

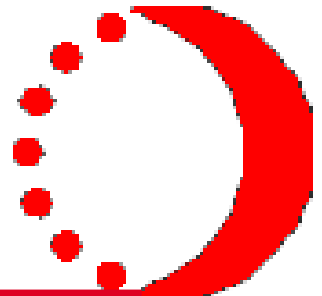
Rape Myth-Busters

A program for young men about
rape prevention

Manual



A project of
Sexual Health information networking & education SA Inc
(SHine SA)



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(SHine SA)*



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Rape Myth-Busters

A program for young men about rape prevention

Developed as part of:

**Guys Talk Too
Improving Young Men's
Sexual Health**

SHine SA © March 1998

*Funded by a Primary Health Care Initiatives grant from the
South Australian Health Commission*

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In particular, this kit has been inspired by the voices, action, creativity and resistance of many women working to prevent rape.

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* South Australian Department of Education and Children's Services,

SHine SA and Young Men's Sexual Health

SHine SA is a statewide organisation specialising in sexual and reproductive health.

SHine SA's Mission is to enable people to:

- Express their sexuality safely;
- Maintain and improve their sexual health; and
- Enjoy their sexuality.

SHine SA's guiding principles include those of Primary Health Care and Social Justice. Our statement of belief about sexuality is that:

Sexuality is much, much more than sex.

It is a part of who we are, what we think and feel about ourselves and our bodies, and how we act towards others. Sometimes it can be expressed or perceived in negative, destructive ways.

A person's sexuality is unique and individual to them. It is shaped by many things - by culture and tradition, by their life experiences as a man or woman, and by personal beliefs. The relationships in which people express their sexuality are many and varied.

Sexuality develops and changes throughout a person's life. It is a part of us from birth to death, for all our life. It can be a joyous and enriching part of who we are.

SHine SA believes these statements provide a focus on:

- expression;
- enjoyment;
- behaviour;
- experience of ourselves and our bodies;
- uniqueness;
- relationships;
- flexibility;
- diversity
- change;
- lifelong developmental process; and
- broad factors which shape experience and perception.

They also offer a broad frame for thinking about the factors which constrain and limit people in the area of sexuality. Factors which inhibit expression; introduce risk; and lead to ill-health, include issues of power, privilege and social justice. Such a frame facilitates planning and action to promote sexual health.

South Australia's Youth Health Policy nominates sexual health as a major issue for young people aged between 12 and 25 years, in particular unplanned pregnancy, sexually transmitted diseases, gay and lesbian health, and sexual exploitation are identified.

The International Planned Parenthood Federation (IPPF, the international umbrella organisation for family planning programs) recommends undertaking a number of activities related to preventing violence against women in addressing the sexual and reproductive health needs of the community. These include working with men to raise awareness and to change behavioural patterns (IPPF, 1997).

In line with these directions Sexual Health information networking & education SA (SHine SA) has an organisational objective to provide sexual and reproductive health services to young men.

Foreword

The Rape Myth-Busters kit was developed as part of the Guys Talk Too: Improving Young Men's Sexual Health Project following the results of administering the Young Men and Acquaintance Rape Questionnaire.

Guys Talk Too: Improving Young Men's Sexual Health was a SHine SA project, funded by the South Australian Health Commission, to implement peer education strategies with young men in the southern Adelaide metropolitan region. The project aimed to improve young men's sexual health and lower levels of sex-based violence.

One strategy used in the peer education process was to administer a questionnaire examining young men's beliefs related to heterosexual acquaintance rape in eleven scenarios (see work sheet 1.2). The questionnaire was administered by the Guys Talk Too peer education team which consisted of eleven young men who were trained as peer educators. It was completed by 998 young men aged between 14 and 26 mainly residing in the southern Adelaide metropolitan region.

The peer education methodology and the enthusiasm and dedication of all members of the peer education team were two keys to the success of the project in reaching a diverse range of young men in the target region to both administer the young men's questionnaire and have follow up discussions and education programs about sexual health, sexual assault and related issues.

998	(100%)	young men completed the questionnaire
682	(68.3%)	<u>disagreed</u> that it was okay for a male to force a female to have sex in any of the scenarios
316	(31.7%)	<u>agreed</u> that it was okay for a male to force a female to have sex in one or more of the scenarios

Of the young men surveyed, nearly one third (31.7%) *agreed* that it is okay for a male to force a female to have sex in one or more of the 11 scenarios offered. This indicates that we continue to live in a culture where, to a significant degree, men give themselves permission to support rape.

These results can be related to a number of beliefs young men support about men's sexuality and men's entitlement and women's obligation in heterosexual relationships. These beliefs included that:

- because a woman has agreed in the past to participate in sexual behaviour, or behaviour that a man has interpreted as sexual, then he is entitled to have sex with her when he wants to;
- a man is entitled to have a woman service his sexual needs or desires if they are in what he thinks is a long term relationship;
- if a woman allows certain kinds of physical or sexual intimacy a man is entitled to expect sexual intercourse to follow;
- it is okay for a man to ignore a woman changing her mind or saying "no" to sex;
- a man's sexual desire is an urge which must be satisfied;

-
- women are responsible for men's sexual behaviour; and sexual satisfaction;
 - a woman can provoke a man to rape by her appearance and behaviour;
 - if a woman agrees to go out with a man, lets him pay, or looks or behaves in a way that he interprets as sexual, he is entitled to sex and she is obligated to provide him with sex;
 - if a woman is or has been sexually active with him or other men, a man is entitled to expect to have sex with her; and
 - if a woman is vulnerable, or is not in a position or state to resist or make clear decisions about whether to be sexually active or not, a man is entitled to have sex with her.

Allegiance to such dominant notions of heterosexual masculine sexuality actively encourages men not to negotiate about sex and to ignore sexual communication from women.

A number of issues need to be addressed when responding to young men's sexual health needs, and in developing and implementing health strategies to prevent young men's participation in rape, including acquaintance rape (forced, manipulated or coerced sexual contact to a person without that person's consent, by someone that they know) is a significant sexual health issue for both men and women.

These issues include:

- the need to establish and develop curriculum frameworks in schools examining gender, sexuality and sexual health issues using social constructivist frameworks including investigating the context of power differentials in relationships and their outcomes;
- the need for community recognition and acknowledgment that acquaintance rape is linked to beliefs associated with young men's socio-sexual development;
- the importance of peer education processes involving young men in leadership roles with their community and personal networks to discuss acquaintance rape and its relationship to women's and men's sexual and reproductive health;
- the need for training and development opportunities for youth service providers and school staff related to young men's socio-sexual behaviour and the use of peer education methodologies;
- the need for regional and community coordination, collaboration and networks that work towards preventing sex-based violence;
- the need for resources, including adequate and ongoing funding, to do this work; and
- the need for research in these areas.

The extent of acquaintance rape is yet to be identified as a significant problem in the South Australian community. There is a general lack of research and only a few school and community based curriculum resources to support young men developing awareness of gender and how it impacts on their participation in their sexual relationships.

Rape Myth-Busters was developed as a resource to be used within a curriculum framework to support school and community education aimed at encouraging young men to have attitudes and behaviours that do not support rape.

Introduction

Rape is a crime of violence. It is harmful and wrong. It is a total violation of a person's rights over her/his body and her/his ability to participate in making choices and a total lack of responsibility on the part of the violator.

Rape Myth-Busters invites young men in Year 9 and above to examine their induction into existing and predominant practices of masculinity. The program recognises that many such practices result in violent and abusive behaviour, such as rape, and are in direct contravention of democratic and social justice principles.

Rape Myth-Busters encourages young men to examine a social perspective of behaviour and to take responsibility for ending their participation in behaviours that may lead to the rape of women or men. It advances the view that gender is a social construction rather than the product of any natural or biological law and that the examination of masculinity and femininity is critical in any process of behavioural change.

Programs alone have limited effect. Rape Myth-Busters should be viewed as one strategy in a whole school/agency system's approach to lower the incidence of acquaintance rape in the community. To ensure the greatest chance for sustainable change, this holistic approach needs to involve this strategy in a curriculum framework and in management and community partnership ie. all young people, their families, school staff, education policy makers, curriculum developers and related agencies and workers.

The content and processes of the program, with modifications, are thus also appropriate for young women to examine heterosexual acquaintance rape. Because gender is a system of social relations, both sexes need to have opportunities for single and mixed sex groupings to support the critical examination of the cultural impact of gender, especially if restrictive values and oppressive practices are to be redefined.

Rape, including acquaintance rape, happens to men and boys as well as to women and girls. Men and boys are raped by other men and much less frequently by women. This resource was developed from a young men's sexual health project that focused on inquiring about young men's attitudes to heterosexual acquaintance rape. The project did not focus on inquiring about young women's attitudes in this area. The project did not explore issues and develop resources focusing on same sex acquaintance rape, male rape by females and child sexual assault.

Even so, it was seen as important to include Rape Myth-Busters relating to male-male acquaintance rape so that this significant issue is not only visible but examined. They are included to invite young men to examine their attitudes linking masculinity, homophobia and male-male rape.

Part one of the manual introduces the area of masculinity and acquaintance rape. It also includes information about program implementation. Part two of the manual presents the four session program.

About Gender

Men in Australian cultures daily strive to prove to themselves and others that they should be viewed as masculine and not as feminine. Some of these ways of being viewed, that men ascribe to, involve attitudes and behaviours where men give themselves permission to violate the rights of others and to hurt themselves.

This can be related to gendered systems of relations that assign power and status to a narrow and rigid version of heterosexual masculinity and subordination and denigration of femininity and homosexuality.¹

Theoretical positions regarding gender

Three major theoretical positions about gender have influenced, and continue to influence, how the link between violence and gender is explained and understood.²

Biological determinism or essentialism

The first position is called biological determinism or essentialism. Theories derived from this position argue or assume that human behaviour is the product of natural or biological laws and unaffected by or only partially influenced by human culture.³

Essentialist theories of masculinity suggest that men are biologically predisposed to aggression and violent behaviour by the presence of testosterone - as if men suffer from “testosterone poisoning” and cannot help an aggressive or violent response when triggered by circumstances such as the behaviour of other people.

These theories suggest culture is determined by biology as a much stronger factor than social processes or the effects of power and privilege. This is an inherently conservative position as it suggests only limited change is possible and that attempting more radical change flies in the face of “nature”. However, while much is made of these theories, evidence to support them is limited.

Lynne Segal comments in *Slow Motion: Changing Masculinities, Changing Men* (1990):⁴

“The only consistent picture obtained from psychological sex-difference research is one where any sex differences are small, their origins unclear, and the variation within each sex far outweighs any differences between the sexes.”

Socialisation

The second position is socialisation theory. This describes a developmental process through which individuals learn and become aware of the patterns of behaviour expected by society. Associated sex role theory describes the male and female characters as an outcome of responses to social stereotypes about desirable behaviour.⁵ The process of learning sex roles involves observation, role modeling, direct instruction and the application of positive and negative sanctions to behaviours.⁶

Socialisation theory does not acknowledge the influence of gendered power differentials upon relationships, nor does it take into account the fact that people make conscious choices on the basis of the meanings and interpretations they give to their own lives. This theoretical position thus homogenises women and men, implying that all people are more or less equally trapped by sex roles.⁷

Social constructionism

The third position is social constructionism. This approach has been developed from constructivist theories based on the idea that our lives are understood through our interpretation of our perceptions and experience and the effects of power differentials.⁸

According to this model gender can be defined in terms of configurations of social practice⁹ and cultural expectations related to the rights, responsibilities, roles, constraints and privileges that individuals align themselves to because of their sex. Gender is the social organisation of sexual difference. Sex refers to the innate biological characteristics that a person inherits due to the dominance of female or male genes.¹⁰

Social practices and cultural expectations for men and women related to their sex cannot be separated from culturally ascribed meanings and interpretations about the innateness of their sex.¹¹ Our cultural interpretation subsumes knowledge about sexual difference. Our sex is gendered and our gender is sexed.

The social construction of gender is a dynamic process where social practice is constantly negotiated and renegotiated in everyday life.¹² It involves the adoption by women and men of contradictory as well as coherent identities, and consists in resisting as well as adopting particular stances on gender.¹³

Dally¹⁴ writes:

“Social practice can be described as the interactive and ongoing process of the ways we work on being female and male and the ways it can be expressed. That dynamic process of gender construction takes place according to historical, cultural, economic, political, emotional, physical and locational contexts.”

A central concept is that women and men position themselves and each other according to their interpretation of human practice, knowledge and their compliance with or resistance to social norms.¹⁵ Gender is present all the time, in all areas of our lives and in all performances of being male and female.

Gender identity is constituted, contested and negotiated according to its every context and is impacted on by the intersection of gender with other subjectivities such as socio-economic status, racial and ethnic heritage, ability, age, sexual preference, family structure, and religious affiliation.

Men and boys are actively involved in the construction of their masculinity and women and girls are actively involved in the construction of their femininity. Because gender is a relational system, each sex also influences the construction of the identity of the other.

Maleness or masculinity is defined in opposition to femaleness or femininity. There is a complex and dynamic connection between gender, status and power where maleness is generally accorded more power and status than femaleness. This connection is located within a larger framework of political, economic and social relations.¹⁶

These cultural differences result in greater privileges for men and experiences of oppression for women via the operation of patriarchy. Patriarchy can be defined as a historical and contemporary system of inter-related social and cultural structures through which men have more access to power and status than women.¹⁷

The ensuing process for cultural, group, familial and personal identity contributes to an ever-changing system of social constructions. Variations of gender are sufficiently distinct to justify the adoption of the plural terms masculinities and femininities.¹⁸

Masculinity and Violence

Violence occurs when a person, or people, are violated by another person or people; that is when they are disregarded, infringed upon, abused, degraded, shamed, denied, intimidated, beaten or injured.¹⁹ Practices of violence can occur between people when they choose behaviours influenced by their identification with and allegiances to familial, communal, cultural, social and gendered values.

Men's choice to identify with and to enact violent or abusive behaviour is informed and reinforced by dominant cultural notions of gender. These include excuses that minimise men's responsibility for their violence such as:

- He/She asked for it;
- I was so turned on;
- I lost control;
- I couldn't stop;
- The alcohol made me do it; and
- Because I'm a man I had to do it.

Many men continue to rationalise and justify their accessing of violence as their preferred choice. This use of violence is informed by dominant masculine social practices and cultural expectations which at times define violence as normal, legitimate and functional behaviour to maintain masculine notions of power, privilege and entitlement over others.

This identification with dominant notions of gender encourages men to engage in violence with a range of ideas, preoccupations and thinking practices that are self righteous, blaming, vengeful and contemptuous about other individuals or subcultures.²⁰

Men do not innately have "testosterone poisoning". A significant number of males are no more or less aggressive than most females.²¹ However, there is clear evidence that males are most likely to be the perpetrators of violence against both women and men.²²

The relationship between men, masculinity and violence is constructed in terms of how violence is recognised, legitimised, excused and explained.²³ Many forms of violent behaviour, whether judged as positive or negative, are regarded as indications of manliness. To an extent our society continues to tolerate and at times actively endorse violence as a male characteristic. The ideas that many men in our society have about manhood have developed accordingly.

Violence based on dominant practices of masculinity, whether acted out in reality or fantasy, continues to be deeply ingrained on our social fabric.²⁴ Violence on films and television, on the sports field, on the road, or through women-hating song lyrics contribute to a culture that supports and promotes male violence in general and towards women in particular. Young men can grow up knowing unchallenged male perpetration of rape, domestic violence and child assault - often by a father, male parent, male relative or male care giver.

Boys and young men have easy access to sexist materials and pornography that primarily denigrate women.²⁵ These materials usually portray women as passive, receptive, sexually available and always wanting sex with a "real man".

There are a range of consequences of young men being inducted into gendered notions of dominance. These include the maintenance of sexism, sexual harassment, rape, relationship violence, sibling violence, bullying and homophobic violence.

Masculinity, Sexual Coercion and Rape

In South Australia, Victoria, Tasmania and Queensland, the law refers to the crime of “rape”. In Western Australia, NSW, the ACT, and Northern Territory, the term ‘sexual assault’ is used instead of “rape”. Throughout this kit we use the term “rape” to support what the Sydney Rape Crisis Centre²⁶ states as:

“Better describing the violation and humiliation that women feel as a result of this crime.”

In South Australia **rape** is legally defined as sexual intercourse with another person without that person’s consent.²⁷ This behaviour constitutes rape and the survivor/victim does not have to offer physical resistance to the assailant.

The legal definition of rape is contained in the Criminal Law Consolidation Act of South Australia. In this context, the definition of sexual intercourse goes well beyond the commonly accepted meaning of that term in the general community. Thus where the other party has not consented, sexual intercourse involves sexual penetration of the vagina, mouth and/or the anus by the penis, any part of another person’s body or by any object. Sexual penetration also includes oral sex.

Under the definition, the term “rape” can therefore include the rape of men and boys as well as women and girls, anal and oral rape and rape in marriage.

Acquaintance rape is forced, manipulated or coerced sexual contact to a person without that person’s consent by someone that they know. The risk to a woman of being sexually assaulted by an acquaintance is four times greater than the risk of being raped by a stranger.²⁸

The person who rapes is most often male and may be a father, step father, brother, boyfriend, ex-boyfriend, male friend, male family friend, husband, ex-husband, relative, neighbour, boss, co-worker, etc. Females ranging in age from 15 to 24 are the most frequent reporters of acquaintance rape.²⁹

Date rape is forced, manipulated or coerced sexual contact to a person by someone they have agreed to socialise with. It is the most common form of acquaintance rape and is most prevalent in teenage and young adult years where young women are at most risk.

Studies in the US also show that high school age young women are at great risk, and that date rape is the most common form of acquaintance rape.³⁰

Sexual coercion is defined as the act of forcing or attempting to force a person using violence, threats, verbal insistence, deception, cultural expectations or economic circumstances to engage in sexual behaviour against their will.³¹

It can be argued that sexual coercion, including rape, is related to men’s interpretation of gender relations which supports them to engage in behaviours and beliefs that claim entitlement, privilege and power over women, children and other men.

Cultural expectations of men's participation in sex are informed by dominant notions of men's sexuality which result in sexual practices where performance, conquest and lack of responsibility are given high status.

Notions of sexuality still influential in our culture about men, women and sex and which, is suggested, promote heterosexual acquaintance rape include that:

- all physical contact between a man and a woman must lead to sex;
- rape is about sex;
- sexual conquest is a marker of manhood;
- men don't talk about sex they just do it;
- men should not have, or at least express, certain feelings;
- a man always wants and is always ready to have sex;
- men rape because they are sexually frustrated;
- once a man is sexually turned on, he can't control himself;
- women like men who take sexual control;
- women want sex but have to say "no" to maintain their reputations;
- women want to be persuaded;
- if a man is persistent and persuasive a woman will eventually gladly succumb;
- a woman asks and deserves to be raped if she wears a sexy dress; seduces a man; has a "bad reputation"; is drunk or stoned; lets a man touch her;
- even if a woman doesn't want sex and she has it, its not that bad for her;
- penis-vagina intercourse is the only real sex;
- a woman owes a man sex if he pays for her to go out or gives her gifts;
- a woman who did not yell or resist could not have been raped;
- a man always knows when a woman wants to have sex and doesn't need to ask;
- most rapes are committed by strangers;
- sex is a man's entitlement in a marriage, defacto, close, long or short term relationship;
- men who rape are monsters and psychopaths;
- only poor and less educated men rape;
- if a woman has had sex with him before he doesn't need to ask;
- a woman doesn't want to be asked. Negotiation and communication are a sexual turn-off;
- drugs and alcohol cause rape; and
- women lie about rape to get back at men.

Such notions are part of dominant narrow and rigid models of heterosexuality in our culture. Many of these ideas and their connection to socially constructed dominant models of masculinity are articulated and explored in works such as *The New Male Sexuality*.³² These beliefs do not simply exist in isolation of each other as aberrations of our culture, but as part of systems of gender that are prevalent in our culture and that inform men about what it is to be a "man", about how to "act like a man" and about how to think about and relate to women. In this case, men who rape are not "deviant" but are living out commitments to certain ideas that are prevalent in our culture about what it is to be a man and how men relate to women.

Catherine MacKinnon (1983) writes:

“Criminal enforcement of these areas, (rape and domestic violence) while suggesting that rape and battery are deviant, punishes men for expressing the images of masculinity that mean their identity, for which they are otherwise trained, elevated, venerated and paid.”

This is not to suggest that all of the behaviours are part of what is accepted as okay for men to enact, but that their enactment is informed by dominant versions of heterosexual masculine sexuality in our culture.

Males learn concepts of conquest of and entitlement over females which includes perceived male rights of sexual access. Allegiance to these beliefs informs many men to think they have an entitlement to expect, demand or even force sex from women.³³ Many of these men do not view it as rape when they force a woman to have sex - simply as getting what they think they are entitled to, or as part of the normal process of seduction.

One of the key questions in the issue of acquaintance rape is the difference between seduction and rape.³⁴ The man thinks he has merely seduced a woman, the woman feels she was raped. For some men seduction can mean to coerce, manipulate or cajole a woman into agreeing to have sex. A key word is "agreeing" and a key concept is whether the agreement was freely and positively given, or obtained under one form of pressure or another. Consensual sex and “agreeing under pressure” are not and should not be mistaken for the same thing.

Setting the scene in the hope of having an intimate, possibly sexual encounter, in a way that respects a woman’s participation in decision making is very different to approaching a situation believing that the success of the encounter is only judged on whether sex takes place or not. The latter approach may mitigate against respecting the woman’s right to equal participation in decision making and may involve the man in using a range of strategies including persistence, cajoling, ignoring or minimising objections, coercion and viewing his role as being to overcome her resistance.

Acquaintance rape occurs when ‘setting the scene’ does not lead to the woman wanting sex and the man goes ahead and has sex with her anyway, despite any protests and without her agreement, or with an agreement gained under pressure.

A 1982 survey of 6,159 students on thirty-two University campuses in the United States³⁵ found that:

- one in eight women were survivors of rape;
- 84% of those raped knew their attacker;
- 57% of all rapes happened on dates;
- one in every twelve men admitted to having forced or attempted to force a woman to have intercourse through physical or other means of coercion; and
- virtually none of these men identified their behaviour as actual or attempted rape.

Young men who believe that using force is acceptable to obtain sex are displaying their allegiance to ideas of masculinity which view sex as conquest, achievement and displaying dominance. A woman’s sexual behaviour according to these notions is controlled by a man’s sexual needs. According to these ideas of masculinity a woman is a sexual commodity who fulfils her purpose as an object of ownership by and gratification and service for men.³⁶

Allegiance to such ideas actively encourages men to assume their entitlement to sex, not to negotiate about sex and to ignore any sexual communication from women which is different to what they want to hear.

Many young men consider that rape is only about using extreme force to get sex and it is far removed from their lives. These young men continue to choose sexual behaviours that avoid communication and negotiation.

Whether an act of acquaintance rape has occurred or not is best determined by the survivor's subjective reality. Men cannot assume they know what a woman wants, what the effects of his behaviour are on her, or how she is feeling about what is happening.

Rape and sexual coercion, along with other forms of male violence towards women, are strategies that support and maintain the structural balance of power of masculine over feminine in our society. Rape is not an accidental social practice but an outcome of sexist gender relations.³⁷

Susan, Brownmiller in *Against Our Will: men, women and rape*³⁸ says:

“All rape is an exercise in power.”

The sexual coercion of women, which includes rape, is a cultural ritual that daily perpetuates and maintains sexist oppression.³⁹ Transforming community attitudes towards social justice principles must involve commitment to resisting and eradicating the power imbalances between women and men.

Rape has serious impacts on women's social, personal, sexual and reproductive lives.⁴⁰ These include:

- physical injury;
- psychological trauma;
- the transmission of STDs/HIV;
- unwanted pregnancies;
- abortion-related injury;
- fear of sex;
- loss of pleasure;
- violent sexual initiation; and
- self harm/suicide related to stigma of sexual violence.

In order to support the prevention of violence in sexual relationships **safe sex** can be defined as sexual behaviour that supports women and men to be safe from:

- STD's including HIV/AIDS;
- unwanted pregnancies; and
- violence and harassment.

Attitudes and behaviours that support rape have serious impact on men's short and long term friendships and relationships with women. These attitudes and behaviours affects the expression and degree of connection, as well as, the levels of trust and safety in their association with women.

Healthy sexual relations can be likened to a good conversation where both parties must respect and cooperate to promote their mutual desires and interests. In order to have consensual sex each partner needs to be able to freely choose whether to engage in sex or not, be able to freely communicate their sexual desires respectfully, and to listen to and respect the desires of the other partner.

Masculinity, Rape and Alcohol Use

Brief mention of alcohol use is included because it is often linked with reports of acquaintance rape.

Alcohol consumption as a social practice was established from the Anglo-Celtic heritage⁴¹ of the early European colonisers of Australia. Its inclusion as an accepted recreational drug in Australia has impacted on Australian culture including the social construction of gender in many diverse ways.

Gendered notions of alcohol consumption continue to influence relations between and within the sexes. Alcohol consumption is still viewed as a rite of passage of dominant masculinities, a ritual of masculine bonding and as an adjunct to heterosexual identity.

Cultural notions of alcohol consumption support men to give themselves permission to act in irresponsible, controlling, harming and degrading ways to others⁴² and permission to hurt oneself.

Men who choose to enact violent or abusive behaviours, such as rape, and then blame alcohol consumption for these choices are colluding with ideas that minimise men's responsibility for their behaviour. This minimising of their responsibility includes their choice to use alcohol, the amount they use, and the outcomes of their behaviour while using.

Men who choose to use ideas of losing control and then blaming alcohol for their behaviour are ascribing to notions of masculinity that support their entitlement, privilege and power over others.

Program Implementation ⁴³

Rape Myth-Busters is a resource for young men in Year 9 and above to encourage critical analysis of the effect of gender on social practice and cultural expectations in relation to rape.

Conversation is the prime tool by which young men are encouraged to participate in the program. This involves the development of personal interaction through the respectful sharing of ideas related to their participation in and resistance to dominant gender identities.

Conversation is recognised in the program as a primary foundation of our personal system for constituting and positioning ourselves in relation to others and the world. It is hoped that through the facilitation of structured conversations and the development of interpersonal skills such as active listening, clear communication, values clarification and problem solving, the program will provide young men with opportunities to examine their personal relations and to develop critical perspectives of the beliefs related to their behaviour.

Developing young men's interpersonal skills will not necessarily interrupt their allegiance to ideas of masculinity that are informed by a narrow and rigid version of heterosexual masculinity based on the subordination and denigration of femininity and homosexuality.

The Rape Myth-Busters should be viewed as one strategy in a whole school/agency system's approach to lower the incidence of rape in the community. To ensure the greatest chance for sustainable change, this holistic approach needs to involve all young people, their families, school staff, education policy makers, youth service providers and be embedded in school curriculum.

The Role of the Teacher/Program Leader

Program leaders in the community and in schools need to be both supported and well prepared to lead the Rape Myth-Busters sessions. This entails having:

- an ability to model good communication skills;
- an awareness of personal and social issues related to gender;
- an awareness of personal and social issues related to rape;
- encouragement and support to learn from and evaluate their implementation experiences; and
- knowledge and skills to liaise with school communities about these issues.

School staff should have the opportunity to embed this resource in their teaching program or to elect not to be program leaders and to be involved in support roles.

Rape Myth-Busters explores value-laden topics. School and youth agency staff have the responsibility for providing a safe learning environment that does not promote disclosure by participants about sensitive information related to their personal experience.

This also involves group leaders in schools and the community implementing Protective Behaviours strategies (see Protective Behaviours page 13). Support for individuals, who want support may include school staff, in particular school counsellors, as well as youth health and welfare workers.

A safe and open learning environment is created by ensuring that all group members abide by negotiated group agreements, interactive methodologies, small and large group work, values clarification and problem solving skills development and working with conflict constructively, draw out the diversity of views rather than smoothing over differences.

The trust and energy that are built up in the group are powerful learning tools that need to be protected and enhanced (see SMARTE learning principles).

The program, or elements of it, has been designed for use with young men aged 14 to 26 in secondary schools and youth services. The program materials support the implementation of the National Statements and Profiles for Australian Schools (see appendix 2). Groups function best with 8 to 20 participants depending on attention abilities and the levels of trust within the group.

Rape Myth-Busters can be modified to suit group needs. If students are involved in interactive methodologies based on negotiating their learning they will be both interested and motivated. Interactive methodologies are inclusive of a range of students, eg. Aboriginal; non-English speaking background; rural school based; low literacy levels.

Ninety minutes is suggested for each session to complete the exercises and to maintain interest. **Each session contains more strategies than the time allowed to encourage further exploration.** The program can be delivered in a variety of forms depending on its setting.

Complementary Teaching Resources

The value of Rape Myth-Busters will be enhanced if it is used in conjunction with a curriculum framework which is enriched by the inclusion of the following curriculum materials and resources that examine gender and violence with a social perspective. These include:

- Gender Equity; a Framework for Australian Schools;⁴⁴
- Boys -Talk: a program for young men about masculinity, non-violence and relationships;⁴⁵
- Facing Up; gender stereotypes and young people;⁴⁶
- Gender Perspective's: how the individual, school and society shape status and identity based on sex;⁴⁷
- Gender Up Front;⁴⁸
- Healthy Relationships: a violence-prevention curriculum;⁴⁹
- Hands Off;⁵⁰
- Mates: HIV/AIDS Related Discrimination;⁵¹
- the No Fear kit;⁵²
- Out In The Bush;⁵³
- Programs To Counter Sexual Harassment;⁵⁴
- Still Smiling- sexuality education made easy;⁵⁵
- The Perfect Match;⁵⁶
- Standing Strong;⁵⁷
- Resolving Violence;⁵⁸
- Breaking the Silence;⁵⁹ and
- Girls and Boys Come Out To Play.⁶⁰

Single Sex Groups

Because gender is a system of social relations, both sexes need to have opportunities for single and mixed sex groups to support an exploration of the impact of gender in our society, especially in relation to its socially restrictive and oppressive aspects.

The use of single-sex methodology is crucial to the successful implementation of any program relating to countering sexual harassment.⁶¹ This is also true for programs related to examining the incidence of and attitudes to rape.

Young women need an environment that is free from the possibility of intimidation and harassment from young men. They need to be supported with a safer environment to explore the impact of the construction of gender on them and how to respond to harassment and violence in empowering and respectful ways.

Young men need an environment where they are able to explore the issues of gender and violence, such as acquaintance rape, away from young women. This will give them more opportunity to examine personal and social values without perceived pressures to perform in dominant masculine ways in the presence of their female peers.

Young men may then examine the advantages and disadvantages of their behaviour choices according to their interpretation of the context. This examination can provide a starting point for thinking through non-violent responses to a variety of situations. Through such a process young men can be encouraged to think about responsibility for their actions.⁶²

Program leaders need to assume that some young men in their groups may have been raped and care needs to be taken in young men's single sex groups to follow Protective Behaviours Principles (see Protective Behaviours page 15). Any harassment of young men by other young men in the group must be dealt with appropriately using the school discipline policy and procedures.

Because gender is an oppositional social, cultural and historical set of relations, gendered values and practices, such as rape, can only have more opportunity for redefinition if young men also critically examine notions of femininity and young women also critically examine notions of masculinity.

If single sex classes are used as a strategy to examine acquaintance rape, it is important that both young women and young men have opportunities to come together and build a common understanding of the issues examined. Follow-up in a co-educational setting helps to embed this resource in the curriculum and support values and practices related to gender equity.

Male and Female Leadership Collaboration

It is optimal to have a male teacher, youth service provider or community member who is supportive of gender equity work and who has developed an understanding of the issues when leading a young men's group examining sexual harassment or rape. Their contribution should be collaborative rather than isolated from, or in opposition to, work carried out by women leaders with young women.⁶³

The program can be led by one person or by two or more in collaboration. It is important that male school staff and male youth service providers have a leadership role where possible, or work in collaboration with female school staff and female youth service providers. Female and male collaborative leadership provides modelling of cooperative partnership for young men during their program participation.

Female leadership in Rape Myth-Busters without male staff support, especially when male staff in the school/youth service oppose gender equity principles, may be problematic. It may result in sexual harassment or disrespect of female school staff/youth service providers. Female leadership, with male staff support, in young men's groups may even encourage some young men to be more open in their participation when there is a relationship of trust and comfort.

In a similar way it is best for program leaders to be part of, or familiar with, the cultures, communities and groupings of their participants. This may occur by working in collaboration in the group, or in its planning, with representative community members, eg. seeking support and guidance from the non-English speaking background communities or from an Aboriginal community when working with their community members.

The SMARTE Learning Principles

The program leader/s need to consider the **SMARTE learning principles**⁶⁴ to help create a safe and respectful group learning environment for groups. These focus on/being:

Student inclusive

Start where the learner is at. Use language that is meaningful, clear and inclusive, eg. non-sexist; non-racist. Encourage the importance of diversity of opinions and beliefs. Use anecdotes and examples that the learner can relate to. Reinforce positive self esteem wherever possible. Never “talk down” to people. This is effectively developed in classrooms by the teacher/group leader and students negotiating group agreements.

Motivation

Find out what will be most motivating for the learner. This can be done by answering questions, brainstorming and small group work. Avoid being excessively dramatic or sensational about values and topics explored as it may lead to denial, eg. “It must be referring to someone else, not me”.

Activity

Participants learn better if they are actively involved. Provide opportunities for participants to develop interpersonal skills eg. communicating, negotiating, active listening, problem solving, values clarification, decision making, asking and answering questions.

Reinforcement

Reinforce verbal messages with visual messages and/or through practice. Provide practice to allow participants the opportunity to give and receive feedback. Encourage participants to review the implications of what they have learned.

Transfer

Provide practice (eg. scenario and problem solving, role play) and support to transfer the new learning to the participant’s real lives. Give participants the opportunity for reflection both individually and as a group. Avoid “do” and “don’t” statements, but rather ask participants to make up their own minds. Ask “what would happen if?” questions.

Environment

Choose a comfortable environment, both physically and interpersonally, with minimum distractions.

Protective Behaviours ⁶⁵

Some of the young men in your group may be the survivors or the perpetrators of rape.

Care and respect needs to be given to them and all participants to ensure that an examination of the area of rape in an educational setting does not involve personal disclosures. Providing clarity about the purpose of the program assists in creating safety for participants.

Rape Myth-Busters supports the use of Protective Behaviours strategies as an educational approach to the prevention of abuse. Protective Behaviours is based around the themes:

We all have the right to feel safe all of the time;
Nothing is so awful that you can't talk about it with someone you trust.

These themes support participants recognising their right to feel safe and developing trusted personal support. One of the operating principles for Protective Behaviours is that personal disclosure about experiences that involve danger, a lack of safety or sensitive personal information is deliberately avoided in the classroom or group.

This is to protect participants and group leaders from the consequences of inappropriate disclosure such as:

- the spreading of gossip and rumours about the person;
- harassment or victimisation of the person;
- disrespectful responses from other group members;
- inadequate or non-response from the group leaders; and
- feelings of regret about sharing sensitive personal information.

These may very easily reinforce a young person's feelings of hopelessness, vulnerability and despair about aspects of their lives.

Protective interrupting is the process of stopping someone from self-disclosing in a context that would increase their victimisation. *One step removed* is a process where individuals are encouraged to describe life situations in the third person without disclosing any sensitive personal information.

What could someone do if...? What if a friend told someone...? Suppose a person...?

By using *protective interrupting* in response to sensitive personal disclosure and encouraging the examination of problem situations *one step removed*, program leaders are respectfully supporting young people to gain information, share feelings and observe attitudes with greater practices of safety.

During the program the teacher/group leader will provide information about where individuals can get further support. (see OHT 1.2 Different ways to share and get support)

A Position of Inquiry ⁶⁶

It is important for program leader/s to establish that their lives have also been affected by narrow and rigid versions of heterosexual masculine sexuality which perpetuate violence, discrimination and self harm.

The program invites group leaders and participants to explore how the meanings made of participants' lives are interpreted and shaped by the social construction of gender. This is supported by the fundamental principle that each participant is the expert on his or her life and has a unique contribution to make.

A *position of inquiry* involves program leader/s acknowledging the cultures of participants in an open, curious and non-judgmental way and inquiring about:

- how their behaviour is influenced by their beliefs about themselves and their relationships;
- the effect that gender has in individuals' lives in relation to other subjectivities such as: sexuality, nationality, racial and ethnic heritage, family structure, religious affiliation, ability, physical appearance and socio-economic status;
- whether they believe in and live by beliefs associated with dominant masculine practices;
- times when they have related differently from dominant masculine practices in a situation or context and the reasons for this;
- their future images of their lives based on their current views of themselves and their relationships; and
- their hopes for their future.

When the program leader conveys an attitude of respect (using Protective Behaviours principles page 15) and curiosity without being intrusive about the complexities of the participants' lives, it is more likely that participants will in turn feel safe to express their interpretations of human experience.

This may encourage participants to explore the powerful notion that people are more than the sum of their dominant views of themselves.⁶⁷ Rather, there are many alternative ways of being which are chosen from interpretations of the present, the past and understanding more about the inter-relationship between an individual's actions, cultural expectations and social practices.

Program Teaching Strategies ⁶⁸

The program uses a range of teaching strategies based on interactive, participant based methodologies. These include large and small group work, brainstorming, activity sheets, role play exercises, value and opinion walk continuums, graffiti sheets, cultural de-constructions and audio visual materials. These allow participants to work individually, in small groups and as a whole group.

Brainstorms

Brainstorms invite all members of a group to respond to any posed question according to the group agreements. The purpose of a brainstorm is not to seek group agreement but to acknowledge the widest variety of responses. Analysis of the diversity or commonality of the responses gives the group more information about its own diversity and can help give a greater perspective to problem solving. Brainstormed responses can either be listed or just stated.

Role play exercises

Role play requires participants to pretend to have values, feelings and behaviours they believe to be appropriate to a particular scenario. Through role plays young people can practise their social skills, explore their responses to social situations and observe the responses of others.

The nature of drama and role playing exercises lend themselves to enactment or re-enactment of highly sensitive situations.⁶⁹ Even so participants should not be encouraged to role play abusive situations. Protective Behaviours principles of *protective interrupting* and *one step removed* need to be followed in the group or classroom context.

Debriefing and generalising a role play ensures that participants stop playing the role of their character and start to reflect and examine the implications of the role play. It also ensures group learning is related to real life situations. Suggested de-briefing and generalising questions could include:

- How do you feel and what did you learn from the character you played? Explain.*
- What do you think each character might be feeling or thinking?*
- Did they express these thoughts and feelings effectively?*
- Were their thoughts and feelings expressed respectively to others?*
- What could have the characters done differently and better to express what they were feeling and thinking?*
- What do you think were the beliefs behind each character's behaviour?*
- Do you support or not support the behaviours of the characters? Explain.*
- How could the characters respond in a safer, less harmful way?*
- What did we learn from the role play?*
- What can we learn about real life situations from the role play?*

Value and opinion walks continuums

Value and opinion walks continuums encourage participants to decide with their feet by moving to the best option on a defined continuum that represents their position. Participants are first asked to observe their position in relation to others. Depending on the objectives of the value or opinion walk participants are then instructed to:

- not discuss but respectfully notice the diversity of the groups beliefs;
- respectfully discuss and examine the diversity of group beliefs.

Value and opinion walks need to be conducted according to Protective Behaviours principles.

Value and opinion walks continuums may not always work with adolescents. The peer pressure of choosing a position that is safe in relation to others may influence participants to place themselves according to dominant cultural ideas rather than exposing oneself. The teacher/group leader may need to consider other strategies to explore these areas.

Problem Solving Models

Participants are invited to examine scenarios and identify a variety of options to resolve or clarify each situation. Participants are invited to identify the positive and negative consequences of these before choosing their preferred options. They are also invited to review the consequences of their choices.

Graffiti sheets

Graffiti sheets encourage participants to anonymously write their feelings, thoughts and beliefs about issues or specific topics. Sheets of paper with sentence stubs or questions are placed on walls around a room and participants are invited to go to each graffiti sheet and write their response. Group leaders have the option of reading them back or asking the group to gather around each sheet to discuss. To introduce discussion participants can then be asked:

What did you learn from the graffiti sheets?
Are there things you are surprised to learn?

Cultural deconstructions

Cultural deconstructions involve the exploration of the contexts of people's lives and how they are shaped and interpreted according to social traditions, institutions, practices and cultural representations. This involves an examination of fashion, literature, music, art, film and the media and how these influence personal beliefs and social practices. Protective Behaviours principles are again important here.

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Part two

Rape Myth-Busters

the program

Aims

- To develop young men's awareness about the effects of rape;
- To encourage young men to have attitudes and behaviours that do not support rape;
- To encourage young men to have healthy and respectful sexual relationships; and
- To encourage young men to value their expressions of masculinity and to feel good about themselves.

Objectives

Topic 1 Gender and Sex

- to examine the relationship between sex, sexuality and gender;
- to explore beliefs about being a man in our culture;
- to examine the social costs of these beliefs.

Topic 2 Gender and Context

- to examine the relationship between gender and context;
- to examine how men's decision making is related to their understanding of the context;
- to explore the effects of popular culture on gender.

Topic 3 Examining Sexual Offences

- to explore participants understanding of sexual harassment and rape;
- to examine the incidence and significance of sexual harassment and sexual offences;
- to examine the existing law in South Australia.

Topic 4 Challenging Rape

- to promote discussion about rape in the context of relationships;
- to examine and challenge dominant myths that support rape;
- to promote that all individuals have the right of safety and choice in sexual relationships that need to be respected.

Topic 1 Gender and Sex

Objectives

- to examine the relationship between sex, sexuality and gender;
- to explore beliefs about being a man in our culture; and
- to examine the social costs of these beliefs.

Time 90 minutes.

Materials

- 1.1 Four goals of Rape: Myth-Busters kit OHT*
- 1.2 Young men's questionnaire work sheets
- 1.3 Different ways to share and get support OHT/poster
- 1.4 Act Like a Man : Look Like a Man OHT
- 1.5 Unhealthy costs OHT

Marker pens, masking tape, journals, OHP**

* overhead transparency

** overhead projector

Introduction

The topic explores the premise that young men's life options are at times restricted by current gender expectations. Current practices of masculinity can hinder many men's abilities to communicate effectively, cooperate with others and look after their health.

Process

1. Introduction

Ask participants to arrange chairs in a semicircle with everyone visible. Introduce yourself as the presenter of the Rape Myth-Busters program. If necessary conduct a round of the participants' names.

2. The four goals of the Rape Myth-Busters program

Present the four goals of the Rape Myth-Busters prepared on an overhead transparency (OHT 1.1) or poster.

Over the next four sessions we invite you to:

- *Examine what it means to you to be a man in our society;*
- *Recognise and say 'no' to beliefs and behaviours that support rape;*
- *Explore how rape hurts everybody not just the person who was raped; and*
- *Explore how men can work together with women and support each other to stop rape.*

3. Distribute and ask participants to complete the young men's questionnaire⁷⁰ (work sheet OHT 1.2).

Complete by yourself. Do not put your name on the questionnaire. Collect the questionnaires on completion.

Instruct the young men the results of the questionnaire will be told to them at the end of the program.

4. **Talking About violence**

It is important to inform participants of the program leader's mandatory legal obligations when facilitating a program and how participants can share their experiences in a variety of ways.

Protective interrupting and mandatory notification

Describe to participants the following explanation of protective interrupting and mandatory notification.

If a person starts to talk about violence in his life or about sensitive personal information, we will interrupt his story and tell him that it is more appropriate to hear his experience privately. This is to protect his privacy and to give him the opportunity to share more appropriately in a private meeting. School staff and youth workers by law must report participants' experiences of ongoing violence or abuse in order to start intervention to end the violence. This is to protect participants from violence. The adults/school staff in this group will describe what is available in the school and the community and will arrange follow-up for participants who disclose that they are in danger.

One step removed and different ways to share and get support

We are also going to talk about violence between men, and violence between men and women. The school staff/adults in this group are here if you want support and follow up. If something is too personal or not appropriate to say there is a range of ways to share this information without disclosing to the group.

One step removed is a process where individuals are encouraged to describe life situations in the third person without disclosing any sensitive personal information.

What could someone do if...? What if a friend told someone...? Suppose a person...?

Present **different ways to share and get support** (OHT 1.3) or poster.

5. **Group agreements**

Introduce the group agreements to the participants:

Because talking about being a male in our society involves talking about our beliefs, we need agreements to make this respectful and safe.

Brainstorm group agreements.

The group may choose to have one group agreement that includes all elements such as **respect all members of the group**. Or the group may want each elements stated clearly.

These could include:

- **Passing** - everyone has the right not to participate, but is always responsible for their own learning, in any activity and may not interrupt others in the process;
- **Listening** - one person speaks at a time, be aware of how much you are talking, having equal air-space;
- **Respecting** - without put downs and personal criticisms of others, inquire about different perspectives, everyone has the right to make mistakes and to change their mind; and
- **Time Out** - anyone can stop the group when agreements are broken and help guide the group back towards its agreements.

Established classroom rules and expectations about student relations and behaviour need to be reiterated and followed eg. harassment and violence in any form are non-negotiable. Confidentiality is difficult to ensure in general classroom settings. Instruct participants to avoid disclosure about personal values or experiences that may require confidentiality.

Check out whether there is consensus about the group agreements.

Ask the group what to do if the agreements are broken.

Explore their suggestions and add to the group agreement.

Write the agreements on a poster and bring to each session.

6. Sex and gender⁷¹

What are the two sexes? Male and female.

A person's sex refers to the biological characteristics that they innately have because of being male or female.

Brainstorm basic anatomical-hormonal differences.

In the group encourage the official terms related to sexuality and anatomy whilst acknowledging group awareness of common language terms.

Ask if participants have had sexuality education at school.

What are the two genders? Femininity and masculinity.

What is gender?

Gender can be defined as the rights, responsibilities, roles, constraints and privileges that individuals are perceived to have because of their sex. Femininity and masculinity are defined in relation to each other.

7. Title a large piece of paper **Act Like a Man : Look Like a Man.**⁷²

How are men expected to act and appear in our society?

Brainstorm and list on paper.

Present questions (OHT 1.4) to help explore this identity.

“Act Like a Man : Look Like a Man”

What are the different ways that men's bodies are supposed to look like?

What are the different ways that men are supposed to dress?

What are the types of cars that men are supposed to drive?

What are the different emotions that men are supposed to show?

What are the different ways that men are supposed to think of sex?

What are the different ways that men are supposed to think of romance?

What are the different jobs that men are supposed to have?

What are the different drugs, if any, that men are supposed to use?

What are the different ways that men are supposed to think of children?

Draw a box around the brainstormed list and refer to it as the “**Act Like a Man : Look Like a Man**” identity.

There are many variations of how to behave and look like a man and to have these variations valued. These variations are related to other descriptions of who we are, how we live and how we belong i.e. descriptions involving our:

sexuality; nationality; racial and ethnic heritage; family structure; religious affiliation; ability; age; physical appearance and socio-economic status.

- *some sportsmen kiss and hug each other after an important victory or significant event;*
- *in some cultures men hold hands walking in the streets;*
- *in some cultures men kiss each other on the cheeks as a greeting;*
- *some men wear a diverse range of fashion e.g. leather jackets and thongs;*
- *some men enjoy a diverse range of entertainment eg. opera and football;*
- *some men choose not to do paid work and are the main carers of their children;*
- *some male judges wear wigs, some male jockeys wear panty-hose, some male cyclists shave their legs, some male swimmers shave their bodies; and*
- *many men value non-violence*

8. Title a piece of paper **names and emotional violence**.

*What names are men called when they **successfully challenge** the “Act Like a Man : Look Like a Man” identity?*

What other forms of emotional violence occur?

Names may include: pooker, wimp, woos, fag, mouse, girl, pansy, handbag, shirt lifter, sissy, cream puff, nerd, sook, cat, moolgil.

Other forms of emotional violence may include being ignored, ridiculed, threatened, left out, malicious rumours spread about you.

The term **successfully challenge** is used because it recognises the pervasive nature of dominant masculinity. Any attempt by men to examine and practise different ways to be a man in our society, which are respectful to others and not hurtful to ourselves, needs to be affirmed as being successful as they are showing creativity and courage.

How might someone feel when they are called these names?

Do these feelings encourage them to conform to the “Act Like a Man : Look Like a Man” identity? How?

What do these names tell them about being close to other men?

Stick this list on one side of the “Act Like a Man : Look Like a Man” identity box.

9. Title a piece of paper **physical violence**.

*What ways are men treated physically when they **successfully challenge** the “Act Like a Man : Look Like a Man” identity?*

Responses may include fights, being beaten up, ignored, forced to play sports, sexually abused, harassed.

Stick this list on the other side of the “Act Like a Man : Look Like a Man” identity box.

Ask the group the following questions:

What is the purpose of these actions?

How does someone feel when he is treated in these ways?

What do these actions tell them about being close to other men?

Do these feelings encourage them to conform to the “Act Like a Man : Look Like a Man” identity? How?

Is this behaviour more from other males, females or both the same?

10. What are some of the unhealthy costs to men, families, friendships and society of being influenced to behave like the “Act Like a Man : Look Like a Man” identity (OHT 1.5).⁷³
Choose one area from below. Record on paper.

Identify the possible costs of:

- * Not showing emotions except anger;
- * Having to be seen as tough and strong;
- * Thinking that romance should only be tolerated so he can have sex;
- * Thinking of sex as scoring women; and
- * Not spending a lot of time with children.

In **small groups** invite participants to brainstorm typical messages that young men are influenced by from one of the above “possible costs”.
eg. what are the possible costs for not showing emotions except for anger

costs for men	costs for families	costs for friendships	costs for society

Present the small group brainstorms to the large group.

11. Summarise the session by showing the “Act Like a Man : Look Like a Man” identity with the **names and emotional violence** and **physical violence** lists on either side.
Ask the group the following summary questions:

Why do many men conform to the “Act Like a Man : Look Like a Man” identity?

Participants may respond with: to avoid being paid-out, avoid violence, to keep safe, to do what their friends are doing, to belong, to have friends etc.


Conduct a round of the last question.

What is one way that you are valued by your friends or family when you choose behaviours and attitudes that are not violent or harmful to others and do not hurt yourself?

Information sheet 1.1

The four goals of

Rape Myth-Busters

- 1. Examine what it means to you to be a man in our society.*
 - 2. Recognise and say “no” to beliefs and behaviours that support rape.*
 - 3. Explore how rape hurts everybody, not just the person who was raped.*
 - 4. Explore how men can work together with women and support each other to stop rape.*
- 

Work sheet 1.2

Rape Myth-Busters

Young Men's Questionnaire

Adapted from: Top Secret by Billie Jo Flerchinger and Jennifer Fay

No names required

What do you believe? Tick the appropriate box.

Is it okay for a male to force a female to have sex with him if:.....

	agree	disagree
She is wearing revealing clothing	<input type="checkbox"/>	<input type="checkbox"/>
She is stoned or drunk.	<input type="checkbox"/>	<input type="checkbox"/>
He spends a lot of money on her.	<input type="checkbox"/>	<input type="checkbox"/>
They have been going out together for a long time.	<input type="checkbox"/>	<input type="checkbox"/>
She has had sexual intercourse with other men.	<input type="checkbox"/>	<input type="checkbox"/>
She allows him to touch her above the waist.	<input type="checkbox"/>	<input type="checkbox"/>
She allows him to touch her below the waist.	<input type="checkbox"/>	<input type="checkbox"/>
She says she will have sex with him but changes her mind.	<input type="checkbox"/>	<input type="checkbox"/>
She starts to be sexual with him but then says no.	<input type="checkbox"/>	<input type="checkbox"/>
He is really turned on.	<input type="checkbox"/>	<input type="checkbox"/>
She has had sex with him before.	<input type="checkbox"/>	<input type="checkbox"/>

Information sheet 1.3

Different ways to share and get support

If something is too personal or not appropriate to say there is a range of ways to share and get support without disclosure in the group:

- one step removed;

eg. What could someone do if.. Suppose a person...What if a friend told someone

- talk to the program leaders at the end of a session;
- talk to someone you trust eg parent, relative, family friend, friend;
- arrange a suitable time to talk more privately to the program leaders, teachers or counsellors;
- write to the program leaders, teachers or counsellors;
- Kids Help Line; 1800 551 800 (free)
- Crisis Care; 13 1611
- Child Abuse Report Line
• (including Yaitha Tirramangkotti) 13 1478
- Life Line Centre ; 13 1114
- Police; 11 444
- Police Sexual Assault Section; 8207 5716
- Crime Stoppers 1800 333 000 (free)
- Rape and Sexual Assault Service; 1800 817 421 (free)
- Sexual Health Hotline; 8364 0444
country callers only 1800 188 171(free)
- Domestic Violence Help Line; 1800 800 098 (free)
- contact local youth support service.

If you want to speak to someone from your race, neighbourhood or community, tell the person or service where you ask for support.

eg. If you are an Aboriginal young man you may feel best supported talking to another Aboriginal person or to an Aboriginal service worker.

“Act Like a Man : Look Like a Man”

Adapted from: Helping Teens Stop Violence

What are the different ways that men’s bodies are supposed to look like?

What are the different ways that men are supposed to dress?

What are the types of cars that men are supposed to drive?

What are the different emotions that men are supposed to show?

What are the different ways that men are supposed to think of sex?

What are the different ways that men are supposed to think of romance?

What are the different jobs that men are supposed to have?

What are the different drugs, if any, that men are supposed to use?

What are the different ways that men are supposed to think of children?

Work sheet 1.5

The unhealthy costs of

“Act Like a Man : Look Like a Man”

source: Boys-talk

What are some of the unhealthy costs of being influenced to be like the “Act Like a Man : Look Like a Man” identity?

- for men;
- for their families;
- for their friends;
- for society.

Identify the possible costs of:

- * Not showing emotions except anger;
- * Having to be seen as tough and strong;
- * Thinking that romance should only be tolerated so he can have sex;
- * Thinking of sex as scoring women;
- * Not spending a lot of time with children.

Topic 2 Gender & Context

Objectives

- to examine the relationship between gender and context;
- to examine how men's decision making is related to their understanding of the context; and
- to explore the effects of popular culture on gender.

Time 90 minutes

Materials

- Group agreement poster
- Act Like a Man : Look Like a Man poster
- 2.1 Inquiring About Masculinity OHT
- 2.2 Examining Media Images OHT
- Range of advertisements
- Newspaper and media examples on boards
- Marker pens, masking tape, OHP

Introduction

Men make decisions on how to act through the interpretation of their perceptions and their understanding of the context. The following session invites young men to explore how they make decisions how to be and act depending on their interpretation of the context.

Process

1. Revisit the “Act Like a Man : Look Like a Man” identity. Review the group agreements from the prior session. Have them on a poster to bring to each session.
2. In **large** group.

Inquiring About Masculinity.

Three important themes are explored during the program

Present the three themes (OHT 2.1) or poster.

Theme 1

How do men know what to look like and how to act?

Collect **newspaper and media examples on display boards or a range from a recent newspaper** of each of the first, second and third themes to exhibit social evidence.

Display and examine the media board related to the first theme.

Present the following statement to the group:

“Biological” is often used to describe what is affected only by nature and unaffected by human culture.

“Behavioural” is often used to describe what is influenced by the relations of human beings.

Biological or Behavioural walk continuums

Invite participants to participate in **biological** or **behavioural** walk continuums.

Designate an area of a room as the continuum.

Designate one end of the continuum as **biological**.

Designate the other end of the continuum as **behavioural**.

Or invite participants to find a position somewhere in the middle that best fits their opinion.

Instruct participants that they are not going to discuss or debate the following continuum statements but to notice the diversity of their opinions.

Men produce sperm and women produce eggs;

Men on average earn higher wages than women;

Men on average are taller than women in Australia;

Women do more housework than men;

Men are the main perpetrators of rape;

Women on average in Australia live longer than men.

Theme 2

Why do some men often hurt themselves, women, girls, boys and other men?

Display and examine the media board related to the second theme.

Present the following statement to the group:

When men identify with the ‘Act Like a Man : Look Like a Man’ identity as their preferred choice it often results in violence and disrespect to women and children they live with and feel close to. It may also result in harm to themselves and other men.

Evidence of this in society is commonplace. Men are the main sex that commits domestic violence (violence in relationships and families), rape and sexual harassment of women.

Young men are more likely than young women to die from self destructive behaviours involving road accidents, suicide, drug dependence and other injuries.

Theme 3

There are many ways of being male and female in our society.

Display and examine the media board related to the third theme.

Present the following statement to the group:

More women are saying ‘no’ to harassment and violence. More men are starting to take better care of their health, caring for children and stopping choosing violence to

others. There is generally more tolerance and acceptance of different ways to be a man and a women in our society than in the past.

4. What are some of the unhealthy costs to men, families, friendships and society of being influenced to behave like the “Act Like a Man : Look Like a Man” identity (OHT 1.4).⁷⁴

Refer to the brainstormed ‘**Act Like a Man : Look Like a Man**’,

Choose one area from below. Record on paper.

Identify the possible costs of:

- * Being expected to not show emotions except anger;
- * Being expected to solve problems with violence;
- * Being expected to be seen as tough and strong;
- * Being expected to not spend a lot of time with children; and
- * Being expected to have a certain body size and shape.

In **small groups** invite participants to brainstorm typical messages that young men are influenced by from one of the above “possible costs”.

eg. what are the possible costs for not showing emotions except for anger

costs for men	costs for families	costs for friendships	costs for society

Present the small group brainstorms to the large group and invite any discussion about viewing the range of **unhealthy costs**.

4. **Scripts**⁷⁵ - Patterns of Beliefs and Behaviours.

Ask the group the following questions.

What is a script?

How does it guide actors in a play?

What are some of the influences that show or teach us how to be ourselves?

Brainstorm and list a range of script sources. List four diverse script sources such as the following:

- Father/male carer;
- Mother/female carer;
- Violent movie eg Connair, Men In Black;
- Magazine with pictures of undressed or barely clothed women eg. Playboy, Sports Illustrated

In **small groups** invite participants to brainstorm typical messages that young men are influenced by from one of the script sources.

female carer/ mother	male carer/ father	violent movie	sex magazine

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Ask the smaller groups to present their brainstormed lists.

Ask the whole group to compare the similarities and differences from and between each script source at the end.

How do we decide which script messages to follow?

How do we choose our behaviour?

Refer to the “Act Like a Man-Look Like a Man” identity.

Present the following statement to the group:

In each situation of our lives we decide how to behave and how to appear to others. We decide which script messages are appropriate. Some of these script messages are about caring, cooperative and respectful behaviour, some of these script messages are about hurtful, violent and disrespectful behaviour. Our responsibility is to choose script messages that are respectful to others and that are not hurtful of ourselves in all parts of our lives.

5. Examining media images⁷⁶

Select a range of magazine or newspaper advertisements or popular cultural images showing men and women in traditional gender identities. In small groups ask the young men to examine the images they have been given have according to the questions from:

Examining Media Images (OHT 2.2).

How do the images invite us to see men?

What are some of the consequences of seeing men portrayed in these ways?

Responses may be: rape; sexual harassment; domestic violence; violence towards women and men; intolerance and hatred of men and women who are not seen as physically and socially acceptable; homophobia; unrealistic relationship expectations.

How do the images invite us to see women?

What are some of the consequences of seeing women portrayed in these ways?

Responses may include: rape; sexual harassment; domestic violence; violence towards women; intolerance and hatred of women who are not seen as physically and socially acceptable; homophobia; unrealistic relationship expectations.

What impact would the pictures have if the sex of the person/people shown was reversed?

Would the sex reversal have an impact on the sale of the product? Why?

Ask the small groups to present their images to the larger group. If the small group cannot respond to the questions ask the rest of the group to help.

Note- It is important that the group leader does not tell the group what they should be interpreting. This is an exercise to explore young men's interpretation of popular cultural images. If the young men have no interpretations of an image go on to another image.

6. Summarise the session and inform the group that next session will be examining rape.




Information sheet 2.1

Inquiring About Masculinity

How do men know what to look like and how to act?

Why do some men often hurt themselves, women, girls, boys and other men?

There are many ever-changing ways of being male and being female in our society.



Work sheet 2.2

Examining media images

source: Boys-Talk

- How do the media images invite us to see men?

What are some of the personal and social consequences of these ways of seeing men portrayed in the pictures?

- How do the media images invite us to see women?

What are some of the personal and social consequences of seeing women portrayed in these ways?

- What impact would the pictures have if the sex of the person/people shown was reversed?

Would it have a impact on the sale of the product?
Why?

Topic 3 Examining Sexual Offences

Objectives

- to explore participants understanding of sexual harassment and rape;
- to examine the incidence and significance of sexual harassment and sexual offences; and
- to examine the existing law in South Australia.

Time 90 minutes

Materials School/Service sexual harassment policy
 Group agreement poster
 Act Like a Man : Look Like a Man poster
 Newspaper stories of men who have hurt women and children

3.1 Is this sexual harassment Scenarios OHT
 3.2 Child Sexual Abuse OHT
 3.3 Summary of current laws and penalties in S.A. OHT
 3.4 Rape legal definition OHT
 3.5 Rape/attempted rape - ages of victims 1995/96 OHT
 3.6 Rape/attempted rape - relationship to offender 1995/96 OHT
 3.7 Rape/attempted rape - extent 1985-1996 OHT
 Rape Myth-Busters sheets

Introduction

This topic explores participants’ understanding of rape towards females and males. Sensitivity needs to be encouraged in all exercises as there may be participants who are current victims or survivors of similar violence.

The topic is not aimed to focus on individual experience or to encourage young men to disclose violence that has occurred to them. This is more appropriately shared according to the **different ways to share** options.

The statistics and information presented in this session are relevant for South Australia. Other States and Territories have varying legal classifications and laws. Relevant State and Territory laws and statistics can be obtained from the Attorney General’s Departments.

Process

1. Revisit the last session and remind participants about script. Display the group agreements. Describe the influence of scripts on men.

Our everyday behaviour is influenced by the “Act Like a Man : Look Like a Man” scripts. This affects many aspects of our lives, eg. our emotional and physical health, and how we relate to others. Some of the script messages can easily support abuse and violence in sexual relationships.

2. Present a variation of the second theme of the program

Why do men often hurt women and children they live with and feel close to.

Display examples from **newspaper stories** of this theme.

3. Using **graffiti sheets** complete the following sentence stubs:

- *Sexual harassment is...;*
- *Rape is...;*
- *Child sexual abuse is...;*

Adhere three large sheets of paper to walls around the room. Write each sentence stub on a sheet of paper. Invite participants to anonymously write their feelings, thoughts and beliefs about each sentence stub. Instruct participants **not to write any personal information about themselves or anyone else**. Group leaders have the option of reading responses or asking the group to mill around each sheet to discuss. Do not discuss disrespectful responses.

To introduce discussion about what has been shared on the graffiti sheets participants can be asked:

*What did you learn from the graffiti sheets?
Are there things you are surprised to learn?*

4. Read the school's or youth service's **sexual harassment policy**. Outline the school's or youth service's grievance process.

Sexual harassment is defined as unwanted and unwelcome physical contact, verbal demands and put-downs based on the sex, gender or sexuality of the person being harassed.

How does sexual harassment feel for the person being harassed?

How does sexual harassment affect their participation at school?

Sexual harassment causes the survivor, who more often is female, to have an undermining of her feelings of safety, self-confidence and worth. It restricts her attendance, participation and achievement at school, her access to space and equipment in the school and her attention by school staff.

Present the **Is This Sexual Harassment?** (OHT 3.1) scenarios.⁷⁷

In small groups allocate 2 scenarios to each group.

Examine the following scenarios.

Decide if your scenarios describe sexual harassment; unacceptable behaviour but not sexual harassment; acceptable behaviour or are you unsure?

Share the range of small group responses in the large group.

5. **Sexual offences: laws and penalties**⁷⁸

Present the **sexual offences: laws and penalties** (OHT 3.3).

What is the age of consent in South Australia?

What does this mean for young adults who have sex under this age?

Why do sexual offences laws exist?

6. **Child Sexual Abuse**

Present the legal definition of child sexual abuse and National figures⁷⁹ (OHT 3.2).

What proportion of girls are sexually abused compared to boys?

What names are girls sometimes called when others know or suspect they have been sexually abused?

What names are boys sometimes called when others know or suspect they have been sexually abused?

What is the effect of using these names on girls and boys who have been sexually abused?

7. **Rape**

Present the **definition of rape** (OHT 3.4).⁸⁰ Emphasise that according to South Australian law rape can occur in marriage and includes the rape of males as well as females.

8. Present the following questions about rape and encourage group discussion.

Which ages and sexes of people are the largest victim/survivors of sexual offences?

Examine **rape/attempted rape ages of victims 1995/96**⁸¹ (OHT 3.5). With growing community awareness and mandatory reporting of child abuse, more reports of child abuse have emerged.

Which categories of people are the largest perpetrators of sexual offences?

What proportion of sexual assault is from strangers compared to people the survivor/victim knows?

Examine the **relationship of perpetrator to victim statistics 1995/96** (OHT 3.6)

Are more females and males being raped now than in the past?

Examine the **rape and attempted rape 1985-96** figures (OHT 3.7) from S.A. Police statistics.

Even though reported sexual offences figures are higher than in the past this may be because all child sexual assault must now be reported by teachers, doctors, health workers etc. and more women are reporting about themselves and about their children.. Many experts believe the rape figures are still generally understated.

Why don't more women, men and children report rape or attempted rape?

The legal and welfare systems are providing more adequate support for the survivors of rape. Even so, many survivor/victims of rape are still blamed, not believed, unsupported and apprehensive to proceed with any legal procedures. The victims/survivors of rape continue to be influenced by social taboos about not reporting rape.

Rape in marriage, whilst against the law in South Australia, is still hardly reported because of continuing social pressure on women related to family and community values.

Boys and men who are raped share many of the same feelings of girls and women. These include hurt, shock, embarrassment, anger, shame, sadness etc. There are, however, special issues that may be different for boys and men:

- concerns about sexuality and/or masculinity;
- medical procedures;
- reporting to the police;
- telling others; and
- finding support and resources.

9. Display each one of the **Rape Myth-Busters** sheets.
See **Rape Myth-Busters** sheets attached.

10. Congratulate the group for examining the incidence of sexual harassment, child sexual assault and rape. Inform the group the next session will be the last and will particularly focus on challenging rape using the **Rape Myth-Busters** sheets.

Information sheet 3.1

Is this sexual harassment?

adapted from: Boys-talk

Examine the following scenarios. Decide if they describe:

- **sexual harassment;**
- **unacceptable behaviour but not sexual harassment;**
- **acceptable behaviour.**

A group of young men often call a young woman a ‘slut’.

A young man asks a young woman to have sex with him and she says “no”.

A young man continually asks a young woman to have sex with him and she always says “no”.

A young man shows a Playboy magazine to his male friends in front of a young woman. The men tease her about her body.

A young man pulls down the pants of another young man in the change room against his will.

A young man threatens his girlfriend that if she doesn’t have sex with him, he’ll tell his friends a nasty rumour about her.

A group of young men often call another young man a “faggot” and a “poofter”.

A young man tells a joke that puts down women to his friends.

A young man tells a joke that puts down women to his friends. They tell him they find it offensive and don’t want to hear any more. He tells another joke that puts down women and they are offended again.

A group of young men and women often tease a woman whom they know has been raped.

A group of young men often tease a young woman about the size of her breasts.

A group of young men and women often tease a young man about his clothes.

A group of young men often tease a young man about the size of his penis.

A young man often hears comments made about the colour of his skin and intelligence.

A young woman and a man make sexual suggestions to each other.

A group of young women continually call a young man a “wuss” and a “wimp”.

A young man wears a sexually graphic image on his shirt which offends others.

Information sheet 3.2

What is child sexual abuse?

Source: Child abuse and neglect Australia 1995-96

Any act which exposes a child to, or involve a child in, sexual processes beyond his or her understanding or contrary to accepted community standards.

Child Sexual Abuse in Australia 95-96

Source: Child Abuse and Neglect Australia 1995-96

Age of child	Female	Male
0-4	511	251
5-9	965	551
10-14	1568	343
15-17	444	67
unknown	60	33
total	3548	1245

Information sheet 3.3

Summary of current laws and penalties for sexual offences in South Australia

source: the Law Handbook 1995

Classification	Offence	Maximum Penalty
Rape	Vaginal, oral or anal sexual intercourse with another person without their consent.	Life Imprisonment
Sexually Assaulting Intellectually Disabled People	Vaginal, oral or anal intercourse with a person deemed to be so intellectually impaired or mentally deficient as to not understand the nature or consequences of the act. Attempt at the above.	7 Years Imprisonment 4 Years and 8 Months Imprisonment
Sexual Abduction	A person who abducts or detains some one for sexual intercourse.	14 years imprisonment
Defilement	Any person who organises any other person to have sexual intercourse with another person by threats, intimidation, fraud or false pretences.	7 years imprisonment
Child Sexual Assault	Vaginal, oral or anal intercourse with a person under the age of 12 years. Vaginal, oral or anal intercourse with a person above the age of 12 and under 17. Vaginal, oral or anal intercourse with a person under the age of 18 by a guardian, teacher or school principal.	Life Imprisonment 7 Years Imprisonment 7 Years Imprisonment
Indecent assault	Any form of sexual contact or the threat of sexual contact. Indecent Assault of a person under the age of 12 years. Indecent Assault of a person aged 12 or over.	10 Years Imprisonment 8 Years Imprisonment
Incest	Vaginal, oral or anal intercourse between persons related either as parent and child or brother and sister.	7 Years Imprisonment

Information sheet 3.4

Definitions of Rape

In South Australia **rape** is legally defined as sexual intercourse with another person without that person's consent. This behaviour constitutes rape, even though the survivor/victim offers no physical resistance to the assailant.

The legal definition of rape is contained in the Criminal Law Consolidation Act of South Australia. In this context, the definition of sexual intercourse goes well beyond the commonly accepted meaning of that term. Thus where the other party has not consented, sexual intercourse involves sexual penetration of the vagina, mouth and/or the anus by the penis, any part of another person's body or by any object. Sexual penetration also includes oral sex.

Under the definition, the term "rape" can therefore include the rape of men and boys as well as women and girls, anal and oral rape and rape in marriage.

Acquaintance rape is forced, manipulated or coerced sexual contact to a person without that person's consent by someone that they know. The risk to a woman of being sexually assaulted by an acquaintance is four times greater than her risk of being raped by a stranger.

The person who rapes is most often male and may be a father, step father, brother, boyfriend, ex-boyfriend, male friend, male family friend, husband, ex-husband, relative, neighbour, boss, co-worker, etc. Females ranging in age from 15 to 24 are the most frequent reporters of acquaintance rape.

Date rape is forced, manipulated or coerced sexual contact to a person by someone they have agreed to socialise with. It is a common form of acquaintance rape and is most prevalent in teenage and young adult years where young women are at most risk.

Information sheet 3.5

Rape / attempted rape S.A. Ages of victims 1995/96

Source: SAPOL -Statistical Services, Statistical Review 1995-96

Age Group	Number Female	Number Male	% of total
0-14	126	40	166
15-19	120	15	135
20-24	84	12	96
25-29	61	11	72
30-34	50	5	55
35-39	55	0	55
40-44	21	0	21
45-49	9	1	10
50-60	4	0	4
Over 60	7	1	8
Total	537	85	623

Information sheet 3.6

Rape/attempted rape 1995/96 S.A. Relationship between victim and offender

Source: SAPOL -Statistical Services, Statistical Review 1995-96

Relationship	female	male	Total
Acquaintance	118	12	130
Boy/Girl Friend	15	0	15
Brother/Sister	8	2	10
Defacto/Spouse	13	0	13
Uncle/Aunty	10	3	13
Ex Boy/Girl Friend	21	0	21
Ex Defacto	16	0	16
Ex Spouse	8	0	8
Friend/Family Friend	113	26	139
House mate	7	1	8
Neighbour	14	5	19
Other	5	1	6
Other Relative	26	12	38
Parent/Guardian	38	7	45
Prisoner/Inmate	1	1	2
Spouse	23	0	23
Stranger	88	13	101
Unknown	12	2	15
Worker/Servant	1	0	1
TOTAL	537	85	623

Information sheet 3.7

Rape / attempted rape S.A. Rate per 100,000 population

Source: S.A Attorney General's Crime Statistics. 95-96

year	number	rate per 100, 000
85/86	409	29.7
86/87	587	42.5
87/88	627	44.8
88/89	582	41.2
89/90	643	45.1
90/91	762	52.9
91/92	1017	70.0
92/93	1131	77.5
93/94	717*	49.5*
94/95	679*	46.2*
95/96	623*	42.3*

*counting methods changed from 93/94, exercise caution when comparing to previous years

Topic 4 Challenging Rape

Objectives

- to promote discussion about rape in the context of relationships;
- to examine and challenge dominant myths that support rape; and
- to promote that all individuals have the right of safety and choice in sexual relationships that need to be respected.

Time 90 minutes

Materials

- Group agreement poster
- Act Like a Man : Look Like a Man poster
- 1.2 Young men's questionnaire work sheets
- 1.3 Different ways to share and get support OHT/poster and information sheets
- 4.1 Phil and Cindy OHT
- 4.2 Josh and Amy OHT
- 4.3 The Party OHT
- 4.4 Is this rape? scenarios OHT
- Rape Myth-Busters sheets
- 4.5 What can men do to prevent rape? OHT
- 4.6 Participant evaluation

Introduction

This topic invites participants to discuss rape in the context of relationships and to examine some of the values that promote rape that are still being promoted in our society. Sensitivity needs to be encouraged in all exercises as there may be participants who are current victims or survivors of similar violence.

There are more scenarios in this session than time permits. Choose a range but include scenarios that also explore beliefs related to male-male rape.

The topic is not aimed to focus on individual experience or to encourage young men to disclose violence that has occurred to them. This is more appropriately shared according to the **different ways to share** (OHT 1.3) options.

Process

1. Inform the group:

This is our final session where we will examine beliefs that promote some men to think that rape is acceptable and how we can support each other to challenge these beliefs.

Present the following definition of **safe sex**:

*In order to support the prevention of violence in sexual relationships **safe sex** can be defined as sexual behaviour that supports women and men to be safe from:*

- *STD's including HIV/AIDS;*
- *unwanted pregnancies; and*
- *violence and harassment.*

2. **Phil and Cindy**⁸²

Ask for a participant to read Phil's story and then another participant to read Cindy's story aloud (OHT 4.1).

Invite participants to participate in a beliefs walk continuum.

Designate an area of a room as the continuum.

Designate one end of the continuum as 'strongly agree' with the statement:

Phil has raped Cindy.

Designate the other end of the continuum as 'strongly disagree' with the statement:

Cindy is responsible for what happened.

Or invite participants to find a position somewhere in the middle that best fits their beliefs.

Questions to assist the discussion could include:

Did Cindy consent? If so, how do you know?

Did Cindy have a choice to have safe sex? What may happen as a result ?

Did Cindy's choice to drink alcohol influence Phil's behaviour? How?

Is being in a relationship for a while a reason for Phil to insist to have sex?

What emotions might Cindy feel from this experience?

Did Phil force Cindy to have sex? If so was this rape?

Facilitate a discussion about why participants have chosen their positions. Give them the opportunity to change positions during and at the end of the discussion.

3. **Josh and Amy**

Ask for a participant to read Amy's story and then another participant to read Josh's story aloud (OHT 4.2).

Did Josh rape Amy?

Invite participants to participate in a beliefs walk continuum.

Designate an area of a room as the continuum.

Designate one end of the continuum as 'strongly agree' as their response to the question.

Designate the other end of the continuum as 'strongly disagree' as their response to the question.

Or invite participants to find a position somewhere in the middle that best fits their beliefs.

Was Amy responsible for what happened? If so, how?

Was Josh responsible for what happened? If so, how?

Were they both responsible? If so, how?

Questions to assist the discussion could include:

Did Amy consent? Did Josh use force? If so, was this rape?

Did Amy have a choice to have safe sex?

Did Amy's choice to drink alcohol influence Josh's behaviour? How?

Is being in a relationship for a while a reason for Josh to insist to have sex?

What emotions might Amy feel from this experience?

What could Amy do next?

What could Josh do next to find out why Amy is avoiding him?

Facilitate a discussion about why participants have chosen their positions. Give them the opportunity to change positions during and at the end of the discussion.

4. **The party**

Ask for volunteers to read Alex's and Jenny's scripts aloud (OHT 4.3).
Whole group discussion.

*What led Alex to think he was allowed to force Jenny to have sex?
Was Alex responsible for what happened? If so, how?
Was Jenny responsible for what happened? If so, how?
Were they both responsible? If so, how?*

Questions to assist the discussion could include:

*Did Jenny consent? Did Alex use force? If so, was this rape?
Did Jenny's choice to drink alcohol influence Alex's behaviour? How?
Did Alex's choice to drink alcohol influence his behaviour? How?
What emotions might Jenny feel from this experience?
What could Jenny do next?
What could have Alex asked Jenny to respect her right to choose if she wants to be sexual?*

5. **The importance of consent**

How do you know that you have consent to have sex?

Brainstorm the participants' ways of asking for sexual consent. Asking for sexual consent supports the other person's right for safety and respect.

Refer back to the "Act Like a Man : Look Like a Man" identity.

*How does this identity encourage us to treat women sexually?
How does asking for consent challenge this identity?*

Asking for sexual consent successfully challenges the "Act Like a Man : Look Like a Man" identity as it shows that men can negotiate respectfully about their sexual needs with their partners.

6. Redisplay each one of the **Rape Myth-Busters** sheets.
See **Rape Myth-Busters** sheets attached.

*Which **Rape Myth-Busters** myths are present in the Phil and Cindy scenario?
Which **Rape Myth-Busters** myths are present in the Josh and Amy scenario?
Which **Rape Myth-Busters** myths are present in the Party scenario?*

7. **Is this rape?** (OHT 4.4)⁸³ scenarios

In small groups allocate 2 scenarios to each group.

Decide if your scenarios describe rape, sexual harassment, acceptable behaviour or are you unsure?

*Which **Rape Myth-Busters** myths are present in your scenarios?*

Share the range of small group responses in the large group.

8. **Young men's questionnaire.** (OHT 1.2)⁸⁴

Distribute and ask participants to complete the same questionnaire again.

Instruct participants to complete by themselves and not to put their names on the questionnaire.

Collect the questionnaires on completion.

In the large group examine each of the scenarios.

All the scenarios described in **young men's questionnaire** describe rape because:

- there was no consent given; and
- force was used.

Tell the young men's group the results from the questionnaire in the first session.

*Which **Rape Myth-Busters myths** are present in each of the situations?*

4 Using **graffiti sheets** examine the following questions:

What can men do to prevent rape in their relationships?

What can men do to prevent rape in their friendship and peer networks?

What can men do to prevent rape at school and in their communities?

What can friends do to support women and men who have been raped?

Write each question on a large sheet of paper and stick them on walls around the room. Invite participants to anonymously write their feelings, thoughts and beliefs about each questions. Group leaders have the option of reading responses or asking the group to mill around each sheet to discuss. To introduce discussion about what has been shared on the graffiti sheets participants can be asked:

What did you learn from the graffiti sheets?

What things were you are surprised to learn?

Examine: What can men do to prevent rape? (see OHT 4.5)

Affirm the range and thinking of strategies for lowering levels of rape.

5 Getting help

Revisit and display the **different ways to share and get support** (OHT 1.3 or poster).

Hand out a copy to all participants.

Are there other suggestions you can suggest to the group where a person can get help?

11. Summary and evaluation

Briefly summarise the four topics covered in the program.

Ask each person to complete an evaluation. No names are necessary. Inform participants the evaluations help plan and develop future programs.

12. Group round

Read one thing from your evaluation sheet about the young men's group.

Collect evaluations.

Closing of the group. Thank everyone


Phil and Cindy

The same story but from two different points of view

Source: Men Stopping Rape Inc, Madison, USA

Phil: “I still don’t understand what happened. Cindy and I had been dating for about two months and while we had not slept together yet, I had certainly made it clear that I was very attracted to her and eventually expected to have sex with her. We were supposed to go to a party and when she showed up in this sexy low-cut dress I thought may be this was her way of saying she was ready. At the party we drank some beer, which made her sort of sleepy and sensual. When she said she wanted to go lie down and have me come snuggle with her, what was I supposed to think? Of course I thought she wanted to have sex. Granted, she did grumble a little when I started to undress her but I just figured she wanted to be persuaded. Lots of women feel a little funny about being forward and want men to take responsibility for sex. I don’t know. We had sex and it was fine. I took her home from the party and I thought everything was OK. But ever since then she refuses to talk to me or go out with me. I thought she really liked me. What happened?”

Cindy: “I’ll never forget that night as long as I live. Phil and I had been dating a while and he had always acted like a perfect gentleman - well, we had done our share of kissing but he never gave me any reason not to trust him. The night of the party I wore this gorgeous dress that I borrowed from my room mate. It was a little flashier than I normally wear but I thought it was very flattering. At the party I had some beer and it made me really tired so I wanted to lie down. May be I shouldn’t have suggested we both lie down together but it felt weird to just go upstairs by myself and leave Phil all alone. The next thing I know he was all over me, forcing me to have sex with him. It was horrible. I didn’t want to scream and make a fool of myself with all those other people in the next room but I tried to fight him off but he was just too strong. Needless to say, I never want to see Phil again. He seemed like such a nice guy. What happened?”



Work sheet 4.2

Amy and Josh

The same story but from two different points of view

Amy and Josh have been going out for ages. They enjoyed seeing each other every day and when they weren't together they were always on the phone to each other.

Josh's story

I really wanted to have sex with Amy but she had said that she wasn't ready yet. I'd been waiting for ages and I didn't think I could stand it for much longer. She enjoyed kissing and touching me but never wanted to go further.

Last night I took her out to the movies and then out raging to her favourite place. I bought her lots of champagne and drove her home to my place. We snuggled up on my bed and she told me that tonight was the night to go all the way. I was really excited that at long last I'd have real sex with her. I told her that I had a condom ready.

We undressed and cuddled up under the blankets together. I started to touch her and felt really close to her. When we were just about to do it she said she was scared about going on. I told her every thing was fine and that I loved her lots. She still said she wasn't sure that tonight really was the best time to do it.

I began to get impatient. She wasn't being fair to change her mind. I was always waiting for her to say "yes" and now it was her turn to please me and have sex with me. She said she still wasn't sure if it was right to do it yet.

I told her I couldn't stay in a relationship forever if she kept stalling to have sex with me. She became all worried about me leaving her and agreed to have sex with me.

At long last we had sex and it was great. The only trouble is Amy seems as though she's avoiding me now. How can I convince her to do it again? What happened?

Amy's story

I really love Josh and I don't want to lose him. He took me out to the movies and then dancing and spent a fortune on champagne just for me. I felt a bit drunk and went back to his place and I thought I wanted to have sex with him.

I've always wanted my first time of having sex to be at a time that was just right even though I knew that Josh wanted to have sex with me ages ago.

We snuggled in his bed together and then instead of enjoying it I got scared. I knew he would be disappointed when I told him I'd changed my mind. Then when he said he might leave me in the future I thought this could be the end of our relationship if I didn't go ahead. All my girl friends say that I would be an idiot to lose him. So we had sex and I felt yuk about it. What will I do now?

Work sheet 4.3

The Party

In the car.....I sat in my dad's car with Matt and Noah and drank a few beers. Like my mates I was dressed in jeans, black tee-shirt and expensive sports shoes. We were getting ready to go to a party where everyone would be. We didn't want to get there too early because it was an uncool thing to do, and anyway, only nerds get there early. We talked about what we'd heard about some of the chicks at our school and what we'd like to do to them. Maybe we'd score tonight and get some action. We drank a few more beers.

Meanwhile at Jenny's house..... Kate and I were getting ready for the party. Kate had snuck a bottle of gin into my room and we had a few drinks whilst we were getting ready. We both had done up our hair, put on our black silky blouses, short leather black dresses and long black boots. We both raved about how great we looked. We were really keen to get to the party.

Over to Alex.....At about 10pm we decided it was time to go raging. We walked into the party, through the house and into the back yard. Two girls were standing next to the back door laughing, making silly comments to anyone who passed them. I stopped and talked to them. They just laughed at me. I watched as one of them leaned on the door as though it was keeping her upright.


There was some great dancing music inside and I asked one of them called Jenny to have a dance with me. We danced and danced. I thought that maybe tonight was my lucky night. I suggested to her to come for a drive with me so we could cool off away from the party.

Over to Jenny..... I thought he seemed like a fun sort of guy so I agreed to go with him. He stopped the car at a nearby park and started to touch me. Suddenly I realised I was in deep trouble. What could I do? I asked him to stop but he kept on going.

Over to Alex.....We were really getting into it and when she said 'stop' in a soft voice I knew she really meant go for it.

Back to Jenny.....I told him get off me, leave me alone, and take me back to the party but he wouldn't listen. I opened the car door and escaped into the darkness. I made my way back to the party angry and upset looking for Kate. On the way I passed his friends who smirked at me as if I was some kind of slut. I found Kate grabbed her hand and stormed home from the party. Why did he attack me?

Over to Alex.....So much for my lucky night. I don't understand what happened.



Work sheet 4.4

Is This Rape?

Adapted from: XY Magazine. Sexual Assault Scenarios. Orkin 1992

Examine the following scenarios and decide if they describe rape, sexual harassment, acceptable behaviour or unsure.

- A group of men follow a woman calling her a 'slut'. They surround her and start to touch her breasts. She tells them to stop but they ignore her.
- A man at a party meets a woman. They talk and dance. She says: "Let's go back to my house. Let's have sex." He agrees. They do.
- A man and a woman have been in a relationship for six weeks. She enjoys kissing him but does not want to go any further. He says that if she doesn't have sexual intercourse with him its the end of their relationship. She wants to be in a relationship with him and agrees unhappily. They have sex.
- A man goes out with a woman and they both drink alcohol. The woman gets very drunk and they have sex late that night. Next morning she says she didn't want to have sex but felt too wiped out to do anything about it.
- A man and a woman who have been in a relationship for years are lying in bed. He wants to have sex, and starts kissing her and stroking her. "No", she says. He keeps kissing her and stroking her and asking her to have sex with him. Eventually she agrees and they have sex.
- A young boy is at a school camp. The teacher asks the boy to come to his tent. The teacher puts the boy's hand on his penis.
- Two men met at a night club and went to one of their houses. One man made the other man do sexual things he didn't want to do. He was too scared to fight back or refuse.
- A sex-worker accepts a client and takes his money. They have sex. After a while he wants to have sex again, but she refuses. He threatens her with violence She agrees to have sex again.
- A group of young men tease another young man about the size of his penis.
- A woman and a man agree to have sex. The woman then asks the man to use a condom. He refuses. She responds that she no longer wants to have sex. He ignores her and has sex with her.
- A 24 year old man wants to have sex with a 15 year old young woman. She says yes and they have sex.

Work sheet 4.5

What can men do to prevent rape?

- Listen to women. Give women the chance to express their feelings about rape. Learn from their experience. Ask women what they want in relationships. Do not assume you know what another person wants. Talk to women more about their ideas on how to stop sexual violence in relationships.
- Examine your own attitudes. Many men say they are against rape and yet believe it is OK to force sex under certain circumstances. Work on your own relationships with women and men. Accept the responsibility not to harm another person.
- Think of rape as a serious issue. Report abuse interrupt harassment. Refuse to join in jokes or conversations that make out women or men into being sexual targets. Never make rape and sexual violence out to be okay. Challenge conversations and behaviour by men about ‘scoring’ women. Support your friends and family to be safe from sexual harassment and rape.
- Talk with other men about rape. Speak out about rape. Show that men are also against the rape of women, men and children.
- Make the community safer for women to participate fully without fear of rape. This includes ensuring that the school environment is safe from sexual harassment and rape. Support men’s and boys sporting clubs to take a stand against the rape of women, children and men. Don’t buy magazines, rent videos or buy music that portray women or men in sexually degrading or violent ways.
- Support the survivors of rape. Believe them. Listen to them. Comfort them if they ask. Support them to make their decisions about what to do next. Be patient and understanding. Help them to feel safe. Let them know they are not to blame.
- Support the agencies that help rape survivors such as sexual assault centres and rape crisis centres, whether they are for adults or children. Support increased funding for better services for all people who have been raped.

Work sheet 4.6**Rape Myth-Busters**

A program for exploring rape prevention

Participant Evaluation

Please write what you liked, could have been better, want more of and learned from our group.

1. One thing I liked about being in our group-

2. One thing that could have been better in our group-

3. Something I learnt from being in our group-

4. Something I'd like to learn more about from being in our group-

5. I would rate being in our group. Please mark on the line below.

1	2	3	4	5	6	7	8	9	10
<i>A Waste of time</i>				<i>OK</i>				<i>Very enjoyable</i>	

Notes part two

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86. Curriculum Corporation, *Studies of Society and the Environment A curriculum profile for Australian schools*, 1994
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appendix 1

Parent Information Letter

Dear parents

Our school/youth agency is about to conduct a series of workshops for young men called

Rape Myth-Busters

The program invites young men to explore the development of their beliefs related to gender. We hope to provide young men with support and options as they search for their own understanding of being a man in our society without the need for violence in any of their relationships.

Rape Myth-Busters examines the following areas:

- gender identity and relations;
- communication skills;
- problem solving skills;
- examining sexual harassment and rape; and
- negotiating cooperative relationships.

The young men in your son's class/group will be participating in the program whilst the young women are participating in a parallel program. We believe that students will find it an enjoyable and valuable experience.

If you have any questions about the program, please feel free to contact the school/youth agency.

Yours sincerely

appendix 2

Rape Myth-Busters and the National Statements and Profiles

The program materials support the implementation of the National Statements and Profiles for Australian Schools with a particular focus for the areas of Health and Physical Education and Studies Of Society and The Environment.

The program materials support Gender Equity: A Framework for Australian schools⁸⁵ through examining aspects of:

- the process of construction of gender;
- curriculum, teaching and learning;
- gender, violence and school culture; and
- supporting change.

Rape Myth-Busters contains materials that support the National Statements for Australian Schools in the curriculum areas of:

Studies of society and the environment⁸⁶

When students consider people and their actions within societies and environments, they investigate and analyse the values and beliefs that influence them. Through analysing the values of others and clarifying their own, students become aware of how values are formed and see how moral and ethical codes of conduct are shaped by many influences, including family, cultural and religious frameworks.

Page 5 A Statement on Studies of Society and the Environment for Australian Schools

Students critically examine the extent to which socially constructed ideas of what is masculine and what is feminine shape their own and others' attitudes and experiences. They consider in which ways social justice for women and girls can be achieved, which includes analysing the values and assumptions underlying ideas and images of gender.

Page 6 A Statement on Studies of Society and the Environment for Australian Schools

As students develop skills in analysing their own attitudes, values and actions and those of others, their own capacity to solve problems creatively and cooperatively is strengthened. In these ways, students should not only be better equipped to adapt to a rapidly changing world but better able to help create their preferred future.

Page 7 A Statement on Studies of Society and the Environment for Australian Schools

Rape Myth-Busters facilitates student outcomes for Studies Of Society and The Environment curriculum profiles for Australian schools in levels four to eight.⁸⁷

Level	Time, Continuity and Change	Culture	Place and Space	Natural and Social Systems	Resources	Investigation, Communication and Participation
5	5.3	5.9				5.16/17/18
6	6.3	6.9				6.16/ 17/ 18
7	7.3	7.9				7.16/ 17/ 18
8	8.1/ 3	8.8/ 9				8.18

Health and physical education⁸⁸

Studies in the health and physical education area focus on the significance of personal decisions and behaviours and community structures and practices in promoting health and physical activity.

Page 2 A Statement on Health and Physical Education

People have the potential to grow and develop in all their capacities, and the extent to which this occurs is significantly influenced by personal behaviour, social and biological influences and the physical environment.

Page 2 A Statement on Health and Physical Education for Australian Schools

The learning area focuses on promoting positive attitudes towards effective relationships in many contexts, including those in the family, with a sexual partner, and as a member of a sport or work team. It focuses on strategies for forming, maintaining and ending relationships, and managing changes in roles and responsibilities. It explores the dynamics of relationships, including the giving and receiving of support, and the skills of negotiating, resolving conflict and being assertive. The area covers concepts of gender, race, sexuality and culture in relation to relationships, and the varying personal and community expectations associated with peer relationships and sexual relationships.

Page 3 A Statement on Health and Physical Education for Australian Schools

Also studied are the influences of stereotypes on interpersonal and inter-cultural relationships, and the implications for health of a loss of sense of identity by individuals and groups.

Page 3 A Statement on Health and Physical Education for Australian Schools

Personal and community responsibilities over such issues as health-promoting and protective behaviours, violence, substance use, sexual behaviour, and safety on the roads and in the water are important aspects of the health and physical education area.

Page 3 A Statement on Health and Physical Education for Australian Schools

The role that challenge and risk-taking in personal growth is examined, as well as skills that can help balance risk and safety in individual experiences and social relationships.

Page 3 A Statement on Health and Physical Education for Australian Schools

It examines the causes of illness, disease and injury, the responsibility of individuals and the community to create and maintain environments conducive to health, and seeks to develop skills in health promotion, prevention and treatment.

Through the program participants are encouraged to:

- develop an understanding of diversity
- develop an understanding of promoting social justice
- develop an understanding of establishing and maintaining supportive environments

The program has materials which relate to different aspects of the three strands of the health and physical education area.

Strand 1	Strand 2	Strand 3
Communication, investigation and application	Human functioning and physical activity	Community structures and practice
Communication	Patterns of growth and development	Consumer and community
Finding and analysing information	States of health	Community practices
Planning and action	Identity	Health of populations
Reflection and evaluation	Interaction, relationship and groups	
	Challenge, risk and safety	

Rape Myth-Busters facilitates student outcomes from Health and Physical Education curriculum profiles for Australian schools in:⁸⁹

Level	Human Development	Health of Individuals and the Population	Safety	Human Relations
5	5.2		5.12	5.13/14/15
6	6.2		6.12	6.13/14/15
7	7.2		7.12	7.13/14/15
8	8.2		8.12	8.13/14/15

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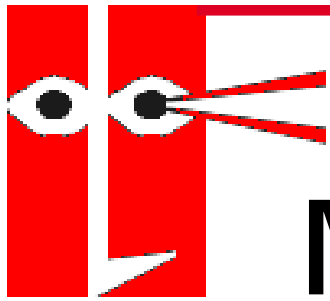
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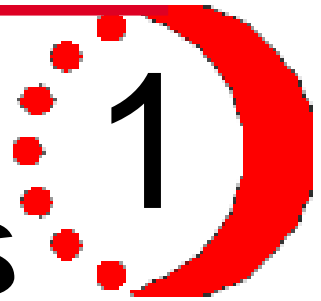
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Rape Myth-Busters



Myth

Rape is about sex.

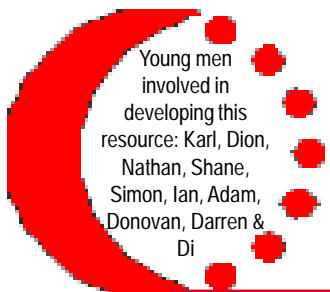


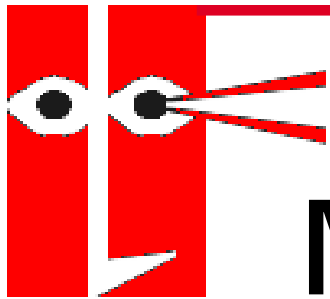
Reality

Rape is not sex.

It is a crime of violence. It is a violation of a person's rights over their body, their right to decide to choose sexual partners and their right to demand safer sex.

Rape is about controlling, harming and degrading someone else.





Rape Myth-Busters 2

Myth

When a woman says 'no' she really means 'yes' or 'try harder'.



Reality

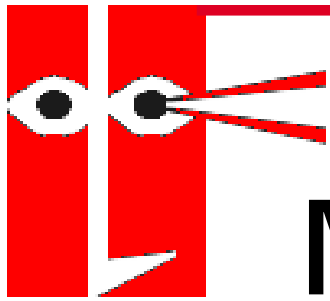
No means NO.

Stop when you hear her say 'no'. Without her consent it's rape. Don't act when you are not sure.

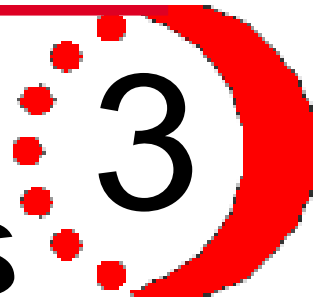
Young men involved in developing this resource: Karl, Dion, Nathan, Shane, Simon, Ian, Adam, Donovan, Darren & Di

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Inspired by the voices and action of women in their fight against rape.



Rape Myth-Busters



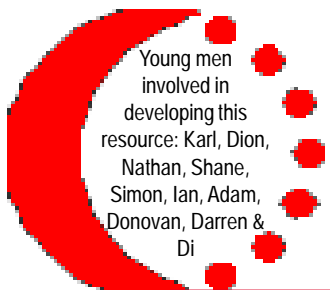
Myth

She was asking to be raped because she wore a sexy dress; sleeps with other guys; led him on; was drunk; was out of it; had passed out; let him touch her.



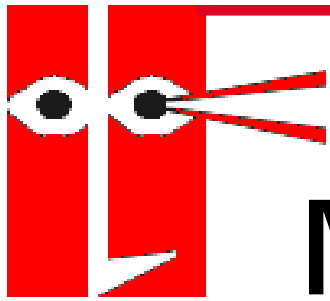
Reality

No one wants to be forced to have sex. Rape is a frightening and degrading experience. No one enjoys an experience like this. There are a variety of excuses used to blame men's violence on women. For example, "She was too out of it to say yes". This is not consent.



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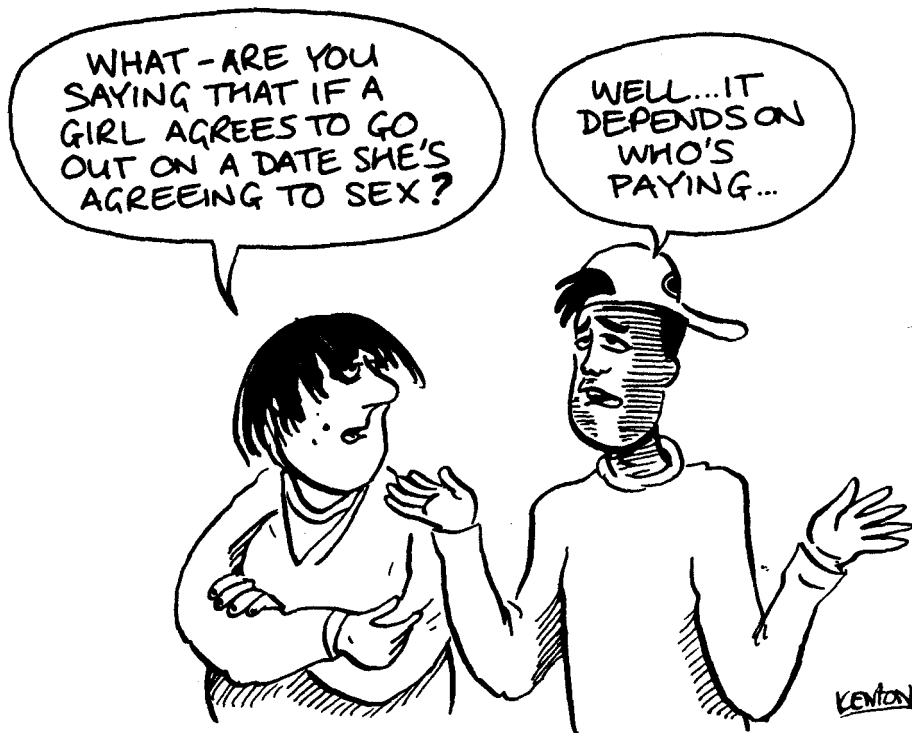


Rape Myth-Busters

4

Myth

She owes him sex.



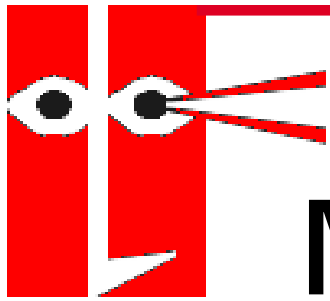
Reality

No matter what, women do not owe men sex. Sex is not a payback for an expensive present, a meal or a night out on the town.

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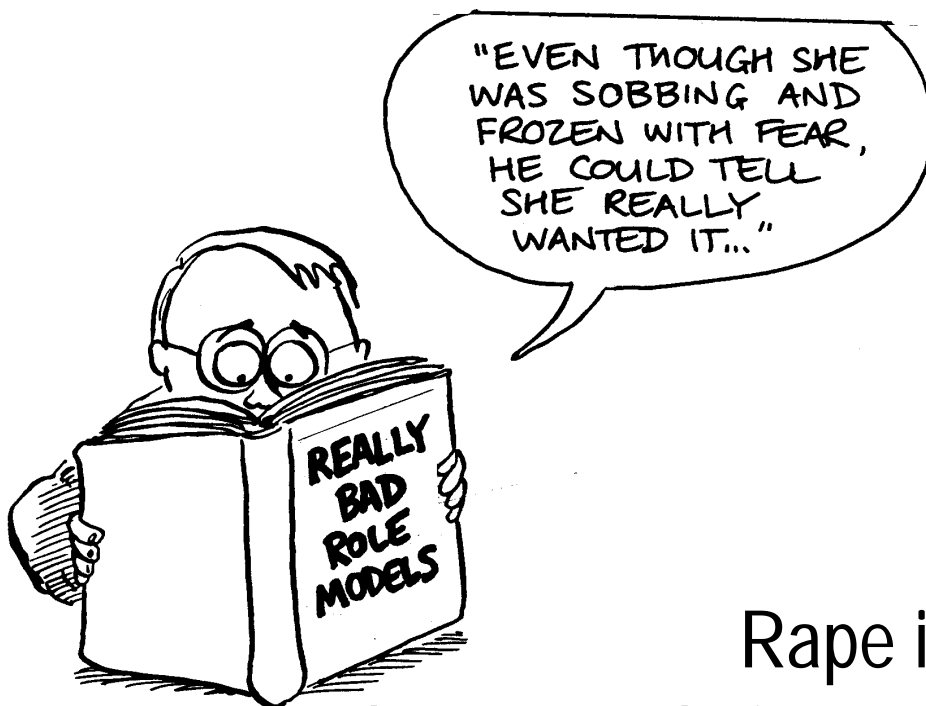


Rape Myth-Busters

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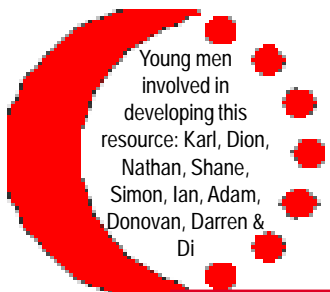
Myth

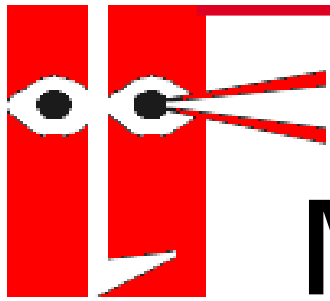
If they don't yell or resist it's not rape.



Reality

Rape is an act of violence. The person being raped is often terrified. They may not yell or struggle because they are frozen with fear from what is happening or of what extra violence may occur if they do.





Rape Myth-Busters

6

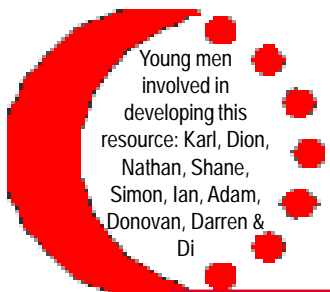
Myth

Men always know
when a woman
wants to
have sex.



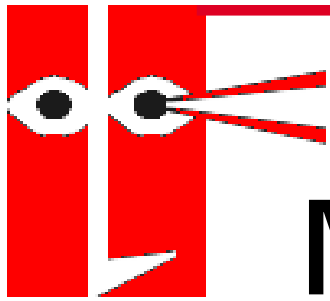
Reality

No one can ever be sure what someone
else wants without asking.
Do not act if you are not sure. Acting
without asking can lead to rape.

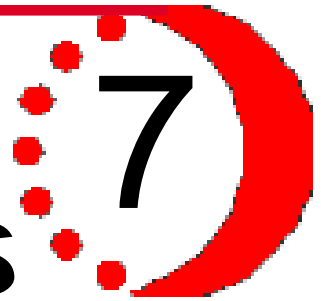


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Rape Myth-Busters



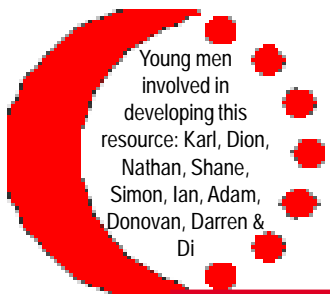
Myth

Once a man is turned on, he can't control himself.



Reality

Rape is a choice to control and degrade another person. Many rapes are planned beforehand. Men can control their sexual urges. No matter how much a man is turned on, there are no excuses.

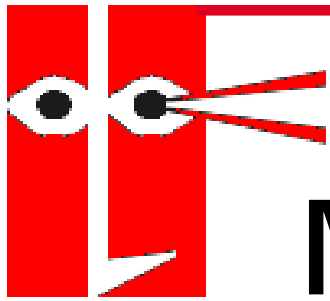


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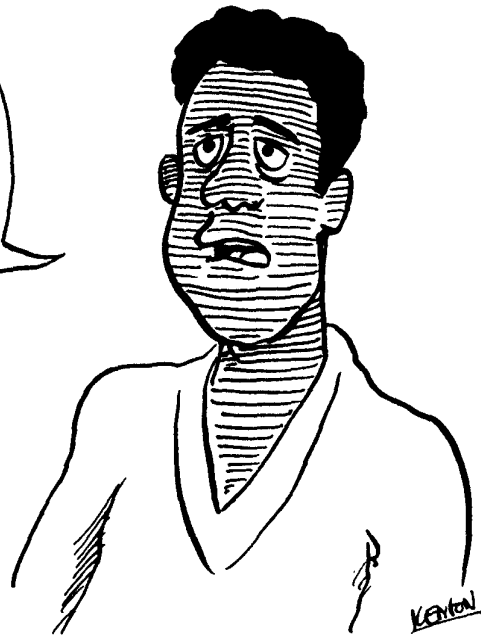
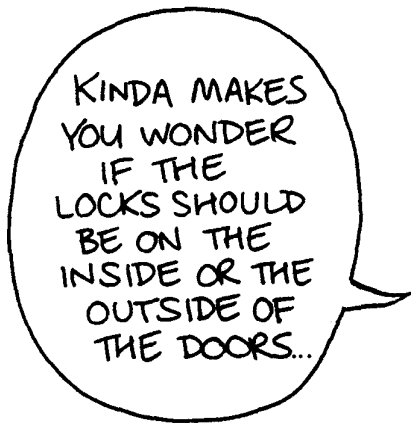
Inspired by the voices and action of women in their fight against rape.



Rape Myth-Busters

8

Myth



Most rapes are committed by strangers

Reality

Less than 20% of rapes are committed by strangers.

Most often the man who rapes is known to the person who he rapes. The man may be a relative, partner, friend, neighbour, acquaintance, co-worker, boss, family friend, parent, step-parent or guardian.

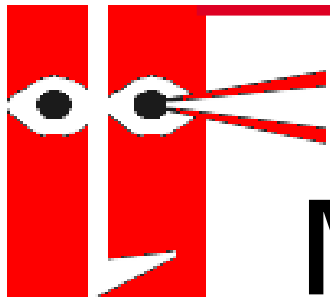


Young men involved in developing this resource: Karl, Dion, Nathan, Shane, Simon, Ian, Adam, Donovan, Darren & Di

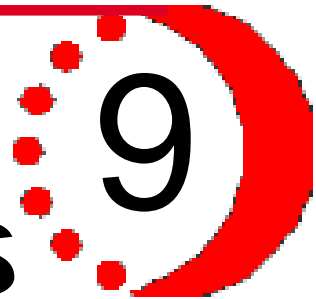
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Inspired by the voices and action of women in their fight against rape.



Rape Myth-Busters



Myth

Men and boys are not raped.

I THOUGHT OF RAPE AS SOMETHING THAT HAPPENED TO WOMEN AND GIRLS!

YOU MEAN RAPE HAPPENS TO MEN AND BOYS TOO... ?!



Reality

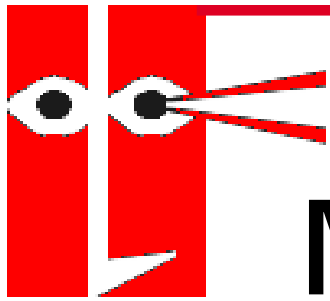
Men and boys are raped.

Most often they are raped by other men or boys. Rape is a violent attack aimed at harming, controlling and degrading someone else. Men and boys can be raped anywhere - in homes, prisons and on the streets.

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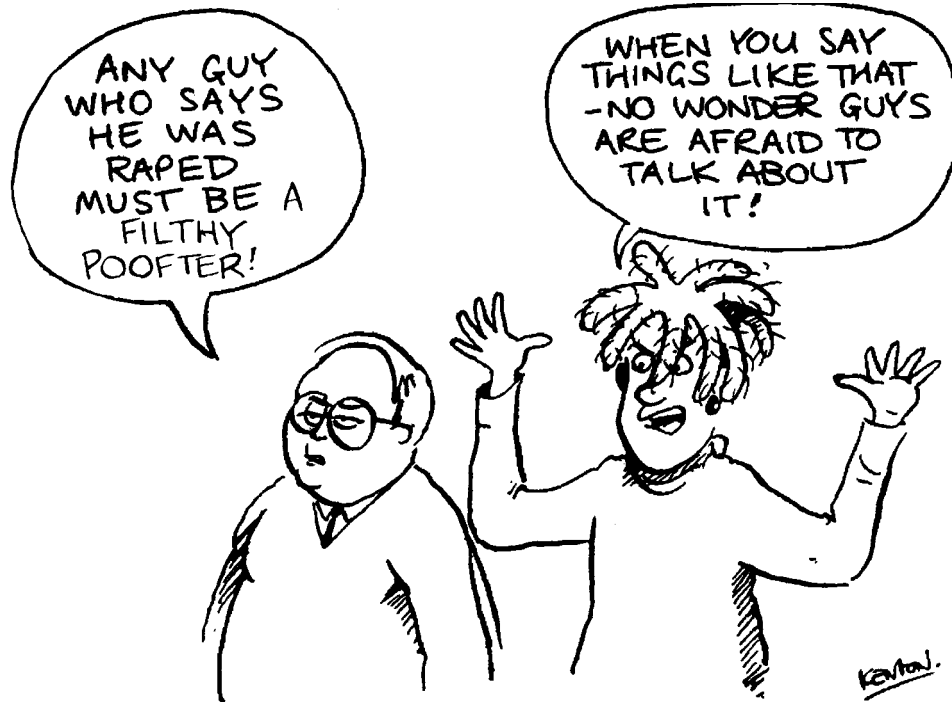
Inspired by the voices and action of women in their fight against rape.



Rape Myth-Busters 10

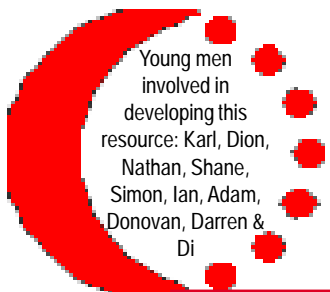
Myth

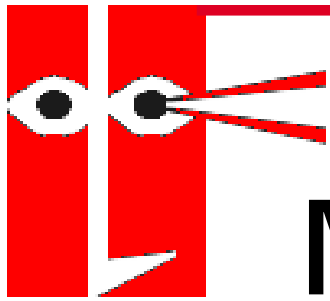
If a man is raped, he
must be gay.



Reality

Rape can happen to anyone including men, regardless of their sexuality, race, class, age, size or appearance. It is an imposed act of violence. No matter if you are gay, bisexual or heterosexual, no one enjoys being raped. Being raped does not determine anything about your sexuality.



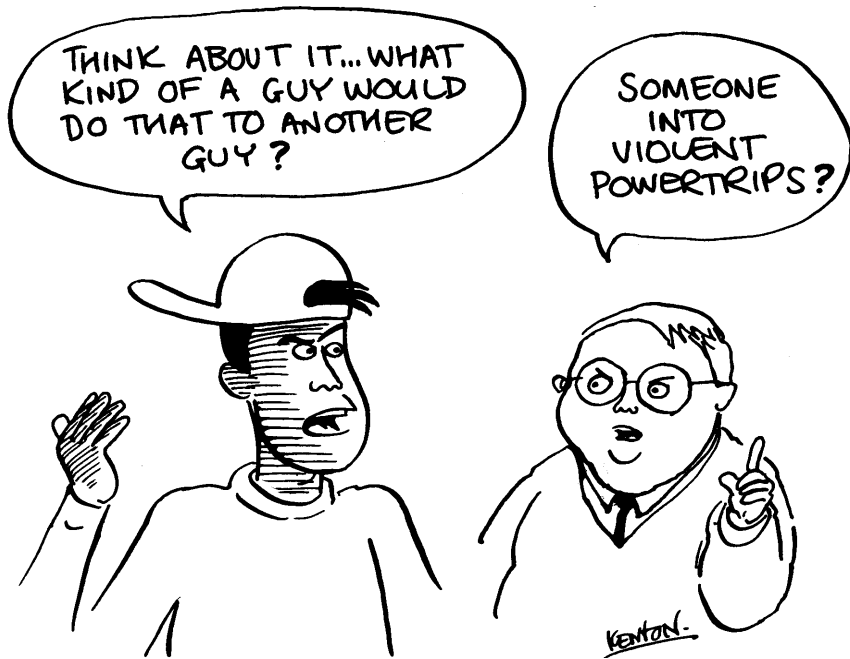


Rape Myth-Busters



Myth

Men who rape other men are gay.

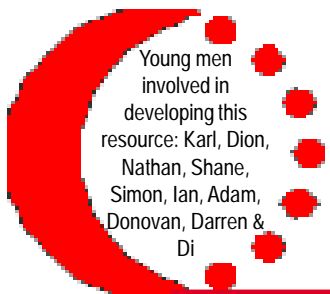


Reality

Most rapes of men and boys are committed by heterosexual men.

Often men who rape other men are in a relationships with a woman.

They choose rape as an act of power and violence to dominate, harm and degrade someone else.

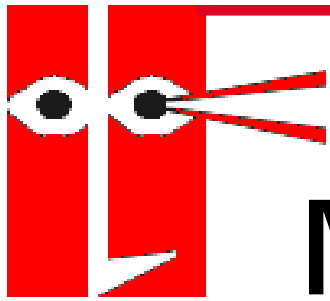


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Rape Myth-Busters 12

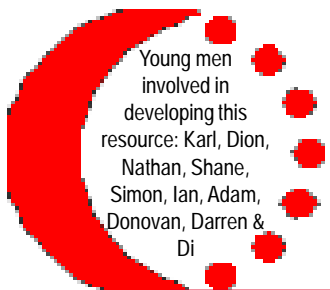
Myth

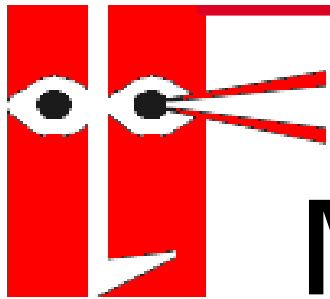
It's a man's right to have sex in a relationship. Rape cannot occur in marriage, defacto or close relationships



Reality

It is not a man's right to have sex whenever he wants in ANY relationship. Being in a relationship does not give consent to have sex. Forcing anyone to have sex when they do not want to is rape. There is no substitute for listening to what your partner wants.





Rape Myth-Busters 13

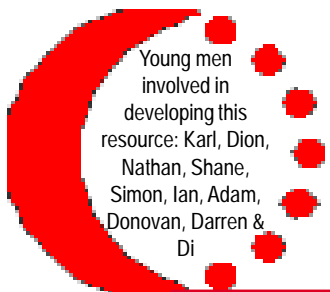
Myth

You can spot a rapist.



Reality

Men who rape come from all walks of life. There is no 'typical rapist'. Most men who rape live ordinary lives like any of us - and they rape. They can be doctors, plumbers, politicians, priests, lawyers, unemployed, police, bosses, taxi drivers, landlords, teachers

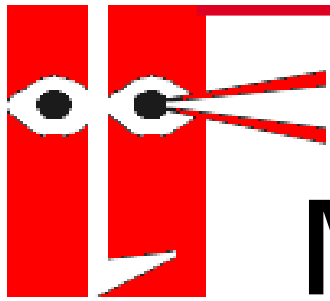


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Rape Myth-Busters 14

Myth

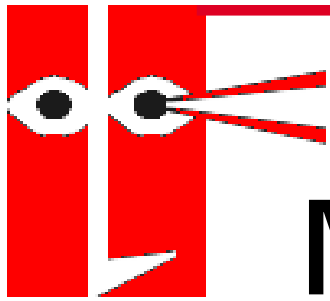
Men who rape are
psychopaths or
monsters.



Reality

Television and newspapers give a lot of publicity to rapes by men portrayed as psychopaths or monsters. These are only a small number of rapes. Most men who rape live ordinary lives like any of us - and they rape.





Rape Myth-Busters

15

Myth

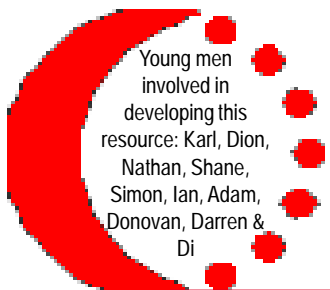
Drugs and alcohol
cause rape.



Reality

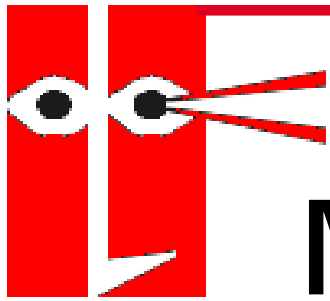
There are no excuses.

You are always responsible for your behaviour, including how much alcohol and other drugs you take. You are always responsible for what you do when you are under the influence of alcohol or any other drug. Blaming rape on alcohol or other drugs is a cop-out.



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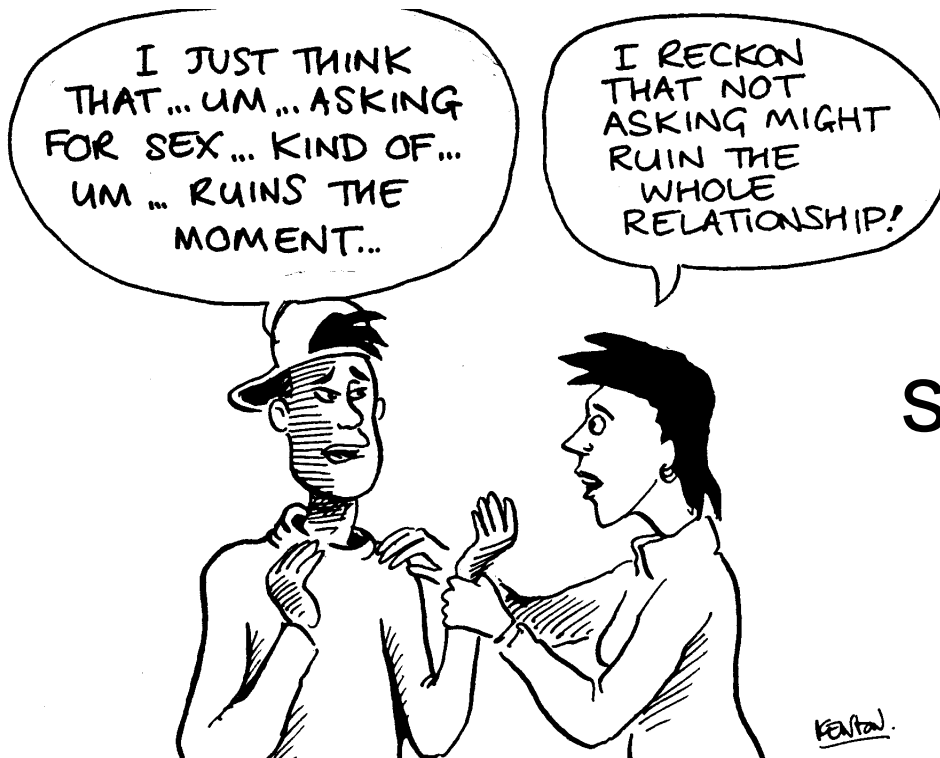
Rape Myth-Busters



Myth

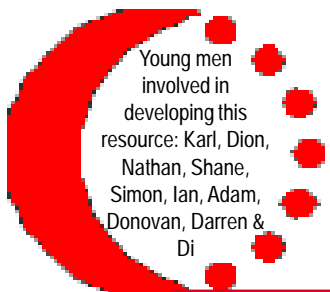
No one wants to talk about whether they want sex.

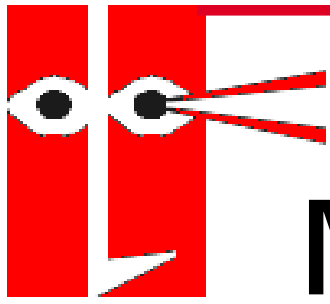
Asking for consent is such a turn-off



Reality

There are many sexy, fun, creative ways to negotiate to have sex. Men need to practice ways of negotiating, to be sure that sex is something both people want and agree to.



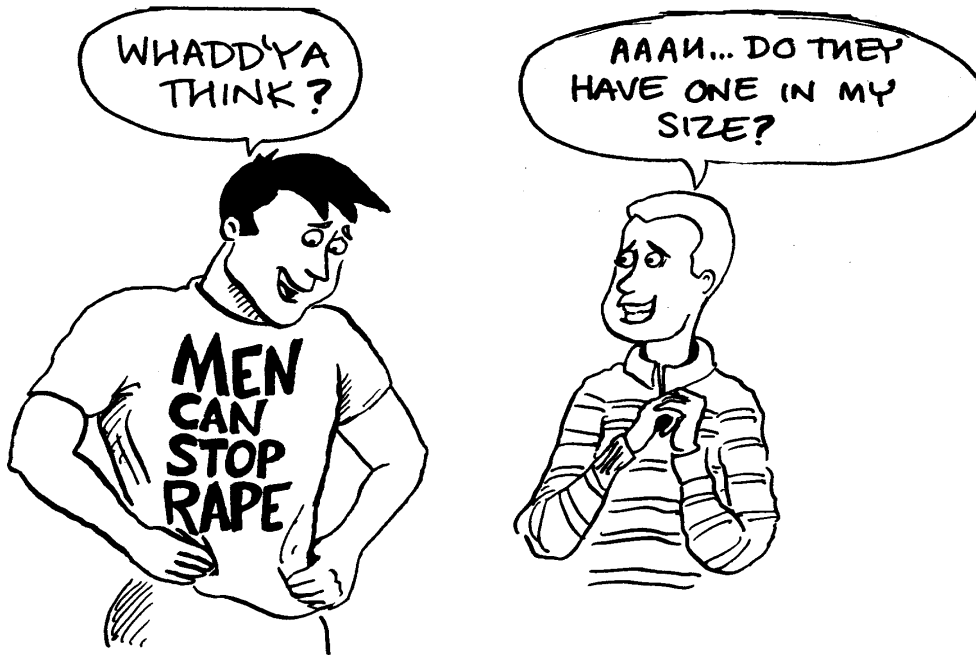


Rape Myth-Busters



Myth

Men cannot do anything
to stop rape.



Reality

Men can do many things to prevent rape. Eg:
refuse to joke about rape
think of rape as a serious issue
talk with other men about stopping rape.

There are many everyday opportunities where
men CAN challenge and change beliefs and
behaviours that support rape.

