2018

Male Gender Equality Ideology, Empathy, And Prosocial Bystanding Behaviors And Intentions: A Path To Intimate Partner Violence Prevention On College Campuses

Virginia Diane Woodbrown
University of South Carolina

Follow this and additional works at: https://scholarcommons.sc.edu/etd

Part of the Clinical Psychology Commons, and the Community Psychology Commons

MALE GENDER EQUALITY IDEOLOGY, EMPATHY, AND PROSOCIAL
BYSTANDING BEHAVIORS AND INTENTIONS: A PATH TO INTIMATE PARTNER
VIOLENCE PREVENTION ON COLLEGE CAMPUSES

by

Virginia Diane Woodbrown

Bachelor of Science
Florida State University, 1984

Master of Arts
University of South Carolina, 2015

_____

Submitted in Partial Fulfillment of the Requirements

For the Degree of Doctor of Philosophy in

Clinical-Community Psychology

College of Arts and Sciences

University of South Carolina

2018

Accepted by:

Suzanne Swan, Major Professor

Bret Kloos, Committee Member

Kate Flory, Committee Member

Laura Woliver, Committee Member

Cheryl L. Addy, Vice Provost and Dean of the Graduate School

DEDICATION

This work is dedicated to my two strong, amazing daughters, and to my mother -- and to all the other strong, resilient women I have known, as well as to those I have not yet met and those I will never have the privilege of knowing.

ACKNOWLEDGEMENTS

ABSTRACT

Objective: The importance of involving young college males as prosocial bystanders who will step in to stop sexual violence on college campuses is acknowledged as an important next step in reducing violence against women. However, research revealing which factors influence males to become engaged in this way is nascent. Prior research designed to uncover which factors lead people to step in as prosocial bystanders has primarily focused on situational factors rather than personal characteristics, and has not explored males in the context of intimate partner violence (IPV) more specifically. Method: Survey data from 1,455 male participants, ages 18 through 25, was used to explore the impact of participants' levels of empathy and levels of gender equality ideology on their prosocial bystanding intentions and behaviors. The impact of gender equality on the relationship between empathy and bystanding intentions and behaviors was also explored. Results: Results showed that both empathy and male gender equality ideology were positively associated with scores reflecting participants' bystanding intentions and behaviors to prevent or reduce IPV. Moderation analysis revealed that gender equality ideology was a moderator of the effect of empathy on bystander intentions toward friends. The significant result of moderation impacting bystanding intentions toward friends means that the effect of empathy on bystander intentions towards friends varied conditionally depending upon gender equality ideology. Post hoc analyses showed that when empathy is low, men's beliefs about gender equality matter; they are more likely to intend to engage in prosocial bystanding if they believe more

strongly in gender equality. However, at high levels of empathy, gender equality beliefs do not matter as much. Regardless of whether men believe in gender equality or not, if they are highly empathic, they tend to be more likely to intend to engage in bystanding behaviors to prevent violence. This suggests that both empathy and gender equality matter; both of these areas tend to be lacking in men who conform to norms of traditional masculinity. Implications are that boys and men need to receive training in both of these areas to reduce violence against women.

Keywords: sexual violence prevention, intimate partner violence prevention, male gender equality ideology, empathy, male prosocial bystander behaviors, intentions, efficacy, personal characteristics

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER 1

INTRODUCTION

Male intimate partner violence (IPV) in dating relationships with females on college campuses has been cited in the literature as a serious and pervasive problem (Follingstad, Bradley, Laughlin, & Burke, 1999; Kilpatrick, Resnick, Ruggiero, Conoscenti, & McCauley, 2007; Sabina & Straus, 2008). Despite the fact that only a small minority of males commit this kind of violence, or endorse it (Berkowitz, 2004; Kilmartin, 2007), prevalence rates at college campuses that have been investigated thus far indicate that nearly a quarter of female undergraduates at those institutions have been sexually assaulted during their time in college (Fisher, Cullen, & Turner, 2000; Mohler-Kuo, Dowdall, Koss, & Wechsler, 2004; Krebs, Lindquist, Warner, Fisher, & Martin, 2009). The Obama Administration formed a national task force on campus rape in 2014, citing the pervasiveness of sexual assault against women on college campuses, and calling on men to be a part of prevention programs that seek to change attitudes, behavior, and the larger culture (White House Press Office, 2014). One of the strongest recommendations of this task force was for universities to engage *men* in preventing IPV by adopting anti-assault programs like those that train bystanders (including men) to take action (Not Alone Report, Department of Education & Department of Justice, 2014).

The purpose of this study is to examine the factors that contribute to males' engagement in prosocial bystanding actions that can prevent male IPV. Specifically, I looked at the relationship between college males' level of gender equality ideology and

their prosocial bystanding intentions and behaviors, and I investigated whether or not males' gender equality ideology acts as a moderator to the relationship between their level of empathy and their prosocial behaviors and intentions to reduce male intimate partner violence on college campuses. Additionally, I determined the presence of a relationship between prosocial bystanding efficacy and males' prosocial bystanding intentions and behaviors.

In the sections to follow, I will briefly review the literature on male intimate partner violence against females on college campuses, the literature on the outcome constructs prosocial bystanding intentions and behaviors, and the literature on the predictor constructs prosocial bystanding efficacy, and empathy, as well as the moderator variable male gender equality ideology. Finally, I will look at the possible links between these constructs, and explore the present hypothesis that any positive relationship between a male's empathetic affect and his prosocial bystanding intentions or behaviors is positively influenced by the presence of his gender equality ideology.

Male Intimate Partner Violence (IPV) Against Females on College Campuses

While IPV on college campuses takes forms other than male against female (e.g., male against male; female against female; female against male; violence involving transgender persons, etc.), studies show that male IPV against females in dating relationships is by far the most prevalent (Fisher, Cullen, & Turner, 2000). Despite the fact that the vast majority of males do not condone violence, nor are they perpetrators of it (Krebs, Lindquist, Warner, Fisher, & Martin, 2007; Kilmartin, 2007), 90% of all violent physical assaults are committed by males (Katz & Earp, 1999). The landmark International Men and Gender Equality Survey (IMAGES) study (Fleming, McCleary-

2

Sills, Morton, Levtov, Heilman, & Barker, 2015) revealed that 31% of men reported

having perpetrated physical violence against a partner in their lifetime, and that over 75%

of violence against women is perpetrated by their male intimate partners. With regard to

U.S. college populations, Swartout and colleagues (2015) showed that between 6-15% of

men on U.S. college campuses reported engaging in acts that meet the legal definitions of

attempted or completed rape. Survivors of this sexual violence may experience

immediate injury as well as a host of long-term effects, such as depression, anxiety,

diminished academic performance, higher rates of dropping out of school, alcohol and

drug abuse, and eating disorders (Caldwell, Swan, & Woodbrown, 2012; Coker, Davis,

Arias, Desai, Sanderson, Brandt, & Smith, 2002; Gidycz, Orchowski, King, & Rich,

2008; Jordan, Campbell, & Follingstad, 2010; Jordan, Combs, & Smith, 2014). These

resultant negative health outcomes underscore the need for colleges and universities to

have prevention and intervention programs to reduce the incidence of sexual assault and

partner violence on campus.

The current literature on males' perpetration of IPV against women has

demonstrated that it is the result of a complex interplay of psychological, sociological,

and economic factors, including having witnessed parental violence, permissive attitudes

towards violence against women, having inequitable gender attitudes, a man's desire for

coercive control over a female, and a college male's lack of understanding of sexual

consent (Davis, Swan, & Gambone, 2012; Fleming, McCleary-Sills, Morton, Levtov,

Heilman, & Barker, 2015; Warren, Swan & Allen, 2015). Jewkes' (2002) meta-analysis

concluded that male entitlement and stereotypic notions of gender roles were the most

significant predictors of perpetrating violence against women (even when controlling for

3

socioeconomic status, alcohol use, and childhood abuse). Parrott and Zeichner's (2003) investigation of undergraduate males at a large southern university revealed a positive relationship between a male's negative attitudes toward women, his trait anger, and his proclivity toward IPV against females. Societal factors, including gender inequalities, patriarchal family structures, settings with unenforced or limited laws preventing violence against women, and prevailing social norms related to masculinity (that support traditional gender role ideologies) have also been cited as playing a large role in men's perpetration risk (Fleming, McCleary-Sills, Morton, Levtov, Heilman, & Barker, 2015; Fabiano, Perkins, Berkowitz, Linkenbach, & Stark, 2003; Malamuth, 1998; Rosen, Kaminski, Parmley, Knudson, & Fancher, 2003; Casey & Beadnell, 2010).

The research on the efficacy of IPV prevention programs suggests that the most promising programs have been shown to be those that are grounded in social psychological literature on attitude change (as per Lonsway's (2007) recommendations) and those that focus on changing community attitudes and norms by encouraging and training community members to engage in prosocial bystanding behaviors to prevent sexual violence (e.g., Banyard, Moynihan, Cares, & Warner, 2014; Banyard, Moynihan, & Plante, 2007; Cares, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015; Coker, Cook-Craig, Williams, Fisher, Clear, Garcia, & Hegge, 2011; Coker, Fisher, Bush, Swan, Williams, Clear, DeGue, 2015; Katz, Heisterkamp, & Fleming, 2011; Langhinrichsen-Rohling, Foubert, Brasfield, Hill, & Shelley-Tremblay, 2011; Potter, 2012).

Outcome Constructs: Prosocial Bystanding Intentions and Behaviors

Research on the campuses of colleges and universities has demonstrated the efficacy of prosocial bystander training interventions for increasing prosocial bystander

4

intentions and behaviors, which reduces sexual violence toward females (Coker, Fisher, Bush, Swan, Williams, Clear, & DeGue, 2016). Prosocial bystanding intentions and behaviors are the outcome constructs most commonly associated with prosocial bystanding as they are indicators of the likelihood of actions being taken that will lower the incidence of violence toward females (Coker, Fisher, Bush, Swan, Williams, Clear, & DeGue, 2016).

Prosocial bystanding behaviors. Prosocial bystanding behaviors refer to those actions bystanders voluntarily take which are intended to benefit others (Banyard, Moynihan, & Plante, 2007), and prosocial bystanding behavior interventions teach bystanders how to intervene (Banyard, Plante, & Moynihan, 2005). Prosocial bystander intervention programs train individuals but also take steps toward a broader community approach to prevention, giving each individual a specific role with which they can identify and adopt in preventing a community problem. Interventions of this kind, which are designed to reduce violence on college campuses, increase students' awareness of the nature and frequency of violence, and educate them about the possible actions they may take to safely and effectively reduce the risk of violence (Coker, Fisher, Bush, Swan, Williams, Clear, & DeGue, 2015). For example, specific prosocial bystanding actions that bystander intervention programs train community members to engage in include (1) Asking a stranger who looks upset at a party if they are okay or need help, (2) Telling a campus or community authority if they see a person who has had too much to drink and is passed out, and (3) Doing something to help a very intoxicated person who is being brought upstairs to a bedroom by a group of people at a party (Banyard, Moynihan, Cares, & Warner, 2014).

Darley and Latane's (1968) foundational literature on prosocial bystanding created a model for understanding the conditions under which individuals are inclined or disinclined to intervene to reduce negative outcomes in situations where harmful behaviors occur (e.g., the role of situational variables, such as observing that others are remaining passive despite witnessing a situation in which someone needs help; "diffusion of responsibility", a theory that refers to individuals' disinclination to offer help when in a group versus when they are alone) (Darley & Latane, 1968; Latane & Darley, 1968). The seminal approach to bystander intervention in the literature is the situational model proposed by Latané and Darley (1970). This model includes five critical steps for intervention: (1) *noticing the event*, (2) *identifying the situation as intervention-appropriate*, (3) *taking intervention responsibility*, (4) *deciding how to help*, and (5) *acting to intervene*.

Bannett, Banyard, and Garnhart (2013) have written that improving the effectiveness of any program intended to increase bystander engagement and action will require discovering which are the factors that make bystanders (especially college students) more or less likely to intervene. There is substantial research that explains the external or situational factors that drive prosocial actions (Darley and Latane, 1968), Banyard (2008) and colleagues have written that personal characteristics or ideologies are critical factors to consider as well, particularly as social psychological theory tells us that behaviors result from a combination of, and interaction between, them both (Fiske, 2014). Empathy scholars have written that empathy is a fundamental component that influences both prosocial and antisocial behavior (Damon, et al., 2006; van Noorden, et al., 2015). But is empathy enough? Theory explaining behavior as a reflection of a combination of

6

internal personal factors and external situational factors (Fiske, 2014) suggests that it is not. To date, there is a dearth of research in the area of personal factors that may lead individuals (males included) to take prosocial bystanding actions to prevent IPV (e.g., Banyard, 2008). Preliminary research suggests that an individual male's belief in gender equality is positively correlated with his likelihood to engage in prosocial bystanding actions that reduce the possibilities for IPV on college campuses (Woodbrown, Warren, & Swan, 2014). This pilot study demonstrated that male undergraduates with low scores on a measure of gender equality ideology reported engaging in prosocial bystanding actions on campus significantly less often than males who reported higher scores on the measure. While other studies of this kind have not yet been pursued this preliminary research contributes to the theory that a male's gender equality ideology may be linked to his prosocial bystanding behaviors that prevent IPV, and this present study is the beginning of an exploration of the relevance of this variable.

Prosocial Bystanding Behaviors are the self-reported helping actions engaged in by those who choose to step in to assist someone. There are many possible such behaviors and Banyard, Plante, and Moynihan (2005) have identified 44 of the most typical ones, which they culled from the literature, from those who work in the field of sexual violence, and from their own research. The behaviors they have identified, which are included in their work and in their scales, represent one of four different bystander behavior factors, including, "risky situation", "access resources", "proactive behavior", and "party safety". A typical example of a prosocial bystanding behavior is represented in this item: "If a friend was being shoved or yelled at by their partner, I asked if they needed help" (Banyard, Plante, and Moynihan, 2005).

Prosocial bystanding intentions. Prosocial bystanding intentions have been defined as the self-reported likelihood that a person will engage in certain helpful bystander behaviors with someone (Banyard, 2008). Intentions of this sort have been measured in two separate ways – intentions to help friends and intentions to help strangers. The scales for measuring each intent are slightly different. For example, an item from the Care, et al. (2015) scale that explores the intention to help strangers is: "I talk with people I don't know about watching each other's drinks," and an item from the Care, et al. (2015) scale that explores participants' intentions to help friends is: "I approach someone I know if I thought they were in an abusive relationship and let them know I'm here to help" (Care, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015). The intention to behave in a way that is helpful to someone is a leading factor in whether or not a person ultimately engages in prosocial bystanding behaviors (Banyard, Plante, and Moynihan ,2005).

Predictor Variables: Prosocial Bystanding Efficacy, Empathy, and Male Gender Equality Ideology

What *are* the factors that allow, or compel, a male to engage in prosocial bystanding intentions and/or actions to reduce IPV on college campuses? Little empirical data has been collected to answer this specific question, but theories in social psychology indicate the influence of the interaction between both internal factors (individual traits) and external factors (or situational contexts) (Fiske, 2014; Lewin, 1935). The literature has identified a number of factors (e.g., group size, with smaller groups encouraging helping) that influence more general prosocial bystanding behaviors (e.g., taking action to be helpful in a context that has nothing to do with assault) in a positive direction

(Banyard, Moynihan & Plante, 2007; Banyard & Cross, 2008). However, very little of this literature has focused on the context of males who might step in to prevent IPV (Allen, 2009; Banyard, Moynihan, & Plante, 2007). The research that does focus on this context has explicitly stated that men's participation is critical to the success of IPV prevention interventions but that little is know about how to engage men in this context explicitly (Banyard, Moynihan, & Plante, 2007; Allen, 2009). Banyard, Moynihan, and Crossman (2009) prescribe that next steps for making progress to curb IPV include teasing out the factors that influence whether or not a male will engage in prosocial bystanding behaviors in the specific domain of IPV.

Prosocial bystanding efficacy. A fundamental factor in whether or not a person does or does not engage in prosocial bystanding behaviors is that person's subjective feelings of efficacy to engage the behavior being studied (Banyard, 2008). Prosocial Bystanding Efficacy refers to the confidence one has in one's ability to perform some prosocial bystander behavior (Banyard, Plante, and Moynihan, 2005; Banyard, 2008). For instance, one could be said to be high in efficacy with regard to telling someone to stop using sexist language if one felt confident that they could speak up in that way if they chose to. Bystander efficacy has been documented to be an important correlate in the context of sexual and intimate partner violence (Banyard, 2008). In order to measure this construct students are often asked how confident they feel that they could step in in situations involving inappropriate remarks or jokes or to actual threats. For example, "How confident are you that you could express your discomfort if someone makes a joke about a woman's body?" In order to ascertain what typical prosocial behaviors might be research has been conducted that asked participants to look at a series of vignettes and to

respond by telling what individuals might do to help in these situations. Levels of confidence are rated on a continuum.

      Empathy. A handful of studies has indicated that empathy may play a role in men's willingness to engage in behaviors that reduce violence against women. The foremost scholars on empathy-related responding have written that empathy is a fundamental human characteristic that influences prosocial behaviors (Damon, et al., 2016; van Noorden, et al., 2015), and that empathy plays a "vital role" in resultant prosocial behaviors (M. L. Hoffman, 2000). Empathy, defined by the leading researchers in this field as "an affective response that mimics another person's emotional state," (Fiske, 2014; Hoffman, 2000, p. 4) has been credited with playing an important role in our decisions to engage in certain behaviors that we perceive to be "moral" or "just" (Hoffman, 2000). In a meta-analytic review of the literature on the relationship between empathy and aggressive behavior, Miller and Eisenberg (1988) found that both males and females with deficits in empathy were more likely to display aggressive, antisocial behavior toward others.

      Although empathy involves the cognitive process of identifying another's emotion (Feshbach, 1978), empathy scholars point out that it is important to differentiate empathy from cognitive perspective taking and related cognitive processes (Davis, 1994; Eisenberg, Fabes, Murphy, et al., 1994). The research on empathy in the context of its relationship to bystanding behavior emphasizes "emotional" empathy (Preston & de Waal, 2002), defined as an "emotional reaction (e.g., compassion) to another's emotional response (e.g., sadness)" (Preston & de Waal, 2002). Rankin, Kramer & Miller (2005)

have written that our emotional empathetic reaction does not depend on any cognitive understanding of why a person is sad, for instance.

There is some evidence in support of the connection between the constructs empathy and prosocial actions, but the same literature also supports assertions that empathy alone is not enough to lead to prosocial actions (Eisenberg, 2000). Eisenberg (2000) herself, a leader in the fields of empathy and moral and emotional development, has questioned explicitly the idea that altruism is motivated exclusively by empathy. One example that Eisenberg (2000) cites in order to illustrate the limits of empathy as a catalyst for action is the fact that while a certain amount of empathic arousal "likely facilitates sympathizing," too much "can result in personal distress", and she points out there is an "optimal range" (Eisenberg, 2000, p. 130). In other words, because empathic overarousal, or the inability to regulate or cope with emotion, can lead to personal distress that limits one's ability to take positive action, the magnitude of the empathetic response is relevant. Eisenberg (2000) writes that the way in which a person responds when experiencing empathetic arousal depends on whether or not the arousal is so high that they become distressed or so low that they are unaffected. In both of these more extreme cases, prosocial actions are less likely to occur.

Langhinrichsen-Rohling and colleagues (2011) showed that college men who experienced the empathy-focused rape prevention program, The Men's Program (Foubert, 2010), showed a significant increase in their self-reported willingness to help as a bystander and in their perceived bystander efficacy in comparison to college men who experienced a comparison condition. Participants in this study also significantly decreased their self-reported rape myth acceptance in comparison with comparison

condition participants. This Men's Program, like others before it (e.g., the MVP program; the Bringing in the Bystander Program) use "victim empathy exercises" as part of their interventions. The MVP program asks men to visualize the rape of a female friend; the Bringing in the Bystander program asks men to ponder what it would be like if places they felt safe in no longer felt this way to them; and The Men's Program purports to having an even more substantial focus on building survivor empathy by asking participants to view and then process together (together because of the effectiveness of all-male peer education programs; Brecklin & Forde, 2001) an emotionally charged recounting of a male-on-male rape situation to teach men how rape feels from a survivor's perspective. In this latter intervention, male peer presenters make connections between the male-on-male rape that was viewed and a male-on-female rape experience to enhance audience members' empathy toward rape survivors. These peer educators deliver a bystander training in this program (The Men's Program) as well, as interventions that have combined victim empathy building and bystander interventions have received empirical support (Banyard, Moynihan, & Plante, 2007; Cissner, 2009; Foubert, Newberry, & Tatum, 2007; Schewe, 2007).

Though evaluation data for the MVP program is limited, one study (Cissner, 2009) has shown that both males and females reported both less sexist attitudes and more efficacy for engaging in prevention behavior after the training, which used peer educators to lead participants in processing fictional scenarios involving sexual assault, sexism, and domestic violence. This program drew on belief system theory in the design of the intervention, which says that lasting attitude and behavior change only comes if interventions are mindful of people's existing self-conceptions (Grube, Mayton, & Ball-

Rokeach, 1994). MVP developers worked to appeal to men's existing beliefs about being "potential helpers," as they do not typically perceive themselves as potential rapists (Scheel, et al., 2001) but, in fact, think of themselves as the kind of person who could help intervene instead (Banyard, Moynihan, et al., 2007; Scheel et al., 2001), and appealing to men's "helping persona" has been shown to be successful in earlier evaluation studies (Foubert & Cowell, 2004; Foubert et al., 2007). It is important to consider, however, that the outcome variables in the Cissner (2009) study (i.e., prosocial bystander efficacy, rape myth acceptance, and "sexist thinking") do not necessarily have much, or anything, to do with increased levels of empathy, which may or may not have been achieved, despite the expressed purpose of the study to increase empathy. The construct empathy itself was not measured either before or after the intervention and the positive changes in the outcome variables could, instead be accounted for by some other unintentional result – for instance, perhaps an increase in participants' levels of equality ideology. For example, educating men about how rape feels from a survivor's perspective (The Men's Program), or asking men to ponder what it would be like if they no longer felt safe in certain venues (Bringing in the Bystander) may have an impact on participants' ability to empathize – but it seems possible also that the effect of these interventions may be just as much on males' equality ideology, or their intellectual ability to understand that others are as worthy as they are. In other words, the effect may be that participants are instead coming to an understanding that because others are as worthy as they are that they should be treated equally as well.

A few studies explore the personal characteristics that may lead to prosocial bystanding actions of any kind (not just those that contribute to a male's engagement in

prosocial bystanding behaviors related to IPV). Banyard (2008) identified the correlates "being female", "having taken a previous class that discussed sexual violence", "knowing a survivor of sexual assault", and "higher levels of extroversion", for example, as personal characteristics that are associated with being a prosocial bystander. Three other papers that explore this territory (Gini, Albiero, Benelli, & Altoe, 2008; Pozzoli & Gini, 2010; and Ettekal, Kochenderfer-Ladd, & Ladd, 2015) have demonstrated the relevance of the construct empathy as a personal characteristic that has been demonstrated to be positively linked to prosocial bystanding actions. For example, Gini, Albiero, Benelli, and Altoe's (2008) study of Italian adolescents (53% female) showed that those with higher scores on a self-report measure of empathic affect were significantly more likely to be identified by their classmates as someone who was more likely to step in and "defend" someone against a bully.

There are numerous studies that have looked at the underlying causes of prosocial behaviors "at large" (as opposed to "bystanding" behaviors) and this work has consistently revealed the significant influence of the variable empathy (e.g., Damon, et al., 2016; van Noorden, et al., 2015; Eisenberg, 1998; Eisenberg & Morris, 2001; Hoffman, 2000). For instance, Eisenberg and colleagues (2001, p. 101) found that "individual differences in empathy are related to individual differences in prosocial behavior" and that "empathy and sympathy are linked to competent behavior more generally". Batson and his colleagues (1991) have demonstrated that people who experience empathy for a person in distress, or need, are significantly more likely to assist that person than people who do not experience it. While prosocial behaviors generally (not in the specific context of IPV) differ from prosocial bystanding behaviors

specific to the context of IPV, Banyard, Moynihan, & Plante (2007) have suggested

parallels between these two kinds of prosocial bystanding behaviors that suggest they

may have personal characteristic predictors in common (Banyard, 2008).

The literature cited above certainly leads us to consider the possibility that males

may engage in prosocial bystanding behaviors as a result of empathic responses, but the

fact of the matter is that there is a gap in the literature that explores these connections.

Because of the paucity of empirical support for the theory that the presence of empathy

alone is enough to lead to males' actions to prevent IPV against women, it is our

intention to explore the relevance of other factors.

Moderator: Male Gender Equality Ideology

Preliminary research suggests that an individual male's belief in gender equality

is also positively correlated with his likelihood to engage in prosocial bystanding actions

that reduce the possibilities for IPV on college campuses (Woodbrown, Warren, & Swan,

2014).

Gender equality ideology refers to attitudes that are gender egalitarian, meaning

attitudes that accept the idea of the equal value of all people regardless of their gender

(Lemaster, Strough, Stoiko, & DiDonato, 2015), as well as the endorsement of equity in

social, political, and economic contexts regardless of sex or gender (Allen, 2009;

Lemaster, Strough, Stoiko, & DiDonato, 2015; Twenge, 1997). In the United States,

gender egalitarian attitudes became more prevalent among young males and females from

the 1970s to the early 1990s (Twenge, 1997), but have not seen significant additional

increases since the 1990's (Astin, Parrott, Korn, & Sax, 1997) despite gains in power for

U.S. women across multiple domains (Lemaster, Strough, Stoiko, & DiDonato, 2015).

Others (e.g., Houvouras and Carter, 2008; Lemaster, Strough, Stoiko, & DiDonato, 2015; Williams & Wittig, 1997) have demonstrated that attitudes in the U.S. may not be as gender egalitarian as suggested by the above research and in fact, research by Swim, Mallett, Russo-Devosa, and Stangor (2005) have identified an increase in the U.S. in what they describe as "modern sexism", defined as "covert or subtle forms of sexism that is either hidden and clandestine or unnoticed because it is built into cultural and societal norms" that minimizes gender inequality (Swim & Cohen, 1997, p. 1). Brandt (2011) has shown that antifeminist and sexist beliefs such as modern sexism (as well as traditional sexism) predict gender inequality in many cultures.

Lemaster, Strough, Stoiko, & DiDonato (2015) have written that research on men's attitudes about gender equality is "a sparse yet important area of study" because of the demonstrated correlations between it and other areas of health and wellbeing. For example, Aosved and Long's (2006) work has demonstrated that men who endorse sexism are more likely to accept rape myths and to adopt prejudicial attitudes toward other minority groups, and Swami & Voracek (2013) have linked males' endorsement of sexism with their endorsement of hostility toward women.

Woodbrown, Warren, & Swan (2014) demonstrated in their work that male undergraduates who evidenced weak gender equality ideology at a large southern public university reported engaging in prosocial bystanding actions on campus significantly less often than males who subscribed to greater gender equality ideology. This study involved surveying 293 male undergraduates. Results showed that males with higher scores on a self-report test of gender equality ideology also reported that they stepped in significantly more often to stop others from acting in ways that often lead to IPV. The following

behaviors are those that these high scoring gender equality ideology males said they engaged in significantly more often than low gender equality males, here listed in order of frequency: (1) "Discussed the possible dangers of drinking too much with friends"; (2) "Told someone I was concerned about their drinking"; (3) "Expressed concern to a friend whose partner was acting very jealous and trying to control him or her"; and (4) "Expressed my concern when someone was talking about how they got 'so wasted'".

Despite the fact that these particular prosocial bystanding actions did not include behaviors that directly stopped a perpetrator in action, these males took actions that could prevent violence due to drinking and/or they provided support to someone experiencing IPV. This research contributes to the theory that a male's gender equality ideology may be linked to whether or not he engages specifically in behaviors that prevent male IPV against females.

The author of the original scale for measuring gender equality, which was a developmental model, (Male Feminist Identity Scale, MFID, Koshkarian, 1999) explains that a male's "final stage" in the development of a gender equality ideology is one in which a male "defines the female gender in a nonsexist, non-defensive manner". Allen's (2009) Male Gender Equality Scale, MGES, adapted that model, but instead of using a developmental focus he conceptualized male gender equality as consisting of factors. The four incorporated factors Allen (2009) identified are as follows: (1) Rejection of Gender Equality, (2) Active Support for Gender Equality, (3) Recognition of Male Privilege, and (4) Acknowledgment of Gender Discrimination, which are conceptually related to the "stages" of Koshkarian's scale (1999). Both scales draw upon the body of literature related to identity development, including that on identifying as male (Block,

17

1984), as white (Helms, 1984, 1995; Helms & Carter, 1990), as black (Cross, 1971; Helms, 1984, 1995), and as a feminist (Downing & Roush, 1985; Sue & Sue, 1999).

The literature examining possible links between beliefs endorsing support for gender equality and men's engagement in actions to prevent sexual violence against women is virtually non-existent, but there is some that supports this connection. Allen's (2009) research demonstrated that men's support for gender equality mediates the relationship between conformity to traditional masculine norms and men's violence prevention self-efficacy (Allen, 2009). In other words, men who show less conformity to traditional masculinity norms show greater support for gender equality, which is then in turn predictive of greater violence prevention self-efficacy. Allen's (2009) report concludes with recommendations for research into violence prevention efforts, which include targeting both men's conformity to traditional masculine norms and males' attitudes regarding gender equality.

Links in the Literature: Empathy, Male Gender Equality Ideology, and Prosocial Bystanding Intentions and Behaviors

Connections in the literature between a male's prosocial bystanding actions and/or intentions to prevent IPV and any possible personal characteristics that may serve as predictors are non-existent, with the exception of the earlier cited, unpublished, preliminary study on the relationship between gender equality ideology, prosocial bystanding actions and IPV (Woodbrown, et al., 2014). There is a literature on the impact of more general, demographic, and situational factors such as Chaurand & Brauer's (2008) work demonstrating increases in bystander intervention related to a bystander's awareness of a problem (e.g., helping behavior is more motivated by unambiguous

situations) and their sense of responsibility for dealing with it (Dovidio, Piliavin, Schroeder, & Penner, 2006). And there is literature indicating that bystanders also weigh the costs and benefits of stepping in and are more likely to do so when they can minimize costs (Darley & Latane, 1968). Demographic factors such as age have been shown to play a role in decision-making about whether or not to engage pro-socially as a bystander (Carlo, Hausmann, Christiansen, and Randall, 2003) as do social and community norms (Bohner, Siebler, & Schmelcher, 2006). But the foremost scholars in the field indicate the importance of understanding what personal factors may drive or prevent males from stepping in to reduce IPV against women (Banyard, Moynihan, & Plante, 2007; Allen, 2009). The only research with this in mind currently are the previously cited Woodbrown, et al. (2014) study and those studies which have demonstrated connections between empathy and related constructs such as reduced rape myth acceptance (Katz & Earp, 1999; Langhinrichsen-Rohling, et al., 2011; and Moynihan, 2011).

The literature in support of the connection between the constructs empathy and prosocial actions, such as that on the "empathy-focused" rape prevention programs, which have been shown to significantly increase both males' perceived bystander efficacy and their self-reported willingness to help as a bystander (Langhinrichsen-Rohling, et al., 2011), also asserts emphatically that empathy alone is not enough to lead to prosocial actions (Eisenberg, 2000). It is also true that because none of the "empathy-focused" programs utilized measures for the empathy construct they supposed they were enhancing these positive changes in the outcome variables could, instead, be accounted for by some other unintentional result – for instance, perhaps an increase in participants'

19

levels of equality ideology. Given this preceding work we argue that it is prudent to explore a possible interaction between male empathy and male gender equality ideology.

Based on the results uncovered in the literature thus far, it is hypothesized here that empathy will be positively related to both prosocial bystander intentions and to actual prosocial bystander behaviors; and it is also our hypothesis that the construct male gender equality ideology will act as a moderator to this relationship. In other words, it is hypothesized that even if empathy is present, without the moderator gender equality ideology, empathy alone will not predict bystanding or will have a smaller relationship to bystanding. The goal of this present study is to come to a better understanding of the factors that influence males to engage in these IPV preventive behaviors, given this significant gap in the literature.

Covariates

Desirable responding. A measure of desirable responding was included in response to evidence that participants' responses to questions about their actions to help others, are often driven by a desire to appear socially desirable, which results in less validity (Gidycz, et al., 2011). It is thought that when being asked questions related to behavior in social situations of this kind that participants will often respond in ways that are less reflective of their true beliefs or inclinations and more reflective of how they would like other to see them. The Balanced Inventory of Desirable Responding Inventory consists of two relatively independent 20-item measures of the tendency to give socially desirable or undesirable responses on self-reports. It is not uncommon for participants in this context to give honest but unconsciously inflated self-descriptions or for them to

actively and consciously inflate self-descriptions. The BIDR scales are sensitive to these tendencies (Gidycz, et al., 2011).

Fraternity membership. Likewise, whether or not participants are members of fraternities has been shown to be a relevant factor with regards to IPV. Coker, et al. (2011) showed in their work that fraternity members are considered to be at high risk of sexual violence perpetration. Other literature has indicated that being in a fraternity may actually serve as a protective factor in that males may even be more likely to step in to help as a prosocial bystander in certain contexts (Morgan, 2017). While the present study was not conducted on a college campus and, in fact, many participants did not attend a typical undergraduate institution with Greek life (but were, rather, enrolled in trade or technical schools), membership in a fraternity was inquired about nevertheless.

Age. Participants in the present study were also asked about their age as Banyard's research (2008) on factors that influence bystander behaviors has consistently identified the relationship of age to outcomes. The literature has pointed out that on college campuses it is often older students (sophmores, juniors, and seniors) who are more inclined to step in to help, with one theory being that the older students are more connected to community than are the younger ones, who may be newer to an educational institution (Banyard, 2008). As a result of this prior work, participants in this study were asked to identify their age.

Current Study: Aims & Hypotheses

The present study examined the relationship between male gender equality ideology and males' prosocial bystanding intentions and bystanding behaviors to prevent or reduce IPV against women, as well as the relationship between empathy and males'

engagement in prosocial bystanding intentions and behaviors in this context, in order to develop a more complete understanding of the relation between the four constructs. The direct effect of prosocial bystanding efficacy was examined as well, for its relation to the two outcome variables prosocial bystanding intentions and actions to prevent IPV. I proposed the following hypotheses, which are illustrated by Figure 1.1.

Aim one. My first aim was to investigate the effect of gender equality ideology on prosocial bystanding intentions with friends (Aim 1a), on prosocial bystanding intentions with strangers (1b), and on prosocial bystanding behavior (1c). Consistent with theories in the literature cited previously, my hypothesis was that male gender equality ideology would be positively related to males' prosocial bystanding intentions toward both friends and strangers and to behaviors to prevent or reduce IPV against women. In other words, those high in gender equality ideology will report more prosocial bystanding intentions and behaviors than will those with low gender equality ideology. This hypothesis was tested using a multiple regression equation as represented by the model shown in Figure 1.1 (described below).

Aim 2. My second aim was to look at the association between males' levels of empathy and their prosocial bystanding intentions and behaviors to prevent or reduce IPV against women. My hypothesis is that a male's level of empathy will also be positively related to an increase in his prosocial bystanding intentions and behaviors to prevent or reduce IPV against women. In other words, those high in empathy will report more prosocial bystanding intentions and behaviors to reduce IPV than will those low in empathy. This hypothesis was tested using a multiple regression equation as represented by the model shown in Figure 1.1 (described below).

Aim 3. My third aim was to compare males' levels of empathy with their levels of gender equality ideology. My hypothesis is that a male's level of empathy will be positively related to an increase in his gender equality ideology. In other words, those high in empathy will also report higher levels of gender equality ideology than will those who are lower in empathy. This hypothesis was tested using a multiple regression equation as represented by the model shown in Figure 1.1 (described below).

Aim 4. My fourth aim was to investigate the association between males' prosocial bystanding efficacy and his prosocial bystanding intentions to prevent or reduce IPV against women, as well as to his prosocial bystanding actions in this context. My hypothesis is that higher bystander efficacy scores will correlate with higher rates of prosocial bystanding intentions and actions. In other words, those who feel more confident in their ability to perform prosocial bystanding action will also report that they engaged in these behaviors more often, or that they intended to more often, than those who reported less confident to perform in this way. This hypothesis was tested using a multiple regression equation as represented by the model shown in Figure 1.1 (described below).

Aim 5. My final aim was to evaluate gender equality ideology as a moderator of the effect of empathy on bystander intentions with friends (Aim 5a), bystander intentions with strangers (Aim 5b), and bystander behavior (Aim 5c). Moderation analyses were used to test the hypothesis that the effect of empathy on bystanding intentions and behaviors will vary conditionally upon gender equality ideology. More specifically, I hypothesized that empathy would be positively associated with bystanding intentions and behaviors and that the effect would be moderated by gender equality ideology. If this

effect is found, it would mean that men high in both empathy and gender equality

ideology would report the greatest levels of bystanding intentions and behaviors. This

hypothesis was tested using a multiple regression equation as represented by the model

shown in Figure 1.2 (described below).
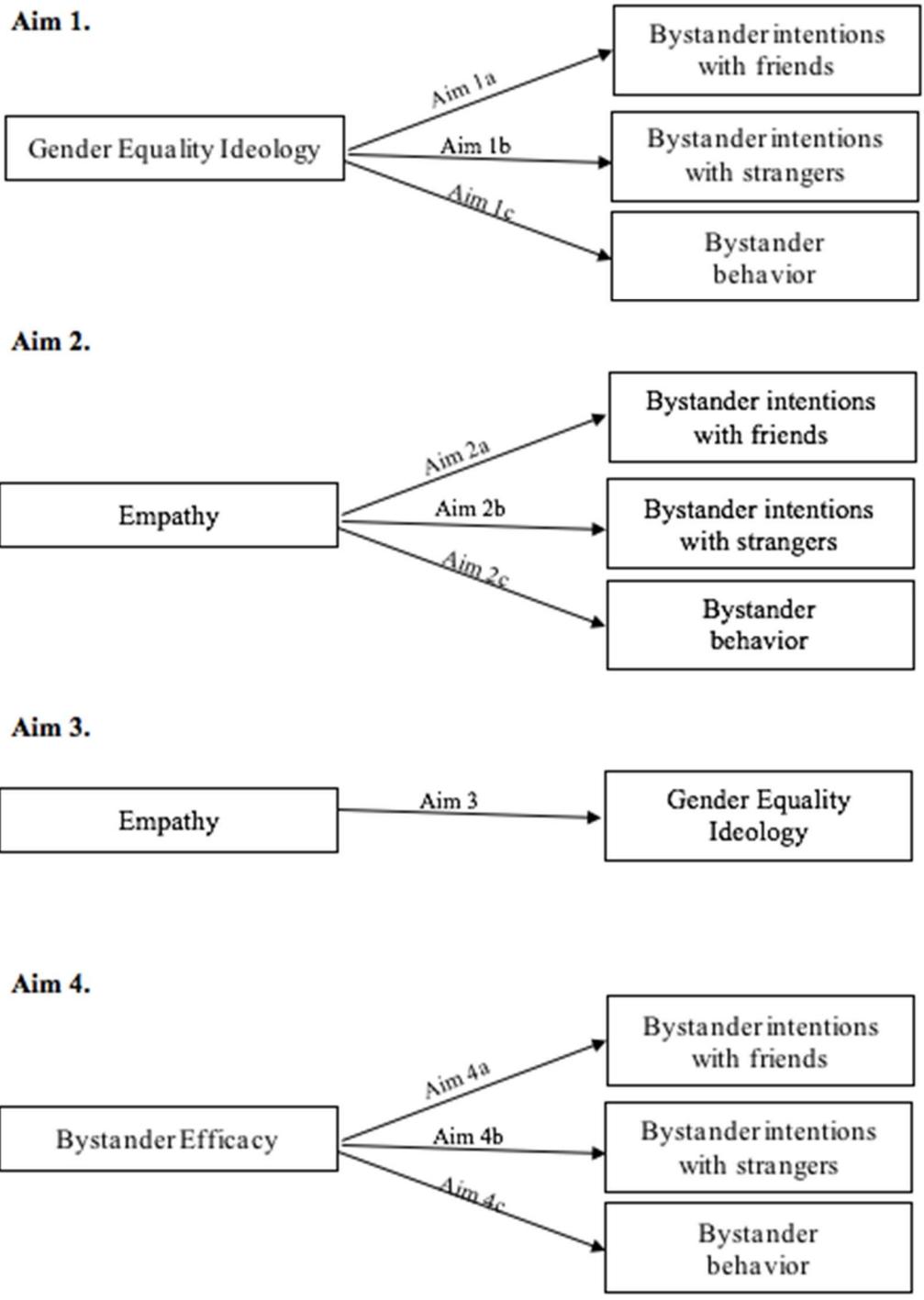
Figure 1.1

Visualization of Aims 1-4 of the present study

Aim 5a
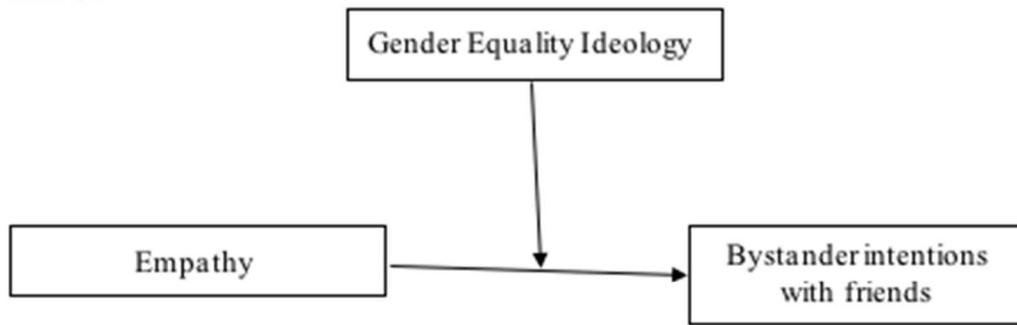
Aim 5b
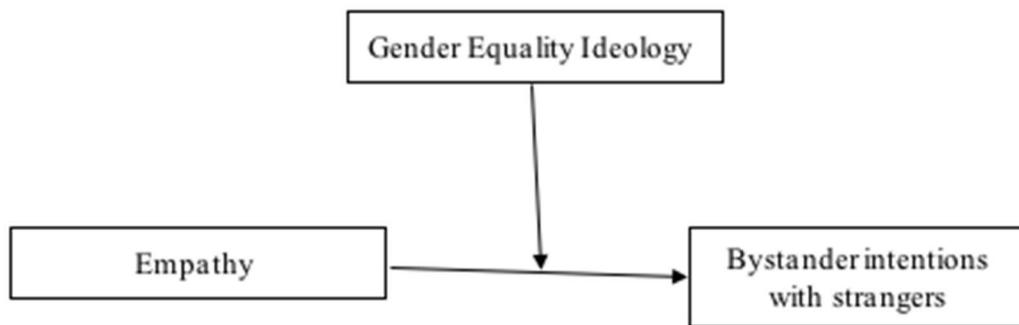
Aim 5c
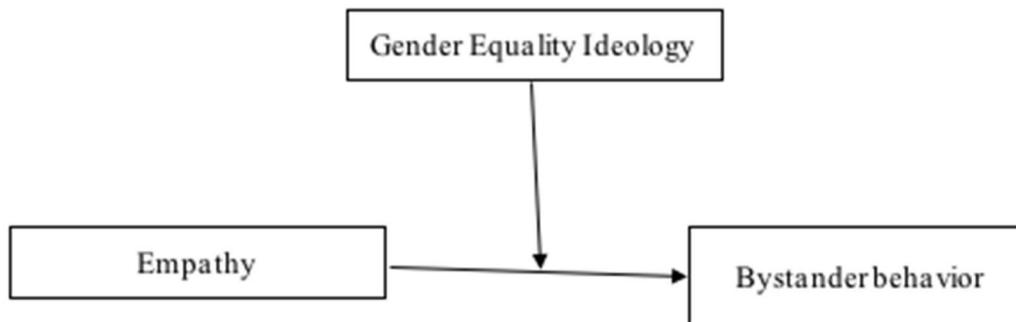
Figure 1.2

Visualization of Aim 5 of the present study

CHAPTER 2

METHOD

Study Procedures

Prior to beginning any research activity, all elements of this study were approved by the Institutional Review Board of the University of South Carolina. A recruitment advertisement was posted in Amazon's Mechanical Turk (MTurk; www.mturk.com) inviting interested adult male workers between the ages of 18 and 25, who are enrolled in a college, university or trade school, and who reside in the United States, to follow a link to the study, which was hosted by the Qualtrics platform. After giving their informed consent (Appendix A), participants were introduced to a study on "Psychological Processes." The first page of the study required participants to select their age and sex to ensure eligibility, and to provide demographic information (Appendix B). Participants completed all materials in the order listed below. After completing study materials, participants received a debriefing, contact information for mental health hotlines, and compensation. Participants received $2.00 for their participation in the study, as per recommendation of researchers who have successfully conducted studies with MTurk workers as participants (e.g., Bosson, et al., 2015). This online survey employed an encryption system in order to provide the highest degree of security for participant responses, and all data was downloaded to secure Qualtrics servers and was password protected.

In mid-February, 2017, a collection of surveys were loaded onto Qualtrics and made available to MTurk participants for three weeks. Informed consent was obtained at the beginning of the online survey, and individuals not wishing to participate were given the option to opt out. Participants were provided contact information for study personnel in the event they had further questions. In order to minimize potential English language literacy effects, participants were excluded from the survey after the demographics portion of the survey if they gave an answer other than "Not at all" to the question, "Do you feel limited in your ability to read English?"

Participants

Participants were recruited via an advertisement posted in Amazon's Mechanical Turk (MTurk; www.mturk.com). To be eligible, MTurk workers needed to identify as a male between the ages of 18 and 25, reside in the United States, and be enrolled in either a college, university, or trade school, as these components identify our demographic. They had to have a 95% MTurk approval rating, which identifies participants as reliable respondents. Amazon Mechanical Turk calculates approval ratings by dividing a Respondent's total number of Requester/Researcher-approved assignments or "hits" (in this case, our study survey) by their total number of Requester/Researcher-rejected assignments/hits.

Measures

Male Gender Equality Scale. The 57-item male gender equality scale (Appendix C) (MGES, Allen, 2012) was adapted from Koshkarian's original measure (1999) and identifies its four incorporated factors as follows: (1) Rejection of Gender Equality, (2) Active Support for Gender Equality, (3) Recognition of Male Privilege, and

(4) Acknowledgment of Gender Discrimination. (See Appendix D to see items listed according to their identified factors.) A participant rates their responses to each item using a 3-point scale (-1 = disagree; 0 = neither agree nor disagree; 1 = agree). Mean scores are then calculated for each subscale. Scores can range from -1 to 1 with scores indicating relative levels of endorsement (positive scores) or denouncement (negative scores) of a construct. In the present study we recoded scores in order to avoid negative numbers, as positive numbers were easier to work with (i.e., -1 = 1, 0 = 2, 1 = 3). Internal consistency for the measure is good, with Cronbach's alpha = .94, for Allen's (2009) use of the scale with a nationally representative sample of college-aged men (N = 349). In the current study, this measure demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .94.

       Toronto Empathy Questionnaire. The 16-item Toronto empathy questionnaire (Appendix D) (TEQ, Spreng, McKinnon, Mar, & Levine, 2009) assesses empathy as a primarily emotional process. For example, "When someone else is feeling excited, I tend to get excited too." In three studies, the TEQ demonstrated strong convergent validity, correlating positively with behavioral measures of social decoding, self-report measures of empathy, and negatively with a measure of Autism symptomatology. Moreover, it exhibited good internal consistency and high test-retest reliability. The TEQ is a brief, reliable, and valid instrument for the assessment of empathy. A participant rates their responses to each item using a 5-point scale. Items responses are scored according to the following scale for positively worded items 1, 3, 5, 6, 8, 9, 13, 16: (1 = never; 2 = rarely; 3 = sometimes; 4 = often; 5 = always). The following negatively worded items are reverse scored: 2, 4, 7, 10, 11, 12, 14, 15. Scores are summed to derive total for the scale.

Cronbach's alpha for the measure = .85 (Spreng, et al., 2009). In the current study, this measure demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .89.

   Bystander Behaviors Scale. The 20-item brief Bystander Behaviors Scale (Appendix E) (BBS, Care, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015; Banyard, 2016) assesses the number of behaviors in which participants have engaged during the last 2 months. To ensure content validity for this measure and for the Bystander Efficacy Scale (Banyard, Moynihan, Cares, & Warner, 2014) the developers constructed each measure through careful review of the empirical literature on bystander behavior, helping behavior, and interpersonal violence (Banyard, 2008). The developers of this measure conducted pilot testing with students in order to obtain feedback about items and also to generate new items. Banyard (2008) writes that students in the pilot were asked to look at a series of vignettes and to respond by telling what individuals might do to help in these situations. The students' open-ended, qualitative responses were used as a check to make sure the scales reflected the full range of possible options people consider in the defined situations. Items were constructed across this continuum of possible behaviors (e.g., harassing jokes or remarks to actual physical threats or assaults), as well as across types of victims (e.g., friend, acquaintance, stranger), and for situations before, during (e.g., hearing someone scream in another room), and after an incident. For the 20 items, participants read each statement and then respond by answering Y for "yes," N for "no," or No Opportunity if they have not had the opportunity to engage in the behavior inquired about for each of the items indicating actual behaviors they have engaged in in the last two months. Participants were instructed to note that they needed to

choose Y, N, or No Opportunity for EACH item. Responses were coded as follows: yes = 1, no = 2, no opportunity = 3. It was then decided that participants would be excluded from the analysis if they indicated that they had never had the opportunity to engage in *any* of the bystanding behaviors inquired about in the survey, and that those no opportunity responses remaining in the analysis would be recoded as "missing." Scores are obtained for the scale by summing the number of behaviors a participant has endorsed. Higher scores indicate that a participant engaged in bystander behaviors more often and lower scores indicate that a participant engaged in the behaviors less often. Pilot testing revealed a Cronbach's alpha for the scale = .89. In the current study, this measure also demonstrated adequate internal consistency (Cohen, et al., 2003) again with Cronbach's alpha = .89.

Bystander Efficacy Scale. The 14-item Bystander Efficacy Scale (Appendix F) (BES, Banyard, Moynihan, Cares, & Warner, 2014) assesses a participant's confidence that they could perform various bystander actions. A participant rates their confidence to perform the behaviors presented on a scale ranging from 0 (can't do) to 100 (very certain). An example is, "I express my discomfort if someone makes a joke about a woman's body." The mean across all of the items becomes the score, with higher scores indicating more confidence and lower scores indicating less confidence.

This scale was modeled on work by LaPlant (2002) in her development of academic and eating self-efficacy scales and grounded in measures used in the broader self-efficacy literature. Pilot testing was used to develop this measure as well, and showed adequate reliability and correlated with other measures of bystander efficacy in relation to broader questions of violence prevention (e.g., Slaby, Wilson-Brewer, & DeVos, 1994).

Cronbach's alpha was .93 for a sample in which an experimental design was used to evaluate a bystander training approach for reducing sexual violence across two universities (Cares, Banyard, Moynihan, Williams, Potter, Stapleton, 2015). Banyard (2008) has established the validity of this measure by grounding the scale in measures used in the broader self-efficacy literature and modeling it on them as well. In the current study, this measure demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .94.

Brief Version of the Intent to Help Friends Scale. The 10-item brief version of the intent to help friends scale (See Appendix G) (BIHF, Care, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015) assesses a participant's self-reported likelihood to engage in certain helpful bystander behaviors with someone they know. For example, "I tell someone if their drink was spiked with a drug." A participant rates the likelihood of their performing behaviors using a 5-point scale (1 = not at all likely to 5 = extremely likely). Mean scores are then calculated. Higher scores indicate that the participant feels more likely to perform the behavior listed. In the current study, this measure demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .93.

Brief Version of the Intent to Help Strangers Scale. The 8-item brief version of the intent to help strangers scale (Appendix H) (BIHS, Care, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015) assesses a participant's self-reported likelihood to engage in certain helpful bystander behaviors with someone they do not know. For example, "I talk with people I don't know about watching each other's drinks." A participant rates the likelihood of their performing behaviors using a 7- point scale (1 =

not at all likely to 7 = extremely likely). Mean scores are then calculated. Higher scores indicate that the participant feels more likely to perform the behavior listed. In the current study, this measure demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .94.

Criterion validity was examined by the developers of the three Banyard measures (the brief version of the bystander behaviors scale, BBS, Banyard, Plante, & Moynihan, 2005; the brief version of the intent to help friends scale, BIHF, Care, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015; and the brief version of the intent to help strangers scale, BIHS, Care, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015) used in this study by correlating the outcome measures (efficacy and intentions) with the measure of actual bystander behavior (the criterion). All correlations were significant at the $p < .001$ level. In the current study, the brief version of the intent to help friends measure demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .93; and the brief version of the intent to help strangers measure also demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .94.

Covariates: Social desirability, age, & fraternity membership. All multiple regression models included the covariates social desirability, age, and fraternity (i.e., whether or not the participant was a member of a fraternity) because of the literature's previously determined relevance of the factors both age and fraternity to our bystander outcomes (Banyard, 2008), and because when participants answer questions in a way that is driven by a desire to appear socially desirable results can have less validity. In the present study, participants were asked their age and also whether or not they were a

member of a fraternity. "Yes" responses were coded as "1" and "no" responses were coded as "2." The Balanced Inventory of Desirable Responding was utilized to assess impression management and self-deception.

Balanced Inventory of Desirable Responding. The 40-item balanced inventory of desirable responding (Appendix I) (BIDR, Paulhus, 1991) assesses self-deceptive positivity and impression management in respondents to assist in controlling for potential effects of desirable responding. For each item, respondents indicate their degree of agreement with the statement presented on a scale of 1 (Not True) to 7 (Very True). Fifteen items are reverse-scored. A mean score for social desirability is computed, with higher scores indicating a greater degree of social desirability in the participant's responses. An example item from this measure is, "I sometimes tell lies if I have to" (reverse scored). This instrument was originally normed on a college population (Paulhus & Reid, 1991) and has been found to be concurrently valid with other measures of social desirability bias (Musch, Ostapczuk, Klaiber, 2012). Reported Cronbach's alpha for this measure = .83. In the current study, this measure demonstrated adequate internal consistency (Cohen, et al., 2003) with Cronbach's alpha = .81.

Data Analytic Procedures

All analyses were conducted using IBM SPSS Statistics for Macintosh, Version 25.0 statistical software, 2017. Moderation analyses were conducted using Model 1 of the add-on macro entitled PROCESS (version 2.13; see Hayes, 2013). All paths in the model were estimated simultaneously using maximum likelihood estimation (Preacher & Hayes, 2008). Use of simultaneous evaluation of all potential relationships provides more power to detect indirect effects (Kenny, Kashy, & Bolger, 1998; MacKinnon, Krull &

Lockwood, 2000) than the traditional multistep method (Baron & Kenny, 1986), as well as direct effects (Fairchild & MacKinnon, 2009).

Model descriptions. The hypothesized model shown in Figure 1.1 was evaluated to determine the main effect of male gender equality ideology on prosocial bystanding intentions and behavior, the main effect of empathy on prosocial bystanding intentions and behavior, the main effect of bystanding behavior efficacy on prosocial bystanding intentions and behavior, as well as the degree to which male gender equality ideology moderates the relationships between empathy and prosocial bystanding intentions and prosocial bystanding actions. As per Preacher, Rucker, & Hayes (2007), this model of moderation is appropriate for testing effects of a moderator on the paths between factors and outcome variables. Moderation models test "whether the prediction of a dependent variable, Y, from an independent variable, X, differs across levels of a third variable, Z" (Fairchild & MacKinnon, 2009, p. 89). When applied to this current study, this logic will make it possible to assess whether the effect of empathy (X) on prosocial bystanding intentions or actions (Y) varies conditionally upon gender equality ideology (Z). This hypothesis was tested using a multiple regression equation as represented by the model shown in Figure 1.1 (described below). Thus, gender equality ideology was hypothesized to be linked to prosocial bystanding intentions and actions in the context of IPV. It is also hypothesized that the effect of empathy on prosocial bystanding intentions or actions will vary conditionally upon gender equality ideology. The existing literature referencing the variables of interest in this study suggest that there is sufficient evidence to assume that there is a significant relationship between male gender equality ideology and prosocial bystanding intentions and behaviors in the context of IPV, as well as between the

35

variables empathy and the outcome variables. Given these assumed conceptual relationships, moderation analysis is an appropriate method of testing for effects in the proposed model (Baron & Kenny, 1986).

Power analysis. An a priori power analysis was conducted to ascertain whether the proposed analyses would be adequately powered to identify existing effects. The power analysis was conducted with the software G*Power (release 3.1.9.2; Faul, Erdfelder, Lang, & Buchner, 2009). These analyses were conducted in relation to the interaction term associated with examining the moderation model of Aim 5; i.e., the construct gender equality ideology. This was used as an estimate of the lower bound of power requirements because that model requires the most power to detect any existing effect. Results from the analysis suggested that for the proposed research questions, power $(1 - \beta)$ was adequate to detect medium effects ($f \geq 0.25$) with approximately $N = 85$ participants, and to identify small effects ($f \leq 0.1$) with approximately $N = 602$ participants. Enough participants were utilized to detect small effects (i.e., over 602 participants who met criteria and completed surveys). It was anticipated, and predicted, that the Mechanical Turk (MTurk; www.mturk.com) platform utilized for participant recruitment (and data collection) would yield at least that minimum number.

Analytic approach. Prior to calculating the interaction term all independent variables were mean-centered by subtracting each variable's arithmetic mean from all its values so that the variable has a mean of exactly zero. The first step was to transform both predictor and moderator variables by mean centering them, to create the product term, and to structure our equation (Frazier, Tix, & Barron, 2004). This is done in order to decrease multicollinearity amongst independent variables and to facilitate the

interpretation of regression coefficients. After centering our predictor and moderator

variables, interaction terms were created to represent the interaction between the

predictor and moderator. This was done by multiplying the predictor and moderator

variables together using the newly centered variables (Cohen, et al., 2003). An interaction

term was created for each centered variable. This new interaction term was not centered.

In order to test for moderator effects a multiple regression equation was structured

using SPSS statistical software. The covariates (i.e., desirable responding; age; fraternity)

were entered into the regression equation first (Hayes, 2013; West, et al., 1996), then the

predictors and moderator variables, and lastly the interaction terms that were created.

Next we regressed our dependent variables (i.e., prosocial bystanding actions; prosocial

bystanding intentions toward friends; and prosocial bystanding intentions toward

strangers) on male gender equality on the mean-centered empathy variable; and on our

interaction terms utilizing Hayes' moderation analysis process for SPSS (Hayes, 2017).

CHAPTER 3

RESULTS

Three thousand three hundred and thirty-nine MTurk "workers" responded to our

online survey. 1,702 were excluded because they did not meet our most basic inclusion

criteria, which stated that participants must (1) agree to participate in the survey via the

first question of the survey, (2) finish the survey, (3) be male, (4) be at least 18- but not

older than 25-years old, (5) be in school, (6) not self-report difficulty comprehending

English, (7) use a reasonable amount of time to complete the survey – i.e., not less than 4

minutes and not more than 3 hours, (8) be residing in the U.S., and (9) have a bystanding

efficacy score between 0 and 100 (i.e., participants must not type into the response space

a number that is out of this range, and they must not type in anything else, like letters, or

symbols). 1,637 MTurk "workers" met this criteria for inclusion in the study and

completed the 164-item survey. Another 182 participants were also excluded from the

analysis because they indicated that they had never had the opportunity to engage in any

of the bystanding behaviors inquired about in the survey. The final sample was comprised

of 1,455 participants.

Descriptive Statistics

Descriptive statistics are displayed in Table 3.1 and frequencies of racial

categories are displayed in Table 3.2. As per our research question, all participants were

male. The average age of participants was 22 years ($SD = 1.65$), while the range was 18

to 25. The majority of the sample was White (79.1%), while 7.4% was Asian, 7.1%

Black, 4.5% identified as Multi-racial, 1.4% Pacific Islanders, and 0.5% American

Indian. 24% of participants were members of a fraternity. Correlations among all of the

variables were also obtained to evaluate the presence of multicollinearity. These results,

displayed in Table 3.3, indicate that issues with multicollinearity should not impact

hypothesis testing.

Results of our descriptive analyses matched those anticipated, and provided no

surprises. Because our inclusion criteria stipulated that participants must be at least 18-

years-old, and no older than 25-years old, it is reasonable to have a mean roughly mid-

way between these two endpoints. Other studies that restricted participation by age in the

way we did do not exist and thus were not able to be obtained for comparison. The racial

distribution of the study was also not unexpected. According to Huff & Tingley (2015),

researchers who have evaluated the demographic characteristics of MTurk users, the

typical racial distribution of MTurk participants reflects our own – namely that a majority

of its users are White (76%) and that fewer than 15% of the sample were either Asian

(7%) or African American (7%). The mean number of prosocial bystanding behaviors

that participants engaged in was 5.2 out of a possible 20. Other studies have indicated

slightly higher means (Banyard, 2011) but direct comparison is not possible because of

the different nature of these other studies (e.g., the inclusion of females, which brings

averages higher; the use of slightly different scales, which continue to evolve, for

measuring the construct). Bystander behavior intentions toward friends (M=3.9) and

toward strangers (M=3.6) were also not atypical. In their research into the effects of a

college campus interpersonal violence program, Cares, et al. (2015) discovered pre-test

means for males were M=3.52 for intentions towards friends and M=3.13 for intentions

towards strangers. The mean score for prosocial bystanding behavior efficacy in our sample was M=70.74, which is consistent with prior research. In the previously mentioned Cares, et al. (2015) study, for example, researchers reported an M=71.10 for males in the pre-test condition. The male gender equality ideology mean score of M=2.36 (1=lowest possible; 3=highest possible, with higher scores indicating stronger beliefs in gender equality) could not be compared to mean scores in similar research because there are not yet other studies that measure the strength of a male's ideology on gender equality. Our sample's mean empathy score of M=57.74 was somewhat higher than the mean scores found in other research exploring this construct though the contexts of these other studies was substantially different, which means that direct comparisons of means between studies is not possible (Brewer & Kerslake, 2015; Spreng, et al., 2009). The Balanced Inventory of Desirable Responding measure yielded a mean score of M=81.82 (SD=9.87) for our sample's participants. Most other bystanding behavior research does not typically utilize desirable responding measures, and those that have do not consistently use one particular scale of measurement. Because of this it isn't possible to directly compare mean scores for similar studies either. However, research on personality assessment that has explored norms using the Balanced Inventory of Desirable Responding have reported means to be in the same range as ours (Preiss, et al., 2015). Research looking at MTurk participants' fraternity membership has not been conducted to date.

Aim 1

Results for the analysis conducted for Aim 1, displayed in Tables 3.4, 3.5, and 3.6, supported our hypothesis that male gender equality ideology is positively related to

an increase in males' prosocial bystanding intentions and behaviors to prevent or reduce violence in the context of IPV. Support for gender equality ideology significantly predicted scores reflecting participants' intentions to engage in prosocial bystanding behaviors to prevent or reduce IPV toward friends, $\beta = .1.37$, $t = 27.91$, $p < .000$; their intentions to engage in these kinds of behaviors to prevent or reduce IPV toward strangers, $\beta = 1.09$, $t = 9.83$, $p < .000$; and participants' actual engagement in behaviors to prevent or reduce violence against friends or strangers, $\beta = 2.46$, $t = 7.33$, $p < .000$.

Aim 2

Results for the analysis conducted for Aim 2, displayed in Tables 3.7, 3.8, and 3.9, supported our hypothesis that males' level of empathy is significantly and positively associated with males' prosocial bystanding intentions and behaviors to prevent or reduce violence in the context of IPV. Males' levels of empathy also significantly predicted their bystanding intentions toward friends ($\beta = .05$, $t = 26.65$, $p < .000$), toward strangers ($\beta = .04$, $t = 8.27$, $p < .000$), and actual bystander behavior ($\beta = .08$, $t = 6.13$, $p < .000$).

Aim 3

Additionally, results for the analysis conducted for Aim 3, displayed in Table 3.10, supported our hypothesis that a males' level of empathy would be significantly positively related to an increase in his gender equality ideology. Males' levels of empathy significantly predicted their level of gender equality ideology, $\beta = .02$, $t = 26.72$, $p < .000$.

Aim 4

The final result of my direct regression analyses (i.e., those conducted for Aim 4), displayed in Tables 3.11, 3.12, and 3.13, likewise supported my hypothesis that higher bystander efficacy scores will correlate with higher rates of prosocial bystanding

41

intentions and behaviors. The endorsement of efficacy to engage in prosocial bystanding behaviors in this context significantly predicted the intent to engage in these behaviors on behalf of friends, $\beta = .03$, $t = 33.68$, $p < .000$, on behalf strangers, $\beta = .02$, $t = 11.98$, $p < .000$, and predicted as well the actual engagement bystanding behaviors, $\beta = .05$, $t = 8.10$, $p < .000$.

Moderation Results

Three moderation analyses were also performed in order to test the hypotheses of Aim 5, displayed in Table 3.14, 3.15, and 3.16. Moderation analyses were used to evaluate gender equality ideology as a moderator of the effect of empathy on bystander intentions with friends (Aim 5a), bystander intentions with strangers (Aim 5b), and bystander behavior (Aim 5c). Moderation is demonstrated by a significant interaction effect. These analyses tested my hypothesis that the effect of empathy on bystanding intentions and behaviors would vary conditionally upon gender equality ideology. More specifically, I hypothesized that empathy would be positively associated with bystanding intentions and behaviors and that the effect would be moderated by gender equality ideology. If this effect is found, it would mean that men high in both empathy and gender equality ideology would report the greatest levels of bystanding intentions and behaviors. These hypotheses were tested using a multiple regression equation as represented by the model shown in Figure 1.2. Following the methodology specified by Hayes (2017) for conducting Process moderation analyses, regression coefficients are unstandardized in outputs, as the standardization of coefficients is not convention, nor is it recommended, in the approach.

Aim 5a. In the first moderation analysis, displayed in Table 3.14, the interaction is significant, $b = -.025$, 95% CI [-.033, -.016], $t = -5.68$, $p < .000$, indicating that the relationship between empathy and bystanding behavior intentions toward friends is significantly moderated by male gender equality ideology.

Aim 5b. In the second moderation analysis, displayed in Table 3.15, the interaction term is not significant, indicating that a moderation is not present, $b = .0091$, 95% CI [-.012, .03], $t = .86$, $p = .389$. In other words, the relationship between empathy and bystanding behavior intentions toward strangers is not moderated by male gender equality ideology.

Aim 5c. In the third moderation analysis, displayed in Table 3.16, the term interaction is also not significant, $b = .034$, 95% CI [-.03, .10], $t = 1.05$, $p = .294$, indicating that the relationship between empathy and bystanding behaviors engaged in (whether on behalf of friends or strangers) is not moderated by gender equality ideology.

Post hoc analyses to probe interaction. Because these results included a statistically significant interaction term (i.e., a significant interaction between gender equality ideology and empathy on the dependent variable bystanding behavior intentions toward friends), additional post hoc analyses were computed in order to probe this interaction. Consistent with the Johnson-Neyman technique, recommended by Hayes (2017), the simple slopes were calculated in order to interpret the moderation effect (Figure 2.1). As described by Preacher, et al. (2006), simple slopes are evaluated at three values: one standard deviation below the mean value of male gender equality ideology ("low"), at the mean value of male gender equality ideology ("medium"), and at one standard deviation above the mean value of male gender equality ideology ("high").

Figure 2.1 shows the results of three different simple slope regressions: the regression for empathy as a predictor of bystanding behavior intentions toward friends (1) when male gender equality ideology is low (to be precise when the value of male gender equality ideology is -.3505); (2) at the mean value of male gender equality ideology (because the male gender equality ideology variable was mean-centered); and (3) when the value of male gender equality ideology is .3524 (i.e., high). This analysis showed that the interaction is significant at all levels of the moderator. Specifically, we can interpret these three regressions as follows:

Interpretation 1. When male gender equality ideology scores are low, there is a significant positive relationship between empathy and bystanding behavior intentions toward friends, $b = .0390$, 95% CI [.0340, .0441], $t = 15.22$, $p < .000$.

Interpretation 2. At the mean value of male gender equality ideology scores, there is a significant positive relationship between empathy and bystanding behavior intentions toward friends, $b = .0303$, 95% CI [.0262, .0345], $t = 14.34$, $p < .000$.

Interpretation 3. When male gender equality ideology scores are high, there is a significant positive relationship between empathy and bystanding behavior intentions toward friends, $b = .0216$, 95% CI [.0164, .0268], $t = 8.12$, $p < .000$.

These results tell us that the relationship between empathy and prosocial bystanding behavior intentions toward friends is strongest when males have low male gender equality ideology scores – in other words, those males who have lower scores on a measure of male gender equality ideology are more inclined to intend to step in to prevent violence against women if they are more empathetic. Conversely, the relationship between empathy and prosocial bystanding behavior intentions toward friends is weaker

when males have high male gender equality ideology scores – in other words, those males who have higher scores on a measure of male gender equality ideology are more inclined to intend to step in to stop violence against women across the board, no matter their level of empathy – and those men who are the *most* likely of all to intend to step in are those that are high in *both* empathy *and* male gender equality ideology.

Figure 3.1 shows the result of the simple slopes analysis. When male gender equality ideology is high (beige line) there is a significant positive relationship between empathy and intentions to intervene; at the mean value of male gender equality ideology (green line) there is an even stronger positive relationship between empathy and intentions to act; and this relationship gets even stronger at low levels of male gender equality ideology (blue line).

Covariates

All multiple regression models included the covariates age, fraternity, and social desirability. The significant *p* value for desirable responding in Table 3.4 tells us that desirable responding was positively associated with intentions toward friends in this model. For every one-unit increase in the social desirable responding scale, we estimate a .011 increase in their intentions toward friends score. Despite the fact that this result is significant it does not appear meaningful since the regression coefficient is so small.

Likewise, the significant p value for desirable responding in Table 3.5 tells us that desirable responding was positively associated with intentions toward strangers. For every one-unit increase in the social desirable responding scale, we estimate a .014 increase in their intentions toward strangers score. Again, this is a significant result but not one that appears meaningful, as the regression coefficient is again so small. Also in

this model, represented in Table 3.5, the significant p value for fraternity (which is coded dichotomously such that 1 = not member 2 = fraternity member) means that the one-unit increase in their intentions toward strangers score is comparing being a fraternity member vs. not being one. This one is -.50. This tells us that (controlling for desirable responding, age, and Male Gender Equality Ideology) fraternity members report significantly lower levels of bystander intentions toward strangers.

The significant p value for desirable responding in Table 3.6 indicates that desirable responding was positively associated with engaging in prosocial bystander behaviors in this model. For every one-unit increase in the social desirable responding scale, we estimate a .03 increase in their prosocial bystanding behaviors score. Again, because this regression coefficient is so small, this significant result does not appear meaningful. Also in this model, represented in Table 3.6, the significant p value for fraternity means that the one-unit increase in their prosocial bystanding behaviors score is comparing being a fraternity member vs. not being one. This one is -2.1. As with the previous model, this tells us that (controlling for desirable responding, age, and Male Gender Equality Ideology) fraternity members report significantly lower numbers of bystander behaviors.

The significant p value for desirable responding in Table 3.8 tells us that desirable responding was positively associated with intentions toward strangers in this model. For every one-unit increase in the social desirable responding scale, we estimate a .01 increase in their intentions toward strangers score. Despite the fact that this result is significant it does not appear meaningful because the regression coefficient is so small. Also in this model, represented in Table 3.8, the significant p value for fraternity, and the

regression coefficient of -.44 tells us that (controlling for desirable responding, age, and Empathy) fraternity members report significantly lower levels of bystander intentions toward strangers.

In Table 3.9, the significant *p* value for fraternity, and its regression coefficient of -2.0, tells us that (controlling for desirable responding, age, and Empathy) fraternity members report significantly lower levels of prosocial bystanding behaviors.

The significant *p* value for desirable responding in Table 3.10 indicates that desirable responding was negatively associated with male gender equality ideology in this model. For every one-unit increase in the social desirable responding scale, we estimate a .003 decrease in their gender equality ideology score. Despite this significant result, however, because this regression coefficient is so small, this significant result does not appear meaningful. Also in this model, represented in Table 3.10, the significant *p* value for fraternity, and the corresponding regression coefficient of .06, means that (controlling for desirable responding, age, and Empathy) for every one-unit increase in their gender equality score fraternity members report significantly higher levels of gender equality ideology – though because the coefficient is so small this is not a meaningful result.

In Table 3.11, the significant *p* value for desirable responding indicates that desirable responding was positively associated with intentions toward friends in this model. For every one-unit increase in the social desirable responding scale we estimate a .003 increase in intentions toward friends, which is so small that it is not meaningful, despite the significant *p* value.

The significant *p* values associated with being in a fraternity in Tables 3.12 and 3.13, and their corresponding regression coefficients, tell us that (controlling for desirable responding, age, and bystander efficacy) fraternity members reported significantly lower levels of bystander intentions toward strangers (Table 3.12) and significantly lower levels of prosocial bystanding behaviors (Table 3.13) as well. In the first of these two models (represented in Table 3.12) the regression coefficient of -.46 is too small to represent a meaningful result, but in the second model (Table 3.13) the regression coefficient of -2.02 is large enough to be thought of as meaningful.

The significant *p* value for desirable responding in Table 3.14 tells us that desirable responding was positively associated with intentions toward friends in this model. For every one-unit increase in the social desirable responding scale, we estimate a .005 increase in their intentions toward friends score. Despite the fact that this result is significant it does not appear meaningful since the regression coefficient is so small.

Likewise, despite significant *p* values in Table 3.15, both for social desirability and for fraternity, the results here are not meaningful because of the very small regression coefficients (i.e., .01 for social desirability; -.49 for fraternity).

Our final table, Table 3.16, indicates a significant *p* value for fraternity, and a negative association between fraternity and prosocial bystanding behaviors. In other words, this regression coefficient of -2.1 tells us that (controlling for all of the other predictors in the model) fraternity members reported significantly lower levels of prosocial bystanding behaviors.

Table 3.1

Descriptive statistics for key study variables

	Min.	Max.	*M*	*SD*	Skew
Toronto Empathy Scale	19	80	57.74	9.49	-0.19
Male Gender Equality Ideology	1.07	2.98	2.36	.35	-0.27
Prosocial Bystanding Behaviors Scale	0	19	5.23	4.63	1.21
Prosocial Bystanding Intentions toward Friends	1	5	3.94	0.82	-0.82
Prosocial Bystanding Intentions toward Strangers	1	7	3.60	1.54	0.02
Prosocial Bystanding Efficacy Measure	0	100	70.74	21.64	-0.87
Age	18	25	22	1.65	-0.41
Balanced Inventory of Desirable Responding	43	114	81.82	9.87	.24
Fraternity	1	2	1.76	.43	-1.22

Note. N = 1,455; Toronto Empathy Scale (1=never; 2=rarely; 3=sometimes; 4=often; 5=always); Male Gender Equality Ideology (1=disagree; 2=neither agree nor disagree; 3=agree); Prosocial Bystanding Behaviors Scale (0=no, did not do this action; 1=yes, did do this action; Missing=no opportunity); Prosocial Bystanding Intentions toward Friends (1=not at all likely; 5=extremely likely); Prosocial Bystanding Intentions toward Strangers (1=not at all likely; 7=extremely likely); Prosocial Bystanding Efficacy (0=can't do; 10=quite uncertain; 50=moderately certain; 100=very certain); Balanced Inventory of Desirable Responding (1=not true; 7=very true); Fraternity (1=fraternity member; 2=not a fraternity member).

Table 3.2

Race and ethnicity descriptives

	Frequency	% of total
White	1,151	79.1
Asian	108	7.4
Black	103	7.1
Multi-racial	66	4.5
Pacific Islanders	20	1.4
American Indian	7	0.5
Total	1,455	100

Table 3.3

Correlation matrix of key study variables

Construct	1	2	3	4	5	6	7
1. Empathy	1						
2. Male Gender Equality Ideology	.57*	1					
3. Bystander Behaviors	.16*	.17*	1				
4. Bystander Behavior Intent toward Friends	.59*	.59*	.20*	1			
5. Bystander Behavior Intent toward Strangers	.22*	.24*	.38*	.34*	1		
6. Bystander Efficacy	.50*	.53*	.21*	.67*	.31*	1	
7. Age	-.03*	.01*	-.03*	-.05*	-.02*	-.03*	1
8. Desirable Responding	.24*	.06*	.07*	.16*	.10*	.19*	.03*

Note. $N = 1,455$; * = $p < .05$.

Table 3.4

Logistic regression analysis evaluating male gender equality ideology as a predictor of bystander behavior intentions toward friends

Predictor	b (SE)	β	95% C.I.	p
Constant	4.65 (.24)		[4.18, 5.12]	.000
Desirable Responding	.011 (.002)	.13	[.007, .014]	.000
Age	-.031 (.01)	-.06	[-.052, -.011]	.003
Fraternity	-.015 (.04)	-.008	[-.094, .065]	.715
Gender Equality Ideology	1.37 (.05)	.59	[1.28, 1.47]	.000

Note: Omnibus F (4, 1450) = 214.44, $p < .000$, $R^2 = .37$.

Table 3.5

Logistic regression analysis evaluating male gender equality ideology as a
predictor of bystander behavior intentions toward strangers

Predictor	b (SE)	β	95% C.I.	p
Constant	4.90 (.54)		[3.84, 5.96]	.000
Desirable Responding	.014 (.004)	.09	[.006, .02]	.000
Age	-.019 (.02)	-.02	[-.07, .03]	.408
Fraternity	-.496 (.09)	-.14	[-.68, -.32]	.000
Male Gender Equality Ideology	1.09 (.11)	.25	[.87, 1.31]	.000

Note: Omnibus $F (4, 1450) = 33.37, p < .000, R^2 = .084$.

Table 3.6

Logistic regression analysis evaluating male gender equality ideology as a predictor of prosocial bystander behaviors

Predictor	*b (SE)*	*β*	95% *C.I.*	*p*
Constant	11.09 (1.64)		[7.88, 14.31]	.000
Desirable Responding	.03 (.01)	.06	[.006, .05]	.014
Age	-.10 (.07)	-.04	[-.24, .04]	.173
Fraternity	-2.1 (.28)	-.20	[-2.67, -1.58]	.000
Male Gender Equality Ideology	2.46 (.34)	.19	[1.80, 3.12]	.000

Note: Omnibus $F(4, 1450) = 27.80$, $p < .000$, $R^2 = .07$.

Table 3.7

Logistic regression analysis evaluating empathy as a predictor of bystander behavior intentions toward friends

Predictor	b (SE)	β	95% C.I.	p
Constant	4.30 (.24)		[3.83, 4.78]	.000
Desirable Responding	.002 (.002)	.03	[-.001, .006]	.248
Age	-.02 (.01)	-.04	[-.041, .001]	.057
Fraternity	.05 (.04)	.02	[-.035, .125]	.270
Empathy	.05 (.002)	.58	[.047, .054]	.000

Note: Omnibus $F (4, 1450) = 196.62$, $p < .000$, $R^2 = .35$.

Table 3.8

Logistic regression analysis evaluating empathy as a predictor of bystander behavior intentions toward strangers

Predictor	b (SE)	β	95% C.I.	p
Constant	4.63 (.55)		[3.56, 5.70]	.000
Desirable Responding	.008 (.004)	.05	[.000, .02]	.043
Age	-.01 (.02)	-.01	[-.06, .04]	.625
Fraternity	-.44 (.09)	-.12	[-.62, -.26]	.000
Empathy	.04 (.004)	.22	[.03, .04]	.000

Note: Omnibus $F (4, 1450) = 26.11$, $p < .000$, $R^2 = .07$.

Table 3.9

Logistic regression analysis evaluating empathy as a predictor of prosocial bystander behaviors

Predictor	b (SE)	β	95% C.I.	p
Constant	10.49 (1.65)		[7.26, 13.72]	.000
Desirable Responding	.02 (.01)	.04	[-.008, .04]	.179
Age	-.08 (.07)	-.03	[-.22, .06]	.267
Fraternity	-2.00 (.28)	-.19	[-2.54, -1.46]	.000
Empathy	.08 (.01)	.16	[.05, .10]	.000

Note: Omnibus $F(4, 1450) = 23.62$, $p < .000$, $R^2 = .06$.

Table 3.10

Logistic regression analysis evaluating empathy as a predictor of male gender equality ideology

Predictor	b (SE)	β	95% C.I.	p
Constant	2.13 (.11)		[1.93, 2.34]	.000
Desirable Responding	-.003 (.001)	-.08	[-.004, -.001]	.000
Age	.01 (.01)	.03	[-.004, .01]	.247
Fraternity	.06 (.02)	.08	[.03, .09]	.000
Empathy	.02 (.001)	.59	[.02, .023]	.000

Note: Omnibus $F(4, 1450) = 187.93$, $p < .000$, $R^2 = .34$.

Table 3.11

Logistic regression analysis evaluating prosocial bystanding behavior efficacy as a predictor of bystander behavior intentions toward friends

Predictor	b (SE)	β	95% C.I.	p
Constant	4.29 (.22)		[3.85, 4.72]	.000
Desirable Responding	.003 (.002)	.04	[.000, .007]	.045
Age	-.02 (.01)	-.04	[-.038, .000]	.047
Fraternity	.04 (.04)	.02	[-.032, .115]	.264
Bystanding Beh. Efficacy	.03 (.001)	.67	[.024, .03]	.000

Note: Omnibus $F (4, 1450) = 306.43$, $p < .000$, $R^2 = .46$.; Bystanding Beh. Efficacy = Prosocial Bystanding Behavior Efficacy

Table 3.12

Logistic regression analysis evaluating prosocial bystanding behavior efficacy as a predictor of bystander behavior intentions toward strangers

Predictor	b (SE)	β	95% C.I.	p
Constant	4.61 (.53)		[3.56, 5.65]	.000
Desirable Responding	.01 (.004)	.05	[.000, .015]	.059
Age	-.01 (.02)	-.01	[-.054, .036]	.688
Fraternity	-.46 (.09)	-.13	[-.63, -.28]	.000
Bystanding Beh. Efficacy	.02 (.002)	.30	[.09, .03]	.000

Note: Omnibus F (4, 1450) = 45.32, $p < .000$, $R^2 = .11$; Bystanding Beh. Efficacy = Prosocial Bystanding Behavior Efficacy

Table 3.13

Logistic regression analysis evaluating prosocial bystanding behavior efficacy as a predictor of prosocial bystander behaviors

Predictor	b (SE)	β	95% C.I.	p
Constant	10.44 (1.63)		[7.25, 13.64]	.000
Desirable Responding	.02 (.01)	.04	[-.007, .04]	.179
Age	-.07 (.07)	-.03	[-.21, .06]	.285
Fraternity	-2.02 (.27)	-.19	[-2.56, -1.48]	.000
Bystanding Beh. Efficacy	.05 (.01)	.21	[.03, .06]	.000

Note: Omnibus F (4, 1450) = 30.88, $p < .000$, R^2 = .08.

Table 3.14

Gender equality as moderator of the association between empathy as a predictor of prosocial bystander behavior intentions toward friends

Predictor	b (SE)	95% C.I.	p
Constant	4.55 (.22)	[4.11, 4.98]	.000
Desirable Responding	.005 (.002)	[.002, .009]	.001
Age	-.02 (.009)	[-.04, -.01]	.012
Fraternity	-.02 (.04)	[-.09, .06]	.633
Equality	.89 (.06)	[.78, .99]	.000
Empathy	.03 (.002)	[.026, .034]	.000
Interaction	-.02 (.004)	[-.03, -.02]	.000

Note: Omnibus $F (1, 1448) = 207.65$, $R^2 = .46$.

Table 3.15

Gender equality as moderator of the association between empathy as a
predictor of prosocial bystander behavior intentions toward strangers

Predictor	*b* (*SE*)	95% C.I.	*p*
Constant	4.81 (.54)	[3.75, 5.87]	.000
Desirable Responding	.01 (.004)	[.002, .018]	.011
Age	-.02 (.02)	[-.06, .03]	.487
Fraternity	-.49 (.09)	[-.67, -.32]	.000
Equality	.84 (.14)	[.58, 1.11]	.000
Empathy	.02 (.01)	[.01, .03]	.001
Interaction	-.01 (.11)	[-.01, .03]	.389

Note: Omnibus F (1, 1448) = 24.34, R^2 = .09.

Table 3.16

Gender equality as moderator of the association between empathy as a predictor of prosocial bystanding behaviors

Predictor	b (SE)	95% C.I.	p
Constant	10.87 (1.64)	[7.66,14.08]	.000
Desirable Responding	.02 (.01)	[.003, .045]	.088
Age	-.09 (.07)	[-.23, .05]	.203
Fraternity	-2.1 (.28)	[-2.66, -1.58]	.000
Equality	1.9 (.41)	[1.12, 2.74]	.000
Empathy	.04 (.02)	[.007, .07]	.015
Interaction	.03 (.03)	[-.03, .10]	.294

Note: Omnibus $F (1, 1448) = 19.73$, $p < .000$, $R^2 = .08$.
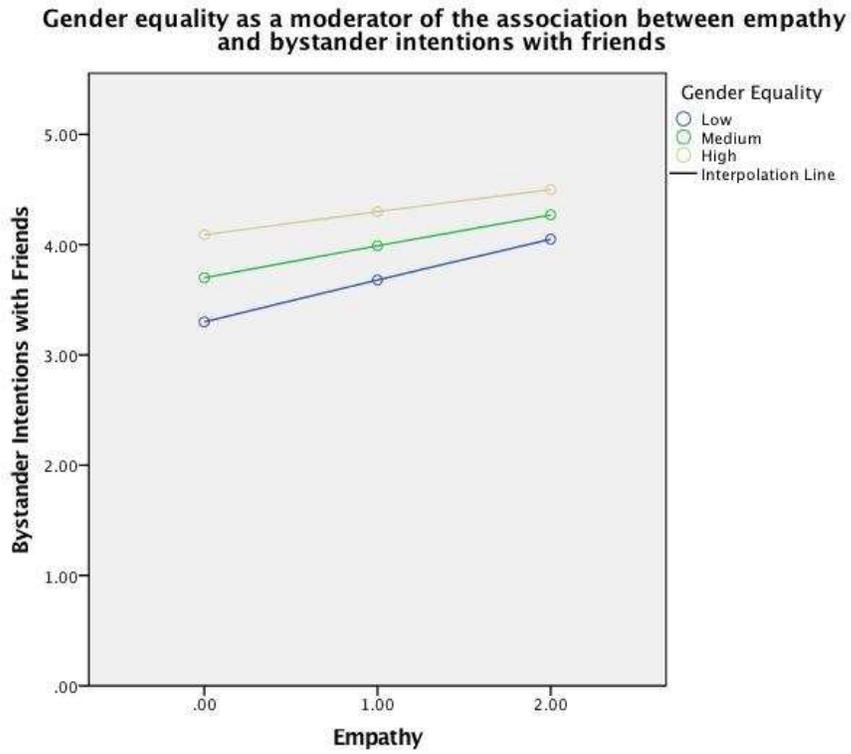
Figure 3.1 Gender equality as a moderator of the association between empathy and bystander intentions with friends

CHAPTER 4

DISCUSSION

The foundational prosocial bystander literature suggests that people may

intervene in situations in which a person is being attacked, or is at risk for assault,

provided they have the capacity, provided they subjectively feel as though they have the

ability, and provided they desire to do so (Darley & Latane, 1968; Laner, Benin, &

Ventrone, 2001). However, the literature also acknowledges the influence of other factors

(including personal characteristics) in many contexts, including in the context of intimate

partner violence (IPV) prevention (Banyard, 2008). The data collected in this present

study indicates that all three of our predictor variables – prosocial bystanding efficacy,

empathy, and male gender equality ideology – are such factors. Further, male gender

equality ideology was significantly positively correlated with levels of empathy, and male

gender equality ideology was also identified as a moderator in the relation between males'

empathy and their prosocial bystanding intentions toward their friends.

Results showed that bystander efficacy scores were significantly and positively

correlated with higher rates of prosocial bystanding intentions and behaviors. Males'

levels of empathy also predicted bystanding intentions and behaviors in this context, and

males' levels of empathy was also significantly and positively correlated with their level

of gender equality ideology. Results also showed that male gender equality ideology was

significantly positively associated with scores reflecting participants' bystanding

intentions and behaviors to prevent or reduce IPV. Moderation analysis revealed that

gender equality ideology was a moderator of the effect of empathy on bystander intentions toward friends, but not toward strangers, and that equality ideology was not a moderator of the relation between empathy and bystander behaviors in this study. The significant moderation result on bystanding intentions toward friends means that the effect of empathy on bystander intentions towards friends varied conditionally depending upon participants' gender equality ideology.

Post hoc analyses were then used in order to understand more clearly how the strength of a male's endorsement of gender equality affected empathy's relation to his intentions to help a friend. Results showed that when male gender equality ideology was low in our sample ($b = .0390$) the relation between empathy and intentions was the strongest. This means that participants in the study were more inclined to step in in this context if they were more empathetic. One way of thinking about this is that the males who did not believe in gender equality only had the intention to step in to help someone being sexually assaulted if they were empathetic. In this scenario empathy is quite an important variable, as it seems to drive bystanding intentions in the absence (or low levels) of gender equality ideology. In the case where males had somewhat higher (but not the highest) levels of gender equality ideology, results showed that the relation between empathy and bystanding intentions toward friends was still significant but it was not as strong (i.e., $b = .0303$). This seems to tell us that for males who believe in the equality of the sexes empathy is not as important a factor in whether or not he intends to engage in bystanding behaviors. Finally, for those males who had the highest levels of gender equality ideology, again, there is a significant positive relationship between empathy and intentions to act to help friends, but the relationship is even less strong ($b =$

.0216). This data seems to suggest that males who believe in gender equality ideology are more inclined to intend to step in to stop violence against friends no matter their level of empathy. What is most compelling to this writer is that those men who are the *most* likely of all to intend to step in in this context are those that are high in *both* empathy *and* male gender equality ideology.

It is important to conceptualize the significance of the results of our analysis in order to best understand where we might make changes in current IPV prevention efforts and where we might focus efforts to develop new interventions. As stated previously, our study showed that, for this population, a male's prosocial bystanding intentions and behaviors are significantly and positively impacted by his feelings of efficacy to engage in these ways. This information is consistent with previous work (Banyard, 2008) and is critical to bear in mind when choosing or developing interventions. This research tells us that if a male does not feel as though he is capable of stepping in to perform the actions defined as prosocial bystanding then he is much less likely to do so. Given this, attending to those factors incorporated in the prosocial bystanding efficacy construct (e.g., knowledge of what to do; experience in engaging in such actions) will substantially increase the chances that a given intervention will result in the desired behaviors.

Similarly, empathy was shown to significantly and positively impact prosocial bystanding intentions and behaviors. This connection has been implied in the literature many times before but, until now, has never been empirically linked by actually measuring levels of empathy and their correlation to prosocial bystanding intentions and behaviors. The significance of empirically discovering this connection is an important piece of the effort to increase males' prosocial bystanding because it confirms/identifies

another specific place to work with regard to increasing the behaviors in males that we would like to see. According to this research there is a strong likelihood that developing interventions that increase a male's levels of empathy will likewise increase his prosocial intentions and/or behaviors. What is important to notice as well is the positive link between empathy and gender equality ideology in the study. What we see here is that the more empathy a male has the more likely he is to subscribe to an ideology of equality of the sexes. The significance of this finding is that these two constructs have now been linked in the literature. Going forward, it will be prudent for researchers to tease out more fully what this connection may mean. For instance, what is the overlap between these factors? In what ways do the two constructs and their impacts differ? It is possible that having stronger ideas about the equality of the sexes allows men to feel more empathic toward them.

Our finding that a males' gender equality ideology is significantly and positively correlated with his prosocial bystanding intentions and behaviors is brand new concept in the literature and one that could significantly shift our way of thinking about interventions intended to engage men in being proactive in stopping intimate partner violence against women on college campuses and, possibly, beyond. What this result tells us is that males between the ages of 18- and 25-years-old who use MTurk (in this mostly White sample) are more inclined to intend to step in to stop violence against women, and to actively take action to stop violence against women, if they believe that females and males are worthy of equal treatment. This discovery could, and should, have a significant impact on the way interventions are conceptualized, designed, and implemented. For instance, this finding emphasizes the importance of not only focusing on attempts to

increase a male's empathy for females but on his fundamental beliefs about their worthiness as compared to males.

The moderation analysis was conducted to learn whether or not the relationship between a male's level of empathy and his prosocial bystanding intentions and behaviors was impacted by his level of gender equality ideology. Our findings here were no less instructive. As stated above, we learned that, in this sample, the relationship between his empathy and his prosocial behaviors was *not* moderated by his gender equality ideology and that the relationship between his empathy and his prosocial bystander intentions toward strangers was, likewise, *not* moderated by his gender equality ideology. But we learned in this moderation analysis that the relationship between a males' level of empathy and his prosocial bystanding intentions toward friends *was*, in fact, significantly and positively affected/moderated by his levels of gender equality ideology -- with those with the highest levels of gender equality ideology being more likely to intend to step in to help a friend than those with lower levels. Additionally, we learned that those males who were the highest in empathy and in gender equality ideology were the most likely of all to intend to step in to help. The significance of these findings is substantial. What we have learned is that increasing a male's belief in the equality of the sexes will significantly increase the odds that he will intend to help reduce intimate partner violence when confronted with it, and that also increasing his levels of empathy will increase the odds further still. These revelations could have a profound impact on the way interventions are approached in research, in development, in implementation and, hopefully, in the results that future interventions are able to generate.

What we have not found here is that increasing gender equality ideology is correlated with a male taking *actual* action to reduce IPV. But this could be explained in several ways, two of which are speculated on here. One is that it is possible that the absence of prosocial bystanding behavior efficacy, also identified as a relevant and salient factor in this work, prohibits males from making the leap from intentions to actual behaviors. The research is clear that no matter how much one might like to, or intend, to engage in this kind of behavior, individuals won't if they don't feel competent to do so. Many of the programs implemented currently (e.g., Green Dot) focus on this part of the equation, giving participants an education as to the best ways they should and should not intervene in order to prevent causing a worse outcome for themselves or others. What this present research may imply is that attending to elevating gender equality ideology, as well as empathy, cannot ultimately be a successful approach without accounting for efficacy as well. Another reason that a moderation effect may not have been established between empathy and prosocial bystanding actions by gender equality ideology in this study is that included in our dataset were many males who stated in the survey that they had actually never had the opportunity to engage in many of the behaviors being inquired about (n = 1,246, which is a majority of the sample). We did remove participants from the analysis if they reported that they had never had the opportunity to engage in *all* of the actions asked about, but many more respondents were still included in the analysis if they had the opportunity to engage in at least one of the prosocial bystanding actions measured in the survey. It is possible that if the analysis was run again, with only those males who had been exposed to all of the situations in the bystander behavior scale (n=209), we might get a different result. This is certainly an area for future investigation.

The significance of the descriptive results for all of our predictor and outcome variables is that we can be reassured that our sample does not fall outside of results found in the literature. Means across the board were consistent with those we would expect in similar populations. The significance of the results of our descriptive analyses for our covariates is in part that our sample is not inconsistent with other samples in the literature as well. The average age in the study was not unusual given our restricted inclusion criteria and the racial distribution of the participants was not unexpected for studies utilizing MTurk workers. The social desirability measure responses were typical. Unfortunately, it is not possible to comment on the relevance of the fact that three-quarters of our respondents reported that they were not members of a fraternity, as there has not been research into the prevalence of fraternity membership in MTurk workers.

Despite the fact that the average age of respondents in the study was expected, the broader significance of having a mean age of 22-years-old is that it is not possible to generalize our findings to a more diverse population in terms of age. Likewise, the fact that such a large majority (79.1%) of our participants were White means that the generalization of our findings to more broad populations is not possible either. Nevertheless, our results still tell us a good deal about contexts that match the demographics of the present study and, as such, can be useful in designing interventions for similar contexts. For instance, for developing interventions in spaces in which the average age is 22 and the majority of the male population is White (many, if not most, college campuses) the results reported can shape next steps. It is worth noting that the significant and positive association between our desirable responding measure and all of our outcome variables was present but there is not much significance in this given the

72

very low regression coefficients associated with each. As stated earlier, it is typical in this kind of social behavior research to discover that participants are inclined to try to look "better" than they are. The significance of the result that fraternity members in our sample reported significantly lower levels of both prosocial bystanding intentions (toward both friends and strangers) and actual behaviors is that at least one other study found an opposite result (Morgan, 2017). It is difficult to put much weight in this outcome, though, because of the fact that 76% of our sample reported not being in a fraternity.

Implications

The data collected in the present study indicates that males' endorsement of gender equality ideology is an important factor in whether or not they engage in, or intend to engage in, bystanding actions to prevent IPV on college campuses. Further, male gender equality ideology was identified as a moderator in the relation between males' empathy and their prosocial bystanding intentions toward their friends. Having this information is critical to the effort of designing appropriate and effective interventions that will result in males engaging in more prosocial bystanding actions to prevent IPV. Given this revelation, a promising avenue for future intervention is to focus more on developing gender equality ideology both in male populations in college, as well as in educational venues that take place before college (i.e., in high schools and elementary schools and in community or extracurricular settings). Sexual violence prevention interventions should move beyond the exclusive focus on bystander training or empathy development and should include approaches shown to expand males' capacities for embracing the idea of the equality of the sexes. Because research has shown that these kinds of ideologies often develop when males are rather young (Barker,

2000; Connell, 1996; de Lemus, et al., 2010; Goodenough, 1987), earlier exposures to interventions of this kind may be more effective than later, and attention to be paid to how best to reach children, particularly boys.

Because the literature suggests that the most promising IPV prevention programs are those that are both grounded in social psychological literature on attitude change (Lonsway, 2007) and are trained on altering community norms and attitudes using community members that encourage prosocial bystanding behaviors (e.g., Banyard, Moynihan, Cares, & Warner, 2014; Banyard, Moynihan, & Plante, 2007; Cares, Banyard, Moynihan, Williams, Potter, & Stapleton, 2015; Coker, Cook-Craig, Williams, Fisher, Clear, Garcia, & Hegge, 2011; Coker, Fisher, Bush, Swan, Williams, Clear, DeGue, 2015; Katz, Heisterkamp, & Fleming, 2011; Langhinrichsen-Rohling, Foubert, Brasfield, Hill, & Shelley-Tremblay, 2011; Potter, 2012), recommendations for future interventions should focus on programs that respond to this. For example, interventions that treat bullying as a human rights issue (Olweus & Limber, 2010) and that capitalize on individuals' roles within their communities, have been effective in increasing actions taken against bullies, and have reduced incidence of bullying. This framework could be explored more fully in relation to male IPV against females and could be adapted or utilized in settings where young boys learn about social and community norms. Other programs could likewise be utilized as frameworks for re-educating communities, including the previously mentioned Mentors in Violence Prevention (Katz, 1995), the Green Dot program (Coker, et al., 2011), and Sam Hartley's Compassionate Schools Intervention (Joshi, et al., 2015).

The present study represents an important step in exploring possible links that could further our understandings about what may motivate males in particular to engage in behaviors that prevent sexual violence. Research should continue to identify the ways in which domestic and sexual violence are supported by community norms (e.g., DeKeserdey & Schwartz, 1998) and to lay bare the importance of the roles of males and females alike in becoming engaged in IPV solutions. In order to design interventions that result in more males stepping in to stop IPV on college campuses, the personal characteristics that affect male involvement in this context must be better understood.

Limitations

There are a number of limitations to the current study. Specifically, the sample is not racially diverse enough to warrant generalizing across all populations. Obviously, many factors come into play as individuals consider whether or not, or how, to intervene to help another, so in order to generalize it will be important to examine perceptions of bystander behavior across a variety of groups.

Second, the pattern of relationships among the measures assessed in the present study utilized self-report questionnaires for all constructs. In the future a more accurate method would incorporate alternate ways of gathering information. Another limitation may be that those men who elected to participate in the study were more motivated generally than those who did not, which could translate into more likelihood for engagement generally, which could have skewed results related to efficacy, intent, and behavior.

A third limitation is, perhaps, the decision to have included participants in the analysis who indicated that they had never had the opportunity to engage in some of the

behaviors inquired about. For example, because the bystander behavior scores are calculated as a sum of all "yes" responses, a participant who has never had the opportunity to, for example, "express concern to someone if they see their partner trying to control them" because the participant has never witnessed such behavior is treated in the analysis as a person who did witness that behavior and chose to do nothing about it. Individuals were removed (n=182) if they indicated that they had never had the opportunity to engage in *any* of the bystanding behaviors inquired about in the survey but there were many more who were left in the dataset and who were not counted as a "yes" simply because they had never been exposed to the situation being inquired about. Another way of analyzing the data, perhaps in the future, would be to exclude any participant who replies "no opportunity" to any question (although this would remove most of the participants). It would certainly be interesting to compare these two sets of analyses.

Because of the limitations noted, the obtained findings should be considered preliminary in nature and replication of the findings with a more rigorous experimental design will be essential. Even so, the findings from the present study represent an important step in exploring possible links that could further our understandings about what may motivate males in particular to engage in these preventive behaviors.

REFERENCES

Ahrens, C. E., Rich, M. D., & Ullman, J. B. (2011). Rehearsing for real life: The impact of the InterACT Sexual Assault Prevention Program on self-reported likelihood of engaging in bystander interventions. *Violence Against Women*, 17, 760-776.

Allen, Christopher, T. (2009). Engaging Men in Violence Prevention: Empirically Examining Theoretical Barriers and Catalysts. Dissertation.

Allen, Christopher, T., Swan, Suzanne, C., Raghavan, Chitra (2009). Gender symmetry, sexism and intimate partner violence. *Journal of Interpersonal Violence*, Volume 24, Number 11, DOI: 10.1177/0886260508325496

Amar, A. F., Sutherland, M., & Kessler, E. (2012). Evaluation of a bystander education program. *Issues in Mental Health Nursing*, 33, 851-857.

Aosved, A. C., & Long, P. J. (2006). Co-occurrence of rape myth acceptance, sexism, racism, homophobia, ageism, classism, and religious intolerance. Sex Roles, 55, 481–492. doi:10.1007/s11199-006-9101-4

Astin, A. W., Parrott, S. A., Korn, W. S., & Sax, L. J. (1997). The American freshman: Thirty year trends, 1966–1996. Los Angeles, CA: Higher Education Research Institute, University of California, Los Angeles.

Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York, NY: Freeman.

Banyard, Victoria, L. (2008). Measurement and correlates of prosocial bystander behavior: The case of interpersonal violence. *Violence and Victims*, Vol. 23, No. 1.

Banyard, V. L. (2011). Who will help prevent sexual violence: Creating an ecological

model of bystander intervention. *Psychology of Violence*, 1, 216-229.

Banyard, V. L. & Cross, C. (2008). Consequences of teen dating violence: Understanding

intervening variables in ecological context. *Violence Against Women*, Vol. 14/9.

Banyard, V. L., & Moynihan, M. M. (2011). Variation in bystander behavior related to

sexual and intimate partner violence prevention: Correlates in a sample of college

students. *Psychology of Violence*, 1, 287-301.

Banyard, V. L., Moynihan, M. M., Cares, Alison, C., & Warner, Rebecca (2014). How

do we know if it works? Measuring outcomes in bystander-focused abuse

prevention on campuses. Psychology of Violence, 4, 1 (pp. 101-115).

Banyard, V. L., Moynihan, M. M., & Crossman, M. T. (2009). Reducing sexual violence

on campus: The role of student leaders as empowered bystanders. *Journal of

College Student Development*, *50*(4), 446-457.

Banyard, V. L., Moynihan, M. M., & Plante, E. G. (2007). Sexual violence prevention

through bystander education: An experimental evaluation. *Journal of Community

Psychology*, 35, 463-481.

Banyard, V. L., Plante, E. G., & Moynihan, M. M. (2004). Sexual violence prevention

through bystander education: An experimental evaluation. *Journal of Community

Psychology*, 35, 463-481.

Banyard, V. L., Plante, E. G., & Moynihan, M. M. (2005). Rape prevention through

bystander education: Final report to NIJ for grant 2002-WG-BX-0009. *Durham:

University of New Hampshire*.

Bar-Tal, D. (1976). Altruistic behavior in emergency situations. In D. Bar-Tal,

    Prosocial Behavior (pp. 85-109). Washington, DC: Hemisphere Publishing.

Barker, G. (2000). Gender equitable boys in a gender inequitable world: reflections from

    qualitative research and programme development in Rio de Janeiro. *Sexual and*

    Relationship Therapy, *15*(3), 263-282.

Bell, J., Grekul, J., Lamba, N. Minas, C., & Harrell, W. A. (2001). The impact of cost on

    student helping behavior. *Journal of Social Psychology*, 135, 49-56.

Bennett, S., Banyard, V. L., & Garnhart, L. (2013). To act or not to act, that is the

    question? Barriers and facilitators of bystander intervention. *Journal of*

    Interpersonal Violence, 0886260513505210.

Berkowitz, A. D. (2002). Bystander education: Bringing a broader community

    perspective to sexual violence prevention. *Journal of Community Psychology*.

Berkowitz, A. D. (2002) Fostering men's responsibility for preventing sexual assault. In

    P.A. Schewe (Ed), Preventing violence in relationships: Interventions across the

    life span (3rd Edition). Washington, DC: American Psychological Association

    (Chapter 7, pp. 163-196).

Berkowitz, A. D. (2004). Working with men to prevent violence against women: An

    overview (part one). *National Resource Center on Domestic Violence*, 1-7.

Berkowitz, A. (2009). Response ability: Complete guide on bystander behavior.

    Chicago, IL: Beck and Company.

Boeringer, S. B., Shehan, C. L., & Akers, R. L. (1991). Social contexts and social

    learning in sexual coercion and aggression: Assessing the contribution of

    fraternity membership. *Family Relations, 40*, 58-64.

Bohner, G., Siebler, F., & Schmelcher, J. (2006). Social norms and the likelihood of

    raping: Perceived rape myth acceptance of others affects men's rape proclivity.

    Personality and Social Psychology Bulletin, 32, 286-297.

Brandt, M. J. (2011). Sexism and gender inequality across 57 societies. Psychological

    Science, 22, 1413–1418. doi:10.1177/0956797611420445

Brewer, G., & Kerslake, J. (2015). Cyberbullying, self-esteem, empathy and loneliness.

    Computers in human behavior, *48*, 255-260.

Brown, A., & Messman-Moore, T. L. (2010). Personal and perceived peer attitudes

    supporting sexual aggression as predictors of male college students' willingness

    to intervene against sexual aggression. *Journal of Interpersonal Violence*, 25,

    503-518.

Bryan, J. H. & Test, M. A. (1967). Models and helping: Naturalistic studies in aiding

    behavior. *Journal of Personality and Social Psychology*, 6, 400-407.

Burn, S. (2009). A situational model of sexual assault prevention through bystander

    intervention. *Sex Roles*, 60, 779-792.

Cares, Allison, C., Banyard, Victoria L., Moynihan, Mary M., Williams, Linda M.,

    Potter, Sharyn J., & Stapleton, Jane G. (2015). Changing attitudes about being a

    bystander to violence: Translating an in-person sexual violence prevention

    program to a new campus. *Violence Against Women*, 21, 2 (pp. 165-187).

Carlo, G., Hausmann, A., Christiansen, S., & Randall, B. A. (2003). Sociocognitive and

    behavioral correlates of a measure of prosocial tendencies for adolescents.

    Journal of Early Adolescence, 23, 107-134.

Carlo, G., & Randall, B. (2001). Are all prosocial behaviors equal? A sociological

    developmental conception of prosocial behavior. In F. Columbus (Ed.), *Advances*

    in Psychology Research, Volume II (pp. 151-170). Huntington, NY: Nova

    Science Publishers.

Carlo, G., & Randall, B. A. (2002). The development of a measure of prosocial

    behaviors for late adolescents. *Journal of Youth and Adolescence*, 31, 31-44.

Choate, L. (2003). Sexual assault prevention programs for college men: An exploratory

    evaluation of the men against violence model. *Journal of College Counseling, 6*,

    166-176.

Christy, C. A., & Voigt, H. (1994). Bystander responses to public episodes of child

    abuse. *Journal of Applied Social Psychology*, 24, 824-847.

Cohen, Jacob, Cohen, Patricia, West, Stephen, G., & Aiken, Leona S. (2003).

    AppliedMultiple Regression / Correlation Analysis for the Behavioral Sciences.

    Lawrence Erlbaum Associates, Publishers, Third Edition, Mahwah, New Jersey,

    ISBN-13: 978-0805822236.

Coker, A. L., Cook-Craig, P. G., Williams, C. M., Fisher, B. S., Clear, E. R., Garcia, L.

    S., & Hegge, L. M. (2011). Evaluation of green dot: An active bystander

    intervention to reduce sexual violence on college campuses. *Violence Against*

    Women, 17, 777-796.

Coker, A. L., Davis, Keith, E., Arias, Ileana, Desai, Sujata, Sanderson, Maureen, Brandt,

    Heather M., Smith, & Paige H. (2002). Physical and mental health effects of

    intimate partner violence for men and women. *American Journal of Preventive*

    Medicine, 23, 4.

Coker, Ann L., Fisher, Bonnie S., Bush, Heather M., Swan, Suzanne C., Williams,

    Corrine M., Clear, Emily R., DeGue, Sarah (2015). Evaluation of the Green Dot

    Bystander Intervention to Reduce Interpersonal Violence Among College

    Students Across Three Campuses. *Violence Against Women*, Vol. 21 Issue 12,

    1507-1527. DOI: 10.1177/1077801214545284

Chronicle of Higher Education's Title IX Tracker (2017). Projects.Chronicle.com,

    https://projects.chronicle.com/titleix/investigations.

Connell, R. W. (1996). Teaching the boys: New research on masculinity, and gender

    strategies for. *Teachers college record*, *98*(2), 206-235.

Crossman, R. K., Stith, S. M., & Bender, M. M. (1990). Sex role egalitarianism and

    marital violence. *Sex Roles, 22*, 293-304.

Damon, W., Lerner, R. M., & Eisenberg, N. (2006). Handbook of child psychology:

    Social, emotional, and personality development (6th ed.). New York: Wiley.

Darley, John, M. & Latane, Bibb (1968). Bystander intervention in emergencies:

    Diffusion of responsibility. *Journal of Personality and Social Psychology*, Vol.

    8(4), 377-383.

Davis, K.E., Swan, S.C., & *Gambone, L.J.* (2012). Why doesn't he just leave me alone?

    Persistent pursuit: A critical review of theories and evidence. *Sex Roles*, *66*, 328-

    339.

DeKeseredy, W. S., & Schwartz, M. D. (1998). Male peer support and woman abuse in

    postsecondary school courtship: Suggestions for new directions in sociological

    research. In R. K. Bergen (Ed.), *Issues in Intimate violence* (pp. 83-96). Thousand

    Oaks, CA: Sage Publications.

DeKeseredy, W. S., Schwartz, M. D., & Alvi, S. (2000). The role of profeminist men in

    dealing with women abuse on the Canadian college campus. *Violence Against*

    Women, 6, 918-935.

de Lemus, S., Moya, M., & Glick, P. (2010). When contact correlates with prejudice:

    Adolescents' romantic relationship experience predicts greater benevolent sexism

    in boys and hostile sexism in girls. *Sex Roles*, *63*(3-4), 214-225.

Dozier, J. B., & Miceli, M. P. (1985). Potential predictors of whistle-blowing: A

    prosocial behavior perspective. *Academy of Management Review*, 10, 823-836.

Eagly, A. H. & Crowley, M. (1986). Gender and helping behavior: A meta-analytic

    review of the social psychological literature. *Psychological Bulletin*, 100, 283-

    308.

Eisenberg, N., Gutherie, I. K., Cumberland, A., Murphy, B. C., Shepard, S. A., Zhou, Q.

    (2002). Prosocial development in early adulthood: A longitudinal study. *Journal*

    of Personality and Social Psychology, 82, 993-1006.

Eisenberg, Nancy & Miller, Paul, A. (1987). The relation of empathy to prosocial and

    related behaviors. *Psychological Bulletin*, 101, 1.

Eisenberg, Nancy, Wentzel, N., Michelle, & Harris, Jerry, D. (1998). The role of

    emotionality and regulation in empathy-related responding. *School Psychology*

    Review, 27, 4.

Fabiano, P. (2003). Applying the social norms model to universal and indicated alcohol

    interventions at Western Washington University. In H. W. Perkins (Ed.), *The*

    social norms approach to preventing school and college age substabce abuse: A

    handbook for educators, counselors, and Clinicians. San Francisco: Josey-Bass.

Fabiano, P., Perkins, H., Berkowitz, A., Linkenbach, J., & Stark, C. (2003). Engaging men as social justice allies in ending violence against women: Evidence for a social norms approach. *Journal of American College Health, 52*, 105-108.

Fisher, B., Cullen, F., & Turner, M. (2000). *The sexual victimization of women.* Washington, DC: U.S. Department of Justice.

Fleming, Paul J., McCleary-Sills, Jennifer, Morton, Matthew, Levtov, Ruti, Heilman, Brian, & Barker, Gary (2015). Risk factors for men's lifetime perpetration of physical violence against intimate partners: Results from the international men and gender equality survey (IMAGES) in eight countries. *PLOS ONE*, DOI:10.1371.

Flynn, C. P. (1990). Sex roles and women's response to courtship violence. *Journal of Family Violence, 5*, 83-94.

Follingstad, D., Bradley, R., Laughlin, J., & Burke, L. (1999). Risk Factors and correlates of dating violence: The relevance of examining frequency and severity levels in a college sample. *Violence and Victims, 14*, 365-380.

Forbes, G. B., & Adams-Curtis, L. E. (2001). Experiences with sexual coercion in college males and females: Role of family conflict, sexist attitudes, acceptance of rape myths, self-esteem, and the Big-Five personality factors. *Journal of Interpersonal Violence, 16*, 865-889.

Forbes, G. B., Adams-Curtis, L. E., & White, K. B. (2004). First- and second-generation measures of sexism, rape myths and related beliefs, and hostility toward women. *Violence Against Women, 10*, 236-261.

Forbes, G. B., Jobe, R. L., White, K. B., Bloesch, E., & Adams-Curtis, L. E. (2005). Perceptions of dating violence following a sexual or nonsexual betrayal of trust: Effects of gender, sexism, acceptance of rape myths, and vengeance motivation. . *Sex Roles, 52*, 165-173.

Foshee, V. A., Bauman, K. E., Arriaga, X. B., Helms, R. W., Koch, G. C., & Linder, G. F. (1998). An evaluation of safe dates, an adolescent dating violence prevention program. *American Journal of Public Health, 86*, 45-50.

Foshee, V. A., Bauman, K. E., Greene, W. F., Koch, G. G., Linder, G. F., & MacDougall, J. E. (2000). The safe dates program: 1-year follow-up results. *American Journal of Public Health*, 90, 1619-1622.

Foubert, J. D. (2000). The longitudinal effects of a rape-prevention program on fraternity men's attitudes, behavioral intent, and behavior. *Journal of American College Health*, 48, 158-163.

Foubert, J. D., & Marriott, K. A. (1997). Effects of a sexual assault peer education program on men's beliefs in rape myths. *Sex Roles*, 36, 259-268.

Foubert, J. D., & Masin, R. C. (2012). Effects of the men's program on U.S. Army soldiers' intentions to commit and willingness to intervene to prevent rape: A pretest posttest study. Violence and Victims, 27, 911-921.

George, D., Carroll, P., Kersnick, R., & Calderon, K. (1998). Gender-related patterns of helping among friends. *Psychology of Women Quarterly*, 22, 685-704.

Gidycz, C. A., Warkentin, J., Orchowski, L. & Edwards, K. (2011). College men's perceived likelihood to perpetrate sexual aggression. *Journal of Aggression, Maltreatment & Trauma*, 20:260-279.

Goodenough, R. G. (1987). Small group culture and the emergence of sexist behavior: A

    comparative study of four children's groups. *Interpretive ethnography of*

    education at home and abroad, 409-444.

Grych, John & Swan, Suzanne C. (2012). Toward a more comprehensive understanding

    of interpersonal violence: Introduction to the special issue on interconnections

    among different types of violence. *Psychology of Violence*, Vol. 2, No. 2, pp. 105-

    130.

Harada, J. (1985). Bystander intervention: The effect of ambiguity of the helping

    situation and the interpersonal relationship between bystanders. *Japanese*

    Psychological Research, 27, 177-184.

Harari, H., Harari, O., & White, R. V. (1985). The reaction to rape by American male

    bystanders. *The Journal of Social Psychology*, 125, 653-658.

Hardy, S. A., & Carlo, G. (2005). Religiosity and prosocial behaviours in adolescence:

    The mediating role of prosocial values. Journal of Moral Education, 34, 231-249.

Hayes, A. F. (2017). Introduction to mediation, moderation, and conditional process

    analysis: A regression-based approach. *Guilford Publications*.

Houvouras, S., & Scott Carter, J. (2008, June). The F word: College students' definitions

    of a feminist. In *Sociological Forum* (Vol. 23, No. 2, pp. 234-256). Blackwell

    Publishing Ltd.

Huff, C., & Tingley, D. (2015). "Who are these people?" Evaluating the demographic

    characteristics and political preferences of MTurk survey respondents. *Research*

    & Politics, *2*(3), 2053168015604648.

Jewkes, R. (2002). Intimate partner violence: causes and prevention. *The Lancet, 359*(9315), 1423-1429.

Jordan, Carol. E., Combs, Jessica L., & Smith, Gregory T. (2014). An exploration of sexual victimization and academic performance among college women. *Trauma, Violence, & Abuse*, DOI: 10.1177/1524838014520637

Joshi, S. V., Ijadi-Maghsoodi, R., Merrell, S. E., Dunlap, P., Hartley, S. N., & Kataoka, S. (2015). Shared Learning in Community-Academic Partnerships: Addressing the Needs of Schools. In *Partnerships for Mental Health* (pp. 163-178). Springer, Cham.

Karakashian, L. M., Walter, M. I., Christopher, A. N., & Lucas, T. (2006). Fear of negative evaluation affects helping behavior: The bystander effect revisited. North American *Journal of Psychology*, 8, 13-32.

Katz, J. (1995). Reconstructing masculinity in the locker room: Mentors in violence prevention. *Harvard Educational Review*, 65, 163-174.

Katz, J. (2007). Mentors in violence prevention: History and overview. Retrieved on March 28, 2016, from http://jacksonkatz.com/aboutmvp.html

Katz, J., & Earp, J. (1999). The tough guise: Violence, media, and the crisis of masculinity. Northampton, MA: Media Education Foundation.

Kilmartin, C. T. (2007). *The masculine self* (3rd ed.). Boston: McGraw-Hill.

Kilmartin, C. & Berkowitz, A. (2001). Sexual assault in context: Teaching college men about gender. NJ: Lawrence Erlbaum.

Kilpatrick, D. G., Resnick, H. S., Ruggiero, K. J., Conoscenti, L. M., & McCauley, J. (2007). Drug facilitated, incapacitated and forcible rape: A national study. Charleston, SC: National Crime Victims Research & Treatment Center.

Krebs, C. P., Lindquist, C. H., Warner, T. D., Fisher, B. S., & Martin, S. L. (2007). The campus sexual assault (CSA) study: Final report. *Washington, DC: National Institute of Justice, US Department of Justice*.

Krebs, Christopher P., Lindquist, Christine, H., Warner, Tara, D., Fisher, Bonnie, S., & Martin, Sandra L. (2009). College women's experiences with physically forced, alcohol- or other drug-enabled, and drug-facilitated sexual assault before and since entering college: The campus sexual assault (CSA) study. National Institute of Justice. *Journal of American College Health*, Vol. 57, No. 6.

Langhinrichsen-Rohling, J., Foubert, J. D., Brasfield, H. M., Hill, B., & Shelley-Tremblay, S. (2011). The men's program: Does it impact college men's self-reported bystander efficacy and willingness to intervene? *Violence Against Women,* 17, 743-759.

Laner, M. R., Benin, M. H., & Ventrone, N. A. (2001). Bystander attitudes towards victims of violence: Who's worth helping? *Deviant Behavior: An Interdisciplinary Journal*, 22, 23-42.

Latane, Bibb & Darley, John M. (1968). Group inhibition of bystander intervention in emergencies. *Journal of Personality and Social Psychology*, Vol. 10(3), 215-221.

Latané, B., & Darley, J. M. (1970). The unresponsive bystander: Why doesn't he help? New York, NY: Appleton-Century-Crofts.

Latané, B., & Nida, S. (1981). Ten years of research on group size and helping.

    Psychological Bulletin, 89, 308-324.

Latane, B., & Rodin, J. (1969). A lady in distress: Inhibiting effects of friends and

    strangers on bystander intervention. *Journal of Experimental Social Psychology*,

    5, 189-202.

Lemaster, Phillip, Strough, JoNell, Stoiko, Rachel, & DiDonato, Lisa (2015). To have

    and to do: Masculine facets of gender predict men's and women's attitudes about

    gender equality among college students. *Psychology of Men & Masculinity*, Vol.

    16, No. 2, 195–205.

Levine, M., Cassidy, C., Brazier, G., & Reicher, S. (2002). Self-categorization and

    bystander non-intervention: Two experimental studies. *Journal of Applied Social*

    Psychology, 32, 1452-1463.

Levine, M., Prosser, A., Evans, D., & Reicher, S. (2005). Identity and emergency

    intervention: How social group membership and inclusiveness of group

    boundaries shape helping behavior. *Personality and Social Psychology Bulletin*,

    31, 443-453.

Lisak, D., & Miller, P. (2002). Repeat rape and multiple offending among undetected

    rapists. Violence and Victims, 17, 73-84.

Loh, C., Gidycz, C. A., Lobo, T. R., & Luthra, R. (2005). A prospective analysis of

    sexual assault perpetration: Risk factor related to perpetrator characteristics.

    Journal of Interpersonal Violence, 20, 1325-1348.

Lonsway, K. A., Banyard, V. L., Berkowitz, A. D., Gidycz, C. A., Koss, M. P., Schewe, P. A., et al. (2007). *Rape prevention and risk reduction: Review of the research literature for practitioners.* Unpublished manuscript.

Mahalik, J. R., Good, G. E., & Englar-Carlson, M. (2003). Masculinity scripts, presenting concerns, and help seeking: Implications for practice and training. *Professional Psychology: Research and Practice*, *34*(2), 123.

Martin, S. L., Fisher, B. S., Warner, T. D., Krebs, C. P., & Lindquist, C. H. (2011). Women's sexual orientations and their experiences of sexual assault before and during university. *Women's Health Issues*, 21, 199-205.

McMahon, S. (2010). Rape myth beliefs and bystander attitudes among incoming college students. *Journal of American College Health*, 59, 3-11.

McMahon, S., & Banyard, V. L. (2012). When can I help? A conceptual framework for the prevention of sexual violence through bystander intervention. *Trauma, Violence, & Abuse*, 13, 3-14.

McMahon, S., Postmus, J., & Koenick, R. (2011). Conceptualizing the engaging bystander approach to sexual violence prevention on college campuses. *Journal of College Student Development*, 52, 115-130.

Michelini, R. L., Wilson, J. P., & Messe, L. A. (1975). The influence of psychological needs on helping behavior. *The Journal of Psychology*, 91, 253-258.

Miller, E., Tancredi, D. J., McCauley, H. L., Decker, M. R., Virata, M. C. D., Anderson, H. A., & Silverman, J. G. (2012). "Coaching boys into men": A cluster-randomized controlled trial of a dating violence prevention program. *Journal of Adolescent Health*, *51*(5), 431-438.

Mohler-Kuo, M., Dowdall, G. W., Koss, M. P., & Wechsler, H. (2004). Correlates of rape while intoxicated in a national sample of college women. *Journal of Studies on Alcohol*, 9, 37-43.

Morgan, C. J. (1978). Bystander intervention: Experimental test of a formal model. *Journal of Personality and Social Psychology*, 36, 43-55.

Moynihan, M. M., Banyard, V. L., Arnold, J. S., Eckstein, R. P., & Stapleton, J. G. (2011). Sisterhood may be powerful for reducing sexual and intimate partner violence: An evaluation of the Bringing in the Bystander in-person program with sorority members. *Violence Against Women*, 17, 703-719.

Moynihan, M. M., Banyard, V. L., & Plante, Elizabeth, G. (in-press). Preventing dating violence: A university example of community approaches. In Kendall-Tackett, K. and Giacomoni, S. (Eds.) *Intimate Partner Violence*. Kingston, NJ: Civic Research Institute.

Moynihan, M. M., & Banyard, V. L. (2008). Community responsibility for preventing sexual violence: A pilot with campus Greeks and intercollegiate athletes. *Journal of Prevention and Intervention in the Community* (special thematic issue), Vol. 36(1-2).

Murphy, S., Moynihan, M. M. & Banyard, V. (2009). Moving within the spiral: The process of surviving. *Journal of Women & Social Work*, Vol. 24, 2.

O'Brien, J. (2001). The MVP program: Focus on student-athletes. In A. J. Ottens & H. Hotelling (Eds.), Sexual violence on campus (pp. 141-161). New York: Springer.

O'Leary, D. K., Woodin, E. M., & Fritz, P. A. T. (2005). Can we prevent the hitting? Recommendations for preventing intimate partner violence between young adults. *Journal of Aggression, Maltreatment & Trauma, 13*, 125-181.

Parrott, Dominic, C. & Zeichner, Amos (2003). Effects of trait anger and negative attitudes towards women on physical assault in dating relationships. *Journal of Family Violence*, Vol. 18, No. 5.

Perkins, H. W., & Berkowitz, A. D. (1986). Perceiving the community norms of alcohol use among students: Some research implications for campus alcohol education programming. *International Journal of the Addictions*, *21*(9-10), 961-976.

Planty, M. (2002). Third-party involvement in violent crime, 1993–1999 (Bureau of Justice Statistics Special Report). Washington, DC: U.S. Department of Justice.

Pope, M., & Englar-Carlson, M. (2001). Fathers and sons: The relationship between violence and masculinity. *Family Journal, 9*, 367-374.

Potter, S. J. (2012). Using a multimedia social marketing campaign to increase active bystanders on the college campus. *Journal of American College Health*, 60, 282-295.

Potter, S. J., Moynihan, M. M., Stapleton, J. G. & Banyard, V. L. (2009). Empowering bystanders to prevent campus violence against women: A preliminary evaluation of a poster campaign. *Violence Against Women*, Vol. 15/1.

Potter, S. J., & Stapleton, J. G. (2012). Translating sexual assault prevention from a college campus to a United States military installation: Piloting the know-your-power bystander social marketing campaign. Journal of Interpersonal Violence, 27, 1593-1621.

Preacher, Kristopher, J., Curran, Patrick, J., & Bauer, Daniel, J. (2006). Computational tools for probing interactions in multiple linear regression, multilevel modeling, and latent curve analysis. *Journal of Educational and Behavioral Statistics*, Vol. 31/4.

Preacher, K. J., & Hayes, A. F. (2008). Assessing mediation in communication research. *The Sage sourcebook of advanced data analysis methods for communication research*, 13-54.

Preacher, K. J., Rucker, D. D., & Hayes, A. F. (2007). Addressing moderated mediation hypotheses: Theory, methods, and prescriptions. *Multivariate behavioral research*, *42*(1), 185-227.

Preiss, M., Mejzlíková, T., Rudá, A., Krámský, D., & Pitáková, J. (2015). Testing the Level of Social Desirability During Job Interview on White-Collar Profession. *Frontiers in psychology*, *6*, 1886.

Richmond, Emily (2016). Is your college on fed's list of title IX investigations? Here's how to find out. *Education Writers' Association*, http://www.ewa.org/blog-educated-reporter/your-college-feds-list-title-ix-investigations-heres-how-find-out.

Rushton, J. P., & Campbell, A. C. (1977). Modeling, vicarious reinforcement and extraversion on blood donating in adults: Immediate and long-term effects. *European Journal of Social Psychology*, 7, 297-306.

Ryan, K. (1995). Do courtship-violent men have characteristics associated with a "battering personality"? *Journal of Family Violence, 10*, 99-120.

Sabina, C., & Straus, M. A. (2008). Polyvictimization by dating partners and mental

    health among U.S. college students. Violence and Victims, 23, 667-682.

Schwartz, M. D., DeKeseredy, W. S., Tait, D., & Alvi, S. (2001). Male peer support and

    a feminist routine activities theory: Understanding sexual assault on the college

    campus. *Justice Quarterly*, 18, 623-649.

Sheleff, L. S., & Shichor, D. (1980). Victimological aspects of bystander involvement.

    Crime and Delinquency, 26, 193-202.

Shotland, R. L., & Straw, M. K. (1976). Bystander response to an assault: When a man

    attacks a woman. *Journal of Personality and Social Psychology*, 34, 990-999.

Sigelman, C. K., Berry, C. J., & Wiles, K. A. (1984). Violence in college students' dating

    relationships. *Journal of Applied Social Psychology, 14*, 530-548.

Slaby, R. G., Wilson-Brewer, R., & Dash, K. (1994). *Aggressors, victims, and*

    bystanders: Thinking and acting to prevent violence. Newton, MA: Education

    Development Center.

Smith, M. D. (1990). Patriarchal ideology and wife beating: A test of a feminist

    hypothesis. *Violence and Victims, 5*, 257-273.

Spreng, R. N., McKinnon, M. C., Mar, R. A., & Levine, B. (2009). The Toronto Empathy

    Questionnaire: Scale development and initial validation of a factor-analytic

    solution to multiple empathy measures. *Journal of personality assessment*, *91*(1),

    62-71.

Stein, J. L. (2007). Peer educators and close friends as predictors of male college

    willingness to prevent rape. *Journal of College Student Development, 48*, 75-89.

Stöber, J., Dette, D. E., & Musch, J. (2002). Comparing continuous and dichotomous

    scoring of the Balanced Inventory of Desirable Responding. *Journal of*

    Personality Assessment, *78*(2), 370-389.

Swami, V., & Voracek, M. (2013). Associations among men's sexist attitudes,

    objectification of women, and their own drive for muscularity. *Psychology of Men*

    & Masculinity, 14, 168–174. doi:10.1037/a0028437

Swan, S. L. (2015). Bystander interventions. *Wisconsin Law Review* (forthcoming),

    Columbia University, Law School.

Swartout, K. M., Koss, M. P., White, J. W., Thompson, M. P., Abbey, A., & Bellis, A. L.

    (2015). Trajectory analysis of the campus serial rapist assumption. *JAMA*

    pediatrics, *169*(12), 1148-1154.

Swim, J. K., & Cohen, L. L. (1997). Overt, Covert, And Subtle Sexism A Comparison

    Between the Attitudes Toward Women and Modern Sexism Scales. *Psychology of*

    Women Quarterly, *21*(1), 103-118.

Tice, D. M., & Baumeister, R. F. (1985). Masculinity inhibits helping in emergencies:

    Personality does predict the bystander effect. *Journal of Personality and Social*

    Psychology, 49, 420-428.

Trudeau, Justin (2015). Statement by the Prime Minister of the International Day for the

    Elimination of Violence Against Women. *Canadian Prime Minister website*,

    http://pm.gc.ca/eng/news/2015/11/25/statement-prime-minister-international-day-

    elimination-violence-against-women

U.S. Department of Justice (2016). Overview of title IX of the education amendments of

    1972, 20 U.S.C. A§ 1681 ET. SEQ. *U.S. Department of Justice website*,

https://www.justice.gov/crt/overview-title-ix-education-amendments-1972-20-usc-1681-et-seq

van Noorden, T. H., Haselager, G. J., Cillessen, A. H., & Bukowski, W. M. (2015). Empathy and involvement in bullying in children and adolescents: A systematic review. *Journal of youth and adolescence*, *44*(3), 637-657.

Vrugt, A., & Vet, C. (2009). Effects of smile on mood and helping behavior. *Social Behavior and Personality*, 37, 1251-1258.

Warren, Peter, Swan, Suzanne, & Allen, Christopher, T. (2015). Comprehension of sexual consent as a key factor in the perpetration of sexual aggression of college men. *Journal of Aggression, Maltreatment, & Trauma*, 24:8, 897-913, DOI: 10.1080/10926771.2015.1070232

West, C., & Zimmerman, D. H. (2009). Accounting for doing gender. *Gender and Society*, *23*(1), 112-122.

White House Task Force to Protect Students From Sexual Assault (2014). The first report of the White House task force to protect students from sexual assault. *Notalone.gov*, September 7, 2015.

Wolfe, D. A., Wekerle, C., Scott, K., Straatman, A., Graskley, C., & Reitzel-Jaffe, D. (2003). Dating violence prevention with at-risk youth: A controlled outcome evaluation. *Journal of Consulting and Clinical Psychology, 71*, 279-291.

Woodbrown, V. D., Warren, P., & Swan, S. C. (2014). Feminist Males Step Up to Stop Interpersonal Violence. *International Society for Research on Aggression. Annual Conference, Atlanta, GA*.

Wyatt, J. M., & Carlo, G. (2002). What will my parents think? Relations among

      adolescents' expected parental reactions, prosocial moral reasoning, and prosocial

      and antisocial behaviors. *Journal of Adolescent Research*, 17, 646-666.

Yodanis, C., Godenzi, A., & Stanko, E. (2000). The benefits of studying costs: A review

      and agenda for studies on the economic costs of violence against women. *Policy*

      Studies, 21, 263-276.

APPENDIX A

INFORMED CONSENT

The Department of Psychology at the University of South Carolina supports the practice of protection of human participants in research. The following will provide you with the information about this study that will help you to decide whether or not you wish to participate. If you agree to participate, please be aware that you are free to withdraw at any point throughout the duration of the survey without any penalty, though you will only be paid for a survey that is completed in its entirety.

In this study, called "University of South Carolina Psychological Study of College Males Ages 18 to 24", we will ask you to answer questions in a survey. Only males, ages 18 to 24, who are currently attending college can participate. The study will reject the participation of any others. All the information you provide is kept confidential and with limited access to the study team. If for any reason during this study you do not feel comfortable, you may end your participation and your information will be discarded. Your participation in this study will require approximately 25 minutes. When this study is complete you will be provided with the results of the study if you request them, and you will be free to ask any questions. Payment for completing the entire study is $2. If you have any further questions concerning this study please feel free to contact us through phone or email: Virginia Woodbrown at woodbrow@email.sc.edu (803-777-4137) or Suzanne Swan at swansc@mailbox.sc.edu (803-777-2558). Please choose "yes" if you agree to participate in this study. Please choose "no" if you decline to participate.

Please choose "yes" if you agree to participate in this study. Please choose "no" if you decline to participate.

Yes, I agree to participate in the survey

No, I decline to participate in the survey

APPENDIX B

DEMOGRAPHIC QUESTIONNAIRE

Here are some basic informational questions about you. Answer each question as accurately as you can. <u>Please try to answer every question</u>.

1. Age: _____

2. Sex: Male   1
              Female   2
              Transgender   3
              Other   4

3. Year in school:
              Freshman   1
              Sophomore   2
              Junior   3
              Senior   4
              Graduate Student   5
              Other (please explain) 6

4. Where are you enrolled?
              4-year College or University   1
              2-year College   2
              Trade (please describe)   3
              Technical School (please describe) 4
              Other   5

5. Do you feel limited in your ability to read English?
              Not at all   1
              Not sure   2
              Just a little 3
              Somewhat   4
              A great deal   5

6. Please answer BOTH this question about Hispanic origin and the following question about race. For this survey (and for the U.S. census), Hispanic origins are not races. Please choose as many categories as you wish.

        Are you of Hispanic, Latino, or Spanish origin?

No, not of Hispanic, Latino, or Spanish origin	1
Yes, Mexican, Mexican Am., Chicano	2
Yes, Puerto Rican	3
Yes, Cuban	4
Yes, another Hispanic, Latino, or Spanish origin	5

(Print origin, for example, Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on.)

7. ***What is your race?*** Please choose as many categories as you wish.

American Indian or Alaska Native	1

(Print name of enrolled or principal tribe.)

Asian Indian	2
Black or African American	3
Chinese	4
Filipino	5
Guamanian or Chamorro	6
Japanese	7
Korean	8
Other Asian	9

      (Print race, for example, Hmong, Laotian, Thai, Pakistani, Cambodian, and so on.)

Native Hawaiian	10
Samoan	11
Other Pacific Islander	12

      (Print race, for example, Fijian, Tongan, and so on.)

Vietnamese	13
White	14
Some other race	15

      (Print race.)

8. Did you grow up with sisters (including half- or step-sisters)?

Yes	1
No	2

9. If yes, how many sisters?

One	1
Two	2
Three or more	3

If more than two, how many? _____

10. Did you grow up with brothers (including half-or step-brothers)?
      Yes   1
      No   2

11. If yes, how many brothers?
      One   1
      Two   2
      Three or more   3
      If more than two, how many? _____

12. Are you in a social fraternity at your college or university?
      Yes   1
      No   2

13. Which of the following best describes your current relationship status?
      Not currently dating   1
      I go out on dates but I'm not in a romantic relationship   2
      In a romantic relationship but not living together   3
      In a romantic relationship and living together   4
      Engaged   5
      Married   6

14. If you are married, how long have you been married? _____

15. Do you consider yourself to be:
      Heterosexual or straight   1
      Gay or lesbian   2
      Bisexual   3

16. In the past five years who have you had sex with?
      Men only   1
      Women only   2
      Both men and women   3
      I have not had sex   4

17. People are different in their sexual attraction to other people. Which best describes your feelings? Are you:
      Only attracted to females   1
      Mostly attracted to females   2
      Equally attracted to females and males   3
      Mostly attracted to males   4
      Only attracted to males   5
      Not sure   6

APPENDIX C

MALE GENDER EQUALITY SCALE

Please indicate **one** response for each item, ranging from disagree to agree. Please answer as honestly as possible, marking the response that best represents your current opinion. There are no right or wrong answers.

> Answer choices:
> -1   Disagree
> 0   Neither agree nor disagree
> 1   Agree

1r. Women tend to do more household chores than men because they enjoy doing them.

2. I feel guilty about some of the advantages that I have at work just because I am a man.

3r. Men are better political leaders than women.

4. I have changed some of my beliefs and behaviors in order to become less sexist.

5. It may take a long time until our society treats women and men equally, but I am contributing to that goal.

6. Women sometimes face discrimination in the workplace.

7. Our country might be a better place if the political leadership were composed primarily of women.

8. I support political groups that aim to get qualified female candidates elected to public office.

9r. It is not demeaning to refer to an adult female as a "girl."

10. I am dedicated to working toward power being used in a way that helps rather than hurts women.

11r. I don't understand it when women say that they are "oppressed in our society."

12. Being involved in child-rearing helps men develop a broader understanding of being a man.

13r. Women generally have as much if not more power than men in our society.

14r. If my wife made more money than I did, I wouldn't want my friends to know.

15r. I don't think I have any role to play in realizing gender equality.

16. Whenever I can, I try to emphasize the importance of girls' and women's intellect being valued equally with men's in academic, social, and work settings.

17. I encourage those around me to be aware that viewing and treating women as sexual objects is harmful to women.

18. If a woman was being treated in a sexist way in the workplace, I would advocate for her to be treated equally.
19. I do not tolerate attitudes and behaviors that are oppressive to women.
20. I value women's and men's intellect equally.
21. I encourage my male friends who have children to contribute equally with their partners in all aspects of child-rearing.
22. Women are just as rational as men.
23. I try not to be sexist.
24. Men receiving higher pay than women for doing similar jobs is one way in which men are given more power in our society.
25r. I feel put off when I hear women talking about their "rights" as women.
26. If I had the opportunity, I would explain to people why and how women's work inside of the home has been undervalued by our society.
27. I notice how some men take advantage of women.
28r. In general, women are not as intellectually capable of being scientists, mathematicians, and physicists as are men.
29. I think sexism is a problem in society.
30r. In general, female politicians are less likely to advocate for the issues that I feel are important.
31. I try not to make disrespectful sexual comments to or about women.
32. I question the fairness of the fact that there are more male political leaders than female political leaders.
33. I understand that household chores are traditionally performed by females and, as such, are valued less by our social and economic system.
34. It bothers me that some men use power to have sexual control over women.
35r. I don't understand why women are concerned about gender equality.
36r. I am not a strong advocate of gender equality.
37r. It is difficult for me to talk about sexism.
38. I wonder if it is difficult for women to be whistled at by men.
39. It's not right that men are often called "guys" while women are often called "girls."
40r. I would have respect for a woman who was smarter than I am, but wouldn't want other people to think that she was more intelligent than me.
41. I sometimes feel guilty about the power that is handed to me, and not to women, just because I am a man.
42. I don't want to be sexist.
43r. I usually refer to adult women as "girls," rather than "women."
44r. Whether or not a mother has a job outside of the home, she should still have the primary responsibility for child-rearing.
45r. Women who seem masculine make me uncomfortable.
46. I am redefining the meaning that male power has in my life.
47. Men sometimes get higher paying professional positions than women, just because of gender discrimination.
48. I seek out friendships with men and women who value gender equality.

49. It is unfair that women have been expected to do a majority of the household chores.
50. Sometimes, I feel angry about how women are treated in our society.
51. Women often do more of the household cleaning, cooking, and grocery shopping than men.
52. My attitudes and behaviors are respectful and valuing of women.
53. My relationships with women are mutually respectful.
54. I appreciate how much work women often put into raising children.
55. It is inappropriate to refer to an adult woman as a "girl" rather than as a "woman."
56r. Sometimes it is the woman's fault when she is raped.
57. Sexism is harmful to women.

APPENDIX D

MALE GENDER EQUALITY SCALE BY FACTORS

Factor 1 - Support for Gender Equality (a = .91)

12. Being involved in child rearing helps men develop a broader understanding of being a man.

17. I encourage those around me to be aware that viewing and treating women as sexual objects is harmful to women.

18. If a woman was being treated in a sexist way in the workplace, I would advocate for her to be treated equally.

19. I do not tolerate attitudes and behaviors that are oppressive to women.

20. I value women's and men's intellect equally.

21. I encourage my male friends who have children to contribute equally with their partners in all aspects of child rearing.

22. Women are just as rational as men.

23. I try not to be sexist.

27. I notice how some men take advantage of women.

31. I try not to make disrespectful sexual comments to or about women.

34. It bothers me that some men use power to have sexual control over women.

42. I don't want to be sexist.

52. My attitudes and behaviors are respectful and valuing of women.

53. My relationships with women are mutually respectful.

54. I appreciate how much work women often put into raising children.

57. Sexism is harmful to women.

Factor 2 - Rejection of Gender Equality (a = .82)

1r. Women tend to do more household chores than men because they enjoy doing them.

3r. Men are better political leaders than women.

9r. It is not demeaning to refer to an adult female as a "girl."

11r. I don't understand it when women say that they are "oppressed in our society."

13r. Women generally have as much if not more power than men in our society.

14r. If my wife made more money than I did, I wouldn't want my friends to know.

15r. I don't think I have any role to play in realizing gender equality.

25r. I feel put off when I hear women talking about their "rights" as women.

28r. In general, women are not as intellectually capable of being scientists, mathematicians, and physicists as are men.

30r. In general, female politicians are less likely to advocate for the issues that I feel are important.

35r. I don't understand why women are concerned about gender equality.

36r. I am not a strong advocate of gender equality.

37r. It is difficult for me to talk about sexism.

40r. I would have respect for a woman who was smarter than I am, but wouldn't want other people to think that she was more intelligent than me.

43r. I usually refer to adult women as "girls," rather than "women."

44r. Whether or not a mother has a job outside of the home, she should still have the primary responsibility for child rearing.

45. Women who seem masculine make me uncomfortable.

56r. Sometimes it is the woman's fault when she is raped.

Factor 3 - Acknowledging & Challenging Sexism (a = .87)

2. I feel guilty about some of the advantages that I have at work just because I am a man.

4. I have changed some of my beliefs and behaviors in order to become less sexist.

5. It may take a long time until our society treats women and men equally, but I am contributing to that goal.

7. Our country might be a better place if the political leadership were composed primarily of women.

8. I support political groups that aim to get qualified female candidates elected to public office.

10. I am dedicated to working toward power being used in a way that helps rather than hurts women.

16. Whenever I can, I try to emphasize the importance of girls' and women's intellect being valued equally with men's in academic, social, and work settings.

26. If I had the opportunity, I would explain to people why and how women's work inside of the home has been undervalued by our society.

29. I think sexism is a problem in society.

32. I question the fairness of the fact that there are more male political leaders than female political leaders.

38. I wonder if it is difficult for women to be whistled at by men.

39. It's not right that men are often called "guys" while women are often called "girls."

41. I sometimes feel guilty about the power that is handed to me, and not to women, just because I am a man.

46. I am redefining the meaning that male power has in my life.

48. I seek out friendships with men and women who value gender equality.
49. It is unfair that women have been expected to do a majority of the household chores.

50. Sometimes, I feel angry about how women are treated in our society.
55. It is inappropriate to refer to an adult woman as a "girl" rather than as a "woman."

Factor 4 - Acknowledging Marginalization of Women's Work (a = .72)

6. Women sometimes face discrimination in the workplace.
24. Men receiving higher pay than women for doing similar jobs is one way in which men are given more power in our society.
33. I understand that household chores are traditionally performed by females and, as such, are valued less by our social and economic system.
47. Men sometimes get higher paying professional positions than women, just because of gender discrimination.
51. Women often do more of the household cleaning, cooking, and grocery shopping than men.

APPENDIX E

TORONTO EMPATHY QUESTIONNAIRE

Answer choices:

1	Never
2	Rarely
3	Sometimes
4	Often
5	Always

1. When someone else is feeling excited, I tend to get excited too.
2. Other people's misfortunes do not disturb me a great deal.
3. It upsets me to see someone being treated disrespectfully.
4. I remain unaffected when someone close to me is happy.
5. I enjoy making other people feel better.
6. I have tender, concerned feelings for people less fortunate than me.
7. When a friend starts to talk about his/her problems, I try to steer the conversation towards something else.
8. I can tell when others are sad even when they do not say anything.
9. I find that I am "in tune" with other people's moods.
10. I do not feel sympathy for people who cause their own serious illnesses.
11. I become irritated when someone cries.
12. I am not really interested in how other people feel.
13. I get a strong urge to help when I see someone who is upset.
14. When I see someone being treated unfairly, I do not feel very much pity for them.
15. I find it silly for people to cry out of happiness.
16. When I see someone being taken advantage of, I feel kind of protective towards them.

APPENDIX F

BYSTANDER BEHAVIORS SCALE

Now please read each statement and then respond by answering Y for "yes" or N for "no" or "No Opportunity" for all the items indicating <u>behaviors</u> you have actually engaged in <u>IN THE LAST 2 MONTHS</u>. If you have never had the opportunity to engage in a behavior inquired about, please choose "No Opportunity."

Answer choices:
 Yes
 No
 No opportunity

1. I encouraged others to learn more about, and get involved in, preventing sexual or intimate partner violence/abuse.
2. I talked with a friend about sexual and/or intimate partner violence as an issue for our community.
3. I talked with a friend about what makes a relationship abusive and what warning signs might be.
4. If a friend said they had an unwanted sexual experience but they don't call it 'rape' I expressed concern and/or offered to help.
5. I approached a friend if I thought they were in an abusive relationship and let them know that I was there to help.
6. I let a friend I suspected had been sexually assaulted know that I was available for help and support.
7. I supported a friend who wanted to report sexual assault or intimate partner violence/abuse that happened to them even if others could get in trouble.
8. If I saw a friend taking a very intoxicated person up to their room, I said something and asked what the friend was doing.
9. I confronted a friend who made excuses for abusive behavior by others.
10. I expressed disagreement with a friend who said having sex with someone who is passed out or very intoxicated is okay.
11. If I saw a friend grabbing or pushing their partner, I said something to them.
12. If I heard a friend insulting their partner, I said something to them.
13. I heard a friend talking about forcing someone to have sex with them, spoke up against it and expressed concern for the person who was forced.

14. I heard a friend talking about using physical force with their partner, spoke up against it and expressed concern for their partner.
15. I walked a friend home from a party when they had too much to drink.
16. I went with a friend to talk with someone (community resource, police, crisis center, etc.) about an unwanted sexual experience or intimate partner violence/abuse
17. I called 911 or authorities when a friend needed help because of being hurt sexually or physically.
18. I made sure a friend didn't leave an intoxicated friend behind at a party.
19. I called a crisis center or community resource for help when a friend told me they experience sexual or intimate partner violence/abuse.
20. When I heard that a friend was accused of sexual abuse or intimate partner violence/abuse, I came forward with what I knew rather than keeping silent.

APPENDIX G

BYSTANDER EFFICACY SCALE

Please read each of the following behaviors. Indicate in the column *Confidence* how confident you are that **you <u>could</u> do them**. Rate your degree of confidence by recording a number from 0 to 100 using the scale given below:

0	10	20	30	40	50	60	70	80	90	100
can't		quite			moderately					very
do		uncertain			certain					certain

1. Express my discomfort if someone makes a joke about a woman's body.
2. Express my discomfort if someone says that rape victims are to blame
for being raped.
3. Call for help (i.e. call 911) if I hear someone in my dorm, apartment building,
or neighborhood yelling "help.
4. Talk to a friend who I suspect is in an abusive relationship.
5. Get help and resources for a friend who tells me they have been raped.
6. Able to ask a stranger who looks very upset at a party if they are
ok or need help.
7. Ask a friend if they need to be walked home from a party.
8. Ask a stranger if they need to be walked home from a party.
9. Speak up in class if a professor is providing misinformation about
sexual assault.
10. Criticize a friend who tells me that they had sex with someone who
was passed out or who didn't give consent.
11. Do something to help a very drunk person who is being
brought upstairs to a bedroom by a group of people at a party.
12. Do something if I see a woman who looks very uncomfortable
surrounded by a group of men at a party.
13. Get help if I hear of an abusive relationship in my dorm or apartment.
14. Tell an RA or other campus authority about information I have that
might help in a sexual assault case even if pressured by my peers to stay silent.

APPENDIX H

BRIEF VERSION: INTENT TO HELP FRIENDS SCALE

Please read each statement below *carefully* and indicate how likely you are to act in the manner described with people you know. There are no right or wrong answers or trick questions. Please answer each question as honestly as you can.

Not at all likely   Extremely likely

| 1 | 2 | 3 | 4 | 5 |

1. I approach someone I know if I thought they were in an abusive relationship and let them know I'm here to help.
2. I let someone I know who I suspect has been sexually assaulted know that I'm available for help and support.
3. I ask someone I know who seems upset if they are okay or need help.
4. If someone I know said they had an unwanted sexual experience but don't call it rape, I express concern or offer to help.
5. I express concern to someone I know who has unexplained bruises that may be signs of abuse in relationship.
6. I stop and check in on someone I know who looks intoxicated when they are being taken upstairs at party.
7. I see a guy talking to a woman I know. He is sitting close to her and by look on her face I can see she is uncomfortable. I ask her if she is okay or try to start a conversation with her.
8. I see someone I know and their partner. Partner has fist clenched around the arm of person and person looks upset. I ask if everything is okay.
9. I ask someone I know who is being shoved or yelled at by their partner if they need help.
10. I tell someone I know if I think their drink was spiked with a drug.

APPENDIX I

BRIEF VERSION: INTENT TO HELP STRANGERS SCALE

Please read each statement below *carefully* and indicate how likely you are to act in the manner described with people you don't know. There are no right or wrong answers or trick questions. Please answer each question as honestly as you can.

Not at all likely						Extremely likely
1	2	3	4	5	6	7

1. I talk with people I don't know about sexual abuse or intimate partner abuse as issues for our community.
2. I talk with people I don't know about going to parties together and staying together and leaving together.
3. I talk with people I don't know about watching each other's drinks.
4. I talk with people I don't know about what makes a relationship abusive and what warning signs might be.
5. I express concern to someone I don't know if I see their partner exhibiting very jealous behavior and trying to control them.
6. I share information or resources about sexual assault and/or intimate partner abuse with someone I don't know
7. I approach someone I don't know if I thought they were in an abusive relationship and let them know that I'm here to help.
8. I let someone I don't know who I suspect has been sexually assaulted know that I am available for help and support.

APPENDIX J

BALANCED INVENTORY OF DESIRABLE RESPONDING

Here is a series of attitude statements. Each represents a commonly held opinion and there are no right or wrong answers. You will probably disagree with some items and agree with others. We are interested in the extent to which you agree or disagree with such matters of opinion. Read each statement carefully and then choose the response choice that most closely represents the way you feel. <u>Give your opinion on every statement.</u>

Not True			Somewhat True			Very True
1	2	3	4	5	6	7

1. My first impressions of people usually turn out to be right.
2r. It would be hard for me to break any of my bad habits.
3. I don't care to know what other people really think of me.
4r. I have not always been honest with myself.
5. I always know why I like things.
6r. When my emotions are aroused, it biases my thinking.
7. Once I've made up my mind, other people can seldom change my opinion.
8r. I am not a safe driver when I exceed the speed limit.
9. I am fully in control of my own fate.
10r. It's hard for me to shut off a disturbing thought.
11. I never regret my decisions.
12r. I sometimes lose out on things because I can't make up my mind soon enough.
13. The reason I vote is because my vote can make a difference.
14r. My parents were not always fair when they punished me.
15. I am a completely rational person.
16r. I rarely appreciate criticism.
17. I am very confident in my judgments.
18r. I have sometimes doubted my ability as a lover.
19. It is all right with me if some people happen to dislike me.
20r. I don't always know the reasons why I do the things I do.
21r. I sometimes tell lies if I have to.
22. I never cover up my mistakes.
23r. There have been occasions when I have taken advantage of someone.

24. I never swear.

25r. I sometimes try to get even rather than forgive and forget.

26. I always obey laws, even if I'm unlikely to get caught.

27r. I have said something bad about a friend behind his or her back

28. When I hear people talking privately, I avoid listening.

29r. I have received too much change from a salesperson without telling him or her.

30. I always (or would always) declare everything at customs.

31r. When I was young I sometimes stole things.

32. I have never dropped litter on the street.

33r. I sometimes driver faster than the speed limit.

34. I never read sexy books or magazines.

35r. I have done things that I don't tell other people about.

36. I never take things that don't belong to me.

37r. I have taken sick-leave from work or school even though I wasn't really sick.

38. I have never damaged library books or store merchandise without reporting it.

39r. I have some pretty awful habits.

40. I don't gossip about other people's business.