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Are All Fraternity Men the Same?

Differences in Privilege and Perceptions of Women and Rape

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Honors Thesis

Human Development and Family Sciences

School of Human Environmental Sciences

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Abstract

The current study examined the presence of privilege in fraternity men on a college campus to assess their differences in privilege and how that affects their perceptions of women and rape. The current study focused on men ($n = 179$) who claimed to be a current member of a social fraternity ($n = 69$) and assessed whether they were privileged or not based off of their parental household income. While there was a strong presence of privilege among fraternity men, they showed no differences in their perceptions of women and rape. However, they were more likely to have traditional attitudes towards women and rape as compared to non-fraternity men ($n = 119$).

Keywords: fraternity men, privilege, perceptions of women, rape myths, perpetrator rape myths

Are All Fraternity Men the Same?

Differences in Privilege and Perceptions of Women and Rape

Introduction

There are numerous studies that examine differences in sexual assault attitudes and perpetration rates between fraternity men and non-fraternity men (Bannon et al., 2013; Boswell & Spade, 1996; Franklin et al., 2012; Jozkowski & Wiersma-Mosley, 2017). However, research is lacking in understanding the differences *within* fraternity men's views of rape culture.

Although assumptions are made that fraternity men can be distinctly different from other non-fraternity men, it is not common to assume that they are also differentiated within their own social group. One such observation that may explain differences within fraternity men is the power and privilege that exists among certain types of fraternity men. For example, "Greeks, especially white fraternity members, dominate the elite realms of politics, law, and business," thus there may be a wide range of privilege and power associated with them from the start of their journey as a fraternity man (DeSantis, 2007, p. 7). Thus, the focus of the current study is to examine whether there are differences in attitudes and perceptions regarding rape culture among fraternities.

Rather than simply comparing the differences between fraternity men and non-fraternity men as most studies do, the current study examined the differences within fraternity men, such as their views of women, rape myths, and perpetrator rape myths that are more common on college campuses. More specifically, the current study examined the privilege, based on parents' income, associated with these men and how it affects their perceptions. Privilege and rape myths may go hand-in-hand with the idea that "those who never encounter poverty never have to think about their own economic privilege," just as those who never encounter the truth about rape, never

have to confront the meaning of their own sexual encounters (DeSantis, 2007, p. 21). The patterns of privilege, power, and control open the door for sexual assault (see Jozkowski & Wiersma-Mosley, 2017 for a review). Partying, including alcohol consumption, develops into a dominant form of socialization among college students. It is also commonly overlooked how fraternities are the ones positioned to dominate the social scene given their ability to host these parties and control the amount of alcohol consumed along with who is partaking in these activities (Armstrong et al., 2006; Jozkowski & Wiersma-Mosley, 2017). Thus, the main reason that fraternity men have power and privilege is that they are able to control the party scene on most college campuses. After discussing fraternity privilege, brotherhood, rape culture, and perceptions of women, the current study pushes to explore the unique differences among fraternity men.

Fraternity Privilege

Greek-letter organizations can be divided into three categories: professional, honor, and social fraternities. A professional fraternity focuses on “bring[ing] students together on the basis of their professional or vocational field,” while the honor societies, “are composed mainly of students who have achieved distinction in scholarship” (DeSantis, 2007, p. 3). Focused in another direction of involvement are social fraternities which are “commonly associated with big parties, pledging and hazing, and communal housing,” along with an exaggerated process of actually being selected into the organization (DeSantis, 2007, p. 3). While professional fraternities and honor societies are conducted by similar goals and achievements, social fraternities thrive on similar social classes and perceptions.

As for the understanding of privilege relative to fraternity men it can be defined as “a special advantage, [that] is neither common nor universal,” as well as being “granted, not earned

or brought into being [earned] by one's individual effort or talent" (Black & Stone, 2005, p. 244). This definition expresses there is an unearned nature of these benefits, resources, and the power held by men in fraternities. The definition of privilege, according to the Cambridge Dictionary is "a special advantage or authority possessed by a particular person or group." In addition, privilege is linked to wealth and social status. Not only are these social fraternities another large bill to pay along with college tuition, they are typically reserved for only white and wealthy men. As Jozkowski and Wiersma-Mosley (2017) state, the "financial expectations stratify the student body such that only those in a higher socioeconomic status (SES) are well positioned to gain access to these social groups" (i.e., fraternity organizations). It is important to note that higher SES or greater wealth does not cause someone to commit sexual assault, however, economic affluence fosters assumptions of privilege along with the belief that the privileged stand above (or outside) formal authority with no fear of consequences (Martin, 2016). Fraternities are one type of social group that has special advantage and authority over others which may influence their attitudes and perceptions regarding women and rape culture. However, there is no known research that has examined within group differences of privilege, SES, and perspectives toward rape culture among fraternity men.

Fraternity men are not only entering into an organization through their wealth and social preferences, but they are also entering into the business world upon graduation with the same pattern of power and control instilled upon them through their years as a member in a fraternity. For example, "while Greeks constitute an average of only 8.5% of American college students," post-graduate they are able to claim that they are "76% of U.S. senators... 85% of the Fortune 500 executives... [and] 85% of the U.S. Supreme Court Justices since 1910" (DeSantis, 2007, p. 7). These statistics are prime examples of cumulative benefits acquired through class and social

status among these men. Although men have put in the work for these positions, it seems these positions are more readily available through privilege and power on college campuses that lead to higher status within the business world. Thus, it suggests a pattern that shows how they have “benefited and prospered because of the entitlements, advantages, and dominance conferred upon them by society” (Black & Stone, 2005, p. 243).

Brotherhood and Groupthink. To become a brother in a fraternity is a rite of passage in the institution and the use of the word “brother” is used to represent the bonds between members along with their new obligations and expectations (Martin & Hummer, 1989). Brotherhood may be one of the strongest contributors to negative perceptions of women with high-risk fraternities adopting the idea that “women threatened their brotherhood; therefore, brothers discouraged relationships and harassed those who treated women as equals or with respect,” attempting to keep this bond sealed (Boswell & Spade, 1996, p. 145).

Groupthink is a psychological phenomenon that practices thinking or decision making as a group and discourages individual’s own creativity and responsibility (Dictionary.com, 2017). Although it is very relevant in decision making throughout all different kinds of organizations, the argument is whether or not it is beneficial or produces too much conformity and negative outcomes. In regards to fraternities, it is common to be “embroiled in stressful decision-making process, [and] strong group cohesion can contribute to erroneous decisions,” where the group conformity has overpowered their individual attitudes and beliefs (Eaton, 2001, p.183).

Groupthink has been researched to attest to three types of symptoms that come from this theory: over-estimation of the group, closed-mindedness, and pressure towards conformity, all of which could be related to perceptions of women and belief in rape myths. Over-estimation of the group creates an illusion of invulnerability in which the groups believe that they are also inherently

moral (Eaton, 2001). This is where the common defense of 'brotherhood' is introduced because the common way of thinking that is created along with the idea that it cannot be disrupted, forming this bond. This exemplifies the alteration in beliefs when groupthink is introduced such as the common belief that on an individual basis, men in a fraternity treat women with respect, but when there is a group of men together, they do not (Boswell & Spade, 1996). Even this simple idea can create closed-mindedness to not only women, but any out-group, and further the attempt to instill their own beliefs on their members, which is how certain perceptions of women and rape myths are accepted, good or bad.

Rape Culture

Rape culture is the mindset that is unwilling to challenge gender norms as they relate to sexual activity, stressing that women are passive and men are the active participants in these encounters while holding strong to the belief that rape is perpetrated only by strangers (Gourley, 2016, p.196). Across campuses, rape culture is growing and gradually being accepted through various influences. A large influence that has contributed to this assimilation of rape culture on college campuses is the presence of fraternities. Regarding fraternity men, their most valued members are those that display, "or are willing to go along with, a narrow conception of masculinity that stresses... wealth, material possessions, willingness to drink alcohol, and sexual prowess vis-à-vis women," exemplifying the weight that privilege and power over women has on a member's importance in the fraternity (Martin & Hummer, 1989, p. 460). It is recognized that not all fraternity men commit rape, but it is the sociocultural context that fraternities create an environment where the use of coercion in sexual relations with women is normative and there is not proper mechanisms in place to keep this behavior in check (Martin & Hummer, 1989). Not only is rape culture absorbing into the minds of perpetrators, but also of victims with "research

suggest[ing] that more than 90% of campus sexual assault victims do not report the event” (Leary, 2016, p. 26). Whether this trend to not report sexual assault may have many contributing factors, the prominence of rape culture gives assistance to the perpetrators while silencing many victims and needs to be addressed in areas where it is concentrated, such as in fraternities.

Perceptions of Women. There are many factors that have driven an initial hostility towards women, and ultimately rape culture, and that is through the fraternity scene. The innate factor for many white, heterosexual, fraternity men is their traditional social construct of gender themes (DeSantis, 2007). Through the themes of masculinity and femininity, a “true man” is encouraged to behave in heterosexual promiscuity while a female must remain monogamous and maintain her virginity to appease the social stereotypes (DeSantis, 2007, p. 36). Along with this comparison, men are expected to remain tough and assertive while women are desired to be nurturing and caring (DeSantis, 2007). These relations can continue in many other aspects, while these men and women attempt to fit the mold to their perceived construct. However, the men that adhere to this structure and rule are diminishing their ability to respect women and are developing this insecure and defensive tactic to find gratification in their ability to control and dominate women (Wegner et al., 2016).

These more traditional gender roles tend to develop into hostile attitudes in both men and women. Accompanying the belief of rape myths, “abusive attitude toward women that some fraternities perpetuate exist within [this] general culture where rape is intertwined in traditional gender scripts” (Boswell & Spade, 1996, p. 134). In addition, Boswell and Spade add another comparison of perceived masculinity and femininity which includes beliefs that men are aggressive and dominant whereas women are passive and acquiescent that leads to a double standard of sexual exploration. While rates of sexual assault towards women of college age are

four times greater than any other age group, this commonality is concentrated on college campuses and is “an extension of the portrayal of domination and aggression of men over women” that exists in our society (Boswell & Spade, 1996, p. 134; Orchowski et al., 2016).

As the double standard of sexual behavior between men and women on college campuses maintains such a large gap, women that participate in fraternity parties or casual hangouts are more prone to experience disrespect or harassment. Boswell and Spade (1996) gathered that many men even came to the agreement that women were treated with respect on an individual basis, but when a group of men were together (i.e., fraternity party), they were not. This disrespect that led to common instances of degrading women is more common with “fraternity men [who] most often mistreated women they did not know personally” because of their disconnection and inability to be held accountable for their words or actions (Boswell & Spade, 1996, p. 142). These perceptions of women along with the belief that it is acceptable to hold these views has come from an over-exaggerated idea of the traditional roles of men and women. These attitudes of women are likely “reinforced through groupthink and are passed on from older members to new pledges,” exemplifying how much of an impact older members are able to instill on newly initiated members; additionally, “fraternities throw massive parties to demonstrate their status and lure potential members with the promise of beer and women” (Armstrong & Hamilton, 2013, p. 56). Considering these circumstances, men even admitted to feeling less guilt hooking up with a woman they did not know, making a woman that is new to the party scene an easy target because she is simply a faceless and nameless victim (Boswell & Spade, 1996, p. 143).

The current study

Rather than focusing solely on the common comparison between fraternity men and non-fraternity men found in most research studies, the current study examines whether there are differences within groups of fraternity men, to establish if all fraternity men are alike or different in their privilege and attitudes towards women and rape culture. Boswell and Spade (1996) worked to compare interactions between men and women at fraternities to determine which ones were more dangerous. For this study, while we are also looking within fraternities, we are focusing more on how their attitudes and beliefs are affected by privilege. Based on Jozkowski and Wiersma-Mosley's (2017) theoretical study on fraternities and privilege, the current study hypothesizes that fraternity members who are higher in privilege (i.e., based off of their parents income) will have more negative and traditional perceptions of women and a stronger belief in rape myths, as compared to those fraternity men lower in privilege.

Methods

Procedure/ Participants

Data were obtained from a convenience sample collected from a large public university located in the southern United States. Students who were at least 18 years of age and enrolled in classes at the university were recruited via undergraduate health and social science courses, and a university-wide newswire. Participants completed an anonymous close-ended web-based survey (see attached Appendix) via Qualtrics. Students were informed that participation was voluntary and there was no penalty for discontinuation at any time. At the end of the survey, participants had two opportunities for incentives: They could enter their name into a drawing for one of two \$50 gift cards by supplying their email and/or professors who agreed gave extra credit for survey completion. IRB approval was gained from the university of data collection.

There were 942 students who completed the survey, of which 22% were males ($n = 211$), 77% were female ($n = 723$), and 1% who identified as transgender ($n = 8$). Approximately, 57 did not complete the survey and were deleted. The age range for this study was from 18 to 30 with a mean age of 20.65 ($SD = 3.42$). The sample was 79% Caucasian ($n = 744$) and 21% non-Caucasian ($n = 197$). Ninety-six percent of respondents were heterosexual ($n = 900$). Approximately half of the participants (55%, $n = 515$) were currently or had previously been Greek-affiliated. Juniors (32%) and sophomores (31%) comprised the largest classes, followed by seniors (22%), freshman (12%), graduate students (2%), and other types of students (i.e., non-degree student, 1%). Most respondents were single, not actively dating (36%) or in a committed relationship (35%).

The current study focused on only males ($n = 211$) between the more traditional ages of college students in Greek-life, 18 - 24 years of age, thus 32 men above the age of 24 were deleted, leaving a final sample of 179 men for the current study ($M_{age} = 20.22$, $SD = 1.32$), with 69 men indicating they were involved in Greek life (39%) and 119 men indicating they were non-affiliated with Greek-life (61%). Overall, 27 men were freshmen (15%), 58 were sophomores (32%), 55 were juniors (31%), 34 were seniors (19%) and 5 were graduate students (3%).

Measures

Privilege. In order to measure privilege, the current study used participant responses to parents' household income which ranged on a scale of 1-9 ranging from less than \$10,000 to \$200,000 or more ($M = 3.41$, $SD = 2.09$). Thus, we divided privilege into two groups based on the mean of parent's annual income, with 0 = *less than \$100,000* and 1 = *more than \$100,001*. For fraternity men specifically ($n = 69$), those who were considered privileged (more than

\$100,001) included 51 men and non-privileged included 18 men. For non-fraternity men ($n = 110$), the groups were much more similar: there were 58 men who were considered privileged and 52 men who were not privileged, based on their parents' income.

Hostility Toward Women was measured through The Hostility Toward Women Scale (Lonsway & Fitzgerald, 1995). The twenty-question measure assesses men's feelings toward women. The measure was based on statements regarding trusting women, including; "I believe that most women tell the truth," "I am easily angered by women," and "It is generally safer not to trust women too much." The scale ranged from 1= *Strongly Disagree* to 7= *Strongly Agree* ($M = 3.24$, $SD = .98$).

Rape Myth Acceptance was measured based on the Illinois Rape Myth Acceptance Scale. This measure assesses men's support for the attitudes and beliefs that align with rape myths (Payne et al., 1999). The measurement included 24 statements, including: "Rape happens when a man's sex drive gets out of control," "Many women secretly desire to be raped," "If a guy is drunk, he might rape someone unintentionally," and "A rape probably didn't happen if the girl has no bruises or marks." The scale ranged from 1= *Strongly Disagree* to 7= *Strongly Agree* ($M = 2.87$, $SD = 1.12$).

Perpetrator Perceptions was created to better understand the way perpetrators are viewed, in terms of stereotypical rape scenarios (see Martinez, 2017). It aimed to assess how people perceive perpetrators compared to themselves. Twenty items were created aimed at measuring perceptions of perpetrators of sexual assault, such as "Men who rape, only rape strangers", "Men from good families do not rape", and "Men who are in a lower socioeconomic status or social class are more likely to rape". The 14 items ranged from 1= *Strongly Disagree* to 7= *Strongly Agree* ($M = 2.73$, $SD = 1.09$).

Current study plan of analyses. The purpose of this study was to examine differences in privilege (based on parents income) for: 1) group differences between fraternity and non-fraternity men and 2) within group differences among fraternity men, by examining differences in hostility toward women, rape myths, and perceptions of perpetrators of sexual assault. First, descriptive statistics and correlations were run to examine general characteristics of the study sample, such as the mean age, class distribution, percentage of those in Greek life and non-Greek life. See Table 1 for study variable correlations. Lastly, in order to examine group differences for privilege (i.e., parents income), MANOVAs were conducted to compare the dependent variables of attitudes and perceptions by fraternity men and non-fraternity men, as well as differences within fraternity men.

Results

First, to examine differences between fraternity and non-fraternity men on their beliefs about rape myths, hostility toward women, and perpetrator myths, a MANOVA was used to test this main effect of Greek status and indicated a significant effect for the overall model (Wilks' Lambda = .87, $p < .001$). Further ANOVA analyses provided significant effects for rape myths ($F = 13.84, p < .001$), hostility toward women ($F = 10.01, p < .01$), and perpetrator rape myths ($F = 24.55, p < .001$). Fraternity men indicated significantly higher traditional attitudes compared to non-fraternity men on rape myths (3.24 vs. 2.63), hostility toward women (3.53 vs. 3.07) and perpetrator rape myths (3.21 vs. 2.43). Thus, these findings support previous literature that fraternity men are significantly more traditional and hold more negative views regarding women and rape culture as compared to non-fraternity men.

Next, a MANOVA was used to examine the main effect of whether privileged fraternity men ($n = 51$) vs. non-privileged fraternity men ($n = 18$) differed on their attitudes towards rape

myths, hostility toward women, and perpetrator rape myths, which resulted in a nonsignificant finding for the overall model (Wilks' Lambda = .96, $p = .41$), with non-significant group findings for all outcome variables. Thus, our findings indicated that there were no differences within fraternity men, privilege, and attitudes toward rape myths and women.

Lastly, the current study explored whether there was a significant interaction between Greek status (fraternity and non-fraternity) and within groups based on privilege on all the outcome variables. A MANOVA was used to test the overall model; a nonsignificant interaction for privilege and Greek status (Wilks' Lambda = .96, $p = .06$). However, a follow-up ANOVA indicated that perpetration myths were significantly different ($F = 10.61$, $p < .001$) based on Greek and privilege statuses (see Table 2 and Figure 1). Results indicated that privileged fraternity men ($M = 3.12$) were significantly higher in their perpetrator myths as compared to non-fraternity/non-privileged men ($M = 2.20$); and that non-privileged fraternity men ($M = 3.47$) were significantly higher in their perpetrator myths as compared to non-fraternity men, who were both privileged ($M = 2.64$) and non-privileged ($M = 2.20$).

Discussion

The current study's goal was to better understand the belief in rape myths (for both victim and perpetrator) and hostility toward women within fraternity men and to examine whether there are differences among fraternity members based on their privilege. Contrary to the study hypothesis, fraternity men indicated similar views on rape myths, hostility toward women, and perpetrator rape myths regardless of their privilege. However, the study was able to find, similar to previous studies, that fraternity men have more traditional and negative views toward rape myths and women as compared to non-fraternity men. Whether these views are held among fraternity men due to the desire for men with hyper masculine values to be in an all-male group

where their values are unchallenged or they spent enough time socializing with these men which led to the pressure to adopt similar beliefs, fraternities continue to strengthen these negative attitudes regardless of views previously held by members (Murnen & Kohlman, 2007). It does not seem to matter if these views were instilled in men before or after they become a member of a fraternity, as research such as this study continues to find how overwhelmingly different beliefs are held by fraternity men and non-fraternity men (Bannon et al., 2013; Murnen & Kohlman, 2007).

In general, fraternity members have a negative stigma attached to them with their high beliefs in rape myths and hostility towards women. The purpose of this study was to suggest that not all men who are in a fraternity are connected to this stigma and that not one fraternity is higher risk than another, but that members within these institutions may have varying beliefs and attitudes individually. However, the current study found that just being in a fraternity (vs. non-affiliated men) was associated with certain beliefs, more so than privilege status within fraternity members. This is similar to previous research that finds that men who become members of a fraternity are at an increased likelihood of perpetrating sexual assault on college campuses due to the peer pressure exuded upon them to have sex (Franklin et al., 2012). This pressure to have sex is accompanied by increased high-risk drinking as well as peer approval of forced sex and obtaining a higher number of sexual partners compared to men who chose not to join a fraternity (Kingree & Thompson, 2013).

The common pattern noticed throughout this study was not only the similarity in attitudes of fraternity members, but the inability to assess if they had varying views even through differences in privilege. Cohesiveness, or groupthink, could be a negative aspect of fraternities, and it is associated with the pressure to conform where the need for unity is a higher priority than

personal expression (Hornsey et al., 2009). Since privilege was not found to be a significant indicator of negative attitudes and beliefs towards women, further research should include a more thorough analyzation of the qualities of groupthink and how it affects sexual assault rates on campus. If the ultimate goal is to lower sexual assault rates and make college campuses safe, groupthink is a leading factor behind the behaviors of fraternity men and further research should be conducted to assess the steps that can be taken to influence fraternities towards more positive attitudes towards women and education on rape myths.

It was interesting to find that fraternity men on college campuses who were higher, as well as lower, in SES (based on parents' income) still held much more negative and traditional attitudes towards women and rape myths as compared to non-fraternity men. Men in fraternities had a higher concentration of privilege with 51 fraternity men classified as privileged and only 18 that were not. This strong presence of privilege becomes much less prevalent when looking at non-fraternity members, with a more even distribution of 58 privileged and 52 non-privileged unaffiliated men. Thus, it seems that groupthink and brotherhood that exist among fraternity men might be more of an indicator as compared to privilege status. However, the current study measured privilege based on dividing parental income into two groups (high vs. low), and these were based on the participants' self-report, which may not be accurate. Also, these results could be stem from uneven group sizes among fraternity men based on privilege, as well as few fraternity men in general in the current study. Thus, further research needs to continue to explore these groups with larger, more representative samples of Greek men. And further research needs to measure "privilege" and how it may indeed play a role in fraternity men's attitudes towards rape culture.

Limitations. The current sample came from one university in the southern United States, making the greatest limitation of this study that it does not represent all fraternity men. While the university that was sampled does have high Greek-life and upper middle class participants, future research should examine multiple universities and a larger number of fraternity men.

In conclusion, previous research was solely focused on differentiating fraternity men from non-fraternity men and their beliefs on rape myths and hostility towards women. The current study was able to expand upon the literature by examining *within* differences in fraternity men's views on women and rape culture. Our findings suggest that fraternity men are essentially similar in their views on women and rape culture, regardless of privilege. However, further research using a larger, and more representative, sample should address whether this finding is valid along with a more in-depth measure of privilege.

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Table 1. Correlations among Study Variables

		GREEK LIFE	INCOME	RMYTHS	HOSTILEW	PERPMYTHS
GREEKLIFE	Pearson Correlation	1	.270**	-.269**	-.231**	-.349**
	Sig. (2-tailed)		.001	.000	.002	.000
	N	179	162	179	179	179
INCOME	Pearson Correlation	.270**	1	-.060	.044	-.140
	Sig. (2-tailed)	.001		.451	.582	.075
	N	162	162	162	162	162
RMYTHS	Pearson Correlation	-.269**	-.060	1	.570**	.640**
	Sig. (2-tailed)	.000	.451		.000	.000
	N	179	162	179	179	179
HOSTILEW	Pearson Correlation	-.231**	.044	.570**	1	.445**
	Sig. (2-tailed)	.002	.582	.000		.000
	N	179	162	179	179	179
PERPMYTHS	Pearson Correlation	-.349**	-.140	.640**	.445**	1
	Sig. (2-tailed)	.000	.075	.000	.000	
	N	179	162	179	179	179

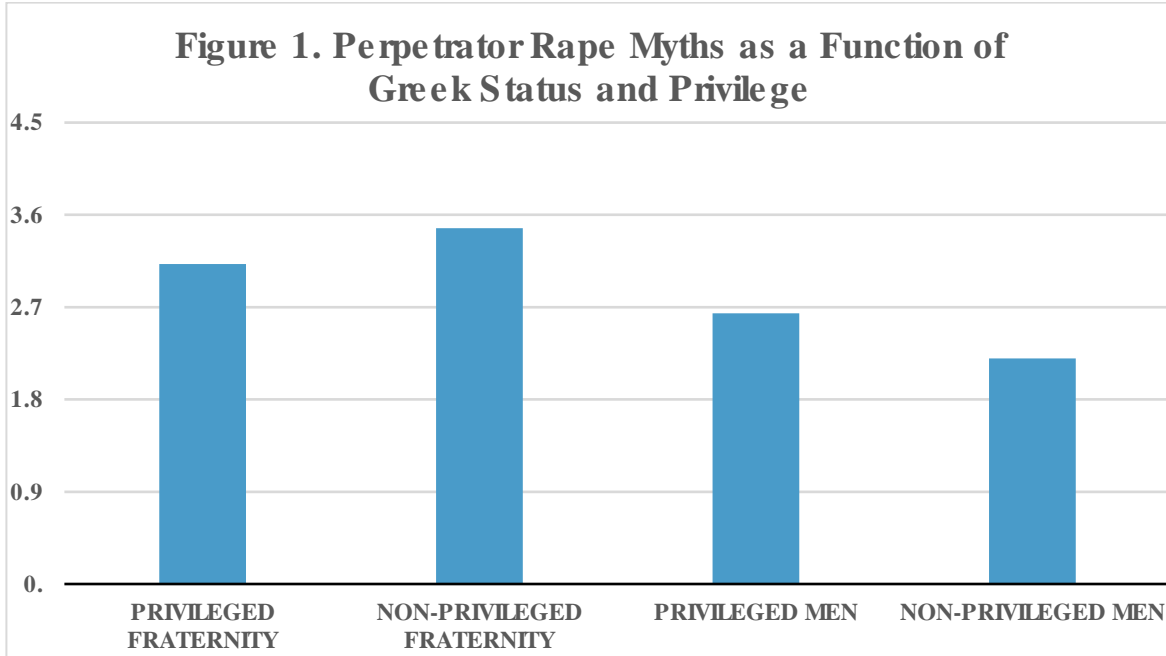
** . Correlation is significant at the 0.01 level (2-tailed).

Table 2. Greek Affiliation and Privilege on Rape Myths, Hostility toward Women, and Perpetrator Rape Myths

	Gender and Greek Affiliation				<i>F</i>	<i>η</i> ²
	Privileged Fraternity Men (<i>n</i> =51)	Non-Privileged Fraternity Men (<i>n</i> =18)	Privileged Non-Fraternity Men (<i>n</i> =58)	Non-Privileged /Non-Fraternity Men (<i>n</i> =52)		
Perpetrator Rape Myths	3.12 ^a	3.47 ^{bc}	2.64 ^b	2.20 ^{ac}	10.61*	.16

Note. Matching superscripts indicate significant group differences ($p < .05$).

* $p < .001$



Appendix A

UNDERSTANDING COLLEGE STUDENTS' PERCEPTIONS OF CAMPUS SAFETY

DEMOGRAPHICS

In this section of the survey we would like to ask some general background information about you.

1. What year are you in college?

Freshman	Sophomore	Junior	Senior	Graduate Student	Non-degree Student	Other
----------	-----------	--------	--------	---------------------	-----------------------	-------

2. Are you an international student? YES NO

2A. If Yes, then what country do you originate from? _____

3. What gender do you identify with? Male Female Transsexual/Transgender

4. How do you describe your sexual orientation:

____ Straight/Heterosexual ____ Gay/Lesbian

____ Bisexual ____ Other

____ Not sure/Questioning

5. How old are you? _____ years old

6. While at school, where do you live?

____ College Residence Hall ____ Off Campus room, apartment, or house

____ Home of relatives ____ Own Home

____ Sorority/Fraternity ____ Your parents' home

____ Other

7. While at school, with whom do you currently live (check all that apply)

____ Alone ____ Parent(s)/Guardian(s)

____ Spouse/domestic partner ____ Children

____ Roommate(s)/Friend(s) of the
same gender ____ Intimate partner (other than a spouse)
____ Other relatives

____ Roommate(s)/Friend(s) of a
different gender ____ Other

8. How would you describe your race/ethnicity? (check all that apply)

____ Black or African American ____ Hispanic or Latino

____ American Indian or Native
American ____ White or Caucasian

- Asian or Pacific Islander Arab American
 Other (please list) _____

9. Please mark ALL the organizations you belong to:

- Band or musical group Student Athlete
 Student Government Member recreational sports club/groups

 Member of a student group Social Service or Special Interest club
 School Newspaper Theatre
 Fraternity/ Sorority Resident Assistant/Peer Educator
 NPHC Fraternity/Sorority Other, please specify; _____

10. Please mark ALL the organizations you are considering joining:

- Band or musical group Student Athlete
 Student Government Member recreational sports club/groups

 Member of a student group Social Service or Special Interest club
 School Newspaper Theatre
 Fraternity/ Sorority Resident Assistant/Peer Educator
 NPHC Fraternity/Sorority Other, please specify; _____

11. What is your current relationship status? (circle the most appropriate)

1. Single, not actively dating
2. Single and dating, but not in an exclusive relationship
3. Single and hooking up with acquaintances/friends
4. In a committed relationship
5. Engaged
6. Living together
7. Married
8. Divorced/Separated
9. Other: _____

12. How would you describe the area where you spent most of your childhood?

1. Rural (small towns or cities isolated from larger areas or farming communities)
2. Suburban (community near a bigger city, often part of a metropolitan region)
3. Urban (big city – i.e., Austin, Little Rock, Memphis, Tulsa)
4. Megalopolis (extra-large city with an especially diverse population – i.e., New York City, Chicago, Los Angeles)

13. Which best describes your parents' household income?

- ___ \$200,000 or more
- ___ \$150,000 to \$199,999
- ___ \$100,000 to \$149,999
- ___ \$75,000 to \$99,999
- ___ \$50,000 to \$74,999
- ___ \$25,000 to \$49,999
- ___ \$15,000 to \$24,999
- ___ \$10,000 to \$14,999
- ___ Less than \$10,000
- ___ Don't know

Not at all	Somewhat	Moderately	Mostly	Totally
1	2	3	4	5

- 14. I often read books and magazines about my faith. ___
- 15. I make financial contributions to my religious organization. ___
- 16. I spend time trying to grow in understanding of my faith. ___
- 17. Religion is especially important to me because it answers many questions about the meaning of life. ___
- 18. My religious beliefs lie behind my whole approach to life. ___
- 19. I enjoy spending time with others of my religious affiliation. ___
- 20. Religious beliefs influence all my dealings in life. ___
- 21. It is important to me to spend periods of time in private religious thought and reflection. ___
- 22. I enjoy working in the activities of my religious affiliation. ___
- 23. I keep well informed about my local religious group and have some influence in its decisions. ___

- 24. Are you currently a member of a Greek organization (i.e. sorority, fraternity)?
 - Yes (1)
 - No (2)
 - I used to be a member, but no longer am (3)
 - I plan on joining a Greek organization in the future (4)

- 25. How would you rate your involvement in Greek activities?
 - 1. - Inactive
 - 2. - Moderately active
 - 2 - Very active

The following set of questions asks about your opinions of men and women. Using the scale below, please circle the number that best represents your response to the statements.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	2	3	4	5

1. I feel that many times women flirt with men just to tease or hurt them. 1 2 3 4 5

2. I believe that most women tell the truth. 1 2 3 4 5
3. I usually find myself agreeing with (other) women. 1 2 3 4 5
4. I think that most women would lie just to get ahead. 1 2 3 4 5
5. It is generally safer not to trust women too much. 1 2 3 4 5
6. When it really comes down to it, a lot of women are deceitful. 1 2 3 4 5
7. I am easily angered by (other) women. 1 2 3 4 5
8. I am sure I get a raw deal from the (other) women in my life. 1 2 3 4 5
9. Sometimes (other) women bother me by just being around. 1 2 3 4 5
10. (Other) Women are responsible for most of my troubles. 1 2 3 4 5
11. I feel that many times men flirt with women just to tease or hurt them. 1 2 3 4 5

12. believe that most men tell the truth. 1 2 3 4 5
13. I usually find myself agreeing with (other) men. 1 2 3 4 5
14. I think that most men would lie just to get ahead. 1 2 3 4 5
15. It is generally safer not to trust men too much. 1 2 3 4 5
16. When it really comes down to it, a lot of men are deceitful. 1 2 3 4 5
17. I am easily angered by (other) men. 1 2 3 4 5
18. I am sure I get a raw deal from the (other) men in my life. 1 2 3 4 5
19. Sometimes (other) men bother me by just being around. 1 2 3 4 5
20. (Other) Men are responsible for most of my troubles. 1 2 3 4 5

Now we want to shift your attention to beliefs individuals may have regarding relationships and issues that may come in relationships. Please remember that your answers are kept strictly confidential.

Please read the following statements and indicate your agreement using the following scale:

Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	2	3	4	5

1. If a girl initiates kissing or hooking up, she should not be surprised if a guy assumes she wants to have sex. _____
2. When girls go to parties wearing slutty clothes, they are asking for trouble. _____
3. If a girl is raped while she is drunk, she is at least somewhat responsible for letting things get out of control. _____
4. If a girl goes to a room alone with a guy at a party, it is her own fault if she is raped. _____
5. If a girl acts like a slut, eventually she is going to get into trouble. _____
6. When girls are raped, it's often because the way they said "no" was unclear. _____
7. If a girl doesn't say "no" she can't claim rape. _____
8. If a girl doesn't physically fight back, you can't really say that it was rape. _____
9. If a girl doesn't physically resist sex- even when protesting verbally- it really can't be considered rape. _____
10. If the accused "rapist" doesn't have a weapon, you really can't call it rape. _____
11. A rape probably didn't happen if the girl has no bruises or marks. _____
12. Guys don't usually intend to force sex on a girl, but sometimes they get too sexually carried away. _____
13. When guys rape, it is usually because of their strong desire for sex. _____
14. Rape happens when a guy's sex drive gets out of control. _____
15. If a guy is drunk, he might rape someone unintentionally. _____
16. If both people are drunk, it can't be rape. _____
17. It shouldn't be considered rape if a guy is drunk and didn't realize what he was doing. _____
18. Girls who say they were raped often led the guy on and then had regrets. _____
19. Rape accusations are often used as a way of getting back at guys. _____
20. A lot of times, girls who say they were raped agreed to have sex and then regret it. _____
21. Girls who are caught cheating on their boyfriends sometimes claim that it was rape. _____
22. A lot of times, girls who claim they were raped just have emotional problems. _____

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	2	3	4	5

1. Men who rape, only rape strangers. 1 2 3 4 5
2. Sexual assault victims often personally know their rapist. 1 2 3 4 5
3. Good guys do not rape. 1 2 3 4 5
4. Men with high GPAs do not rape. 1 2 3 4 5
5. Guys with a lot of friends will rape. 1 2 3 4 5

- 6. Men who are actively involved in student clubs do not rape. 1 2 3 4 5
- 7. Good looking guys do not rape. 1 2 3 4 5
- 8. Guys who are well-liked by others will not rape. 1 2 3 4 5
- 9. Men from good families do not rape. 1 2 3 4 5
- 10. Women are more likely to be raped by men that are the same race as them. 1 2 3 4 5
- 11. A rapist is more likely to be Black or Hispanic than White. 1 2 3 4 5
- 12. Men who are in a lower socioeconomic status or social class are more likely to rape. 1 2 3 4 5
- 13. Rape mainly occurs on the "bad" side of town. 1 2 3 4 5
- 14. Men from nice middleclass homes almost never rape. 1 2 3 4 5
- 15. Rape rarely happens in the victim's own home/dorm/apartment. 1 2 3 4 5
- 16. Rape does not happen at a party with other friends around. 1 2 3 4 5
- 17. College athletes are less likely to rape because women always want to have sex with them. 1 2 3 4 5
- 18. Women are always looking to have sex with college athletes, so there is no need for them to rape. 1 2 3 4 5
- 19. Fraternity men often get accused of rape when women regret consensual sex. 1 2 3 4 5
- 20. White people are more likely to rape than racial/ethnic minorities. 1 2 3 4 5

21. What percentage of women on campus experience sexual assault? _____

22. What percentage of women lie about experiencing sexual assault? _____

1. Does your University have a policy on cheating or on academic integrity?

Yes Not sure--but probably yes Not sure--but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

2. Does your University have a policy on intimate partner violence or dating violence?

Yes Not sure--but probably yes Not sure--but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

3. Does your University have a policy on sexual assault or rape?

Yes Not sure--but probably yes Not sure--but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

4. Does your University have a policy on physical violence?

Yes Not sure--but probably yes Not sure--but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

5. Does your University have a policy on stalking?

Yes Not sure--but probably yes Not sure--but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

6. Does your University have a policy on sexual harassment?

Yes Not sure--but probably yes Not sure--but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

7. Does your University have a policy on alcohol?

Yes Not sure--but probably yes Not sure--but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

8. What is Title IX? If you do not know, simply write "I do not know what Title IX is"

9. Does your University have a policy or programming regarding Title IX?

Yes Not sure- but probably yes Not sure- but probably no No

If yes, do you know what this policy says?
 If no, do you think your University should have a policy on this?

Yes-definitely Yes-probably Maybe No

10. Do you know how Title IX is related to women's and men's rights regarding violence on campus?

Yes No

10a. Describe in more detail what Title IX does for women's and men's rights regarding violence on campus:

The following questions address your feelings of safety on campus or on your way to school and home. For each situation please use the table below in choosing your response. How safe do you feel...

Very Unsafe	Somewhat UnSafe	Neither Safe Nor Unsafe	Reasonably Safe	Very Safe	Not Applicable
1	2	3	4	5	6

- | | | |
|----|-------|--|
| 1. | _____ | Walking alone on campus during daylight hours? |
| 2. | _____ | Walking alone to your on-campus apartment or dorm during daylight hours? |
| 3. | _____ | Walking to your off-campus home or apartment during daylight hours? |
| 4. | _____ | Walking alone on campus after dark? |
| 5. | _____ | Walking alone to your on-campus apartment or dorm after dark? |

- | | | |
|-----|-------|--|
| 6. | _____ | Walking to your off-campus home or apartment after dark? |
| 7. | _____ | Working in the library at night? |
| 8. | _____ | Hanging out at bars or clubs frequented by college students? |
| 9. | _____ | Hanging out at a party held at a Fraternity house? |
| 10. | _____ | Hanging out at a party held at an off-campus house? |
| 11. | _____ | Hanging out at a party held on-campus? |
| 12. | _____ | Being alone in a room with someone of the other gender? |

Please indicate your level of agreement to the following statements: Please read the following statements and circle the number that indicates how true each is of you.

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	2	3	4	5

1. I don't think sexual violence is a problem on this campus. 1 2 3 4 5
2. I don't think there is much I can do about sexual violence on campus. 1 2 3 4 5
3. There isn't much need for me to think about sexual violence on campus. 1 2 3 4 5
4. Sometimes I think I should learn more about sexual violence. 1 2 3 4 5
5. I have recently attended a program or volunteered my time on projects focused on ending sexual violence on campus. 1 2 3 4 5
6. I have confidence that [University] administrators have formal procedures to address complaints of sexual assault fairly. 1 2 3 4 5
7. The university would take the report seriously by taking the appropriate steps to correct the situation. 1 2 3 4 5
8. The university would support the person making the report of experiencing sexual assault. 1 2 3 4 5
9. The university would take steps to protect the individual who was accused of sexual assault. 1 2 3 4 5
10. The university would take corrective action against the person who was accused of committing sexual assault. 1 2 3 4 5

If someone you know were to be sexually assaulted, physically assaulted, or stalked, how likely would you be to go to the following for help?

Very Likely	Somewhat Likely	Neither	Somewhat Unlikely	Very Unlikely
1	2	3	4	5

1	Campus Police	1	2	3	4	5
2	Counseling & Psychological Services (CAPS)	1	2	3	4	5

3	Pat Walker Health Center	1	2	3	4	5
4	Student Support Services	1	2	3	4	5
5	Residence Life/Resident Advisors	1	2	3	4	5
6	Title IX Coordinator	1	2	3	4	5
7	Fayetteville Police Department	1	2	3	4	5

	<p>Due to the anatomical nature of some of the future questions, we will need to know the following information: I have a: ___ Penis ___ Vagina ___ Both/Neither (skip next section, got to Question #11 on page 13)</p> <p style="text-align: center;">Sexual Experiences</p>	How many times in the past 12 months?	How many times since age 14?
1	Someone fondled, kissed, or rubbed up against the private areas of my body (lips, breast/chest, crotch or butt) or removed some of my clothes without my consent (but did not attempt sexual penetration) by:	0 1 2 3+	0 1 2 3+
	a Telling lies, threatening to end the relationship, threatening to spread rumors about me, making promises I knew were untrue, or continually verbally pressuring me after I said I didn't want to.		
	b Showing displeasure, criticizing my sexuality or attractiveness, getting angry but not using physical force, after I said I didn't want to.		
	c Taking advantage of me when I was too drunk or out of it to stop what was happening.		
	d Threatening to physically harm me or someone close to me.		
	e Using force, for example holding me down with their body weight, pinning my arms, or having a weapon.		
	f. Making me feel as though refusing was useless		
	g. Just doing the behaviour without giving me a chance to say "no" (e.g., surprising me with the behavior)		

2	Someone had oral sex with me or made me have oral sex with them without my consent by:	0 1 2 3+	0 1 2 3+
a	Telling lies, threatening to end the relationship, threatening to spread rumors about me, making promises I knew were untrue, or continually verbally pressuring me after I said I didn't want to.		
b	Showing displeasure, criticizing my sexuality or attractiveness, getting angry but not using physical force, after I said I didn't want to.		
c	Taking advantage of me when I was too drunk or out of it to stop what was happening.		
d	Threatening to physically harm me or someone close to me.		
e	Using force, for example holding me down with their body weight, pinning my arms, or having a weapon.		
f	Making me feel as though refusing was useless		
g	Just doing the behaviour without giving me a chance to say "no" (e.g., surprising me with the behavior)		
		How many times in the past 12 months?	How many times since age 14?
3	If you are a male, check box and skip to item 4 A man put his penis into my vagina, or someone inserted fingers or objects without my consent by:	0 1 2 3+	0 1 2 3+
a	Telling lies, threatening to end the relationship, threatening to spread rumors about me, making promises I knew were untrue, or continually verbally pressuring me after I said I didn't want to.		
b	Showing displeasure, criticizing my sexuality or attractiveness, getting angry but not using physical force, after I said I didn't want to.		
c	Taking advantage of me when I was too drunk or out of it to stop what was happening.		

	d	Threatening to physically harm me or someone close to me.		
	e	Using force, for example holding me down with their body weight, pinning my arms, or having a weapon.		
	f	Making me feel as though refusing was useless		
	g	Just doing the behaviour without giving me a chance to say “no” (e.g., surprising me with the behavior)		
4.		A man put his penis into my butt, or someone inserted fingers or objects without my consent by:	0 1 2 3+	0 1 2 3+
	a	Telling lies, threatening to end the relationship, threatening to spread rumors about me, making promises I knew were untrue, or continually verbally pressuring me after I said I didn’t want to.		
	b	Showing displeasure, criticizing my sexuality or attractiveness, getting angry but not using physical force, after I said I didn’t want to.		
	c	Taking advantage of me when I was too drunk or out of it to stop what was happening.		
	d	Threatening to physically harm me or someone close to me.		
	e	Using force, for example holding me down with their body weight, pinning my arms, or having a weapon.		
	f	Making me feel as though refusing was useless		
	g	Just doing the behaviour without giving me a chance to say “no” (e.g., surprising me with the behavior)		
5		Even though it didn’t happen, someone TRIED to have oral sex with me, or make me have oral sex with them without my consent by:	0 1 2 3+	0 1 2 3+
	a	Telling lies, threatening to end the relationship, threatening to spread rumors about me, making promises I knew were untrue, or continually verbally pressuring me after I said I didn’t want to.		
	b	Showing displeasure, criticizing my sexuality or attractiveness, getting angry but not using physical force, after I said I didn’t want to.		

c	Taking advantage of me when I was too drunk or out of it to stop what was happening.		
d	Threatening to physically harm me or someone close to me.		
e	Using force, for example holding me down with their body weight, pinning my arms, or having a weapon.		
f	Making me feel as though refusing was useless		
g	Just doing the behaviour without giving me a chance to say “no” (e.g., surprising me with the behavior)		
		How many times in the past 12 months?	How many times since age 14?
6	If you are male, check this box and skip to item 7. Even though it didn't happen, a man TRIED to put his penis into my vagina, or someone tried to stick in fingers or objects without my consent by:	0 1 2 3+	0 1 2 3+
a	Telling lies, threatening to end the relationship, threatening to spread rumors about me, making promises I knew were untrue, or continually verbally pressuring me after I said I didn't want to.		
b	Showing displeasure, criticizing my sexuality or attractiveness, getting angry but not using physical force, after I said I didn't want to.		
c	Taking advantage of me when I was too drunk or out of it to stop what was happening.		
d	Threatening to physically harm me or someone close to me.		
e	Using force, for example holding me down with their body weight, pinning my arms, or having a weapon.		
f	Making me feel as though refusing was useless		

	g. Just doing the behaviour without giving me a chance to say “no” (e.g., surprising me with the behavior)		
7	Even though it didn’t happen, a man TRIED to put his penis into my butt, or someone tried to stick in objects or fingers without my consent by:	0 2 3+	0 1 2 3+
a	Telling lies, threatening to end the relationship, threatening to spread rumors about me, making promises I knew were untrue, or continually verbally pressuring me after I said I didn’t want to.		
b	Showing displeasure, criticizing my sexuality or attractiveness, getting angry but not using physical force, after I said I didn’t want to.		
c	Taking advantage of me when I was too drunk or out of it to stop what was happening.		
d	Threatening to physically harm me or someone close to me.		
e	Using force, for example holding me down with their body weight, pinning my arms, or having a weapon.		
f	Making me feel as though refusing was useless		
	g. Just doing the behaviour without giving me a chance to say “no” (e.g., surprising me with the behavior)		

8. Was there more than one person doing the action that you did not consent to?

- No, only one person
- Yes, two people
- Yes, three or more
- I am not sure

9. What was the sex of the person or persons who did them to you?

- Female only
- Male only
- Both females and males
- I reported no experiences

10. What was your relationship to the person or persons? (Check all that apply)

- a. stranger
- b. family member
- c. acquaintance I just met
- d. acquaintance I knew well
- e. coworker
- f. employer/supervisor
- g. college professor/instructor
- h. college staff
- i. non-romantic friend
- j. casual or first date
- k. current romantic partner
- l. ex-romantic partner
- m. other _____
- n. no experience

11. Have you ever been raped? Yes No

If you were sexually assaulted, physically assaulted, or stalked, how likely would you be to go to the following for help?

Very Likely	Somewhat Likely	Neither	Somewhat Unlikely	Very Unlikely
1	2	3	4	5

1	Campus Police	1	2	3	4	5	NA
2	Counseling & Psychological Services (CAPS)	1	2	3	4	5	NA
3	Pat Walker Health Center	1	2	3	4	5	NA
4	Student Support Services	1	2	3	4	5	NA
5	Residence Life/Resident Advisors	1	2	3	4	5	NA
6	Title IX Coordinator	1	2	3	4	5	NA
7	Fayetteville Police Department	1	2	3	4	5	NA

OPEN ENDED RESPONSES: We are interested in examples of how people describe a variety of events. In the spaces below, with as much detail as possible, please answer the following statements. While we realize each situation is different, please describe what comes to mind after reading the following statements. Again, your responses will be anonymous.

1. Describe what comes to mind when you hear the word rape.
2. Describe what happens before, during, and after a typical rape.
3. Describe characteristics of a typical person who commits rape.
4. Describe characteristics of a typical person who has been raped.

THANK YOU FOR YOUR TIME! YOUR INPUT IS GREATLY APPRECIATED!