

**CUTUALLY SENSITIVE ACQUAINTANCE RAPE PREVENTION PROGRAM FOR
JAPANESE FEMALE STUDENTS IN NORTH AMERICA**

by

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Abstract

Acquaintance rape is one of the major problems among the student population and it can be seen in their social life, such as at parties and/or in date situations. Compared with stranger rape, the victims of acquaintance rape tend to suffer more from self blame, or even fail to label their experience as rape due to the closeness of the relationship with the offender. As a result, the effort to provide proper information regarding acquaintance rape and to prevent it has been made and there is currently several prevention programs organized at educational institution in North America.

Although international students in North America have the same potential of victimization, it is rare for minorities to be involved in the prevention program. Due to their cultural background, international students have the possibility to increase their risk of victimization and may be reluctant to seek help even after being victimized. For example, Japanese people tend to avoid confrontations and use indirect communication in order to keep harmony in interpersonal relationships; this communication style may cause them to fail to decline risky invitations for what becomes recognized as acquaintance rape. This project proposes the necessity of a culturally sensitive prevention program for international students in North America in order to obtain proper knowledge about acquaintance rape and its prevention, to train assertive communication skills in English, and to get familiar and more comfortable with connecting with available support systems in North, taking Japanese females as a sample targeted population.

TABLE OF CONTENTS

Abstract	ii
Table of Contents	iii
Acknowledgement	vi
Chapter One	
Introduction	1
Statement of the Problem	2
Significance of the Project	5
Personal Location	6
Overview of the Project	8
Chapter Two	
Literature	
Introduction	9
Stranger Rape versus Acquaintance Rape	9
Attribution of Responsibility	12
Influence of Rape Myths on Victim Blame	14
Hidden Rape	15
Factors of Victim Blaming in Acquaintance Rape Situations	17
Alcohol	17
Victim dress	19
Misinterpretation of Females' Sexual Interest	20
Cultural Differences	24
Traits of Japanese Females	26
Help Seeking Attitudes of International Students from Asia	32
Acquaintance Rape Prevention Programs	34
Summary	40
Chapter Three	
Program Contents	
Purposes of the Program	42
Program Framework	42
(1) Health of the public	43
(2) Data-informed approaches	43
(3) Cultural competency	44
(4) Prevention	48
When is the Program Held?	49
Who is the Program for?	49
Program Contents	52
Week One: Day One: Main Session	53
Purpose	53
Objectives	53
Procedure	53
Week One: Day Two	56
Purpose	56

Objectives	57
Procedure	57
Week One: Day Three	61
Purpose	61
Objectives	61
Procedure	62
Week One: Day Four	66
Purpose	66
Objectives	66
Procedure	66
Week Two: Day Five	71
Purpose	71
Objectives	71
Procedure	71
Week Two: Day Six	74
Purpose	74
Objectives	74
Procedure	74
Week Two: Day Seven	77
Purpose	77
Objectives	77
Procedure	77
Week Ten: Day Eight: Follow-up Session	80
Purpose	80
Objectives	80
Procedure	80
Conclusion	82
 Chapter Four	
Discussion	
Summary of the Project	84
(1) Language support	85
(2) Shift of class dynamic	85
(3) Self-esteem support	86
Limitations	87
Implication for Future Research	88
 References	90
 Appendix 1	Alcohol Use Disorders Identification: Pre-test 99
Appendix 2	Alcohol Use Disorders Identification: Post-test 101
Appendix 3	Dating Behavior Survey: Pre-/Post-test 103
Appendix 4	Date and Acquaintance Rape Scale: Pre-/Post-test 105
Appendix 5	Sexual Experiences Survey: Pre-test 108
Appendix 6	Sexual Experiences Survey: Post-test 110
Appendix 7	Acquaintance Rape Scenario for Checking the Level of Victim Blame 112
Appendix 8	Useful English expressions 113

Appendix 9	Risky Invitations/ Forceful Requests	114
Appendix 10	My “Should” in Relationships	116
Appendix 11	Sample of Acquaintance Rape Scenarios for Detecting Risk Behaviors	117
Appendix 12	Setting Your Limitation	120
Appendix 13	Class Discussion: More Concerning Situations	121
Appendix 14	Program Evaluation: Post-Main Sessions	122
Appendix 15	Program Evaluation: Post-Follow-up Sessions	123

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Chapter One: Introduction

Canada is one of the top ten countries which Japanese people choose for studying overseas; in 2008, there were 2,169 Japanese with study permits studying in Canada. It is assumed that many more Japanese people have been studying in Canada, including short-term exchange students and people with working holiday visas (Tomorrow Co. Ltd., 2010). Most of them come to Canada expecting to achieve better English skills, advanced knowledge, and/or deeper cultural understanding. One of the best ways to accomplish these goals is to get familiar with local people; however, Japanese students' motivation has the potential to be taken advantage of and be victimized by crime in Canada. The Consulate-General of Japan in Vancouver states on its website that there are concerns about the low awareness Japanese people, who come from a comparatively safe country, have toward prevention of crime and self-defense, and warns them to be aware of the importance of self-defense while living in Canada. This website also introduces the major crimes in which Japanese people are victimized and one of them is sexual assault. The Consulate-General of Japan in Vancouver states the number of sexual assaults toward females is significantly larger in Canada than in Japan, but also assumes it is much less than the actual number due to underreporting of sexual assaults in Japan. The Consulate-General is concerned that Japanese females are less likely to say "no" - due to cultural norms around politeness - than females from other countries and some Canadian males may intentionally take advantage of this. They strongly request Japanese females be aware of these facts and be cautious in Canada (Consulate-General of Japan in Vancouver, 2010). Therefore, it seems necessary that Japanese females learn the potential risks of sexual victimization in Canada and how to avoid them during their study.

Statement of the Problem

Rape is a crime which causes significant psychological damage. Frazier and Seales (1997) discovered, in their hospital-based and campus studies, that stranger and acquaintance rape victims do not differ regarding post-rape distress and symptomology. Both victim groups report similar levels of depression, anxiety, hostility, post-traumatic stress disorder (PTSD), and disruptions in beliefs about themselves, others, and the world; however, acquaintance rape victims blame themselves significantly more for the assault and report more disrupted beliefs than victims of stranger rape. Although the majority of people associate stranger rape with the “typical” crime of rape (Gilmartin-Zena, 1983), the literature indicates that sexual assault is significantly more likely to involve victims and offenders who are acquaintances (Jimenez, 2000). Ages 16-19 have the highest rate of victimization due to rape, with 20-24 year olds having the second highest rate. These two groups cover the most common age groups for university and/or college students (Ward, et. al, 1991). On a university and/or college campus, 80-90 percent of all rapes occurring are acquaintance rape and 50-57 percent are date rape (Abbey, 1991; Ellis, 1994; Harrison, et.al., 2008; Loiselle & Fuqua, 2007). A correlation has been discovered showing that the closer the relation between victim and perpetrator in an acquaintance rape, the more likely it is to be identified as other than rape (David & Schneider, 2005; Bridges, 1991; Simonson, 1999).

Compared to rapes by strangers, rapes by acquaintances were less likely to be regarded as rape, even by the victims (Ben-David & Schneider, 2005). Frazier and Seales (1997) determined that “100% of women raped by strangers acknowledged their experience as rape, whereas *only* 47% [emphasis added] of women raped by an acquaintance did so” (p. 62). Peterson and Muehlenhard (2004) propose three reasons for unacknowledged rape: (1) women not wanting to

perceive themselves as victims due to implications of powerlessness or stigmatization; (2) they may not want to view the perpetrator as a rapist; and (3) the rape myths may influence their perceptions, as they define rape narrowly or lay blame on the victim.

In regards to stigmatizing labels, rape myths and victim blame, much of the past rape research posits that these factors are related to gender-role stereotyping and these gender-role stereotype beliefs minimized the seriousness of the rape, as well as putting responsibility more on the victims than perpetrators (Frese, Moya, & Megias, 2004; Jimenez, 2000; Kopper, 1996; Yamawaki, 2002). The widely accepted definition of 'rape myth' is defined by Burt (1980) as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (p. 217). She proposes attitudes toward rape are strongly connected to other pervasive attitudes, such as sex role stereotyping, and rape is a form of reflection of a dominant-submissive, competitive, sex role stereotyped culture (Burt, 1980). Yamawaki (2002) suggests that in Japanese society there are more traditional and rigid sex roles developed in the patriarchal extended family system and higher hierarchal power distance between men and women than in North American society. This has a significant influence, for Japanese people, towards minimizing the seriousness of rape and blaming the victim more than their American counterparts may. Therefore, Japanese females are assumed to have higher risk to fail to acknowledge their experience or minimize the seriousness of their experience and keep the distress hidden when they are sexually victimized.

The studies of interpersonal communication also suggest that Japanese females in North America may increase the risk factors of sexual victimization due to Japanese cultural communication styles. Past research indicates that alcohol consumption, revealing dress, and a male's misinterpretation of a female's sexual interests are major risk factors of acquaintance rape (Abbey, 1982; Abby, 1991; Benson, Gohm, & Gross, 2007; Lam & Roman, 2009; Osman &

Davis,1999; Workman & Orr,1996). However, Japanese females, because of the way they communicate in Japan, have a high potential to be misunderstood and may end up failing to avoid the risks. Japan is one of the collectivistic countries in which belonging to groups and harmonizing with group members is emphasized. In collectivistic countries, high-context communication, which is characterized as “being indirect, ambiguous, and understated with being reserved and sensitive to listeners”, is the norm and the use of this communication style seems to help people in collectivistic countries maintain harmony (Gudykunst & Matsumoto, 1997, p. 31). Gao (2005) explains that Japanese language reflects the value of harmony and so the Japanese language has a variety of ways to avoid disagreements and say “no”. Gao (2005) also mentions that when Japanese people, who have such language habits, are among foreigners things may not go as smoothly. In addition to Japanese language characteristics, Makino and Takemura (1994) describe Japanese characteristic behaviors in interpersonal relationships. They report that Japanese people tend to prefer following suggestions and commands to being self-assertive in order to maintain harmony with others. In contrast, North American countries are categorized as individualistic, in which individuals’ initiatives and achievements are emphasized. In individualistic countries, low-context communication, which “is characterized as being direct, explicit, open, precise and as being consistent with one’s feelings,” is the norm (Gudykunst & Matsumoto, 1997, p. 32-33). As a result, the Japanese cultural characteristics, which are indirect and ambiguous, may be interpreted by North American people, who are direct and explicit, as a sign of acceptance. This may lead to misunderstandings such as North Americans believing a Japanese person is willing to accept an invitation of excessive alcohol or a Japanese person has a sexual interest toward a potential perpetrator. It seems extremely important for Japanese females in North American society to recognize the cultural differences and to shift their attitude and

behavior from an indirect Japanese style to a more direct North American style during their stay in North America in order to avoid the risk of being victimized.

In spite of the increased risk to Japanese females, it is assumed, due to cultural beliefs, that Japanese females may not ask for help even if they are sexually victimized and have traumatic distress. In addition to the possession of strong rape myths due to their cultural background, Japanese people generally have a strong stigma toward seeking help as well (Masuda et. al., 2005; Yamawaki, 2010). These Japanese cultural beliefs prevent them from accessing an appropriate support available when they face problems, such as rape experience, in North America. Past research also indicated, however, that prior counseling experience led to a more open attitude toward counseling services (Dadfar & Friedlander, 1982; Komiya & Eells, 2001; Masuda et al., 2005). Therefore, if Japanese people in North America have an opportunity to connect to counseling or support systems personally, even before they have any problems, it would likely lead to a more open attitude toward accessing these services when in need.

In summary, Japanese females in North America have a high risk of sexual victimization due to their cultural communication style and beliefs. This communication style and beliefs may be appropriate in Japan, but once Japanese females move to a North American society their communication style is not as effective. They may learn the difference after they fail to avoid risks and eventually get victimized, which is absolutely not a healthy way to learn cultural differences. In order for them to expand their perspectives and have a fulfilling experience in North America, providing a culturally sensitive educational program is essential.

Significance of the Project

Efforts for rape prevention are in place at educational settings in North America, however, the majority of programs are aimed at domestic students and its participants are mainly North

American Caucasians (Gidycz et. al., 2001; Klaw et. al., 2005; Londsway et. al, 1998). Although some researchers implied the importance of culturally sensitive prevention programs (Lonsway & Kothari, 2000), there seems to be no available programs aimed specifically at minority groups.

This project specifically targets female Japanese students studying at North American college/universities in order to organize the contents and materials to be culturally suitable for the target population. The program contains information about cultural differences between Japan and North America, as well as common materials from past prevention programs, such as information about the definition of sexual assault, rape myths, communication skills, preventing a misunderstanding about sexual interests, etc. In addition, this program is organized to support Japanese students to shift from a Japanese style attitude to a more North American attitude through the programs facilitation. This program would be a proper bridge for Japanese students from a Japanese culture to a North American culture.

Personal Location

Even when I was in Japan, I heard rumors that Japanese females were easy targets for Caucasian males to make sexual advances. From my personal experience during my time in Canada studying for my degree, I concluded the rumors seemed to be firmly believed by some males in Canada as well. I was acquainted with a few Canadian male students who frequently sought dates from among the short-term exchange students; specifically from Asian countries. I also met a Japanese exchange student who was sexually victimized after a party and was still suffering from the trauma. On many occasions, at bars or student parties, I had men approach me and imply an interest in more intimacy than friendliness. Thanks to my career as an English teacher in Japan and my major in Education Counseling in Canada, I had enough knowledge regarding acquaintance/date rape and cultural differences in communication styles, as well as

being assertive, to be careful when interacting with friendly male strangers in public and, as a result, avoid risky situations.

Unfortunately, many of the Japanese exchange/ESL students I have met do not seem to have this knowledge; some of them do not even know of the problem and do not know the term 'acquaintance/date rape.' During my practicum at the Counseling Centre in the University of Northern British Columbia (UNBC), I organized a one day risk prevention workshop for Japanese ESL students. UNBC has a group of 15-20 Japanese female students in attendance, arriving every six months, from a girls' university in Tokyo. With the ESL officers' cooperation, the workshop was made mandatory for one group of Japanese ESL students. The workshop was a 2 hour program, including ice-breaker games, a lecture about the risks of alcohols, drugs, and sexual assaults, practice of useful English expressions to decline unwanted offers, role playing scenarios, information about dangerous areas in the community, and information on resources on-campus and in community. According to feedback from the participants, the contents of the program seemed shocking to them because they believed Canada was as safe as Japan and did not know about the problems presented in the workshop.

From all of the personal experience listed above, I realized the importance of educational opportunities for Japanese students in North America in order to help them be more secure. Realizing risks is the primary step for prevention. It is extremely important for students from other countries to realize the risks and cultural differences present in the country they are visiting and that their "common sense" may not necessarily be common there. The importance I feel is evident in these experiences and observations, and from the knowledge gained in doing research because of the same, I am proposing a culturally sensitive risk prevention program for Japanese female international students.

Overview of the Project

This project consists of four parts. In this first part, a brief background and the necessity of this project are explained. Part two is the literature review and summarizes the past research regarding the problem of acquaintance rape, the risk factors of acquaintance rape, Japanese cultural characteristics, help seeking behaviors of Japanese international students, and rape prevention programs. The need for culturally sensitive rape prevention programs for international students is also explained. Part three proposes a model of a rape prevention program for Japanese female students, and the program's organizing principles and strategies are based on the ones proposed by the Centers for Disease Control and Prevention (CDC). In part four, the limitations of the project and future implications are discussed.

Chapter Two: Literature

Introduction

Past research indicates acquaintance/date rape is prevalent among the college and university student populations in North America. In this chapter, the risk factors of acquaintance/date rape and Japanese people's cultural beliefs and communication characteristics are reviewed. As previously mentioned, this project specifically targets female Japanese students studying at North American college/universities in order to organize the contents and materials to be culturally suitable for the target population. The Japanese population is also used to explore females with a different cultural background and how the cultural difference may relate to increased risk of sexual victimization in North America. In addition, past rape prevention efforts are reviewed as reference for organizing an appropriate rape prevention program for Japanese female students.

Stranger Rape versus Acquaintance Rape

Lam and Roman (2009) define rape as "sexual behaviors involving some type of penetration due to force or the threat of force; a lack of consent; or inability to give consent due to age, intoxication, or mental status" (p. 18). They also divide rape into two categories; stranger rape and acquaintance rape. Stranger rape involves two people who did not know each other before the incident. Acquaintance rape involves two people who knew each other in some way before the incident. Date rape is a subset of acquaintance rape and includes two people who are becoming involved, or are already involved in a relationship (Lam & Roman, 2009). Makepeace (1989) defines the stages of courtship as (1) first date; (2) casual and steady dating; and (3) engagement and living together; in this project all three stages are considered a "relationship".

In the literature reviewed, the difference between stranger rape and acquaintance rape seems to be demonstrated from two different viewpoints. The first view is from the actual experience of rape victims and the second view is from the perception of observers to rape, such as research participants reading rape scenarios. These two views may differ in many ways; however, both views seem to agree on the issue of victim blame.

In regards to the first view, the studies regarding the experiences reported by rape victims demonstrates the traits of each rape; for example, Koss et al. (1988) conducted a self-report survey among a national sample of 3,187 college students in the United States (U.S.) and rape victims were selected based on the survey. These selections were categorized into stranger rape victims and acquaintance rape victims and the experiences of the two categories of victims were then compared. The results of the study led Koss et al. (1988) to propose four major differences between stranger and acquaintance rape experiences.

The first difference Koss et.al (1988) proposes is that stranger rapes are less likely than acquaintance rapes to occur among college populations. Among the national sample used in the United States, the number of students reporting the experience of stranger rape was 52, whereas the number of students reporting the experience of acquaintance rape was 416. These numbers show that acquaintance rape occurs eight times as often as stranger rape. The second difference is stranger rapes are more likely to involve threats of physical harm or actual physical harm, such as hitting, slapping, and display or use of weapons. The third difference is the frequency of stranger rape with the same victim is generally only once, as opposed to acquaintance rape, which is usually more than once. Stranger rape is also more likely to involve multiple offenders. The fourth difference is stranger rape victims are more likely to report their experience, to seek help through services such as crisis centers, and to view their experience as rape.

In regards to post-rape distress, victims of stranger and acquaintance rape do not differ (Frazier, 1997; Koss et al., 1988). In the study by Koss et al. (1988), both stranger and acquaintance rape groups show high scores on the Beck Depression Inventory and the State Anxiety Index and both groups' mean scores are higher than the one for non-victimized women in the national U.S. sample. Frazier and Seales (1997) conducted two different studies at two different locations to compare the psychological symptoms of both stranger and acquaintance rape victims. The participants of one study are female victims who accessed hospital-based rape crisis programs and the participants of the other study are female college students responding to the Sexual Experiences Survey and thus identified as rape victims from those responses. The results of the studies suggest both stranger and acquaintance rapes show similar levels of psychological symptoms such as depression, anxiety, hostility, PTSD, and disruptions in beliefs and the mean scores indicate both victim groups show a high level of depression. However, acquaintance rape victims show significantly higher scores of disruption in beliefs and blame themselves for the incidents much more than stranger rape victims do.

In regards to the second view, the studies about the observers' perceptions toward stranger and acquaintance rape show the differences of observers' reactions toward the victims and perpetrators in rape scenarios (Bell, Kuriloff, & Lottes, 1994; Ben-David & Schneider, 2005; Bridges, 1991; Frese, Moya, & Megias, 2004). Bell, Kuriloff, and Lottes (1994), for example, examine the difference of college students' perception toward stranger rape and acquaintance rape. A sample of 303 university students answered the survey and their perceptions were compared. The results indicate that college students are more likely to blame the female victims for rape when the victim knows the perpetrator. This seems especially true of male students, who blame the victims of date rape significantly more than female students did. This result can

also be seen in countries other than North America. Ben-David and Schneider (2005) conducted research with 150 university students in Israel and the results indicate the closer the relationship between a victim and a perpetrator, the more responsibility for the rape Israeli students will attribute to its victim. In addition, the students are more likely to minimize the severity of rape when a perpetrator is acquainted with a victim than when a perpetrator is a stranger.

These studies indicate the relationship between victims and perpetrators is significantly related to victim blame by both actual rape victims and observers. This occurs even though both stranger and acquaintance rapes are traumatic crimes for the victim and it is the perpetrator who violates the victim's rights and should be blamed for the crime.

Attribution of Responsibility

Attribution theory explains how the attribution of victim responsibility for a rape can be assigned. Workman and Orr (1996) describe attribution theory as the process of people determining causes of behavior. For example, Workman and Orr (1996) state if the cause of a rape is judged to not be within the control of a victim, then the responsibility for the rape is not placed on the victim; however, if the cause is judged to be within the control of a victim, then some responsibility may be attributed to the victim. This suggests many of the rape victims and the observers who showed significant victim blame may "believe" that there were factors the rape victims were able to control to prevent the incident. However, Gulotta and Neuberger (1983) point out that rape is an offence "heavily connected with irrational thinking, prejudice, stereotype and myth" (p.10). Consequently, victims and observers select factors to be attributed to blame for a rape based on what they "believe," even if it is irrational or false. A person who believes that "[w]omen who get raped while hitchhiking get what they deserve" (Burt, 1980, p.223), for example, would select hitchhiking as a factor that a victim can control, attribute

blame to the victim, and minimize the perpetrator's responsibility. This is true for a rape victim who hitchhiked before the assault, as well as for a person who observed a rape scenario in which hitchhiking occurred before the assault. This strongly suggests the reaction towards victims and perpetrators would be highly influenced by what people normally believe.

Behavioral factors of people involved in these incidents, such as hitchhiking, are defined by Shults and Schleifer (1983) as *internal cause*. When external and/or environmental causes (e.g. location, weather, etc.) are not operative, people are more likely to focus on a behavioral effect and to attribute responsibility to internal causes (Shults & Schleifer, 1983). Therefore, if the rape victim's behavior is correlated to rape myths, then victims and observers may be more likely to focus on a victim's behavior, thus attributing more responsibility and blame to the victim who 'chose' the behavior than to the perpetrator. Unfortunately, it may be that the victim had no safer or more practical option than the 'chosen' behavior, which may not be taken into account by either the victim or observer when attributing blame. The external causes may, in fact, be more causal, yet less obvious to the victim and observer, making the "internal cause" easier to perceive for attributing blame. Research focuses on the act of attribution of blame, but little has been done on explaining why the attribution occurs. This is supported by Jaspers, Hewstone and Fincham (1983) when they explain attribution research as dealing with the people who are attributing that demand the people, who are even victims, be held responsible for their choices and /or actions in a situation.

Gilmartin-Zena (1983) proposes the "just world" model of attribution theory. "Just world" is the concept which states that individuals prefer to believe people deserve what they get based on what they have done (Lerner & Matthews, 1967). In this model, the rape victim who violates the traditional gender norm by drinking alcohol or wearing revealing clothes will deserve what

happens to them and consequently the responsibility of the assault is attributed to the victim. By believing the victim deserves the unfortunate incident, people can find solace in “the comfortable view of the world as being ordered, fair and just” (Grubb & Harrower, 2008, p. 398). Violent crimes cause individuals to feel at risk and vulnerable, especially when the individual, or their friends and family, could become victims at any time and place. For these individuals, it may be a form of consolation and even relief to believe the internal factors may contribute to the crime due to the controllability of behavior inherent in these assumptions (Gulotta & Neuberger, 1983).

Lambert and Raichle’s (2000) research findings show a relationship between just world beliefs and conservatism. Highly conservative people, both male and female, hold greater just world beliefs and blame the rape victims more than low conservative people. However, just world beliefs were applied by conservative people only when they judged the female victim, not the male perpetrator. Since conservatism can encompass the view of gender role, the assumption is that conservative people are those who highly accept just world belief. Just world belief is also a major belief system in the attribution of greater responsibility and blame on the rape victims rather than the perpetrators.

Influence of Rape Myths on Victim Blame

Rape myths are “prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists” (Burt, 1980, p.217). Burt (1980) claims that rape myths are significantly connected to stereotypical gender roles, and Ben-David and Schneider (2005) state this conceptualizes expected attitude and behavior for each gender; taking these statements into consideration “rape is the logical and psychological extension of a dominant-submissive, competitive, sex role stereotyped culture” (Burt, 1980, p. 229). Bridges (1991) agrees with Burt’s (1980) claim and reports that sex role expectations are associated with rape supportive beliefs, especially more in

date rapes than in stranger rape situations. College students in Bridges' (1991) study regard the perpetrators of date rape as more masculine than the perpetrators of stranger rape. They also believe the victims of date rape enjoy the assault more than the victims of stranger rape, especially when the perpetrator is a steady partner. Interestingly, Bridges (1991) found that even though males are more conservative in gender role stereotyping, females are more likely to attribute masculinity to the perpetrator than males. Masculinity adheres to "the traditional sexual script governing heterosexual behavior" (Bridges, 1991, p.304) and correspondingly, females who believe sex role stereotyping may be more likely to accept adversarial sexual beliefs and interpersonal violence which are involved in traditional masculinity than females with less beliefs of sex role stereotyping (Burt, 1980).

The reviewed literature indicates that there is a significant relationship between rape myth acceptance and victim blame; (a) people with high acceptance of rape myths are more likely to blame the victim of rape than people with low acceptance of rape myths; (b) males are more likely to accept rape myths and blame the victim than females; and (c) the connection between rape myth acceptance and victim blame is significant, especially in acquaintance rape scenarios (Frese, Moya, & Megias, 2004; Kopper, 1996; Workman, 1996;)

Hidden Rape

Rape myths not only indicate traditionally "expected" and "appropriate" gender roles but also define rape narrowly. These stereotypes attribute more blame to the victim and make the incident unacknowledged as rape, even by the victim (Peterson & Muehlenhard, 2004). Peterson and Muehlenhard (2004) explain stereotypical rape, as defined by rape myths, specifically indicate *who*, *where*, and *how* the rape is supposed to occur. In a narrowly defined rape scenario, the perpetrator is a stranger to the victim who picks up a promiscuous and seductive woman who

hangs out in bars or other such places. The rape occurs on the street or some other public place, with a high level of violence, and the victim is expected to physically resist. Gilmartin-Zena (1983) also report the most “credible” rape victim in court or at other social control agencies (e.g. police, counselors, services) is defined as “the woman who will create a good impression during the trial and who possesses a consistent story, physical evidence of the rape, and no prior knowledge of the assailant” (p.359). This suggests if the victim and the perpetrator fit the narrow definitions explained above, the legal system is more likely to view and accept the victim as a victim; on the other hand, if the victim and the perpetrator do not fit the definition, the rape can be denied, even by the victim, who then has to redefine the situation to fit the cultural assumptions that attribute blame to the victim via their own actions (Gulotta & Neuberger, 1983).

Koss (1985) calls this a *hidden rape* and defines a *hidden rape victim* as “a women who has experienced a sexual assault that would legally qualify as rape but who does not conceptualize herself as a rape victim” (p. 195). Koss (1985) found that the victims of unacknowledged rape are more likely to be assaulted by an acquaintance or a date than the victims of acknowledged rape. Koss (1985) also discovered that the closer the relationship between the victim and the perpetrator, the more likely it is the rape will not be acknowledged as rape by the victim. When the perpetrator and the victim are in a relationship, the victim may have difficulty in labeling sexual assault as rape since relationships normally involve sexual contact. Peterson and Muehlenhard (2004) also reported an interesting finding regarding the victim’s failure to label; the participants do not acknowledge their assault as rape due to the type of sexual behavior involved in the assault, even though it legally qualifies. Some participants reject labeling the incident as rape because they do not have penile-vaginal intercourse, even though vaginal penetration with a finger or other object is also defined as sexual intercourse by

Kansas law. Some participants also reject the label of rape because they think the penile penetration was too short a period of time to be regarded as sex. These participants define rape narrowly and when the experience does not fit the definition, they reject the label of rape because it sounds too strong for their experience. Research results show the participants who are least likely to regard their experience as rape have high acceptance of rape myths and their experience is highly accordant to the rape myth, especially in relation to “deserving” what happened.

Rape myth acceptance consists of people’s belief system towards rape and is a significant indicator of how people define the sexual assault. In addition, the belief system has a significant influence on the perception of acquaintance rape. The acquaintance rape victim may suffer because they feel strongly ashamed due to their behavior in violating traditional gender roles and consequently blame themselves for the outcome. Other acquaintance rape victims may have difficulty in conceptualizing their experience as rape, although they may still suffer feelings of depression, post-rape stress, etc. Both of these victim groups may contribute to the extremely low report rate.

Factors of Victim Blaming in Acquaintance Rape Situations

The reviewed literature indicates there are two major factors in blame attribution regarded as internal cause which are connected to victim blame; (a) alcohol and (b) victim’s dress.

Alcohol. Alcohol is the most common factor for acquaintance rape, especially in college settings due to college students’ social activities. In their study with female undergraduate students, Benson, Gohm, and Gross (2007) found that 78.7% of participants reported that they consumed alcohol when they were assaulted. In addition, females who experienced attempted rape or completed rape reported consuming significantly more alcohol when compared with

females who had never experienced any type of sexual assault. This study supports the notion that “higher levels of alcohol consumption were associated with beliefs that alcohol enhances sex drive, sexual affect, and vulnerability to sexual coercion” (Benson, Gohm, & Gross, 2007, p.348).

Loiselle and Fuqua (2007) also reported on the actual physical effect of alcohol on risk detection. They recruited forty two female students and divided them into two groups; alcohol group and placebo control group. The alcohol group consumed three glasses of a 1:5 ratio mixture of vodka and tonic water, whereas the placebo group consumed three glasses of a 1:5 ratio mixture of flattened tonic water and tonic water. All drinks included ice and lime juice, but for the placebo group vodka was swabbed around the rim of the glasses to disguise the content of the drink. All the participants were given 15 minutes to consume all the drinks and then were asked to listen to an audio taped date-rape vignette; the responses toward the vignette were recorded. They examined the length of time the participants needed to determine the point at which the man in the vignette should cease his sexual advances toward the woman. The results indicate compared to the placebo group, the alcohol group showed a significantly longer length of time before determining the point at which the man should stop. In fact, they noted the mean response for this group was long enough that the behaviour being engaged in would be considered criminal sexual conduct for most States in the U.S.

This study implies the consumption of alcohol actually prevents females from reading the signs of a man’s sexual advance behavior and results in putting them at risk of being sexually assaulted. As Ward et al. (1991) suggested, however, alcohol is a large part of the student lifestyle and this means unwanted advances and experiences will become a part of that lifestyle as well. Among college and university student populations, acquaintance rape frequently occurs at party-related occasions in both on-campus and off-campus residences and alcohol use is

commonly involved (Ward et al., 1991), which may be one of the reasons for the high rate of acquaintance rape among these populations.

Although drinking is a major component in the student lifestyle, females who drink alcohol may be viewed with a bias of being sexually available and looking for sex (Abby, 1991). Stormo et al. (1997) examined the relationship between the level of intoxication and the degree of victim blame. The results indicate the victim was attributed significantly more blame for the incident when she was moderately or highly intoxicated, while the perpetrator was attributed significantly less blame when he was in the same state. This shows that female alcohol consumption is considered significantly more socially unacceptable, whereas male's alcohol consumption is generally accepted. In the traditional gender role context, females are expected to be the gatekeeper for sexual advance, expected to be the one in control and able to refrain from sexual actions. Therefore, the rape victim who is intoxicated before the assault may be blamed for the failure to accomplish this role (Abby, 1991). Stormo et al. (1997) also reported respondents with high rape myth acceptance attributed the greatest responsibility and blame to the victim, but the least to the perpetrator. In regards to the social perception of their behavior, the cost of imbibing alcohol is higher for women than for men (Abby, 1991).

In contrast to the above result, when the perpetrator is less intoxicated than the victim, the perpetrator receives more blame. Even though male alcohol consumption is more accepted by observers, the perpetrator is regarded as blameworthy when he is perceived as taking advantage of the victim (Stormo et al., 1997).

Victim dress. The appearance of the victim is another major factor believed to be an internal cause which the victim can control. Consequently, the way rape victims dress themselves may be perceived to be a reflection of their internal character: if the victims dress

themselves in a provocative way, it may be considered as a sexual invitation (Lewis & Johnson, 1989). Lewis and Johnson (1989) found that the provocatively dressed victim was attributed significantly more responsibility for the assault than victims who were less provocatively dressed. The researchers claim the victim's appearance leads to significant blame being attributed to the victim since the observers may believe the victim invites the assault through their appearance, even though the victim may choose the clothing just to appear attractive rather than to seem provocative or sexually inviting.

Some researchers report that females as well as males support the idea that a victim's provocative dress is an attributed cause of rape (Edmonds & Cahoon, 1986; Workman & Orr, 1996). In addition, Workman and Freeburg (1999) also point out that a victim's dress has influence only when responsibility is attributed to a victim, not to a perpetrator. They suggest that a victim's dress, as well as alcohol consumption, is correlated with rape myth acceptance. Subjects with high rape myth acceptance rated female victims who wore a short skirt as more responsible for the assault, suggesting the victim wants sex more, leads men on more, is less likely to mean no, and has less emotional pain. These reports indicate that regardless of gender, subjects who strongly believe rape myths will potentially attribute greater responsibility to the victim and minimize the perpetrator's responsibility when the victim wears provocative dress, even though the dress style may simply be 'in trend' and not be for sexual appeal.

Misinterpretation of Females' Sexual Interest

Males' misperception of females' sexual interest could also be a contributing factor, especially in acquaintance rape situation. Abbey's (1982) study shows males perceive female's behavior as more promiscuous and seductive than females do and males judge females in more sexual terms than females do. Men seem to misinterpret female's verbal and non-verbal (e.g.

eye-contact, touching, or kissing) friendliness as seduction and misjudge whether she is sexually interested in them or not (Abbey, 1982; Abbey & Melby, 1986). Ellis (1994) reports that due to the influence of pornography, movies and/or jokes, men may lack distinction between seductive and coercive behavior. By perceiving coercion as seduction, men may allow themselves to continue with sexual advances and view the resulting forced intimacy as not being rape. Combined with other risk factors like alcohol and revealing clothes, females' attitude and behavior have more risk of being regarded as sexually promiscuous as a suitable target for sexual advances.

Stormo (1997) found that females' behaviors against a traditional gender role are perceived as sexual interest; however, most of the behaviors, except touching male's thighs, were not significantly connected to victim blame in her study. Stormo (1997) explained the reason for this finding of the victim's touch behavior being more sexual or intimate. Revealing clothes or alcohol, especially in a party situation, are possibly perceived as normative for participants since alcohol and revealing dress are typically involved in social events among college students. As a result, a greater degree of these risk factors may be needed for college student populations to consider the victim's behaviors as a violation of the traditional gender role in which females are expected to behave.

Bondurant and Donat (1999) point out that not all males perceive females' behavior in a sexual context at the same degree. They suggest that college students who have engaged in sexually aggressive behavior perceive women's behavior to be significantly more sexual than do other men or women. The sexually aggressive male students perceived higher levels of sexual interest from both women's friendly and romantic behaviors. This suggests sexually aggressive men may be less likely to read cues inferring that a woman doesn't want sex than less sexually

aggressive men. Bondurant and Donat (1999) state, “it may not be the actual behaviors of the women that put them at risk. Rather, it may be the selective interpretation on the part of certain men that places women at risk” (p. 700). As Lam and Roman (2009) point out, however, it is difficult to identify sexually aggressive men or potential perpetrators in advance. In addition, the victims, especially of acquaintance or date rape, may have previously had positive feelings toward the perpetrator. In acquaintance or date rape situations it may become more confusing for the woman, especially if she is afraid that an abrupt refusal may damage or terminate a developing relationship. The time in which the victim is internally negotiating, between positive feelings and not being ready to be involved in a physical relationship, may be enough for the potential perpetrator to perceive the lack of action as a sign of assent to proceed.

Van Wie and Gross (2001) examine the correlation, in dating relationships, between the timing of women’s refusal of unwanted sexual advances and men’s interpretation of the refusal and the results show that there is a significant relationship between the two. The more intimate the physical contact they engage in before a women refuses, the more strongly men believe the refusal to be token resistance and it does not mean “no.” Men seem less likely to interpret women’s behavior as a refusal of a sexual advance if there is longer latency between the advance and the refusal. Osman and Davis (1999) discuss that the belief in token resistance is an important indicator that date rape has occurred. Their study indicates that the stronger the belief in token resistance, the more men will misinterpret the word ‘no’. When perpetrators justify forced sexual contact with circumstantial factors and feels as if they have control over the victim, rape occurs more often (Lam & Roman, 2009). Women’s internal negotiation may provide a man with more control over her and time to justify their behavior, consequently attributing more blame to her for the incident since she fails to resist immediately. The knowledge about her

attacker and failure of immediate resistance may encourage her to attribute more blame on herself, which may cause the low report rate for acquaintance rape (Kopper, 1996).

Lisak (2008) concludes from the review of past research that the vast majority of campus rapes are far from benign, in which without excessive amounts of alcohol and too little communication such a thing would never happen. Furthermore, the majority of non-stranger rapists are serial violent predators; Lisak (2008) reported that non-stranger rapists show many of the same motivational factors as stranger rapists. Non-stranger rapists are found to be hyper-masculine in their beliefs, impulsive, angry and have a need to dominate women at a higher level than men who have not committed rape; they were also found to be less empathic and social. Just as convicted stranger rapists, it is as common for non-stranger rapists to be multiple and chronic offenders. For example, Lisak and Miller (2002) conducted research with 1,882 male university students. From this sample, they identified 120 men who committed or attempted rape; 76 men out of the 120 were serial rapists and responsible for an estimated 439 rapes and attempted rapes, averaging 5.8 each. Their violence rate was ten times that of non-rapists in the same group as out of the 3,698 violent acts that the 1,882 men committed, 1,045 of the violent acts were by the 76 serial rapists alone.

However, Lisak (2008) stated that due to the low rate of acquaintance rape that get reported, non-stranger rapists were almost never prosecuted. Worse, the non-stranger rapists did not view themselves as rapists since they did not fit the widespread belief that “rapists were knife-wielding men in ski masks who attacked strangers” (p. 6). This is assumed to be an excuse to let them intentionally misunderstand or ignore a female’s “no” sign and commit multiple sexual assaults.

Cultural Differences

Cross-cultural studies in the area of sexual assault are limited, particularly with Asian populations (Kennedy & Gorzalka, 2002; Mori et al., 1995). In the cross-cultural studies conducted in North America, African Americans, Latino and Native Americans are the main ethnic groups chosen to compare with Caucasian groups (Mills & Granoff, 1992). These studies indicate minority group members, in general, hold a greater belief in gender stereotyping and rape myths and consequently they attribute more responsibility and blame to the rape victims than Caucasians (Jimenez, 2000).

Jimenez (2000) conducted research to compare Latino/a students and Caucasian students. All the students received a package of The Rape Empathy Scale (RES), Attitudes Toward Rape Victims Scale (ARVS), The Rape Myth Acceptance Scale (RMAS) and one of four date rape scenarios about a (1) Caucasian couple, (2) Latino couple, (3) Latino male and Caucasian female couple, and (4) Caucasian male and Latina female couple. The results show Caucasian females students were more likely to report significantly more positive attitude toward the victim and more accurate perceptions of rape when the victim was a Caucasian; whereas Latina female students were more likely to fail to report positive attitude toward the victims, but reported more accurate perceptions of rape when the victim was a Latina female. Torres-Pryor (2003) also reports in her study with Latino/a college students that Latino/a students, overall, hold more gender role stereotyping beliefs and their beliefs are significantly related to rape myth acceptance.

Glacopassi and Dull (1986) conducted research with Caucasian and African American students to determine if there are differences in rape myth acceptance and attribution of blame among two different groups; race groups and gender groups. The results indicate, in general, that males are more likely to accept rape myths than females and African American students are more

likely to accept false or stereotypic thinking regarding rape than Caucasian students. African American males more strongly believe that females are responsible for the incident and even believe that females falsely blame males for rape. African American males seem more defensive in males' attitudes than Caucasian males. On the other hand, African American females are more likely than Caucasian females to perceive both victim and offender as blameworthy and they are more likely to subscribe false or stereotypic thinking regarding rape toward both victim and offender. They were not sure what the cause of the African American females' tendencies were, but assumed social stereotypic bias (e.g. African American males are the typical rape offender) may affect African American students' perspectives regarding rape, especially African American males'.

Mori et al. (1995) examines the difference between Asian and Caucasian college students in the United States. The study indicates that Asian subjects, especially Asian males, reported significantly more negative attitudes toward the victims, held more rape myth beliefs, and had lower self-esteem than Caucasian subjects. A significant difference was observed among Asian male and female subjects' scores on the scales used in the study; however, there were no significant differences observed among Caucasian males and females. Mori et al. (1995) also report the high victim blame, high rape myth acceptance and low self-esteem of Asian students' may result from Asian cultural traditions and lead them to failure of labeling their experiences as sexual assault or victimization.

Kennedy and Gorzalka (2002) also examine the difference between Asian and non-Asian students at the University of British Columbia (UBC) in Canada and the results support the findings of Mori et. al. (1995). Asian students are significantly more likely to accept rape myths and are more likely to tolerate sexually harassing behavior than non-Asian students. Asian male

students were found to be more likely to accept rape myths than Asian female students. They also focus on the length of residency in Canada for Asian students. This research found that the more time Asians spent exposed to “Western” culture, or the longer their periods of residency in Canada, acted to decrease acceptance of rape myths and sexually harassing behaviour in both genders. This finding may suggest that acculturation would help international students from Asia to change their beliefs and attitudes regarding rape and eventually avoid the risks of sexual assaults.

Bell, Kuriloff and Lottes (1994), on the other hand, did not find significant difference in the attributions of blame to the victims among African-Americans, Asians, and Caucasian subjects in their study.

Traits of Japanese Females

Research on the Japanese population in rape situations is scarce in cross-cultural studies. Mills and Granoff (1992) conducted research regarding date and acquaintance rape with university students in Hawaii. Hawaii has a very large Asian population, thus the breakdown of the ethnicities of the participants were; 30.6% of Japanese, 18.3% of mixed Asian, 17.4% of Caucasian and approximately 59% of the participants were born and raised in Hawaii. The results suggest that Caucasian and Japanese experience more sexual assault than any other ethnic females. In addition, a substantial number of Japanese females were unable to label their victimization.

Yamawaki (2002) conducted research regarding rape perception with American students attending university in the U.S. and Japanese students attending university in Japan. The results suggest that Japanese students showed a significantly greater degree of rape-supportive belief acceptance and attribution of more responsibility on the victim, but less on the perpetrator, than

American students. Japanese students are also more likely to attribute more responsibility for the rape to the victim of date and marital rape than American students.

Both studies suggest there may be a strong relationship between Japanese culture and their attitude and behavior toward the rape victims. Yamawaki (2002) points out two characteristics of Japanese culture that may contribute to Japanese people's perception of rape, (a) the influence of Confucianism and (b) collectivism in Japan.

Confucianism prescribes the rigid sex roles of women as being "submissive, compliant, and nurturing (providing service and pleasure to men)" (Yamawaki, 2002, p.15). Women are regarded as sex objects who are possessed by men (Babior, 1993 as cited in Yamawaki, 2002). Another Confucian value is power distance, which is defined as "the relationship between superior and subordinate" (Yamawaki, 2002, p. 21). The power distance is seen in the traditional Asian family, where the husband/father is at the top of the hierarchy and the family members are required to bring honor to the family and avoid shame (Kim & Hurh, 1985 as cited in Yamawaki, 2002). This traditional Asian family structure, which is based on rigid gender stereotyping, may have a strong influence on Asian belief systems. As a result, Asian people, including Japanese, who hold stronger rape myth beliefs may consider the victim behavior which violates traditional gender roles more shameful and responsible for causing the incident than Western people. Another implication is that Asian females may be more likely to refuse to define their experience as rape and may even have risk in revealing their experience and seeking help for mental trauma.

Cross-cultural studies indicate that Asian culture is more collectivistic than Western culture. Collectivist society, especially Japanese society, is more likely to focus on the importance of interpersonal relationships than Western individualism (Yamawaki, 2002). Interdependence is a defining factor of self for people in a collectivistic culture; the interactions

between people or groups are defined by the group or status of the person being interacted with. Therefore, the important task for the people in collectivistic cultures is to belong to an in-group and to learn the appropriate manners and behaviours in order to further the group and remain a member. The ability to adjust with a group context and maintain harmony will even affect their self-esteem. (Gudykunst & Matsumoto, 1997). This is especially valid in Japanese society, as even its language implies harmony with others is extremely important; for instance, “wa” in Japanese language means both harmony and Japanese style. It is therefore important to Japanese students studying in North America to act accordantly with North American group norms, no matter how risky and/or harmful they may be. In a new society, Japanese students may lack proper judgment for the situation they are in; for example, in a party situation they may dress, consume alcohol and behave in the way the other participants do, not necessarily in the way they’re naturally inclined to do, which may unintentionally lead them to trauma situations like rape.

Even when Japanese people recognize their limitations and try to refuse excessive offers from their peers in North America, they may be misunderstood due to their communication style. Gao (2005) reported that the value of harmony in Japanese culture is reflected in its language. Japanese people use cautious and indirect speech to avoid disagreement as much as possible. The Japanese language has a variety ways to avoid saying ‘no’ and even ‘yes’ may be used in negative context meanings like “*Yes, I understand what you are saying but...*,” whereas “in English, ‘yes’ and ‘no’ clearly means acceptance and rejection” (Gao, 2005, “4. Indirectness,” para. 2). This difference in language use no doubt causes misunderstandings between Japanese and North Americans when Japanese people simply translate their Japanese expressions into English.

The use of indirect and ambiguous words in speech is the trait of high-context communication, which is seen mainly in collectivistic culture. In high-context communication, the listeners require sensitivity and ability to capture what the speakers *intend to say* accurately from what they actually say (Gudykunst & Matsumoto, 1997). North American society, which is an individualistic society, mainly uses low-context communication. It is difficult to expect the sensitivity and ability of high context communication from North American listeners, and yet, it becomes crucial for Japanese students in North America to transfer their communication style from high-context to low-context and use more direct, explicit, open, and precise (Gudykunst & Matsumoto, 1997) expressions to adjust themselves and perhaps avoid risks in North American society.

In addition to the high context communication, Makino and Takemura (1994) also report that *concessional behaviors*, defined as “the behavior of abandoning some resources for someone else,” are seen in Japanese interpersonal relationships (p.771). They discovered in past research that Japanese people tend to follow the suggestions or commands of others, rather than being self-assertive. They introduce the study of Walster et al. (1976) and describe how “Japanese people voluntarily receive fewer resources and are satisfied with participating in inequitable relationships through concessional behaviors,” although most people are uncomfortable or unhappy in such relationships (pp.771). They explain that Japanese people may build harmonious relationships through these concessional behaviors. The behaviors may work to build harmony in Japanese society, but they have the potential to be taken advantage of in North American society, especially in acquaintance rape situations. Japanese females’ lower assertiveness may be interpreted as a sign of “yes” to sexual advances by potential perpetrators;

even in unwanted sexual situations Japanese females may obey the perpetrators to keep harmony, especially if they had any positive feelings toward the perpetrator in advance.

Hahm, Lahiff and Barreto's (2006) research may also suggest another potential risk factor for Japanese females in North America. They examined the sexual activity of Asian American adolescents and found out the influence of American cultural values regarding sexual activities is greater on young Asian women than on young Asian men. They explain the cause of this difference, referring to the past research and pointing out the dating tendencies of Asian women in North America. Hahm, Lahiff and Barreto (2006) suggest dating with non-Asian partners is another major process for Asian women to acculturate, highlighting the past research outcomes which suggest young Asian American women raised in the States are more likely to have American attitudes around sex, higher frequency of dating Caucasians and that these women have higher frequency in interethnic dating and marriage, especially with Caucasians. The author's observation of Japanese female students in Canada shows these students also seem to obtain this tendency which could possibly lead them to risky situations unless they are assertive enough to express their feelings directly to avoid the risks of being taken advantaged of and/or sexually victimized.

However, some of the past researches indicated that in general, Asian people are less assertive than North American people due to their cultural values. Fukuyama and Greenfield (1983) analyzed the difference between Asian-American and Caucasian students regarding assertiveness and the findings indicated that Asian-American students showed lower level of overall assertion than Caucasian students. They explained the difference may be connected to cultural norms of Asian-American population, such as placing value on harmony and avoiding discomfort in interpersonal relationships. Some researchers specifically compared Japanese

students with American students to observe the difference of assertiveness and the results also indicated that Japanese students are less assertive than American students (Ishii & Thompson, 1989; Singhat & Nagao, 1993). Ishii and Thomson (1989) reported Japanese students are significantly less assertive and more responsive than American students in oral communication with others; from the result they assumed in Japan people are more apprehensive than Americans and they do not have to be explicit in order to convey their messages in oral communication situations. Singhat and Nagao's (1993) finding also supported Ishii and Thompson (1989) that Japanese students are less assertive than American students. In addition, they reported, compared with American students, that there was a wider gap between the perception and performance of assertive behaviors among Japanese students. They assumed due to the influence from Western individualism, Japanese students may perceive individualistic characteristics such as assertiveness as an 'ideal' conception but in reality they still feel uncomfortable to take them into their performance.

One of the possible reasons why Asian people feel uncomfortable with assertiveness is due to the concept of assertiveness being seemingly opposite to Asian traditional culture. Branden (1994) defines self-assertiveness as "honoring my wants, needs, and values and seeking appropriate forms of their expression in reality" (p. 118) while its opposite is when a person feels the need to push aside their desires in order to avoid upsetting or creating conflict with another person to maintain the status. Of the two above statements, the opposite attitude is characteristic of Asian collectivistic society, where it is important to 'belong' to a group. In collectivistic society the group's wants, needs, and values are more important than the individual's and expressing individual wants, needs, and values may be considered as a hindrance for keeping group harmony. Kawamoto (2007) explains it is because of Japanese misinterpretation of the

meaning of 'assertiveness' that they feel uncomfortable to be assertive. Kawamoto (2007) mentioned "in a traditional Japanese culture, assertiveness is sometimes regarded or mistaken as aggressiveness. Direct expressions, even if they are logical and clear, are not always welcome" (p. 59). In addition, she explains this misinterpretation seems to prevent Japanese women from being assertive because in Japanese society, women used to be expected to be passive, modest, and reserved to be a 'well-mannered' wife. Although gender equality has become common in Japanese society, it is seen that young Japanese women still currently regard their goal to 'be cute', which indicates not only in appearance but also pertains to obedient manner. The report suggests that it is extremely important for Japanese students, especially female students, to be educated regarding the definition of assertiveness appropriately. At the same time, some type of training seems to be necessary for them to feel more comfortable to behave in an assertive manner.

Walsh and Foshee (1998) stated that assertive communication is one of the components for developing self-efficacy and that it is important for females to improve their self-efficacy in order to prevent sexual victimization. Shimizu et. al. (2004) reported from their assertive training among Japanese hospital nurses that assertive training improved the participants' self-esteem. As a result, it is expected that assertive training for Japanese females has the potential to be effective not only for lessening their likelihood of being sexually victimized but also for improving their self-esteem, and ultimately their well-being.

Help Seeking Attitudes of International Students from Asia

Asian international students in North America face various problems, and not just language difficulties, cultural shock, homesickness, and adjustment to North American culture. They may also face financial problems, depression, personal problems, and lack of self-

confidence to name a few (Zhang & Dixon, 2001). However, according to the literature, Asian students' help seeking attitudes seem to be different from North American students. Dadfar and Friedlander (1982) found in their research, conducted at a large Midwestern university in the U.S., that Western international students (European and Latin) have significantly more positive attitudes toward seeking professional psychological help than non-Western (Asian and African) students. They also found that the international students' attitudes are not related to the length of stay in the U.S., therefore, they assumed that basic attitudes do not seem to be overly affected by acculturation, although it may help in adapting expectations within situations and that specific attitude sets seemed to be maintained most strongly by the person's cultural background.

Masuda et al. (2005) specifically focused on the difference of professional psychological help seeking attitudes between Japanese college students in Japan and the American college students in California. The results showed that Japanese students have higher stigma and more negative attitudes toward seeking professional psychological services than American students. Japanese students are less likely to recognize their need of professional help, open interpersonally, and have confidence in professional psychological services. Yamawaki's (2010) research also supports Masuda et al. (2005) findings that Japanese students tend to have more negative attitudes toward seeking psychological professional help than American students, although Yamawaki found that gender is a significant predictor for help seeking attitudes; male students tend to hold more negative attitudes than female, among both Japanese and American students, whereas Masuda et al. (2005) found a significant gender difference among American students but not among Japanese students.

Masuda et al. (2005) introduced Fukuhara's (1986) report to show the possibility of Japanese students' negative attitudes stemming from lack of knowledge about counseling and

from hold cultural stigma regarding self-disclosure (cited in Masuda et al., 2005). In sexual assault situations, Japanese females may not be able to ask for help for what they experienced as they tend to hold not only high stigma toward mental health service but also strong rape myths, as the reviewed literature indicates. In fact, Mills and Granoff (1992) reported Japanese women had a substantially lower representation in help seeking for sexual assault trauma and the authors assumed it may be due to a reluctance or inability to label the assault due to sexual assault definitions from the women's culture.

Yamawaki (2010) also looked at the collectivistic precepts of interdependence and independent self-construal as it would affect perspectives in relation to mental health services and discovered that those who are more individualistic in nature were more positive toward help seeking, regardless of ethnicity. Similarly, some researchers commonly addressed the finding that prior counseling experience is a significant predictor of open attitudes toward mental health service regardless of ethnicity (Dadfar & Friedlander, 1982; Komiya & Eells, 2001; Masuda et al., 2005). These findings seem to show the negative potential in that Japanese students may not ask for help from professional mental health services or student services on campus and/or in community. The findings, however, also seem to show the positive potential in that they may become open toward these services if they have an opportunity to connect directly to the services and to somewhat express themselves.

Acquaintance Rape Prevention Programs

Some researchers reviewed the past educational rape prevention programs and summarized their outcomes and problems (Lonsway, 1996; Lonsway et. al., 2009; Yeater & O'Donohue, 1999). Almost all of the programs target university/college students, who are a high risk population of acquaintance rape. Programs are designed for either single-gender or mixed-

gender programs, but the majority of them are mixed-gender. The goals of the programs are a combination of the following features: (a) to increase awareness and knowledge of rape, (b) to diminish rape myths acceptance and rape supportive attitude, (c) to promote victim empathy, (d) to increase the recognition of risky situations, and (e) to promote clear and effective communication skills to prevent risky situations. Attainment of these goals is in the form of lectures, group discussions, audio/video tape presentations, role plays, and presentations by actual victims. The outcomes indicate these programs were effective in increasing the participants' awareness and knowledge regarding sexual assault, desirable change in rape-supportive attitudes, and the confidence and/or intention to avoid the risk of sexual assault (Lonsway, 1996; Lonsway et. al., 2009; Yeater & O'Donohue, 1999).

The efficacy of these programs, however, is also questioned by the researchers due to the methods to measure efficacy (Lonsway, 1996; Lonsway et. al., 2009; Yeater & O'Donohue, 1999). In almost all of the programs, the efficacy of the program was measured and/or evaluated immediately after the program was delivered, which could strongly influence the participants to provide the "right" answer for the measurements (Lonsway et. al., 2009; Yeater & O'Donohue, 1999). In addition, although almost all of the outcomes showed desirable changes in rape-supportive attitudes and intention, changing an attitude does not imply a change in actual behavior, thus it is difficult to measure the effectiveness of a program to change behavior in a hazardous situation (Yeater & O'Donohue, 1999). The past rape preventions evaluate their efficacy based on the assumption that "attitudinal changes are assumed to result in behavioral changes" (Lawson, 2006, pp. 2). Even so, there is minimal empirical evidence found that supports this assumption. Sexual assault prevention programs should be aiming at reducing the amount of assaults which occur among the programs recipients (Yeater & O'Donohue, 1999).

This implies it is important to design programs so as to observe the participants' behavioral changes.

Hanson and Gidycz (1993) conducted an exceptional study which was able to demonstrate the efficacy of their program in increasing behavioral changes. The participants were 360 female college students and they were randomly divided into either the treatment group or the control group. Both group participants were asked to complete the outcome measures at the beginning of the academic quarter and then asked to return at the end of the quarter (9 weeks later) to respond again. The participants in the treatment group participated in the sexual assault prevention program after completing the outcome measures, whereas the participants in the control group were dismissed. The goals of the acquaintance rape prevention program were "(a) to increase participants' awareness of the pervasiveness of sexual assault, (b) to dispel common myths about rape, (c) to educate participants regarding social forces that foster a rape-supportive environment, (d) to educate participants regarding practical strategies for preventing rape, (e) to alter dating behaviors associated with acquaintance rape among program participants, (f) to foster effective sexual communication for program participants, and (g) to reduce the incidence of sexual assault in a 9-week period among program participants. (p.1047). The findings of this study suggested, for women who had no history of sexual assault, that the program was effective in lowering the incidence of sexual assault. This may be due to the fact that the participants changed their knowledge regarding the problem of sexual assault and dating behavior. Among the women with no history of sexual assault in the treatment group, 6% were victimized, whereas 14% in the control group were victimized. This shows that the ones without the program were twice as likely to be victimized. The implication is that early delivery of the program could help to minimize incidents for women with no history of sexual victimization.

Hanson and Gidycz (1993) discovered that a history of sexual assault victimization is a major aspect in future experiences of victimization and the cycle of such experiences can be especially hard to change. Despite the remarkable behavioral change among females with no history of victimization, they could not find any significant effect among females with a history of victimization. Yeater and O'Donohue (1999) pointed out this difference of effect among high-risk and low-risk population to explain another doubt concerning the efficacy of past programs. They mentioned that within universities/colleges, sexual assault education is not in the policies of these institutes, nor is it a mandatory requirement, and so the participants in the past programs are self-selected and probably most likely to have the lowest potential to engage in sexually aggressive behavior. As a result, they proposed that the observed efficacy in the past programs were also due to the low-risk participants.

Klaw et. al. (2005), however, reported that long-term programs were effective in healing the female participants with a history of victimization. They conducted the Campus Acquaintance Rape Education course (CARE), which is a semester-long community health class offered at a public Midwestern university (Klaw et. al, 2005; Lonsway, et al., 1998). The main purpose of the CARE course is to train undergraduate students to be facilitators for rape education workshops in campus settings. Although approximately 50% of the participants choose to just take the CARE course without continuing to work as facilitators (Klaw et al., 2005), the participants learn facilitation skills as well as the issues of sexual assaults. In general, the CARE course succeeded in changing the participants' beliefs and attitudes surrounding rape and rape myths (Klaw et. al., 2005; Lonsway et al., 1998). In the study of Klaw et. al. (2005), the female participants with a history of assault reported in the course that the class helped them to heal from and cope with past experiences of sexual victimization. In addition, the warm and

safe atmosphere of the program classes seemed to give survivors the support needed to deal with the past traumatic incident. At the same time, the other participants without a history also stated that the program helped them to understand and empathize with survivors. Lonsway et al. (1998) reported, from their follow-up program conducted two years later, that the CARE course participants were less likely to accept rape myths than the students participating in general courses in human sexuality. The CARE course involved community resources by inviting local experts such as researchers, medical personnel, police officers, and counselors to engage the participants in critiquing the social structures; this suggests that in organizing a long-term effective program, support from community is crucial.

Besides educational approaches, a self-defense approach is also common for rape prevention programs for females (Lonsway et.al., 2009; Yeater & O'Donohue, 1999). These self defense training programs are designed to provide actual training in self defense, but also provide education for resistance strategies and high risk situations (Lonsway et. al., 2009). The participants who complete short-term self-defense training report "feeling some sense of self-improvement, control over their life, and increased confidence, assertiveness, and independence" (Yeater & O'Donohue, 1999, pp. 742-743). However, Yeater and O'Donohue (1999) pointed out that the studies concerned with the efficacy of self defense training are usually focused on stranger assaults rather than date/acquaintance assaults. This implies that the information in this approach may only benefit a women confronted with stranger assault. It is important to note though, there is reason to believe that a woman assaulted by someone she knows may find herself in a physically compromising situation in which the use of self defense skills may be questionable or ineffective. Considering the high rate of acquaintance/date rape among student population, an educational approach seems more appropriate and reasonable for students.

Although most of the rape education programs in the past were designed for mix-gender audiences (Lonsway et. al., 2009), some researchers suggest a consideration to design single-gender programs (Gidycz et. al., 2001; Lonsway, 1996). Lonsway (1996) insists that gender plays a part in the reactions of each gender to the education program and the programs should be designed with respect to different goals, strategies and delivery techniques for each gender. The 'ultimate goal' of these programs should be elimination of any potential for the men to engage in sexual assault activities, but in reality, this is a difficult goal to achieve (Yeater & O'Donohue, 1999). What seems of special importance is the way to communicate to men why they should be motivated to let go of the power that is gained when they commit such acts; in other words, what is the benefit to them? The answer to this question for women, what benefit they gain, seems much more obvious in contrast (Lonsway, 1996). Therefore, Lonsway et. al. (2009) categorize the programs as prevention programs for men, risk reduction programs for women, and educational programs for both genders and suggests that three clear types of programs can produce a wide variety of positive outcomes.

Education approach prevention programs on campus seem to be very accessible, especially for the international students. This project's main purpose is to prevent Japanese female students from being sexually victimized while they are studying in North America. As this is the goal, the form of risk reduction programs for females may be the best way to proceed, as Hanson and Gidycz (1993) showed in their research. In addition, if a student support section on campus - such as counseling services, international office, or any department which functions for students well-being - organizes the program, the students may become more familiar with the organizers from the departments and may feel more comfortable in seeking help from them when in need. A prevention program for international students may be important not only to prevent

them from being victimized, but also to connect them to the support systems on campus and allow them to feel more comfortable in accessing the services.

Summary

The reviewed literature indicates that acquaintance rape is one of the major problems among college/university student populations in North American society. Although many studies and programs have been conducted to understand and prevent the problem, the focus has been on the majority of North American Caucasian students. However, North American society has welcomed international students from various countries and they also have the same, or perhaps more, possibility of facing the problem or putting themselves at risk of sexual assault.

If you focus specifically on a Japanese female population, the reviewed literature indicates Japanese females may have more risk factors for sexual victimization than North American females because of their cultural attitude and behavior. Japanese communication style has a high risk of being misinterpreted as sexual interest by potential perpetrators. Their language barrier and low assertiveness in North American society may be a high risk factor that leads Japanese females to fail to actively or effectively refuse excessive alcohol consumption and unwanted sexual advances. Moreover, Japanese traditional gender beliefs encourage Japanese females to strongly accept rape myths, and consequently, they may be more likely to blame themselves for the assault and even fail to label their experience as rape. The Japanese communication style focusing on building harmony with others may be a virtue in Japanese society; however, in North American society it could be a huge risk factor leading to Japanese females becoming victims of sexual assaults. As a result, it is crucial for Japanese students, at the beginning of their new life in North America, to have an opportunity to learn the cultural differences in communication and the importance of being assertive to avoid the risks.

In addition, Japanese students' high stigma and negative attitudes toward professional mental health services may prevent them from receiving proper support when they face these problems during their stay in North America; in a place which is far away from their family and close friends, with limited support. During difficult times it seems extremely important for them to have proper knowledge to protect themselves, as well as a connection to social support systems in order to continue a meaningful and fulfilling experience in North America.

As the reviewed literature shows, psycho-education programs, such as acquaintance rape prevention programs, are a great opportunity for the participants to build a new support system and to connect to social support services. Although the majority of rape prevention programs seem to have been conducted predominantly for North American Caucasian students, it is important to have a program for international students as acquaintance rape is a problem affecting not only domestic students but also international students. Furthermore, international students may be at more risk of acquaintance rape, as noted by the Consulate-General of Japan (2010). Customizing culturally sensitive programs for international students could potentially help them become more open toward social services and contribute to their safe studying in North America.

Chapter Three: Program Contents

Purposes of the Program

This program has four main purposes; (1) to prevent Japanese female students from being sexually victimized in North America, (2) to increase the students' communication skills to avoid the risks of sexual assault, (3) to increase the students' self-esteem and confidence in using the communication skills assertively in risky situations, and (4) to connect the students to support systems/departments of the institutions they study at through the program facilitators. In order to achieve these main purposes, there are six sub goals; (a) to increase the participants' awareness of the sexual assaults occurring among the student populations in North America, (b) to decrease the level of the participants' rape myths acceptance, (c) to educate the participants regarding the norms and problems of students' in North America, (d) to educate the participants regarding expected attitudes and behaviors in order to keep them safe and involved in North American society, (e) to foster the participants' English communication skills for declining unwanted offers and decreasing the risk of rape, (f) to foster the participants' self-esteem to increase confidence in using newly acquired communication skills, attitudes and behaviors and (g) to build a strong trustworthy relationship with the participants through the entire program.

Program Framework

The Centers for Disease Control and Prevention (CDC, 2004) proposes well-organized strategies for organizing a rape prevention program. The CDC (2004) explains the central four public health principles for sexual violence prevention and this project aims to follow these principles. The four principles are (1) health of the public, (2) data-informed approaches, (3) cultural competency, and (4) prevention.

(1) Health of the public. The CDC (2004) explains public health as being ultimately concerned with the health of a population, rather than individuals, and aiming benefits towards the largest group of people possible. There is a lack of prevention programs for international students in North America, and as a result, this project is organized for these students; however, it also aims to organize a culturally sensitive program to allow the students an opportunity to shift their perspectives and communication skills to those appropriate in North America in a safe environment. From within this larger population of international students, this project focuses specifically on one national and one gender population, Japanese female students.

(2) Data-informed approaches. The CDC proposes four steps of the public health approach for organizing rape prevention programs and they should be the base of all phases of program planning and implementation. The four steps are (a) define the problem (collecting data which clarify the problem), (b) identify risk and protective factors (collecting data to plan the content of their program), (c) develop and test prevention strategies (collecting data to design prevention programs and to increase the program acceptability), and (d) ensure wide spread adoption (establish a standard prevention strategy which can be adopted in a variety of settings). According to past research, it seems obvious that acquaintance rape is a major problem among college/university student populations and Japanese female students have the potential to put themselves into risky situations of rape due to their communication style and their cultural beliefs. Furthermore, even after they are sexually victimized they may not be able to perceive their experience properly and ask help for their mental trauma (step a). In order to support safe acculturation, providing information about the cultural difference in communication style, problems and risks they may face in North America and training their English communication skills are crucial (step b). Therefore, this project aims to develop a culturally sensitive rape

prevention program for Japanese female students (step c) and aims to provide the information in this project so it may become a standard prevention strategy for educational institutions in North America which have students from Japan (step d).

(3) Cultural competency. The CDC (2004) insists cultural competency is a key principle and it is important to receive guidance from the target population for all of the activities for the prevention program, such as collecting and analyzing data, designing and implementing programs, and evaluation of programs. They also advise that direct translation of materials between languages, such as English to Japanese, is not considered culturally-appropriate or relevant as this does not take into consideration the different thought processes or ways of communicating that exist in other cultures.

This program focuses on the cultural difference in interpersonal communication style because it is assumed that the Japanese indirect and ambiguous communication style increases the risk of sexual assaults in North American social life, especially among student population. This program is designed to provide information regarding assertiveness training as well as information on the issue of acquaintance rape. In order to effectively shift their communication style into an assertive one and enhance their self-esteem enough to encourage them to stay and study in North America, this program includes features focusing on cultural differences.

One of the features of this program is the delivery method, which involves shifting gradually from a Japanese educational style of delivery to a North American educational style of delivery as the program progresses. A report by the participants of the Michigan Educators Travel to Japan (ETJ) in a publication of the parent association of the Japanese school of Detroit (2006-2007) shows a typical classroom situation in Japan, in which there is little discussion between teachers and students, and students are not allowed to speak out freely. In the report,

one of the Japanese teachers commented “the students who return from the US ask far too many questions in class, which makes their transition back to Japan a little more difficult” (p. 2). This comment describes well how the students in Japan are discouraged from speaking out in class; it is no wonder Japanese students are passive and seldom speak out spontaneously in North American classes. Taking this into consideration, a discussion based delivery, which is common in North America, may make Japanese students feel uncomfortable; however, one of the major purposes of this program is to increase their communication skills towards those more appropriate in North American society. The main program is divided into two sections, which will be held over two weeks, in order to shift the delivery method from a Japanese less-interactive style to a North American more-interactive style. The report by Kasuya (2008) is good material for the facilitators to read in order to understand the differences of classroom interactions between Japan and North America. In the report, she explains the effect of power distance, which is one of the dimensions of culture (Hofstede, 1986 as cited in Kasuya, 2008), in classroom interaction. In a large power distance society, such as Japan, the teacher is dominant and the students are expected to follow the teacher’s instructions and the goals (s)he sets for students without question. In contrast, in a small power distance society, such as North America, class is student-centered and the teacher encourages and shows respect for students to express their opinions and ideas, and to find their own answers. This report would help facilitators understand the differences and therefore plan the escalating shift in the program appropriately.

The first week consists of four days which include introductions, measurements, and lectures about the cultural differences between Japan and North America in relation to sexual assaults, rape myths, and communication styles. Due to the participants’ limited English skills and the difference of classroom interaction, it is appropriate in this phase to interact with the

Japanese students using close-ended questions (e.g. Do you agree with the statement? Would you report the incident if you were the woman?), and simple open-ended questions asking about facts and/or situational choices (e.g. Who would you talk to about the incident if you had the same experience?). This style of questioning is presumed to be comparatively easy and more comfortable for Japanese students new to North America to answer. Since Japanese students are not accustomed to spontaneous speech in class, the facilitator should ask these questions individually so the students can figure out who is expected to answer.

The second week consists of three days, which include more interactive materials such as role plays and discussion. The role play is also gradually leveled-up in such a way as to allow them to just memorize some expressions and follow the scenario at the beginning of the week and then later asking them to create their own scenarios referring to the expressions and the scenarios they have learned. During the activities of the second week, the program facilitators are expected to start asking open-ended questions to garner the students' opinions and ideas (e.g. What do you think she could have done to prevent the incident? When and what would you say if you were the woman in this scenario?). The facilitators will also gradually start asking open ended questions of the students overall and wait for spontaneous answers (e.g. How can we change the ending of the scenario? Do you have any ideas?). These interactive practices on day five and six are leading to the free style role play and discussion based class on day seven, which is the last day of the main program.

This program includes a follow-up session eight weeks after the main program ends. By the follow-up session, the participants are expected to have become more acculturated and to have improved their English skills through regular classes and daily life; thus the follow-up session should be conducted in a completely North American discussion based approach.

In order to help the participants feel comfortable using the assertive English expressions they learned throughout the program in real life, a cognitive approach is used during the assertiveness training. The cognitive approach is useful and effective to facilitate the awareness of a belief system and to modify it. Cognitive approach offers a process to evaluate thoughts, beliefs, assumptions, rules, and so on, in order to examine them if it is practical and/or accurate, and to challenge and/or modify them in order to alter the negative personal schema (Leahy, 2003). As reviewed literature indicated, Japanese people's communication style seems to be affected by Japanese culture; harmony is priority. In the culture, Japanese people may generally hold the belief "to keep harmony is more important than to express my own wants and needs." On the other hand, in individualistic society, such as in North America, it is encouraged to express individual wants and needs, and especially in order to avoid risks, it is necessary to express them assertively. Therefore, Japanese people may need to evaluate and examine if the belief developed in Japan is still applicable to North American society. If not, they may need to modify it into a more applicable one such as "*In North America*, it is more important to express my wants and needs than to keep harmony especially when I face unwanted invitations and requests" in order to adjust themselves into North American society more comfortably. Through its process, cognitive approach is helpful for people from different cultures to achieve a more flexible attitude towards the cultural differences. As some researchers pointed out (Kawamoto, 2007; Shnghat & Nagao, 1993), Japanese people seem to feel uncomfortable being assertive. Because of this, it is important for Japanese students in North America to recognize their own belief system that may be influenced by Japanese society and to modify or adapt it to North American standards in order to feel more comfortable adjusting their communication style and behavior, and being assertive during their stay in North America.

The last feature is language support. Since the program contents are very important, the participants are expected to fully understand the program information and materials. It is presumed the language level of the participants will vary, so in order to facilitate comprehension, all of the handouts used in class, such as powerpoint handouts, additional handouts, and so on, need to be provided to the participants before each day of the program as homework; the participants are asked to check the vocabulary they do not know in advance. In addition, at the beginning of each day it is important for the facilitators to check the vocabularies and phrases Japanese participants do not understand. By doing this, the facilitators can assist students with the proper pronunciation of words that may not be easily acquired just by reading it. The homework will help the participants, to some extent, balance the difference of the varying English abilities, support them in understanding the contents and materials of the program, and also help them to have better understanding of the lecture.

In addition, it is also helpful to choose non-confrontational expressions to avoid risks for the program materials. As Gao (2005) explained, Japanese people tend to avoid confrontation and have a variety of expressions to convey “no” without actually saying it. Japanese people, because of this cultural background, may feel more comfortable and easily adjust themselves to the assertive English expressions if they are presented in a non-confrontational manner. It is essential to introduce comparatively indirect and non-confrontational expressions (e.g. I would like to go get the drinks with you so I can practice in English how to order drinks) to actually make them useful for Japanese participants.

(4) Prevention. The CDC (2004) also insists that for public health the concept of prevention is central and program contents should focus on this area. As mentioned in the

program purpose, this project's main purpose is to prevent Japanese female students from experiencing sexual victimization and the program contents are organized to achieve this.

When is the Program Held?

The CDC (2004) proposes three categories for the timing of sexual violence interventions, primary prevention (before sexual violence happens), secondary prevention (immediately after sexual violence has happened), and tertiary prevention (when sexual violence has happened at some point in the victim's past). This program aims to prevent Japanese female students from experiencing sexual victimization in North America, so it seems most practical to have the main program on the first and second week of their first semester, which is right after their arrival in North America, and the follow-up program on the tenth week of the semester, which is near the end of the semester. This program is appropriately organized to be held right after the students' arrival because it contains information about cultural differences and English skills practice, which is important to start their student life in North America, as well as being helpful in avoiding sexual victimization. Hanson and Gidycz (1993) also suggest, based on the outcome of their study, that early administration could make prevention programs useful for women to avoid sexual victimization. In addition, program delivery and language support for the program are aimed at supporting the newly arrived students in adjusting themselves to North American norms more easily.

Who is the Program for?

The CDC (2004) also categorizes the participants of the programs into three groups; universal interventions (approaches targeting the population at large regardless of individual risk), selected interventions (approaches targeting populations/individuals regarded as having higher risk factors), and indicated interventions (approaches targeting populations/individuals

who have experienced victimization). This program applies to selected interventions, specifically targeting Japanese female students who attend post-secondary educational institutions in North America for more than one semester. Japanese international/exchange students and ESL students at universities and colleges are the main prospective participants for this program. There are two reasons for this target population. First, this program aims at measuring the participants' behavioral change toward rape prevention, and as a result, this program is consisted of a main and follow-up program with eight weeks interval in between. Therefore, international/exchange students who attend a post-secondary educational institution for more than one semester are the best target population for this purpose. Second, by targeting the students at post-secondary educational institutions, it is assumed to make it possible to enroll the students with similar backgrounds. Universities and colleges in general require the completion of secondary education. In Japan, there is a national educational curriculum organized by Central Council for Education, which is one of the councils in the Ministry of Education, Culture, Sports, Science, and Technology; elementary schools, junior high schools, and high schools in Japan are supposed to follow the curriculum. As a result, with the completion of high school people are supposed to obtain a similar level of educational background, even though there should be differences among the students in communication skills in English. In addition, taking the cost of post-secondary education for international students in North America into consideration, it is assumed that the students come from an upper-middle class population. In Canada, for example, the average tuition fees for international undergraduate students was \$16,768 in 2010/11 (Statistics Canada, 2010); however, there are very limited opportunities for international students to obtain financial supports, such as scholarship and student loans. As a result, in order to obtain a student visa, the prospective

students have to prove that they have the financial means to pay both tuition and living costs. Therefore, it is assumed that the students come from upper-middle class to provide such amount of money for studying. Due to these backgrounds of the international students from Japan, the difference among individual participants in geographical background is assumed to not be significant.

Due to the purpose and organization of this program, short-term students who study in North America for less than three months are less applicable for this program. As the main sessions include useful information about the risk factors of student life in North America and English practice, the institutions which have many short-term international students, such as language schools, could possibly conduct this program without the follow-up session.

This program also has a focus on the program organizers. One of the main purposes of this program is to help the participants connect with support systems at the institutions and make the participants feel more comfortable in accessing these supports. In order to achieve this goal, it is highly recommended that program facilitators be members of support systems at the institutions the participants are attending, such as on-campus counselors, officers at the international students office, coordinators for international students and any similar positions responsible for supporting international students' life in North America which can continue to support the students after the program has ended. In view of the program goals, it is anticipated that program facilitators will build a solid relationship with the participants through the program, which may help the participants feel more secure in asking for help from the organizers when they face any problems during their studies at the institutions.

Program Contents

This program consists of a seven-day main session and a one-day follow-up session. The main session is divided into two weeks; the first week (day one to four) is a lecture based program and the second week (day five to seven) is an activity based program.

The purpose of the first week of main sessions is to provide the knowledge and information regarding the issue of acquaintance rape and risk prevention. The lecture is followed with a powerpoint presentation and handouts. Ideally these materials are customized with a lot of visual effects to help non-English speaking participants understand the content better. There are some useful websites for referring to in order to custom the materials for lectures. Womenshealth.gov (<http://www.womenshealth.gov/>), Rape101.com (<http://free-rape-stories.com/>), Ending Violence Association of British Columbia (EVA BC, <http://www.endingviolence.org/>), and Here to Help (<http://www.heretohelp.bc.ca/>) provide research based information and ready-to-use handouts regarding sexual assaults and substance use. This program also refers to Paterson (2000)'s "*The assertiveness workbook*" for the assertiveness training components.

The purpose of the second week is to train the participants' assertive communication skills, specifically in risky situations for acquaintance rape. Based on the knowledge the participants acquire in the first week, they are encouraged to challenge their beliefs and thoughts that may be preventing them from being assertive and practice assertive English communication in the situations. In addition, in the second week the participants are encouraged to participate in discussions and role plays actively, which is organized as a part of assertiveness training for them to express their opinions and ideas.

The purpose of the follow-up session is to measure the effectiveness of the program and collect the feedback from the participants regarding the usefulness and effectiveness of the program, any potential improvements, and the any other information necessary for the international students. The follow-up session is conducted in a discussion based class, which could be another measurement to observe the participants' acculturation.

Week One: Day One: Main Session

Purpose. To build group rapport and measure the participants' attitude and behavior toward the risk factors of acquaintance rape right after their arrival in North America.

Objectives.

- To introduce the program purpose and procedures
- To build group rapport using ice breaking games
- To measure the participants' attitudes and behavior regarding the risks of acquaintance rape.

Procedure.

Introduction (10 minutes). In the first introduction, since the ice-breaking game time is spared for individual introductions, the program facilitators briefly introduce themselves here and the purpose of this program (facilitating the awareness of the risk of sexual assaults in North America and the cultural differences in interpersonal communication, practicing appropriate communication skills in risky situations, and getting familiar with the helpful resources on campus for international students) and the program contents (first week is lecture based program and learning the issues around acquaintance rape and the cultural differences; second week is activity based program and practicing assertive communication). In addition to the program contents, it is necessary to mention the differences of class dynamics between North America

and Japan and to explain that the facilitators are going to deliver the program gradually shifting to North American style and the students need to become active participants, which is a basic step to building English communication skills.

Ice breaking games (30-40 minutes). Some ice breaking games are conducted in order to build group rapport. At first, it is useful and fun to do some introductory games to remember the facilitators' and the participants' names and basic information such as cities where the participants are originally from. Although it depends on the group size, it is good to have a couple of games to help the participants have fun and feel relaxed in the group. Wilderdom (<http://wilderdom.com/>) introduces many useful games and activities for ice breaking and building group on their game section of their website (<http://wilderdom.com/games/>), which the facilitators can refer to.

Homework. On Day one, homework is provided to the participants before pre-test in order to explain the purpose and contents of homework in this program to all the participants. The facilitators need to explain that all of the handouts the participants receive need to be read and any vocabulary or expressions they do not understand needs to be identified and looked up before class.

Pre-test (remainder). Alcohol Use Disorders Identification Test, Dating Behavior Survey, Date and Acquaintance rape scale, and Sexual Experiences Survey (See appendix 1, 3, 4 and 5), are used in order to measure the participants' attitudes and behaviors toward the risk factors of acquaintance rape. Some modification is added for the purpose of this program and for making these instruments more suitable for the Japanese participants.

Alcohol Use Disorders Identification Test. Alcohol Use Disorders Identification Test (AUDIT) is organized by the World Health Organization (2001) and is a 10-item self-report test.

The items are categorized into three groups: hazardous alcohol use (3 items), dependence symptoms (3 items), and harmful alcohol use (4 items). The first 8 items are scaled by a score from 0 to 4 and the last 2 items are by a score of 0, 2, or 4. Since the consumption of alcohol is a major risk factor of acquaintance rape, in this program, 6 items are chosen from the hazardous alcohol use and the harmful alcohol use categories as the items for pre- and post-test measurement. In addition, the instructions are modified to ask about the participants' behavior in Japan for the pre-test.

Dating Behavior Survey. The Dating Behavior Survey is developed by Hanson and Gidycz (1993) to obtain information regarding the participants' behaviors in dating settings which could be linked to acquaintance rape victimization. This is a Likert-type scale with the responses range from 1 (never) to 7 (always) with the higher score indicating the higher possibility of involvement in risky situations. Some modification is added in case some of the participants have no experience of dating, and the statements are made with present tense and subjunctive mood. (i.e. On the first few dates that we (would) have, I allow my partner to plan what we do.)

Date and Acquaintance Rape Scale. The Date and Acquaintance Rape Scale (DARS) was developed by Walsh et al. (1997) to measure college women's susceptibility to date and acquaintance rape. DARS contains twenty-five items, consisting of four date and acquaintance rape constructs: perceived vulnerability (5 items), self-efficacy (8 items), self-determination (7 items), and victim-blaming (5 items). Response options are 6: strongly agree, 5: moderately agree, 4: mildly agree, 3: mildly disagree, 2: moderately disagree, and 1: strongly disagree and the higher the score, the higher the susceptibility date and acquaintance rape. For the purpose of this program, some aspects were modified to fit Japanese participants. First, some of the original

items are only about a date. It is assumed that in the very first semester, Japanese students would have had more opportunities to get acquainted with people as friends rather than as dates, therefore, all the statements imply either a date or a male friend. (i.e. I would never worry about going home alone with a date or a male friend.) Second, the participants are asked to imagine that all the indicated situations happen in North America and the indicated males are all North American males in order to measure the participants' susceptibility in English-spoken environment.

Sexual Experiences Survey. The Sexual Experience Survey was developed by Koss and Oros (1982) to assess the participants' past experience of coercive sexual experience without using the terms "rape" or "sexual assault". This includes 13 items where the participants are asked to answer either "yes" or "no". Instructions are modified to ask the participants' experience in Japan. Although the survey is anonymous, it is essential for the facilitators to pay special attention to the group in order to build a trustful relationship with the participants. With a trustful relationship in place, the facilitators would be able to encourage the participants to access supportive resources on campus or contact the facilitators privately occasionally during the program if the test results indicate the group includes participants with previous victimization. As Hanson and Gidycz (1993) reported, the prevention program was not effective for the participants with past victimized experience and they suggested special treatment would be required for the participants. Therefore, the facilitators have to treat the test result with care and need to spend extra time building a strong relationship with those participants.

Week One: Day Two.

Purpose. To increase the participants' awareness regarding the issue of acquaintance rape and the risk factors of victimization.

Objectives.

- To educate the participants regarding the facts and definition of sexual assaults
- To educate the participants regarding acquaintance rape and its risk factors especially the ones linking to student social life

Procedure.

Introduction (10 minutes). The first ten minutes are spared to check the participants' understanding on the provided materials. Ask verbally any vocabularies and/or phrases they do not understand, and then the facilitators are able to check if the participants can pronounce them properly. If a participant shows any difficulty in pronouncing some vocabularies and/or phrases, let all of the participants practice pronouncing them since Japanese people commonly have a problem pronouncing certain English sounds (i.g. 'l' and "r" 's' and 'th' sounds and etc.). The facilitators need to pay attention to the participants' non-verbal behaviors to see if they fully understand the contents and/or the meaning of the handouts. Since this program is designed to be conducted right after the participants' arrival in North America and their language skills are assumed to not be high yet, the facilitators may need to let the participants use some Japanese language to allow the participants to help each other understand the contents of handouts and/or facilitators instruction, explanation, and questions.

Lecture (80 minutes). The purpose of the lecture on Day 2 is to provide the information regarding the definition of sexual assault, acquaintance rape, and the risk factors of acquaintance rape in order to let the participants have a clear definition of sexual assault and to increase their awareness about the issue and the risk factors in their life in North America. As the Consulate-General of Japan in Vancouver (2010) pointed out, generally Japanese people have less awareness regarding crimes overall and risk prevention, especially regarding sexual assault; so it

is extremely important to make the Japanese participants recognize the facts of sexual assaults in order to facilitate their awareness of the need of self-protection and prevention.

There are two main components in this lecture; (1) Facts of sexual assaults, and (2) Risky situations of acquaintance rape in student life in North America.

(1) *Facts of sexual assaults*. As Mills and Granoff (1992)'s research indicated, there is high potential that Japanese females cannot identify their experience as sexual assault when they are assaulted by their acquaintance. Some Japanese females seem to have a narrow definitions of rape or sexual assaults overall and it is important to provide clear definition of sexual assaults and acquaintance rape which is the most common form of sexual assault among the student population. Womensheath.gov (<http://www.womenshealth.gov/publications/our-publications/fact-sheet/sexual-assault.cfm#a>), rape101.com (<http://free-rape-stories.com/handouts/definitions.htm>), and EVA BC (http://www.endingviolence.org/public_education_tools) provide useful information and ready-to-use handouts about the definition and facts on sexual assaults and acquaintance/date rape. It is important here to make the participants aware that forcing them to have sexual advances when they do not want is a crime even though the person forcing them to do so is their friend or even their partner. It is also important to make them recognize that acquaintance rape is one of the major crimes among the student population and it is not a low possibility to be victimized, and as a result, they need to be cautious to the risks in order to protect themselves from victimization.

(2) *Risky situations of acquaintance rape*. Alcohol is a significant risk factor of acquaintance rape and it is reported that 78.7% of the acquaintance rape victims consumed alcohol when they were assaulted (Benson, Gohm, & Gross, 2007). It is important for the participants to know the trend of youth drinking in North America and the risks they may face in

the drinking situations. Ontario Health Promotion E-bulletin (OHPE, 2008) reported that although immigrant youth from other cultures show fewer tendencies to drink alcohol than Canadian youth, they tend to adjust themselves to the norm of youth's excessive alcohol use in Canada once they identify the norm. It is important for the participants to recognize the problem of youth drinking in North America and to set their own boundary toward alcohol use. Here to help provides useful information and handouts regarding the problems and protection around substance use (<http://www.heretohelp.bc.ca/understand/alcohol-drugs>).

In addition, it is also important to educate students not only on the general information but also on the trends and problems in the local area where each educational institution is located since North America is vast and countries have different characteristics depending on the areas. Cronk and Sarvela (1997) reported the differences in use of substances between rural and urban youth in the United States from their research from 1976 through 1992. They found that the youth in rural areas tend to binge on alcohol significantly more than youth in urban areas, and that in rural areas high prevalence of binge drinking is seen in both male and female youth, whereas in urban areas it is seen in only males not in females. It is assumed that peer pressure on females for drinking and/or intoxicating drinking habits, such as drinking games, would differ in areas, and therefore, it is necessary to include the information regarding drinking settings, behaviors, and problems seen among the local students in the area.

Another risk in drinking situations is date rape drugs. Because education regarding drugs is not common and/or there are only limited opportunities for the education in Japan, it is extremely important to educate the participants regarding the substances which are commonly used for sexual assault. It is assumed that many of the participants may not know anything about date rape drugs and it is essential to provide the detailed information about date rape drugs, such

as what are date rape drugs, how they are used, and how to avoid them. Although assertive communication is basic for rape prevention and that is why one of the main focuses of this program is assertiveness training, in order to avoid the risks of planned rape with such drugs, extra cautions besides assertive communication are absolutely necessary. Womensheath.gov provides a useful handout explaining about date rape drugs and how to decrease the risk (<http://www.womenshealth.gov/publications/our-publications/fact-sheet/date-rape-drugs.cfm>).

In addition, it is useful to educate the participants regarding other common drugs among students' population, such as marijuana and ecstasy, due to the concern about the Japanese participants' low awareness of drugs.

Lastly, provide information regarding the characteristics of non-stranger rapists in order for the participants to possess the ability to perceive the men they should avoid hanging out with or dating. Lisak (2008) summarized the common characteristics of non-stranger rapists from an interview with undetected rapists in both research and forensic setting in the past 20 years. It was found that these undetected rapists: (a) have excellent ability to identify "likely" victims and to inspect the prospective victims' boundaries, (b) plan sophisticated strategies to isolate their victims and prepare for attack, (c) obtain a strong control over their impulse and use violence only when necessary to terrify and coerce their victims to obey them, (d) use psychological weapons, such as power, control, manipulation, and threats with physical force backed up, and seldom use actual weapons such as knives or guns, and (e) use alcohol deliberately to make their victims more vulnerable. This summary explains why it is hard to detect prospective non-stranger offenders. They almost never exhibit their violent aspect until it is necessary, and moreover, they may seem even nicer than non-rapist males in order to groom their prospective victims for attack. Detecting prospective non-stranger offenders may be a difficult task, however,

it is still possible to identify the clues to identify potential offenders because of the similarity of these offenders to stranger rapists. Lisak (2008) mentioned that undetected non-stranger offenders showed the same motivational matrix of power and anger to incarcerated rapists: power motivation is his need to control and dominate females and anger motivation is his resentment and a general hostility towards females. Rape101.com offers the handout for the warning signs of prospective acquaintance rapists who are motivated by control and/or anger (http://free-rape-stories.com/handouts/acquaintance_rapists-some_warning_signs.htm), such as “emotionally abuses you”, “tells you who you may be friends with, how you should dress, or tries to control other elements of your life or relationship” (Rape101.com, 2004, “Acquaintance Rapists: Some Warning Signs,” para. 1) , and so on. Understanding these characteristics will be helpful for the participants to identify risky men to hang out with or date and keep the boundary from them.

Week One: Day Three.

Purpose. To decrease the level of the participants’ rape myths acceptance and diminish victim blame attitudes

Objectives.

- To educate regarding rape myths and its relation to victim blame
- To provide information about the damages the victims of sexual assault would have
- To increase the participants’ awareness that rape victims should not be blamed
- To provide information regarding the way to support victims

Procedure.

Introduction (10 minutes). Check the participants' understanding of the materials and make clear the meaning and definitions of English vocabularies or expressions they do not understand.

Lecture (80 minutes). The purpose of the lecture on Day 3 is to diminish the attitudes of victim blame. Acquaintance rape often prevents its victims from seeking help because of the blame they put on themselves (Lam & Roman, 2009), even though the victims should never be blamed. The lecture on Day 3 focuses on the victims of sexual assaults in order to increase the participants' empathy toward victims and diminish the attitude of victim blame. There are three components in this lecture; (1) relationship between rape myths and victim blame, (2) psychological damage on rape victims, (3) the ways to support the victims.

(1) Relationship between rape myths and victim blame. As an introduction, conduct a quick check of the participants' attitude toward the victims, using a date rape scenario and the Sex-Role Stereotypical Victim Blame Attribution Scale (Langhinrichsen & Monson, 1998) (See appendix 7). The Sex-Role Stereotypical Victim Blame Attribution Scale is a tool to measure the degree in which people blame female victims and it has five items with a scale ranging from 1: *not at all* to 6: *to a great extent*. A date rape scenario is used for this check-up: a female went to a house party at her boyfriend's house, and after drinking with friends for a while she and her boyfriend went in his bedroom where she got raped by her boyfriend. This scenario is used as the victims of date rape tend to be blamed more than the victims of other rape scenarios due to the closeness of the relationship with the perpetrator. Since the participants are supposed to finish reading one date rape scenario as homework the previous day and their understanding of the materials are already checked in the first 10 minutes as introduction, check their responses to

each item verbally but with simple questions, such as “How many of you chose ‘6’ to this question?” “*Student name*, which number did you choose for this question?” and so on. After checking their responses to the items, ask the participants succinctly if they think the victim is responsible for the incident and if they define this incident as rape.

After checking the participants’ level of victim blaming, start the lecture with the relationship between victim blame and rape myth acceptance. The past research indicates that the level of rape myths acceptance has influence on the attitude toward rape victims, gender-role stereotype beliefs are related to rape myths acceptance (Burt, 1980; Frese, Moya, & Megias, 2004; Jimenez, 2000; Kopper, 1996; Yamawaki, 2002), and Japanese people tend to possess a stronger gender-role stereotype beliefs and rape myth acceptance than North American people due to Japanese traditional culture. This makes Japanese people minimize the seriousness of rape and blame the victim more than North American people (Yamawaki, 2002). Check with the participants if they agree that people possess stereotypical gender-role beliefs in Japanese society and if they have experience facing the gender-role beliefs when they were in Japan, with again simple questions like “In Japan, do you think many people believe that cleaning, cooking, and raising children are the jobs for women?” “Have you ever been told that you should do something just because you are female? By whom?” “Do you agree that gender-role stereotypes are strongly believed in Japanese society?” and so on.

Afterwards, show the participants the list of rape myths and explain that strong gender-role beliefs may allow some people to have distorted beliefs about females who violate stereotypical gender-roles. Here are some of the rape myths Burt (1980) applied to her study regarding rape myth acceptance;

- A woman who goes to the home or apartment of a man on their first date implies that she is willing to have sex.
- Any healthy woman can successfully resist a rapist if she really wants to.
- When women go around braless or wearing short skirts and tight tops, they are just asking for trouble.
- If a girl engages in necking or petting and she lets things get out of hand, it is her own fault if her partner forces sex on her.
- Many women have an unconscious wish to be raped, and may then unconsciously set up a situation in which they are likely to be attacked.
- If a woman gets drunk at a party and has intercourse with a man she's just met there, she should be considered "fair game" to other males at the party who want to have sex with her too, whether she wants to or not.

(Burt, 1980, p. 223)

Using the scenario they already read, explain the model of how victim blame occurs.

Some people who hold these beliefs may think the victim in the scenario deserved what she experienced due to her drinking and going to the male's bedroom, which they believe are things females "should not" do. Moreover, if the victims of sexual assaults hold the myths, they may blame themselves and avoid seeking help to protect themselves from being judged and blamed by others. Ask the participants, especially those who said the victim in the scenario is responsible for the incident, if they have the same or similar beliefs as these rape myths. It is important here, however, to educate the participants that it is not wrong to hold these myths, that all people unconsciously possess distorted beliefs, bias, and judgments influenced by society, family, education, and our experience more or less, but it is necessary to recognize and modify the

distorted beliefs to prevent ourselves from judging and blaming others, and even ourselves. A female's behaviors and attitudes would never be an excuse for the sexual violence which substantially damage females physically and mentally.

(2) *Psychological damage on rape victims.* After the lecture regarding the influence of rape myths on judgment and blame on the victims, provide the lecture on the psychological damage on rape victims in order to increase the understanding and empathy toward the victims; rape victims show symptoms such as depression, anxiety, hostility, and PTSD, and the victims of acquaintance rape blame themselves much more than the victims of stranger rape (Frazier & Seales, 1997). In addition, the victims of acquaintance rape are more likely to continually and unexpectedly encounter the perpetrator on campus or in the community, provoking the trauma and delaying recovery from the victimization (Lam & Roman, 2009). Because of the complex psychological damage caused by being a victim of acquaintance rape, it is extremely important to let the participants know the importance of seeking professional help to overcome the traumatic experience.

(3) *The ways to support the victims.* At the end, provide information regarding how to support victims in case the participants have friends who are sexually victimized. Basically the best way for the participants to support the victims is to become a good listener and be a bridge to an appropriate support resource. Rape101.com provides useful information regarding the attitudes and the ways to become a good listener for the rape victims ([http://free-rape-stories.com/handouts/how do you help a survivor of sexual assault.htm](http://free-rape-stories.com/handouts/how_do_you_help_a_survivor_of_sexual_assault.htm)). The purpose of the information on how to support the victims is not only to train the participants to be a good supporter for their friends, but moreover, to let them recognize that group members, both the participants and the facilitators, are educated and able to become non-judgmental supports for

them when they are in need. By educating the participants how to be a non-judgmental and a secure listener, they can obtain a safe place to ask for help as well. In addition, it is important for the facilitators to emphasize that the facilitators themselves are the most secure people for the participants to ask for help when they are in need and should encourage them to ask for help from them or to become a bridge for their friends to access appropriate and/or professional help.

Week One: Day Four.

Purpose. To educate the participants regarding assertiveness and support them to overcome their barriers to be assertive in interpersonal relationship

Objectives.

- To educate regarding assertive attitudes, behaviors, and communication
- To let the participants recognize their barriers to prevent them from being assertive
- To educate the participants on strategies to say “no” assertively

Procedure.

Introduction (10 minutes). Check the participants’ understanding of the materials and make clear the meaning and definitions of English vocabularies or expressions they do not understand.

Lecture regarding assertiveness (80 minutes). Day 4 is designed as a transition from a lecture-based class to an activity-based class. Although there are some interactions involved in the lecture, in the last two days the participants are still allowed to be passive listeners as they were in Japan in order to increase their knowledge regarding sexual assaults. Day 4 is designed as an assertiveness training as the lecture includes some activities, which would be a good introduction before the activity-based second week. Assertiveness training is an important

component for acquaintance rape prevention especially for Japanese females due to their communication style as previously discussed.

Assertive communication is the base for avoiding the risks of sexual victimization; however, as Kawamoto (2007) mentioned, assertiveness is regarded or misunderstood negatively by Japanese people. As a result, it is essential for the participants to understand a clear definition of assertiveness before training them in assertive communication skills. There are four components to this lecture; (1) The differences of communication style, (2) Belief system supporting communication styles, (3) Challenging the beliefs which prevent the participants from being assertive and (4) Strategies to say “no” assertively.

(1) The differences of communication style. Assertiveness is one of four communication styles with the others being the passive style, the aggressive style, and the passive-aggressive styles (Paterson, 2000). It is essential for the participants to understand the differences of these styles, especially differences between aggressive style and assertive one because Japanese people tend to mistake assertiveness for aggressiveness (Kawamoto, 2007). In addition, it is important to inform the participants that these differences come from how you behave not from what is your character. Paterson says “Assertiveness is what you do, not who you are” (2000, p72). Some participants may think that they cannot be assertive because of their shy or passive character, however, it is important to help them realize that assertiveness is a skill you can learn and obtain to develop satisfactory relationships with people. This program offers the opportunity for international students to develop skills and language competencies to build healthy relationships with English speaking individuals. After teaching the different communication styles, let the participants recognize their communication style using a checklist. Paterson (2000) introduces a useful check list to figure out which style is the most used in five personal

aspects; behavior, nonverbal style, beliefs, emotions, and goals. The checklist includes the description of what each style looks like in each aspect; people check the most suitable description about themselves and find out which style is the most used by them.

(2) *Belief system supporting communication styles.* Paterson (2000) explains that our beliefs are one of the barriers that prevents us from being assertive. We interpret and react to situations through our beliefs, which have been developed from education and personal experience. Beliefs remain for many years and become automatic while some of them may even become distorted and as a result, can affect our feelings, attitudes, and behaviors. In order to dismantle or alter the unhelpful belief system we unconsciously have developed, it is important to be aware of the beliefs we hold.

After the participants understand the influence of the belief system, which affects their attitudes and behaviors, show them the examples of beliefs that support each style. Provide the list of beliefs Paterson (2000) introduces, such as “Being assertive means being selfish” (p. 56), “I am only worthwhile as long as I am doing something for someone else” (p.57), “I’m entitled to be angry” (p. 59) and so on. Ask the participants to check the beliefs they agree with.

(3) *Challenging the beliefs.* After checking their beliefs, then challenge their beliefs verbally, using close-ended questions. First, ask one participant to tell one of the beliefs she checked. If the participant chose the belief “Being assertive means being selfish” (Paterson, 2000, p. 56), for example, then ask the participant some questions such as “When you discuss a plan on weekend with your friends, do you think it’s selfish to say ‘I would like to go to a movie’?” “When your friend is against a singer you like, do you think it’s selfish to say ‘But I like her songs and her up-beat songs boost my energy’?” and so on. Then rewrite the belief into

a more practical and adoptable one such as “Being assertive means being respectful for my preferences, wants, needs, and opinions as well as others.” The first round is an example for the participants and then for the next belief, the facilitators ask the participants to think of challenging questions to the beliefs and challenge each other, and then ask them to think of new reasonable beliefs and rewrite the beliefs of the list.

(4) *Strategies to say “no” assertively.* After letting the participants recognize that assertive communication is a way to respect their right to express themselves as well as others’, then remind them that they have the right to say “no” to requests and offers which they do not want or they are not willing to accept, whereas others have the right to ask them. Also, remind them assertive communication is a basic step to protect themselves from the risk of being sexually victimized.

The first important strategy for Japanese students is to understand the contents of requests, invitations, and/or offers clearly; otherwise they should never accept them. Because of their limited English language skills, it is assumed that many of the Japanese students sometimes have difficulties in understanding what they are offered, especially when North American students use phrases and/or slang they are not familiar with. It is extremely important for Japanese students to realize that understanding the content is a necessary step to avoid risks and to deal with the situation assertively. It would be useful to provide a vocabulary list of slang terms which are used among the student population to imply drugs and sexual activities.

If Japanese students understand the requests, invitations, and/or offers clearly, it is useful for them to know strategies for saying no as introduced by Paterson (2000).

- Use assertive body posture.

- Decide on your position before you speak.
- Wait for the question.
- Decide on your wording.
- Don't apologize when it isn't necessary.
- Don't defend yourself or make excuses when it isn't necessary.
- Don't ask permission to say no.
- Strengthen your position.
- Don't wait for acceptance.
- Accept the consequences.

(Paterson, 2000, p. 151-153)

Based on these strategies, there are three tactics to practice in order to say no assertively; fending off requests, to think before giving agreement, and delaying agreement (Paterson, 2000), and these strategies and tactics are practiced in the second week. Before the second week starts, the participants are encouraged to memorize the strategies and the handouts for the next session, which includes the useful English expressions for fending off requests and delaying agreement, as much as possible.

Feedback (the reminder). It may be useful to ask for the participants' opinions about the program so far and what they expect for the rest of the program after they acquire knowledge about acquaintance rape and cultural difference in communication. In order to provide the participants with enough time to review the contents of the program, have them consider any wants/needs toward the program and write their opinions in English; it is useful to collect the information via e-mail. The facilitators ask the participants to write their opinions about the

current program and what they expect in the next week and send it to the facilitator via e-mail within two days. The interval between Week One and Week Two enables the facilitator to have time to partially modify the rest of the program along with the participants' wants and needs. Since Japanese students are not used to showing their opinions and requests toward authority regarding class in Japan, however, it may be necessary to ask only for the participants' spontaneous response and not to make it mandatory for the participants to send the feedback. The facilitators may need to be flexible to set the criteria of the feedback depending on the participants' level of English skills, level of acculturation, and attitudes observed in class.

Week Two: Day Five.

Purpose. To allow the participants an opportunity to practice English expressions saying “no” or to delay agreement and to diminish their automatic thoughts which may make them feel uncomfortable to decline unwanted offers and/or requests

Objectives.

- To practice useful English expressions to say “no” or to show disagreement
- To practice the English expressions in a role play situation
- To help the participants realize their rules and assumptions in interpersonal relationships
- To evaluate the participants' rules and assumptions and change them into rational ones

Procedure.

Speaking practice (10 minutes). First, check the participants' understanding of the handouts for today, then one of the facilitators reads out the expressions on the handout “useful English expressions” (See appendix 8) and asks the participants to repeat after the facilitator. Check their pronunciation, then let the participants practice these expressions a couple of times.

Response choice (25 minutes). Provide the handout of risky invitations/forceful requests (See appendix 9), on which there are several statements of risky invitations or forceful requests such as “I will get you a drink. Wait here.” The facilitators give the participants 5 minutes to choose the response to these statements from the useful English expressions and to fill in the blank. After 5 minutes the facilitator reads out the statements and randomly asks each participant to respond verbally with their answer.

In the second week the facilitators start to encourage spontaneous participation by using more open-ended questions and asking the participants for their own ideas and opinions. After practicing the responses from the handout, the facilitators ask the participants more optional responses, using questions like “Could you think of any other responses to these statements?” or “What else can you say to these responses?” If any participants answer these questions, check their expression to ensure it is grammatically correct and natural; be sure to write them down for the other participants who may be taking notes.

Role play (20 minutes). Divide the participants into smaller groups, assign one facilitator for each group and let each participant practice the learned English expressions in a short role play. In advance the facilitators should prepare note cards with the risky situation written on it, such as ‘a party at your friend’s house’, ‘pub party’, ‘first date at a restaurant’ and so on. Also, prepare short conversations with a few interactions at each setting, with the last sentences being chosen from the handout of risky invitations/forceful requests. This handout will help the participants practice what they have just learned and this could be a good first step when practicing how to decline. Let the participants pick up one of the note cards and play out the setting one by one. For example;

At your friend's house party

Facilitator: Hi. Are you a new Japanese international student, right? I am Mike.

Participant: Hello. I am Tomomi.

Facilitator: Cool. How do you like Canada so far?

Participant: It's been good.

Facilitator: That's great. I would love to go to Japan someday. Oh, don't you have any drinks?? *I will get you a drink. Wait here.*

Pay attention if each participant is able to response naturally and give them feedback. In addition, like this example, some of the new arrival students may not be good at continuing conversations and may only answer with a few words in English instead of answering with specific information. The role play could be more useful if the facilitators provide some tips for regular English conversation.

Examining rules and assumptions (35 minutes). First, conduct a short discussion about the role play in order to check how the participants felt about declining the invitation or requests. From the second week, in order to get the participants spontaneously involved in class discussions, use open-ended questions and allow the participants time to get used to discussing their opinions and/or ideas, using questions such as "How did you feel about the role play?" "Are you confident enough to say the same thing in the real situation? Why (not)?" "How do you feel when you decline someone's offer or requests?"

After the short discussion the facilitators briefly review the belief system the participants learned on Day 4, if possible, taking some participants' opinions as an example. For example, if the facilitators hear a participant say, "I still feel bad saying no to my date after he bought me an expensive dinner and presents", search her core beliefs or thoughts for something like "I should

always pay back for what I receive” and explain that this core belief may make her feel bad and potentially say “yes” to an unwanted request from her date. Next, move on to the examination of the participants’ rules and assumptions in an interpersonal relationship. In this activity the participants list “shoulds” thoughts in interpersonal relationships and examine if these “shoulds” are rational (See appendix 10). If not, they work on reframing these thoughts into more adaptive ones, especially from a North American perspective. Let the participants think and list their rules and assumptions in relationships with both friends and boyfriends. Provide a couple of sample rules and assumptions to help the participants think of their own rules and assumptions such as “When my friends invite me for parties or any gathering, I should go with them anytime”, “If I am against my boyfriend’s opinions or ideas, he may hate me” and so on. Provide some time for the participants to think of their rules and assumptions, ask what they are, and write them down on flipchart paper or on a blackboard. Then the facilitators challenge these rules and assumptions and allow the participants to think of more adaptive and practical rules and assumptions such as “I will pay back what makes both my date and me happy when I receive something from my date/I will not follow my date’s request which make me feel uncomfortable.” Summarize the influence of people’s thoughts and assumptions on our feelings and behaviors at the end and tell the participants to read their new rules and assumptions a couple of times to adopt them.

Week Two: Day Six.

Purpose. To let the participants practice detecting and preventing the risks

Objectives.

- To let the participants practice detecting risks using rape scenarios
- To let the participants set their limitations of their behaviors in risky situations

- To let the participants practice detecting and preventing risks in role plays

Procedure.

Introduction (5 minutes). Check the participants' understanding of the materials and clear the meaning and definitions of English vocabularies or expressions they do not understand.

Detecting the risks (30 minutes). In this activity, the participants read the scenarios of acquaintance rape, identify the victims' risk behaviors in the scenarios, and then discuss what could be the possible prevention behaviors (See appendix 11). The participants are supposed to read the scenarios in advance as homework and their understanding of these scenarios is checked in the introduction; the facilitators soon lead the discussion about the victims' risk and prevention behaviors. First, ask the participants what are the risk behaviors the females in the scenarios took. Write the responses out on flipchart paper or on a black board for the participants to take notes. Second, ask the participants what could be alternative behaviors to the risky ones and write them out as well. Since these scenarios and the list of prevention behaviors are narrative, practice a quick role play. The facilitators take the role of the male and ask the participants to respond to the offers and/or requests based on the list of prevention behaviors. For example, one of the risk behaviors is a female accepts the offer of a ride home and the prevention behavior is to refuse the offer of a ride by a new acquaintance. The facilitator says to one of the participants, "Hey if you are leaving now, I can give you a ride home. I parked my car right there." And in response the participant says along the lines of "No thank you. My friends and I are supposed to share a taxi tonight" based on the prevention behavior they previously discussed. Keep practicing until all the items they listed are complete.

Setting the limitations (15 minutes). Based on the discussion about risk and prevention behaviors, let the participants think about specific limitations they set for themselves in both

party and dating situations such as “Do not drink more than 3 drinks in a party involving some unfamiliar or new acquainted people” or “Do not take sexual advances within 4 dates” and so on (See appendix 12). In the last five minutes, let the participants share their limitations.

Role play (30 minutes). First, review the strategies to say “no” assertively that they learned on Day 4 and summarize the activities they have been practicing, and then, divide the participants into smaller groups, assign one facilitator for each group and let each participant practice assertive communication in role plays. Again the participants will draw one of the specific situations, such as “after second dinner date”, “after 2 drinks with a new friend at dorm party” and so on. This time the facilitators will lead a longer role play that does not require following a detailed scenario with a sample of English expressions, and they will challenge the participants’ assertiveness using forceful behaviors. Remind the participants to behave based on the limitations they set in the former activity and to be assertive toward any offers and requests which are over the limitations. Provide feedback after each participant finishes their role play and ask for the other observing participants’ feedback as well.

Class discussion (10 minutes). The facilitators lead a class discussion in the last ten minutes in order to provide more time for the participants to express their opinions and ideas in public, identify their questions and concerns, and find the solutions based on what they have learned from this program (See appendix 13). Let the participants discuss what they are concerned about or not confident enough to deal with after completing the activities in the second week and then let them discuss how they could help each other to resolve the concerns. The facilitators write out the coping methods they discuss on flipchart paper or on a black board for the participants to take notes and remember the methods.

Week Two: Day Seven.

Purpose. Review the knowledge and skills offered in the program and put them into practice in an actual interaction with North American students.

Objectives.

- To review the risk prevention techniques and English expressions the participants have learned in the program
- To let the participants practice the techniques and English expressions in an actual situation with North American students
- To provide the information about resources international students can access when they are in need
- To obtain the program evaluation right after the main program

Procedure.

Review and summary (15 minutes). In the first fifteen minutes, provide a brief summary of what the participants have learned in this program, reviewing primarily the risky situations and risk prevention attitudes, behaviors, and English expressions before the last role play with North American students.

End of program party/role play (50 minutes). This party is organized for the last role play with North American students so that the participants may practice the skills they learned in a situation closer to what they may actually experience. This role play is organized as an end of program party and domestic North American students are invited as well. Some of the students are asked to act as predators trying to drug or isolate the participants. The participants are required to identify the predators and protect themselves during the party.

To conduct this final role play, the facilitators need to recruit mixed-gender domestic students as volunteers. The number of the volunteers is favorably more than the number of the participants in order to make the setting closer to a real party setting. The information session for the volunteer students needs to be set in advance and in the session they are informed about the purpose of this program, the issue of acquaintance rape, and the purpose and procedure of the role play. As this is a good opportunity to increase the domestic students' awareness of acquaintance rape as well, it is recommended that the facilitators provide a short lecture regarding the issue for the volunteer students as well. Afterwards, the students are divided into two groups, predators and non-predators, regardless of their gender. The non-predator group is required to be social and try to be friends with the participants, whereas the predators group is required to try and trick the participants to drink a beverage with a candy, which is a representation of date rape drug, or to take one of the participants out of the room to isolate her. Some candies and red cards are provided to the predator students in advance and when they succeed in making the participants take a sip of beverage with a candy or taking her out of classroom, the predator student gives a red card to the participant.

After the review, the facilitators and the participants will move to a party room in which beverage and snacks are prepared. Domestic students are supposed to be there before the participants come. The facilitators give both students 30 minutes to hang out and become familiar with one another. The participants are required to identify which students are predators and be assertive to say "no" when they receive unwanted offer during the party. After 30 minutes the facilitators call off the party and then all of the facilitators, the participants, and the volunteer students sit in circle for a discussion for the rest of 20 minutes. At first, the facilitators check with the participants if they have received any red cards and if they can identify all the

students in the predators group. Ideally there are no participants who receive a red card, but if any of the participants do, ask both the participant and the volunteer student who gave the card what was the situation; ask for feedback from the volunteer student what could possibly have prevented him or her from giving the red card to the participant. Also, ask for more opinions and ideas from all of the students about the setting and what they could possibly do to protect themselves or their friends from being sexually victimized in a party setting. This discussion aims not only at reinforcing the participants' knowledge on how to prevent victimization but also at facilitating domestic students' awareness of acquaintance rape and its prevention, and extending a support network for both Japanese participants and North American students.

Introduction of the resources (5 minutes). After coming back to a regular classroom, introduce the resources on campus and/or in the community that would be useful and helpful for international students. The resources should not only be related to support for sexual victimization but also related to support for any issues international students may have, such as support for study skills, learning English, and distress (e.g homesickness, anxiety, depression). It is useful that the information package, including the brochures of each of the resources, are customized and distributed to the participants. However, what is more important is the facilitators emphasize that they are the most accessible and helpful resources for the participants and explain that if the participants feel uncomfortable connecting to these resources by themselves, the facilitators are always available to help them receive support during their stay in North America. The facilitators may have to refer them to a more appropriate service depending on their problems; however, until they are ready to receive the proper service the facilitators should be available to them when they ask for help.

Announcement about the follow-up session (5 minutes). At the end of the main program, it is essential to remind the participants about the follow-up session and ask them to come back. It is also imperative to send a reminder e-mail one or two weeks prior to the follow-up session.

Program evaluation (15 minutes). The measurement for the evaluation is from the one used in Gidycz et. al. (2001) but with added questions to see the individual evaluations for both the lecture and activities components, with questions such as “How helpful do you think the activities (the role play, class discussion, etc.) are?” in addition to the original item “How helpful do you think the information is?”, as this program has the aspect of communication training as well (See appendix 14). The modified program evaluation is a Likert-type scale with the responses range from 0 (None) to 5 (Substantial). This measurement does not required written answers, so, it should be easy for Japanese participants to evaluate the program regardless of their English level.

Week Ten: Day Eight: Follow-up Session

Purpose. To obtain program feedback from the participants and to collect data to measure the effectiveness of the program.

Objectives.

- To lead a group discussion in order to obtain feedback from the participants
- To conduct the program evaluation in order to see the actual effectiveness of the program
- To conduct the post-test in order to measure the difference of the participants attitude toward the risk factors of acquaintance rape

Procedure.

Introduction (5 minutes). Welcome the returning participants for the follow-up session and then provide a brief explanation about the session.

Open discussion (50 minutes). Before the discussion, the facilitators need to provide a brief summary of the main session to remind the participants about the contents they learned. Although by this time the participants may have adapted to the North American style class and be more active in class, it is still necessary for the facilitators to lead an open discussion to obtain necessary information in a limited time. These are the minimum required topics which need to be discussed; (1) direct and/or indirect experience in facing and preventing the risks of acquaintance rape, (2) any other cultural gaps the participants have experienced, (3) suggestions or implications for future program.

(1) direct or indirect experience in facing the risks of acquaintance rape victimization.

First, the facilitators need to check with the participants if they have had any direct and/or indirect experience that required them to face or prevent the risks of acquaintance rape. If there are any participants who have had a direct experience, then the details also need to be asked such as when/in what occasion it happened, how they handled it, if the knowledge and skills obtained from the program were helpful in the situation, and so on. It is important for the facilitators to provide feedback to the direct and/or indirect experiences, as the feedback will help the participants reinforce or modify their knowledge and skills. However, if there are any participants who have had an experience of victimization, their experience should not be discussed in this program because this is an educational group not a treatment group. This program is not designed to support participants with victimized experience. If the program goal to connect the participants to supportive resources is accomplished successfully and the facilitators know in advance that there is a returning participants who was victimized, this discussion and feedback component needs to be conducted with special cares in order not to

offend participants with victimized experience. It is crucial for the facilitators to offer continuous support or support them to connect to the proper resources besides this program.

(2) any other cultural gaps the participants have experienced. This program focuses on educating the cultural gaps that exist in interpersonal relationships between Japan and North America. However, there is no doubt that there will be more opportunities for international students to face cultural differences and gaps that are not learned about in this program. In this discussion, focus on the cultural gaps which have made the participants confused, troubled, and/or uncomfortable. As a result of these discussions, the facilitators will have the opportunity to better understand the occasions in which international students may face difficulties during their stay in North America.

(3) suggestions and/or implications for future program. Based on the discussions with the topics above, it is important to ask for the participants' opinions on what they feel they should have known or learned before starting their life in North America. These opinions would be useful in order to improve the program and may suggest other orientating programs that would be essential for new international students to partake in.

Program evaluation (10 minutes). The measurement is again from the one used in Gidycz et. al. (2001) but with added modification to measure the effectiveness and usefulness of the program for the participants, specifically during their first semester in North America (See appendix 15). For this purpose, a few of the questions that would be more suitable right after the main session (i.g. How much did you learn about sexual assault?) are eliminated and modified questions focus on asking how they felt the program was effective and useful for their actual life in North America.

Post-test (remainder). Alcohol Use Disorders Identification Test, Dating Behavior Survey, Date and Acquaintance rape scale, and Sexual Experiences Survey, are used again in order to measure the differences of the participants' attitudes and behaviors toward the risk factors of acquaintance rape from the ones right after their arrival in North America (See appendix 2, 3, 4, and 6). Some modification is added in order to measure their attitude and behavior specifically during their stay in North America.

Conclusion

This program is organized specifically for Japanese students with consideration for the Japanese educational style, communication style, and language barrier. Through the seven days of the main prevention program Japanese female students are guided (1) to shift their communication style from an indirect and ambiguous one to a direct and clear style, (2) to enhance their self-esteem to assist in being assertive in interpersonal relationships in North American society, and (3) to achieve general knowledge regarding the problems of sexual assault. Throughout the program, the program facilitators are expected to establish close rapport with the students to help introduce the students to the personalized resources for support when they are in need of help. In addition, the follow-up program will be helpful to reinforce the knowledge and communication skills and will also be a good opportunity for them to share any experiences they may have had by this time. This reinforcement will be helpful for the participants to maintain 'proper' attitudes and behaviors in interpersonal relationship in North America and to build a more secure social life. Culturally sensitive rape prevention programs would be great material for inclusion in the international students' orientation because this program is designed not only for reduction of victimization but also for promotion of acculturation.

Chapter Four: Discussion

Summary of the Project

It is sad but true that virtue in one country would turn inappropriate in another, but that is why studying about or in different countries is important in order to expand our views. In fact, 66,833 Japanese people went to another country to study in 2008 and 31,433 of them came to North America (Tomorrow Co. Ltd., 2010). In Japan, concessional behaviors (Makino & Takemura, 1994) and indirect communication are a few of the major ways to show Japanese virtue by avoiding making people feel uncomfortable and keeping harmony; however, they are not always appropriate in North America, especially when attempting to avoid risky situations.

Acquaintance rape is one of the major problems among the student population and is closely connected to students' social life, such as party and/or date situations. Alcohol consumption and males' intentionally or unintentionally misinterpretation about females' revealing dress and/or friendly behavior are a few of the significant risk factors of acquaintance rape but they are also generally seen in students' social life. Although rape is certainly a crime for which males are responsible and should be accountable for, it is helpful for females to understand the risk factors and learn to be assertive enough to reject unwanted alcohol/drug consumption and sexual advances to lessen the risk of being sexually victimized. However, Japanese style communication, which prefers to avoid confrontation and would rather follow others' commands and/or needs, has the potential to become an increased risk factor for acquaintance rape when they face these risky invitations.

This program is aiming not only at providing information regarding acquaintance rape and altering the participants' beliefs and attitudes around the issue, but also at shifting Japanese participants' communication style from an indirect one to a direct one. To achieve this cultural

shift, this program supplements 3 components in addition to the mainstream rape prevention programs for females; (1) language support, (2) shift of class dynamic from Japanese style to North American style, and (3) self-esteem support.

(1) Language support. Language is one of the biggest barriers for students who recently arrived from non-English speaking countries. Since this program contains important information to help keep them safe in North America, the contents need to be understood by the participants. First, this program recommends using visual effects for Japanese participants to grasp the contents easily. Second, on each day of the program key vocabularies, phrases, expressions, and all the handouts used in the next session are provided as homework to the participants to ensure enough time to look them up. Third, at the beginning of each day the homework is reviewed as a warm-up introduction every time to check their understanding. Ideally it is recommended that the program organizers would collaborate with ESL teachers at their institutions to customize the language homework and materials. ESL teachers are assumed to understand the average language level of Japanese students they enroll every year and to possess a solid experience and knowledge to teach English. Their insights would be helpful for customizing the materials for the program.

(2) Shift of class dynamic. There is a difference in class dynamics between Japan and North America. In Japan, teachers dominate students and initiate communication in class; therefore, students are passive listeners and never speak unless directly spoken to by teachers. On the other hand, in North America, students have more freedom in class and actively participate in class activities and communication with teachers. This program is conducted in a classroom setting and is design to alter the class dynamic by shifting delivering methods from Japanese styles to North American ones, which requires Japanese participants to shift their

communication style in class from passive to active. The class dynamic shift itself is assumed to be very useful and effective, as well as the program contents and materials, for facilitating the participants' awareness of cultural differences, such as social norms and communication styles, between Japan and North America, and for training active and assertive communication. In addition, Kawamoto (2007) mentioned in her report that the western style teaching approach with assertive skills may even be effective for the students to learn the English language since language represents not only linguistic figures but also the culture in which the language is spoken; both of them interact with each other.

(3) Self-esteem support. Fukuyama and Greenfield (1983) mentioned from their research regarding Asian-American's assertiveness that creating a dual awareness around Asian and North American cultural values would be an ideal situation for Asian-Americans. The reason for this is it would allow individuals to evaluate situations and determine outcomes in either cultural environment, creating an increase in self-awareness and self-esteem as they would be confident choosing how to behave. The skills would help people with an Asian cultural background enhance their confidence and self-esteem, and as a result, they would feel more comfortable with assertive communications which is favorable in North American society. In this program the first week is designed for providing information to facilitate the participants' awareness regarding acquaintance rape and cultural differences in interpersonal relationships between Japanese and North Americans. The information about the way to assess risky situations and the appropriate behaviors to avoid the risks are also provided. The second week is designed to focus on training the participants to acquire the bicultural skills. Cognitive exercises, role plays, and class discussions are adopted to assist the participants' practice of assertive communications to allow them to feel more comfortable using them.

This program not only educates about acquaintance rape but also spotlights the cultural differences in interpersonal relationships and includes assertiveness training components to enhance their assertive communication skills in English. This program expects the participants to experience a behavioral change in interpersonal relationships and in prevention from risky situations. Most of the past prevention programs reported on the effectiveness to alter the participants' attitude toward acquaintance rape but seldom reported their behavioral changes. This program attempts to alter the participants' behavior in interpersonal relationships, which is assumed to be effective for avoiding the risk of being sexual victimized. As a result, this program has the potential to show the effectiveness of behavioral change from rape prevention program as well as the necessity of this type of program to assist for international students in obtaining bi-cultural standards.

Limitations

One of the major limitations in this project is its limited prospective participant. By limiting gender and nationality, this project expects to provide a safe environment for the participants to work on sensitive matters, both accepting new knowledge about their new society, as well as challenging their cultural perspectives, values, and beliefs. However, the contents of the program contain useful information for males as well, moreover, it may be more crucial for Asian males to learn it than for Asian females. Mori et al. (1995) found in their cross cultural research that Asian college students were more likely to possess negative attitudes toward rape victims and substantial belief in rape myths, but on the other hand, only Asian males, not Asian females, support negative attitudes toward women. Lonsway (1996) suggested that rape prevention programs for females seems more like efforts toward deterrence and said "Rape deterrence strategies can therefore only protect *individual women*, but can never reduce the

vulnerability of *women as a group*” (p. 232). Therefore, she strongly suggested males’ motivation to rape is the primary cause of rape and true rape prevention must target males, who could be the real and potential perpetrators.

This project also targets specifically Japanese participants in order to organize the contents and materials in a culturally suitable way for the target population. As Yamawaki (2010) indicates, even among Asian countries cultural values vary, therefore, by targeting one nationality it is possible to make the program a more culturally sensitive one. Even though according to McMullen and Elias (2011), for example, 52.7% of international students are Asian, the majority is Chinese students with Eastern Indian and Korean students being the second and third largest population among Asian international students in both Canada and the United States (Australian Education International, 2007). Therefore, it is very important to investigate their risk of sexual assault victimization and organize support system suitable for them. But at the same time, some common cultural values, such as Confucianism and collectivism, are seen among Eastern Asian countries and these values seem to have a strong connection to their view of gender roles and even to rape myths acceptance (Yamawaki, 2002). Because of these commonalities, a mixed-nationality program may still work among Asian international students, but further research is absolutely necessary regarding the similarity and differences among Asian countries in order to organize culturally sensitive program.

Implication for Future Research

Although the efficacy among different target gender groups was observed in the past rape prevention program studies, cross-cultural perspectives are seldom mentioned there. The majority of participants are Caucasian (Gidycz et. al., 2001; Klaw et. al., 2005; Londsway et. al, 1998) and the sample size of non-Caucasians is too small to observe cultural differences.

However, the researchers admitted the importance of studying ethnic/cultural diversity in prevention programs. In Canada, for example, the number of international students has been steadily growing from late 90's through mid-2000's and by 2008 the number of international students at Canadian universities doubled, compared with 1992 (McMullen & Elias, 2011). As a result, it is necessary for the educational institutions to provide appropriate programs to keep their international students safe in North American society. Future research should explore ways to define effective programs based not only gender groups but also on ethnic/cultural groups as acquaintance rape is an issue also faced by international students.

This program is organized based on the assumption that the combination of knowledge regarding acquaintance rape and assertive communication skills are effective for Japanese students in North America to prevent sexual victimization. It aims at facilitating the participants' behavioral change and cultural flexibility in interpersonal relationships; however, its actual effectiveness needs to be examined in the future research.

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Appendix 1

Alcohol Use Disorders Identification Test: Pre-test

Instructions

Read the questions and choose the most suitable answer for your drinking behavior in Japan.

1. How often do you have a drink containing alcohol?

- (a) Never (Skip to Question 4)
- (b) Monthly or less
- (c) 2 to 4 times a month
- (d) 2 to 3 times a week
- (e) 4 or more times a week

2. How many drinks containing alcohol do you have on a typical day when you are drinking?

- (a) 1 or 2
- (b) 3 or 4
- (c) 5 or 6
- (d) 7, 8, or 9
- (e) 10 or more

3. How often do you have six or more drinks on one occasion?

- (a) Never
- (b) Less than monthly
- (c) Monthly
- (d) Weekly
- (e) Daily or almost daily

4. How often during the last year have you been unable to remember what happened the night before because you had been drinking?

- (a) Never
- (b) Less than monthly
- (c) Monthly
- (d) Weekly
- (e) Daily or almost daily

5. Have you or someone else been injured as a result of your drinking?

- (a) No
- (b) Yes, but not in the last year
- (c) Yes, during the last year

6. Has a relative, or friend or a doctor or another health worker been concerned about your drinking or suggested you cut down?

- (a) No
- (b) Yes, but not in the last year
- (c) Yes, during the last year

Appendix 2

Alcohol Use Disorders Identification Test: Post-test

Instructions

Read the questions and choose the most suitable answer for your drinking behavior during your stay in North America.

1. How often do you have a drink containing alcohol?

- (a) Never (Skip to Question 4)
- (b) Monthly or less
- (c) 2 to 4 times a month
- (d) 2 to 3 times a week
- (e) 4 or more times a week

2. How many drinks containing alcohol do you have on a typical day when you are drinking?

- (a) 1 or 2
- (b) 3 or 4
- (c) 5 or 6
- (d) 7, 8, or 9
- (e) 10 or more

3. How often do you have six or more drinks on one occasion?

- (a) Never
- (b) Less than monthly
- (c) Monthly
- (d) Weekly
- (e) Daily or almost daily

4. How often during your stay in North America have you been unable to remember what happened the night before because you had been drinking?

- (a) Never
- (b) Less than monthly
- (c) Monthly
- (d) Weekly
- (e) Daily or almost daily

5. Have you or someone else been injured as a result of your drinking?

- (a) No
- (b) Yes, but not in North America
- (c) Yes, during my stay in North America

6. Has a relative, or friend or a doctor or another health worker been concerned about your drinking or suggested you cut down?

- (a) No
- (b) Yes, but not in North America
- (c) Yes, during my stay in North America

Appendix 3

Dating Behavior Survey

Instructions

Please read each of the following statements and think about your typical behavior on the first few dates that you have had or would have with a new partner. Indicate your level of frequency for each statement from 1 (Never) to 6 (Always).

1. Partners that I (would) go out with initiate the first few dates (ask me out).
2. On the first few dates, I (would) consume alcohol or drugs.
3. On the first few dates that we (would) have, my partner and I do things that allow us to spend time alone together (such as spending time alone together in my room or my partner's room).
4. On the first few dates that we (would) have, my partner consumes alcohol or drugs.
5. On the first few dates, I (would) consume enough alcohol or drugs to become drunk or high.
6. On the first few dates that we (would) have, I allow my partner to plan what we do.
7. On the first few dates that we (would) have, my date and I spend part of the time "parking" (kissing or other sexual activity in a car).
8. I pay for my own expenses on the first few dates that I (would) have with a new partner.
9. On the first few dates, my partner consumes enough alcohol or drugs to become drunk or high.
10. On the first few dates, I (would) provide my own transportation.
11. On the first few dates, my partner and I (would) choose group activities (i.e., double date).

12. On the first few dates, I (would) have at times “blacked out” (lost consciousness, can’t remember what happened) from drugs or alcohol.
13. On the first few dates, my partner and I (would) choose activities that I suggest.
14. Before I go out with a new partner for the first time, I (would) try to find out about him.
15. If a new partner makes sexist remarks on the first few dates that we (would) have, I stop dating him.

Appendix 4

Date and Acquaintance Rape Scale: Pre-/Post-test

Instructions

Please read each of the following statements and assume that the situation in the statements happen in North America. "A date", "a man", or "men" in each statement indicates the man in North America. Indicate your level of agreement for each statement by choosing one number from 1 (strongly disagree), 2 (moderately disagree), 3 (mildly disagree), 4 (mildly agree), 5 (moderately agree), and 6 (strongly agree).

1. Rape among dates and acquaintances is a significant problem in North America.
2. Only a few women will have to deal with a rape attempt by a date or acquaintance during the years at their educational institution.
3. I personally would stand a good chance of having to deal with a rape attempt by a date or an acquaintance sometime during my stay in North America.
4. The possibility of being raped by my date or male friend would be the last thing on my mind when I am out having a good time.
5. I would never worry about going home alone with a date or a male friend.
6. If I sense anything about a man that makes me uncomfortable, I would be able to avoid being alone with him.
7. I am unable to make it clear to men that they need to respect my personal space.
8. It would be very hard for me to tell a date what I do or do not want to do sexually.

9. If a date refused to stop after I told him to, I wouldn't know what I could do to make him stop.
10. I know a number of basic self-defense techniques that I would be able to use if anyone tried to rape me.
11. When I am alone with a man I don't know well, I may feel afraid of him, but I can't do anything about it.
12. If I heard a woman yelling or screaming in another dorm room, I wouldn't know what I could do.
13. If men I know make me feel uneasy, I think I would ignore my fears so I can stay on good terms with them.
14. I will take care of myself first and others second, including men.
15. If a man doesn't treat me well, I can do very nicely without him in my life.
16. I would rather have very few relationships in my life than a lot if having a lot means that some of them are abusive.
17. If any man thinks he can make me have sex with him, he's going to learn a painful lesson.
18. I get furious when a man acts as if he has the right to expect sex from me.
19. Women who dress to look their best for a date are not necessarily indicating that they want sex.
20. If a man doesn't stop when a woman says no, it's rape.
21. Women who get drunk at a party or on a date deserve what happens to them.

22. It is never a woman's fault if she is raped.
23. It is up to a woman to make sure she doesn't get a man aroused if she doesn't want him to force her to have intercourse.
24. Women often accuse men of rape because they are angry with the men for some other reason.
25. Most of what is labeled *rape* is just the woman changing her mind later.

Appendix 5

Sexual Experiences Survey: Pre-test

Instructions

Please read the following questions about sexual experience and answer either yes or no depending on your personal experience in Japan.

Have you ever:

1. Had sexual intercourse with a man when you both wanted to?
2. Had a man misinterpret the level of sexual intimacy you desired?
3. Been in a situation where a man became so sexually aroused that you felt it was useless to stop him even though you did not want to have sexual intercourse?
4. Had sexual intercourse with a man even though you didn't really want to because he threatened to end your relationship otherwise?
5. Had sexual intercourse with a man when you didn't really want to because you felt pressured by his continual arguments?
6. Found out that a man had obtained sexual intercourse with you by saying things he didn't really mean?
7. Been in a situation where a man used some degree of physical force (twisting your arm, holding you down, etc.) to try to make you engage in kissing or petting when you didn't want to?

8. Been in a situation where a man tried to have sexual intercourse with you when you didn't want to by threatening to use physical force (twisting your arm, holding you down, etc.) if you didn't cooperate, but for various reasons sexual intercourse did not occur?
9. Been in a situation where a man used some degree of physical force (twisting your arm, holding you down, etc.) to try to get you to have sexual intercourse with him when you didn't want to, but for various reasons sexual intercourse did not occur?
10. Had sexual intercourse with a man when you didn't want to because he threatened to use physical force (twisting your arm, holding you down, etc.) if you didn't cooperate?
11. Had sexual intercourse with a man when you didn't want to because he used some degree of physical force (twisting your arm, holding you down, etc.)?
12. Been in a situation where a man obtained sexual acts with you such as anal or oral intercourse when you didn't want to by using threats or physical force (twisting your arm, holding you down, etc.)?
13. Have you ever been raped?

Appendix 6

Sexual Experiences Survey: Post-test

Instructions

Please read the following questions about sexual experience and answer either yes or no depending on your personal experience during your stay in North America.

Have you ever:

1. Had sexual intercourse with a man when you both wanted to?
2. Had a man misinterpret the level of sexual intimacy you desired?
3. Been in a situation where a man became so sexually aroused that you felt it was useless to stop him even though you did not want to have sexual intercourse?
4. Had sexual intercourse with a man even though you didn't really want to because he threatened to end your relationship otherwise?
5. Had sexual intercourse with a man when you didn't really want to because you felt pressured by his continual arguments?
6. Found out that a man had obtained sexual intercourse with you by saying things he didn't really mean?
7. Been in a situation where a man used some degree of physical force (twisting your arm, holding you down, etc.) to try to make you engage in kissing or petting when you didn't want to?

8. Been in a situation where a man tried to have sexual intercourse with you when you didn't want to by threatening to use physical force (twisting your arm, holding you down, etc.) if you didn't cooperate, but for various reasons sexual intercourse did not occur?
9. Been in a situation where a man used some degree of physical force (twisting your arm, holding you down, etc.) to try to get you to have sexual intercourse with him when you didn't want to, but for various reasons sexual intercourse did not occur?
10. Had sexual intercourse with a man when you didn't want to because he threatened to use physical force (twisting your arm, holding you down, etc.) if you didn't cooperate?
11. Had sexual intercourse with a man when you didn't want to because he used some degree of physical force (twisting your arm, holding you down, etc.)?
12. Been in a situation where a man obtained sexual acts with you such as anal or oral intercourse when you didn't want to by using threats or physical force (twisting your arm, holding you down, etc.)?
13. Have you ever been raped?

Appendix 7

Acquaintance Rape Scenario for Checking the Level of Victim Blame (Day 3)

Read the following story. Please read the following questions regarding the story and provide your opinion by rating them from 1 (Not at all) to 6 (To a great extent).

Amanda was a first year student at a university. She dated with Joe, whom she had met through one of her classes, for almost one month. They didn't have intercourse yet as Amanda felt it was still too soon to have sexual advances and wanted to take time to develop their relationship. One day, Joe invited Amanda to a party at his house. He shared a house with two other students.

On the day of the party, Kathy chose to wear her favorite dress. The length was pretty short but her legs looked great and Joe complimented her and her dress when he welcomed her into his house. At the party, Amanda had a lot fun with Joe and his friends, laughing, dancing, drinking, and talking. Later, Joe said he wanted to take a break in a quiet place and invited her to his bedroom in the basement. Amanda knew she had drunk too much and also wanted to take a break, so she accepted the invitation and they went down to his room.

In his room, they lied down on his bed together and chatted about the parties and his friends. Shortly after, Joe began kissing Amanda and touching her. She enjoyed cuddling with him at first, but when he started undressing her, she gently asked him to stop. He showered her with compliments and said he had been waiting for the moment. Kathy tried to push him away and said no again, which made Joe very upset. He blamed her that she was the one to seduce him with the dress and the acceptance to come down with him and that she was fooling him. He also insisted that they should have intercourse as they already dated for one month and no other man would ever wait that long. Amanda tried to calm him down and explain she was not ready for further sexual advance, however, he did not listen to her and forcefully put her down on the bed. Amanda was too drunk to resist and eventually had sex with him.

1. How much control does Amanda have in this situation?
2. How much is Amanda responsible in this situation?
3. How much does Amanda desire for intercourse in this situation?
4. How much does Amanda enjoy this incident?
5. How much does Amanda provoke this situation?

Appendix 8

Useful English Expressions (Day 5)

Fending off requests and invitations

- No, thank you.
- No, I don't think so.
- I am afraid I can't. I have to study tonight. I still have not finished the assignment yet. (be home earlier tonight)
- I don't feel like drinking tonight. (going out tonight/ partying/ hanging out with people)
- I don't want to have sex until we get to know each other better. (get too drunk)
- I would rather stay home tonight than go out.
- I can't drink more than 2 drinks, otherwise I would feel really sick later. Thanks anyways, though.
- I will go with you and then I can learn how to order drinks at bar in English.
- If this is what you want in our relationship, I am afraid I am not the right person for you.
- I am supposed to share a taxi with my friends. (be home by ten tonight)

Delaying agreement

- Let me think about it. (watch you play a few rounds first/ ask my host family first)
- I will let you know later if I can.
- I am not ready for this.
- Let's talk about this later. It doesn't seem to be the right time.
- What are you planning to do when we get back to your place?

Appendix 9

Risky Invitations/Forceful Requests (Day 5)

How would you respond if you hear...

(1) I will get you a drink. Wait here.

(2) I got a special drink for you. It's a shot. Just drink it up!!

(3) Your glass is empty. I will get another one for you.

(4) We are playing some games. It's just a simple drinking game. You should join us. It's so much fun!!

(5) You can do more than that! Here is another one. Drink up, baby!

(6) Kinda loud in here.... Wanna go someplace quiet with me?

(7) It's still too early. Do you want to come to my apartment? It's right there!

(8) Come on, I thought this is what you wanted! You are the one to lead me on!

(9) I want more than that. I think I deserve something in return for everything I gave you!

(10) We are finally alone. You know we both want this. Just relax!

Appendix 10

My “Shoulds” in Relationships (Day 5)

My “shoulds” in the relationship with my friends	My new adaptive rules in the relationship with my friends
My “shoulds” in the relationship with my date	My new adaptive rules in the relationship with my date

Appendix 11

Sample of Acquaintance Rape Scenarios for Detecting Risk Behaviors (Day 6)

Instructions

Read the following stories and identify the risk behaviors of what happened to the females in the story and think of the alternative behaviors to prevent what happened in the story.

Story 1

Kathy was a first year student at a university and living in a dorm. At a friend's party, Kathy met and became acquainted with Mike. Kathy and Mike dated for about two weeks, but had no intercourse during that time. One Friday night Kathy and Mike went out on a date. Mike booked a fancy restaurant for dinner, so Kathy decided to dress nicely. They had a great time at the restaurant talking, having dinner and sharing a whole bottle of wine. Later, they decided to rent a movie and watch it at Mike's apartment. While watching the movie, they began kissing and Mike began to caress Kathy heavily. Mike then tried to take her clothes off and at this point Kathy asked Mike to stop, saying it was still too soon for her. However, Mike just stated it would be okay and continued. Kathy once again asked him to stop and then Mike started blaming her that she let him spend a lot of money for nothing and that she were teasing him. Then, he forcefully put her down on his bed and raped her.

RISKY BEHAVIORS

ALTERNATIVE BEHAVIORS

Story 2

My name is Sophie, and during my first week of college, I attended a party with my roommate so we could meet new people. My roommate knew more people than I did, and before I knew it, she had left me to spend time with them. I was feeling nervous about all the people who were there drinking and doing drugs so I thought that if I had a drink that I would start to feel more comfortable. It wasn't long before I started talking to this attractive guy that I recognized from one of my classes. We were getting along great, so when he offered to get me another drink, I let him. The next thing I remembered was being alone on a bed, but feeling so dizzy that I couldn't get up. I could feel a guy on top of me pulling off my underwear, and any attempt I made to scream came out as a quiet mumble. I felt a slight pain below my waist and that was the last thing I remembered before passing out. I woke up the next day alone, scared and confused. I didn't know what had happened to me, so I called my roommate in a panic to come get me. When she arrived, I asked her if she knew what happened last night. She told me that I got very drunk, and that the guy I was talking to took me upstairs because I was feeling sick. I got so upset, and told her everything I remembered about the night before. My roommate took me straight to the hospital to get a rape kit done, which turned out positive. I felt so disgusted with

myself, and I didn't want to be around anybody. I wish I had reported the incident to the police, but I didn't want people to know what had happened to me. It was so hard seeing him every week in my classes, especially since he acted as if nothing had happened. I ended up transferring schools.

RISKY BEHAVIORS

ALTERNATIVE BEHAVIORS

Appendix 12**Setting Your Limitations (Day 6)****My limitations at social events****My limitations at date**

Appendix 13**Class Discussion: More Concerning Situations (Day 6)**

Concerning situations that I currently worry about	How I could cope effectively

Appendix 14

Program Evaluation: Post-Main Program

Instructions

We would like to know if this program is useful for you to stay safe in North America. Please read the following statements and provide your honest opinion about the program by rating them from 0 (None) to 5 (Substantial).

1. How much did you learn about sexual assault?
2. How much information was new to you?
3. How much attention did you give to the program?
4. How helpful do you think the information is?
5. How likely are you to use the information?
6. How helpful do you think the activities (the role play, class discussion, etc.) are?
7. How likely are you to use the skills you have practiced in the activities?
8. What do you think your personal chances are of being involved in a sexual assault during your stay in North America?

Appendix 15

Program Evaluation: Post-Follow-up Program

Instructions

We would like to know if this program has been useful for you to stay safe in North America. Please read the following statements and provide your honest opinion about the program by rating them from 0 (None) to 5 (Substantial).

1. How much information applied specifically to you during your stay in North America?
2. How helpful has the information you learned from the main program been to you?
3. How much have you actually applied the information to your life in North America?
4. How helpful have the activities you practiced in the main program been during your stay in North America?
5. How much have you actually used the techniques or skills you practiced in the main program?
6. How much would you recommend this program to new Japanese students coming to North America?