

Summer 8-17-2016

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Recommended Citation

Gant, Jason M., "Exploring Masculinity For a Healthy Campus Culture" (2016). *Master's Projects and Capstones*. 394.
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Exploring masculinity for a healthy campus culture

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Behavioral Health 645

August 10, 2016

Author Note

This paper was prepared for Behavioral Health 645, taught by Elana Karshmer. The author wishes to thank USF, the MSBH program and specifically Elana, Christine Smyth, and Kathleen Raffel for advice assistance and continued support.

Executive Summary

Field work was divided into two separate parts. The first segment was training the University of San Francisco (USF) student athletes and coaches in sexual assault awareness, healthy relationships, empathy and title IX history. In collaboration with the Title IX coordinator, a training plan for the athletic department during the spring 2016 orientation. The second segment of fieldwork influenced the creation of a men's retreat. The men's retreat consists of curriculum and activity development for a workshop to be held at USF. The workshop educates and opens dialogue between students, faculty and staff, unpacking themes around masculinity, healthy relationships and cultivating resilience- based in mindfulness technique.

Boys and young men grow up identifying with unhealthy perceptions of masculinity. Emotional intelligence, compassion and equity. These traits are the characteristics needed to sustain a safe and inclusive university campus. A men's retreat will be created for the University of San Francisco campus. The retreat will open to all male students, faculty, staff and USF greater community. The goal is to redefine masculinity and provide a space for men to share their narrative. We answer what is masculinity, and recognize what it means for students on campus. The group will discuss and demystify the common misconceptions that go with being a man in America. Empowerment! The retreat provides a space for individual self-efficacy to heighten and thus change the way we think, hold beliefs and act regarding social justice issues such as gender equity.

Literature Review

The Center for Disease Control (CDC) in a nationwide survey of college age adults reported almost 40% of female rape survivors were raped between the ages 18-24. Since entering college about 20% of female students experienced attempted or actually experienced sexual assault (CDC, 2012). One in five students experience rape or sexual assault while they are in college (FWV, 2016). Survivors are most commonly attacked by someone they know or an intimate partner, and often go unreported. The underreporting of the problem further exacerbates the issue because it goes unspoken about. The silence provides unfair measurements of the issue. "The college years are formative for many students" (The White

House, 2014). The Dear Colleague Letter (“DCL”) was issued by the U.S. Department of Education, Office of Civil Rights (“OCR”) in 2011. The letter was in response to the remaining and increasing issue of sexual assaults and rape on college campuses nationwide. A recent survey conducted by the National Intimate Partner and Sexual Violence Survey by CDC found of the 9,000 women participating in the study, one in five have been raped in their lifetime (Lutz-Zois, Moler & Brown, 2015). Fifty percent of women reported having experienced alternate forms of sexual violence, such as, sexual coercion and unwanted sexual contact (Lutz-Zois, Moler & Brown, 2015). The DCL specifically explains that the requirements of Title IX cover sexual violence and to remind American Universities of their responsibilities to take immediate and effective steps to respond to sexual violence in accordance with the requirements of the law (DCL, 2011, Background, Summary, and Fast Facts, p. 2). Most importantly research attests that during this brief stint in university, during the most formative and developmental years, one in eight women are raped (Tjaden & Thoennes, 2000). Thus, sexual violence on university campuses is a paramount and prominent issue that must be understood and addressed to administrations to institutions of higher learning, researchers, and counselors. A men’s retreat tailored to college and university students addressing this specific issue; sexual violence throughout US Universities will align with DCL goals and lowering the overall gender and sexual violence experienced by students across America.

Sexual assault on college campuses nationwide is a pervasive problem that has no end in sight. Almost 10 percent of college men openly concede to having raped a woman and 20 percent of men acknowledge being so sexually aroused that they “could not stop themselves from having sex”, even though the female was not consenting (Edwards & Vogel, 2013). These confessions advocate for prevention programs, workshops and retreats as interventions focusing on peer pressure, adjustment of gender norms and self awareness for men who overstate and embellish the level of interest they perceive a woman may have on their behalf. The specificity to converge on men perpetrating sexual assault against females is due to the

overwhelming research that distinctively indicates, men perpetrate 99% of all rapes (Greenfeld, 1997).

Perception

Sexual intentions and expectations between males and females is a straight and narrow line to walk. Research examining the role of sexual intent repeatedly identifies males as the aggressors. When men encounter, ambiguous flirtatious behavior they inflate the level of sexual intent the female counterpart is even anticipating, if at all. This lends to men's misinterpretation of women's flirting techniques and an overstepping of the females boundaries. Edwards and Vogel's (2013) research illustrates men are most likely to derange a woman's flirting behaviors, such as dancing and kissing as high signs of interest in sexual intercourse. Subsequently, even more men, admit to feeling led on, especially if the woman does not follow through to more intimate activities.

Misperceptions of sexual intent play a large role in sexual aggression. A 2003 study by Willan & Pollard, looked at heterosexual desires of participants and whether they would engage further as well as participate in more vehement sexual activities. Results from the study clearly illustrate a greater perceived desire to actively participate in more sexual activity than female students during the early stages of sexual activity such as petting and kissing. (Edwards & Vogel, 2013). Perceptions of sexual expectations is a predisposing factor to potential sexual assaults and rape on college campuses. A firm predictor of willingness to persuade after the female has declined more sexual advancement was men's initial expectations for sexual intercourse to happen based solely on their personal judgement of the woman's intent prior to the current moment. Men who have previously assaulted perceive more resistance, therefore perpetrating sexual assault three times as often. This is supported by a study referenced by Edwards and Vogel, who observed that male students who have previously tried or actually committed a sexual assault found their partners to display token resistance at a higher

prevalence than male students who did not act coercively, therefore men, who do engage in sexual assault misperceive the early cues (Edwards & Vogel, 2013).

Masculinity

Men's relationships with each other are vastly predicated on the traditional ideologies of what it means to be a male in America. These ideologies are commonly predictors of rape myth acceptance and often negatively influence the relationship between men (Lutz-Zois, Moler & Brown, 2015). For example, these ideologies may have direct effect on sexual aggression and a need to overpower women. The intersection between masculine ideologies and hyper-masculinity is even more prevalent on the extremes, however they are two separately distinct concepts. Masculine ideologies are a set of attitudes, grounded in the belief that men should have inherent benefits and unique oddities culturally prescribed to their gender. On the other hand, masculinity is based on a trait perspective and magnifies the possession of gendered personality traits. The magnification of these traits is known as hyper-masculinity. Hyper-masculinity is a "psychological term for the exaggeration of male stereotypical behavior, such as an emphasis on physical strength, aggression and sexuality" (Mosher & Sirkin, 1984). This review is keen on the distinction of hyper-masculinity and its link to sexual violence on college campuses.

The importance of status in America is a contributing factor that could imply the use of social power as a function to prey on women and maintain hierarchy through sexism, manipulation and fear. The action of rape is narrow yet provocative and most recently an important method of social control by which fear is the mechanism (Lutz-Zois, Moler & Brown, 2015). Other traits of hyper-masculinity include, being autonomous, independent, unemotional and denouncing anything resembling feminine traits in themselves. The teachings of these principles and acceptance of them, by young men, creates the normalization of these violent behaviors. Males who hold traditional masculine ideologies have been found to act tough and

with brute disrespect out of fear of being perceived as feminine or feeble (Lutz-Zois, Moler & Brown, 2015).

In the book, *The Gender Role Strain Paradigm* by Pleck (1995), a model for explaining sexual dysfunction and hypermasculine behaviors as a product of competing male roles is introduced and explained. The repetitiveness and acceptance of these expected cycles in our society often negatively affect romantic, intimate, careers, family relationships and one's own self perception. A separate study conducted by researchers Jakupcak, Lisack & Roemer (2002) with the help of 165 college male participants from an urban University, reviewed similarities between masculine ideology and gender role strain to relate to sexually aggressive thoughts and behaviors toward women. Results reveal that men who hold masculine ideologies and try to uphold hyper-masculinity traits are at a greater risk for displaying unhealthy and violent behaviors toward intimate partners and holding sexual assault and rape accepting attitudes (Lutz-Zois, Moler & Brown, 2015).

Social Cognitive Theory

In 1977, Bandura coined the social learning theory. This theory is also known as the social cognitive theory (SCT) which correlates behavior with cognitive processes that occur through observation of social modeling (Glanz, Rimer & Viswanath, 2015). The consideration of cognitive influences as well as the environmental factors that contribute to the non-adherence of male students and particularly, college athletes receiving consent prior to sexual intercourse. An individual being modelled is a person of importance displaying the behavior. The social cognitive theory considers the intersection of social-environmental and personal cognitive interactions to determine behavior. SCT has been widely used to explain mechanisms of behavioral adaptation, personal and group level changes, as well as promoting adoption of healthy habits, such as getting consent before engaging in sexual practices (Glanz, Rimer & Viswanath, 2015).

A major construct of SCT, is its cognitive influence on behavior. Personal cognitive factors influence behavior through “forethought and a personal sense of agency” to direct behavior as well as reflect upon and analyze the experience (Glanz, Rimer & Viswanath, 2015). Constructs include, knowledge, self-efficacy, collective efficacy, and outcome expectations in relation to sexual health and consent. Developing boys into men begins with knowledge and education. Male students, and college athletes who do not obtain consent do not think they need to. They have a sense of entitlement, believing ideas like, “if a woman gets turned on she wants sex”, or if she doesn’t scream and say NO! then she wants sex. These hyper-masculine characteristics are based in a lack of knowledge in combination with observational learning and commitment to rape myth culture. Knowledge is the pre-condition for change and is usually insufficient to produce the expected behavior. However, it is the basis for understanding the health risks and benefits of receiving consent prior to sexual involvement. People learn by observing behaviors and consequences. Both the role model and the learner are held accountable for their actions as they are acted out independent of each other regardless of influence. Take the scenario of a father asking his five year old son, how many girlfriends he has? Or, when that same five year old is told to stop crying and to “Act like a man”! These male dominated expectations are being passed down to generations through observation and direct instruction by way of expectation and demand. This environmental influence is a key contributor as to why male college athletes and students have been socialized to divide themselves from even being similar to women. It is this “social persuasion” that allows such self-efficacious behavior.

Collective Efficacy

A student athlete's' self-efficacy is largely built on previous experience and social persuasion. Collective efficacy is applied to situations where social conditions control individual motivational commitments. Groups can develop social cohesion around the wrong ideas. A

university has many students from around the world converging all at the same time at the beginning of fall semester. For many students this is the first time they have left home, living alone making autonomous decisions. If there is one student who is a negative influence yet seen as a “macho” leader- the wrong message can overtake the school community. This example of collective efficacy strips the athlete and independent male student of self-efficacy and he will then practice the behavior of the group rather than acting within one's' moral compass and healthy behavior. The student athlete is forced to follow either his moral center or that of the collective community. This decision is isolating for students, yet isolation is not feasible on a college campus given the fame and attention given to male college athletes. Not to mention their lived perception and development into men is to be overbearing, and aggressive. A common belief amongst men is; if she's drunk or at a bar and looks scantily clad then she is asking for it. Or, if she did not want it, “why did she come to my dorm room and start making out” (Katz, 2006)? Based on collective efficacy and what is observed in the community these values and questions are valid when no one is speaking out. The collective silence and learned experiences through young adulthood prevent student athletes from using their leadership qualities and visibility to initiate creating healthy communities.

Male Athletes- Leadership Potential

Athletes are highly visible students on college campuses. American sports are highly respected in today's culture. This collective interest can be harnessed for the greater good of the community, society and culture we come to accept. The prestige, respect, and visibility of college athletes in the community may empower them to serve as role models who encourage other students to engage in identifying violent behaviors and pave the way for healthy relationships to be the standard. Prevention research has illustrated “the role of such peer leaders to be key in changing social norms and community behavior” (Moynihan, Banyard, Arnold, Eckstein & Stapleton, 2010).

In the journal of violence against women it is stated, American sports are the training grounds for aggressive behavior, violence, misogyny and sexism (Forbes, Adams-Curtis, Pakalka & White, 2006). Male college students who participated in aggressive high school sporting programs scored higher on measures of sexism, acceptance of violence as a means of addressing issues, more hostile toward women and were more accepting of rape myths (Forbes, Adams-Curtis, Pakalka & White, 2006). This further shows the educational and social need to empower students, but to also allow students and college athletes to re-create their own environments into one with a higher moral code and wellness conscious. In order to change the campus climate, a complete revamp of the current environment must be adopted in order to usher in peer role models to take the place of the dangerous activities, such as rape and sexual assault. The new norm must be respect, and gaining consent prior to engaging in sexual activity. Despite the perceived role of high school athletics, college athletes are in a separate cohort from the general student body, and positive leadership from an athlete can initiate behavior change within a small inclusive community such as a University campus on a large scale.

Mindfulness and Self- Awareness

Self-acceptance is critical in the promotion of mental health. The inability to manage oneself emotionally leads to a pattern of uncontrolled anger and depression. As college students develop and mature, this stage in life is critical to building, supporting and sustaining resilience. Students who are more concerned with self-evaluation rather than self-acceptance harm themselves by dedicating extensive attention to personal resource to self aggrandizement in order to compensate for perceived personal inadequacies (Carson & Langer, 2006). A now common and more openly practiced technique for combatting habitual self- evaluation and replacing it with acceptance is to welcome a mindset and perception of mindfulness (Langer, 1989).

Actively and openly engaging with life in a mindful way is to arrive at the moment and have sensitivity to the context and perspective of the situation. The practice of mindfulness derives from the buddhist tradition of mindful meditation, however post meditative states can be extremely mindful in the cognitive sense (Carson & Langer, 2004). The constructs of the mindful condition include, (1) the ability to differentiate between objects and situations from various perspectives, and (2) the resilience to shift perspectives depending on the context (Carson & Langer, 2006).

In opposition of mindfulness is, mindlessness. Mindless, is a state of mind that is set, unwavering and rigid regardless of the situation. This behavior is exemplified by committing to a single perspective and acting automatically. Mindlessness is achieved by boxing in and framing experiences, objects, behaviors and people into intransigent divisions. Comparable to collective efficacy, mindlessness cognition and behavior are commanded by rules, customs, preconceived notions and the dismissal of bad habits. By college age, students believe identity is established or begin to shape it. These identities are built on learned information passed down by authority figures or has been presented in matter of fact language. Students often accept this information, mindlessly and therefore trap themselves within lone viewpoints, careless of recognizing other perspectives. Most of the time individuals automatically react to a situation rather than allowing the event to happen, while noticing it play out, and following it up by responding. There is usually no window or space between reaction and response (Carson & Langer, 2006). Students are often so committed to their own personal stance that they are often unaware of the potential benefits of an alternate outcome or even from various outcome (Langer, 1989). This one dimensional way of observing life experience is a product of personal early experience, most commonly adverse childhood experiences (ACE's), and lessons learned from role models and authority figures. This immutable truth, is known as a cognitive commitment to a singular lens or one way of perceiving information. When information and experiences are processed mindlessly, the potential for review and reconsideration is rejected. When examining

relationships on a university campus, these misaligned perceptions and neglected viewpoints, intensify the lack of respect and empathy being practiced on campus thus leading to potential sexual assault and greater violence.

Emotional responses have been mindlessly implanted into individuals. Reactions to people, places, things and ideas control well-being. While mindlessness reactions are exaggerated and can lead to a false sense of establishment and confidence, mindfulness responses promote creativity, heightened self awareness and confidence, positive affect, health and greater competence (Langer, 1989). The crux of mindfulness is awareness of the present moment and an attitude of acceptance. This equates to a flexible perception of one's personal surroundings and remaining engaged in the seeking novel distinctions in environment (Carson & Langer, 2006). This approach to everyday life is free from judgement, and rigid confines. Mindfulness practice adds a firm foundation of self-acceptance. The intentional acceptance and exploration of the present experience rather than on self evaluation and self criticism would increase self-awareness and efficacy to treat fellow students with respect and to protect the campus community. The adoption of this practice on an individual level will spur collective efficacy to greater heights while transforming and strengthening university campus culture.

Collegiate relationships

The significant social issue of intimate partner and dating violence plaguing university campuses has no potential termination in sight. In fact, the incidence of sexual coercion has shown no meaningful change in the past 50 years (Adams-Curtis & Forbes, 2004). In regard to relationship violence, men are most likely to cause injury, and thus male-female relationship aggression tends to be more violent with more impactful consequences. Research has identified risk factors for relationship aggression, including but not limited to, adverse childhood experiences, gender role socialization, hostile masculinity, negative attitudes about women, substance abuse, problematic communication styles and emotion regulation (Pickett, Parkhill &

Kirwan, 2016). Each of these situational factors can give rise to aggressive acts of violence against a partner, party goer or fellow classmate. Examples such as binge drinking, leads to intoxication jolting impulse control and emotion regulation. For this reason, risk factors such as these should be targets for prevention programs on university campuses. In support of this claim, Pickett, Parkhill and Kirwan (2016) explain, 60% of male perpetrators report repeat relationship aggression perpetration. Another example is in regard to emotion regulation, there is an increased frequency of intimate partner violence among men because aggression and violence may be used by men with poor emotion regulation skills, as a way of buffering and shielding oneself from emotional vulnerabilities. It is a determination made by Pickett, Parkhill and Kirwan (2016), "that impulse control difficulties were related to sexual assault perpetration". Given this level of severity and its potential for rape, Pickett, Parkhill & Kirwan, (2016) firmly suggest "impulse control" be a targeted theme for a university workshop or retreat given its perceived and current threat.

While in college, nearly 75% of unmarried undergraduate students are sexually active (Adams-Curtis & Forbes, 2004). Approximately a quarter of men, and 20% women are sexually active with 10 or more partners in their lifetime. Once students begin having sexual intimacy they continue and increase frequency to at least once in a three month period(Adams-Curtis & Forbes, 2004). This increase activity has given rise to a new form of sexual behavior, known as the "hookup" (Boswell & Spade, 1996). The hookup, is described as being between two strangers are people familiar with each other who have a sexual encounter usually in duration of one night maximum. The degree of hookups is exacerbated by the use of alcohol and higher levels of intoxication. Experiences with coitus were shown to have higher level of alcohol between the two individuals than those who did not have as much to drink. Hookup culture is a predominant consequence of greek culture at 44% occurrence rate with 11% of female students reporting having more than six hookups since entering college as a freshman student. This culture is also shown to be prevalent among students who come from separated parents

(Adams-Curtis & Forbes, 2004). The institutional buy in of a men's workshop and retreat could also serve as a protective factor for female students who come from divorced families by empowering university male students, to be "stand up" men on campus and within their communities. A physical reminder of the positivity and authentic connection that can be built with a man.

The collective support of hookup culture by men and women resulted in drastic differences of perception between male and female students. Male students often characterized and labeled "the man" or "a player". While female students are often called out of their name, and objectified, given name such as "slut", "whore", and "trash" (Adams- Curtis & Forbes, 2004). Similar to nomenclature, men and women have starkly different perceptions of the exact same situation. A universal finding in sexual coercion research is that women report being victims far more often than men report being coercive (Adams-Curtis & Forbes, 2004). Most men who report to sexually coercive behavior, admit to two acts of the negative behavior, while a vast minority openly report five or more counts of the crime. This finding, refines the pool of men committing most violent and sexual crimes on university campuses. Adams-Curtis and Forbes, point out that these acts of sexual violence and coercion may be the result of multiple acts by some men.

In close consideration of the behaviors of each gender, women often come across as friendly. This friendly approach is often misinterpreted as sexual interest to young men. Male students are more likely than female students to optimistically perceive a wide variety of verbal, nonverbal and situational indicators of sexual interest or intent. This misinterpretation and bad communication are only a couple of the risk factors for couples participating in short term sexual relationships. An example of this is when a woman engages a male student sexually then becomes uncomfortable and says "no". The more a woman participates in the act, the harder boundaries a man will push to ensure the goal in his mind occurs. In monogamous longer term relationships, the history between students and consensual sex often lead men to believe they

have a right to subsequent acts at their discretion. Adams-Curtis & Forbes (2004) share that men and women most commonly show their interest in each other by doing absolutely nothing, in specific regard to sexual advances. When physical touching, petting and kissing begin, consent is not even acknowledged rather ignored due to the lack of communication. Neither party directly asks yes, nor feels safe to say no once the act is in motion. This is due in large part to the undertaking of gender rule norms dictated by peers on campus and previous bad examples of character.

Adams-Curtis and Forbes (2004), point out that sexual predators know exactly what they are doing regardless of substance and lack of communication with their partner. Predators understand the lack of consent and persist anyways. The persistence to pursue without clear consent being given is not a blunder of the perpetrator's, yet a calculated move to put self first in an act of self entitlement. This level of self gratification is not because he does not comprehend the survivors perspective, but because he does not care about them. Hurt people, hurt people. Sexually violent men were shown to have awfully poor relationships with their fathers (Adams-Curtis & Forbes, 2004). Healed people, heal people. A men's retreat addressing the various types of masculinity and holding space to redefine masculine norms would not only empower students but also be a vessel to connecting and establishing a healthy relationship with his father while instilling healthy behaviors through development. Exposure to past familial violence and adverse experiences as a child implant the ideas that students grasp onto creating negative self perceptions and feelings of aggression.

Review of Programs

A common response among universities in addressing campus sexual assault and rape is to institute sexual assault prevention programs that teach assertive, awareness and communication skills to women. Universities and programs who specifically target women and not men neglect the fact that vulnerability for women goes down however offenders can and will

attack other female students. All in all, only targeting women will yield limited potential, hardly achieving the goal of protecting an individual women (Adams-Curtis, Forbes, 2004).

The introduction of a formal mindfulness program for athletes and extended to the entire male student body would strengthen collective efficacy while instilling a sense of clarity, enhanced attention to external cues, responses, acceptance of thoughts and feelings and invigorate resilience. Historically, athletic programs have adopted the social cognitive theory in development of mental skills training models of cognitive behavioral interventions (Gardner & Moore, 2004). Today, more and more literature is in support of mindfulness programs. Instead of the once widely held stance that negative internal experiences were bad, leading visceral reactions and negative behavioral outcomes. Now Mindfulness Acceptance Commitment (MAC) is a performance enhancement technique, based in cognitive training and emotional intelligence. A case study with a collegiate swimmer seeking sport psychological services undertook the MAC protocol. The male student athlete started the program with non-athletic mindfulness techniques to understand basic execution. As time progressed, the practice became increasingly more challenging, incorporating mindfulness of the breath and body exercises. Lastly, the sport is considered in mindfulness of performance stretching (Gardner & Moore, 2004). In addition to previous exercises, an intentional connection between thoughts, emotions and behavioral choices was discussed. Once groundwork has been established particular attention is drawn to determination of individual valued goals, emotion regulation and refocusing attention to the external. This external focus will yield an open and compassionate awareness for others, male and female. Therefore aiding in redefining self love and respect as well as embracing empathy for team and classmates. This case study is a single example amongst thousands that clearly shows the importance of a well integrated evidence based mindfulness program. Mindfulness programs train participants to observe constantly changing internal and external stimuli as they arise.

There are over five mindfulness based strategies; including Mindfulness Based Stress Reduction (MBSR), Mindfulness-based cognitive therapy (MBCT) and ACT. Why does a mindfulness program encourage healthy relationships? When feeling pain or going through a crisis, even if the sensations were not reduced stress would be alleviated. The adoption, of non judgemental perceptions creates ease in moments of uncertainty and high intensity. When at the greek party and see everyone hooking up, the male training in mindfulness techniques will be in more control of the situation. Being in control of the situation is the practice of resilience. Holding space between reaction and response creates resilience and beginning with male athletes, their presence can be felt throughout the campus community.

Training in self directed focus creates confidence resulting in desensitization of conditioned responses. Knowing there are a handful of perpetrators committing violent acts, this desensitization promotes the aim of a healthy campus culture free from sexual assault (Baer, 2003). A particular differentiator between traditional cognitive- behavioral procedures usually have clear goals to accomplish, whereas, mindfulness is practiced with an accepting non-striving attitude. Although, participants must sit, close eyes and follow a guide, there is no destination. The student is simply there for the experience and the benefits are tremendous. Unlike, more traditional trainings, within a mindfulness program benefits are being absorbed subconsciously and play out in the community in the form respect, compassion and empathy. Although there is a place for more direct sexual assault training, a men's retreat could satisfy certain title IX requirements, however would not require it. A workshop at Oberlin college, title; One Love Escalation Workshop sponsored by One Love Foundation help a large training showcasing a movie dramatizing healthy and unhealthy relationships (Ollie, 2016). This level of training provides awareness but does not strike sustainable change at a deep enough core within. During crucial developmental years, students have the capacity to learn, and engage in the learning process rather than continue to be talked to.

Description of Agency

The fieldwork site for the Men's retreat project was conducted at the University of San Francisco (USF), alongside the title IX coordinator located in San Francisco, California. The university is home to approximately 7000 undergraduate students and 4000 graduate students. The student diversity makeup is predominantly Caucasian at 30.3%, and Asian American at 22.2%. The other leading ethnic groups in enrollment include Latino/ Hispanic students, enrolled at 18.3% followed by 16.9% international students. In fall 2015, the University of San Francisco enrolled 1,596 first time freshmen (USF, 2016).

The athletes are a sub-section of the overall USF student body. There are a combined 14 athletic teams at the University of San Francisco. There are seven Men's and seven Women's athletics teams respectively, with relatively similar numbers of student-athletes competing (USF, 2016).

As of October 15, 2015, there was almost double the number of females to males on campus. The total for undergraduate degree seeking full time male students is about 2,500, while the full time women made up 4000. Full time degree seeking graduate students approximated, 1200 for males and about 2,100 female graduates.

The university employs over 500 full time faculty members, in addition to hundreds of part time faculty members. USF full time faculty members are distinguished by receiving the "highest or terminal" degree in their academic field at 93% (USF, 2016). An intimate campus culture is maintained by having a student-to-faculty ratio of 14 to one (USF, 2016).

The University of San Francisco is a Jesuit Catholic university. It is close knit and small in comparison to state schools such as UC Berkeley or the California State system. In line with USF's core values the retreat views learning as a humanizing, social activity rather than a

competition. In regard to the culture, USF Jesuit values the moral dimension of every significant human choice: taking seriously how and whom we choose to be in the world. This commitment to excellence and morality sets the groundwork for exploring healthy masculinity in a productive manner benefitting the entire community.

Problem statement. University campuses are one particular setting where sexual violence rates have risen over the years. One in five women will be sexually assaulted on a college campus in the United States (FWV, 2016) The United States Department of Education, Office of Civil Rights (“OCR”), issued policy guidance in 2011, referred to as the Dear Colleague Letter (DCL) (US Department of Education, 2011). The letter was distributed to explain the requirements of title IX to include sexual violence and to remind schools of the communal responsibility to take “immediate and effective” action in response to and protection of the students and campus community through requirements of title IX policies. The DCL aims to provide guidance to university administrators in concerns of sexually violent cases with regard to protocol as required in independent and criminal investigations. Such guidelines include designating a title IX coordinator, adopting grievance procedures, providing examples of remedies and enforcement strategies to be used in response to violence (US Department of Education, 2011).

Despite the sense of home, community and strong Jesuit values at USF, campus sexual assault is a problem on campus. The University implemented a task force to help create a safer living and learning environment for its students and community members. The University of San Francisco created the Title IX task force in order to uphold the aims of the DCL. The formation of the title IX task force created opportunities for campus stakeholders to discuss

proactive efforts, ideas, best practices, and strategies with the goal of preventing sexual violence on campus.

Under the federal title IX law, the University of San Francisco (USF) is obligated to take immediate, appropriate and swift action when an instance of sexual violence occurs. “Stop, remedy and prevent” is a motto adopted by the University in direct regard to its obligation to the law. If violence is reported, USF must proactively end it, prevent recurrence and address the effects, regardless if the act is subject to criminal investigation. The protection of the student is paramount. During the ongoing process of the investigation confidentiality is important for the protection of both students. In the same regard, the university is expected as well as obligated to provide procedures to file official grievances of sex discrimination and violence. The preponderance of the evidence standard to resolve issues of conflict must be used. Lastly, the school must reveal the outcome of the complaint to both parties.

USF is committed to protecting its students and maintaining a campus culture, which is safe, inclusive and free from violence. The adoption of the task force in response to the “Dear Colleague Letter” shows the engagement and guarantee of responsibility USF has for all of its students, faculty and staff. The openness and enthusiasm to cultivate a meaningful and intact campus experience for students is exemplified at USF and practiced through the support and adoption of alternative programs in preventing sexually violent events on campus. However, while USF has followed required title IX requirements, additional strategies are needed to change the campus culture around healthy masculinity and sexual behavior. An unlikely, yet promising event that derailed the USF Men’s basketball team in the 50s was the termination of their collegiate athletic squad. The program was terminated because a player at the time was accused of sexually assaulting and raping a female student in the dorms. He was later drafted

into the NBA without repercussion. To make an example, and show the seriousness of the event, USF stood by its values and held its student accountable for his actions. This individual action would impact the entire campus community. The consequence was to terminate the team indefinitely until further notice. It was not until three seasons later that the lift was overturned. Before the ban, USF was a national powerhouse, and their termination- seen as the last time the team was particularly competitive. So there was most definitely a lasting effect. However, while USF has followed required title ix requirements, additional strategies are needed to change the campus culture around healthy masculinity and sexual behavior.

SWOT Analysis

A “SWOT” analysis reviews of an organization to specifically identify its strengths, weaknesses, opportunities and threats. At the University of San Francisco (USF), **strengths** include the creation of the title IX task force, small university size, Jesuit history and geography. USF has, and continues to foster, an authentic trauma informed community. Trauma informed refers to the resilience of the campus to respond to crisis and trauma. However, this does not guarantee a climate free from violence. The collaboration between all levels of the university from students (undergraduate and graduate), faculty, staff, to administrators were and could participate on the task force. An inclusive space for campus community members to have meaningful discussion was solidified. Prevention work collaboratively flourished while ideas for further program creation and implementation were actively generated. An outcome from the collective support of sexual assault prevention was the grant the school received in 2015. The fall semester of 2015, USF received the National Collegiate Athletic Association (NCAA) CHOICES grant. The purpose of the CHOICES grant was to provide funding for NCAA member

schools to seamlessly integrate athletics into university wide efforts to curb substance abuse, including alcohol and drugs among all college students (USF, 2016). At USF, Health Promotion Services (HPS), assisted the Athletics department in creating “Dons: Do Something About It” program. It is an all-inclusive educational program promoting a bystander intervention approach to reduce problems of alcohol abuse, and unfit behaviors, such as rape on the USF college campus. The collaborations and partnerships amongst so many groups are essential in successfully implementing any campus wide strategic plans.

Weaknesses. This was the first year of the task force. Aligning all the interest groups in collaboration is a concern. There are many perspectives and policies that prevent events from happening as quickly as they could without intentional coordination from various on campus departments.

The health services arm of USF is comprised of the following departments: Counseling & Psychological Services (CAPS), health promotion services, student health clinic, student health insurance, crisis resources, Koret Health & Recreation Center as well as the student disability services. A challenge will be coordinating between the different services and strategically unifying them all. Each of these services and departments are located on different floors and in separate buildings on the USF campuses. The different locations are situated in University Center, fourth and fifth floors, as well as Koret and Gillson Hall. All of these different locations are possible safe havens for a potential victim and survivor. Given the many outlets students have for safety, it is extremely important all areas of campus, and all stakeholders have a firm understanding of the Dear Colleague Letter, resources, protocols, procedures and best practices for responding to a sexual assault cases.

As an institution of higher learning USF has many opportunities to for offering creative, non-traditional programming. USF as a Jesuit institution can tap into its core values to support programming of and for college male students. A men's retreat in line and partnership with the University of San Francisco would seamlessly bridge sexual assault prevention to existing cultural center programs. Ideally, a Men's retreat will be habitually used as a universal workshop for the benefit of all cultural groups to adopt and use as complimentary curriculum to their specifically tailored cultural messages.

Threats. There are 22 cultural centers and groups on the USF campus; Black student union, Arab student union, brother connection, queer alliance, and Japan culture club are a few of the clubs and groups that make up the cultural centers. Creating a plan to address campus safety with various needs, wants and limited resources can be its own project; this large number of student groups has potential to create misaligned programming and delay the overall effectiveness of plans and activities. There are other competing issues that need to be addressed on campus so it may be difficult to get sufficient support to move an initiative forward. Students, staff and faculty may resist efforts to confront sexual assault problems.

Problem Statement

The Center for Disease Control (CDC) in a nationwide survey of college age adults reported almost 40% of female rape survivors were raped between the ages 18-24. Since entering college about 20% of female students experienced attempted or actually experienced sexual assault (CDC, 2012). Survivors are most commonly attacked by someone they know or an intimate partner and often go unreported. The underreporting of the problem further exacerbates the issue because it continues without unapologetically being identified. This continued silence provides unfair measurements of the issue. "The college years are formative for many students"

(The White House, 2014). A men's retreat will give the USF community the opportunity to freely and safely utilize their campus and enjoy their college experience, while establishing a space to create, define and practice a form of masculinity and rite of manhood.

In order to address an unhealthy campus culture of sexual assault and rape against women, and to promote healthy relationships as well as resilience in men to act from a place of compassion- in moments of intensity, fear or self-entitlement- an evidence-based Men's retreat would support alleviating and preventing the issue of sexual assault and rape on university campuses. Creation, and implementation of a Men's retreat will address the issue of sexual assault on American university campuses. The retreat should be open to all male students, faculty, staff and the USF greater community. The goal is to unpack gender stereotypes and give voice to men who have different perspectives and want to engage in an alternative narrative. The retreat will provide value by adding knowledge of what it means to be a man. It will address questions like: what is masculinity, and recognize what it means for us personally. The group will uncover, discuss and demystify misconceptions that go with being a man in the United States of America and provide a safe space to acknowledge past trauma(s). Empowerment! The retreat provides a space for individual self-efficacy to flourish and thus change the way students think, hold beliefs and act regarding social justice issues and specifically, gender equity. University campus ministry has coordinated student retreats in the past, however a specific retreat in response to sexual assault and rape geared to men currently does not exist.

Nearly 80% of women report being verbally abused by a partner (FWV, Perpetrator 2016). This harassment coupled by sexual assault and rape creates a toxic learning environment. Sexual assault is a term for a variety of adverse behaviors, including touching another student without consent. Touching includes groping of the victim's genitals, anus, groin or breasts, that

are either attempted or successful against the will of the victim, or if the victim has been coerced into an act without consent due to a disability or being under the influence of alcohol and/ or drugs (FWV, Perpetrator, 2016). Taken to a more inhumane level, rape is defined as “non-consensual, vaginal, anal, or oral penetration of the victim through force, threats of bodily harm, or taking advantage of a victim who is incapacitated” (FWV, Perpetrator, 2016).

Women can compete. Changes can be seen and felt in the recent 100 years on what women can achieve. Women were not allowed to vote and were seen as property of fathers and husbands. Their voices were muted as they occupied the same spaces as men, yet played a lesser role. Women athletes and sports hugely contributed to the social, political, and legal emancipation of women beginning in the 1980's. Today, the NCAA must comply with the title IX federal law compliance in athletics.

Any federally funded education program or activity including university campus programming must remain in compliance with a comprehensive federal law that forbids discrimination on the basis of sex. The role of the title IX coordinator- within the limits of the federal law is to protect and investigate complaints, review findings and come to a conclusion regarding sex discrimination on college and university campuses. The 1972 title IX, Education Amendment is applicable to all aspects of any federally funded education programs. The law includes the following categories; access to higher education, career education, education for pregnant and parenting students, employment, learning environment, math and science, sexual harassment, standardized testing, technology and athletics (TitleIX, 2016). Title IX proscribes discrimination on the substructure of sex in education programs and activities. Ongoing procedures that are to be in accord with violence against women on campus do not cover the wide range of crimes that female students on university campuses encounter on a habitual basis-

including intimate partner violence, rape and sexual assault. Inspiring a culture of, and being open to trailblazing far beyond requirements of title IX is a necessary next step in protecting all students from any gender-based violence (FWV, Beyond, 2016).

Sadly, while in college, one in five women are and will be sexually assaulted (FWV, Get facts, 2016). “Women ages 20 to 24 are at the greatest risk of experiencing nonfatal intimate partner violence” (Catalano, 2007). In the United States, one in three young women is the victim of either or all of these forms of sexual violence; physical, emotional or verbal abuse from an intimate partner (Davis, 2008).

Consequences of sexual violence on college campuses include physical detriments to health and economic burden to the United States of America, therefore, must be immediately addressed in an innovative and impactful manner. In the mid nineties research was conducted on the economic toll of violence between intimate partners. The calculated medical and mental health care services, lost productivity from paid workers and household chores totaled \$5.8 billion from rape, physical assault and stalking (CDC, 2003). Follow up research was conducted in 2003, and the cost exploded to \$8.3 billion (Max, Rice, Finkelstein, Bardwell & Leadbetter, 2004). From an individual health perspective, women who have been subjected to dating and intimate partner violence have a higher incidence of substance abuse and chronic conditions. More specifically, women who have experienced sexual violence are about 80% more likely to have a stroke, 70% more likely to abuse alcohol, 70% more likely to have heart disease as well as a 60% higher prevalence of asthma in direct comparison to women who have not experienced dating violence (CDC, 2008). These consequences of sexual violence and trauma place a burden upon female college students at a far too common rate and a too familiar characteristic of college life. It is the duty of the university to uphold the protection and safety of the campus, as well as

the community it serves. There should be programming to support students in their personal well-being and safety in consideration of title IX. If additional resources are needed to achieve this outcome, specific evidence-based programming should be created and followed through to implementation.

Perpetrators of violence against women are predominantly, men. Men are responsible for the vast number of violent cases against women. While suggestions have been made and well-intentioned efforts have been directed to the issues of sexual assault and rape, not enough has been done to favorably impact its prevalence against women. These efforts do include reversing deep-rooted cultural and societal beliefs. Individual and collective efficacy must be retrained and motivated to make positive and healthy behavioral change. “Given this [stark] reality, violence against women will likely continue despite best efforts to minimize women’s vulnerability to such acts unless male risk behaviors are successfully addressed” (FWV, Perpetrators, 2016). In America, intimate partners, such as boyfriends are the most frequent violators of personal space and respect. Acquaintances, such as friends, co-workers, classmates, residence hall neighbors, and familiar community members are the most common perpetrators of sexual violence against female students on college campuses. A woman’s romantic partner commits sexual assaults and rape over 50% of the time (FWV, Perpetrator, 2016). A current or former intimate partner is responsible for more than two-thirds of female stalking (Miller, 2012). This level of uncertainty on an inclusive campus of students from around the globe is nerve wrecking, unsafe and irresponsible.

While the CDC has published general risk factors for violence against women such as age and familiarity of the person, the most important factor to take into consideration is behavior. Men in particular, who are known to commit these vicious and unpredictable crimes learn these

behaviors or hold societal beliefs that dictate the unhealthy and toxic actions of sexual assault and rape. Traits shared by these men, perpetrators; include, previous acts of violence against women, traditional gender role beliefs and personal history or exposure to trauma and adverse childhood experience (ACEs) (FWV, Perpetrators, 2016). Learned behaviors largely rooted in lack of support and environment. ACEs are extreme forms of chronic stress, also known as toxic stress. These toxic stressors going hugely undetected, and misdiagnosed are impacting students through their life course on campus with an uptick in their ever important and formative college years.

Goals and Objectives

All students and community members have the right to be a full participant in any university programs and activities without fear of sexual assault, rape, harassment, and discrimination. The implementation of a men's retreat at the University of San Francisco is in response to the Dear Colleague Letter (DCL) and to be in full compliance with the federal law, and university policies and procedures under the federal title IX law. The workshop aims to uncover the misaligned sexual expectations experienced by male college age students in the United States. Activities and content will introduce emotional and social intelligence principles while engaging men in self-control, mindfulness, masculinity and healthy relationships. The identity of this retreat is framed in striving for the greater good, bolstering critical inquiry, investing in diversity, leadership in service and advocating social justice.

Specifically, in relation to sexual misconduct and assault on college campuses, the goals are to communicate and inspire the shared vision and commitment to a healthy learning environment for all students' and community members. This is practiced through techniques in

training self-awareness, emotion regulation and through sustaining healthy relationships with others whether an intimate partner, friend, family member, teammate, coworker or classmate.

This experiential retreat is aimed at college aged men and members of the surrounding campus community. Participants in the workshop will be able to find their moral center and make decisions based on this compass. During this intensive, group members will be introduced to the basics of mindfulness and focus training, as well as receive education about secondary trauma and self-care, emotional awareness, active listening, and healthy relationships. The workshop will include both didactic and experiential learning.

Learning Objectives

Participants will be able to:

- Describe mindfulness concept and benefits of its use
- Identify the effects of stress and trauma and how focus/ concentration training helps mitigate these effects
- Explain the role of empathy and how lack of empathy and self-awareness affects our lives and relationships
- Engage in mindful communication and active listening

This workshop inspires participants to experience inner freedom, realize the fullness of their individual humanity and live lives of hope, passion, integrity and purpose. (USF University Ministry, 2016).

Workshop Participant Target

- Male college students (undergraduate, graduate and post doctorate), school administrators and youth workers

Method

Student- Athlete Training: Method

The University of San Francisco is required to provide specific training to its student athletes, coaches and staff under the requirements of the title IX. This training must cover the following topics; (1) what does sexual harassment/ violence, dating/ domestic violence and stalking consist of and (2) the school's policies on and disciplinary procedures and (3) the consequences of violating these policies. This specific sexual health programming can be included or an addition to current workshops and orientations for new community members such as students, staff, professors and employees. Within in the title IX training, specific education on reporting and encouraging students to play an active role in the health and safety of their community is vital. Materials for the required parts of this training was developed by the title IX coordinator; Anna Bartkowski and Masters of Science in Behavioral Health student, Jason Gant. The training can also include additional topics provided at the discretion of the school's title IX coordinator. Students and coaches must all receive the same core content but the approach can be modified as needed to fit the time constraints.

As a former athlete and current collegiate coach, I drew on my experiences to guide me in creating supplemental materials. Individual meetings, player/ coach meetings, team meetings as well as hearing and understanding the male psyche. College male athletes do not have a firm understanding or tools to regulate themselves in moments of high intensity. Athletes often determine their identity from participation in organized athletics. This collective efficacy can be toxic if not monitored and guided especially in a university environment where boys and young men lead each other into manhood. My experience as a mindfulness facilitator with Mind Body

Awareness Project based out of Oakland, CA enlightened me of ways to introduce and discuss relationships and connection with self and others. These real world experiences coupled with a review of literature and journal articles, helped guide the creation and direction of the workshop. My personal observations revealed that men have an extremely difficult time responding when they do not get their way. Often looking to be seen as strong brave, and fearless, if that perception is threatened, men, often act in ways they are not prepared to defend or be proud of. In a college setting where young men, are investigating sexuality as well as partaking in risky sexual behaviors, sexual violence is often the consequence due to adherence of gender role norms, lack of communication and lack of empathy. During the research of sexual assault prevention these themes were identified, and played an active role in determining the specific training to build out the remainder of the title IX workshop.

The content that was ultimately delivered aimed to fill gaps and further highlight ways to be in healthy relationships and how to have authentic empathy for someone. Knowing I had limited time to present being in coordination with the title IX workshop, I had to find succinct, sharp and fresh ways of presenting. I watched TED talks for ideas, of how to cultivate healthy relationships, once I understood the concepts and could communicate them in my own voice, I developed a script around the three, themes I thought best to communicate the ideals for cultivating a healthy relationship; (1) insight, (2) mutuality and teamwork, and (3) mindfulness/emotional intelligence. To describe, these themes a mixture of didactic discussions, activities and exercises were used. An individual activity started the workshop to engage mind, body and spirit. The exercise would allow participants to do something physically, while reflecting on how they are feeling at the moment while realizing something new and different about themselves. Wanting to keep the students awake and actively participating in the discussion and activities, we

jumped into a large group exercise in which I read a statement and participants would either remain seated or silently stand if they could relate to the prompt. The purpose of this exercise was to silently and respectfully show students that everyone experiences trauma, pain, crisis and suffering. No one is alone in his or her feelings. It was pointed out, and made clear that there is support and others that have experienced similar events. At the end of the last prompt, we discussed the exercise then moved onto a short didactic lecture defining insight and what it means.

The athletes received title IX training, responsible drinking and bystander intervention training. Training was held in the McLaren conference rooms on the main USF campus. Since the bystander intervention included violence and sexual assault, I decided to strictly cover healthy relationships. What is the difference between a healthy versus unhealthy or toxic relationships? How do you know what is ok? It was my intentional goal to have activities, and interactive games that would break up the monotony of the presentations. Initially, I was interested in showing the male athletes clips from the documentary, “The Mask You Live In” to get reactions and discuss identity. The premise was going to be, you must know you before you can have a healthy relationship with anyone else. Unfortunately, the clip was unable to be shown based on the type of discussion it would stir up without having enough time to actually flesh it out completely.

Sexual misconduct is a policy that is held firmly at the University of San Francisco. Various types of sexual misconduct include but are not limited to; sexual harassment, non-consensual sexual intercourse, sexual exploitation, aiding and facilitating sexual misconduct, relationship violence and stalking. Participants were taught what to do if they witnessed, experienced or heard any such violence-taking place on the college campus. On campus

resources are shared and the overall message communicated was for participants to understand they have an obligation to stop, remedy and prevent, the USF motto. When the prevention plan-stop, remedy prevent is successful a report is completed. The full process from incident to report was made transparent to students so they could act intelligently and swiftly in order to maximize efficiency and protect the students involved. First the case must be determined either administrative or criminal. Confidentiality is kept private; policies and procedures are clearly communicated to both parties. Without a break, the workshop continued, common facts as well as myths about sexual violence were highlighted. Consent miscommunication and predatory behavior were defined and a story shared to further personalize the events and emotions felt. To break up the monotonous and verb heavy presentation, we stepped out of the spotlight and watched a short video on consent. The video was on YouTube, titled “Tea Consent”.

The tea consent video opened the door to have a discussion about responsibility for culture and growth of young people. How do we as a community take this problem seriously and cultivate a safe learning and living space as many of the undergraduate students reside on campus where the most harm is done statistically. Leadership, responsibility, respect and accountability are remedies for sustaining a healthy campus community. Challenging the health of the community, students’ risk, suspension and expulsion.

To conclude the student athlete portion of the training, participants took part in a “Promise Exercise”. The promise was to themselves as well as the rest of the community to uphold and respect the USF campus community and anyone within it. Students then exited out to War memorial gym where pizza was awaiting. Due to pizza being provided, the ten-minute breaks were intentionally cut in order to minimize the time students would have to commit to school on their weekend.

Coaches Training: Method

The coaches training and workshop was a bit different than the student athletes. My add on to the workshop was on empathy and listening. Essentially a leadership workshop focused on those two qualities. As a coach, speaking to coaches I took a more direct approach and started a dialogue with coaches in order to make it more engaging for everyone. I found this tactic to work throughout the training; initially the same voices spoke up, however, new voices began to emerge and participate as the training progressed. The coaches' training was held on January 12, 2016 from 10am until 12 noon. There were a total of 50 + division one collegiate coaches and staff. Training was held in War memorial gym in the video room of the athletics department. Scott Sidwell the Athletic Director gave a brief introduction and passed the microphone to us to cordially begin the workshop.

Sexual assaults are down across the board except for college and university campuses and military bases. Anna covered history of the problem, and participants quickly learned of the severity of the problem as well as the necessity for the training mandated by law. College administrators, staff, faculty and mandated reporters are held liable if they fail to address, notice, or deliberately act indifferently. The duty of any coach, supporting staff, mandated reporter and/or responsible adult is to stop, remedy and prevent. In addition to concluding the training with promises, it was impressed upon all coaches, that when you know, the university "knows", therefore holding you and the university liable to act. One must stop, remedy and prevent!

Common Thread

Each of the three groups, (1) male student athletes, (2) female student athletes and, (3) coaches and staff, all participated in the same opening exercise lead by me. Participants engaged in a specific training, learning the components and make up of healthy relationships with others

and the importance of empathy. The workshops began by getting everyone in the room on the same page. It was explicitly noted that the topics covered were not new to ideas or themes, however we would be practicing and learning new tools for harnessing relationships. As an ex-collegiate athlete I shared my experiences as an athlete and stories of relationship. Once we all had a unified understanding of what was happening and understood the goals for the training, we began a three minute perspective exercise, that included seven steps and had to be repeated three times in total for effectiveness. This exercise was to illustrate the importance of perspective and the acceptance of change. The workshop opened with this exercise, in order to draw in the group to an individual yet collective exercise, in order to glimpse at what it feels like to have changed perspective. The perspective we are aiming to alter is your own, while understanding the importance of self-respect in order to have a healthy and successful relationship with others. Particularly, having dedicated time with the athletes, allowed for more experiential exercises and discourse after the exercise amongst participants.

Discussion

Student- Athletes Training

During this year as a campus leader fellow for campus sexual assault awareness and prevention; with Futures Without Violence, a lot was observed as well as learned. A collaboration between the title IX coordinator and myself led to the creation of a healthy relationships and empathy workshop. I was given the privilege of training all of the University of San Francisco (USF) student athletes during their Spring 2016 orientation. There were a total of 250 students at the workshop including a number of coaches and the Athletic Director (AD) participating in the training. The training took place on a Sunday afternoon from 12 noon, until

five o'clock at USF in the McLaren conference rooms. The workshop concluded by the students exiting to War Memorial gym where pizza awaited.

Observing a herd of athletes clamor, claw, stagger, laughing, smiling, joking, drudging, some solemn, and others happy to be connecting with friends and teammates post break. I was facilitator to a combined 14, men's and women's division one athletic teams.

The day began with a thirty minute introduction by the AD, followed by a presentation by the title IX coordinator; Anna Bartowski. Anna gave a presentation on title IX history, its' importance, definition, as well as defined sexual violence. During this large group I gave a 15 minute testimonial and shared my experiences as a student athlete. Verbatim, I asked the students, "are any of the concepts we have discussed today new?" A resounding "NO" the scholars responded. With that I leaned in even more to make the connection that we need constant reminders, as well as tools to help us monitor how we feel. In order to have a healthy community and safe campus we must learn and practice techniques to develop an emotional awareness in order to- be in healthy relationships with intimate partners, classmates and the greater student body. Before the breakout sessions, I wanted to present myself as authentic and relatable while establishing my role as a leader. Having this 15 minute introduction, allowed me to jump right into the exercises and planned curriculum during the actual breakout session.

I trained all of the student athletes in healthy relationships through the principles of mindfulness. We broke all of the athletes up, between male and female for breakout sessions. There are seven teams represented at the University for each of the men and the women. Separately, I lead each of the sessions fully independent, facilitating discussions of relationships, and empathy.

During the presentation with Anna, leading the title IX training I sat in a chair in the front of the room, facing the student athletes. I sat there so that they could see me, and acknowledge me as a leader and not a new spring admittance or peer. I also wanted to make eye contact with them as I sat there to calm my own nerves but to also silently connect with the students while I was in their presence. It is my personal observation that students were engaged with the content but not thrilled or excited. Instead of discussing with the athletes there was a lot of mandated, title IX information that had to be covered. This information can be dry, however with the Olympics ahead, Anna did a great job of making the content relatable to and for the students. At the conclusion of Anna's presentation, there was a short 10 minute break. During this time, the students broke out into male and female groups. The males attended the bystander and responsible drinking workshop with Health Promotion Services while all of the women joined me for a discussion and training on healthy relationships and empathy.

The women were much more participatory than the men. They were open to having the discussion and fully participated in the exercises. During the opening exercise, a female student athlete shared "it feels weird, it does not feel like my hand", which was the perfect response to set the tone for the discussion, which was "perspective". Small intentional change is something you can really feel, and thus the small actions we take today will create the safe campus culture that we all seek. Due to the enthusiasm of the women, I was able to facilitate the group with more ease and subtly steer us in the direction of the curriculum while keeping the discussion alive. Through personal observation, the women seemed to engage with each other more and get into deeper conversation with one another than did the men. I spectated from the front of the room to watch everyone. In hindsight, I would try walking around the room, making sure

everyone was discussing my actual prompt. However, the follow up discussions were dynamic and let me know that female students were fully involved in participation.

With some sports teams still in season during this time as well as obligations to my job, scheduling the retreat was difficult. In particular the Men's basketball team was affected as they played an away game against Brigham Young University (BYU), in a 40-point loss, the night prior, and had to attend orientation for 12 noon the next day. When I transitioned to the Men after 50 minutes with the Women's teams, I found that Sunday would prove to be a long one for the Men's basketball team in particular. They flew in late and had only a few hours of sleep before having to report to their spring orientation and training. Working with anecdotal and observational evidence, I witnessed a number of male athletes having a difficult time giving their full attention and keeping their eyes open. I had activities prepared to keep the student athletes involved and actively participating. I introduced exercises so I was not talking at them the entire time. That's where I was able to weave in the mindfulness concepts and techniques. These techniques forced athletes to consider mind and body at the same time which encouraged participation.

There weren't any evaluations so we won't know how it went. Anna and Doug Padron said it went well but I wish I heard from the students specifically. Many of the students said thank you on their way out as they exited. One female student in particular exited the building and walked back in solo, to let me know that it was a good workshop and "thanked" me. Even having one student personally admit to the effectiveness was powerful and evoked sensations of triumph, success, and validation.

There were many **strengths** of the Spring 2016 orientation. In particular, the opening exercises. In this simple exercise I was able to connect mind and body. Without moving, students

could stay comfortably in their seats. I received visceral responses that were positive in context of the exercise and eased us into the curriculum, which was perspective of healthy relationships and empathy for others. Sitting at the front of the class and watching the students absorb the information as Anna presented the title IX was effective. Allowing time at the end of the title IX training for a 15 minute testimonial gave me the opportunity to introduce myself and share my story, while also allowing for maximum time to cover material in the curriculum during the break out session. Being blunt, calling attention to the obvious. I deliberately stated we are not discussing rocket science. Asking the crowd if this is anything they have not already heard from their parents. While also letting them know that I am not there to pamper them, rather share my experience for students to learn from as well as provide tools to arrive at a mindful way of approaching intense situations. I let the students know up front, that “I do not have all of the answers”, however collectively and with your full participation, we can arrive at a place where we can all leave here with a new perspective. A new perspective is gained knowledge. The incorporation of recent events during the title IX training was particularly useful; examples used included the Olympics and a YouTube clip of the National Anthem. Women were noticeably participatory than the men. However, both men and women responded well overall to facilitating the group like a discussion rather than talking at them about awkward subjects such as sexual health, violence, and prevention. A nice surprise unbeknownst to the students until after was the pizza, which I physically saw the happiness and excitement for food after the half day training.

A major **weakness** of the workshop was the date and time of day. The training was held on a Sunday from noon until five in the evening. For some of the teams in season, they were playing away and took late flights home after competition, and got very little sleep during prior to the workshop. Separating the students from each other by gender takes away from the

potential power of the workshop. One drawback is if a perpetrator was in the group, which could potentially be a trigger and make for an unsafe learning environment. However, this is the real world and this university is coed; male and female students do take classes together. They also inhabit the same living spaces with dorms and apartments, so if as a society we consider them young adults, why do we shield them from these necessary collective conversations? It was observed the men being scared to be vulnerable. The male athletes were shy to speak out but space was held for them to process. There were a select few who continually spoke up. It is my observation that men must feel involved and personally connected in and to the workshop. If any students feel they are being talked to, or if they arrive feeling as though they will be taught something it will be harder to get through to the students.

It was extremely apparent that including mindfulness with athletes works. However, **limitations** expose, our geographic location as well as institution. A workshop using mindfulness techniques is effective for athletes at USF, but maybe only because of the school's size, and religious Jesuit history. The school sample size was one. In a city like San Francisco, in a geographic region that is open to mindfulness, and integrative medicine with a liberal outlook on healthcare, the conditions maybe rather ideal. Not only was the project limited in school, but in student diversity as well; this workshop may not have been as smooth with physics students or non-athlete students. The biggest drawback and limitation during this process was not having a formal evaluation. After the training, student athletes dispersed and there was no follow up. An evaluation must be created in order to effectively implement and sustain the workshop.

The evaluation of the workshop by the students is the next step in fully developing this training into a formal workshop and retreat. The **future work**, needed to further this project include, planning an evaluation and implementation. Once the program is tracked and evaluated,

implementing the workshop as a staple at USF, as well as other similar universities (St. Mary's, UoP, Santa Clara University) that require title IX trainings.

The title IX and healthy relationship workshop could work beyond title IX and the University of San Francisco. **The implications** for practice include, the workshop directly addressing culture change. Sexual violence must stop. Addressing culture change on campus is difficult, but one idea that shows promise is to develop a mindfulness program to support students with self-awareness to mitigate stress and depression. Students are open to it. The university is open to it. The workshop looks at the core, where ground level issues can be uncovered individually. The aim is to create a space for men to explore these issues and does not currently exist. By providing a less threatening approach that allows men to participate voluntarily thus increasing commitment and involvement. This method shows great promise for having students feel increased security and safety on university campuses because men will be more self aware leading to increased compassion and opens up options for a new definition of healthy masculinity.

The specific population targeted in this report are male students on college and university campuses. Through research we see the power of collective efficacy and social cognitive theory. These concepts are the foundation for the intentional violence being committed in these close-knit communities. The research exhibited, and themes presented are to highlight the various factors that lead to sexual assault and rape. These heinous acts do not have any place in the sanctuary of a learning community. A university campus is a place for higher learning and a place to be fostered into a home amongst the students, as they become adults and into contributing members of society. The aim of this report is to demonstrate the need for intentional, evidence-based trainings providing facilitation in discussion of healthy relationships

while in college. The findings presented in this report illustrate the necessity for an intervention targeting men.

A university provided retreat and workshop affords men the opportunity to shape their college experience. By providing an occasion to observe oneself, as well as their personal relationship and experience with the school. Men will be challenged to carry out the experiences fostered in the retreat into habitually healthy interactions on campus. The workshop allows a safe a space otherwise unfound for male students to remove their veils.

A common driver of stupidity is the concept of being “the Man”. The collective efficacy on a university campus comes from observing others. Following examples of bad behavior and lack of respect breeds’ norms, and thus an environment tolerant of sexual misconduct. It is now law; that all students be protected from harm regardless of gender, ethnicity nor disability. In a rapidly changing world, where young adults attention spans are becoming shorter and shorter, creative new ways are needed to teach, educate and share ideas. The Men’s retreat is an opportunity to explore the idea and to evaluate the effectiveness of having alternative programming aside from the traditional classroom.

The “responsible man” will resonate with male students. Historically, “the Man”, on campus is someone who is unapologetically practicing the traits of hyper-masculinity and utter lack of respect for female students. However, today, we are in a whole new world. Students are more aware and speaking up about the injustices they see, hear about and directly experience. This realization provides room for the creation and development of a Men’s retreat directly addressing these bad apples, but more importantly gauging the pulse of the community in order to support positive growth. Students want to be better and do better, but they must maintain the status quo in order to remain relevant. This self preservation is practiced at the expense of female

students who are left violated and now unsafe. It is the lack of safe spaces for men that create these moments of injustice. As an epidemic that continues to get worse, a men's retreat can be the safe haven for men who want to begin dialogue around sexual expectations, health and the importance of healthy relationships.

Coaches Training

The coaches' training was held in War Memorial gym on the morning of January 12, 2016 from ten in the morning to 12 noon. Most head coaches were present, with a total of 56 staff, and athletic coaches. Scott Sidwell, the Athletic Director (AD) introduced the training as well as the title IX coordinator; Anna and myself. Anna led a presentation on mandatory title IX history and importance. A strength she exhibited was making the upcoming Olympics a part of the title IX history she presented. Speaking to a room of athletic coaches, which quickly got their attention and participation. I took seat in the front of the auditorium next to the podium. I observed who was participating and who had certain reactions to the blunt delivery she provided to topics that can be uneasy to discuss in public settings. I learned from Anna, that calling the elephant out in the room only decompresses the intensity of the moment if you own it and actively facilitate the group. At one point the group of coaches were asked to collectively say "penis" and "vagina", out loud in order to simply get the awkwardness of using those words out in the open. In a way empowering the word and yourself as the participant. Right after saying each word, the group burst out laughing in embarrassment, that they had just yelled out these "obnoxious" words. The coaches were also asked to turn to their neighbor and to share their last sexual experience. Again, everyone looked at each other weary and nervous before they were told we were not actually going to exercise that discussion. Anna's presentation took about an hour and a half. Once she concluded I did a 30 minute presentation on healthy relationships and

empathy. During my presentation I spontaneously played off Anna's exercises by asking the group, how they felt when they were asked to share their last sexual experience and to blurt out male and female genitalia. I suggested popcorn responses, and slowly, coaches began to participate by calling out, "awkward", "weird", and "nervous". I continued on to explain that as leaders of young men and women, they cannot feel this way. As coaches, they are extensions of their players parents. I then revealed that I too, am a coach at the collegiate level. I shared my perspective on coaching, and explained how important it is for coaches to hold safe spaces for their players to have these difficult conversations and that as leaders we cannot be afraid or nervous to engage in these conversations of sexual nature.

A distinct difference between the student athlete and the coaches training were the discussion of real life examples. Without sharing names, and sometimes institutions, coaches would share stories of players they knew had been sexually assaulted or examples of potential cases with Anna and I and got to ask us how to best handle these situations. During this time, Anna and I were able to collaborate well together. Anna as the title IX coordinator was able to answer the question from the perspective of the administration and how to systematically handle an issue that may arise like the ones shared. This perspective was from a woman. I was able to expound off Anna, by sharing my real life experiences as a coach, and a man. I introduced the concept of mindfulness and how that allows you to respond in a way that is meaningful for the players and healthy for you as the coach. Male, female; administrator, coach and current student. The collaboration of presenting beside a woman allowed for greater transparency of the material. A Caucasian female and current African American male graduate student partnering together to teach healthy relationships and gender equity. This environment created a safe place to understand why title ix is relevant today, which led into a discussion of women athletes. Together, Anna and I had all perspectives covered in order to effectively answer or at least have

healthy discussion with the USF coaches regarding sexual health, violence and prevention.

Another noticeable difference between the trainings was that the students athletes were separated by gender while the coaches, male and female sat collectively as a group throughout the duration of the workshop.

Due to the allotted time, flexibility of coaches' schedules, and physical space in the auditorium- the training was exactly that. A traditional training, where you sit, listen and learn. We tried to ask questions to prompt reflection and discussion, but with stadium seating, not enough room to turn around, all eyes were on us as the presenters. We had plenty material to share, but it would have been nice to incorporate more group discussion and smaller group activities, if given the space and time.

At the conclusion of the training, I distributed some pocket facts on sexual violence and rules on cultivating healthy relationships. The pocket fact cards were created and provided by Futures Without Violence. As I passed out the cards, numerous coaches, and staff thanked me for not only the takeaway information but for leading and giving the presentation. A number of coaches personally came up to me and thanked me for the presentation sharing that it was indeed helpful and informational which was positive for me to hear. Some coaches had extended questions or wanted to share stories or walk through scenarios. The coaches being adults were much more involved and committed to the conversation. Through anecdotal evidence it was apparent that coaches were invested for themselves as well as for the safety and health of their individual teams but collective athletic and campus community culture.

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University Men's Retreat Schedule

9am ** Start ** Introduction and Opening Comments

- Participants become acquainted with each other, facilitator and group agreements

Module One: Introduction to Mindfulness

915am Pass the clap exercise

930am Still Chilling Game

940am Definition of mindfulness

950am Lion/ Dog Mind metaphor

10am Cultivating Mindfulness

1005am Break (10 minutes)

1015am Concentration and focus training (deep breathing)

1035am Mindful Check-in

Module Two: Masculinity

1110am Sensory Emotions Exercise

1130am The Man Box

1215pm Defining Masculinity

1225pm The Mask

1250pm Touching Peace Reading

1300pm Visualization

1315pm Break

Module Three: Toxic and Healthy Relationships

1400pm Planting the seed metaphor

1420pm Planting a community seed visualization

1445pm What's the point of friends?

1500pm Toxic vs. Healthy relationships

1520pm What's your Love Language?

1535pm Web of Connection

1600pm Cheese for Papi

**** Adjourn ****

Times are flexible to energy of the group. Be prepared to be flexible with time and allow space for processing based on group participation.

University Men's Workshop & Retreat

Led by Jason Gant and provided to educators, facilitators and trainers as well as University Staff and cultural centers as requested.

Title: Sexual Expectations // Thee Man on Campus

Description

Together, we will explore the concepts of mindfulness, self control, healthy connections and hyper masculinity in relation to building and sustaining healthy relationships and communities. We will bring balance to the individual and collective male experience in our university. Through self awareness, movement and discussion, we will explore the subtle components of our masculine energy and uncover our destructive patterns in order to refine and reconnect to our true nature as men. This educational workshop aims to engage today's men with human rights concepts and challenges plaguing university campuses nationwide. The ask of Men is to engage and fully participate in the creation of a more just and peaceful campus community. Sexual expectations are uncovered and this training prepares participants to be able to handle moments of high intensity and uncertainty while strengthening the moral compass we all have within us.

Navigating the world all on our own, we will never be at our best, therefore, we invite you to join us in community as we collectively create bonds, cultivating a deeper understanding of what it means to be a mindful man.

Materials Needed

Facilitator: meditation bell, and handouts

Participants: Open attitude, comfortable clothing, notebook and pen.

Key Points

- You will need a singing bowl or vibratone.
- **Setup of the group agreements is vital and important.** If you set them up to view mindfulness as a special time and they understand that the environment changes for mindfulness, each mindfulness lesson will go better. **DO NOT** proceed with the workshop until each participant understands and accepts the group agreements.
- **Keep it basic.** When introducing mindfulness, be simple and direct. Too much talking is not effective in helping participants understand. However, older participants benefit from and enjoy hearing how mindfulness can and will benefit their lives.
- **Allow time for the practice to settle in.** After introducing an activity such as “mindful movement” and “mindful listening”, allow space for participants to sit/ just be with mindful bodies and closed eyes for two minutes. Increase the time throughout the day if they can do it, if they do not make it, then reduce time.
- **Support unity.** Create a circle amongst the group forming a continuous ring of unity and support.
- **Reflection.** Feel free to take notes of your thoughts, and ideas for yourself as they come up throughout the workshop. The notebook is your reflection journal.

Introduction and Group Agreements

Before beginning any specific programming it is extremely important to develop a safe environment for participants. The job of the facilitator is to create a therapeutic culture for all participants. Begin by introducing yourself as the facilitator to the group. Followed by why we are all here today including what the group is about. The below points may help guide discussion.

- The sole purpose of this group is to unearth and become more of aware of our bodies and actions. The group is seen as therapeutic in holding a space for participants to investigate who they are, manage emotions as well as stress. Be authentic!
- We the facilitators are not here to change you the participant in anyway. Topics, tools and discussion here today are examples of opportunities for growth.
- No rules, we have agreements, and everyone must come to an agreement. Feel free to suggest other agreements you feel were not accounted for.
- It is expected for thoughts, ideas and emotions to come up for you today. Feel free to investigate those feelings and thoughts through dialogue with the group. Do not be shy. This is a learning community.
- This class is different from most other classes you have participated in. Unlike the traditional classroom where external ideas are taught, in this workshop we are intentionally looking within to understand a deeper connection with ourselves and communities.

Group Agreements

- **Try It.** Now that you are here with us. Actually join us. Be with us in this group, because the success and fulfillment of this group is dictated by my leadership and your full participation. Be willing to “try on” new ideas, and approaches of thinking. Allow yourself to do things that might not be what you prefer or are familiar with.
- **Practice Self Focus.** Speak of and about your own personal experience and/or observations. Please do not speak for others or express assumptions about the experience of an entire group.
- **Understand impact and intent.** Assume good intentions. Try to understand and acknowledge impact. Focusing too much on denying the impact and exaggerating intent is often more destructive than the initial interaction.
- **Practice providing skillful feedback.** Steer clear from blaming or shaming self and others.
- **Move Up/ Move Back.** Allow all participants the opportunity to share and be present. Take a snapshot of the group everyone now and again, observe who is speaking and who has not. If you tend to speak often, consider “moving back” in order to allow a participant space to move up and share.
- **Mindful Listening.** One Microphone! Diminish inner self talk. Try to avoid planning what you will say as you listen to others. Be willing to be SURPRISED, to learn something new. Listen with the whole self.
- **No Violence.** It is important for participants to view the group as an environment in which they create an internal sanctuary. The development of the group is dependent on its safety. The goal should be to have a group where participants do not feel like they will be victimized during the group.
- **Confidentiality.** Take home with you what you learned. Use it to reflect and to continue processing, however please do not identify anyone other than yourself now or later. Along with this understanding of confidentiality, there are certain limits. 1) suicide/ hurting of self, 2) homicide/ hurting of others 3) child abuse. As the facilitator we will have to let university administration and counselors know about the the particular situation immediately.

Module 1: Introduction to Mindfulness

Objectives of Module

- To orient men to the culture of an all male group atmosphere.
- To introduce, define and practice mindful focus/ concentration.

Module Agenda

1. Introduction to the group/ agreements
2. Pass the Clap
3. Still Chilling Game
4. Defining Mindfulness
5. Focus and Concentration

6. Mindful Check-in

Pass the Clap

Objective: To create a bond amongst participants in a physical and active way that is low stress and everyone can feel included. The aim is to create a shared moment with a human rhythm, even among our differences. This exercise supports working in a group and cultivating a cohesive atmosphere while building resilience from the empowerment of the circle.

Instructions:

- Start in a circle and identify a starting leader, who begins the clapping rhythm. This rhythm is then passed from person to person around the circle, with each person making eye contact in passing the rhythm with the person next to them
- The leader can adapt the beat to be less complicated, easier to sync with everyone else and reciprocate for the group
- See if you can go around the circle twice, then increase difficulty of rhythm

Process Discussion Points:

- What was it like to communicate without speaking?
- How many things was your attention called to during this exercise? Which senses?
- How did it feel to know you were coming up next in line? To have to maintain the rhythm once you got it?

Once the group has begun to warm up physically, mentally and with each other, introduce another ice breaker; “Still Chillin”, that invites participants to taste what focus and concentration training entails.

Game Still Chillin (Ice Breaker)

Objective: In an inclusive and fun way, this game trains focus and concentration. Specifically this game aims to orient participants toward an aspect of mindfulness practice; the awareness of the relationship between their body, mind and spirit. Understanding that the body can be more difficult to control than they may think.

Instructions:

- Participants can not move
- Loser: is caught moving
- Winner: last one not moving
- Participants can breath and blink, but cannot move otherwise
- You (facilitator) will watch the group and vocally call out people who are caught breaking the rules (caught moving)
- As the time goes on, you will become more strict in calling people out

- If the group is good at the game and remaining silent, insert statements regarding staying focused, self aware and concentrated
- The game can be completed in a few rounds if participants need practice or are enjoying the game

After the completion of the game, process the experience with participants to begin to engage them a conversation and instill the idea that this workshop is about mental training and self awareness.

Process Discussion Points:

- How was the experience of intently not moving? Describe the experience? Was it easy? Hard? Share the experience.
- Did they have a particular strategy?
- This was a practice of body control and concentration. How do they relate to the ability to control their own body? Have you tried this before? In what setting? In what ways have you controlled your body in other ways (ie: performing arts and athletics)
- Metaphor for lesson: **Mental training is similar to physical training. Training the mind makes it stronger and the goal of this class is to develop their internal mindful muscle.** This is a good metaphor to aid participants in understanding the practice. Feel free to come back to this as a reminder.

Definition of Mindfulness

After the ice breaker game; still chilling is complete and has been processed, a more intentional awareness can be drawn to mindfulness. Define mindfulness for the group. Mindfulness has become a buzzword in recent years, so many participants have probably heard the word, but do not understand it. Open it up to the participants to include them to the highest degree achievable. What do you think mindfulness is? What does it mean? If the definition has not been reached, share the definition.

Mindfulness is moment to moment, nonjudgmental awareness.

- 1) Present moment (Awareness of the present moment)
- 2) No judgement (An attitude of acceptance)

Bring in the Lion/Dog Mind Metaphor

Objective: Illustrate the difference between reaction and response. In this metaphor, compare the mind of a dog, to that of a lion, with the main point being that a dog's mind is easily distracted and reactive, while on the other hand, a lion's mind is balanced, calm, and non-reactive. Use the below discussion points:

- Ask the group what they think would happen if you waved a big bone in front of a dog and threw it 20 yards?
- Now, ask the group what they think would happen if you did that same action to a lion?
- Guide discussion to the idea that the dog would run after the bone while the lion would stay in place and stare you down.
- Share the idea that the lion's mind is the mind we would like to achieve. Draw the parallel that a mindful state of mind is similar to the lion's mind.

Cultivating Mindfulness

After using the lion/ dog metaphor discuss how mindfulness can be cultivated:

- Mindfulness can be cultivated **anytime**; being aware of the present moment and not judging it. This can be tapped into anytime. A UC Berkeley study on the emotion of awe shows you can destress by looking up into the trees or into the clouds (nature) for at least 30 secs. When doing this do not judge what you see, just accept what you are aware of. Mindfulness can be cultivated while walking as well; present moment, no judgement. This is called "daily mindfulness".
- Mindfulness can be cultivated through **concentration and focus training**. The combination of daily mindfulness and focus training can influence each other and strengthen your practice. Such as physical weight training for the body, focus and concentration training is for the mind and builds internal stability.

Concentration and Focus Training (Deep Breathing)

Once the groundwork and principles of mindfulness have been defined, and a practice in cultivating has been understood, a more formal practice can take place. Mindfulness can be achieved by just breathing. By intentionally focusing on the breath you are practicing concentration and focus. View the breath as an anchor. Deep breathing can be a part of your daily mindfulness experience/ activities. Bring attention to the rhythm of your breath, especially when you are upset or stressed, it can have a calming effect and help you stay grounded in the present moment. Relate the experience of deep breathing to an ability they have or have exhibited such as singing (controlling the breath, sports activity, or a heavy sigh). The only difference here today is that we are calling attention and monitoring the breath intentionally.

Follow the below instructions:

- Sit in a dignified position, not slouched, not too erect and rigid, comfortably upright.
- Place one or both hands on your belly to feel physically feel breath expand against the body
- Instruct participants to close their eyes, or bring them to a soft gaze (if they feel comfortable)
- Slowly inhale through your nose, counting to five in your head
- Release the air from your mouth, counting to eight in your head as it leaves your lungs

- Repeat for a total of 12 breaths, with each breath try to take a slow and deeper breath, both in and out
- If participants like, you can make your throat a little tighter as you exhale so the air comes out like a whisper. This type of breathing is used in forms of yoga and can add additional support to the practice.
- If the mind wanders, have participants re-direct awareness and attention back to the breath
- Continue practice as needed as you feel the groups' benefit

Following the concentration/ focus practice, discuss the experience by processing the the following prompts as a group:

- What was the experience like?
- Was it easy to stay focused on the breath?
- How do you feel now, after bringing concentration and focus to the breath?
- How could this be useful in your life?

The Mindful Check-in

After collectively concentrating, let the group know that in collaboration with the focus training there will be a time to check-in amongst each other. Rarely do men have a forum and safe environment to release and just check-in with himself free from judgement. We hold this space just for that reason. State that a check-in is when each participant has the opportunity to share how they are feeling and how they're week has been going. Further explain, a mindful check-in is similar, however participants should remain aware of the present moment and to take a deep breath before sharing. Let them know, you will explain in more detail the importance of the breath after the exercise.

- Explain the mindful check-in and that you'll discuss the meaning of the breath once complete
- Go around the circle and have each participant take a breath, and then check-in (you can also add questions such as; "what's your goal for this workshop?", "what's the first emotion you woke up with this morning?" or "what's a challenge you have overcome this week, and how?")
- Once the circle has been complete, survey the group and ask if they know why the breath is significant?
- If they do not bring it up, discuss the breath: 1) gives you an extra moment to really tap in and see how you are feeling- presently, 2) calms you down subjectively, 3) creates acceptance for silence and peace, 4) literally activates the parasympathetic (fight, flight or freeze) nervous system to activate the relaxation response for tension and stress relief.

Mindfulness concentration suggests that it exerts its effects in components of:

1. Attention regulation
2. Body awareness
3. Emotional regulation
4. Healthy sense of self and identity

Module 2: Masculinity

Objectives of Module

- To introduce, and discuss the collective socialization of men.
- Draw connection between values and human rights. To help unlearn boys and young men programming.

Module Agenda

- 1) Sensory-Emotions
- 2) The Man-Box
- 3) Defining Masculinity
- 4) The Mask
- 5) Read, excerpt from Touching Peace: Practicing the Art of Mindful Living by Thich Nhat-Hanh
- 6) How to love and be loved OR Emotional Self Diagnosis visualization

Sensory Emotions

Objective: Understand the power of communication. To demonstrate the basic human sensations and an intentional survey of male emotions without words. This communication spans all cultures and languages and everyone knows these sensations and emotions. This exercise taps into empathy and caring- expanding the concept of “universal”.

Instructions:

- From a “hat”, participants pick a word from the list below to demonstrate through their actions
- Participants pick up imaginary item to taste or reaches to touch an unseen object. Other students guess what the “sensation” was
- List of sensations/ emotions
 - Taste: sweet, sour, spicy, rotten, sticky
 - Touch: hot, sharp, freezing, soft, sticky
 - Emotions: Using only your face show; happiness, sadness, worry, fear, anger, surprise, hurt, anxiousness, mischievousness, tiredness

Process Discussion Points:

- Which was the most difficult sensation/ emotion to illustrate? Why and how was it difficult?

- How do these emotions/ sensations appear for us in real life? What is the difference between here, today and in “real-life”?

Lead comments into an observation of reaction and response. In “real life” when we experience a sensation or emotion it is reactive to the event. In this exercise we tried responding to the word we picked out of the hat. We were able to process it, and then proceed with our desired response. As you move into the next exercise, relate this universal way of communication to a discussion around how men perceive themselves and each other. How do we communicate with other men? How do we perceive men, and does that perception/ misperception determine the type of interaction we have with one another?

The Man Box

Objective: To uncover and reveal what is hidden inside the man box.

Materials: Large piece (or Whiteboard) of paper and pen/ dry erase marker to record brainstorming ideas, comments and suggestions from participants. (Not necessary to write everything out, the man box can be a discussion).

Instructions:

- Begin a conversation about how society conditions men to fit a certain standard when it comes to the expression of emotions. Ask the group their thoughts on this.
- Guide the conversation (if not already taken there by the participants) to the idea that society “boxes” men in to behave a certain way in relation to expressing emotions; “men get boxed in”.
- Ask the group to call out different emotions, traits and characteristics that go into the box of masculinity (e.g., anger, frustration, overall negativity, strength, leadership) and what goes outside the box (e.g., weakness, sadness, depression, vulnerability, etc.)
- Record all suggestions
- Ask the group if they believe men do in fact experience those emotions that are outside of the box.
- Guide the conversation to the idea that someone else (THEY) made up these rules, and ask members of the group how comfortable they feel playing by someone else's rules. Why are we obeying their rules?
- Discuss the difference between protecting oneself (shielding emotions) in the public vs. lying to oneself about not experiencing those emotions at all
- Define masculinity

Process Discussion Points:

- Given our brainstorm ideas and perception of masculinity, are you a masculine man?
- Do the characteristics named here reflect your experience and values? If not, what is different in your personal experience?

Once participants have understood a perspective of masculinity, define it, before moving onto the next scheduled item.

Defining Masculinity

“Masculinity is a set of attributes, behaviors and roles generally associated with boys and men. Masculinity is socially constructed, but made up of both socially- defined and biologically- created factors, distinct from the definition of the male biological sex. Both males and females can exhibit masculine traits and behavior. Those exhibiting both masculine and feminine characteristics are considered androgynous, and feminist philosophers have argued that gender ambiguity may blur gender classification.

Masculine traits include courage, independence, [strength] and assertiveness. These traits vary by location and context and are influenced by social and cultural factors. An overemphasis on masculinity and power often associated with a disregard for consequences and responsibility, is known as machismo.” -- Wikipedia; July 28, 2016.

Once the definition has been shared, go straight into the next exercise and group activity; the mask.

The Mask

Objective: To generate a personal and empathetic connection with other participants. To create a sense of wonder about others and to provide an expanded awareness of not taking people around you at face value and/ or forming assumptions. This exercise introduces participants to the concept of a monologue, character development, and trust. Participants will write, and someone else reads your words for the group in the unity circle.

Instructions:

- Hand out a blank piece of paper
- Ask participants to NOT write their names on the cards. It is important this be anonymous
- Identify the front and back of the piece of paper by writing out “front” and “back” on either side of the blank sheet of paper.
- On the FRONT, ask participants to write something personal about themselves, something we would know or may be able to assume about
- On the BACK, ask participants to write something personal about themselves, something we would not make an assumption about just from surface knowledge. OR, ask participants to write a deep truth they feel but do not have the courage to say out loud
- Ask that they write legible and clearly for other participants to read- be thoughtful, yet concise
- Instruct participants to fold up the pieces of paper and collect them
- Collect the sheets in a basket, bag, cap or hands

- Shuffle the cards and announce that everyone will pick a sheet of paper at random.
- Note: if a participant chooses their own paper, it is ok. Everyone is anonymous. No names should be on the paper
- Each participant will summarize the emotions/ feelings/ descriptions written on the front and back of the paper by starting with the phrase; “What I hear you feel is”...
 - Bring attention to the collective groups feelings and allow participants to share the feeling shared on their paper with the group. All notes illustrate the truths of all participants as a group and no one individual in particular.
- Each participant will then stand and introduce themselves with their real name and read the note as their own truth.
- Explain to the participants that it does not matter if the ethnicity, or class or political views expressed on the note is different from their own. It is important that they own the truth of what they are saying

Process Discussion Points:

Reflect on the experience of owning someone else’s truth;

- What feelings did you have as you read and then presented someone else’s truth?
- What part of what you presented reflects your own truth?
- How has this experience made a difference for you in how you perceive and will treat others?

Touching Peace: Practicing the Art of Mindful Living (Group Read)

Objective: To introduce another perspective into the group. The aim is to bring life to the human connection. Connection is real, and perspectives can drive relationship connection if you are not careful- as we saw in the sensory emotions group exercise. Draw the association between family, friends, spouses and how our everyday actions affect those around us.

Instructions:

- Pick a leader to begin the group read and continue to the left around the unity circle.
Each participant read one paragraph

Once you have read through the assigned pages as a group, allow a few participants to make comments if they would like. This is the end of this module. Instead of trying to bring this discussion to a close, allow participants time to process what they have absorbed from the reading. (*Allow time for them to read silently alone before continuing to the next module, if time permits)

How to love and be loved- Visualization

Instructions:

- Feet flat
- Palms facing up on lap
- Relax shoulders, bring eyes to a soft gaze, if you feel comfortable close your eyes

Visualization:

- Picture the sun
 - The sun shows up everyday, even on cold days. The sun brings warmth, energy and light. Picture someone or imagine how it would feel to have that person show up all the time and provide that unconditional love.
 - Has the sun ever said, “Hey Earth you owe me?” Love like this lights up the sky. Picture someone that could use direction and guidance. Be that love, guidance and support they need.
- Picture a lighthouse
 - The light is to help guide boaters and sailors home. Is there someone who is helping guide you? Does someone help guide you home? To your authentic self, to the person you're meant to be? Picture that person now and consider the direction they are encouraging you to head in.
- Picture a disco ball
 - Light bounces off the disco ball. Someone who shows up with fun loving energy all the time. How are they encouraging you to live, love and have fun?
- Reflect a little love out to those you love and those who support you
- Gently float open your eyes

Emotional Self- Diagnosis Visualization

Guide the group in a visualization relating to emotional awareness.

Visualization:

- Ask participants to reflect on their most “prevalent emotion” over the past week, and then again the past month.
- Ask them how they know when they experience such an emotion. In other words, what signals do they get from their body and mind, (e.g., that they are angry)
- After completing the visualization process with the group, ask them to share their experiences.

Now that participants have learned self-awareness and breathing techniques, explored their masculinity, and nurtured a space for compassion and empathy, introduce the healthy relationship module.

Module 3: Cause & Effect, Healthy Interpersonal Relationships

Objectives of Module

- To understand how our actions, thoughts, decisions and words create consequences
- To understand how environmental causes and conditions affect outcomes

- To understand personal responsibility
- To understand what it means to be a friend
- To understand the difference between toxic and healthy relationships

Module Agenda

1. Planting the seed metaphor
2. Planting a community seed visualization
3. What's the point of friends?
4. Toxic vs. Healthy relationships
5. What's your Love Language?
6. Web of connection (aka, Grounded like a rock)
7. Cheese for Papi

Plating seeds

After the mindful movement exercise, present to the group that cause and effect is similar to the idea of planting seeds. That is, when one plants an appleseed, an apple tree grows. When one plants the seed of anger, anger results. The below script can be used as a guide and should be modified to your liking:

Have you ever heard the saying, "everything happens for a reason?" Yeah? I think one way to revise that saying to bring it even more truth is that everything happens because something causes them!!

None of us plan on hurting others, or always know that we are disrespecting others. Especially here in the Bay Area, a place with a diverse group of people. We are all smart people. You have all got into this great University. We have all made choices. Choices that have had led us here to the Bay Area, San Francisco, onto this campus. Nothing happens by accident, no action is without consequence. All your actions plant seeds. A seed is a specific cause that generates a specific plant. An apple seed leads to an apple tree, an orange seed leads to orange trees. If you continually plant the seeds of anger, greed, and hatred in your hearts and minds, what do you think will happen? What will grow?

We can always ask ourselves what is the fruit of this action? If we want a different fruit the seeds we're planting have to change. It's like raising a pitbull. Pitbulls are friendly by nature!! But if that pit is beat starved and made to fight- that same pit becomes vicious. Again, not because it's a natural born killer, but because of the conditions it was raised in. This is cause and effect.

If as a group we look at our University campus, we can determine the type of campus and environment we want and how it shapes who we become as members of THIS society.

1 in 5 women is sexually assaulted in college. University and college campuses is where the most sexual violence happens to women. (Share Futures Without Violence Fact Sheet).

Knowing these facts, what were the conditions of how this seed was raised? Why are women not safe on college campuses? What sexual expectations lead to these adverse outcomes for

women and students on campus? As men, we are part of the problem. 99% of college sexual assaults are committed by men, how can we become solutions to this issue? If we like being the in company of women, if we want to be intimate with women, why don't we treat them with respect and how then can we expect positive and healthy interactions with women and other students on campus? If the seed is our University, our campus, where we eat, sleep and study. What were the conditions of how this seed was raised? Was it always watered, was it protected from the elements? Did it have a lot of sun? So without blaming anybody, we can get a sense of how we have cultivated our campus community and the people around us. No matter, how much care and support, if conditions are still less than ideal how do we support our fellow community member, student, fellow and classmate...

This presentation is by no means meant to be a monologue by the instructor. Please make sure to include the participants into the conversation by including them in the discussion and asking about their experiences (witnessed, heard, personal experiences). Remind the group of the agreements and safe space so an authentic perspective can be experienced and shared.

Planting a Community Seed Visualization

Lead participants through a visualization. Start out with some mindful breathing and awareness of sensations, thoughts, and emotions. Then take them through the below script (modify as necessary):

It is a new school year- everyone comes from different backgrounds and students arrive on campus with a diverse range of interests and personalities. Everyone in the campus community, enjoys being on campus, has a lot of friends, there are no sexually violent incidents and you are ecstatic you decided to actually come to this University. How do you the campus is safe and healthy? What makes the school year a success? How do you feel when you are on campus? Do you feel differently when you are alone on campus? What do your classmates say about the campus community? What would your neighbors, friends, professors and classmates say about you? (E.g., traits of a successful campus community; safe, respectful, supportive, curious, assume good intentions, and friendly)

What is the point of friends

After the visualization, facilitate a discussion on the point of friendship. Ask the group to brainstorm what the purpose of friendship is. You might guide the group toward the below discussion points:

- To feel like you are a part of something
- To feel like someone has your back (someone supports you)
- To have people to be social with
- To be authentic with people
- To trust others and to be trusted

This discussion is a primer for the next agenda item in this module as a way for the participants to start thinking about their “friends” in their lives.

Toxic vs. Healthy Relationships

After the above discussion, move into a talk about the difference between toxic and healthy relationships. Ask participants to brainstorm and define both, and guide them with the following discussion points if necessary:

Toxic Relationships

- Lack of trust
- Manipulation
- Perpetuate violence, verbal and physical behavior
- The other does not have your interests in mind
- Does not make you feel good about yourself

Healthy Relationships

- Makes you feel good about yourself
- Have defined boundaries
- Support you
- Think about and consider your interests
- Cares about you
- Are trusting
- Are peaceful

After defining and discussing the traits of toxic and healthy relationships, encourage participants to think about the friends/ relationships in their lives and think about which ones are healthy and which are not. We are not telling participants to stop engaging and being friends with these people they categorize as unhealthy, however, we want to empower them to make them healthy.

What’s your Love Language?

Many men do not intentionally think about their emotions in a constructive way. Men can have different ways of giving and receiving love. In this exercise we will discuss the five different love languages and take an assessment to quickly learn our most prevalent love language. Have participants stand up and report results back to the group after completing the assessment. Hearing and physically seeing other men with love languages will increase personal and collective efficacy (confidence) in the group.

Objective

- To understand the five different love languages
- To understand your personal love language for communicating with an intimate partner

Instructions

- Have five volunteers to read one of each of the love languages to the group. Definition in appendix B
- Have participants complete the assessment alone
- Have participants stand up and share the results of their assessment

Web of Connection

The web of connection is an imaginary connection that is drawn between participants. The web connection is created by passing a ball (tennis, paper, round object). When the ball is passed/ tossed to you, make a positive comment about someone in the group, and then toss that person the ball. Imagine that each participant who makes a comment is holding a string and thus connected to each participant who went prior. The result is a web, highlighting the connections between the group.

Cheese (Smile) for PapiObjective

- Create a sense of unity and togetherness with the group by playing a fun interactive game

Instructions

- Circle up, about shoulder width apart.
- Choose a leader to begin the game by starting in the middle of the circle
- To anyone in the group, say the statement, "I love you, will you smile for me?"
- Response can be, "No, I am sorry, I cannot smile for you today"
- If the participant smiles, he moves to the middle and asks anyone in the circle, "I love you, will you smile for me?"
- Continue randomly going around the circle until someone smiles for you

This is a fun exercise that aims to motivate participants to smile and laugh with each other.

Appendices:

- (A) Mindful Movement exercise: After a break to re-energize the group; mind, body and spirit.
- (B) Daily Mindfulness Handout
- (C) Futures without violence Fact Sheet
- (D) Assessment: Five Love Languages
- (E) Men's Retreat Definitions and Promise
- (F) Lets talk about sex guide

Appendices

(APPENDIX A)

Mindful Movement Exercise- attached separately

(APPENDIX B)

Daily Mindfulness

<https://www.verywell.com/mindfulness-exercises-for-everyday-life-3145187>

(APPENDIX C)

Futures Without Violence: Perpetrator Risk Factors. Read during healthy relationship workshop

<https://www.futureswithoutviolence.org/resources-events/get-the-facts/>

(APPENDIX D)

Love Language handout and assessment

<https://www.iacac.org/wp-content/uploads/2012/05/D31-I-Hate-Your-Job-The-5-Love-Languages.pdf>

(APPENDIX E)

Men's Retreat Definitions and Promise- attached separately

(APPENDIX F)

Lets Talk About Sex

(Appendix G)

Touching Peace Group Reading

(APPENDIX H)

Resource Guide

(APPENDIX I)

Athlete Spring 2016 Orientation Outline

(APPENDIX J)

Coaches Spring 2016 Orientation Outline

Appendix A
Mindful Movement

Objective

- Have men engage with their mind, body and spirit
- Focus and concentration training is more than a mental practice
- Bring energy to the group, bring participants to their feet

Instructions

- Have participants stand up with at least enough space around them to extend arms between participants.

Mindful Movement Actions

- Shoulder roll- Interlock hands behind back
 - Breath in and look up
 - Breath out and look down
- Waist Twist
 - Swing arms side to side (left to right, right to left),
 - Breath in at the middle of the turn (body/ torso facing forward)
 - Breath out on either side (on the left and right)
 - Slowly come to the rest after five breaths
- Warrior II (yoga) pose
 - From downward facing dog, step your right foot to the inside of your right hand
 - Bend your right knee directly over your ankle so your thigh is parallel to the floor

- Pivot on the ball of your left foot to bring your left heel to your mat. Your left foot should be at 90 degree angle with the sole firmly planted. Your front heel is roughly lined up with your back arch
- Rise to stand
- Open your hips to the left side of your mat. Your torso will be facing left
- Extend your right arm toward the front of the mat and your left arm toward the back of the mat with your palms facing down. Keep both arms parallel to the floor. Release your shoulders away from your ears. Reach out through the fingers tips of both hands.
- Turn your head to face the front of your mat. Your gaze is forward over the right hand. Both thighs are rotating outward
- Engage your triceps to support your arms, your quadriceps to support your legs and your belly to support your torso
- After several breaths, windmill your hands down to either side of your right foot and step back to downward dog. Stay here for a few breaths then repeat the pose with the left foot forward.
- Jumping Jacks
 - Stand feet together, and arms to your side
 - Jump
 - While in mid air of jump spread legs and raise arms
 - On the landing, close legs and brings arms to side
 - Complete
 - Repeat for a total of seven repetitions

Appendix B Daily Mindfulness

See website link.

Appendix C Futures Without Violence: Perpetrator Risk Factors



Formerly Family Violence Prevention Fund

Perpetrator Risk Factors for Violence against Women

Definitions

***Sexual assault** covers a wide range of unwanted behaviors, such as intentional touching of the victim's genitals, anus, groin, or breasts, that are attempted or completed against a victim's will or when a victim is unable to give consent because of a disability or s/he is under the influence of alcohol or drugs.

***Rape** definitions vary by state, but most statutes define rape as non-consensual vaginal, anal, or oral penetration of the victim through force, threats of bodily harm, or taking advantage of a victim who is incapacitated.

***Stalking** is an ongoing act of violence that includes unwanted contact (e.g. through texts, following, online harassment, etc.) with the victim.

* **Domestic violence** definitions vary, but often include acts of physical and/or psychological violence committed by one partner on to another. Physical abuse can include actions as severe as a woman slammed against something by a partner or beaten by fist or object.





Formerly Family Violence Prevention Fund

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Appendix D
Love Languages

The 5 Love Languages[®]

What if you could say or do just the right thing guaranteed to make that special someone feel loved? The secret is learning the right love language! Millions of couples have learned the simple way to express their feelings and bring joy back into marriage: *The 5 Love Languages*, Dr. Gary Chapman's New York Times bestseller.

- #1: Words of Affirmation

Actions don't always speak louder than words. If this is your love language, unsolicited compliments mean the world to you. Hearing the words, "I love you," are important—hearing the reasons behind that love sends your spirits skyward. Insults can leave you shattered and are not easily forgotten.

- #2: Quality Time

For those whose love language is spoken with Quality Time, nothing says, "I love you," like full, undivided attention. Being there for this type of person is critical, but really being there—with the TV off, fork and knife down, and all chores and tasks on standby—makes your significant other feel truly special and loved. Distractions, postponed dates, or the failure to listen can be especially hurtful.

- #3: Receiving Gifts

Don't mistake this love language for materialism; the receiver of gifts thrives on the love, thoughtfulness, and effort behind the gift. If you speak this language, the perfect gift or gesture shows that you are known, you are cared for, and you are prized above whatever was sacrificed to bring the gift to you. A missed birthday, anniversary, or a hasty, thoughtless gift would be disastrous—so would the absence of everyday gestures.

- #4: Acts of Service

Can vacuuming the floors really be an expression of love? Absolutely! Anything you do to ease the burden of responsibilities weighing on an "Acts of Service" person will speak volumes. The words he or she most want to hear: "Let me do that for you." Laziness, broken commitments, and making more work for them tell speakers of this language their feelings don't matter.

- #5: Physical Touch

This language isn't all about the bedroom. A person whose primary language is Physical Touch is, not surprisingly, very touchy. Hugs, pats on the back, holding hands, and thoughtful touches on the arm, shoulder, or face—they can all be ways to show excitement, concern, care, and love. Physical presence and accessibility are crucial, while neglect or abuse can be unforgivable and destructive.

The Five Love Languages Quiz

Select the one you prefer most of your two options, the one that fits the best right now.
Circle the letter to the right of the option you most prefer.

1.	I like to receive notes of affirmation.	A
	I like to be hugged.	E
2.	I like to spend one-to-one time with a person who is special to me.	B
	I feel loved when someone gives practical help to me.	D
3.	I like it when people give me gifts.	C
	I like leisurely visits with friends and loved ones.	B
4.	I feel loved when people do things to help me.	D
	I feel loved when people touch me.	E
5.	I feel loved when someone I love or admire puts his or her arm around me.	E
	I feel loved when I receive a gift from someone I love or admire.	C
6.	I like to go places with friends and loved ones.	B
	I like to high-five or hold hands with people who are special to me.	E
7.	Visible symbols of love (gifts) are very important to me.	C
	I feel loved when people affirm me.	E
8.	I like to sit close to people whom I enjoy being around.	E
	I like for people to tell me I am beautiful/handsome.	A
9.	I like to spend time with friends and loved ones.	B
	I like to receive little gifts from friends and loved ones.	C
10.	Words of acceptance are important to me.	A
	I know someone loves me when he or she helps me.	D
11.	I like being together and doing things with friends and loved ones.	B
	I like it when kind words are spoken to me.	A
12.	What someone does affects me more than what he or she says.	D
	Hugs make me feel connected and valued.	E
13.	I value praise and try to avoid criticism.	A
	Several small gifts mean more to me than one large gift.	C
14.	I feel close to someone when we are talking or doing something together.	B
	I feel closer to friends and loved ones when they touch me often.	E
15.	I like for people to compliment my achievements.	A
	I know people love me when they do things for me that they don't enjoy doing.	D
16.	I like to be touched as friends and loved ones walk by.	E
	I like it when people listen to me and show genuine interest in what I am saying.	B
17.	I feel loved when friends and loved ones help me with jobs or projects.	D
	I really enjoy receiving gifts from friends and loved ones.	C
18.	I like for people to compliment my appearance.	A
	I feel loved when people take time to understand my feelings.	B

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- #5: Physical Touch

This language isn't all about the bedroom. A person whose primary language is Physical Touch is, not surprisingly, very touchy. Hugs, pats on the back, holding hands, and thoughtful touches on the arm, shoulder, or face—they can all be ways to show excitement, concern, care, and love. Physical presence and accessibility are crucial, while neglect or abuse can be unforgivable and destructive.

Appendix E

University Men's Retreat Definitions and Promise Statement

Daily Practice of mindfulness: Make space in your dorm/ apartment/ house and in your schedule for daily focus and concentration training as well as reflection. Build support for your spiritual practice, weaving together participation in groups teachers, rituals, teachings and art that speak to you. Go on your own retreats where you spend time with yourself. Try walking your dog on a new trail, running a new route or looking up in the sky for a minute and a half. Remember no judgement and take in the emotions and feelings of the present moment; without judgment. Use the breath as your anchor.

Self Expression: Foster creativity in your life, even if you do not consider yourself to be artistic. Work with the space, time and abilities you have- find a way to express who you are.

Your Body: Appreciate and nurture your body by healthy practices in your eating, exercise and rest.

Your Mind: Appreciate and nurture your mind; monitor your intake of negative images and thoughts, especially those around people of color and specifically around men. Stimulate your own thinking by reading and reflection and constructive discussion.

Community: Resist isolation and engage with community; find or form a group(s) where you can be yourself. Make an extra effort to connect with other men.

Lighten your Burden: Learn to talk (more) openly and comfortably about how you feel about events that come up for you and the places that make you afraid, hurt, shamed, or angered .Acknowledge but do not let yourself be limited by societal and cultural teachings about not accessing therapy or stoicism as part of manhood. It is OK to ask for help when you recognize you need it.

Practice Gratitude, Compassion and Love & Kindness: Do your best each day and forgive yourself your limitations. Include yourself in the list of things for which you are grateful.

My Practice:

Beginning on this day of, _____, I promise myself and my community that I will...

Appendix F Lets talk about Sex Guide

Starting the convo about sex and sexual functioning

Andrology- the study of sexual functioning

Exercise

Imagine saying these words to your clients: rate your subjective feelings of anxiety 1-10 as I say these words:

- Sex 1
- Anus 4
- Penis 4
- Vagina 5
- Oral Sex 1
- Anal Sex 1
- Vaginal Sex 1
- Sex toy/ vibrator 2
- condom 1
- orgasm 1
- penetration 3
- masturbation 4

The actions of the body part can be uncomfortable.

How much does the system stigmatize sexual health?

What does the patient use (which words), and do you know what it means?

Human Sexual Response Cycle

(Masters and Johnson 1950s)

desire

arousal

orgasm

plateau - peaking before orgasm

resolution- men go right into resolution. Womens resolution period is much shorter than men

Organic + Psychogenic = Impacts Sexual Functioning

Biological

Aging (normal part of the aging process) -** Providers stop asking about sexual health at age 50

Medical, psychiatric problems diagnoses

Medications

substance use

Psychological factors

emotional mental health

beliefs of the individual
relationship/ partner issues.

Combined factors

Medications, & recreational drugs/ substances can impact sexual f(n).

SSRI's- increases serotonin (neurotransmitter)
increased serotonin = lower desire, sensation, arousal and inhibits nitric oxide

Sexual Health Cycle (Patient Process)

Performance Anxiety → Difficulty with erection/ lubrication → communication between partners →
Shame/ guilt, embarrassment → avoid sexual activity

Partners- who are you having sex with

Practices and protection- do you use substances when have sex. What positions do you use?

Pregnancy plans- do not assume that LGBT parents are not interested in having children/
family.

Affirming statements

Im really glad you brought that up.

your sexual health is important to your emotional and physical health.

Appendix G
Touching Peace Group Read

TOUCHING PEACE

able to transport all the bombs to the moon, we would not be safe, because the roots of the war and the bombs are still in our collective consciousness. We will not abolish war with angry demonstrations. We have to transform the toxins in our own consciousness and in our collective consciousness. We have to practice a diet for ourselves, our families, and our society, and we have to work with artists, writers, filmmakers, lawyers, psychotherapists, and others if we want to stop the kind of consuming that is poisoning our collective consciousness.

The problem is very big. It is not just a question of enjoying one glass of wine. If you stop drinking alcohol altogether or stop watching unwholesome films and tv programs, you do it for the whole society. When you see that we are in great danger, refraining from the first glass of wine is a manifestation of your enlightenment. You are setting an example for your children, your friends, and all of us. On French television, they say, "*Une verre, ça va, deux verres, bonjour les dégâts.*" "One glass is all right, but two glasses are destructive." They neglect to say that if there were no first glass, there could not be a second.

Please join me in writing down three things. First, what kind of toxins do you already have in your body, and what kind of toxins do you already have in your psyche, your consciousness? What makes you suffer now? If you need to practice sitting or walking meditation in order to look deeply enough, please do so. When you have done this, please sit quietly for a few moments, and then look into the bodies and souls of your children, your spouse, or others who are close

SANGHA BUILDING

continues. If you don't practice mindfulness, you will do exactly the same to your children. The moment you see your father as a victim, compassion will be born in your heart. When you smile to him with compassion, you will begin to bring mindfulness and insight into your pain. If you practice like that for several hours or several days, your anger toward him will dissolve. One day, you will smile to your father in person and hug him, saying, "I understand you, Dad. You suffered very much during your childhood."

Through meditation, we rediscover the value of our families and our roots, including those values that have been buried under years of suffering. Every tradition has some gems, the fruits of thousands of years of practice. Now they have come down to us, and we cannot ignore or deny them. Even the food we eat has our ancestors and our cultural values in it. How can we say that we have nothing to do with our culture? We can find ways to honor our own tradition, and other traditions as well. Meditation teaches us the way to remove barriers, limits, and discrimination in order to see the nonself elements within the self. Through the practice, we can remove the dangers of separation and create a world in which our children can have peace. Divisions between people, nations, and religious beliefs have contributed much to our suffering for many centuries. We have to practice in a way that releases these tensions in ourselves and between peoples so we can open up and enjoy one another as brothers and sisters. In whatever tradition you practice, if you obtain insight into the nature of inter-being, it is true meditation.

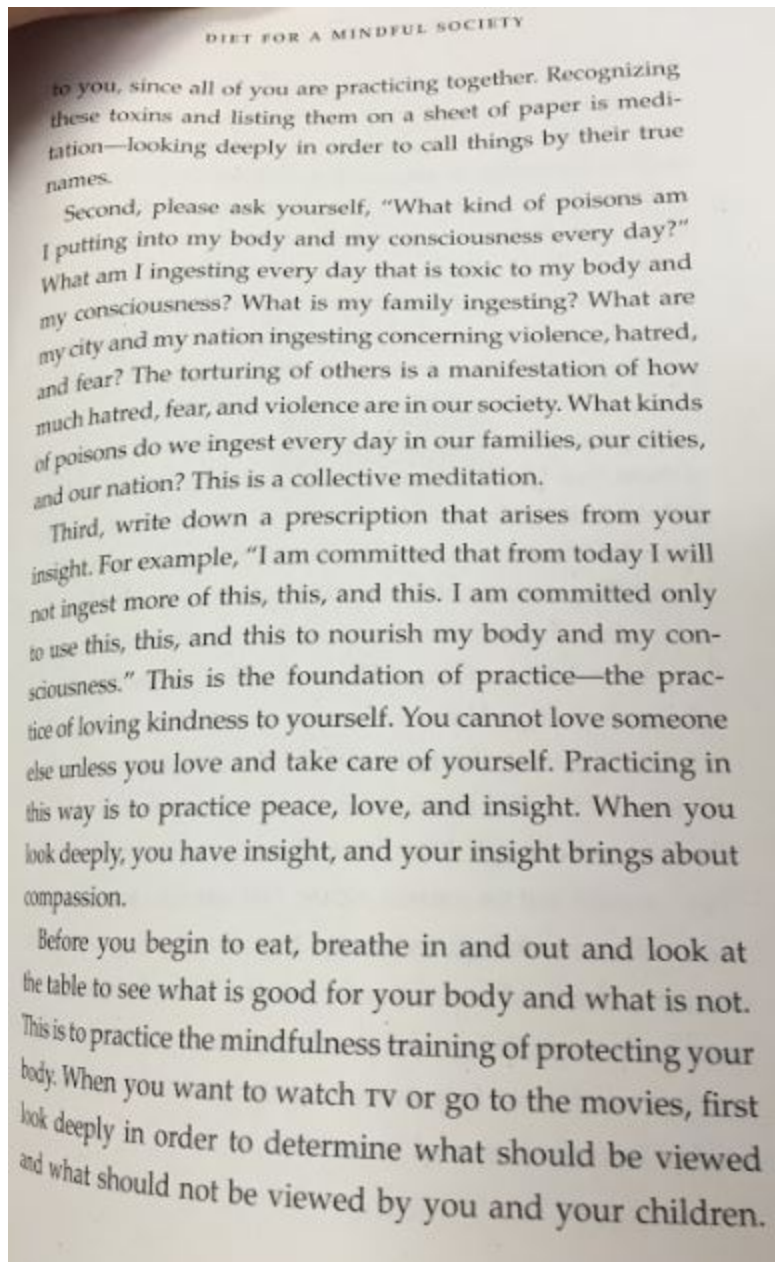
TOUCHING PEACE

During the meditation, you try to see yourself as a five-year-old child. If you can look deeply at that child, you can see that you are vulnerable and can be easily hurt. A stern look or a shout can cause internal formations in your store consciousness. When your parents fight and scream at each other, your five-year-old receives many seeds of suffering. I have heard young people say, "The most precious gift my parents can give is their own happiness." By living unhappily, your father made you suffer a lot. Now you are visualizing yourself as a five-year-old child. When you smile at that child in yourself, you smile with compassion. "I was so young and tender, and I received so much pain."

The next day, I would advise you to practice:

Breathing in, I see my father as a five-year-old child.
Breathing out, I smile to that child with compassion.

We are not used to seeing our father as a five-year-old child. We think of him as always having been an adult—stern and with great authority. We have not taken the time to see our father as a tender, young child who can also be easily wounded by others. So the practice is to visualize your father as a five-year-old child—fragile, vulnerable, and easily hurt. If it helps, you can look in the family album to study the image of your father as a child. When you are able to visualize him as vulnerable, you will realize that he may have been the victim of his father. If he received too many seeds of suffering from his father, of course he will not know how to treat his son well. So he made you suffer, and the circle of samsara



Appendix H Resource Guide

Books & Articles:

- Zen Mind, Beginner's Mind, Shunryu Suzuki
- The Will to Change: Men, Masculinity, and Love by bell hooks
- Men's Work... by Paul Kivel
- When Things Fall Apart: Heart Advice for Difficult Times, Pema Chodron
- The Heart of the Buddha's Teachings, Thich Nhat Hahn
- Listening to the Heart: Contemplative Journey to Engaged Buddhism, Thanissara and Kittisaro
- Non-Violent Communication, A Language of Life, Marshall B. Rosenberg
- Fire in the Belly: On Being a Man, Sam Keen
- Being Black: Zen and the Art of Living with Fearlessness and Grace, Angel Kyodo Williams
- "Examples of Male Privilege" everydayfeminism.com/2016/02/160-examples-of-male-privilege/
- "Toxic Masculinity" everydayfeminism.com/2016/01/freeing-men-toxic-masculinity/
- "Cisgender Privilege" <http://itspronouncedmetrosexual.com/2011/11/list-of-cisgender-privileges/>
- "Where Will You Stand" by Angel Kyodo Williams - LionsRoar.com/where-will-you-stand/
- "Mindful of Race" by Ruth King - ruthking.net/2016/06/05/being-mindful-of-race/
- Tricycle Magazine - Available at local book sellers, online subscriptions and natural food stores
- Making the Invisible Visible: Healing Racism in Our Buddhist Communities*, booklet presented to
Conference on Buddhist Teachers in the West – available online

Websites, Organizations & Groups

- AgainstTheStream.org/sfpoc/ - Meditation sangha in SF with weekly PoC sats (Wednesdays)
- Buddhistpeacefellowship.org - Engaged Buddhism and Social Justice
- Tricycle.com - Contemplative Buddhist articles
- Dharmaseed.org - Free Dharmatalks podcasts
- Decolonizingyoga.com - Access and resources to yoga with integrity.
- Menstoppingviolence.org - Resources for Men to unlearn violence and be allies to women
- Allianceforbmoc.org - Alliance for Boys & Men of Color
- SeedsofAwareness.org - Mindfulness-based Counseling services in the East Bay

Appendix I Athlete Spring 2016 Orientation Outline

- Introductions
- Who knows what Title IX is?
- What is Title IX?
- Who Must Comply?
- Why Enacted in 1972? Stats
- Effect today
- What to do with us?
 - Women athletes and Sports hugely contributed to the social/political/legal emancipation of women beginning in the 1800's
 - Women not allowed to vote/property of father and husband
- Women can compete. Sea change in last 100 years on what women can achieve
- T.IX Compliance in Athletics – NCAA compliance
- My Deal – take complaints/investigate/findings and conclusion Sex Discrimination
- What is Sex Discrimination? How is it discrimination?
- What is...? Definitions
 - Sexual Misconduct – policy definitions
 - Sexual Harassment
 - Non-consensual Sexual Contact
 - Non-consensual Sexual Intercourse
 - Sexual Exploitation
 - Aiding and Facilitating Sexual Misconduct
 - Relationship Violence
 - Stalking
 - Other
- What should you do...? Reporting/Resources **DUTY TO STOP REMEDY PREVENT**
 - Victim
 - Accused
 - Witness
 - Reporter
- What happens with a report...?
 - Administrative v. Criminal
 - Confidentiality
 - Policies
 - Procedures
 - Outcome/Consequences
- Common Facts/Myths about sexual violence
- Resources and Support
- Consent Miscommunication or Predatory Behavior?
- Consent legislated
- Consent video
- Impact on Victim
- Responsibility for culture and growth of young people – take it seriously, cultivate:
 - Leadership/Responsibility/Respect/Accountability

- Risks – suspension/expulsion/career
- I promise:
 - Treat the alleged victim and the accused with respect
 - Give resources, provide support, information about the process
 - Help remedy
 - Fair and Impartial
 - Not make conclusion until all information and investigation complete

Appendix J Coaches Spring 2016 Orientation Outline

- Congratulations
- Introductions
- Who knows what Title IX is?
- What is Title IX?
- Who Must Comply?
- Why Enacted in 1972? Stats
- Effect today
- What to do with us?
 - Women athletes and Sports hugely contributed to the social/political/legal emancipation of women beginning in the 1800's
 - Women not allowed to vote/property of father and husband
- Women can compete. Sea change in last 100 years on what women can achieve
- Still work to do in many arenas - >9% athletic directors in 300+ Division I
- T.IX Compliance in Athletics – NCAA compliance
- My Deal – take complaints/investigate/findings and conclusion Sex Discrimination
- What is Sex Discrimination? How is it discrimination?
- What is...? Definitions
 - Sexual Misconduct – policy definitions
 - Sexual Harassment
 - Non-consensual Sexual Contact
 - Non-consensual Sexual Intercourse
 - Sexual Exploitation
 - Aiding and Facilitating Sexual Misconduct
 - Relationship Violence
 - Stalking
 - Other
- What should you do...? Reporting/Resources **DUTY TO STOP REMEDY PREVENT**
 - Victim
 - Accused
 - Witness
 - Reporter
- What happens with a report...?

- Administrative v. Criminal
- Confidentiality
- Policies
- Procedures
- Outcome/Consequences
- Common Facts/Myths about sexual violence
- Resources and Support
- Why are we talking about this now?
- History from 70's through today
 - 2000's shift of focus to higher ed
 - Statistics of assault going down everywhere except campuses
 - College Administration and Administrators held liable
 - Failure to address
 - Actual notice
 - Deliberate Indifference
- **DUTY TO STOP REMEDY PREVENT**
- Consent Miscommunication or Predatory Behavior?
- Consent legislated
- Consent video
- Impact on Victim
- Responsibility for culture and growth of young people – take it seriously, cultivate:
 - Leadership/Responsibility/Respect/Accountability
 - Risks – suspension/expulsion/career
- **WHEN YOU KNOW, THE UNIVERSITY “KNOWS”**
 - Duty to Report
 - I promise:
 - Treat the alleged victim and the accused with respect
 - Give resources, provide support, information about the process
 - Help remedy
 - Fair and Impartial
 - Not make conclusion until all information and investigation complete