Fostering leaders for social justice: ally identity development and efficacy

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Fostering Leaders for Social Justice: Ally Identity Development and Efficacy

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I pledge that I have neither given nor received unauthorized assistance during the completion of this work.

Allison M. DuVal

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Senior Honors Thesis
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“Privilege remains invisible, and it is hard to generate a politics of inclusion from invisibility.” ¹

Legal reforms to increase the rights of subordinated groups including women and people of color have been in place for a significant number of years, yet social and economic disparities persist.¹ In the last year at the University of Richmond (UR), a young white man appeared in blackface (“when people wear black makeup in racist caricatures of African Americans”) and a black doll was found hanging from a noose in a theater.² Controversy over tenure being denied to several professors of color and to vocal proponents of diversity and inclusion has been discussed among both students and staff/faculty and presented publicly as part of a major campus theatrical production, “The Meeting.”³ Pay inequity between women and men and people of color and white people employed at the University was “discovered” and “corrected” following the recent Mercer Human Resource Consulting study of UR.⁴ Female and male students have been stalked, sexually assaulted, raped, and sexually harassed on campus by fellow students and non-students.⁵ At least one perpetrator’s employment with the University of Richmond was terminated and he was issued a no-trespass order for campus property by the UR Police.⁶ These are just some of the more public incidents that have occurred in the past year and a half. When will it end?

Who should be responsible for creating social change in support of greater equity? When thinking of leaders in the U.S. civil rights or women's liberation movements, images of Black Americans such as the Reverend Dr. Martin Luther King, Jr. and Ella Baker, or of feminist/womanist women such as Betty Freidan and Angela Davis, quickly arise. In many social movements, the most visible leaders are members of the non-dominant group fighting for change. This makes intuitive sense as these individuals who have personally experienced oppression would be more likely to want to change the systems that hurt them than those who are seemingly unaffected by the oppression or those who directly benefit from it, whether consciously or unconsciously. If individuals do not share personal lived experiences of disprivilege, prejudice, and discrimination and they risk the possibility of not being fully accepted as stakeholders in the process, why would persons in privileged social positions choose to ally with non-dominant group members in the fight against oppression by working to decrease or end their own social, political, and economic dominance?

The goal of this thesis is to develop a conceptual understanding of ally identity and effective and sustainable ally behaviors in order to analyze ally development at the University of Richmond and synthesize brief recommendations for practical applications for cultivating allies. This first chapter on "Enduring Inequality and the Need for Allies" defines allies, explores privilege and constructions of difference in terms of race and gender, exposes the reality of

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This thesis reflects an apriori assumption that the current level of inequality is unjust.

"Systems of oppression can be defined as systems that discriminate and privilege based upon perceived or real differences among people."

current injustices, and demonstrates the need for allies as leaders of dominant social groups to work alongside leaders of non-dominant social groups in effecting broad social change. The second chapter on “Developing Allies and Ally Behaviors” examines Keith Edwards’ model of ally identity development, compares and contrasts ally development with moral development, assesses the motivation, approach, and morality of three distinct ally development programs at the University of Richmond, and offers recommendations for fostering effective and sustainable allies. Published in 2006, just a year before I began this research, Edwards’ model joins the still “emerging empirical and theoretical literature on ally development.” Edwards’ conceptual model compels further empirical testing as I suggest in the next chapter, but such empirical work is not the focus of this thesis. Instead, I engage with Edwards’ model on a conceptual level to determine whether, and, if so, what connections exist between Edwards’ model of ally identity development and moral development. I also use Edwards’ model and my integration of ally development and moral development as a tool to assess three unique ally development programs at the University of Richmond.

Defining Allies.

The term “ally” was used as early as 1375 to refer to “people of an alliance, confederates.” In 1916 and 1950, “ally” was used to refer to “an individual who helps or co-operates with another; a supporter or associate; a friend.” “According to Webster’s New World Dictionary of the American Language (1966) an ally is someone ‘joined with another for a common purpose’ (p.41).” In 1991, Jaime Washington and Nancy Evans used that entry as a “starting point to develop a
working definition of ally as this term relates to issues of oppression.” They defined an ally as “a person who is a member of the ‘dominant’ or ‘majority group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for, the oppressed population” to whom they are allied.11 In 2000, Ellen Broido developed the definition used for this thesis: allies are “members of dominant social groups [...] who are working to end the system of oppression that gives them greater privilege and power based on their social group memberships.”12 The social groups to which Broido refers are more specifically social categories, which are “aggregations of individuals who are similar to one another in terms of gender, ethnicity, religion, nationality” etc.13 Dominant social groups include males, white people, heterosexuals, the able, and the wealthy. Within this definition, as a member of a non-dominant social group, a woman cannot be categorized as an ally against sexism, although women do vary widely in their support for feminist/womanist movements for sex/gender equality and against sexism.iv However, a straight white able woman could be an ally against heterosexism, racism, and ableism. For this work, which focuses on gender and race, men can be allies to women in working against sexism, and white people can be allies to people of color in working to end racism.

iv Such a definition may have the potential to be oppressive because it excludes non-dominant group members from having access to or being able to be part of the group. However, I believe the designation of “ally” is not meant to distinguish between dominant and non-dominant group members, but instead is intended to distinguish dominant group members who are actively working against oppression from those who actively perpetuate oppression or who are content to allow it to continue unchallenged. But what is the value in distinguishing between dominant group members and non-dominant group members who are both working for greater justice and equity? I believe it serves two primary functions: first, the term “ally” recognizes that the experiences of dominant and non-dominant group members are often not the same, and second, it shifts responsibility for recognizing privilege and working for greater equity to dominant group members. Both of these functions seek to alleviate oppression, not to further it; thus “ally” is a helpful designation.
Privilege.

According to sociologist Michael Kimmel, privilege functions like the wind\textsuperscript{14}. When persons experience privilege, it is like the wind at their backs subtly and invisibly propelling them forward. Though they did nothing to deserve and might not even notice it, it gives them an advantage. Disprivilege operates like wind rushing in their faces: they also did nothing to warrant it, but it is certainly noticeable, stinging the bodies and impeding their progress. Privilege is the "special advantages people have by virtue of their status or position in society." \textsuperscript{15}

Common but all too often invisible examples of privilege include: the ability to easily find “nude” or “flesh-toned” band-aids, blemish cover, make-up, and nylon stockings which approximate my skin color; the ability to walk into most any barber shop or hair salon and find someone who can cut my hair; the ability to publicly show affection to my partner without fear of harassment or assault and to be legally married in every state with all the attendant benefits; the ability to not need to know which sidewalks have curb cuts or public transportation has ramps or lifts to allow me to access them; the ability to “put aside” and not have to think about my race, gender, socioeconomic status, sexual orientation/identity, or ability status when I don’t want to think about it.\textsuperscript{16} Inequitable systems “award these privileges to some and not others based solely on their social group memberships.”\textsuperscript{17}

Despite ongoing violence and harassment experienced by members of non-dominant groups, and the income, wealth, health and achievement gaps between dominant and non-dominant groups, it can be difficult for persons with privileged identities to recognize their contributions to those social problems. This reluctance
may be especially true if privileged persons think they are culturally educated and unprejudiced or that real equality of opportunity exists without obstruction.

Twentieth-century legal reforms have contributed to the earlier great American ideal perpetuated by the “rags to riches” stories of Horatio Alger and others that all a person has to do is work hard, and he or she can make it. A person is judged on her or his ability, not her family connections, wealth, or popularity (or sex/gender, race, etc.). While it may inspire hope, the “myth of meritocracy” also ignores or discounts the structural factors which are impediments to equal opportunity. For example, “Merit, it turns out, is at least partly class-based.” Advantage is transmitted through one’s environment, connections, and experiences, and because in our society socioeconomic class is linked to race, “merit” is also connected to race, and other forms of social identity.

Some of the empirical results of discrimination and lack of access to power and resources for women and people of color are discussed in the section on hard realities later in this chapter.

Yet privileged persons may not see sufficient reasons to identify as an ally and justify their positions by saying things like “we’re all just human beings,” or “I have friends who are …” and insert “black” or “gay” or “poor,” or “I don’t see color” to try to demonstrate their cultural literacy. While the idea of being “colorblind” or “gender-neutral” may initially seem to be a positive step toward equality, it can also mask present inequality and devalue the different experiences of people of color and women. The outcomes of whites and non-whites and men and women remain quite different and recognizing color or racial differences, as well as gender, can

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For example, although white children are numerically the largest group of low-income children, “American Indian, Latino, and black children are disproportionately low income.” 63% of American Indian children, 61% of Latino children, 60% of black children, 27% of Asian children, and 26% of white children live in low-income families in the United States.
actually demonstrate an appropriate awareness that equality of opportunity is an ideal that has not yet been fully realized.

Reluctance to be an ally is compounded by the fact that dominant-group members may assert that they do not benefit from their privileged status(es) because of mitigating factors in their lives. However, whether we are immediately aware of it or not, most people are privileged in one or more of their identities (for example: race/ethnicity, sex/gender, age, marital status, religion/belief system, physical or mental ability, socioeconomic class, sexual orientation/identity, etc.). Often without any recognition that a privilege has been activated, dominant group members can pull privileges out of the “invisible knapsack” in which they are held until needed to facilitate a smoother path to success or unbothered living that members of non-dominant groups are not equally able to achieve or do.21

Theories of intersectionality posit that our multiple identities (race, gender, sexual orientation, socioeconomic status, ability, religion, age, etc.) intersect in ways so complex that they cannot easily be separated out and analyzed independently of each other. Because we have multiple social group memberships, we may be privileged in some of our identities and not in others. Persons may be privileged or disprivileged in all of their identities, but it is more likely that they are privileged in some and disprivileged in other areas. Based on the areas in which we are privileged, persons can be allies to multiple populations and issues.

To expand on the example given in the section on “Defining Allies”, an able white heterosexual Christian woman of low socioeconomic status may be privileged and can be an ally in terms of her ability, race, sexual orientation and religion in the U.S. but not in terms of her gender or socioeconomic status. The intersectionality
of our identities affects not only how persons may simultaneously be privileged and
disprivileged, and to which groups they may ally, but how they may develop as an
ally.\textsuperscript{22} When dominant group members can recognize the ways in which inaction
against racism and sexism can be as damaging as actively perpetuating injustice,
they can begin to explore changing their ideologies to purposefully think and act in
ways that demonstrate alliance with members of non-dominant social groups.

\textit{Constructing Difference.}

\textbf{Categorization.} Humanity is a richly diverse aggregate of distinct individuals.
Yet human beings seem to have an unwavering and natural desire to categorize
things, including people, in order to more quickly think about and better understand
them.\textsuperscript{23} From the most basic standpoint of linguistic development, it is much easier
to communicate with each other if people at least mostly agree on the basic
differences between large groups of things such as cats and dogs and birds, so
when someone talks about her pet bird Oscar, we have a general understanding of
the type of creature she means. However, this type of classification becomes
problematic when the categorization of things is turned into a differentiation of
unique human beings, especially when profoundly significant social meanings are
attached to the categories to which people are “assigned.”

These large general categories in which we place ourselves and others (such
as race, gender, religion) are social identities. Social identity theory posits that
people differentiate between groups that they identify as being part of (in-groups)
and groups to which they do not belong (out-groups).\textsuperscript{24} Humans display in-group
bias, in which they show favoritism towards their in-group.\textsuperscript{25} This bias can serve to
foster enhanced self-esteem and a rationale for retaining membership in the group
(e.g. this group is better than other groups, I should stay in this group). However, in-group bias may also perpetuate prejudice and stereotyping. Because people favor their in-groups as good and "normal," they may perceive members of out-groups as carrying stigma. Stigma is "undesired differentness from what we had anticipated." More pernicious than simple difference, "we believe the person with a stigma is not quite human" and discriminate based on this assumption of lesser status. The categorization and stigmatization of out-groups shapes our social life.

**Race and Gender.** Individuals may experience injustice based on any number of categories, including their race/ethnicity, sex/gender, age, faith, ability status, marital status, sexual orientation/identity, socioeconomic class status, etc. While identity-based injustice manifests differently across cultures, "—isms" based on social group memberships plague human beings in societies across the globe. Despite the universality of this trend, the scope of this paper will be limited to race and gender in the United States. The U.S. has a unique history of colonization, racial slavery, abolition, suffrage and Civil Rights movements, and women’s suffrage and liberation movements. The impact of legal and social discrimination and social movements has changed the history and still shapes the future of the United States. Among the master statuses which dominate social life, race and gender are the most visible. When looking at a person, we often think we can see and know the race or gender of that person. While we may sometimes be correct, this is certainly not always the case. Regardless of our accuracy, categorizing the race and gender of others is an automatic, uncontrollable, and often unconscious human practice. Categorization of people by perceived physical indicators of race or gender seems easier than categorization by sexual orientation, religion/belief
system, socioeconomic class, or other factors that may be better “hidden.” Passing as a member of another social group, including race or gender is possible; however it is much easier to hide social identities which are based more on language or behavior (such as sexual identity, religion, etc.). Race and gender are also unique in American life because these statuses enjoy legal equality and protection from discrimination, yet social and economic equality has not followed legal reforms.

_The Evolution of Race._

_The Power of Naming._ The idea of “race” existed and influenced social relationships long before it was part of a European or an American experience. But because this thesis focuses on the United States, the following discussion is restricted to a more recent history which provides background for understanding the development of a U.S. conceptualization of race. In the Middle Ages, the word “race” first emerged in European Romance languages to “refer to breeding stock.”[^30] For example, common ancestors and “distinctive appearance or behavior led to the classification of ‘races’” of horses.[^31] The use of the term “race” to refer to groups of human beings as opposed to animals is thought to have first occurred when sixteenth century Spaniards applied “race” to peoples of the “New World” in what is now known as the continents of South and North America.[^32] The inhabitants of the New World were later categorized with the term “race” by the English, beginning a pattern of white people claiming the power of labeling the “Other” in racialized terms. Race eventually came to refer to a “people,” ‘nation,’ or ‘variety.’[^33]

Caucasians continued to exert the privilege of naming as late 18th century scholars elevated the idea of race to be the “mode of human group differentiation employed extensively for non-European groups, and even those in Europe who
varied in some way from the subjective norm” which was established by the white men in social, economic, religious, and political power. The individuality of human beings was largely discarded in order to aggregate persons into large, supposedly similar groups. While definitions of race were now being developed at a “scientific” level, the origin of the term still strongly reflected the idea of innate qualities which certain stock (animal or human) bore and passed on to their offspring. As farmers evaluate and breed their most valued livestock in the hopes of producing particular hereditary characteristics, scientists began to classify and then rank human beings.

“Differences in skin color, hair texture, and the shape of the head, eyes, nose, lips and body were developed into an elaborate hierarchy of merit and potential for civilization.” While many societies have skin color preferences or prejudices, the British colonization of North America established a system of “rigid, exclusive racial categories and a social order based on race, a ‘racialized social structure” which has changed over time, but remained a constant factor in American life. Having briefly outlined the development of the concept of “race” in the United States, I will now turn to an exploration of the validity of such a system which claims to be based on inherent, observable, and classifiable physical factors which distinguish groups of human beings from each other.

_The Illusion of Race._ In terms of race, the notion that what is on the outside of something can tell you a great deal about what is on the inside has been very powerful. Eye shape, facial features, hair texture, and skin color have been used to classify people because these traits are thought to be manifestations of a person’s or a group’s genes. Some people have also attempted to link external differences to internal human intelligence, musical and athletic ability, morality, and more. For
example, it is popularly thought that there is an evolutionary basis for body
differences and thus different levels of performances in different sports. A dark­
skinned person may be thought to have ancestors who evolved for a long time on
the plains of Africa and who necessarily evolved with greater athletic ability than
other peoples in order to survive living with the large predators who roam there.
However, evolution is a very slow process, and most of the major evolution of
humans occurred while the earliest humans were all still together in Africa, before
the initial diaspora began to spread the human population across the continents.37
The supposition that a person will have a certain trait because of a physical external
marker, or even more so that a trait is universally carried across a group of people
aggregated into what is called a “race,” is simply false.

If the differences we thought we saw between groups of people (for example
blacks are better athletes than whites) were not developed through evolution, what
is in our genes? It is surprising to some people to learn that the essentialist
assumption that people are objectively part of a “race” due to real differences
and/or essential qualities is not supported in human genetics. No genetic markers
which definitively determine race have been found, i.e. “there is no marker that all
persons of one race have, or that no persons of another race have.”38 A person of
one “race” is not more similar to people of the same race than she is to people from
another race.39 Thus “race” as a biological reality is an illusion.

However, as a social construction race has deep significance for people’s lives
at individual and group levels. The observers of “race” give it power by attaching
significance to traits humans identify as racialized, such as skin color and hair type.
Race is a “salient social and historical idea;” simply because we know that race is
not biological does not mean that it is not very real indeed.\textsuperscript{40} The illusion of race is perpetuated and given power when presumed racial identity is a factor in obtaining quality education, fair housing, equal pay and employment opportunities, etc.\textsuperscript{41} Human beings, especially socially dominant humans, have and continue to attach powerful meanings to the illusion of race which creates and perpetuates enduring social inequalities. Continuing the pattern established by the English (and possibly the Spanish) during the colonization of North and South America, the dominant white group asserted the power of constructing difference by \textit{naming} it. People were \textit{dichotomized} into two primary groups: whites and non-whites. Non-whites were \textit{stigmatized} as an unworthy, or at least a less worthy, marked category based on the physical traits which are/were thought to define the races as described in the previous section on the illusion of race.

However, the experiences of \textit{non-whites} vary dramatically within that overarching label. "Black" in America has traditionally been defined by the dominant white group as any individual who has any identifiable black ancestor: this blood quantum is known as the "one-drop rule."\textsuperscript{42} In contrast, Native Americans must often prove that they have enough American Indian blood to "qualify" as Native American (two-thirds of all federally recognized native nations specify a "minimum blood quantum in their legal citizenship criteria, which one-quarter blood degree being the most frequent minimum requirement."\textsuperscript{43} Many Latinas and Hispanic citizens offer the perspective of race as a "question of culture, national origin, and socialization rather than simply biological or genetic ancestry or color" and have struggled to fit in racial categories of white or black or simply "non-white."\textsuperscript{44} Similarly, Asian Americans have often found themselves lumped together
as homogeneous “Asians” even when the individual or family unit self-identifies as being from a particular province or country, not from what European Americans define as “Asia.” The experiences of each of these racial groups demonstrate the extent to which race is a powerful social construction developed by the dominant white group to serve desires for power, control, and ordering of society.

The Meaning of Gender.

In this work, I intentionally use the terminology of “gender” or “sex/gender” instead of simply “sex” where appropriate to indicate that elements of human femaleness and maleness are socially constructed and performed. While the biological reality of a person’s sex (their chromosomes, gonads, and genitalia) is also, at least understood and experienced, socially, a person’s gender is the socially constructed aggregate of femininity or masculinity. I do not usually use “sex” alone because it is also the feminine or the female gender that is devalued in our sexist world, not just the female person as defined by her sex. While all women may experience life as the “Other” in a “man’s world,” unique persecution is often faced by both feminine men and masculine women, whose gendered behaviors apparently do not appropriately match their sex in society’s view. For the sake of ease in writing I am also primarily referring to sex/gender as a dichotomy instead of a continuum, to reflect the dominant social view of two sexes: female and male. Such a limited conception and use of language does not reflect the more inclusive idea of a wide multiplicity of sexes or genders, nor even the five fairly specific sexes defined by Anne Fausto-Sterling: females and males, and intersexed herms, ferms,
and *merms*, and yet I will use the female/male binary as that is the predominant way in which our society structures and experiences sex.\textsuperscript{vi}

Gender “expresses the universal inequality between women and men. When we speak about gender we also speak about hierarchy, power, and inequality, not simply difference.”\textsuperscript{45} Women and men are different. Their reproductive capacities, brain chemistries, brain structures, musculature, and hormones are different. Are these divergent physical traits the reason for sex/gender inequality (biological determinism or “nature”) or is it the ways in which we socialize females and males to act as women and men because of their physical sex (differential socialization or “nurture”)?\textsuperscript{46} I believe the answer is a complicated “both.” While differences in women and men are real, human beings also “attach meanings to those differences within a culture” during a particular time period.\textsuperscript{47} Gender is “something we do, which through extended repetition and because of vigorous suppression of all exceptions, achieves the appearance of a sort of coherent psychic substance.”\textsuperscript{48} This performativity, like implicit bias, is usually unconscious, so tightly woven into our social fabric that we can miss it if we don’t look closely. However, the effects of gender and gender inequality on individuals, families, and society are very evident.

\textsuperscript{vi} Please see Fausto-Sterling’s “The Five Sexes: Why Male and Female are Not Enough.” Intersex is the broad term for persons with female and male sex characteristics. *Herms* are “true hermaphrodites” and have one ovary and one testis. *Ferms* are female pseudohermaphrodites and have ovaries and some elements of male genitalia, but do not have testes. *Merms* are male pseudohermaphrodites who have testes and some elements of female genitalia, but do not have ovaries. The extent of female and male characteristics varies widely among each sub-group. In “The Five Sexes Revisited” in the July-August 2000 *The Sciences*, Fausto-Sterling estimates that intersexuels constitute 1.7 percent of births.
Hard Realities We Can Change.

Gender and race have significant effects on the outcomes of members of non-dominant and dominant groups, including experiences of violence, the wage gap and workplace issues, academic achievement, and a health and wealth divide.

Violence. Sexual violence is gendered both in terms of survivors and perpetrators. While sexual violence is widely unreported and therefore underestimated in incidence statistics, women experience sexual violence at an average of twice the rate of men, and men are the perpetrators in almost 90% of reported cases. Examining Virginia, the state in which this University is located, the rate of male perpetrators is 87%. According to recent studies, "35 to 50 percent of women are sexually harassed at some point in their career." In Virginia, one in four women and one in eight men will be sexually assaulted in their lifetimes. In other studies, the lifetime risk of rape for women is 15%, while the risk for any type of sexual assault is 25-30% of women.

Sexism "perpetuates the inequalities that allow violence against women" to occur, and to occur persistently. Identifying women’s assault as a social justice issue and reconceptualizing sexual assault as a critical justice issue for men and women, instead of an issue that women are both the primarily the victims of and responsible for resolving, is critical in reducing sexual violence.

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vii Sexual assault is physical contact of a sexual nature which is without one’s consent or against one’s will. Rape is defined as sexual intercourse (vaginal, anal, or oral) which is without one’s consent or against one’s will. Sexual harassment refers to verbal or physical conduct of a sexual nature that is unsolicited, unwelcome, and personally offensive; such conduct constitutes sexual harassment when one of the following occurs: submission to or rejection of such conduct is made a term or condition of an individual’s employment or academic success; submission to or rejection of such conduct is used as the basis for employment or academic decisions; or such conduct has the purpose or effect of interfering with an individual’s work or academic performance or creates a hostile, intimidating, or offensive work or educational environment.

Paralleling sexual violence, relationship violence (also called domestic violence, dating violence, and/or intimate partner violence) is gendered in terms of survivors and perpetrators as well. The National Domestic Violence Hotline reports: “Four million American women experience a serious assault by a partner during an average 12-month period. For 30% of women who experience abuse, the first incident occurs during pregnancy. As many as 324,000 women each year experience intimate partner violence during their pregnancy. On the average, more than three women are murdered by their husbands or boyfriends every day.”

Stalking exhibits disturbing elements of sexual and relationship violence. Eight percent of women have been stalked in their lifetime, and two percent of stalking cases end in murder. Of stalking victims who were stalked by an intimate partner, 81% reported that they had been physically assaulted by that intimate partner and 31% were sexually assaulted by that intimate partner.

While lynching is no longer as common as it once was, racial violence in the United States continues to wound communities of color. In 2006, 4,737 racially-motivated hate crimes were reported. Of these crimes, 66.2 percent were motivated by bias against blacks, 21.3 percent were motivated by bias against whites, 6.1 percent were motivated by bias against groups with individuals of multiple races, 4.9 percent were motivated by bias against Asians/Pacific Islanders, and 1.5 percent were motivated by bias against American Indians/Alaskan Natives. Additionally, 1,233 hate crimes were committed “based on the perceived ethnicity or national origin of the victim,” and “of these offenses, 62.4 percent were anti-Hispanic biased.”

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viii For a definition of stalking, please see page 22 of the 2008 University of Richmond Learning About Trauma: An Education and Response Guide located in the back pocket.
hate crimes, and combined with hate crimes motivated by ethnicity or national origin, they comprise over 65% of all hate crimes.\textsuperscript{60} These figures demonstrate the extent to which racial violence remains a terrible reality.

**Wages and Work.** The wages workers in the U.S. are paid are both gendered and racialized. For every $1 that a woman is paid, a man is paid $1.23 based on analysis of full time, year-round workers.\textsuperscript{61} This figure places women at the starting point from which men’s earnings are judged, and demonstrates the privilege that comes with being male in our society. However, the wage gap is more commonly calculated according to a “man’s dollar” and is listed as 77 cents being paid to women for every $1 paid to men. In terms of race, of the 77 cents for all women overall, Asian American women are paid 87 cents, African or Black American women are paid 72 cents, and Latinas are paid 58 cents.\textsuperscript{62}

If all workers are included, including women who have not had paid employment for part of their career or who work part-time, the wage gap increases dramatically to reflect the “penalty” women experience for “taking time off”: women are paid a mere 38 percent of what men are paid.\textsuperscript{63} Actual hours worked can account for less than half of this difference; more than half is related to either implicit or sometimes overt discrimination.\textsuperscript{64} In addition to income, wealth in the United States is also racialized. “For every dollar owned by the average white family in the United States, the average family of color has less than one dime.”\textsuperscript{65}

Interpersonal and structural discrimination affects more than the wage and wealth gap. Women compose less than 25% of tenured professors, are just 16% percent of the U.S. Congress, 12% of law firm partners (1% of these are women of color), 6% of top corporate earners, and 2% of Fortune 500 CEOs.\textsuperscript{66} Of women
with identical resumes, non-mothers are 66 percent more likely to be hired and to be offered higher starting salaries than mothers. In orchestras that hold blind auditions so they cannot see the musician, women are hired at rates 30 to 55 percent higher than when the applicant (and her or his sex/gender) is visible.\textsuperscript{67}

Research has shown that the implicit biases which contribute to these statistics manifest in a variety of subtle ways, including "men being given longer and more specific letters of recommendation than women; women being held to higher standards; women being left out of information loops; men and women being more likely to vote for a male applicant than a female even when they have identical records."\textsuperscript{68} The characteristics which people identify as corresponding with leadership are also characteristics that they identify as being predominantly male. While feminine traits are becoming compatible with traits associated with leadership, there is still a significant difference.\textsuperscript{69} The impact of the ways in which human beings think about women, men, and leadership influences stereotyping, implicit biases, and the wages and employment opportunities of women and men.

\textit{Academic achievement gap.} In our current society, education is classed, racialized, and gendered. There are 13 million children living in poverty in the U.S., and by age 18, only about half of them will graduate from high school. Of the graduates, their average academic performance is on an eighth-grade level.\textsuperscript{70} Because poverty is linked to race, children of color are particularly affected.\textsuperscript{71} This is not their fault: when given the educational opportunities they deserve, children in low-income communities can and do excel. Of persons who are older than twenty-five, 89.4 percent of whites completed four or more years of high school, in comparison with 80.0 percent of blacks and 57.0 percent of Hispanic Americans.
Additionally, 30.0 percent of whites completed four or more years of college, in comparison to 17.3 percent of blacks, and 11.4 percent of Hispanic Americans. ix

Women are outperforming men academically at most levels; however that success has had limited translation to higher positions and income. White women with professional degrees or PhDs earn 69 and 75 percent of equivalent men. White women with master’s degrees earn 68 percent of equivalent men; the percentages are 80, 66, and 83, for Black, Asian, and Hispanic women, respectively. At every level of education, women earn less than men. x

Need for Allies as Leaders.

Human conceptions of gender and race are meaningful for the study and practice of leadership because gender and race are such an integral, if often invisible for the privileged, part of our day-to-day lives and how we interact as leaders and followers in a process of leadership. Partially because of the history of race relations in the United States which has just been discussed, race has been identified as “the most explosive issue in American life, the most difficult dilemma in American society.” 72 While some people, including myself, may disagree as to whether it is “the most” anything, race (along with gender) is certainly a salient issue for leadership study and practice. Whether leaders or followers recognize it or not, “all leader interactions are multicultural in nature.” 73 To be effective in studying and practicing leadership, a person must develop the three multicultural competencies of “awareness, knowledge, and skill.” 74


Awareness is important because a leader’s consciousness allows her to form and display accurate “opinions, attitudes, and assumptions” through the evaluation of implicit or explicit priorities which are present in a task or relationship. An aware leader is able to recognize whose voices and experiences are represented and valued in the curriculum, in the boardroom, and on the team. He can accurately “identify constraints and opportunities in each cultural context,” recognize that there is a cultural context at all, and understand his own limitations personally and situationally. Awareness is critical so that a leader or scholar is able to go beyond observing a phenomenon to recognizing the meanings of that behavior. In addition to awareness, knowledge gives the empirical evidence to support personal stories of experience. Through “documentation and factual information” and the identification of reliable sources, knowledge is an impetus for a fuller understanding of the language, literature, beliefs, products, and lives of persons from cultures different from the culture of the leader. Finally, skill is an ability to “build on awareness and apply knowledge toward effective change in multicultural settings.” A scholar of leadership studies can see the most complete picture of the process of leadership when she approaches her field through the lens of multiculturalism. A leader who has developed and continues to seek out awareness, knowledge, and skill in cross-cultural competency is better able to practice effective and ethical leadership in the multicultural world in which we live. The development of multicultural competencies of awareness, knowledge, and skills within the process of ally development will be discussed in the next chapter.

This chapter has defined the term ally, explored social constructions of difference, and discussed the establishment and on-going significance of race and
gender in American life and the value of multicultural competency and allies in movements to achieve social justice. The subsequent chapter addresses why some persons come to identify as allies and others do not, the process of ally identity development, approaches to social justice work, effective and sustainable ally behaviors, and practical approaches for developing allies.


Take Back the Night Speak-Out. Student Voices Against Violence. The University of Richmond Forum, Richmond, VA. April 8, 2008.


6 Take Back the Night Speak-Out. Student Voices Against Violence. The University of Richmond Forum, Richmond, VA. April 8, 2008.


9 Ibid.


11 Ibid.


27. Ibid.

28. Ibid.


31. Ibid.

32. Ibid.

33. Ibid.

34. Ibid.

35. Ibid.


37. Ibid.

38. Ibid.

39. Ibid.

40. Ibid.

41. Ibid.


Kimmel, Michael S. “The Gendered Society.”

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Franklin, “Involving Males in the Prevention of Rape and Sexual Assault.” [pamphlet] Center for Injury and Violence Prevention, Virginia Department of Health.


Franklin, “Involving Males in the Prevention of Rape and Sexual Assault.” [pamphlet] Center for Injury and Violence Prevention, Virginia Department of Health.


Ibid.

Ibid.

Ibid.


Ibid.

Ibid.

Ibid.

Ibid.


Ibid, p. 76.

Ibid.


National Assessment of Educational Progress, 2005.


Ibid, p. 77.

Ibid.

Ibid.

Ibid, p. 78.

Ibid.
“If you know that it’s just a few assholes [sic] who are doing the harassing,’ one of them challenged us, ‘then why do we all have to be punished? Why don’t you just have this training for the assholes [sic]?’ ‘I’m so glad you asked,’ I replied. ‘Because you’re the ones who can stop the assholes [sic], and you haven’t.’ This was the first time any of them had thought about their role as bystanders. Everything changed after that.”

The man who asked the defensive questions above in a Chicago fire station’s sexual harassment awareness training demonstrates characteristics of an aspiring ally for self-interest. Analyzing his queries using Keith Edwards’ 2006 tripartite model of aspiring ally development, the man identified the focus of the problem as “individuals—overt perpetrators” who are “just bad people” instead of other men who are part of the same dominant male social group to which he belongs, which would indicate an identity of an aspirant ally for altruism\(^2\). For the self-interested ally in question, the appropriate focus of the work that needs to be done is on the perpetrators, not on all men (which would be indicative of an ally for social justice identity)\(^3\). Could the comment of the facilitator (Ellen Bravo) be an impetus for the individual to take responsibility for his inactions and move him forward in his development as an ally? What difference would his possible motivation(s) and spiritual or moral foundation(s) make in his ally behaviors? This chapter briefly explores Edwards’ model of ally identity, particularly focusing on ally motivation and morality, and compares and contrasts ally development with moral development. Finally, I assess the approach, motivation, and morality of three ally programs at UR and offer recommendations for fostering effective and sustainable allies.
A Tripartite Model of Ally Development.

Keith Edwards' tripartite model for aspiring ally development is based on "how individuals who already support diversity and social justice view what it means to be an ally." Edwards identifies three statuses for aspiring allies: allies for self-interest, allies for altruism, and allies for social justice. One's status is based on twelve criteria, the aspiring allies': motivation, to whom or what they are an ally, their relationship with members of oppressed groups, their view of the victims of oppression, the focus of the problem from their perspective, their view of justice, their spiritual or moral foundation, their conception of the role of power, their source of ongoing motivation, how they view mistakes, their relationship to the system, the focus of their work as allies, and their understanding of privilege.

Allies for self-interest are allies to the people they know and care about. They view incidents of oppression as exceptions and perpetrators as bad people, and don't see their own privilege. As Peggy McIntosh recounts how she "was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth" she shares the thinking she employed when her ally status was

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1 For Keith Edwards' full table: "Aspiring Ally Identity Development" please see Appendix A. The concept of privilege is discussed briefly on pages 4-7 of the first chapter of this thesis.

I believe it is clear as to why models of development such as Edwards' are meant primarily for individuals to use as tools to assess where they are along a continuum at that point in time. However, it would be interesting and useful to employ a group or society-level analysis using this or an adapted model as well. As much as one can reasonably generalize, are persons of a particular demographic variable (e.g. race, religion, age, gender, place of origin, etc.) more likely to hold a particular ally status? What could such a study tell us about intentional efforts to develop social justice allies? This is a possible topic for future research and empirical work. In addition to the individual/group-level distinction, Edwards' ally identity development model does not clearly outline differences in aspiring ally status which may be present when allies are acting interpersonally vs. institutionally. These limitations are also found in my integration of ally development and moral development, and further conceptual work should be pursued to clarify any such distinctions.
self-interested.6 Allies for altruism are allies to an oppressed group they see as victims. They feel guilty about their privilege and try to distance themselves from it, becoming an exception to the system.7 Expanding alliance to more than just the people one knows is positive, yet altruistic allies risk being patronizing. Allies for social justice are allies to issues and recognize that all people are victimized by oppression, although in different and unequal ways, and they use privilege against itself.8 Aspiring allies for social justice must be careful to not become complacent in their actions because their attitudes would categorize them as social justice allies.

Self-identification as an ally is problematic, because the “most credible and authentic naming of social justice allies is done by members of the oppressed group” to which the individual aspires to be an ally9. This acknowledgment, in addition to the recognition that ally identity development is a process instead of an accomplishment, may explain why Edwards frequently models usage of the term “aspiring ally” rather than the more definitive “ally.” However, the assertion that members of non-dominant or oppressed groups have the most genuine ability to identify members of dominant or non-oppressed groups as allies must not be used as an excuse for placing unnecessary burden on non-dominant group members to be the only educators in a system, or to dole out praise or labels of ally to aspirants.ii It is the allies’ responsibility to educate themselves on oppression and

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ii In this thesis, “non-dominant” and “oppressed” are used interchangeably (along with “target” groups, which may also be referred to as the “Other”), as various texts use either word or both to refer to the same or comparable populations or groups. Yet it is worth noting that the label of “non-dominant” can be a significantly more conciliatory term. Its use may avoid the ire of those who (for multiple disparate reasons) do not believe that “oppression” exists in contemporary civil society, especially given the legal equality of members of most social groups. Thus the use of “non-dominant” may allow more people to join the conversation, which can be very positive. However, the connoted empiricism of “non-dominant” softens at best, and denies at worst, the severity and fullness of the pain and the violence to one’s body, mind, and spirit which “oppression” better conveys.
effective ally attitudes and behaviors and to act as allies without a literal or figurative “pat on the back” from non-dominant group members. This topic will be discussed further in the upcoming section on motivation.

Five critical factorsiii encourage persons to develop as allies for social justice: “Egalitarian values, gathering information, engaging in meaning making processes, developing confidence, and being presented with opportunities to act as allies.”10 The presentation of opportunities to act as an ally is the most important, and has in fact been demonstrated to be the sole factor in activating ally behaviors from those who already have ally attitudes and understanding and are willing to act as allies.11 These findings will be discussed further in the next section on social expectations and in the comparison of ally development with moral development.

The Role of Social Expectations / Perceptions of Peers. In a recent study of students in a public university, white heterosexual participants who others had identified as allies for social justice were interviewed concerning their college development as allies.iv 12 Those interviews revealed that while the participants held egalitarian values and had knowledge of oppression, they did not actually perform as allies until they were specifically requested to do so.13 The participants demonstrated awareness of 1) a system of oppression, with references to power and privilege, to language use, to intersectionality, to social construction, to media bias, and to ethnocentrism; 2) the effect of oppression on members of target


iv While Broido’s study provides important information and insight into activating ally behaviors, with a sample size of just six participants (three female and three male), additional empirical research is needed to further test and verify its findings.
groups, with references to classroom atmosphere, to blaming of victims, and to violence against women; and 3) general oppression, with references to peers’ limited knowledge of diversity issues and peers’ racism, sexism, and homophobia, to history, to statistics and theory, and to roles for allies. However, the finding that participants only acted on their awareness and expressed willingness to be an ally when an opportunity was explicitly presented to them demonstrates the importance of externally activating moral response to known injustice. Holding viewpoints consistent with the aims of a social justice movement are not adequate as a predicator of actual ally behaviors, which are also dependent on contact with other aspiring allies and being recruited for social justice opportunities in which they are able to participate.

Broida explains that in a social norms approach hearing other allies “condemn unjust words or actions should lead to stronger ally behaviors.” This type of activation of moral response is important because individuals often hold “unrealistic assumptions about the social behaviors of others,” and when confronted with different social expectations through evidence of what other persons actually believe, they may alter their attitudes and ally behaviors which were based on false or exaggerated ideas of the prevalence or social acceptability of unjust behaviors.

For example, the strongest predictor of the personal importance men place on obtaining consent before engaging in sexual behavior is men’s perception of women’s norm of consent, and consequently men’s education to critically illuminate misperceptions can be critical in altering social behavior by revealing new social expectations. Men “underestimate the importance that most men and women place on consent in sexual activity and the willingness of most men to intervene
against sexual violence."\textsuperscript{19} Furthermore, men's personal adherence to engaging in only consensual sexual activity and to act as an ally to women "in the face of sexual violence are strongly influenced by their perceptions of other men's and women's norms" of consent for sexual contact and of ally behavior.\textsuperscript{20}

A social norms approach goes beyond the perspective-taking of sympathizing with the feelings or experiences of others in non-dominant groups to developing a more real understanding of other dominant group members' actual feelings about and interactions with non-dominant group members. Therefore when examining the example of sexual violence from a social norms approach, it is important for men who are aspiring allies to women hear other male allies reveal their ally behaviors and their condemnation of sexual injustice. Moral activation and presentation of opportunities to act as an ally, as well as behavior modification through a social norms approach are important steps in developing ally behaviors.

\textit{Motivation}. "Different underlying motivations ... can lead to differences in effectiveness, consistency, outcome and sustainability" \textsuperscript{21} If an ally's motivation rests in adhering to dominant social expectations and aligning one’s actions with perceptions of one’s peers, such motivation is problematic in terms of fostering effective and sustainable ally behaviors. First, one’s perceptions can be wrong, and the need for on-going (re)education is significant. Second, even if a person is able to correctly perceive social norms, the consistency with which the person is able to maintain that level of accuracy may be low. While a social norms approach may be useful in deconstructing myths and eliciting a moral response which can trigger ally behavior, as a motivation for ally work, it can produce unreliable outcomes.
Goodman offers three types of motivation: empathy, moral/spiritual values, and self-interest. Goodman’s conception of self interest is then divided into three categories, which roughly correspond to Edward’s categories of aspiring allies for self-interest, altruism, and social justice. Self-interest can be individualistic, relational, or interdependent, “focused on a broader ‘us’”\textsuperscript{22}

Self-interested motivation that is selfish or individualistic (and exemplified by allies for self-interest) has low effectiveness for people outside one’s in-group (for example, one’s family, perhaps one’s faith community or workplace), although it could be effective in demonstrating alliance to persons in the in-group. Altruistic or relational motivation which acts out concerns for others is often fueled by feelings of culpability for one’s privilege: “Dealing with the guilt becomes a primary ... motivator”\textsuperscript{23}. Altruistic motivation may be inconsistent because it is difficult to maintain the energy needed to act in ways that they view as selfless in order to try to alleviate the weight of their guilt. When there is no recognition that oppression hurts dominant group members too, those motivated by altruism may seek the praise of non-dominant group members to fuel their work, which “once again places the burden of oppression on the members of the subordinate group.”\textsuperscript{24}

Aspiring allies for social justice have motivation which includes both self and others. This “combined selfishness” allows the ally to “do this for \textit{us}” and provides the necessary motivation for the most sustainable ally behaviors.\textsuperscript{25} This model may seem to be based primarily on self-interest. Pragmatically, some may ask if anything is ever truly altruistic or assert that combined selfishness is simply more realistic than demanding continued selfless action. More significant to me than the
instrumental benefits, an interdependent self-interest reflects a fullness of humanity that not present in just self-interested or other-interested action.

**Approaches to Ally Work and Behaviors.** There are two primary approaches to ally work: social service work, which provides support for members of non-dominant groups, and social change work, which alters the systems of oppression by addressing structural issues.26 “A social justice approach to education focused on social change is in the best interest of all members of society, not just those who are from marginalized social groups.”27 This is because privilege also hurts dominant group members, which is a key recognition for allies for social justice.28

It is not enough to identify or even to act as an ally if one’s ally behaviors do more to hurt than to help a disprivileged group. In order to evaluate efficacy, I define successful ally behaviors as those which have demonstrated effectiveness (such as the presentation of opportunities to act as an ally and a social norms modification approach) and are sustainable over the long-term (for example, because the motivation to engage in effective ally behaviors rests in interdependent self-interest or combined selfishness, etc.). Components of effective ally behaviors may include the measurable: development of critical consciousness, change in personal attitudes and behaviors, modification or revolution of oppressive systems, and the education and development of other allies.

**Ally Development and Moral Development.**

If the activation of moral response is an important component in fostering ally behaviors through a social norms approach, what type of moral response is required? Will any moral perspective be sufficient to promote ally behaviors? To
begin to answer this question, I began by briefly reviewing three prominent moral theorists: Lawrence Kohlberg, Carol Gilligan, and Jonathan Haidt.

Lawrence Kohlberg developed a three level, six stage sequential model of the ways in which a moral actor reasons through a moral problem may be transformed over time. In the “pre-conventional level” (encompassing stages one and two), children respond to social ideas about what is good and bad, but only in terms of seeking the good and avoiding the bad that comes with following or breaking the rules. In the “conventional level” (stages three and four), moral actors are loyal to their in-groups, which they actively support and maintain. According to Kohlberg’s third level, the “postconventional, autonomous, or principled level” (stages five and six), there is effort to “define moral values” which will have integrity outside the authority of a particular group, and so are more universal.

Carol Gilligan responded to Kohlberg’s model, which she deemed to be one particularly masculine way of thinking about morality, by introducing an alternate perspective to his more legalistic conception of justice – the ethic of care, which focuses on relationships and care for the persons involved in the moral situations.

Similar to Gilligan, Jonathan Haidt does not employ stages in his model of morality, but he expands on the voices of justice and caring she discusses to theorize that there are five moral foundations from which we act: harm/care, fairness/reciprocity, in-group loyalty, authority/respect, and purity/sanctity.

I began to make connections between some aspects of each of the three models (Figure 1). For example, in Kohlberg’s stage one “punishment-and-

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v Please see Appendix C for Jonathan Haidt’s 2006 chart which summarizes “The five foundations of intuitive ethics” and their challenges, domains, emotions, and virtues/vices.
Moral Stages
Theorist: Lawrence Kohlberg

Pre-Conventional Level
Stage 1: Punishment & Obedience
Stage 2: Instrumental-Relativist

Conventional Level
Stage 3: Interpersonal Concordance
Stage 4: Law & Order

Postconventional, Principled Level
Stage 5: Social-Contract, Legalistic
Stage 6: Universal-Ethical-Principle

Moral Foundations
Theorist: Jonathan Haidt
Harm / Care
Fairness / Reciprocity
Ingroup Loyalty
Authority / Respect
Purity / Sanctity

Moral Perspectives
Theorist: Carol Gilligan
Ethic of Care
Justice

Strong Relationship
Weak Relationship
obedience orientation” the child seeks to avoid physical harm to herself, and exhibits “unquestioning deference to power” which can be linked to Haidt’s foundation of authority and “signs of dominance and submission” to power. In stage two, the “instrumental-relativist orientation,” reciprocity is employed as it benefits the moral actor, and so while it the reciprocity does not connect to justice which is a component of Haidt’s foundation of fairness/reciprocity, there is a weak relationship. The morality of behavior which pleases others in stage three’s “interpersonal concordance” is related to approval by others and naturalness as defined by those in authority or with hegemonic power, and so correlated with foundations of in-group loyalty and authority and respect. Stage four’s “law and order orientation” is clearly linked to a foundation of authority, while stage five is better associated with a foundation of fairness as the idea of a social contract implies that rights are consciously agreed to and enforced by the compact of the entire community. In Kohlberg’s sixth stage of “universal-ethical-principle orientation” self-selected ethical codes guide the moral actor’s behavior, and those universal standards may be related to Haidt’s foundations of harm/care or to fairness/reciprocity. Gilligan’s “ethic of care” has some correspondence with Kohlberg’s “universal-ethical-principle” in stage six and Haidt’s foundations of harm/care, while her “justice” perspective links with the “law and order” orientation of stage four of Kohlberg and Haidt’s foundations of fairness and reciprocity.

Making associations between the three moral frameworks facilitated the connections I have now drawn between the models of moral development presented by Kohlberg, Gilligan, and Haidt and Keith Edwards’ model of ally development (Figure 2). In contrast with Kohlberg’s sequential representation of
Moral Stages
Theorist: Lawrence Kohlberg

Pre-Conventional Level
Stage 1: Punishment & Obedience
Stage 2: Instrumental-Relativist

Conventional Level
Stage 3: Interpersonal Concordance
Stage 4: Law & Order

Postconventional, Principled Level
Stage 5: Social-Contract, Legalistic
Stage 6: Universal-Ethical-Principle

Ally Development & Moral Development

Moral Foundations
Theorist: Jonathan Haidt

Harm / Care
Fairness / Reciprocity
Ingroup Loyalty
Authority / Respect
Purity / Sanctity

Moral Perspectives
Theorist: Carol Gilligan

Ethic of Care
Justice

Ally Identities
Theorist: Keith Edwards
moral development, Edwards’ model of ally development is not a stage model. 34

An individual may exhibit characteristics of one status or ally identity in one situation and then act form another ally identity “in the very next interaction, depending on complex internal and external factors.”35 Instead of crossing a developmental threshold to arrive in a new stage, the goal of ally development is to “foster a more complex and sophisticated consciousness that is more stable and less likely to regress or recycle through earlier statuses.”36 As noted in the first section of this chapter, ally development is contingent on a number of factors, including morality and motivation, on which I focused my discussion. Yet Edwards does not expand on how specific models of morality connect to ally identity. Recognizing the particular elements of morality and motivation are connected to certain ally identities and can provide important information for individuals and ally development programs seeking to activate a moral response which will prompt ally behaviors and a particular ally identity, that of alliance for social justice.

Certain moral foundations or stages have no real connection with and in fact impede ally development, including Kohlberg’s stage one and Haidt’s moral foundations of authority/respect and purity/sanctity. Aspiring allies for self-interest may reason morally using Kohlberg’s stages two and three or draw on Haidt’s foundations of harm/care, in-group loyalty, or Gilligan’s ethic of care. Allies for altruism are also connected to harm/care and the ethic of care, but a strong relationship to the foundation of fairness/reciprocity is introduced, and stages four, five, or six may be utilized. Gilligan’s ethic of care and Haidt’s foundations of harm/care and fairness/reciprocity are most connected to and can facilitate the development of aspirant ally identities for social justice, although stage six moral
reasoning, a perspective of justice, or even in-group loyalty may also support social justice allies. If one’s in-group can be loosened and expanded to reflect a larger “we” that incorporates all human beings for example, that decategorization and recategorization as humanity through cross-categorization which identifies some salient similarities amidst differences, then in-group loyalty may be helpful to aspiring allies. Otherwise, in-group loyalty tends to promote stigmatization and stereotyping, as discussed in the first chapter.

There are various criticisms of the work of each of these moral theorists, however perhaps most relevant for this thesis is the empirical work which indicates that very few persons actually reach the postconventional, principled level (stage five and particularly stage six) of Kohlberg’s model of moral development. In formulating recommendations for ally development, this reality must be taken into consideration. While we may strive to foster postconventional moral reasoning (because some persons do reason at that level), we must also seek alternate moral perspectives from which to activate and support ally behaviors, including the ethic of care and foundations of harm/care and fairness/reciprocity.

Ally Development at the University of Richmond.

Ally development can occur in a variety of ways, including relationships with members of non-dominant groups or other allies, coursework, and programming. Inadvertent ally development often occurs spontaneously in relationships between roommates, classmates, friends and/or colleagues. But what if we wanted to teach ally attitudes and behaviors, to intentionally foster allies as social justice leaders? What if we didn’t want to continuously rely on non-dominant group members to be
teachers about difference? What are we doing to be purposeful about promoting “personal development” and “responsible leadership in a ... pluralistic society” consistent with the University’s mission statement? Moreover, how are we deliberately working to fulfill the University’s statement on inclusive diversity:

"The University of Richmond is committed to developing a diverse workforce and student body, and to modeling an inclusive campus community which values the expression of differences in ways that promote excellence in teaching, learning, personal development, and institutional success. Diversity is understood to go beyond specific categories of difference related to group labels and cultural stereotypes, as diversity also included each individual's uniqueness with respect to personal values, beliefs, experiences, ideas, and perspectives." 38

Three of the various programs at the University of Richmond which have ally identity development components were examined to assess their unique approaches, aspirant ally identities, motivations, and moral bases: The Allies Institute, Learning About Trauma: An Education and Response Guide, and One Book, One Campus: Dialogues in Social Justice (OBOC).viii

The Allies Institute. While its content has remained consistent, what was formerly known as "The Collegetown Institute" became "The Allies Institute" for its

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vi During the small group processing of the “Color of Fear” (Race) Workshop at the Allies Institute white people and people of color separate to discuss their unique “needs” and “responsibilities” as we work on dismantling racism. One of the needs of people of color (for white people to demonstrate alliance to them) which frequently surfaces is the necessity of white people educating themselves and each other about racism. While non-dominant group members may be the most qualified to teach about oppression as they have lived experience with it, it is not their responsibility and can be absolutely exhausting work.

vii “The mission of the University of Richmond is to sustain a collaborative learning and research community that supports the personal development of its members and the creation of new knowledge. A Richmond education prepares students to live lives of purpose, thoughtful inquiry, and responsible leadership in a global and pluralistic society.” Approved March 15, 2005, by the Board of Trustees. http://president.richmond.edu/mission/index.html

viii I have had significant experience over several years with each of the three programs I examine in this thesis. I participated in the Allies Institute (then the Collegetown Institute) as a first-year student in 2005, served as staff for the 2006 and 2007 Institutes, and worked as the student coordinator for the 2007 Institute through a partnership with the Bonner Scholars Program. I have been a One Book, One Campus facilitator during each of its three years (2005-2007). I created the Learning About Trauma: An Education and Response Guide and facilitated its funding, printing, distribution, and usage in workshops.
2008 program. With “allies” now in its name, this University of Richmond program is the most public with its intention to develop allies. ix The Allies Institute is a four-day overnight off-campus retreat for up to 40 UR students. In the five years that the program has been held (2004-2008), about 185 students have participated in it. The Institute incorporates large group sessions, small group discussions, film, experiential learning exercises, and staff skits in its curriculum. The goal of the Institute is “to reduce prejudice and facilitate greater respect and understanding among students while providing the skills and motivation for participants to promote these ideas in the community.” 39 The Institute has four objectives:

"Learn about prejudice, bias, and discrimination, and their effects on others and ourselves within society;

Nurture a sense of individual self-worth through recognition of race, culture, religion, gender, age, and other integral parts of one’s identity;

Encourage the acceptance of and appreciation for people of different backgrounds in ways that enhance cooperation and interdependence in our community; and

Improve leadership skills through the development of action plans designed to positively impact the climate at UR for students, staff, and faculty." 40

The goal and objectives demonstrate the ally identities the Allies Institute promotes to its participants and trainers. In learning about the effects of bias on others and ourselves (objective one), participants are exposed to ally identities for altruism and social justice. The motivation may begin with concern for others, but as participants add introspection to their empathy, the motivation may become combined selfishness, especially as interdependence is encouraged (objective two).

As an example of how the overarching program objectives translate into content-specific learning, the Institute classifies its large group session on sexual

ix Please see Appendix C for two examples of Allies Institute publicity materials.
orientation/identity as having a high level of concept complexity and a moderate level of risk for the participants. The learning objectives for the participants in the workshop include 1) baseline education through concept comprehension, 2) identification of stereotypes and their impact, 3) recognition of privilege, 4) development of empathy and 5) consideration of ways to be an ally. Objectives three and four are useful in the development of allies for altruism, and objectives two, three, and five are particularly useful in developing allies for social justice. The inclusion of multiple objectives which can reach aspiring allies wherever they are in their ally development and challenge them to grow is an excellent model.

Fifteen persons, including UR students, staff/faculty, and community members serve as the trainers for each Allies Institute. The staff is an intentionally diverse group in terms of race, gender, sexuality, age, ability, religion and belief. For example, in 2007 the four female student staff members were of multiple faith traditions and Asian American, European American, African American, and South Asian American. Prior to applying for a staff position, student staff members must have participated in the Institute. As staff applications are reviewed the selection committee rates their “openness about personal struggles and successes,” “potential and skill as a facilitator,” and “unique perspective” equally. The ability to act as ally is weighted twice as heavily during the selection process, and in practice the staff members who are chosen are typically aspiring allies for social justice, although some may also display characteristics of aspiring allies for altruism, as it is possible to exhibit features of more than one ally identity, or to move between the two if a stable ally identity has not yet been achieved.

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* Please see Appendix C, page 60.
Because Allies Institute program participants are students, the University staff and faculty who serve as facilitators have not participated in the program themselves before they are placed in a facilitation role. However, the Office of Common Ground, Human Resources, and the Office of the Chaplaincy have collaborated this year to develop an Allies Institute for Staff. The two-day retreat for 35 UR staff members will be held off-campus on July 8-9, 2008. The shorter Institute for Staff will focus on race and socioeconomic class, omitting the units on gender and sexual identity which are part of the Institute for students.

In contrast with the 15 staff members who divide up and lead all of the large- and small-group activities for the student Institute, the staff program is only scheduled to employ two trainers to do all of the large group facilitation, and may have several discussion group leaders emerge from Common Ground and Chaplaincy staff members who will be on-site for the program. The Institute for staff is intended to be a modified version which is less “intense” than student Institute. A third version of the Allies Institute is being planned for faculty in May 2009, and the outcomes of the first staff program will be influential in finalizing that curriculum. Such programs will be beneficial in terms of the orienting staff for the student Institute, but moreover it will be a much needed opportunity for staff and faculty to be able to explore what it means to be an ally. It is interesting to note that we expect our students to be put through a more “intense” program than our staff and faculty. Further research could explore whether this is a policy decision related to the University culture or to what we know about ally development.

The intensity of the Allies Institute for students is exceptionally high. Students are doing hard cognitive and emotional work during long days with few
breaks, and usually experience an “emotional roller-coaster” officially known as “Confirmation – Contradiction – Continuity” which develops a tight-knit community with the hope of maintaining their momentum as allies after their return to campus. Many participants hardly knew each other before Institute. In the photo that is taken at the University before they leave for Institute, there is usually space between each person, the smiles are nervous, and people clump together with those they sort-of know. Yet at the end of Institute, the Allies are incredibly close with persons they met just days before, and the final photograph shows new depth, as hearts and hands are joined across lines of difference. The question every year is whether the Allies’ motivation and identity has reached a more sustainable interdependent and aspiring social justice ally status, or whether altruistic allies, caught up in fellow feeling for their new friends, will eventually become too busy to maintain the ally behaviors they were given an opportunity to engage in at the Institute. The Allies Institute accomplishes a great deal in four days, and in addition to examining its structure, the larger questions are: what will motivate, activate moral response, and provide opportunities for action as allies on campus?

Learning About Trauma: An Education and Response Guide. In writing the material for this publication the author’s intention was for it to be a couple of front-and-back handouts, perhaps a small packet of information for the forty participants of a workshop she was leading on supporting survivors of trauma following the

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xi Please see Appendix C, page 59.
presentation of the University of Richmond's 2007 Clothesline Project. When it was finished, a 32 page booklet had been produced which included sections on sexual violence, relationship violence, stalking, what to do if you are assaulted, how to support survivors, why men should care, and what men can do as allies. One hundred copies were printed, and the supply was depleted within three months. A real campus need for one comprehensive resource with information for trauma survivors and their supporters and allies had been rather inadvertently discovered. While the guide covers reactions to trauma in general, it focuses specifically on gendered traumas which are skewed to more negatively affect women, including sexual and relationship violence. (Other sources of trauma, such as military combat, are skewed to affect more men given the way in which we structure our society and armed forces). Three hundred copies of the expanded second edition of 40 pages were printed in February 2008. The Learning About Trauma: Education and Response Guides have been distributed to locations including the:

- Westhampton College Dean's Office (WC)
- Counseling and Psychological Services (CAPS)
- Bonner Center for Civic Engagement (CCE)
- Bonner Scholars Program (BSP) Office
- Office of the Chaplaincy
- Student Activities Desk Reference in the Commons
- Boatwright Library and
- Student Lounge in the Jepson School of Leadership Studies.

The trauma guides have been distributed at meetings of the Multicultural Student Union, InterVarsity Christian Fellowship, and New Directions (now the Student Alliance for Sexual Diversity). At least six workshops have used the trauma guides,

\[\text{xii} \]

The Clothesline Project (CLP) is an educational and healing tool. The CLP is a display of shirts made by survivors of violence or by their friends or loved ones which allows them to share and release some of the pain of their experiences. Survivors may have experienced sexual, physical, or emotional abuse. Please see Appendix E for more information.
and the University of Richmond Libraries have purchased and shelved eleven of the education and recovery resources recommended on the trauma guide booklist.\textsuperscript{xiii}

Learning About Trauma is unique among the other two programs I examined in its structure as a passive programming piece which can be used as part of a training workshop but is picked up and read by anyone at any time, an approach, which is strongly social service in nature. While there is a definite focus on providing specific examples of appropriate ally behaviors and how sexual and relationship violence (which is experienced by more women than men and can be understood as a weapon of sexism and oppression) is also detrimental to men (which would promote social justice ally identities), the focus of the book remains on survivors, and supporting them in their healing journey (which promotes allies for self-interest and altruism). Learning About Trauma is an important component of ally work on this campus as it supports survivors of gendered violence and gives allies the tools to grow in their understanding, empathy, and action in response to abuse. Stronger social change work (e.g. on issues of consent, fostering egalitarian social and sexual relationships, etc.) is also needed to work to end the need for the social support Learning About Trauma provides to non-dominant group members.

One Book, One Campus: Dialogues in Social Justice (OBOC). In its first three years, this book discussion program has launched campus-wide conversations around race, socioeconomic class, and gender. OBOC goes beyond the sometimes passive programming of the Learning About Trauma guides in its series of weekly discussions.

\textsuperscript{xiii} Including workshops for the WILL – Women Involved in Living and Learning; Greek Life, SART – Sexual Assault Response Team; MSU – Multicultural Student Union, Jepson School of Leadership Studies Junior Internship Seminar, and an eighth grade girls' relationships class at a local parochial preparatory school.
discussions on the social justice issue which has been selected for the year. The goals of One Book, One Campus are to:

- To provide more opportunities for faculty, staff and students to explore and discuss relevant social justice issues
- To increase the level of awareness among participants of how these issues influence our relationships with one another
- To encourage participants to use the knowledge they gain to work for change personally and professionally so that as a university we can move beyond divisions.47

The second OBOC goal relates to developing an awareness of privilege and the ways in which inequality affects both dominant and non-dominant group members in negative, but unequal ways (which can is part of social justice ally identity). The third goal reflect a social change approach to ally work that is more slightly more intentional that Learning About Trauma, but One Book does not facilitate action projects which actually work on addressing the structural issues as the Allies Institute does.\textsuperscript{xiv} Instead, I believe One Book sees its role as educating our community, getting their knowledge level up to the point that they can more effectively act on the ally opportunities they encounter. One Book is engaged in the fostering egalitarian values, facilitating information gathering and engagement in meaning making processes, and the development of confidence, all of which are four of the five factors which encourage development as social justice allies. The approach, aspirant ally identity, motivations, and morality of these three programs are summarized in Table 1: Ally Development at the University of Richmond.

\textsuperscript{xiv} Both Learning About Trauma and One Book, One Campus offer specific, tangible action steps for taking action as an ally, however One Book ends most of its discussions with a question that promotes the development of action planning and accountability for action that as a more passive programming piece, the Learning About Trauma Guides do not.
<table>
<thead>
<tr>
<th>PROGRAMS</th>
<th>ALLEYS INSTITUTE</th>
<th>LEARNING ABOUT TRAUMA</th>
<th>ONE BOOK, ONE CAMPUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>APPROACH</td>
<td>four-day overnight off-campus retreat</td>
<td>passive programming: self-study (with optional workshop)</td>
<td>year-long book discussion program; end-of-year lecture</td>
</tr>
<tr>
<td>Program Structure</td>
<td>large group sessions, small group discussions, experiential learning exercises, film, staff skits</td>
<td>40-page education &amp; response guide with definitions, statistics, procedures, suggestions, a booklist, and resource numbers</td>
<td>series of one-hour small group discussions (6-20 persons) of a selected chapter in the book over the course of a year</td>
</tr>
<tr>
<td>Program Curriculum</td>
<td>high (emotional roller-coaster, few breaks)</td>
<td>moderate (sensitive material, but one can stop reading)</td>
<td>moderate (the issues can be sensitive, but short exposure)</td>
</tr>
<tr>
<td>Program Intensity</td>
<td>students: 185 (Up to 40 UR students participated in each of 5 programs from '04-'08)</td>
<td>students; some staff/faculty &amp; community members: 200+ trauma guides distributed, ~55 persons in workshops</td>
<td>students, staff/faculty, and community members: 500 over three years: 100 in '05-'06; 100 in '06-'07; 300 in '07-'08</td>
</tr>
<tr>
<td>Program Participants</td>
<td>staff/faculty, students, community directors: 6-7, 7, 1-2, respectively for a total of 15 annually</td>
<td>student(s): one student created booklet, led workshops, other students/staff have assisted in or presented workshops</td>
<td>staff/faculty and students: two persons facilitate together, usually one non-dominant and one dominant group member</td>
</tr>
<tr>
<td>Program Facilitators/Trainers</td>
<td>2004; Virginia Center for Inclusive Communities in collaboration with UR's Chaplaincy and Common Ground Offices</td>
<td>2007; led by individual student, funding for printing provided by: WILL - Women Involved in Living &amp; Learning and MSU - Multicultural Student Union</td>
<td>2005; Office of the Chaplaincy, Jepson School of Leadership Studies, Common Ground, PETE - Program to Enhance Teaching Effectiveness, Quest, WILL, Richmond College</td>
</tr>
<tr>
<td>Program Founded; Sponsors</td>
<td>2004; Virginia Center for Inclusive Communities in collaboration with UR's Chaplaincy and Common Ground Offices</td>
<td>2007; led by individual student, funding for printing provided by: WILL - Women Involved in Living &amp; Learning and MSU - Multicultural Student Union</td>
<td>2005; Office of the Chaplaincy, Jepson School of Leadership Studies, Common Ground, PETE - Program to Enhance Teaching Effectiveness, Quest, WILL, Richmond College</td>
</tr>
<tr>
<td>Approach to Ally Behaviors</td>
<td>Social Service</td>
<td>mild</td>
<td>strong</td>
</tr>
<tr>
<td></td>
<td>Social Change</td>
<td>strong</td>
<td>mild</td>
</tr>
</tbody>
</table>
### ASPIRING ALLY IDENTITY

<table>
<thead>
<tr>
<th>Ally Identity Stages</th>
<th>mild</th>
<th>mild</th>
<th>moderate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aspiring Ally for Self-Interest</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aspiring Ally for Altruism</td>
<td>strong</td>
<td>strong</td>
<td>moderate</td>
</tr>
<tr>
<td>Aspiring Ally for Social Justice</td>
<td>strong</td>
<td>mild</td>
<td>moderate</td>
</tr>
</tbody>
</table>

### MOTIVATION

<table>
<thead>
<tr>
<th>Social Expectations/Perceptions of Peers</th>
<th>mild</th>
<th>mild</th>
<th>moderate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goodman</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>empathy</td>
<td>strong</td>
<td>strong</td>
<td></td>
</tr>
<tr>
<td>self-interest</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- individualistic</td>
<td>mild</td>
<td>mild</td>
<td>mild</td>
</tr>
<tr>
<td>- relational</td>
<td>strong</td>
<td>strong</td>
<td>moderate</td>
</tr>
<tr>
<td>- interdependent</td>
<td>moderate</td>
<td>mild</td>
<td>moderate</td>
</tr>
<tr>
<td>moral or spiritual values</td>
<td>moderate</td>
<td>moderate</td>
<td>mild</td>
</tr>
<tr>
<td>Edwards</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selfish</td>
<td>strong</td>
<td>moderate</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>strong</td>
<td>strong</td>
<td>moderate</td>
</tr>
<tr>
<td>Combined Selfishness</td>
<td>moderate</td>
<td>mild</td>
<td>moderate</td>
</tr>
</tbody>
</table>
### MORALITY

<table>
<thead>
<tr>
<th>Moral Stages (Theorist: L. Kohlberg)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-Conventional Level</strong></td>
</tr>
<tr>
<td>Stage 1: Punishment &amp; Obedience</td>
</tr>
<tr>
<td>Stage 2: Instrumental-Relativist</td>
</tr>
<tr>
<td><strong>Conventional Level</strong></td>
</tr>
<tr>
<td>Stage 3: Interpersonal Concordance</td>
</tr>
<tr>
<td>Stage 4: Law &amp; Order</td>
</tr>
<tr>
<td><strong>Postconventional, Principled Level</strong></td>
</tr>
<tr>
<td>Stage 5: Social-Contract, Legalistic</td>
</tr>
<tr>
<td>Stage 6: Universal-Ethical-Principle</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Moral Foundations (Theorist: J. Haidt)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harm / Care</td>
</tr>
<tr>
<td>Fairness / Reciprocity</td>
</tr>
<tr>
<td>Ingroup Loyalty</td>
</tr>
<tr>
<td>Authority / Respect</td>
</tr>
<tr>
<td>Purity / Sanctity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Moral Perspectives (Theorist: C. Gilligan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethic of Care</td>
</tr>
<tr>
<td>Justice</td>
</tr>
</tbody>
</table>
Recommendations for Ally Development.

Based on this research on ally identity development and efficacy, ally training programs should employ several specific approaches in fostering ally development and sustainable and effective ally behaviors in dominant group members, including:

- Cultivating the five factors which encourage development as social justice allies: egalitarian values, information gathering, engagement in meaning making processes, confidence development, and being presented with opportunities to act as allies.
  - Because the presentation of opportunities to act as allies is the most significant factor in activating ally behaviors from persons who already have ally attitudes and understanding and are willing to act as allies, ally programs should regularly present aspirant allies with opportunities to act, and teach aspirant allies how to identify opportunities to act as allies themselves.
- Educating themselves on oppression: how it effects them individually, how it effects other dominant group members, how it effects non-dominant group members, what that feels like, and what that means to them (which is an example of information gathering and meaning making).
- Working to develop stable identities as aspirant allies for social justice, which are the most sustainable and provide the fullest perspective.
- Supporting both social service and social change approaches to ally work, yet focus as much as possible on social change work, which may decrease or eliminate the need for social service ally work.
- Developing the highest stages of moral reasoning, activating moral foundations of harm/care and fairness/reciprocity, and an ethic of care.
- Rely on motivation of “combined selfishness” or interdependent self-interest which focuses on the broader ‘us.’ This promotes sustainability and recognizes that ending oppression benefits everyone in society.
Conclusion.

Through this thesis I developed a conceptual understanding of ally identity development and effective and sustainable ally behaviors, analyzed ally development in three programs at the University of Richmond, and synthesized brief recommendations for nurturing allies for social justice. Future research may empirically test the capability and benefit of activating thinking from a particular moral stage, foundation, or perspective when seeking to promote a specific ally identity status. Addressing the reality of current injustices at the University of Richmond and across the nation (and globe) is a tremendous question of leadership. What will be effective? What will be ethical? To me, effective and ethical leadership calls for leaders of dominant social groups to strive to become social justice allies and work alongside leaders of non-dominant social groups in ending oppression and in imagining and effecting broad change that benefits us all.


3 Ibid.

4 Ibid, p.39

5 Ibid, p.47.


8 Ibid.

9 Ibid, p.54.

10 Ibid, p.41-42.

11 Ibid, p.42.


13 Ibid.


18 Ibid, p.2.


20 Ibid.


22 Ibid, p.42.

23 Ibid, p.49.

24 Ibid, p.50.


26 Ibid, p.41. See also:


Ibid.
Ibid.
Ibid, p.54.


Ibid.


Ibid.


Ibid.

Also:


Miles, Lisa. Coordinator of Common Ground, University of Richmond. Telephone Interview. 22 April 2008.

Ibid.


Table 1
Aspiring Ally Identity Development

<table>
<thead>
<tr>
<th></th>
<th>Aspiring Ally for Self-Interest</th>
<th>Aspiring Ally for Altruism</th>
<th>Ally for Social Justice</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Motivation</strong></td>
<td>Selfish—for the people I know and care about</td>
<td>Other—I do this for them</td>
<td>Combined Selfishness—I do this for us</td>
</tr>
<tr>
<td><strong>Ally to...</strong></td>
<td>Ally to a person</td>
<td>Ally to target group</td>
<td>Ally to an issue</td>
</tr>
<tr>
<td><strong>Relationship with Members of Oppressed Groups</strong></td>
<td>Working over members of the target group</td>
<td>Working with members of the target group</td>
<td>Working with members of the target group</td>
</tr>
<tr>
<td><strong>Victims of Oppression</strong></td>
<td>Individuals with personal connection are or could be victims—my daughter, my sister, my friend</td>
<td>They are victims</td>
<td>All of us are victims—although victimized in different ways an unequally</td>
</tr>
<tr>
<td><strong>Focus of Problem</strong></td>
<td>Others from the agent group</td>
<td>I believe helping others is the right thing to do</td>
<td>I seek to connect and liberate us all on spiritual and moral grounds</td>
</tr>
<tr>
<td><strong>View of Justice</strong></td>
<td>These incidents of hate are exceptions to the system of justice</td>
<td>We need justice for them</td>
<td>We need justice for all</td>
</tr>
<tr>
<td><strong>Spiritual or Moral Foundation</strong></td>
<td>I may be simply following doctrine or seeking spiritual self-preservation</td>
<td>I believe helping others is the right thing to do</td>
<td>I seek to connect and liberate us all on spiritual and moral grounds</td>
</tr>
<tr>
<td><strong>Power</strong></td>
<td>I’m powerful—protective</td>
<td>I empower them—they need my help</td>
<td>Empower us all</td>
</tr>
<tr>
<td><strong>Source of Ongoing Motivation</strong></td>
<td>Depend on acceptance/praise from the other</td>
<td>Sustainable passion—for them, for me, for us, for the future</td>
<td></td>
</tr>
<tr>
<td><strong>Mistakes</strong></td>
<td>I don’t make mistakes—I’m a good person, and perpetrators are just bad people</td>
<td>Has difficulty admitting mistakes to self or other—struggles with critique or exploring own issues—highly defensive when confronted with own behavior</td>
<td>Seeks critique as gifts and admits mistakes as part of doing the work and a step towards others own liberation-has accepted own damn and seeks help in uncovering them</td>
</tr>
<tr>
<td><strong>Relationship to the System</strong></td>
<td>Not interested in the system—just stopping the bad people</td>
<td>Aims to be an exception from the system, yet ultimately perpetuates the system</td>
<td>Seeks to escape, impede, amend, redefine, and destroy the system</td>
</tr>
<tr>
<td><strong>Focus of the Work</strong></td>
<td>Other members of the dominant group</td>
<td>My people—doesn’t separate self from other agents</td>
<td></td>
</tr>
<tr>
<td><strong>Privilege</strong></td>
<td>Doesn’t see privilege—wants to maintain status quo</td>
<td>Feels guilty about privilege and tries to distance self from privilege</td>
<td>Sees illumination of privilege as liberating and consciously uses unearned privilege against self</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Adaptive challenge</th>
<th>Harm/Care</th>
<th>Fairness/Reciprocity</th>
<th>Ingroup/Loyalty</th>
<th>Authority/Respect</th>
<th>Purity/Sanctity</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Protect and care for young, vulnerable, or injured kin</td>
<td>Reap benefits of dyadic cooperation with non-kin</td>
<td>Reap benefits of group cooperation</td>
<td>Negotiate hierarchy, defer selectively</td>
<td>Avoid microbes and parasites</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Proper domain (adaptive triggers)</th>
<th>Harm/Care</th>
<th>Fairness/Reciprocity</th>
<th>Ingroup/Loyalty</th>
<th>Authority/Respect</th>
<th>Purity/Sanctity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suffering, distress, or threat to one’s kin</td>
<td>Cheating, cooperation, deception</td>
<td>Threat or challenge to group</td>
<td>Signs of dominance and submission</td>
<td>Waste products, diseased people</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Actual domain (the set of all triggers)</th>
<th>Harm/Care</th>
<th>Fairness/Reciprocity</th>
<th>Ingroup/Loyalty</th>
<th>Authority/Respect</th>
<th>Purity/Sanctity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baby seals, cartoon characters</td>
<td>Marital fidelity, broken vending machines</td>
<td>Sports teams one root for</td>
<td>Bosses, respected professionals</td>
<td>Taboo ideas (communism, racism)</td>
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<tr>
<th>Characteristic emotions</th>
<th>Harm/Care</th>
<th>Fairness/Reciprocity</th>
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<th>Authority/Respect</th>
<th>Purity/Sanctity</th>
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<tbody>
<tr>
<td>Compassion</td>
<td>anger, gratitude, guilt</td>
<td>Group pride, belongingness; rage at traitors</td>
<td>Respect, fear</td>
<td>Disgust</td>
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<th>Relevant virtues [and vices]</th>
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Appendix C: The Allies Institute

2007 Allies Institute Participants and Staff
WHAT DOES IT MEAN TO BE AN ALLY?

**Being Open**

TO EXPLORING YOUR BELIEFS AND FEELINGS ABOUT PREJUDICE, RACISM, AND DISCRIMINATION

**Being Willing**

TO TALK ABOUT DIFFICULT ISSUES LIKE RACE, CLASS, GENDER, AND SEXUAL ORIENTATION

**Being Committed**

TO LEARNING ABOUT THE EXPERIENCES OF OTHERS AND BUILDING STRONGER RELATIONSHIPS ACROSS LINES OF DIFFERENCE

LEARN MORE: JANUARY 8-11, 2008

The Allies Institute (Formerly Collegetown)

growroots

action

http://oncampus.richmond.edu/allies
WHAT'S PROMISING?
Women's wages have risen in all states in real (inflation-adjusted) dollars since 1989. The highest earnings are found in the District of Columbia, Maryland, and New Jersey.
The female-male wage ratio has increased substantially since 1989, from 68.5 percent to 77.0 percent, increasing in 50 states and falling only in the District of Columbia.
Women have almost achieved parity with men in the proportion with a four-year college degree. Among women 25 years old and older, 26.3 percent had at least a Bachelor's degree in 2004 compared with 29.1 percent of men.
A higher share of businesses is now owned by women than in 1997. In the District of Columbia, Maryland, and New Mexico, more than 30 percent of businesses are women-owned.
A higher proportion of women (35.5 percent) than men (28.9 percent) work in professional and managerial jobs.

WHAT'S DISAPPOINTING?
In no state does the typical full-time woman worker earn as much as the typical man. At the present rate of progress it will take 50 years for women to achieve earnings parity with men nationwide.
Since 1995, the poverty rate among women in 15 states has increased, and in another 15 states women's poverty fell by less than 1.0 percentage point (compared with 1.0 percentage points nationally).
The share of women without health insurance has increased in 43 states since 2002. Nationwide, 18.6 percent of women between the ages of 18 and 64, or 14 million, lack health insurance.
Women's labor force participation has grown more slowly in recent years. It still lags men's nationwide (59.2 percent for women vs. 71.8 percent for men) and in every state in the nation.


TIPS ON COMBATING INEQUALITY
- Be Aware. Examine the degree of diversity at all levels of your workplace. Are there barriers that make it harder for certain groups of people?
- Ask Questions. Does your place of employment post all job openings equally? Have an established internal procedure for employees to report incidents of harassment or discrimination? Have equitable leave policies?
- Speak up when you encounter moments of discrimination.
One Book, One Campus: Dialogues in Social Justice is a campus wide effort which annually encourages students, staff and faculty to read and discuss a selected book. The campus community is invited to meet together for an hour-long book discussion to focus on a social justice issue and how it influences their relationships with one another. Special effort is made to include employees within departments with limited access to traditional methods of publicity such as Dining Services and the Facilities Department. The One Book Initiative collaborates with departments across campus to offer or publicize additional events which allow the campus community to reflect on the selected social justice issue. Faculty are encouraged to utilize the selected book within their courses. To accommodate participants who may not be able to afford a book or have flexible time during lunch sessions a limited number of books are provided free of charge and food is served at each discussion session.

About the Book Discussions

Book discussions are held weekly each semester for a period of 4 to 6 weeks. Over 100 faculty, staff and students attend the discussions each year. Approximately 16 additional faculty, staff and students are recruited and trained to lead the discussion sessions. Each session includes a prompt and a series of questions allowing participants to consider their personal experiences, their opinions, their feelings and how they might affect change in regard to the issue being discussed.

The 2007-2008 Book

Taking on the Big Boys: Or Why Feminism is Good for Families, Business, and the Nation by Ellen Bravo

This social-journalistic critique unmasks the patronizing and trivializing tactics employed by “the big boys” (the powerful men and women who maintain the status quo) and provides solutions that show how economic equity for women benefits everyone.

Project Goals

- To provide more opportunities for faculty, staff and students to explore and discuss relevant social justice issues
- To increase the level of awareness among participants of how these issues influence our relationships with one another
- To encourage participants to use the knowledge they gain to work for change personally and professionally so that as a university we can move beyond divisions

http://commonground/events/One_Book.htm
Feminism is a system of beliefs, laws, and practices that fully values women and work associated with women in order to help all people reach their full potential.” - Ellen Bravo

THEN TO NOW

In 1963, when the federal Equal Pay Act was passed, women were paid 59 cents to the dollar men earned. In 2004, women still only received 77 cents to the dollar. The wage gap has narrowed by less than half a penny per year.

2005 Median Annual Earnings of Year-Round, Full-Time Workers

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<th>All Women</th>
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EDUCATED WOMEN

Even education is not sufficient to close the gap:

- Although women earn more with higher education than without, the gender gap actually widens for women with college degrees.
- On the average, women with masters degrees still make less than men with bachelors degrees.


WHAT IS PAY EQUITY?

Pay equity is a means of eliminating sex and race discrimination in the wage-setting system. Many women and people of color are still segregated into a small number of jobs which have historically been undervalued and continue to be underpaid to a large extent because of the gender and race of the people who hold them. Pay equity means that the criteria employers use to set wages must be sex- and race-neutral.

Source: 2004-2007 National Committee on Pay Equity

FAST FACTS

The General Accounting Office compiled data from the Current Population Survey regarding the ten industries that employ 71 percent of U.S. women workers and 73 percent of U.S. women managers. In seven of the ten industries examined, the pay gap between full-time male and female managers widened between 1995 and 2000.

If women received the same wages as men who work the same number of hours, have the same education and union status, are the same age, and live in the same region of the country, then these women's annual income would rise by $4,000 and poverty rates would be cut in half. Working families would gain an astounding $200 billion in family income annually.

Equity in female-dominated jobs (jobs in which women comprise 70 percent or more of the workforce) would increase wages for women by approximately 18 percent.

55% of all women work in female-dominated jobs whereas only 8.5 percent of all men work in these occupations. However, the men working in female-dominated jobs still receive about 20 percent more than women who work in female-dominated jobs.

Women are paid less in every occupational classification for which sufficient information is available, according to the data analysis in over 300 job classifications provided by the U.S. Department of Labor Statistics.

Sources:
- U.S. Census Bureau, Income, Earnings and Poverty Data from the 2005 American Community Survey.
**WOMEN ARE STILL THE PRIMARY FAMILY CAREGIVERS**

- 80% of mothers assume primary responsibility in the family for selecting their children’s doctor and medical care.
- 40% of working mothers lack both sick & vacation leave.
- 53% of working mothers cannot take days off for sick children. (Working fathers have more flexibility: 30% lack both sick and vacation leave and 48% cannot stay home when their children are sick.)
- 49% of working mothers must miss work when their child is sick with a minor illness, such as a cold or car infection (compared with 30% of working fathers).
- 49% of all working mothers who do stay home with sick children do not get paid for their time off.

**DO WOMEN CHOOSE LOWER PAY?**

No. Institutionalized cultural forces are at play:

- **Occupational Segregation:** Overrepresentation in traditionally female occupations that are undervalued and underpaid. Women are 97% of child care workers, 76% of household servants, 99% of secretaries, 72% of restaurant servers.
- **Gender Socialization:** For example, 34% of high school aged girls in the U.S. report being advised by a faculty member to NOT take math in their senior year.

**Sources:** US Census Bureau: [http://pubdb3.census.gov/macro/032005/perinc/toc.htm](http://pubdb3.census.gov/macro/032005/perinc/toc.htm), National Association for Partnerships in Equity

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**SEXUAL HARASSMENT**

**WHAT IS IT?**

Sexual harassment is behavior of a sexual nature at work or school that is unwanted, offensive, usually repeated, and makes it harder to do your job or your work. - Bravo

**THE FACTS**

Thirty to fifty percent of women are sexually harassed at some point in their career.


On the job sexual harassment is not a recent problem, although legal liability for it is. The American court system did not decide the first sexual harassment case under Title VII until 1976. Moreover, the wider public appears not to have fully appreciated the problem's scope until 1991, when the Senate Judiciary Committee held hearings on Anita Hill's charges against Supreme Court nominee Clarence Thomas.

---

**VIOLENCE & HARASSMENT**

- In a survey of 3,187 college women, 478 reported having been raped; of these 10.6% were raped by strangers, 24.9% were raped by non-romantic acquaintances, 21% were raped by casual dates, and 30% were raped by steady dates.
- 1 out of 4 college women is attacked by a rapist before she graduates, 1 in 7 will be raped.
- Virtually every woman has been subject to some form of street harassment, in which individual men or groups of men whistle, make sexual comments or slurs, issue sexual invitations, or yell obscenities at women passing by.
- Every year, 4,000 women are killed in the context of domestic violence situations–by husbands or partners who have abused them.

---

**HOW UNIONS CAN BENEFIT WOMEN IN THE WORKPLACE**

Pay: median weekly earning are 34 percent higher for women in unions than their non-union counterparts.

Pensions: 73 percent of union workers have guaranteed pensions, compared to only 16 percent of nonunion workers.

Health insurance: 92 percent of union works have access to job-based health insurance, as opposed to 68 percent for nonunion workers.

---

**THE GLASS CEILING**

Women make up only

16% of Congress
6% of top corporate earners
2% of Fortune 500 CEO’s
12% of law firm partners

---

**DO YOU THINK THEY SHOULD CHOOSE LOWER PAY?**

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Source: [http://www.jwpr.org/pdf/B254_paid_sick_days Fu.pdf](http://www.jwpr.org/pdf/B254_paid_sick_days Fu.pdf)

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**COLLEGE STUDENTS:**

The Gender Public Advocacy Coalition (GenderPAC) announced findings of its first national campus climate survey of 651 students focusing on how students are treated because of their gender identity and expression. The survey found:

- 30% of student respondents have been harassed or discriminated against on campus because they didn't fit expectations of masculinity or femininity.
- 13% have been harassed for using gender-specific restrooms.
- 25% have felt unsafe in campus housing.

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**WHAT CAN I DO?**

**Dictionary.com Unabridged (v 1.1)**

**sex·ism** - noun

Attitudes or behavior based on traditional stereotypes of sexual roles.

2. Discrimination or devaluation based on a person's sex as in restricted job opportunities; esp, such discrimination directed against women.

**Take the Ambivalent Sexism Quiz:**

[http://www.understandingprejudice.org/demos](http://www.understandingprejudice.org/demos)

**Read up on ways that men are taking action in regard to sexism:**

[http://www.nomas.org](http://www.nomas.org)


**Explore Nonsexist Use of Language:**


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**Ten Things Men Can Do to End Sexism and Male Violence Against Women from Harvard Anti-Sexist Men, (HASM):**


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"Tolerance implies no lack of commitment to one's own beliefs. Rather it condemns the oppression or persecution of others."

John Fitzgerald Kennedy

**SEXUAL HARRASSMENT**

- Tell the harasser that you want it to stop. You can do this in person or in writing.
- Write down what happened.
- Talk to other employees or "welfare to work" participants at your work site if you think they also have been harassed. You can offer each other support and join forces to try to bring an end to the problem.
- Report the harassment to your supervisor and ask that it be stopped. If your supervisor is the harasser, report it to your supervisor's boss.
- File a formal complaint. If your employer or job site has its own system for reporting problems, or if you are represented by a union, file a formal complaint. Otherwise, talk to the personnel or human resources department at your work site. Also, if you are a welfare recipient, your welfare program may have its own system for filing sexual harassment complaints.
- Keep copies of everything you send or receive about the harassment from anyone at your job, job placement agency, or welfare office. This will help you show that you reported the harassment and how people responded.
10 WAYS MEN CAN END SEXISM

1. Recognize that men's and women's views of each other and of themselves have been shaped by sexist conditioning in our society.
2. Understand that these sexist views will persist and cloud both sexes' thinking about both men and women.
3. Always remember the true nature of ALL women and ALL men: strong, loving, intelligent, zestful, cooperative, assertive, confident and tender. If you can't see everyone that way then it is due to the sexist conditioning (and other hurts) placed upon you. If you had never received this conditioning, then you could easily see everyone's inherent nature all the time. If any person never received any type of conditioning, then they would always act on these inherent qualities all the time.
4. Educate yourself on the ways that women have been oppressed. Ask the women in your life what the sexism is like in their life. It is important for women to get to talk about it with you and important for you to hear the hardships of being a woman in this society.
5. Share the work that has traditionally been considered women's work. This is largely unpaid work and is not considered important as 'men's work'.
6. Challenge the notion to both men and women that boys are by nature aggressive and violent. Stand firm that it is only hard conditioning that makes anyone act this way. Stand firm that boys are just like girls with the whole range of emotions, compassion, and need for tenderness.
7. Eliminate homophobia (the fear of being close to someone of the same gender as oneself) with the men in your life. Homophobia perpetuates confusion that closeness and sex are the same thing (they are not the same). It prevents men from having close relationships with each other. Taking turns listening to each other about the hardships we've had being men is a great step in starting closer friendships. Go meet lots of men!
8. Encourage men (including yourself) to feel and express all natural feelings. Men's largest conditioning comes from being forced to act like we have no feelings (e.g. 'Big boys don't cry'). You're acting like a girl/sissy'. This conditioning is what eventually makes men take on all of the inhuman roles we are expected to play in society.
9. Support women's leadership. One crucial area to eliminating sexism is challenging the notion that men are natural leaders and women are natural followers. This can be confusing for men. But considering all the sexist stereotypes we've been taught about women, this is understandable. That is why remembering women's inherent nature (see #3) and taking turns listening with other men about how we've been conditioned is so important in moving forward and supporting women's leadership.
10. Model non-sexist behavior everywhere. Tell and show men and women that eliminating sexism is a primary focus in your life. The presence of sexism in society is hurtful to everyone, not just women. It's elimination will enhance every human being's life.

Source: Men Against Racism & Sexism, mars@ecsi.com or 02.326.9686

TEN WAYS TO COMBAT HATE ON CAMPUS

Rise Up
Pull together
Speak out
Support the victims
Name it, know it
Understand the media
Know your campus
Teach tolerance
Maintain momentum
Pass the torch

http://www.tolerance.org/campus/index.jsp

PREGNANCY DISCRIMINATION

- Write down what happened.
- Discuss the problem with your supervisor or your personnel or human resources department. Ask about your company's policy for people who have temporary disabilities, like pregnancy, or who become sick for a longer period of time. If you are a welfare recipient, you may want to talk to your caseworker.
- Talk to other employees at your job to find out how other pregnant workers have been treated.
- File a formal complaint through your employer or if you are represented by a union, file a complaint through its grievance process. Otherwise, talk to the personnel or human resources department at your job. Also if you are a welfare recipient, your welfare program may have its own system for filing discrimination complaints.
- Act now, because if you wait too long, you could lose your right to file a charge. You can file a charge with the Equal Employment Opportunity Commission or your local civil rights agency or fair employment office. In most cases, the charge must be filed no more than 180 days after the discrimination happened. You also may be able to file a lawsuit in court.

Javonie Miller gazes at the clothesline of shirts made by women or friends of women who have survived sexual, physical or emotional abuse. The line, on display Oct. 1 at The Forum, displayed shirts with stories of University of Richmond and Virginia women. One shirt read: "A part of my DIGNITY died... a part of my POWER died... a part of ME died."

Photo and caption ran above the fold on the front page of UR's student newspaper, *The Collegian*, on Thursday, October 4, 2007.
THE CLOTHESLINE PROJECT

The Clothesline Project is an educational and healing tool.

The CLP is a display of shirts made by survivors of violence or by their friends or loved ones which allows women to share and release some of the pain of their experiences.

Violence against women includes sexual, physical, & emotional abuse. The CLP will include shirts made by women of the University of Richmond and other women in Virginia.

All women and men are encouraged to pause and experience the Clothesline Project and to renew their commitment to breaking the silence and stopping the violence.

Resources and information will be available.

BEARING WITNESS TO

VIOLENCE AGAINST WOMEN

Visit the Forum between 10 AM and 6 PM on Monday, October 1, 2007 to experience the Clothesline Project.

Space and supplies to make a shirt will be available in the WC Deanery sun porch from 10am to 5pm on September 26-27 and on October 1.
THE CLOTHESLINE PROJECT

Who Can Make a Shirt?
Any survivors of violence, whether the trauma is sexual, physical, emotional, economic, or some other form of abuse are welcome to make a shirt. Loved ones and friends of survivors may also create a shirt in honor or in memory of a survivor. Women who make shirts may have experienced sexual assault, rape, sexual harassment, physical battery, stalking, intimidation, belittling or controlling behaviors because of their gender or (perceived) sexual orientation. Women who make shirts share experiences which occurred in dating relationships, domestic or family relationships, or no intimate relationships at all, such as experiences with co-workers or strangers.

What Goes on a Shirt?
Each shirt represents a woman’s experiences and expresses her feelings, and sends a message against violence. Whether you use words or pictures, and whether you choose to use markers or paint or to sew is up to you -- any remembrance you choose is appropriate. You need not be an artist to create a moving, personal tribute.

Names of Perpetrators
Naming the perpetrator is often an important part of the healing process. We ask that shirt makers use first names or initials only if they wish to name their violator(s), as we cannot display full names of perpetrators.

What Happens to My Shirt?
All materials, including shirts and markers/paints are provided at no cost to the shirt-maker. A shirt-maker may work on the shirt in the space provided for that purpose, or she may take the shirt somewhere else to complete it and return it to the place where she picked it up. This may be done anonymously, and you may pick-up/drop off one or more shirts for yourself or friends. Once a shirt is made and donated to the Clothesline Project, it may be respectfully displayed each year (the project grows by adding new shirts as women come forward).

What If I’m Not Ready to Make a Shirt or I Become Upset?
It is normal to have a strong emotional response to this project, especially for survivors of violence or trauma. First, many caring staff members work in the WC Deanery and will available to support you as needed. Second, written materials on trauma and resource lists will be available. Making a shirt is something you have control over – you may stop at any time, and can decide to make a shirt next year or whenever you are ready. CAPS (Counseling and Psychological Services) provides free, confidential counseling for students (extn. 8119).

Examples of Messages Seen on Shirts:
“When the Going Gets Tough, Women Get Going.”
“We Will Rise Up Together”
“Stop Yelling!”
“The only time I bought new glasses was when you punched me in the face.”
“Don’t ever touch me again”
“You can batter my body, but you can’t touch my spirit.”
“I miss you mommy!”
“Brutalized, violated, raped, forever changed.”
“The ugliest word of all to me is Daddy.”
“I made this shirt so no one can tell me to be quiet anymore.”
“It was not your right.”
“You are not alone. It wasn’t your fault”
“In the garden of tomorrow, no violence”

The Clothesline Project provides an opportunity for women to bear witness to their personal experiences of violence, and celebrate their transformation from victim to survivor in a powerful statement of solidarity.
Resources

UR Police (Emergency) x8911 or (804) 289-8911
UR Police (Non-emergency) x8715 or (804) 289-8715
University Police Victim / Witness Services
Lt. Adrienne Meador Murray (804) 287-6690
YWCA Crisis Center (confidential) (804) 643-6761
Fan Free Clinic (804) 358-6343
St. Mary’s Hospital Emergency Center (804) 281-8184
Henrico Doctors ER (Forest Ave) (804) 289-4605
Richmond Medical Center for Women (804) 359-5066
UR Student Health Center x8064 or (804) 289-8064

Sexual Assault Advisors

Communication with the following individuals is protected under the confidentiality laws of the Commonwealth of VA:
Kate O'Dwyer-Randall Chaplaincy (804) 289-8500
Counseling & Psychological Services (CAPS) Counselors:
Dr. Mary Churchill, Dr. Peter LeViness, Dr. Steven Noles
Dr. Charlynn Small, & Dr. Elizabeth Stott (804) 289-8119
Lynne Deane, M.D. Student Health Center (804) 289-8064
Alene Waller, M.D. Student Health Center (804) 289-8064
SART – Sexual Assault Response Team (804) 343-7974

Other Trained Advisers

Dr. Juliette Landphair WC Dean's Office (804) 289-8468
Kerry Fankhauser WC Dean's Office (804) 287-6646
Angie Harris WC Dean's Office (804) 287-6076
Charm Bullard WC Dean's Office (804) 289-8548
Nerice Lochansky WC Dean's Office (804) 289-8837
Dr. Joe Boehman RC Dean’s Office (804) 289-6061
Dan Fabian RC Dean’s Office (804) 289-8835
Patrick Benner RC Dean’s Office (804) 289-8062
Neal Holly RC Dean’s Office (804) 289-8746
Andy Gurka RC Dean’s Office (804) 287-6506
Shelley Justice RC Dean’s Office (804) 287-6871

Learning About Trauma: An Education & Response Guide

Learn more about sexual violence, stalking, relationship violence, reactions to trauma, ways to aid recovery, and resources.
Learning About Trauma:
An Education & Response Guide

This guide was prepared by
Allison M. DuVal, Westhampton College '08,
a member of the University of Richmond's
SART – Sexual Assault Response Team and
WILL – Women Involved in Living and Learning.

100 copies of the first edition of 32 pages
were printed in October 2007 by the WILL Program.

300 copies of this expanded second edition of 40 pages
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For additional copies, please contact the WILL Program
at (804) 289-8578 or e-mail koconne2@richmond.edu.

Resources

**National Sexual Assault Hotline** (free, confidential, 24/7)
1-800-656-HOPE or online at www.rainn.org/ohl-bridge.php
Both the telephone and online hotlines are operated by
RAINN: Rape, Abuse, & Incest National Network.

**National Domestic Violence Hotline** (24/7, 365 days)
www.ndvh.org Assistance is available in English and Spanish,
with access to over 140 languages through interpreter services.

**National Suicide Prevention Lifeline** (24/7, free)
Para obtener asistencia en español, llame al 1-888-628-9454.

**National Organization for Victim Assistance**
1-800-TRY-NOVA. www.trynova.org

**National Center for Victims of Crime** www.ncvc.org
1-800-FYI-CALL. TTY: 1-800-211-7996. 150 languages.
Monday-Friday, 8:30 a.m. - 8:30 p.m. EST.

**National Runaway Switchboard** (24/7, 365 days a year)
1-800-621-4000. http://www.1800runaway.org/

**National Youth Crisis Hotline:** (referral hotline for youth 17 & under)
1-800-442-HOPE (4673)

**National STD/HIV Hotline** 1-800-227-8922.

**Gay, Lesbian, Bisexual & Transgender National Hotline**
1-888-843-4564 Project of the GLBT National Help Center.
Monday-Friday 4pm-12am, Saturday 12pm-5pm, EST.

**New York City Gay and Lesbian Anti-Violence Project**
AVP Hotline: (212) 714-1141. 24/7, English & Spanish.
www.avp.org. TTY: (212) 714-1134 For VA's AVP see:
www.equalityvirginia.org/site/pp.asp?c=dfIITM1G&b=2766977

**Virginia Family Violence and Sexual Assault Hotline**
1-800-838-8238 [v/tty] (free, confidential, 24 hours a day)
Operated by the Virginia Sexual and Domestic Violence Action Alliance:
Some Statistics

Female Survivors of Sexual Violence
15% of women will be raped in their lifetimes.  
25-30% of women will be sexually assaulted in their lifetimes.  

Women aged 16-24 are four times more likely to be raped than women at other ages. College students are most likely to be assaulted during the first few weeks of their first or second year.  
**Source:** Sampson, R. U.S. Department of Justice, 2002.

55% of female students involved in date rape had been drinking or using drugs.  
**Source:** WC Dean’s Office Flyer, 2007.

30-50% of women are sexually harassed at some point in their career.  
**Source:** Ellen Bravo, Taking on the Big Boys, 2007, p.100.

Male Survivors of Sexual Violence
10-20% of all males are sexually violated at some point during their lifetimes.  
**Source:** Men Can Stop Rape.

Perpetrators of Sexual Violence
80% of persons who are raped know their rapist.  
**Source:** Men Can Stop Rape.

93% of juveniles who are sexual assaulted know the person who attacked them. (75% of victims younger than 12 years old are girls; 25% are boys.)  
**Source:** Synder, Howard N.  

Female Survivors of Relationship Violence
For 30% of women who experience abuse, the first incident occurs during pregnancy. As many as 324,000 women each year experience intimate partner violence while pregnant.  
4 million American women experience a serious assault by a partner during an average 12-month period. On the average, more than three women are murdered by their husbands or boyfriends each day.  
**Source:** www.ndvh.org/educate/

Statistics on Stalking are found on pages 22-23 of this guide.

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What to do if you are sexually or physically assaulted

GET TO A SAFE PLACE AS SOON AS YOU CAN.

TRY TO PRESERVE ALL PHYSICAL EVIDENCE.
Even though you may desperately want to, do not wash, shower or bathe, use the toilet, brush your teeth, or change clothing, if you can avoid it. If you do change, put all the clothing you were wearing at the time of your assault in a paper bag, not plastic, to better preserve the evidence.

You may not want to even think about pressing charges immediately, however you only have a brief window to collect the physical evidence (DNA, etc.) just in case you later decide to act on the initial report you filed.

GET MEDICAL ATTENTION AS SOON AS POSSIBLE.
Your injuries may not be immediately apparent. An exam will provide necessary treatment and allow the possibility of collecting important evidence if you authorize it.

CONTACT SOMEONE YOU TRUST
This person could be a close friend, Resident Assistant, or family member who can be with you and support you.

CONTACT POLICE
On-campus: call UR extension 8911 or (804) 289-8911.
Off-campus: call 911 or your local police station number.

LET THE UNIVERSITY KNOW ABOUT YOUR ATTACK
You may do this by talking with a Westhampton or Richmond College dean or anonymously through the online form here: http://oncampus.richmond.edu/Student_Affairs/wcollege/Sexual_Assault_Support/anonymous_reporting.html

Learning About Trauma:
An Education & Response Guide

The Wounded Woman: Hope and Healing for Those Who Hurt

Like Pam Vredevelt's earlier book, this work is sensitive and encouraging. This book has 16 chapters focusing on grief, fear, letting go of anger, new beginnings, trusting again, telling your story, and moving forward. It also identifies "Seven Deceptions" and "Seven Wounds" (page 13 and 19-20).

Seven Deceptions:
1. I am not wounded. (Denial)
2. I shouldn't talk about my wounds. (Shame)
3. My wounds reduce who I am and what I can accomplish. (Identity)
4. God did this to me. (Blame).
5. I won't seek help. (Pride).
6. Others can't help me. (Hopelessness).
7. If God cared ... [God] wouldn't have let this happen. (Abandonment)

Seven Wounds: Physical, Sexual, Choices, Verbal, Social, Spiritual, Emotional.

"The Wounded Woman" uses women's stories and some bible verses to present ideas, expose deceptions, and discuss ways to recover from and heal wounds.

Vredevelt, Pam (2005, Multnomah Books) * $[12]
The Power of Letting Go: 10 Simple Steps to Reclaiming Your Life
Overcome Frustration, Worry, Disappointment, and Painful Wounds

Affirming, sensitive, and gentle, this book discusses sexual trauma and other traumas in ways that help the reader develop compassion for self and through developing compassion for others. Especially relevant if the reader wants to connect with a woman/mother/caregiver as the author/counselor, and to reconnect with God. Topics include: anger, releasing feelings, forgiveness, self-care, planning, preparation for the future, and grace in ten "steps" --

Step One: Ask, Why Can't I Let Go? Step Six: Acknowledge Your Anger
Step Two: Embrace Today Step Seven: Resolve Your Anger
Step Three: Connect with God Step Eight: Release Those Who Hurt You
Step Four: Be Authentic Step Nine: Prepare For Your Tomorrows
Step Five: Give Yourself Grace Step Ten: Step into a Life of Freedom

-- although neatly divided into "steps" the book is not simplistic or pushy, and uses stories to introduce concepts and spark thoughtful introspection.
Learning About Trauma: An Education & Response Guide
Some Definitions

**Rape**  Sexual intercourse (vaginal, anal, or oral) which is against one’s will, coerced through force or threats of force, or with someone who is unconscious, or incapable of giving consent (for example, because of alcohol or drug use, etc.).

**Sexual Assault**  Physical contact of a sexual nature which is against one’s will or without one’s consent.

**Consent is not the mere absence of a “no,” but is a clear “yes.”**

**Sexual Harassment**  Sexual harassment does not refer to occasional, socially accepted compliments that do not bother you. Sexual harassment refers to verbal or physical conduct of a sexual nature that is unsolicited, unwelcome, and personally offensive. Examples of sexual harassment include: repeated offensive sexual flirtations, advances, or propositions; repeated verbal comments about someone’s appearance, the inappropriate display of sexually suggestive objects or pictures; or any offensive or abusive physical sexual contact. Such inappropriate contact constitutes sexual harassment when any one of the following occurs:

1. Submission to or rejection of such conduct is made a term or condition of an individual’s employment or academic success;

2. Submission to or rejection of such conduct is used as the basis for employment or academic decisions;

3. Such conduct has the purpose or effect of interfering with an individual’s work or academic performance or creates a hostile, intimidating, or offensive work or educational environment.

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Learning About Trauma: 
An Education & Response Guide
Booklist

This booklist is a starting point for anyone searching for printed educational and trauma recovery resources.

Topic Area: Wellness for Women and Girls

Drill, Esther, H. McDonald, & R. Odes $ [14]
Deal With It! A Whole New Approach to Your Body, Brain and Life as A gURL

Gmelch, Sharon Bohn with Stoffer, Marcie Heffernan & Yetzer, Jody Lynn
Gender on Campus: Issues for College Women (Rutgers Univ. Press, 1998)
Informative, sometimes detached academic look at important issues facing college women, very limited info on recovery, more on prevention of sexual violence by the potential victim which may be uncomfortable for survivors.

Chapter: What is Feminism?, Ch2: Sexism in the Genderless Classroom, Ch3: Language and Gender, Ch4: Women and Sports, Ch6: Racism, Ch8: Disability, Ch9: Body Image, Ch12: Rape and Sexual Assault

Topic Area: Trauma - Sexual, Emotional, and/or Physical Abuse

Copeland, Mary Ellen & Harris, Maxine * $ [16]
Healing the Trauma of Abuse: A Women's Workbook (2000, New Harbinger)
A Gentle, Step-by-Step Guide
A comprehensive, well-written, informative workbook with sections on empowerment, trauma recovery, and creating life changes. Affirming and inclusive, for survivors of sexual, emotional, and/or physical abuse.

Murphy, Patricia $ [7]
A Career & Life-Planning Guide for Women Survivors:
Making the Connections Workbook (1996, St. Lucie Press)
"This book is for women with disabilities acquired by traumatic abuse, and for women whose pre-existing disabilities have been compounded by the experience of traumatic abuse" (Dedication, page vii). Extensive sections on PTSD, glossary of terms, information on the law, work and accommodations.

Rosenbloom, Dene & Williams, Mary Beth with Watkins, B. $ [14]

Legend: * indicates the book has received an especially good review
$-$under $25, $$ - $25-$50, $$$ - over $50 [Online Price Estimates]

Rape, sexual assault, and sexual harassment are unacceptable and are violations of the law and the University of Richmond’s Standards of Conduct.

Source: Westhampton College Sexual Assault Support page: http://oncampus.richmond.edu/Student_Affairs/wcollege/Sexual_Assault_Support/sexual_assault.html

**Sexual Violence** Sexual violence is violent behavior of a sexual nature and includes rape, sexual assault, sexual harassment, incest, and childhood sexual molestation.

Sexual violence includes forced (coerced, manipulated, or unwanted): verbal or physical sexual harassment, kissing, sexual touching directly or through clothing, forced oral sex, anal sex, or vaginal sex, or other forced sexual acts.

Sexual violence is non-consensual and is achieved through coercion, deceit, exploitation, force, physical or mental incapacitation, threat, power or authority.

Source: “Involving Males in the Prevention of Rape and Sexual Assault” pamphlet produced by Robert L. Franklin, Center for Injury and Violence Prevention, Virginia Department of Health: www.vahealth.org/civp/sexualviolence

Definitions of an act or behavior may vary; these definitions are given as common examples. For instance, use of the term “sexual assault” may include rape or harassment. The terms “sexual victimization” or “sexual abuse” may be used broadly in the same way as “sexual violence” or “sexual assault” to indicate unwanted sexual experiences. If you’re unsure about what something means, just ask. However, regardless of what something is labeled, unwanted sexual experiences are always hurtful and are never okay.
How to Support Survivors

**BELIEVE** them. False reports are very rare. It is not your role to question whether or what type of sexual violence occurred but to be there to listen and offer your support. Being believed is the most important factor in recovery.

**HELP** survivors explore all of their options. Do not try to take charge of the situation and pressure survivors to do what you think they should do. That's what the perpetrator did. Give them the freedom and support to choose a path of recovery and healing that is comfortable for them, even if you would do it differently. Remember, there is no one right way for a survivor to respond after being victimized.

**LISTEN** to them. It is crucial that you let survivors in your life know that they can talk to you about their experiences when they are ready. Some survivors may not wish to speak with you immediately or at all, but at some point during the healing process, it is likely that a survivor may come to you for support. When that happens, don’t interrupt, or yell, or inject your feelings, and don’t threaten more violence (e.g. “I’ll kill him”). Just open your ears and heart to the pain of sexual violence. Your caring attention will be invaluable.

**NEVER BLAME** them for being assaulted or harassed. No matter what they were wearing, where they were, how many times they kissed or had sex before, what their gender expression or sexual orientation/identity was, whether they were working or walking alone at night, whether they got drunk or used drugs, whether they were single or married, or whether they went up to the perpetrator's room, no one ever deserves to experience sexual violence. Even if survivors feel responsible, say clearly and caringly that being assaulted, harassed or raped was not their fault.

Source: “Men Can Stop Rape”  www.mencanstoprape.org

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**Do:**

**Say** words that demonstrate your support for the survivor, e.g. “I’m so sorry that happened to you. I believe you. You are brave to tell me about it, and I’m glad you trusted me. I care about you. It wasn’t your fault. You didn’t deserve this. You didn’t do anything wrong. You survived. I’m here for you. Please tell me how I can support you best.”

**Ask** how the survivor wants to talk about her unwanted sexual experiences in the future. Is it okay for me to ask about it directly or indirectly? Should I always let you bring it up if you want to talk about it? It’s okay if survivors don’t then know the answer, and the answer may change. It’s important for you to demonstrate that you care enough to ask and let survivors take the lead in telling you what they’re comfortable with.

**Ask** “Do you think you may have contact with the person(s) who hurt you (the perpetrator(s)) again? When? What will help you feel safer? What can I do to support you?”

**Ask** “Where do you want to go from this point? Have you thought about telling someone else who can support you? (for example, WC or RC Dean’s Office, a CAPS counselor, a Chaplain, the police, or a trusted professor or staff member)”

**Remember**, if you don’t effectively care for yourself, you cannot effectively care for others over the long term.

*Survivors may need to tell their story many, many times.*

That’s okay, and it can be an important part of healing. However, if you get too wrapped in someone else’s story, it can be debilitating. Respect your own limits, refer friends for professional help in exploring options and receiving emotional support, and set appropriate boundaries around when and how often you can talk with a survivor about their experiences.

**Believe** that healing is always possible. Recovering from the lasting and multifaceted trauma of sexual or relationship violence may take months or years, or for many survivors it may be a lifetime endeavor. No survivors’ paths are the same; a supporter’s privilege and responsibility is to walk alongside.
Special Considerations in Supporting Survivors

In addition to the foundational information on "How to Support Survivors" found on pages 6-7:

Don’t:

Say “Everything happens for a reason.” Sometimes such a statement can be intended to be a hopeful reminder of a particular conception of divinity; however, it can also push survivors away from a divine being who may then seem to be punishing them or not protecting them from victimization.

Even if some survivors eventually say they gained something from their experience (e.g. knowledge, compassion, strength), it can be extremely painful to hear that this “benefit” was the “reason” for their unwanted experiences. Sexual violence is tragic, senseless, and has no good reason. Regardless of whether you privately believe that things happen for a reason, making such a statement to a survivor can be trivializing, hurtful, and a hindrance to the spiritual healing that may accompany physical and psychological healing from abuse.

Ask questions that can feel condemning to survivors. “Why...? and some what...?” questions may seem like you are interrogating or blaming the survivor, and should be avoided in your role as an ally, friend, relative, or supporter. What the survivor was wearing at the time, why she or he was out with the perpetrator, why she froze, didn’t fight back, or didn’t say “no,” are all irrelevant and damaging questions as no one ever deserves to be subjected to unwanted sexual experiences.

Additionally, survivors may not consciously know why they did something or feel a particular way, or they may not be able or want to articulate it to you. If appropriate, gentle questions such as “would you like to talk about what happened?” or “how are you feeling right now?” may feel less accusatory than “why did you do that?” or “why do you feel that way?”

ASK before you touch. Do not assume that physical contact, even in the form of a gentle touch or hug, will be comforting to a survivor, even a long time after the assault(s). Many survivors, especially within the first weeks after an assault, prefer to avoid sex or simple touching even by those they love and trust. Be patient, give them the space they need, and try your best not to take it personally. One way to signal to the survivor that you are open to giving physical comfort is to sit with an open posture and a hand palm up nearby.

RECOGNIZE that you’ve been assaulted too. We can’t help but be hurt when someone we care about is made to suffer. Don’t blame yourself for the many feelings you may have in response to learning that someone close to you has been sexually assaulted, raped, or harassed. Fear, shock, anger, sadness, numbness, confusion, helplessness, anxiety, desperation, grief, guilt, disappointment, hypervigilance, sensitivity and compassion are all common reactions for survivors and for their loved ones as well. Being aware of these emotions may ultimately help you better understand survivors’ experiences and support them more effectively.

GET HELP for yourself. Whether you reach out to friends, family members, counselors, or religious leaders, make sure you don’t go through this painful experience alone. Most rape crisis centers offer counseling for survivors’ significant others and family members because they realize that the impact of sexual violence extends well beyond the survivor. Keeping all your feelings inside will only make you less able to be there for the survivor. Remember, getting help when it is needed is a sign of strength, not weakness.

Okay, I’ve read this, but what do I SAY to a survivor?

I’m so sorry. I believe you. It wasn’t your fault.

Where do you want to go from here? Have you thought about telling anyone else about this experience (reporting to the police and/or to the University, or seeing a counselor)?
Why Should Men Care?

1. **Men rape, assault, and harass**
   Males commit a majority of all sexually violent crimes.

2. **Men ARE raped, assaulted, and harassed**
   Men are also sexually victimized. Frequently, they respond, as do many women, by remaining silent and suffering alone. Studies show that 10-20% of all males are sexually violated at some point during their lifetimes.

3. **Rape confines men**
   Some men rape and when 80% of persons who are raped know the man who attacked them, it becomes difficult to distinguish men who are safe from men who are dangerous. Even if someone has never been raped or harassed, every man can be seen as a potential abuser. Because of this, intimacy can be approached with fear and limited by the constant threat of violence.

4. **Men know survivors**
   At some point in every man's life, someone close to him will likely disclose that she or he is a survivor of sexual violence. Men must be prepared to respond with care, sensitivity, and understanding. A supportive male presence during a survivor's recovery can be invaluable.

5. **Men can stop sexual violence**
   Sexual violence is a choice some men make. For sexual violence to stop, men must be empowered to make different choices. All men can play a vital role in this process by challenging harassment and rape supporting attitudes and behaviors and raising awareness about the damaging impact of sexual violence. Every time a man's voice joins those of women speaking out against sexual violence, the world becomes safer for us all.

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**Emotional Reactions:**
- Anger/irritability; anxiety/tension; denial/disbelief
- Fear; hypervigilance
- Feeling emotionally numb; feeling overly sensitive
- Feelings of helplessness or feelings of hopelessness
- Grief/sadness; guilt/self-doubt
- Mood swings; moodiness/depression

These are all normal reactions to an abnormal event.
Many individuals experience some combination of these after a serious crisis or trauma. Although painful, these symptoms are part of the process of recovery. While it is not possible to make these reactions quickly go away, there are things you can do to aid your recovery process:

- Don't label yourself as "crazy" or overreacting. You are having normal reactions to a very abnormal event in your life. Unfortunately, many other people experience traumatic events, so know that you are not alone in your experience or whatever reactions you may have to it.
- There is no "right" way to react after a traumatic event. Different people react in different ways.
- Try to maintain a sense of structure in your activities. Keep your life and daily routines as normal as possible.
- Reach out to others. Spend time with family, friends and others you trust and with whom you feel safe.
- Give yourself permission to have whatever feelings you have. Share your feelings/reactions with others.
- Avoid trying to numb your feelings through the use of drugs or alcohol. However, do not make any changes in prescription medication without consulting your doctor.
- If you find it helpful to write, keep a journal. Put your feelings, thoughts, and reactions down in writing. If you're having trouble falling asleep, try writing.
- Consider utilizing CAPS (Counseling & Psychological Services) or other available mental health resources.
Reactions to Trauma

Both during and after a traumatic event, survivors may experience a variety of physical, cognitive and emotional reactions, which may include some of the following:

Physical/Behavioral Reactions:
- Change in appetite
- Cold-like symptoms
- Dizziness
- Fatigue/exhaustion
- Gastrointestinal disturbance
- Headaches
- Isolation or withdrawal
- Muscle aches
- Muscle tremors/twitches
- Sleep disturbance/nightmares
- Startle reactions
- Under- or over-activity
- Vomiting

Cognitive Reactions:
- Amnesia for the event
- Confusion
- Difficulty concentrating
- Difficulty making decisions
- Difficulty solving problems
- Flashbacks of the event
- Lowered attention span
- Memory disturbance/forgetfulness
- Minimizing the incident
- Preoccupation with the event
- Questioning core beliefs
- Problems naming familiar things
- Slowed thinking

Source: http://oncampus.richmond.edu/caps/traumatic.htm

What Men Can Do

If someone tells you they’ve been raped, sexually assaulted or harassed, believe them. Abuse is never the victim’s fault.

Helping the Women You Know:

Do:
- Ask women what makes them feel safe
- Identify and be aware of things you may do which may feel threatening to women
- Ask women for their consent to sexual behavior
- Respect women’s feelings and honor their limits
- Be aware of when you may be using coercion or intimidation with women to get what you want
- Warn women about men you know who are violent towards or disrespectful of women

Don’t:
- Confuse friendliness with sexual invitation
- Use alcohol as an excuse for acting violently
- Interpret “no” to mean “try harder” or “yes”
- Interpret silence as a “yes” to continue sexual behaviors without asking about this beforehand

Helping ALL Women:

Do:
- Confront men who say degrading things to or about women (publicly and/or privately)
- Take action if you see or hear someone being sexually harassed, assaulted, or raped
- Offer assistance in helping women stay safe

Source: “Men: You Can Help Prevent Sexual Assault” sticker printed with funding from the Virginia Department of Health and the Virginia Family Violence and Sexual Assault Hotline: 1-800-838-8238
What Men Can Do

Be aware of language. Words are very powerful, especially when spoken by people with power over others. We live in a society in which words are often used to put women down, where calling a girl or woman a "bitch," "whore," "baby," or "dog" is common. Such language sends a message that women are less than fully human, or at least less than men. When we perceive women as inferior, it becomes easier to treat them with less respect, disregard their rights, and ignore their well-being. Don’t use demeaning language, and challenge others who do.

Communicate. Sexual violence often accompanies poor communication. Our discomfort with talking honestly and openly about sexual behavior dramatically raises the risk of sexual assault and rape. By learning effective sexual communication -- stating your desires clearly, listening to your partner, and asking when the situation is unclear -- men can make sex safer for themselves and others.

Speak up. You may never see abuse in progress, but you will see and hear attitudes and behaviors that degrade women and promote assault. When your friend tells a joke about rape, say clearly that you don't find it funny. When you read an article that blames a survivor for being assaulted, write a letter to the editor. When laws are proposed that limit women’s rights, let politicians know you won't support them. Do anything but remain silent.

Support survivors. Sexual violence will not be taken seriously until everyone knows how common it is. In the U.S. alone, more than one million women and girls are raped each year (Rape in America, 1992). By learning to sensitively support survivors in their lives, men can help both women and other men feel safer to speak out.
Recognizing & Assisting Students in Distress

Students in distress may exhibit the following signs:

**Academic Indicators:**
- Deterioration in the quality/quantity of their work
- Negative change in classroom performance
- Missed assignments
- Repeated absences from class
- Disorganized or erratic performance
- Continual seeking of special provisions (late papers, extensions, postponed examinations, etc.)
- Creative work which indicate extremes of rage, hopelessness, social isolation, fear, despair or death

**Emotional Indicators**
- Direct statements indicating distress, family problems, sexual or relationship violence or other difficulties
- Unprovoked anger or hostility
- Exaggerated personality traits, such as being more withdrawn or more animated than usual
- Excessive dependency; tearfulness
- Expressions of hopelessness, fear, or worthlessness
- Expressions of concern about a student in the class by her or his peers
- A hunch or gut-level reaction that something is wrong

**Physical Indicators**
- Excessive fatigue;
- Deterioration in physical appearance,
- Lack of personal hygiene; visible changes in weight
- Coming to class bleary-eyed, hung over, or smelling of alcohol or marijuana

**Source:** UR Counseling and Psychological Services (CAPS): "How to Recognize and Assist Students In Distress" pamphlet.

Contribute your time and money. Join or donate to an organization working to prevent violence against women. Rape crisis centers, domestic violence agencies, and men's anti-rape groups count on donations for their survival and need volunteers to share the workload.

**Talk with women...** about how the experience or risk of being assaulted affects their daily lives; about how they want to be supported if it has happened to them; about what they think men can do to prevent sexual violence.

**Talk with men...** about how it feels to be seen as a potential abuser; about the fact that 10-20% of all males will be sexually abused in their lifetimes; about whether they know someone who's been assaulted, about how they want to be supported if it has happened to them.

**Organize.** Form your own organization of men focused on stopping sexual violence. Men's groups are becoming more common around the U.S., especially on college campuses. If you have the time and the drive, it is a powerful way to make a difference in your community.

**Work against other oppressions.** Sexual violence feeds off many other forms of prejudice -- including racism, homophobia, and religious discrimination. By speaking out against any beliefs and behaviors, including sexual violence, that promote one group of people as superior to another and deny other groups their full humanity, you support everyone's equality.

**Don't engage in sexual behavior without consent!** Ask before you touch. Make a promise to yourself and your partner to be a different kind of man -- one who values equality, whose strength is not used for hurting.

**Details: Medical Treatment**

It is important to seek immediate and follow-up medical attention after an assault for several reasons:

- To assess and treat any physical injuries you may have sustained (including unseen internal injuries)
- To determine the risk or presence of pregnancy or sexually transmitted infections (STIs) and take appropriate medical measures
- To gather evidence which may aid prosecution

Physical evidence should be collected immediately, ideally within the first 24 hours. It may be collected later than this, but the quality and quantity of evidence may be diminished.

**If you need medical treatment as a result of sexual assault, you can receive hospital care without your insurance being charged (the state covers it) or your parents being called.**

**Immediate Emergency Medical Procedures**

A special hospital exam is performed, usually by an emergency department physician or gynecologist. A nurse is present throughout the procedure, and a support person of your choice can also be present. University students can receive the exam at St. Mary’s Hospital or Henrico Doctor’s Hospital. The hospital emergency departments follow national standards for victim care, rape exams, and evidence collection procedures.

**Transportation**

The University of Richmond Police or Area Coordinators for Residence Life are available to transport sexual assault victims to the hospital. To arrange transportation, please call your Resident Assistant or the University Police dispatcher at (804) 289-8715 and indicate your need for immediate assistance.

**Non-Immediate Non-Emergency Medical Procedures**

Even if you choose not to have a hospital exam, it is still important to get medical attention. An exam in this case will include treatment of any physical problems and lab tests for sexually transmitted infections and pregnancy. This can be arranged by calling the UR Student Health Center at x8064.

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**Responding to Suicidal Ideation**

If you have observed warning signs or are concerned about a risk for suicide or self-injury, you can gently ask:

- Have you ever thought (or are you thinking) about hurting yourself?
- (If yes) Have you thought of ways or a plan to hurt yourself?
- (If yes) Do you have any of those ways with you right now? (pills, weapons, etc.)
- (If yes) Would you be willing to let me hold on to that for a while? (taking pills, weapons, etc. away)

Do not leave suicidal persons alone. Stay with them until professional help arrives or you both get to help. Call for help or walk them up to the CAPS (Counseling and Psychological Services) office in Richmond Hall, the WC or RC Dean’s Office, the Chaplaincy, or Police Department.

Let those around you know that you are always available to talk without judging them if they are feeling upset or thinking about hurting themselves. Take all threats seriously and get professional help immediately.

**Sources:**

- United States Department of Health and Human Services,
- SAMHSA - Substance Abuse and Mental Health Services Administration and the
- NSPL - National Suicide Prevention Lifeline
  1-800-273-TALK (1-800-273-8255)
Warning Signs for Suicide:

- Threatening to hurt oneself or to kill oneself
  OR talking about wanting to hurt or kill oneself
- Looking for ways to kill oneself by seeking access to firearms, other weapons, pills, or other means
- Talking or writing about taking desperate or drastic measures, death, dying, or suicide when these actions are out of the ordinary for the person
- Feeling hopeless; feeling rage or uncontrolled anger or seeking revenge
- Acting recklessly or engaging in risky activities – seemingly without thinking
- Feeling trapped – like there’s no way out
- Increasing alcohol and/or drug use
- Withdrawing from friends, family, and society
- Feeling anxious, agitated, or unable to sleep, or sleeping all the time
- Experiencing dramatic mood changes
- Seeing no reason for living or having no sense of purpose in life
- Saying good-byes, giving away prized possessions

Details: Filing a Police Report

Reporting to the University Police
Immediately following an incident of sexual or relationship violence, please call the University Police at extension 8911 or (804) 289-8911. To report an incident at a later date, please call the non-emergency line at (804) 289-8715.

Reporting an incident is a separate step from choosing to prosecute. When you file a report, you are not obligated to continue with legal proceedings or with University of Richmond disciplinary action.

Reporting to the University Police helps:

- Protect yourself and others from future victimization;
- Apprehend the alleged assailant; and
- Maintain your options for the future regarding criminal prosecution, University disciplinary action, and/or civil action against the perpetrator(s).

When you report the incident(s) to the police, a University of Richmond police officer will take a statement from you regarding what happened. You will be asked to identify or describe the alleged assailant(s). You may be asked questions about the scene of the crime, any witnesses, and what happened before and after the incident.

The University Police will take a written report of your statement which will be important to you in case you wish to bring charges, immediately or at a later date. You can request that your identity be kept confidential.

Please see the next section “Details: Taking Next Steps” for information on filing criminal charges or initiating University disciplinary action against the person(s) who hurt you.
Details: Taking Next Steps

**Criminal Investigation and Charges**

If you want to pursue criminal charges after experiencing sexual violence, relationship violence, or stalking, the University of Richmond Police will assist you. The case itself will come under the jurisdiction of the courts of Henrico County or the City of Richmond, depending on the location of the crime. A lawyer from the Commonwealth Attorney's office will handle the criminal proceedings. You may also wish to speak with your personal or family attorney for legal advice.

If apprehended, the suspect will be taken to court by police and charged with the appropriate offenses at a preliminary arraignment. The assailant may be jailed or released on bail, depending upon the circumstances of the crime. If you are contacted by the assailant after charges have been filed, or feel threatened in any way, you should call the University of Richmond Police at x8911 or x8715 immediately. Bail can be revoked and additional charges can be filed if necessary.

**University Disciplinary Action**

If you are considering University action after sexual violence, you are encouraged to consult a Counseling and Psychological Services (CAPS) counselor. This will give you a chance to review the procedures followed by the University of Richmond's disciplinary/judicial system. This discussion is confidential and does not obligate you to pursue any official action.

If you have been sexually assaulted, raped, or harassed by a non-student University employee, this is a violation of the law and University policy. Reports should be filed directly with the University's Police Department or indirectly by first going through the Dean's Office. In some instances, it may be possible for your identity to be kept private or confidential within the University's disciplinary proceedings. CAPS and the Westhampton and Richmond College Deans will always believe you and are available for consultation about the process, for advocacy, to answer questions, and to help you through it.

**Sexual Abuse**

- Has difficulty walking or sitting comfortably
- Recurring urinary tract infections (UTIs)
- Has age-inappropriate interest in sex, or unusual or sophisticated knowledge of sex acts; seductiveness
- Avoidance of things related to sexuality, or rejection of one's own genitals or body
- Suddenly refuses to change clothes for gym class or to participate in physical activities
- Reports of nightmares and/or bed wetting
- Wearing unnecessary layers of clothing
- Extreme lack of hygiene or cleanliness
- Overcompliance or excessive aggression
- Fear of a particular person or family member
- Withdrawal, secretiveness, lying, or depression
- Changes in school performance or behavior
- Decreased self-esteem, self-injury, suicidal behavior
- Drastic changes in appetite or eating disorders

While the previous physical and behavioral symptoms of abuse in children can still be applicable (such as physical or chemical self-abuse), **adults** do cope differently and thus the warning signs of abuse (particularly sexual abuse) may be better hidden and translate into:

- Exaggerated startle response, tearfulness, nervousness
- Excessive fear, anxiety or irritability or unusual anger, depression, or guilt
- Difficulty or excessive sleeping and/or nightmares
- Avoidance of “normal” behaviors
- Social withdrawal or hostility, or seemingly inappropriate laughter
- Numbness, confusion, suspiciousness and fear

**Learning About Trauma:**

An Education & Response Guide
Warning Signs of Abuse

Clusters of the following physical and behavioral signs may indicate physical, emotional, or sexual abuse in children: (these signs vary by age in children and are expressed in somewhat different but in similar ways for adults):

Physical Abuse

- Unexplained burns, cuts, scars, bruises, bite marks, broken bones, or welts in the shape of an object
- Has fading bruises or other marks noticeable after an absence from school, daycare, or religious school
- Reports of injury by a parent or adult caregiver
- Anti-social behavior or other problems in school, including problems focusing
- Fear of adults (e.g., shrinks at approach of adults)
- Protests or cries when it is time to go home and seems frightened of parents or other adults
- Drug or alcohol abuse; self-destructive or suicidal behavior; depression or poor self-image

Emotional Abuse

- Inappropriately adult behaviors (e.g., parenting other children or youth)
- Inappropriately infantile behaviors (e.g., frequent rocking or head-banging)
- Shows extremes in behaviors or demonstrates extreme apathy, depression, compliance or hostility;
- Lack of concentration
- Eating disorders


Counseling and Emotional Support

ON-CAMPUS

You may reach a Counseling and Psychological Services (CAPS) counselor at x8911 or (804) 289-8119 during regular office hours. CAPS staff also maintains an on-call schedule for emergencies and may be reached through the University of Richmond Police dispatcher (804) 289-8715. CAPS counselors are available to assist in a crisis situation and to provide you with information about options including medical assistance, counseling, UR disciplinary action, and legal prosecution.

These counselors can provide safe, confidential support for you during this difficult period. They can inform you of common reactions to crisis and discuss coping methods that may assist you immediately following the assault and later.

Talking about your concerns with one of these counselors may help you sort through your feelings and decide what to do. You do not need to disclose your name if you call CAPS for information. CAPS counselors will not reveal your identity to anyone (including your parents) without your permission.

OFF-CAMPUS

The Richmond YWCA maintains a free 24-hour Crisis Hotline at (804) 643-0888. Trained volunteer counselors can provide information and confidential options counseling to those who have experienced sexual violence. The YWCA also provides counseling and support groups for survivors of sexual assault. The numbers of additional hotline services providing free, confidential support are listed on the back cover of this guide.

The role of crime victims and witnesses in the criminal justice process can be a difficult one. The Victim/Witness Coordinator in the police department serves as a liaison between the court systems and secures services for crime victims and witnesses. Any faculty, staff or student can use this free service. Ask for Lt. Adrienne Meador Murray at (804) 289-8715.

Learning About Trauma:
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Details: Sexual Assault and Study Abroad

When a student is the perpetrator:

Sexual assault or rape can result in dismissal from the Richmond program if the perpetrator is enrolled in the program. Laws vary according to the country. In this case, the United States consulate or nearest embassy should be consulted. If the alleged perpetrator is a Richmond student, the OIE Dean, in consultation with the University’s legal counsel and the Vice President of Student Development, will help determine the necessary action(s) to be taken against the perpetrator.

Students who are accused of sexual assault may also contact the confidential UR sexual assault advisors who are listed on the back cover of this guide for support and consultation.

When a student is a victim of a sexual assault:

Similar to students filing a report with the police on the University of Richmond campus, the following information will usually be obtained when a sexual assault is reported:

- Name of person reporting the incident
- Name of the victim
- Status of the victim (student, faculty, staff, etc.)
- If the victim is not the person reporting the sexual assault, how the person knows of the assault
- Date, time, and place of the assault
- What occurred
- Who was the assailant (if unknown, a description)
- Where is the victim now?
- How can the victim be contacted?
- Has the victim or her/his friends reported the incident to the local police, the partner University, the University of Richmond, or the U.S. consulate? When was this done and do they have copies of the report(s)?

Never underestimate the potential for violence. Take all of the stalker’s threats seriously. Not all threats are verbal; some nonverbal threats may be the sending of unwanted notes, cards, or gifts, or following you.

Do not attempt to communicate with the stalker at all. The stalker may misinterpret this communication as a form of encouragement.

Use an answering machine, Caller-ID, and get an unlisted phone number. Use Caller-Identification programs or the answering machine to screen your calls. Have emergency numbers posted by the phone. Consider using a cell phone, and remember to keep your cell phone charged and to have it with you at all times.

If you are being followed, go to a safe area. DO NOT DRIVE HOME. Lock your doors, use your cell phone to call for help, and drive to the nearest police station or a busy place. Use your horn and lights to attract attention.

Form a contingency plan in case you need to leave your home or dorm room to avoid your stalker. Keep all critical phone numbers handy. Keep extra money, medications and adaptive equipment reserved for emergencies. Keep a packed suitcase in the trunk of your car or in a ready location for a quick departure, and know who you can safely stay with. Keep bus tickets with you, a full tank of gas in the car, back-up keys with a friend you trust, and always alert law enforcement, dean’s staff, family, counselors and friends of the situation and potential crisis.

Keep all legal documents. Obtain and keep copies of warrants, protective orders, court orders, etc.

Seek assistance in ending the stalking from the University police, dean’s staffs, and counselors.

What to Do if You Are Stalked

Get Help. Tell someone you trust about what’s happening. The situation will not go away by itself. Consider going to the police and filing criminal charges and/or obtaining a protective order. Protective orders may, however, increase the threat of violence. Discuss your situation with the deans, police, CAPS counselors, or crisis center volunteers to understand your options and risks. Request that law enforcement agencies log your calls/reports/complaints each time you call whether they respond or not. Request a copy of your police reports, and keep them in a safe place.

Tell your stalker to stop. You or your attorney can send a registered letter to the stalker stating that he/she must stop the unwanted stalking behaviors immediately.

Tell someone about the stalking incidents. Do not attempt to deal with the situation alone. Tell a friend, family member, dean or counselor about the stalking and document the stalker’s behavior. List the date, time, place, what happened, any witnesses, and give copies of the information to a friend or relative for safekeeping.

Develop a support system. Keep in touch with friends who are supportive and understanding. Give friends, co-workers, professors, relatives and neighbors a description of the stalker. Ask them to watch for the stalker, document everything they see and give a written account to you.

Save Everything. Save all written material and voicemail messages. Date all cards, letters, and envelopes you have from the stalker. Copy and save all instant messages (IMs), e-mail, and text messages. Send copies to a friend.

Take Pictures. When you see the stalker, try to take photographs to add to your log if it can be done safely.

Meeting the immediate medical and psychological needs of a sexual assault or rape survivor is the first priority, whether one is on-campus or studying abroad (see pages 2-3 & 6-7).

Sexual assault or rape should be reported to local authorities and to the U.S. consulate. The Westhampton or Richmond College Dean’s office should also be notified and consulted.

If the victim chooses not to contact local authorities, she or he can still report the incident through the partner institution abroad or, if applicable, through the local resident coordinator who can then contact local authorities. The laws concerning sexual assault, as well as the punishments, vary greatly from country to country and the victim should be made aware of what local laws and procedures apply by the local coordinator.

If a student is studying at a partner institution abroad, the Office of International Education at Richmond can be in touch with the International Office abroad to explain what happened, determine what can be done to support the student, help navigate procedures and laws in the host country, and help find psychological support and safe alternative housing as needed, both for the student who was assaulted and for any other Richmond students residing in the same location who may feel unsafe or unhappy about remaining in the same residence, or who would benefit from counseling or emotional support.

The Office of International Education (OIE) can facilitate communication between a student who has been assaulted and a parent or relative if the student wishes to contact them.

If the study abroad student decides to return home, the Office of International Education can assist in the coordination of all return arrangements, including the notification of parents (as discussed with the student). The university’s overseas health insurance will cover family reunion (if the parent of the victim needs to fly abroad) if there is a police report or statement of a police report. This arrangement must be made with Worldwide Assist, who will make travel arrangement for the parent once the visit is authorized. Also, Worldwide Assist will cover medical evacuation, if it is deemed medically necessary for the student to return home for medical or psychological reasons.
Relationship Violence

Definitions:
Relationship violence is the verbal, physical, and/or sexual abuse of one partner by the other, in an intimate relationship, which has the potential of developing into a long lasting relationship. Relationship violence occurs in same-sex and opposite-sex couples, between dating and married couples.

Physical abuse may involve pushing, shoving, hitting, kicking, choking, confining, or assaulting with an object or weapon.

Emotional abuse may involve criticism, humiliation, threats, name-calling, intimidation, insults, pressure, destruction of property, control over a partner’s movements, or isolation.

Sexual abuse may involve unwanted sexual touching, sexual activity without consent (assault or rape), or pressure to engage in humiliating or degrading sexual activity.

The Cycle of Violence
Violence between intimates and dating partners is often cyclical. This cycle can be characterized by 3 distinct stages:

Tension Building Stage – communication breaks down, stress builds, and the abuser becomes increasingly agitated.

Explosion Stage – The abuser verbally, physically, and/or sexually abuses the victim. Generally the attack is worse than the “minor” abuse inflicted during the tension building stage.

Honeymoon Stage – (also known as the “making up stage”) this stage follows the explosion stage and may be characterized by romance, gift-giving, and the abuser’s apologies and promises to never to do it again. The behavior exhibited by the abuser during this stage often keeps the relationship together. The victim may believe that the abuser is kind and loving and just made a mistake or had a good reason, or that the abuser has repented and changed, and will not be violent again. (Following this stage, the tension building stage begins again.)

Reduce Your Risk on Campus
Stalking is never your fault, but there are ways to reduce your risk. Be alert and aware of your surroundings, and:

- Never leave your home or dorm room or windows unlocked, even if you are inside the room. Think safety.
- Some stalkers prey on student e-mail. If you suspect you may be a victim of unwanted e-mail communication, contact the University police or dean’s office.
- Be cautious of private tutors. Do not respond to blind ads or postings for tutoring sessions. Use tutors recommended by your professor or the academic skills center instead. Never meet a tutor alone in your room. Always arrange to meet in a public place, such as a library or computer lab and try to meet during the day or when there are lots of other people are around.
- Ask the registrar or dean’s office to hide or put a freeze on your personal information.
- Other tools a stalker may use on a college campus include the telephone, Internet, peers, the recreation and wellness center, and advertising for models.

Statistics on Stalking and Sexual Assault

- 13.1% of college women were stalked during one semester of college
- 81% of stalking victims who were stalked by an intimate partner reported that they had also been physically assaulted by that partner.
- 31% were also sexually assaulted by that partner

Source: National Center for Victims of Crime, 2004
Stalking

Definition

Stalking is one person’s harassing, obsessive or threatening behavior towards another person. Basically, any repetitive, unwanted contact between a stalker and a victim, or any behavior that threatens or places fear in that person constitutes stalking. Each state defines stalking by its state legal statutes. In Virginia, stalking became a crime in 1992. A Cyberstalking law in Virginia was enacted in 2000.

Are You Being Stalked?

Stalking can be difficult to identify at first. Initially a victim may not feel there is any real cause for alarm and may even feel flattered by the attention. If the behavior escalates and becomes more overt, this can present a very real threat to the victim. Examples of stalking behaviors are:

- Standing or sitting outside your home or workplace
- Non-threatening but repeated mail, e-mail, pages, or telephone calls
- Persistent physical approaches and/or requests for dates or meetings, observing or following you
- Notes, gifts, flowers left on your car, desk, or doorstep
- “Coincidental” appearances where you are
- Waiting next to your vehicle in the street or parking lot
- Spreading rumors and/or telling secrets about you
- Vandalism or destruction of property
- Threatening mail, e-mail, phone messages
- Breaking into your residence (dorm or home) when no one is there, and then when you are there
- Physical assault, sexual assault or rape, murder

Anyone can be a victim of stalking. 8% of women have been stalked in their lifetime. 2% of stalking cases end in murder. Many cases start or end as sexual assault or rape.

Learning About Trauma: An Education & Response Guide

Are You In An Abusive Relationship?

- Does your partner continually criticize what you wear, what you say, how you act, and how you look?
- Does your partner call you insulting/degrading names?
- Do you feel like you need to ask your partner for permission to go out and see your family or friends?
- Does your partner harass you and interrogate you about where you were and whom you were with?
- Does your partner prevent you from getting or keeping a job, make you ask for money, take your money, give you an allowance, or limit access to shared income?
- Are you always being accused of being unfaithful?
- Has your partner threatened to hurt you or someone you love if you leave the relationship or living space?
- Does your partner force you to engage in sex acts?
- Does your partner physically assault you and then apologize profusely or ask for forgiveness?

If you answered “yes” to one or more of the questions above, your relationship may be abusive.

Get Help and Get Out

Relationship violence is never your fault. The steps on pages 2-3 for “What to Do if You are Assaulted” apply.

Planning to stay in or to get out of an abusive relationship as safely as possible can be hard. Your safety plan (thinking and acting in ways that increase safety) may include keeping:

- All critical phone numbers, coins, and a cell phone handy
- A list of places where you can safely go and stay
- Bus tickets, plenty of gasoline in the car, back up keys with a trusted friend, and a packed suitcase in the trunk of the car or in a ready location for a quick departure
- Money, separate credit cards, bank accounts, insurance, your and your children’s identification, birth certificates, social security cards, legal documents, medications and adaptive equipment reserved for emergencies
- Law enforcement officials, dean’s staff, family and friends alerted to the situation and potential crisis

Talk with someone you can trust, such as a police officer, crisis center volunteer, friend, CAPS counselor, dean or trusted professor, who can help you think through your options, get help, and get out. Love shouldn’t hurt.

Dater's Bill of Rights:

- I can refuse a date without feeling guilty.
- I can ask for a date without feeling rejected or inadequate if the answer is no.
- I do not have to act “macho” or “sexy.”
- If I don’t want physical closeness, I have the right to say no at any time.
- I have the right to proceed with a relationship at my own pace, and to say, "I want to know you better before I become (more) involved with you."
- I have the right to be myself without changing to suit others.
- I have the right to change a relationship when my feelings change. I can say, "We used to be close, but I want something else now" and that is enough.
- If I am told a relationship is changing, I have the right not to blame or change myself to keep the relationship going.
- I have the right to an equal relationship with my partner.
- I have the right not to dominate or be dominated.
- I have the right to act one way with one person and a different way with someone else.
- I have the right to change my goals whenever I want.
- I have the right to change my mind about having sexual contact, and I have the right to stop sexual contact at any time. I have the right to be in control of my body and what happens to me.
- I have the right to tell someone I do not like the way I feel with them or that I have been treated and that I choose to end the date or the relationship.

Source: GMU Sexual Assault Services Web site, http://www.gmu.edu/facstaff/sexual/RelViol_Intro.htm as reproduced at the University of Richmond at: http://oncampus.richmond.edu/Student_Affairs/wcollege/Sexual_Assault_Support/relationship_violence.html
Who experiences sexual violence? Please see page 40 of the “Learning About Trauma” Guide.

Any person may experience sexual violence, which includes sexual harassment, sexual assault, and rape. Survivors vary in their “real” or perceived sex/gender, race/ethnicity, socioeconomic class, marital status, physical or mental ability, age, sexuality, religion/faith, height, weight, body type, employment, etc.

10-20% of all males are sexually violated at some point during their lifetimes.

Source: Men Can Stop Rape.

15% of women will be raped in their lifetimes.


25-30% of women will be sexually assaulted in their lifetimes.


30-50% of women are sexually harassed at some point in their career.


While anyone may experience sexual violence, those who use sexual violence tend to seek out “someone they perceive as vulnerable” (Bravo, p.102). Women of color, women with disabilities, and women who are perceived as sexually undesirable may particularly be perceived as vulnerable. “Women of color tend to be harassed in higher numbers than white women both because they’re more likely to lack various measures of security on the job, and because harassers are more likely to hold racist as well as sexist views” (Bravo, p.102). Women with disabilities or who are perceived as sexually undesirable may be unable to report the sexual abuse or face painful disbelief or minimizing of their experiences.

What is sexual harassment? Please see pages 4-5 of the “Learning About Trauma” Guide.

“Sexual harassment is behavior of a sexual nature at work or school that is unwanted, offensive, usually repeated, and makes it harder to have your job or do your work. That means flirting and even off-color jokes may be fine, as long as they make someone feel good and not uncomfortable.... Some things, of course, don’t have to repeated in order to be over the line. You can’t tell someone even once to “sleep with me or you’re fired.” You can never touch someone in a private part of the body...Some comments are so vulgar, even once occasion may be too much. And if you’re the boss, asking someone out on a date may cross a line because of the power imbalance – the subordinate may not feel free to say no.

Managers always ask me if they can pay someone a compliment....Compliments make people feel appreciated; sexual harassment makes them feel degraded. A compliment deteriorates into something else when it’s sexualized by words or gestures or tone of voice. So, sure I tell the mangers, give compliments – but don’t limit them to appearance (or to women).” (Bravo, p.101-102).

“Most women who were groped or flashed or subjected to sexual threats or lewd remarks or pornographic images didn’t tell anyone – they considered it a bitter part of life on the job” (Bravo, p.98).

What are some of the effects of sexual harassment? Please see pages 32-33 of the Guide.

“I wake up at night and can’t catch my breath” (Bravo, p.100).

“Her heart pounded with fear whenever she passed a group of men” (Bravo, p.104).

Sexual harassment, like sexual assault or rape, has a “range of problems it drags with it, from economic loss to depression, anxiety, and stress-related physical health problems” (Bravo, p.106).

“Above all, sexual harassment is an injury with effects that last long afterward ... sexual harassment victims [may] have a broken spirit for many years” (Bravo, p.107).