the same statistic that we see for sexual assault (New, 2014). Along with this pattern, the group of people most commonly affected by intimate partner violence consists of 18-24-year-old women, which is the typical age range of women on college campuses (National Coalition Against Domestic Violence, n.d.).

The physical, emotional, and economic impact of intimate partner violence is expansive. With suicidality, depression, and stress at an increased rate for victims of intimate partner violence, physical effects like sexually transmitted diseases, chronic pain, and unintended pregnancies are common, and victims may also suffer economically or academically by not being able to attend work or school for fear or due to injuries (National Coalition Against Domestic Violence, n.d.). Among all other factors mentioned, the high rate of potential self-harm

faced by survivors is alarming, and preventative measures need to be addressed to best assess the educational needs of higher education institutions in regard to sexual violence.

A persistent problem on college campuses that may contribute to the high volume of this victimization is the reality of rape culture. As described by Buchwald, Fletcher & Roth in the book *Transforming a Rape Culture* (2005), rape culture can be described as follows:

A complex set of beliefs that encourage male sexual aggression and supports violence against women, a society where violence is seen as sexy and sexuality as violent, and a continuum of threatened violence that ranges from sexual remarks to sexual touching to rape itself. (p. xi)

In other words, rape culture is the normalization of sexual violence as a result of toxic masculinity. Rape culture allows for the acceptance of sexual aggression and normalizes and praises comical representations (rape jokes) of sexual violence and harmful hyper masculine behaviors. Rape culture's prevalence on college campuses has the ability to create an unsafe environment for all on campus, especially survivors of sexual violence. Rape culture's prevalence on college campuses is addressed more fully in Chapter II.

With Obama administration efforts in 2013 to include the Campus SaVE Act as an amendment to the Clery Act and the release of the April 2011 Dear Colleague Letter from the Department of Education, campuses that are federally funded found themselves under new guidelines and suggestions to uphold under Title IX (Kamimura & Streng, 2015). The Clery Act's Campus SaVE amendment requires college campuses to disclose their crime statistics for campus criminal activities (i.e. sexual violence), and to provide prevention education and notify students of their rights and options if they do become victims of sexual violence (Clery Center, 2017). The Dear Colleague Letter as issued from the Department of Education during the Obama

administration re-declared that sexual harassment and violence is a violation of Title IX and also recommended the need for prevention education on campuses (The Campus Sexual Violence Elimination Act of 2013, 2013). New suggested guidelines released by the current federal administration headed by Secretary of Education, Betsy DeVos, have raised cause for concern regarding justice for survivors of sexual violence. DeVos recently rescinded the Obama Title IX guidance as of September 22, 2017, which will potentially provide less justice for survivors of sexual misconduct due to a new evidence standard suggestion (McCausland, 2017). Although institutions can decide if they want to implement the new evidence standard and the suggested guidelines address the investigation process more than the educational requirements, these new suggestions from the federal government show a potential lack of support for survivors of sexual violence and could place more importance on the rights of the accused than on the rights of the victim. Presently and prior to the new federal acts put in place, college campuses nationwide have been implementing prevention programming, but the statistics show that continued and updated programming is needed. As the new federal guidelines from the current administration may very well rollback nationwide what is currently in place, effectively addressing educational programming is becoming even more important and necessary.

Statement of the Problem

An abundance of research has looked (and continues to look) at sexual violence on college campuses and educational programming to address it, but no prior research has investigated rape culture on college campuses as a human rights violation or ways to address it in an intersectional manner through human rights education. Current educational efforts tend to view the college campus culture of sexual violence through a public health lens. Although sexual violence is undoubtedly a public health issue, more research is needed that addresses the issue

through human rights, specifically the notion of rape culture which perpetuates violence and creates unsafe and hostile environments for survivors of sexual violence. Rape culture on college campuses is a human rights violation and, therefore, should be addressed as one.

Purpose of the Project

Although a multitude of research has studied programming structures and how programs change attitudes of students, this research specifically investigates how rape culture and intersectionality are being addressed in sexual violence prevention education through a human rights education perspective. The purpose of this project is to look at rape culture and sexual violence, specifically on college campuses within the United States, and the implications as being a human rights violation. This project examines policies and treaties regarding sexual violence both on campuses as well as globally and how those relate to campus rape culture through a human rights lens. The literature review considers current educational efforts being made by campuses to combat rape culture and then examines human rights education and critical (feminist) pedagogy in regard to addressing rape culture on college campuses. Looking at all of these factors provides the basis for creating a pedagogical tool based in human rights education in order to address rape culture on college campuses.

Theoretical Framework

Intersectionality

Coined by Kimberlé Williams Crenshaw (1989), intersectionality is a term used to address the concept that because all people have multiple identities that intersect, we cannot view issues from a “single-axis” point of view (Crenshaw, 1989, p. 139). With that in mind, rape culture must be viewed from a multi-dimensional axis. We must take into account the point of view (e.g. white, male, cisgender, heteronormative) from which rape culture is perpetuated and

the varying intersecting identities that are most greatly affected by this perpetuation of rape culture. Rape culture goes far beyond gender and the encouragement of male sexual aggression toward women and seeps into race, class, sexuality and disability. When looking at which populations in the United States have the highest rate of sexual assault victimization, we have to look to the LGBTQI+ community, in particular the transgender community. It is estimated that “One in two transgender individuals are sexually abused or assaulted at some point in their lives” (Office for Victims of Crime, 2014, para. 1). Beyond that frightening statistic, transgender people of color, transgender homeless youth, and transgender people living with disabilities have even higher rates of victimization (Office for Victims of Crime, 2014). These crimes frequently intersect with hate crimes - a product of our hegemonic society. Thus, rape culture is multidimensional, preying upon those already marginalized and creating a further divide for the privileged to continue a hegemonic hold.

Human Rights Education

If we are to look at rape culture on our college campuses as a human rights violation, we must then look at the counteractive to that - human rights education (HRE). Dismantling rape culture on college campuses must be something the individual commits to and that the collective takes action against. As defined by the Office of the United Nations High Commissioner for Human Rights (OHCHR) (2017),

Human rights education promotes values, beliefs and attitudes that encourage all individuals to uphold their own rights and those of others. It develops an understanding of everyone's common responsibility to make human rights a reality in each community. (OCHR, 2017, para. 1)

Tibbitts (2005) points out that HRE has a “multifaceted approach, with elements related to cognition, affective and experiential learning” going on to recognize the importance of participatory education methods in order for HRE to be effective (p.107). Human rights education is participatory in nature and involves a process of empowering learners (Tibbitts, 2005). This empowerment model is also highly significant in regard to sexual violence prevention education, as the statistics show that it is very likely that at least one survivor will be present in any classroom receiving this education. HRE works in tandem with intersectionality as human rights are undeniably intersectional. Using a HRE framework allows for deep rooted, empowering change.

Critical Feminist Pedagogy

When utilizing HRE, discussing critical pedagogy is necessary; while at the same time, when discussing sexual violence, feminist pedagogy is necessary. In order to address both of these theories at once, this research project utilizes a combined critical feminist pedagogy theoretical framework along with the before mentioned intersectionality and HRE. Feminist pedagogy shares similar aspects with critical pedagogy and often overlaps with what authors Chow, Fleck, Fan, Joseph and Lyter (2003) have explored as critical feminist pedagogy through a Dialogic, Participatory and Experiential (DPE) model. As feminist pedagogy and critical pedagogy needs to be incorporated when addressing sexual violence and human rights, looking more deeply at the idea of critical feminist pedagogy is essential.

The DPE approach incorporates core aspects of HRE in regard to critical dialogue, active participation, and empowerment (Chow et al., 2003). The DPE approach also relies heavily on aspects of feminist theory, such as equality (teacher-student), critical examination of social constructs (in the classroom and society), community building and empowerment (Chow et al,

2003). In the end, the goal of these pedagogical approaches - critical, feminist, or combined critical feminist - continues to be behavioral change.

Theoretical Framework Summary

Through intersectionality, human rights education, and critical feminist pedagogy, this project seeks to examine and address rape culture as a human rights violation on college campuses. All three of these frameworks raise the need for multidimensional, inclusive and participatory approaches to creating social change. HRE and critical feminist pedagogy cannot be taken into account without also examining intersectionality in each. Each of these frameworks hold concurrent themes along with individual contributing concepts that create an ideal platform for shifting rape culture into rape culture resistance.

Significance of the Project

This project aims to address rape culture through a human rights education lens in order to create a pedagogical tool for educators in First Year Experience (FYE) programs on college campuses to utilize in their classrooms. These programs are aimed directly at first year college students, consisting of FYE seminar courses that give general education credits to students as they learn about a variety of life-skills topics, such as diversity and culture, career exploration, and active bystander training. Implementing a sexual violence curriculum through HRE for FYE seminar courses will be significant for providing education for students as soon as they arrive on campus and continuing throughout their first or second semester. Providing faculty with step-by-step educational modules and resources to utilize for these seminars will allow them to address the issue of sexual violence in the classroom in a tactful and informed manner. Providing first year students with this immediate and ongoing education within their first months of college is

imperative to address sexual violence and rape culture on campus in order to make an immediate cultural shift toward rape culture resistance on college campuses.

CHAPTER II

REVIEW OF THE LITERATURE

Rape Culture: An Overview

To understand the ideology behind rape culture, it is important to first look at the concept of rape myth acceptance. As described by Schwendinger and Schwendinger (1974), rape myths are cultural beliefs that exist in our society which are sexist in nature, directed at female victims, and lead to underreporting and injustice for victims. Common rape myths range from ‘she was asking for it’ to the notion that rape is impossible altogether, because a woman would have had some control over the decisions she made to put her in a situation for a rape to occur (Schwendinger & Schwendinger, 1974, p.18). As the myths become perpetuated and accepted throughout our society, not believing and blaming victims becomes commonplace for police, district attorneys, medical professionals, university officials, social groups, friends, family members and society at large.

Although rape myths and rape culture emphasize male sexual aggression toward women, it is important to note that sexual violence against those who identify as male also occurs and women may also offend. However, as the statistics have shown, the majority of sexual assaults and acts of sexual violence are perpetrated against those who identify as women, this fact making it important to recognize rape culture as the normalization of male sexual aggression.

Intersectionality and Rape Culture

It is not reasonable to address rape culture and sexual violence without discussing the concept of intersectionality and the systems of oppression that coincide with rape culture. Again, when taking an intersectional look at rape culture, we cannot view it from a single-axis point of view. Instead, we must look at rape culture multi-dimensionally to include other intersecting

identities and systems of oppression. Although it is easy to identify sexism within rape culture (as rape culture is most commonly associated with sexism), issues of racism, transphobia/cissexism, ableism, homophobia, and xenophobia, among others, are also deeply intertwined within rape culture.

Transgender people of color and transgender people living with disabilities have some of the highest rates of sexual violence victimization (Office for Victims of Crime, 2014). As a large majority of sex crimes perpetrated against trans women may also fall under the hate crime category, we can see transphobia as a theme within sexual violence. We can relate the sexual violence perpetrated against the trans community back to the concept of toxic masculinity. As toxic masculinity rejects femininity and idolizes aggressive masculinity, the transwoman identity, along with other LGBTQI identities, especially when intertwined with disability identities, threatens the cisgender masculine male identity, an identity which rape culture perpetuates as the norm. LGBTQI identities challenge the gender binary and heteronormativity, which in return disrupt a sexist society in which rape culture thrives. Along with this, people who identify with having disabilities undermine the glorification of the able bodied person, a core piece of what mainstream society deems as ideal masculinity.

Historically, racism and rape have always crossed over with each other in our society. Rape has been - and is still - used as a weapon against women; for example, enslaved black women in the 17th century faced sexual assaults by white men in devastatingly high numbers (Thompson-Miller & Picca, 2017). As Thompson-Miller and Picca (2017) stated, “Sexual assaults during slavery created and maintained an ideology that Black women were loose, immoral, and overly sexual” (p. 935). White men continued to perpetrate sexual assaults against black women in high numbers from slavery throughout the 1960s as a form of power and

control. It is also noted that present day numbers regarding rape perpetrated by white (and other) men against black women is largely under reported, as victims fear they will not be believed (Thompson-Miller & Picca, 2017). In general, women of color currently face the highest rates of rape victimization as, according to The National Alliance to End Sexual Violence (2017), “almost 19% of black women, 24% of mixed race women, and 34% of American Indian and Alaska Native women will be raped during their lifetimes” compared to “almost 18% of white women” (National Alliance to End Sexual Violence, 2017, para. 3). The ideology that Thompson-Miller and Picca (2017) describe as being created during the slave era to represent black women is a stereotype still perpetuated today, one that helps to fuel rape culture’s existence and to ignore the needs of female victims of color.

The xenophobia present in U.S. society also may make it hard for undocumented victims to receive support. Due to fear of deportation, undocumented victims may not be able to report an incident of sexual violence (National Alliance to End Sexual Violence, 2017). Cultural factors may also cause undocumented immigrants the resistance to reach out for help, and these victims may face much greater barriers to accessing resources that they might need, such as medical, mental health, advocacy and legal help. A xenophobic society reduces the access to help and justice for victims, another underlying complexity of rape culture.

Consequently, rape culture is underlined with oppression from all aspects of society making it imperative to understand intersectionality as related to shifting a society of rape culture to a society of rape culture resistance. It is not possible to discuss rape culture from the single-axis point of sexism in order to understand all of the contributing factors that play a role in rape culture’s existence and persistence.

Media Influence

With the prevalence and multitude of media platforms today, we must also take into account the immense role of media in perpetuating rape culture. When talking about the normalization of sexual violence as the definition of rape culture, it is important to recognize where we are seeing that normalization happen. Part of rape culture's widespread grip on society can be seen as a result of the hyper masculine media portrayals of men that result in toxic masculinity. We typically associate the role of media and rape culture in how male characters are portrayed in movies, how advertisements portray male sexual aggression as positive, or how song lyrics and male musicians degrade women with sexist and non-consensual lyrics. We also associate media and rape culture with how athletes are praised for aggression and glorified even after committing acts of physical abuse toward their female partners. This glorifying of male aggression and the rejection of and disgust with femininity is what toxic masculinity represents. It is also important to note what representations of sexual violence we see in the media including images like the victim blaming and shaming of characters of color, the TV character of the white, young female victim attacked by an African American stranger, or the demonization of trans characters being portrayed as sexual predators. All of these images give society an inaccurate picture of what sexual assault looks like in reality and gives way to rape culture's hold on society.

Although all of these are root causes for rape culture's persistence, newer media platforms (like social media) have a greater capacity to fuel and spread rape culture. Zaleski, Gundersen, Baes, Estupinian and Vergara (2016) studied social media and online publication comment threads to analyze rape culture within social media forums. These comment threads responded to articles or postings of articles that had to do with headlines related to sexual assault

(Zaleski, et al., 2016). One of the main themes that emerged from this study was “victim blaming and questioning,” which described the largest percentage of comments analyzed (Zaleski, et al., 2016, p. 924). This means that out of all the comments coded, the majority of people focused on blaming the victim for the sexual assault or questioning the victim (Zaleski, et al., 2016).

Zaleski, et al’s (2016) study further analyzed the data into categories, one being popular culture. They determined that when an article had to do with popular culture and sexual assault, comments that included victim blaming sentiments were at 50%, comments that provided support to survivors were at 40%, and the other 10% of comments offered perpetrator support (Zaleski et al., 2016). In other words, 60% of comments could be attributed to fueling rape culture. Therefore, social media provides a platform to perpetuate rape myths at a faster rate than ever imagined, a key point as to why media literacy is extremely important now more than ever.

It is important to take into account the need for media literacy when addressing the issue of rape culture. As described in the Global Media Literacy Project’s Educator’s Resource Guide (2016) in regard to media literacy, “One way to lie is to accept at face value what are known to be official lies, uncritically passing them on to the public without adequate confirmation” (Parenti, 2016, p. 19). News and information comes through social media and is accepted at face value. When comments of victim blaming or stories of false reporting of rapes are posted across social media platforms, there may be little fact checking or questioning by those who do not have a background or educational experience on the topic. This lack may result in the acceptance of rape myths and perpetuation of rape culture. Furthermore, the largest majority of social media users are in the 18-29 age range, like the majority of college students (Pew Research Center, 2017), which becomes a relevant point when looking at rape culture across college campuses.

Rape Culture on College Campuses

This idea of rape culture and its prevalent nature is at its height on college campuses. According to the National Sexual Violence Research Center (NSVRC), “One in 5 women and one in 16 men are sexually assaulted while in college (NSVRC, 2015, p. 2). What is potentially even more upsetting than the rate at which college students are sexually assaulted is the rate at which the assaults are not reported due to fear of not being believed, of not being able to obtain support, or of consequences and backlash, among other reasons (DeMatteo, Galloway, Arnold, & Patel, 2015). NSVRC points out that, “More than 90% of sexual assault victims on college campuses do not report the assault,” which is devastatingly higher than the national average of 63% of sexual assaults being unreported by victims (NSVRC, 2015, p. 2). This lack of reporting on college campuses can be seen as a direct result of rape culture as defined above. Also, it is notable that 85-90% of college women victims know the perpetrator, many perpetrators being dates or partners (National Institute of Justice, 2008). Again, this fact shows that rape culture’s toxic masculinity encourages sexual aggression.

As stated by Eliza Gray (2014), “At many schools, frats are the hub of campus social life—which means they’re also a center for the binge drinking and codified social structures that experts say fuel the assault problem” (p. 42). These codified social structures can be seen beyond the fraternity houses and across college campuses, giving way to the normalization of rape. Similarly, Bretz (2014) noted that “rape chants” are seen as “traditional” during freshman welcome week on college campuses (p. 17). If not traditional chants, ‘welcome’ signs may hang from houses on campuses which read things like “Rowdy and fun. Hope your baby girl is ready for a good time” or “She called you Daddy for 18 years, now it’s our turn” (McKay, 2015, para.

2). These chants and signs are seen as comical, as tradition, and most upsetting of all, as a normal part of the college experience.

This is what rape culture looks like on college campuses - chants, signs and parties that normalize sexual violence during the first week of school. Students are potentially consumed by rape culture on college campuses before they even make it to their first class, and survivors are subjected to constant triggers within what is supposed to be the safety of their own campus. As mentioned above in regard to binge drinking, the issue of excessive alcohol usage on college campuses tends to go hand-in-hand with sexual assaults. College women experience sexual assault co-currently with heavy alcohol usage at very high rates (Gilmore, Lewis & George, 2015). Although heavy drinking causes higher chances for victimization, these incidents are referred to as incapacitated rapes, as some perpetrators use alcohol as a tactic to assault (or an excuse after an assault has occurred i.e., victim blaming) (Gilmore et al., 2015).

Also, there appears to be a gap in understanding what it means to give affirmative consent, which has become a magnified issue in a college campus environment. Affirmative consent, signed into law in California in 2014, is the notion that consent must be an affirmative “Yes Means Yes” (End Rape on Campus, n.d., para. 4). A more complete definition of affirmative consent includes the fact that a person cannot give consent if they are incapacitated due to alcohol or drugs. In addition, consent must be “voluntary, affirmative, conscious, agreement to engage in sexual activity, that it can be revoked at any time, that a previous relationship does not constitute consent, and that coercion or threat of force can also not be used to establish consent” (End Rape on Campus, n.d., para. 4). The culture of binge drinking and using alcohol as a weapon, along with normalizing sexual violence and a lack in understanding of (or care of) affirmative consent all contribute greatly to rape culture.

Beyond Greek life and the prominent role of alcohol, other social statuses on college campuses give way to the infiltration of rape culture. College athletics, in particular college football, has recently become a notable topic of discussion when looking at rape culture within university systems. As exposed by Jessica Luther (2016) in *Unsportsmanlike Conduct: College Football and the Politics of Rape*, college football teams and university officials have participated in a multitude of cover-ups of sexual assaults committed by their players in order to have successful seasons. Luther (2016) explains the role of race and capitalism in shaping how we view sexual assaults committed by star athletes, further exemplifying the role intersecting identities have in keeping rape culture alive.

This normalization of rape and the prevalent existence of rape culture on college campuses goes beyond students' behavior and culture and seeps into the administration's handling of sexual assault cases. Using an example from the University of Virginia, Gray (2014) stated, in 2014 "Since 1998, 183 people have been expelled for honor-code violations like cheating, but none have been kicked out for sexual assault" (p. 44). This is a troubling statistic when we know, as pointed out earlier, that one in five women and one in sixteen men will be sexually assaulted during their college career (NSVRC, 2015). The notion that cheating has been more of a means for dismissal from school than sexually assaulting someone shows the influence of rape culture on college campuses. And the University of Virginia is not alone. As of June 2017, there were 345 open cases being investigated for mishandling sexual-assault cases nationwide, with 65 additional cases now closed having been resolved (The Chronicle of Higher Education, 2016).

Rape culture also creates barriers for victims to even report sexual assaults in the first place. A 50-state survey conducted for *Psychology, Public Policy and Law* (2015) found that

“student victims (12%) were more likely than nonstudent victims (5%) to state that the incident was not important enough to report” (DeMatteo, Galloway, Arnold & Patel, 2015, p. 228). This same 50-state survey determined some common reasons for not reporting incidents of sexual assault on campuses which ranged from wanting to avoid shame to a fear that “the perpetrator will not be sufficiently punished by the academic institution or criminal justice system” (DeMatteo, et al., p. 228).

It can be deduced from DeMatteo, et al.’s 2015 survey that a reason students are not reporting is out of fear that their college will not provide them with justice. Students are not being provided with adequate support after an assault takes place; perhaps due to the influence of rape culture, institutions do not see sexual assault as a priority issue in which to invest resources. For example, in 2014, “20% of the academic institutions provided no sexual assault response training to faculty and staff”, and not only are institutions not providing training to faculty and staff, but also they are not providing training to students at an even higher rate of 30%” (DeMatteo, et al., 2015. p. 229). Rape culture has created an environment on college campuses in which rapists are protected by lack of response, education and resources, and victims are continually victimized by these same factors.

Rape Culture as a Human Rights Violation

Rape culture can be seen as causing a fear of reporting on college campuses, which causes a lack of support for victims; this lack of support is also extremely evident even when a rape is reported, which in return violates fundamental human rights. Beyond a fear of reporting, rape culture can cause a lack of support for victims of sexual assault, especially on college campuses, which violates fundamental human rights. Some of the fundamental human rights

being violated that are inscribed in the Universal Declaration of Human Rights (UDHR) include, but are not necessarily limited to Articles 1, 2, 3, 5, 7, 8, 25(1), 26(1).

Article 1 of the UDHR states, “All human beings are born free and equal in dignity and rights” (United Nations General Assembly, 1948). Campus rape culture strips away survivor’s dignity and rights, creating an environment in which survivors may feel an inequality in their rights for justice and safety, among other rights as set forth in the UDHR. Article 2 of the UDHR proclaims, “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status” (United Nations General Assembly, 1948). As rape culture is a result of toxic masculinity as well as drawing from other systems of oppression beyond sexism like racism, ableism, cissexism and heteronormativity, it is distinctively affording rights to those privileged within the culture.

Article 3 of the UDHR goes further to state, “Everyone has the right to life, liberty and security of person” (United Nations General Assembly, 1948). Rape culture has the ability to reduce a quality of life for all within it, and beyond that the higher rates for suicidal ideation as experienced by female student survivors versus non-student survivors, does show the threat to life rape culture and sexual violence has the potential to cause (Carroll & Leone, 2016). Rape culture also provides an environment in which security for survivors is threatened, whether that be a direct threat from a perpetrator or abuser still on campus, or a less direct, overall threat of being within an environment that tolerates and accepts sexual violence as the norm.

Article 5 of the UDHR reads that, “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment” (United Nations General Assembly, 1948). Again, rape culture provides an overall degrading environment directed at survivors of sexual

violence. Well sexual violence in itself is an act of torturous, cruel, inhuman and degrading treatment, rape culture welcomes the normalization of this treatment. Moving on, Article 7 of the UDHR states, “All are equal before the law and are entitled without any discrimination to equal protection of the law” (United Nations General Assembly, 1948). Here we see rape culture come into play as it does not allow for equal protection under the law by normalizing sexual violence. This normalization does not give victims of sexual violence the validation or justice under the law that is needed. The intertwined systems of oppression that rape culture solidifies, become institutionalized making it impossible for many victims to have equal protections under the law. Article 8 of the UDHR furthers this point stating, “Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law” (United Nations General Assembly, 1948). Again, rape culture has created an environment that normalizes sexual violence and discounts victim’s stories which limits the ability for survivors to have the right to effective remedies.

Furthering the point made with Article 3, Article 25(1) of the UDHR declares, “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family” (United Nations General Assembly, 1948). Rape cultures provides an unsafe and degrading environment on college campuses which takes away from the standard of living not just for survivors of sexual violence, but for all exposed to the normalization of sexual violence. Finally, specifying even more so toward rape culture on college campuses, Article 26(1) starts off with the statement, “Everyone has the right to education” (United Nations General Assembly, 1948). Rape culture creates an unsafe educational environment for survivors, providing acceptance for sexual violence and therefore acceptance for sexual predators. This environment

may cause survivors to leave college or move to a new college, diminishing their right to an education.

Overall, rape culture diminishes each of these rights set forth in the UDHR, as it takes away the dignity of victims. The status of being a rape victim as seen through the lens of rape culture takes away from the victim's entitlement to these fundamental human rights. Victims are subjected to inhuman and degrading treatment in the sense that victims are always surrounded by a culture which does not provide adequate support or validation. Victims do not receive equal protection of the law as can be seen by the low rate at which perpetrators are punished on college campuses due to how much rape culture permeates college environments.

On the same note, victims do not receive effective remedy for being sexually assaulted. Victims on college campuses also lack an adequate standard of living if perpetrators do not receive punishment from institutions, which in turn causes victims to potentially have to see the perpetrators often on campus. Along the same lines, victims lose their right to a fair education on their college campus due to the fact that they have to continue their education potentially alongside the perpetrator, which will be discussed further below in reference to Title IX. Rape culture has continuously violated multiple core aspects of our fundamental human rights, particularly on college campuses.

Policies and Treaties

In his 2016 presidential proclamation, Barack Obama stated that sexual assault is a human rights violation that needs to be addressed, also noting the specific impact on college campuses, furthering the notion of rape culture as a human rights violation (The White House, 2016). The 2011 Obama Dear Colleague Letter gave way to progressive preventative guidelines when addressing Title IX and sexual misconduct on campuses. In September of 2017, the Trump

administration rescinded those guidelines for their own less progressive and potentially harmful guidelines, which could be seen as further evidence of the institutionalization of rape culture all the way into our federal administration. Although potential rollbacks on sexual violence reform on college campuses may lie ahead, Title IX still sits firmly in place and other policies, legislation and treaties also stand to defend rape culture resistance.

Kamimura and Streng's (2015) analysis, *Sexual Assault Prevention and Reporting on College Campuses in the US: A Review of Policies and Recommendations*, provides a thorough overview of prior legislation up until recent legislation. Examining 10 public universities and whether they were meeting the requirements of the "Not Alone" report put out by the Obama administration, this report looked at sexual assault prevention efforts on college campuses (Kamimura & Streng, 2015). From this study, we can determine that universities heavily vary in how they have addressed these recommendations for their own policies. Three of the 10 universities did not adopt the recommendations at all (Kamimura & Streng, 2015, p. 68). This study compared reporting rates on college campuses between those with and without policies; however as pointed out in the study, some universities that did not have any policy in place still had some of the highest reporting rates (Kamimura & Streng, 2015, p. 68). This study also gives insight into how things may proceed with the new federal recommendations as universities are still not required to adopt them. So the lingering question is what does that imply for the correlation between policy and reporting rates? Perhaps this alludes to the further need for efforts to be put into prevention education resources along with access to resources for survivors on college campuses.

Alda and Palmer (2016) addressed the correlation between federal grants and crime reduction against women on college campuses, which goes hand and hand with the necessity of

resources for survivors and education for all on campuses. As sexual assault is currently extremely underreported, especially on college campuses, the idea of an increase in reporting could actually be seen as a positive act as it not to say there is an increase in incidents that have occurred necessarily, it is instead showing that students are aware of their rights to report the incident (Alda & Palmer, 2016). We can look at an increase in reporting as an increase in awareness in a sense, coming from the dissemination of resources and education across campuses. Alda and Palmer's (2016) study determined that schools which applied for federal grants to be used to address sexual assault awareness and aid resources saw a significant increase in reporting, showing an increase in awareness around victims' rights and options and the ability to obtain resources (Alda & Palmer, 2016.) We can see here that in conjunction with policies, when universities implement the recommendations to increase education and awareness efforts, survivors are more likely to safely obtain resources they need.

Other conventions, treaties, and acts that sexual violence and rape culture violate within the United States are, but may not be limited to, the Declaration on the Elimination of Violence Against Women (1993), the Convention on the Elimination of All forms of Discrimination Against Women (CEDAW) (1979), and the International Covenant on Social, Economic, and Cultural Rights (ICESCR) (1966). Specifically related to college campuses within the United States, rape culture and the lack of support it causes survivors violates the Campus SaVE Act (SaVE), the Jeanne Clery Act, and Title IX.

Although the Declaration on the Elimination of Violence Against Women (1993) and CEDAW (1979) both reference women, Article 1 of CEDAW (1979) notes that "the term 'discrimination against women' shall mean any distinction, exclusion or restriction made on the basis of sex" (United Nations General Assembly, 1979). Also, Article 1 of the Declaration on the

Elimination of Violence Against Women (1993) notes that the term, “‘violence against women’ means any act of gender-based violence” as to not take away from the fact that men are also victims of sexual assault and suffer greatly from rape culture (United Nations General Assembly, 1993). Further the discussion on these two declarations, Article 5(a) of CEDAW states:

States Parties shall take all appropriate measures:

(a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women. (United Nations General Assembly, 1979)

Rape culture, as described above, violates the Declaration on the Elimination of Violence Against Women (1979) in almost every way, but again, in Article 4 we see the following:

States should condemn violence against women and should not invoke any custom, tradition or religious consideration to avoid their obligations with respect to its elimination. States should pursue by all appropriate means and without delay a policy of eliminating violence against women... (United Nations General Assembly, 1993)

If we look at the earlier examples of rape culture on college campuses, it can be established that the prevalence of rape culture is in direct violation of these articles. College campuses have allowed for the continuing of social and cultural patterns that have allowed rape culture to thrive. In terms of college campuses pursuing “all appropriate means” and not delaying “policy of eliminating violence against women,” it is evident that this is not happening (United Nations General Assembly, 1993).

ICESCR (1966) is an international covenant that rape culture violates much in the same way that rape culture violates the UDHR. Sexual violence and rape culture violate Article 3 of

ICESCR (1966), being the right to enjoy social and cultural rights, as rape culture prevents victims from obtaining resources victims need to heal and in return prevents victims from being able to enjoy their cultural and social rights as college students (United Nations General Assembly, 1966). Beyond Article 3 of ICESCR, Article 11, the right to an adequate standard of living, and Article 12, the right to an attainable standard of mental health, are also violated by rape culture in the sense that rape culture on college campuses prevents victims from obtaining resources to ensure an attainable standard of mental health and with the lack of punishment for perpetrators, victims are unable to achieve an adequate standard of living on college campuses (United Nations General Assembly, 1966). Further, Article 13(2)(c) states that “Higher education shall be made equally accessible to all,” which again, is not possible for victims on college campuses when they may have to sit in the same classroom as the perpetrator or when rape culture holds space in classroom dynamics (United Nations General Assembly, 1966).

Considering these violations taking place on an international level leads me to a brief discussion of the acts in place specifically catered toward sexual assault on U.S. college campuses: The Jeanne Clery Act, Campus SaVE Act (SaVE), and Title IX. The Jeanne Clery Act, passed in 1990, is said to require institutions to provide support for victims, campus crime data in relation to sexual assault cases, and policies and procedures in those reports (Clery Center for Security on Campus, 2012). However, as has been discussed, the support is not there. As for providing the campus crime data, if student victims are less likely to report, the campus crime data is not going to be accurate; if perpetrators are not being convicted, the crime data will be even more skewed. Clery crime data is also only collected for crimes that occur in certain areas (on campus), so sexual violence that takes place off-campus at a student party for example would not be included in the report. To build upon the Jeanne Clery Act, the Campus SaVE Act was

implemented in 2013 to ensure that *most* higher education institutions “educate students, faculty, and staff on the prevention of rape, acquaintance rape, domestic violence, dating violence, sexual assault, and stalking” (The Campus Sexual Violence Elimination Act of 2013, 2013).

As DeMatteo, et al. (2015) noted, the 2014 survey found that 20% of academic institutions were not providing these required trainings a year after the Campus SaVE Act was implemented. Title IX correlates directly with Article 26 of the UDHR, the right to education. Title IX “is a federal civil rights law that prohibits discrimination on the basis of sex in any education program or activity that receives federal funding” (End Rape on Campus, n.d.). Sexual assault falls under the category of sex discrimination as put forth by Title IX. With this in mind, victims who have been a victim of sexual violence by someone on their campus are able to file Title IX complaints against the perpetrator. If not handled accordingly, these victims are allowed to file against their school if they feel they have been discriminated against by their institution after their assault; for example, if they have not received the help, support or outcome to their case that they felt they deserved (End Rape on Campus, n.d.).

Again to put this into perspective, as of June 2017, nationwide there were 345 open cases against universities being investigated for mishandling sexual-assault cases (The Chronicle of Higher Education, 2016). Despite progress over the last years within college institutions since the Obama administration’s Dear Colleague Letter (2011), the current administration recently announced new suggested guidelines for sexual misconduct cases under Title IX which may take away from creating a supportive environment for survivors. Candice Jackson, the Department of Education’s top civil rights official, recently stated she believed most (90%) of Title IX sexual assault accusations are made months after a “bad breakup” where the accused finds themselves under a Title IX investigation because the accuser “decided that their last sleeping together was

not quite right” (Green & Stolberg, 2017, para 10). These statements from the government solidify further rape culture’s massive infiltration in our society. Although acts are in place to fight against the prevalent rape culture on college campuses, much work is needed to be done amidst the fear that much previous work may unravel under the current administration.

Current and Past Campus Education Programming

In regard to reporting rates, we see that awareness programming can create significant change. Sexual assault prevention programming can take many forms. Three recurring themes throughout seemingly successful programs include the idea of peer-based education (i.e., peer educators), programming that is ongoing and not a onetime presentation, interactive programs, and utilizing bystander intervention models (Anderson & Whiston, 2005). After Henry, Jozkowski and Sturm (2015) looked at students’ perspectives on sexual assault prevention education, they suggested that using peer educators to spread the message may cause positive outcomes. Their study found that most students do find sexual assault education to be important, but only a very small group of students who responded to the survey had actually been exposed to sexual assault prevention programming (Henry, et al., 2015). This finding plays into the idea that prevention programming should be ongoing, potentially mandatory, or incorporated into general education programming if such a small percentage of students are being exposed to it in the first place. In a separate study that analyzed 102 different intervention programming strategies, Anderson and Whiston (2005) determined that longer multi-session programming is more effective in changing “rape attitudes and rape-related attitudes” (p. 382). Again, we see that more exposure to prevention programming is needed and proven to be effective.

Many prevention studies have considered separating groups by gender for programs, particularly to look at male attitude changes. Christensen (2015) examined how to encourage

college men to prevent sexual violence through interactive theater and found that male students experienced positive changes when involved in multiple courses addressing rape culture from many angles. Christensen's (2015) study reviewed a combination of interactive programming and gender variance to determine how sexual assault could be prevented on campuses. The common themes of length in programming time and being an active bystander emerged as well, meaning that programming that lasts longer may influence perceptions of rape culture, and active bystander training can help to create a more positive environment (Christensen, 2015).

Many factors must be examined to develop successful programming. The challenge is discovering what those factors need to be and what the correct combinations are to ensure success. Banyard, Crossman and Moynihan (2009) considered a combination of the idea of peer-based educators and a bystander framework. In particular, they looked at student leaders as active bystanders and their influence on other student populations (Banyard, et al., 2009). Their study found that bystander training for student leader groups had a significant impact on changing the attitudes of these student leaders (Banyard, et al., 2009). It could be theorized that these student leaders would then not only become active bystanders in efforts to combat sexual assault, but that their attitude changes might transfer over to other student populations around them. In this study Banyard, et al. (2009) determined that the bystander framework could be very effective and might be beneficial to coincide with peer-educator frameworks as well.

Combining varying methods including interaction, bystander methods and peer-educators, Anderson, Kress, Nolan, Petuch, Shepherd, and Thiemeke (2006) provided an evaluation of a co-educational prevention program that included peer educators, large group work and peer theater, while incorporating more general presentations. This study found that combining multiple methods into prevention education proved to be effective in decreasing rape-

myth attitudes across male and female participants (Anderson, et al., 2006). Although this study did not look at each individual method separately, it did make evident that a multidimensional-interactive approach can be favorable in regard to prevention programming. Funding also must be taken into consideration when looking at these prevention models. A highly involved and interactive program like the one analyzed by Anderson, et al. (2006) would presumably require a decent amount of funding. Prevention programming may work best with a multidimensional approach, but resources must also be available for this success.

Although many prevention programs have been in place and analyzed over the last two decades and more, new legislation and federal funding may open up doors for new programming to be created. Students may think sexual assault prevention education programming is beneficial, but remain challenged as to determining what methods to use and how to best utilize resources on campuses. Policy recommendations help to lay groundwork for campus prevention teams to get programs in place, but recommendations are just that. Each campus community has unique variances that need to be incorporated into prevention programming for students. Multidimensional, interactive, active bystander, peer-educator based programming seems to be favored among researchers, but require an understanding of human rights education at the center to tie this education programming together.

Human Rights Education and Critical (Feminist) Pedagogy

Human Rights Education

Bystander intervention trainings are favored amongst researchers when it comes to sexual violence prevention, coinciding with one of the main principles of human rights education - upholding the rights of others. Furthermore, research on current and past prevention models suggest that multidimensional, interactive approaches are more ideal for sexual violence

prevention education. Tibbitts (2002) developed three models within HRE which are the “values and awareness model,” the “accountability model,” and the “transformational model” (Tibbitts, 2002, pp. 163-166). Tibbitts’ transformational HRE model is important to examine if considering utilizing human rights education to address sexual violence and rape culture on college campuses. In this model, “human rights education programming is geared towards empowering the individual to both recognize human rights abuses and to commit to their prevention” (Tibbitts, 2002, p. 166). The transformational model is based on the idea that those participants have had experiences with the human rights violations being addressed (Tibbitts, 2002). If this model is to be used in regard to addressing rape culture as a human rights violation with students on college campuses, it is fair to say that, whether students are aware of it or not, they have experienced rape culture. The transformational model also requires self-reflection, which would be key in shifting behavior and awareness of rape culture as the initial change must come from within the individual in order to shift the culture (Tibbitts, 2002). More recently, Tibbitts (2017) has elaborated on the transformation model, now being the “Activism/Transformational Model” which has several key points that would be useful in addressing rape culture (p. 90). The most important points from the transformational model for purposes of this study being as follows (Tibbitts, 2017):

- Critical stance toward features of one’s own society or local environment, the nature of power/authority, and the human rights system itself.
- Oriented toward transformation: increased self-confidence, capacity development for taking action, and participation in human rights activism/long-term social change.

- Content will depend on the audience and local context, but may include some content background on human rights, a focus on the learner's own rights, contemporary human rights violations, and the work of groups combating such abuses.
- Human rights norms and standards applied are relevant for the learners, with strong appeals to personal value systems so that human rights norms are internalized and solidarity is promoted.
- Teaching and learning strategies range from instrumentally empowering to intrinsically empowering/transformational.
- Strategy for reducing human rights violations (active/transformation): integration of human rights values and standards within one's analytical framework, taking action to reduce human rights violations within one's private and public domains, participation in collective action, and the creation of social change agents. (p.90)

Each of the points above would allow for an effective strategy for an educational model that addresses rape culture. Again, bystander intervention has been favored among researchers as an effective mean to combat sexual violence on college campuses, which overlaps with Tibbitts point on increasing learner's confidence and the ability to take action. Other aspects of the Activism/Transformational model are based on long-term social change and the ability for learners to internalize and promote solidarity (Tibbitts, 2017). These aspects give way to evoke cultural change and societal shifts, needed concepts in creating a rape culture resistance movement amongst college students.

HRE has a lasting effect on learners as it focuses on behavioral change (Tibbitts, 2002), which is key when addressing rape culture. Personally, I do not believe that a lecture-style class

or presentations (banking education) can create the progress or change needed to address sexual violence on college campuses. HRE must not only have a content component, but also include value and skills and an action-oriented component (Bajaj, 2011). Deep rooted attitudinal change involving values, skills and action must occur within students to shift the narrative of rape culture. Further, to ensure attitude change, HRE must be interactive in its pedagogical approach:

The language of HRE speaks of being relevant to daily life and to employing methodologies that engage participants in the development of skills and attitudes as well as knowledge. The participatory approach is viewed as motivating, humanizing and ultimately practical, since this form of learning is linked more strongly with attitudinal or behavioral change than with a pure lecturing approach. (Tibbitts, 2002, p. 162)

Again, the banking model as described by Freire (2000), does not have the ability to create progressive change; a participatory approach is needed to do so, linked to the DPE approach through a critical feminist pedagogical lens as explored below.

Critical Feminist Pedagogy

Feminist theory, HRE, and critical pedagogy all have overlapping themes, including social transformation, empowerment, critical thinking and dialogue and anti-oppression. It is important to address feminist theory when creating a cultural shift around the violence of rape culture based in a society that has institutionalized patriarchy, heteronormativity, cissexism and racism. As described by Weiler (1991), “Feminist theory, like other contemporary approaches, validates differences, challenges universal claims to truth, and seeks to create social transformation in a world of shifting and uncertain meanings” (pp. 449-450). In combination with feminist theory, critical pedagogy can be explored with similar concepts.

It is imperative to discuss Paulo Freire's critical pedagogy when discussing human rights education, especially in regard to Tibbitts' (2002) transformation model as equated with Freire's critical consciousness (Bajaj, 2011). Similar to Tibbitts' (2002) transformational model, Freire (2000) advocated for the "emergence" of consciousness in education, stating that as students "are increasingly posed with problems relating to themselves in the world and with the world" they "will feel increasingly challenged and obliged to respond to that challenge" (p. 81). As the opposite of the banking model (i.e. teacher is the authority who gives information which students take at face value), Freire (2000) noted the importance of transforming the teacher-student dynamic so that students are empowered and teachers also learn from their students in a reciprocal relationship. This also coincides with the idea of peer-facilitated education programming. Dialogue is crucial in critical pedagogy and HRE. In contrast to "banking" education, dialogue allows for constant awareness and transformation, which in return will lead to behavioral change (Freire, 2000).

A combined critical feminist pedagogy, along with HRE, may be the most ideal pedagogical framework to utilize in order to address rape culture as a human rights violation on college campuses. Weiler (1991) discussed the idea that feminist pedagogy is an example of a critical pedagogy in action, going on to state that, "Both feminist pedagogy as it is usually defined and Freirean pedagogy rest upon visions of social transformation; under-lying both are certain common assumptions concerning oppression, consciousness, and historical change" (p. 450). This furthers the idea that a critical feminist pedagogy within HRE strives to create a cultural shift, which is needed when addressing rape culture. With the critical feminist pedagogy DPE approach as described by Chow et al. (2003), which incorporates core aspects of HRE in regard to critical dialogue, active participation, and empowerment, a pedagogical tool to address

rape culture as a human rights violation on college campuses could hold the potential for social transformation.

Summary

Rape culture on college campuses is a human rights violation, as has been explored above through looking at policies, treaties, studies and the UDHR. Educational programming on college campuses, past and present, contains some aspects of HRE, but a comprehensive HRE model framed with intersectionality and critical feminist pedagogy should be developed to address sexual violence and rape culture on college campuses. I believe that rape culture and sexual violence on college campuses should be viewed as a human rights violation; therefore, we must look to human rights education to create a cultural shift. Although sexual violence prevention education approaches continue to be heavily explored for college campuses, a human rights education model should be considered.

CHAPTER III

THE PROJECT AND ITS DEVELOPMENT

Description of the Project

The curriculum developed for this project is intended to be implemented in First Year Experience (FYE) seminar courses in higher education institutions; however, it is also adaptable for other courses in a higher education setting. Using California State University, Sacramento's (CSUS) FYE program description as an example, this project aims to create a cultural shift on college campuses to bring about rape culture resistance by introducing this coursework into FYE seminars. The figure below, taken from the CSUS FYE website, shows the learning goals of the FYE program:

<u>Sacramento State Baccalaureate Learning Goals for the 21st Century</u>
<p>Competence in the Disciplines: The ability to demonstrate the competencies and values listed below in <i>at least one major field of study</i> and to demonstrate informed understandings of other fields, drawing on the knowledge and skills of disciplines outside the major.</p>
<p>Knowledge of Human Cultures and the Physical and Natural World through study in the <i>sciences and mathematics, social sciences, humanities, histories, languages, and the arts</i>. Focused by engagement with big questions, contemporary and enduring.</p>
<p>Intellectual and Practical Skills, Including: <i>inquiry and analysis, critical, philosophical, and creative thinking, written and oral communication, quantitative literacy, information literacy, teamwork and problem solving</i>, practiced extensively, across the curriculum, in the context of progressively more challenging problems, projects, and standards for performance.</p>
<p>Personal and Social Responsibility, Including: <i>civic knowledge and engagement—local and global, intercultural knowledge and competence*</i>, <i>ethical reasoning and action, foundations and skills for lifelong learning</i> anchored through active involvement with diverse communities and real-world challenges.</p>
<p>Integrative Learning**, Including: <i>synthesis and advanced accomplishment</i> across general and specialized studies.</p>
<p>All of the above are demonstrated through the application of knowledge, skills, and responsibilities to new settings and complex problems.</p>

**Understanding of and respect for those who are different from oneself and the ability to work collaboratively with those who come from diverse cultural backgrounds.*

*** Interdisciplinary learning, learning communities, capstone or senior studies in the General Education program and/or in the major connecting learning goals with the content and practices of the educational programs including GE, departmental majors, the co-curriculum and assessments.*

(Sacramento State, 2017).

Although this project has the potential to touch on each of the topics listed above, it mainly focuses on the goal of personal and social responsibility. The FYE program gives students the opportunity to connect and build bonds, while also learning essential skills to become successful college students. The seminar within the FYE program fulfills general education course requirements and also “addresses the practical, theoretical, and self-reflective requirements and outcomes of becoming an educated person” (Sacramento State, 2017, para. 4). The personal and social responsibility learning objective along with the self-reflective requirement aligns directly with HRE and critical feminist pedagogy. A sample syllabus provided by Sacramento State’s FYE seminar also describes aligning learning goals with HRE, which include:

Learning Goals:

- 1. Students will demonstrate an understanding of academic content knowledge regarding self-development as a physiological, social and/or psychological being.*
- 2. Students will critically examine prior or current experiences or behaviors from their own lives in response to real world physiological, social and/or psychological contexts (may be evident in self-assessment, reflection or creative work).*
- 3. Students will apply skills and knowledge regarding development of the self to differing situations, such as real world challenges, and/or to make connections across perspectives.*

The FYE seminar’s requirements and goals make it an ideal setting to implement the following project.

This project, titled *Recreate Resistance*, has been developed as a website for FYE seminar instructors to utilize in order to teach a rape culture resistance module series based in

HRE. A website format was used so that instructors could have easy and free access to lesson plans, assignments and resources. The website also allows for easy share-ability and the ability to connect with other educators and the website creator in order to share feedback and ask questions. The core lesson plans page of the website describes the following lessons: Pre-Module Lesson (an overview to be completed prior to lessons 1-3); Lesson One: Human Rights and Intersectionality (education about human rights); Lesson Two: Sexual Violence and Rape Culture (education for human rights); Lesson Three: Resistance, Media and the Arts (education through human rights).

Along with the lesson plans is a page dedicated to activity and assignment downloads, a page dedicated to instructor resources, a page dedicated to additional lesson topics and resources, and a page to leave comments for feedback and questions. There are three foundational lesson plans that are to be implemented and the remainder of the lessons and activities can be utilized as desired by the instructor. This gives instructors who are more comfortable with facilitating the topic, broader and additional options to continue with the topic throughout the semester, and other instructors can implement the basics within their classrooms as a core foundation. This curriculum has been developed with a Monday, Wednesday, Friday one-hour class model in mind so that the foundational courses can be covered within a week time span if desired, however it may be spread out over a longer period of time if needed. Although this curriculum is specifically focused on addressing rape culture, it also provides students with other transferable skills, such as media literacy, critical thinking, creative thinking, writing skills, communication skills, individual work and teamwork - all of which are part of the FYE program goals. Lesson plan one is also heavily focused on human rights in general as an overview, a lesson that all students will be able to utilize moving forward in their academic careers.

Development of the Project

Although unknown to me at the time, this project began its initial development in Spring 2016 during my second semester of the Human Rights Education Master's program. In the Human Rights Education: Pedagogy and Praxis class and the Social Movements and Human Rights class, I began looking beyond sexual violence as a human rights issue and delving deeper into the culture that fuels sexual violence as a human rights issue. During this semester I looked further at the UDHR and its correlation with rape culture on college campuses. I developed a small pedagogical tool to address sexual violence on campuses during this semester, along with a multimedia project to be used for survivor self-care. With this, I began focusing my ongoing work throughout the HRE program on rape culture and human rights to direct it toward this project. Additional components of my work throughout this program can be found on the finalized project website, including a podcast I co-created during a Human Rights and the Media course.

While in the HRE program, I also accepted a position at California State University, Sacramento, as the confidential victim advocate for victims of sexual violence. This role has helped in my development of this project from a variety of aspects. Although the role is mainly tasked with providing direct client support for victims of sexual assault, dating violence, stalking, and sexual harassment, I also help with prevention education materials and am called upon to give advice on survivor support around campus and provide presentations and classroom lectures as needed. With no background in public health prior to this role, I was able to get a sense for the public health models that are used to address sexual violence on campus. With this in mind, I wanted to explore bringing human rights education to the table to confront sexual violence on campus.

I have co-facilitated and facilitated a range of presentations on campus that address sexual violence within the last year. In Spring 2017 I was requested to give a PowerPoint presentation for a FYE seminar course that looked at rape culture and sexual violence. Per my observations, this formatted presentation lacked engagement and participation and exemplified a lack of knowledge surrounding the issue of sexual violence on college campuses, along with the infiltration of rape culture within the very classroom in which I was presenting. When discussing rape culture, the following question with corresponding answer choices was asked to the classroom:

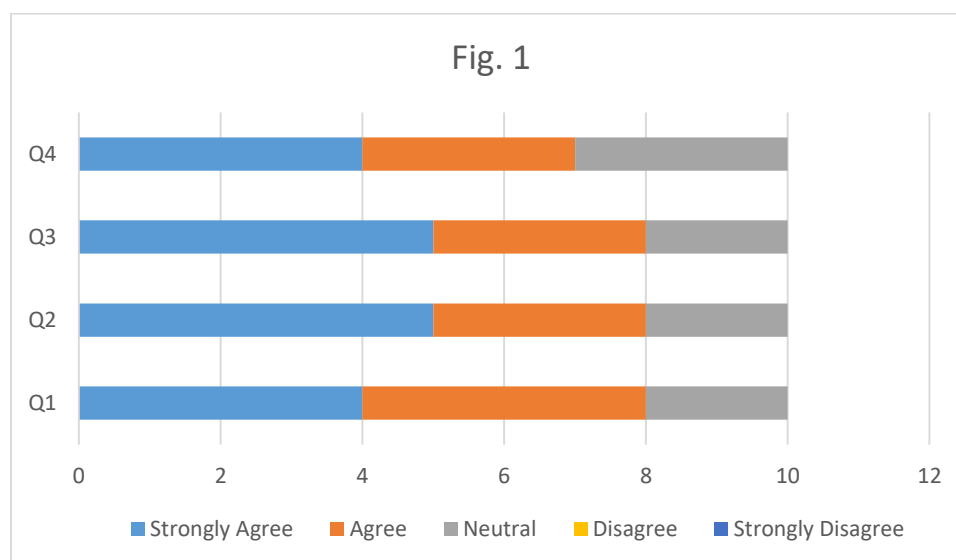
What is the correct answer below?

- a. Between 12-20% of sexual assault reports are estimated to be falsely reported
- b. Between 10-12% of sexual assault reports are estimated to be falsely reported
- c. Between 2-10% of sexual assault reports are estimated to be falsely reported
- d. Between 25-26% of sexual assault reports are estimated to be falsely reported

One student chose the correct answer (c), about three to five students chose the answer (a) and the remainder of the class, nearly 20 students, picked (d). I interpreted these results to be a symbol of rape culture's prevalence, showing that these first year students believed false reporting of sexual assaults occurs frequently. Along with this implication, the lack in engagement by presenting in a lecture format gave me more insight into the need of HRE in classrooms.

In an attempt to examine an educational presentation more closely related to Tibbitt's (2002) transformational model, I co-facilitated a presentation for a Gender and Counseling class in October 2017. This presentation addressed sexual violence on campus, rape culture, sexuality and gender identity. This presentation began with an opening interactive activity involving the

entire class to address privilege and barriers to accessing resources when our identities intersect with sexual violence, non-heteronormative and non-cisgender. The remainder of the presentation engaged the class in critical dialogue regarding sexual violence, gender identity, and sexuality. The class presentation, originally planned for one hour, continued for an additional hour as engagement was high and time allowed to do so. Figure 1 below shows a Likert scale based on survey feedback from the class:



Q1: This presentation increased my knowledge on the issue of sexual violence.

Q2: This presentation increased my awareness of identity issues regarding gender, sexuality and sexual violence survivors.

Q3: I found the way this presentation was conducted to be enjoyable.

Q4: I found the introductory activity of this presentation to be impactful.

The results above show that the class was pleased overall with the format of the presentation with some room for improvement needed. Students were given the option to leave anonymous comments on the survey as well; some relevant comments with helpful feedback were as follows:

- *I thought the intro activity could have been a little longer and had more questions that were more specific. More activities would be good as well.*
- *I enjoyed the open forum environment and the humor/banter.*
- *The activity was a little confusing at first but overall eye opening with gender privileges.*

The survey results from this presentation, combined with my observations from my previous FYE course presentation along with a variety of other presentations I have given, provided me some additional insight into the development of this project in regard to the use of activities, critical dialogue, and an overall participatory approach.

The Project

Please visit www.recreateresistance.com to view the completed project.

CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Although there has been - and continues to be - a large quantity of research that has looked at sexual violence prevention education on college campuses, no studies have looked at rape culture as a human rights violation or, therefore, has utilized human rights education to combat rape culture on college campuses. The statistics regarding the occurrence of sexual violence on college campuses are staggering. The environment that rape culture creates on campuses may be cause for the perpetuation of sexual violence, while also creating an unsafe and unjust campus community for survivors. In order for educational efforts to make a significant change in the rape myth attitudes amongst college students, there must be a continuous cultural shift toward rape culture resistance when students first arrive on campus. Utilizing an intersectional HRE model within FYE seminar courses on college campuses may have the ability to create that resistance within the first two semesters of students being on campus. Sexual violence and rape culture on college campuses are human rights violations and must be addressed as such. Giving educators access to free online curriculum through this project has the potential to bridge a gap in sexual violence prevention education programming across college campuses.

Toward the end of completing this project, the #metoo campaign took the nation by storm, with sexual harassment and assault allegations against Hollywood film producer Harvey Weinstein coming to light by the dozens. Since the break of the Weinstein story, there has been continuous media coverage of sexual assault and harassment allegations against powerful men throughout various institutions including Hollywood, the media and our government. From

Hollywood stars to government officials, rape culture is being exposed daily. Over the last few months, the media has provided the world a glimpse of rape culture's over encompassing infiltration into our society. Survivors and allies are taking a loud stand against rape culture and society appears to be taking notice. With that said, there is still so much work left to do. We must listen beyond the voices of celebrity survivors and hope that the #metoo movement does not fade out like a trend, but takes a new form within our communities and classrooms to create a cultural shift toward resistance. I suspect by the time this project is approved for submittal, the amount of allegations brought forth against prominent and powerful men like Harvey Weinstein in our society will have risen more than we can even begin to speculate. We can hope that this movement will continue to launch us forward into a revolution against rape culture and perhaps *Recreate Resistance* can give educators some additional tools from a human rights perspective to address rape culture on our college campuses.

Recommendations

It is recommended that the core lesson plans of this project, including the pre-module instructions, are implemented in their entirety and in succession. Instructors may choose to add additional or alternative readings and resources depending on current news trends. If an instructor wishes to evaluate this curriculum when implementing it, they may reference the evaluation tools on the resources page of the website. The evaluations tools include a rape myth acceptance evaluation, to be given to students before the course begins and then again at the end of the third module, along with a course evaluation tool to evaluate the course content and implementation.

The feedback/comments section of the project is an important factor in the continuance of *Recreate Resistance* as this issue is constantly changing and evolving. Further development of

this project may continue to be necessary as we are constantly being inundated with stories and breaking news related to sexual violence. Materials and resources may need to be updated frequently to stay on top of current trends, stories, statistics and research.

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