ABSTRACT. The rise in cases of sexual assaults occurring on Santa Clara University’s campus begs the question of why and how the sexual culture on campus allows these traumatic situations to occur and prompts the consideration of how best to support the survivor and uphold justice. Previous research has explored the saturation of sexual assaults on college campuses and revealed a lack of understanding of what constitutes consent and college environments being prone to such crimes. In an effort to center survivors’ needs, I utilized personal stories from the Instagram account @metoo.scu to gather information on the assaults and personal sentiments of the survivors’ trauma and healing processes. The findings indicate in the case of the assault there is no practice of consent, often the use of intoxicants, and social power dynamics lead to victims feeling powerless. In terms of the trauma and post-assault life, survivors showed a lot of self-denial, trivialization, and little to no social support, leading to worse mental health, poor performance in school, and harm to relationships. These findings can be used to create programs for education on healthy sex and protocols for helping survivors heal and supporting whatever path to justice they need.

At the beginning of the fall quarter of the 2021-2022 academic school year, there was a rise in stories and accounts of sexual assault, and a campus-wide discussion was set off about the sexual culture of Santa Clara University (SCU) that allows these crimes to occur, exist, and go unaccounted. Therefore, the goal of this research project is to understand the nature, prevalence, and dynamics of sexual assaults occurring within the Santa Clara University community to inform programs and protocols that engage in creating a safe and healthy sexual culture and an informed process for holding offenders accountable that upholds justice and centers the experiences of survivors so they may more adequately heal.

As sexual assaults often go unreported to authorities or college staff, for a variety of reasons, I chose to use the @metoo.scu Instagram account as the data for analysis. This page was launched at the beginning of 2021 as a part of the #MeToo movement that encourages survivors to share their stories of sexual assault to expose the deeply rooted social problem that contributes to these dangerous dynamics that create harm and trauma. The page posts stories submitted by survivors through an anonymous

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1 Trigger Warning: The stories and content described in the research have graphic depictions of sexual assault, violence, and rape that are very disturbing. Please prepare yourself emotionally before proceeding or forgo reading this research if it may be triggering.
survey to expose the harsh reality of sexual assault on SCU’s campus. The exposure generates awareness and motivates other survivors to label their experiences and join the pursuit of changing the culture. To analyze the stories, I conducted open coding to find the common themes that emerged from the data. Given that the voices of survivors are often lost in debates about addressing sexual assault on college campuses, this method was chosen as it lends itself to feminist standpoint theories of analysis, which center on the experiences of women.

The findings revealed many aspects of dangerous sexual encounters in Santa Clara University’s community. The analysis showed that for all of the stories, the assault occurred in the survivor’s first year at SCU, either as a first-year or sophomore transfer. Many of these stories referred to the offender being an older student, in a fraternity or sports team, or even a student leader in the dorms. Furthermore, there is a common theme of intoxicants being involved and for the assault to have occurred at or after parties which blurs the lines of consent and clearly reveals a lack of understanding of what conscious consent entails for both parties. Many parties at SCU are fraternity-hosted, though Greek life at SCU is unaffiliated, leaving a lack of structure for accountability when harmful experiences occur. In terms of reporting, there is a common theme of self-denial for the survivor after the assault which is often detrimental to personhood and blocks social integration. Therefore, the themes can reveal what aspects of the social culture need to be addressed to protect the humanity and dignity of all students at SCU.

**INTRODUCTION**

Sexual assault is a public health and public safety epidemic with lasting personal implications and a symptom of a violent sexual culture shaped by dominance and control. College students are at an elevated risk of sexual assault, especially college-aged women. This project employs a feminist standpoint theoretical approach to acknowledge the gendered reality of sexual violence. Given the research revealing high rates of sexual assault cases on college campuses, many have responded with resources and programs to support survivors; however, very few survivors use these for many reasons. Due to weak programs, survivor-blaming, a lack of support for the survivor post-reporting, and the perceived grey area of what classifies as sexual assault and/or rape, many sexual assault reports are skewed and not representative of the reality of the situation. Furthermore, as the processes have not met the needs of survivors and often submit them to further trauma, students on college campuses have resorted to ulterior methods of bringing the frightening reality to light. Some examples include #MeToo Instagram pages that anonymously report stories to raise awareness, grassroots marches, and student club support groups for survivors. These approaches respect the healing of the survivor by keeping anonymity and are more accessible to survivors. Unfortunately, these sources often raise personal experiences with anecdotes of reasons for not officially reporting, often because of a lack of clarity of what classifies as sexual assault and the complicated and further traumatizing journey of processing, reporting, and dealing with a trial. Therefore, the purpose of this research is to make recommendations to colleges around how to better understand students’ experiences
and implement programs and a culture that allows for students to feel more comfortable labeling and reporting incidents of sexual assault and creating a sexual cultural shift away from violence.

**Statement of Positionality**

Over the past three years attending Santa Clara University, I have explored the social scene, the sexual culture, and the dating and relationship culture of the school. As a cis-woman, I have had to navigate these from a certain positionality that starts at a disadvantage. This disadvantage can be understood as being socially constructed and oriented towards employing the passive role in conversations and in heterosexual relations, initiation, dating, and more. While I personally have disdain for this social construction and orientation and have made a conscious effort to rid myself of these, these function to submit women to a lack of agency over their roles, bodies, and relationships. For example, recently when chatting with some fellow peers, they were talking about how if a guy at a party is creepy to you, you choose to just go with it out of fear of how the guy may respond if you reject him. This sort of social control the “creepy guy” has over the woman is problematic and creates a gridlock towards women claiming their independence, agency, and pleasure. Furthermore, the heterosexual culture of SCU has toxic hookup and binge drinking characteristics that unfortunately go hand in hand and create more harm than good. As someone who has experienced this firsthand, I have a desire to transform this culture, so that no woman at SCU has to experience the pain, trauma, and depression that comes from sexual abuse. I am not implying resorting back to purity culture which functions contrary and produces shame and guilt; rather, I believe that a justice framework that considers social power, dynamics, and equity will provide a sexual culture that encourages wisdom and celebration surrounding sexuality.

**Literature Review**

The epidemic of sexual assault on college campuses is part of a larger social problem involving heteronormative, patriarchal gender relations as a normalized violent sexual culture. In light of the reality that most sexual assault perpetrators on college campuses are male, I employ a feminist theoretical approach to understand the prevalence, nature, and reporting of the crimes for the purpose of using the research to propose a program. Sexual assault is a symptom of ‘rape culture’—the tolerance and normalization of violence against women. This culture has led to a lack of reporting through formal channels among survivors, forging a gridlock in any action to redesign the culture and address the traumatic situations. The lack of action is not to say that the survivors are at fault for failing to report; rather, the violence-tolerant culture and criminal justice structure do not allow them to hold their offenders accountable, perpetuating the violent cycle. This culture is not only experienced in colleges; rather, it is interwoven into every aspect of society. This cultural framework can be dismantled through policies and programs that are aware of society’s tendency to demean the voices of those offended via survivor-blame, heteronormative gendered power dynamics, and violence.
COLLEGE CAMPUS SEXUAL CULTURE

The sexual culture on college campuses refers to the social scripts shared among students that inform perceptions of sexuality and sexual encounters. Much contemporary research has revealed an internalized ‘rape culture’ structured through a patriarchal understanding of sexuality (Spencer et al. 2017). This rape culture is prevalent in many aspects of society. However, given that 20-25% of women experience sexual assault in college, this culture takes its fullest expression on college campuses in which there is a demographic and context that is high risk for sexual misconduct (Holland and Cortina 2017). In the 1990s, “hookup culture” emerged among college campuses and spaces alike, which is described as an environment that encourages sexual contact without the binds of emotional commitment (Reling et al. 2018). While the sexual revolution in the 60s and 70s promoted casual sex as a celebration of sexuality in efforts of de-stigmatization, especially for women, the creation of hookup culture reproduced existing hegemonic power dynamics across race, class, and gender, reinforcing the perceived heteronormative sexual roles of male dominance and aggression and female passivity and submissiveness (Reling et al. 2018). Because of this patriarchal power dynamic between the binary genders in a seemingly sex-positive culture, in conjunction with the reality that most sexual assault survivors are women, rape culture has been tolerated and normalized, embedding itself into college social norms. For example, based on a study from the U.S. Department of Justice, women aged 18-25 have the highest rates of sexual assault victimization compared to any other age group (Sinozich and Langton 2014).

With many college campuses’ social scenes centered around drinking culture, the understandings of consensual sex become more unclear as violations of it have been normalized. For example, many survivors struggle or do not label their experience as assault because of the intoxication levels of the offender or survivor (Khan et al. 2018). Drinking culture is a symptom of hookup culture. By binge drinking alcohol, the vulnerable and intimate experience becomes palpable in an unromantic context. Considering the social codes and constructions of the genders that lead to drastically unequal power dynamics, these cultures work destructively towards the inferior power agent, often women. Drinking alcohol functions as an inhibitor to the prefrontal cortex, which makes conscious decision-making unclear (Abernathy et al. 2010: 289). Between the power dynamics and the effects of drinking alcohol, hookup culture has allowed the norms of what is considered rape to be blurred, especially when the survivor or offender may not even remember due to intoxication. For example, on average, half of the college women who report being sexually assaulted stated that the assault involved using drugs or alcohol by the survivor, offender, or both (Krebs et al. 2017). “Incapacitated sexual assault” includes voluntary intoxication, in which drinking was voluntary (Krebs et al. 2017:10). Involuntary intoxication involves using date-rape drugs, defined as “drug-facilitated sexual assault” (Krebs et al. 2017:10). Incidents labeled as such involve the survivor being unknowingly drugged, incapacitated, and unable to provide consent. Drug-facilitated assault is a double assault to the survivor’s autonomy due to the survivor’s lack of awareness of consuming the intoxicant and is often used to...
achieve a sexual encounter by the offender, pointing toward a premeditated plan to
assault.

Early feminist insights posit that the codes of masculinity make sexual conquests
normative and encouraged, and hegemonic masculinity is accomplished through
displays of power (Haaken 2017). Based on the federally funded Campus Sexual
Assault Study, most reported sexual assaults were with a known male counterpart
involved in a male bonding institution, like a fraternity or sports team (Krebs et al. 2017).
This finding dismisses the common notion that a stranger perpetrates rape in an
unfamiliar place. Socialized gendered codes have produced the idea of “rape myths” to
refer to false beliefs, stereotypes, and perceptions towards agents involved in a rape
crime (Reling et al. 2018). Rape myths convolute the reality of the gendered power
dynamic that submits women to traumatic sexual experiences and construct women
survivors as not living up to the norms of heterosexual interactions. Heterosexual
hookup culture allows the acceptance of rape myths through the symbolic reinforcement
of men as the pursuer, controlling the hookup, typically the only agent experiencing
pleasure, and gaining social value from the encounter and the number of encounters
(Reling et al. 2018). On the contrary, in hookup politics, women’s pleasure is
overlooked, and they hold little to no power over the hookup. Furthermore, they are
often stigmatized and judged to be promiscuous if they are engaging in as many
encounters as men (Reling et al. 2018). Therefore, the patriarchal context of hookup
culture produces an internalized social hierarchy between the binary genders that has
led to an increasingly violent sexual culture targeting women.

Feminist Standpoint Theory

Feminist standpoint theory “places subordinate groups at the center of logical inquiry,
exposing sexist, racist, and heterosexist biases in research methodology” (Spencer et
al. 2017: 168). Standpoint theory considers the socially situated knowledge of the
oppressed group. It acknowledges the reality of double consciousness in which the
oppressed group experiences an internal conflict between their perception and the
oppressors’ perception because of living in a structurally oppressive society. Along with
employing feminist standpoint theory is the similar standpoint theory of intersectionality
that considers the variety of identities – race, class, gender, sexual orientation,
citizenship, ability level, and more – that form experience and determine access to
power (Spencer et al. 2017). These theories are imperative to examining sexual assault
because they inform research with a consideration of power and identity, which are
implicit in the dynamics of sexual assault. Sexuality is politically charged because it
involves the control of women’s bodies under the patriarchy. However, a politics that is
too focused on the dangers threatening a woman’s experience of sexuality can
perpetuate the same patriarchal forces that undermine a woman’s agency to live as a
sexually free and empowered being (Spencer et al. 2017).

The patriarchal understanding of sexuality prevails because reporting processes,
narratives of sexual assault, and the perception of the “survivor” are informed by a
patriarchal understanding of value. For example, when rape is revealed as a crime to be
dealt with, it is often phrased politically, focusing on one instance brought to the public,
in which narratives of something being taken from a woman without any opportunity for return are accepted and used to achieve justice (Haaken 2017). While this path to justice may effectively generate an immediate emotional reaction, the narrative provides social symbols that decontextualize the broad reality of gender violence and infantilizes college-aged women as something capable of being taken or stolen (Haaken 2017). The narratives surrounding rape reinforce dominant patriarchal understandings of sexual encounters in which women can be taken advantage of, continuing to source women’s value, purpose, and agency on their bodies and sexualities. Statements like these reproduce the patriarchal realities that allowed the assault to happen, which situates women’s violations within an economic understanding of women as property. For example, typical throughout discourse surrounding sexual assault, the term “victim” is commonly used to refer to the person victimized by the offender. The word victim risks reducing the person to their negative experience and implies no opportunity for healing, expressing female sexual ruination (Haaken 2017). Therefore, the term “survivor” provides a term for referral that upholds the humanization, value, and sense of self for the person. Overall, discourse relating to campus sexual assault politics needs to avoid infantilizing women. This dialogue provides no productive means to dismantle the issue; instead, language needs to focus on the larger social and cultural contexts that produce sexual violence.

In addition, feminist standpoint theory can be used to center the experiences of women in research, so the voices of women can be centered for the purpose of designing programs and interventions that would be valued by those who need them most. In this way, interventions are designed by and for women, of particular importance when current practices are not working for women (Bracken 2011).

WHY DO SURVIVORS NOT REPORT TO COLLEGES

Reporting sexual crimes to any source can be retraumatizing in itself, as an assault on someone that involves such a vulnerable aspect of their personhood can have compounding effects on a person’s identity, mental health, and social circle. Furthermore, the social risks, personal risks, and ambiguity underlie why many survivors choose to forego a formal reporting process in hopes of a simpler healing process allowing for a greater range of future identities, relationships, and social projects. One study found that roughly five percent of sexual assaults on college campuses are reported (Holland and Cortina 2017). Given the complicated nature of the crime, the sexual culture that blurs labeling, and the dynamic social reality of college-aged life, I will explore three primary reasons why many survivors choose to forgo a formal process of reporting, holding their offender accountable, and seeking support.

First is the concept of personal and social acceptance of labeling the experience as assault and deeming it acceptable to seek support. Negative emotions such as
embarrassment and self-blame are common reasons for survivors to dismiss using formal support; for example, a common narrative, “I knew I shouldn’t have been drinking as much as I was at the time. It was partially my fault” (Holland and Cortina 2017:56) reflects shame and fear that paralyze the survivor from holding the offender accountable. Also, statements like “I felt as though I would be blamed for putting myself in the situation” are a common theme for survivors that speak directly to the concept of rape culture and rape myth acceptance (Spencer et al. 2017:175). Other reasons for not labeling or reporting are the personal and social consequences that can follow seeking support. Many students are afraid of feeling revictimized by reliving the experience, being blamed for the experience, or disrupting their social network. Social networks are forming in college and pressure individuals to meet social goals within institutions on campus, and reporting a crime involving someone within these institutions could jeopardize reaching their goals (Khan et al. 2018). Furthermore, the social hierarchies of institutions present concern to the victim on actually holding the offender accountable given their often privileged stance among the student body (Khan et al. 2018).

The second is the context of the situation. The contextual characteristics of the assault also breed doubt in the survivor, like it occurring off-campus, involving coercion, mild harassment, or drugs or alcohol, witnesses blaming it on how the survivor was dressed, or even happening in a committed relationship (Holland and Cortina 2017). As well, research shows that most women experience “mild” sexual assault and aggression and rationalize it as “annoying-but-harmless flirtation” because it is “normal” for young girls; however, this pattern suggests the unequal power dynamic of sexuality that breeds a dangerous entitlement of men which leads to more intense and brutalizing sexual assault and rape (Papp and McClelland 2021: 496). This sort of rationalization of seemingly “harmless” behavior minimizes the assaultive, unequal reality of why sexual assault happens in the first place. Furthermore, survivors will share with others about the event and responses questioning their attire and claiming “what did you expect,” while wearing a tight skirt, are mitigating the fault towards the survivor as if it was something they could have controlled, further alienating and traumatizing the survivor (Holland and Cortina 2017:56). Women will often evaluate how the experience affected them, and the normalization of this behavior leads women to be numb to advances that fuel the more “severe” cases of assault. For example, a typical anecdote for college-aged women is, “Because these things are normal for most women... I didn’t consider it serious enough because it happens to girls all the time” (Holland and Cortina 2017: 56). Common conceptions of college-aged women point to the larger social problem that has created a sexual culture of male domination and female submissiveness internalized to the point of justifying violence.

Lastly is personal safety, relevancy to an institution, and accessibility to adequate resources and support. Many survivors suffer from post-traumatic stress and fear repercussions for reporting the situation from the offender or peers of the offender. A common conception held by survivors is that they, “didn’t know who to report to” or that they could not report something of this regard to the school (Spencer et al. 2017:173). As well, that reporting could lead to a dysfunctional means of justice given it is often “my word against his” and women have little power or agency within rape culture, so survivors will decide it might not even be worth the trouble, given a lack of security
regarding the outcome (Spencer et al. 2017:173). Another theme found in research is survivors’ hesitancy to report because of relevancy to the university (Holland and Cortina 2017). For example, if it did not happen on-campus or by a student of the college, survivors will choose to forego reporting to the institution out of a lack of relevancy, despite Title IX’s obligation to address any forms of sexual assault concerning a singular student (Spencer et al. 2017). In this light, survivors perceive that reporting a sexual assault case to an institution will bring it into the open, often to unfamiliar people and conspicuous to the public, which is typically what a survivor does not want to do after a traumatic experience.

Acting SCU President Lisa Kloppenberg sent an email addressing sexual assault reporting during the first week of the 2021 fall quarter after Student Body President Abby Alvarez sent an email about the spike in sexual assault allegations reported to Greek Panhellenic (Kloppenberg 2021). Alvarez ensured to respect the experiences of survivors by iterating to them “preventing rape is not your responsibility.” She went on to explain precautions created by Greek Life and ASG to take responsibility and promote community care. Kloppenberg followed up this email by explaining that the school “unequivocally condemn(s)” sexual assault and “treats [it] with the utmost seriousness” (Kloppenberg 2021). Kloppenberg went on to explain that any accountability for the offender and justice for the survivor relies on an investigation which must begin with reporting. She explained, “in order to investigate, both the University and police need students who were subject to either drugging or sexual assault to report what happened to them” (Kloppenberg 2021). While reporting is a tangible way to account for the assaults, there is a disconnect between this assumption that reporting just needs to happen and the complexity of survivor’s healing in their sentiments. Therefore, survivors’ sentiments are crucial to generating any real social change and will be the focus of my findings.

METHODS

To understand the nature, prevalence, and reporting of sexual assault on the Santa Clara University campus, I read and reviewed the 23 anecdotes posted between January 7th, 2021 to October 15th, 2021 that were posted anonymously to Santa Clara University’s #MeToo Instagram page, @metoo.scu (see Appendix for all stories analyzed). I conducted a content analysis of the anecdotes to gain clarity of the nature of the assaults reported and how those who posted talked about their experiences of assault. Centering women’s experiences employs feminist standpoint theory as it grounds action in the theory of finding solutions by going to the individual being affected by the problem, taking a grassroots approach.

Analysis of the posts about the assaults revealed common themes of a harmful sexual encounter, reasons for not officially reporting, and the personal effects of a disempowering experience. I chose to use Instagram posts as these posts were shared by the survivors with an informed understanding that they would become public.
knowledge rather than conducting interviews which can be triggering and exploitative to survivors.

To organize information regarding the encounters, I took a screenshot of each post, numbered them, and noted the following details: the time of year, the relationship between survivor and offender, location, levels of intoxication, the violent/sexually assaultive behavior, if the survivor personally labels their experience, and their use of reporting or services. Organizing these details helped me to recognize major themes in the experiences. After organizing these details, I coded the information by the themes which included: low level of social integration, ignored consent, physical force, coercion, incapacitated intoxication, acquaintanceship/relationship, and reporting. The themes were chosen based on the frequency; reporting was rarely mentioned. I attempted to include reporting as a closed code to show the discrepancy of official reporting in relation to real experiences of sexual assault and rape. To analyze these codes, I calculated the proportion in relation to the sample of anecdotes that included the respective theme to present accurate ratios. In my findings, I refer to the person telling the story as the ‘survivor’ rather than ‘victim’ to ensure not to trigger self-defeating emotions that can further negative perceptions around the trauma and posit an adaptive mindset around those who have experienced trauma. As well, I avoid the use of any gendered pronouns, even if the anecdotes did use them, to avoid assumptions; therefore, I will refer to the perpetrator of the assault as the ‘offender.’

LIMITATIONS

The limitations to my findings are the fact that the data was taken from an Instagram page that collects anonymous data willingly given by survivors. There are most likely many other survivors with different stories and perceptions of their experiences. Therefore, it is important to recognize the limitations of the sample of data used to make these assumptions.

FINDINGS

College Campus Sexual Culture Analysis

Consent requires both agents to be coherent and aware and must be active throughout the sexual encounter as intimacy of activity progresses. Ignoring consent is an act of violence and involves disregarding someone’s agency to have power over them. Therefore, in my analysis of consent, I will include instances in which the survivor does not remember the encounter due to intoxicants but knows after the fact that they were assaulted, I will refer to this as “incapacitated intoxication.” As well, I will include coercion as a form of ignored consent as it typically involves using force or threats to make the survivor comply with their demands. While all of the anecdotes are instances of ignored consent because of the fact that they were posted on the account, I will focus on 18 stories that blatantly describe ignored consent in the context of sexual acts, composing 75% of the anecdotes.
A common theme among stories of ignored consent was the survivor’s perception of being “trapped” until they complied with the offenders’ advances and requests. For example, in story #4 the survivor told the offender they did not want to have sex, the offender proceeded to ignore the lack of consent and penetrate them, the survivor asked what they were doing and the individual responded “oh sorry did you want me to wear a condom?” The survivor complied to get out of the situation. Story #6 explains their repeated “no I don’t want to have sex,” which was responded to with, “I know you want to.” The survivor reports, “I was in his room for over 4 hours...I felt trapped like I was in a cage...he held me captive till we had sex.” Both of these stories describe ignored consent and rape. The latter story includes the sexualization of violence which came up frequently in the anecdotes.

Another common theme among the anecdotes of ignored consent was the use of physical force. The societal understandings and symbols of heterosexual sex have contributed to a rape-prone culture in which being “hard-to-get” is sexualized. While every individual has the freedom to explore their sexuality in any way they please, consent by both parties is still required for whatever activity. In story #1, the survivor reports being choked with her mouth covered so no one would hear them yell as the offender raped them, and this was the survivor’s first time having sex. Story #8 describes the offender being very intoxicated and trying to have sex with the survivor as they kicked and yelled trying to get them off. The offender held the survivor down and slapped their body, bit their ears, and pushed down on their throat to the point they saw stars. The offender said, “you like that you little slut,” the survivor commented, “I had never felt so small...and genuinely feared for my life.” The offender raped them with no protection and finished inside of them. Story #12 tells a similar story in which the offender pushed the survivor’s head down to perform oral sex as the offender was talking on the phone. The offender proceeded to punch the survivor in the chest, rape them, film with their phone, finish, and pee on the survivor. An utter act of violence.

Many anecdotes involved incapacitated intoxication of the survivor in which 11 out of the 24 mentioned alcohol or drugs inhibiting their ability or memory. Two of the stories coded as incapacitated intoxication reported the use of involuntary drugging. The remaining nine reported they drank well beyond their limit and experienced a loss of consciousness resulting in partial to total memory loss. Four of these stories explain the survivor did not know they had had sex until asking the offender. Two of them didn’t know they had had sex until they found a tampon lodged inside of them. These findings reveal a grave misunderstanding of what conscious consent means and a grave morality disparage of young men dehumanizing women to please their own internalized entitlement.

All 18 anecdotes that mentioned what year in college the experience occurred were in the early part of the first year and second year of college. There is an apparent trend of sexual assaults and rape happening to those individuals with low levels of social integration. Of the 18 anecdotes including the year, 88% occurred in their first year at SCU. Of the 21 anecdotes that mentioned the existing relationship between the offender and survivor, 95% knew the offender, only one anecdote did not know the offender. Out of these 21 mentioning an acquaintanceship or friendship, four (or 21%) mentioned the
offender was a trusted and/or close friend, seven (or 33%) mentioned the offender was a known friend, and nine (or roughly 43%) reported the offender was initially a person of romantic interest. One of the trusted acquaintance sexual assaults included a student leader in the dorms who assaulted the drunk victim. This power dynamic inhibited the survivor from accepting their experience as assault. Of the nine anecdotes that mentioned being initially romantically interested in the person, five were referring to individuals older than the survivor, and all of the survivors were first-year students.

The status and social placement of the offender are important to understand the power dynamics and context. Unfortunately, frequent in the responses is a referral to the offender being on a sports team or a Greek life organization. Three of the stories specifically state the offender was a part of a fraternity, others mentioned meeting them at a fraternity party but do not mention whether the offender was a member of the fraternity. Regardless, Greek life at SCU is not affiliated with the school itself, which has various implications for students’ safety and inhibits these student-run organizations from comprehensive accountability structures for instances of assault and other harmful experiences that occur at the parties. Therefore, this begs the question of whether the “off-campus” and “unaffiliated” Greek life allows harmful sexual encounters to go unaccounted for and leave survivors feeling unsupported and like there is no way to address it as the school takes a hands-off approach in terms of problems within Greek life. If the school were affiliated with Greek life, the school could support these institutions in avoiding assault at their parties and within the communities and actually intervene when assaults occur. The unaffiliated Greek life at SCU is a reckless expression of indifference to the reality of the college student experience and leaves the community flailing amidst heavy and difficult experiences.

Overall, in light of the hookup culture that blurs the lines of what is consensual, there is often an “active” agent and “passive” agent in heterosexual hookups. This unequal power dynamic sexually and socially sets up the passive agent to have little to no control over the hookup which allows assaultive behavior and violent sexual encounters to go unaccounted for and even overlooked as normative. This culture of passivity and activity has taught the active agent, typically the man in a heterosexual encounter, that sex is something that is done to the passive agent, the woman, rather than with the woman. Furthermore, the active agent is typically the one who initiates and leads the hookup. In this power dynamic, the passive agent may feel a sense of fear if they do not share the same intentions as the active agent, which often leads the passive agent to be complicit in the encounter, often leaving them feeling exploited, horrified, and shocked. Therefore, a sexual culture that promotes sexual encounters of equity of power, control, and activity is necessary to combat the deeply rooted social problem of a violent heterosexual culture.

**Post-Assault Perception/Feeling Analysis and Likelihood of Reporting**

Most of the posts reveal the survivor’s own feelings about their experience and the unwarranted self-doubt, shame, and guilt that hindered them from addressing the problem and holding the offender accountable. After a violently traumatic experience, denial can be a coping mechanism. For example, story #2 reports they were suicidal for
months after and convinced themself that it was their own fault because they drank too much and they had been “leading him on” so they “should’ve been expecting it.” Two years later the survivor is able to label the experience as what it was. Taking years to personally label their experience as assault was another common theme among the anecdotes. Seven of the anecdotes claim it took them half a year to three years to personally label their experiences as assault and stop their self-denial. One anecdote did not take the case to Title IX because they were under the impression that they would not hear the case if it occurred off-campus, which is where the majority of the experience occurred, pointing toward a lack of education on the school’s part, once again signaling to the school’s apathy and lack of concern of off-campus parties, which let these experiences perpetuate and go unaccounted. Another anecdote reported they did not take it administration because their friends said it would “get the frat in trouble,” sacrificing her own mental and emotional health for the relevance of a group of boys.

Most of the anecdotes do not include any statements pointing toward reporting assaults, for many reasons revealed in the words expressing the survivor’s feelings after the assault. Stories #6 and #15 were officially reported to the school but neither ended in justice for the survivor. For example, story #6 dropped the case because they were told a hearing would take months and they were distraught and depressed from the experience and needed to start a healing process. They were able to have one therapy session with CAPS on campus and then were told another session wouldn’t be available for a year. The survivor posted the story as a senior and the experience happened as a first-year. Story #15 is two sentences and has the quote of the school’s response: “Were you a virgin when you met him?” This anecdote reveals the administrative internalization of rape culture and victim-blaming.

Overall, in terms of officially reporting and holding offenders accountable, there seems to be a general consensus that the lack of cultural awareness surrounding what constitutes an assault prevents survivors from addressing them. Furthermore, this lack of cultural awareness allows survivors to go long periods of time in denial. Denial kills personhood and often submits the survivor to mental health struggles like depression, anxiety, and PTSD which make vulnerability and confiding in trusted confidants difficult and sometimes, not a possibility. Therefore, there needs to be a cultural shift in sexual encounters that acknowledges that intimacy is vulnerable and it should only be acted on if both parties consent to the intimate experience. In this light, intimacy has to be something that is approached with care, concern, and conscious decision-making so that the intense drinking culture at SCU cannot be understood as an invitation for sex. Often the norms and expectations of drinking culture are a symptom of a hookup culture that puts pressure on individuals to engage in casual sex as a means to social status. This cultural message is dangerous and insensitive to the reality of sexual encounters as inherently intimate. As well, there needs to be a complete cultural shift away from survivor-blaming. This social change has to start with holding offenders accountable by educating people that it is never the survivor’s fault, no matter how intoxicated the person is. Sex cannot be consensual if the person’s hippocampus is unable to form long-term memories which increases the rate and length of memory loss. Therefore, if intense binge drinking is occurring there has to be a social consensus that sex can be saved for later when all agents’ hippocampus is active and forming memories.
Lastly, administration support has to take an approach informed by the reality of gendered power dynamics. While all of the anecdotes do not reveal the personal identity, most of them use pronouns or the descriptive language of genitalia that point to most of the survivors being women and the offenders being men. In heterosexual sex, the man typically takes a more dominant role as the penetrator. Unfortunately, these roles have been internalized into a sexual culture that entitles men to dominance in decision-making, physical force, and social and emotional force. Therefore, sex roles between the two binary genders have to be reframed so there is an emphasis on mutuality, reciprocity, and equality. The recommendations that follow will use the insights gained from the posts by survivors to guide suggestions that respond out of the lived experiences of survivors.

RECOMMENDATIONS

Informed by real survivors’ experiences, I recommend a strategic program for prevention that focuses on defining unhealthy sexual encounters so as to instill a sexual culture that is rooted in justice and the dignity of all persons. As well, I recommend greater accountability by the administration and the school which must be expressed through targeted and effective intervention strategies. While I will recommend programs for prevention and campaigning for a safer student sexual culture, I urge the administration to acknowledge the recklessness of unaffiliated Greek life and its various implications on the safety and well-being of its students.

Best Practices Recommendations

While there are various programs implemented in colleges and universities to address sexual assault, I will refer to the evidence-based program Sex Signals, which is used at over 1,000 universities, including Marquette University, a Catholic university, and now is conducted within the military (Catharsis Productions 2022). This program has shown promising results by its use of a scripted performance informed by real stories, audience-driven engagement, and guided discussions geared to interrogate the rape-supportive culture of many college spaces. The program uses humor as a means to engage the students, reduce resistance, and comprehensively teach the students in an approachable manner about stigmatized topics. It explores the culture that justifies unhealthy sexual behavior with an emphasis on power dynamics but maintains a sex-positive framework. Specifically, it considers power dynamics and entitlement as perpetrators of sexual violence. The program bases its theory on the research that rape perpetrators are often acquaintances or even friends of the survivor and that consent is the responsibility of the initiator of the sexual encounter. The theatrical performance and other narratives are informed by real experiences of college life and hookup culture and propose ways to maintain a sex-positive culture but one that is rooted in equity, respect, and agency.

The Sex Signals program is an effective curriculum that should be implemented, but is not sufficient alone. Sarah Zasso, the membership coordinator of the Violence Prevention Educators on campus, recommends anonymous group therapy for survivors, on-campus professionals geared at helping intimate partner violence, especially BIPOC
and Queer professionals, and more funding for preventative programs and bystander trainings that target stigmas rooted in sexism, racism, homophobia, and ableism, which are all intersecting identities that make it more difficult to report, process, and heal from sexual violence (Zasso 2021).

Administration Recommendations: Greek Life

While educational programs, campaigns, and awareness contribute to raising awareness and prevention, there needs to be action taken by the school to understand the context of these assaults and the school’s role in them. The majority of the stories reported them in the context of a party, with the assault either happening there, meeting the offender there, or the offender being a host of the party. While SCU does not affiliate with Greek organizations, the majority of social events off-campus are hosted by fraternities. The lack of affiliation allows these parties to have zero structure, accountability, or measures and protocols for instances of harm. In 2001, Father Locatelli decided to “phase out” sororities and fraternities at SCU (Santa Clara University Media Relations 2001). Following a five-month study of Greek life, regarding racist and sexist allegations, the committee recommended staying affiliated and increasing control and resources (Santa Clara University Media Relations 2001). Fr. Locatelli overrode the committee’s informed decision and carried out dismantling official Greek life with Santa Clara University. This prompted the existing Greek life at the time, which was four sororities and four fraternities, to move “off-campus.” Since then, Greek life has significantly grown and dominated the off-campus social scene. The lack of affiliation may provide the school with less liability to what occurs in these institutions, but the lack of liability translates to a lack of accountability when harm occurs. This lack of accountability does not align with the Jesuit mission of Cura Personalis, or care for the whole person, in which SCU prides itself; therefore, I urge the school to critically reflect on its mission, values, and hopes for the future of SCU and make an informed decision that protects and supports its students in the reality they live.

Grant Funding Recommendation

The U.S. Department of Justice Office for Violence Against Women, has a great focus on college campuses and their tendency to be environments for assault, specifically towards women. The office has a grant specific for college programs named, The Grants to Reduce Sexual Assault, Domestic Violence, Dating Violence, and Stalking on Campus Program (U.S. Department of Justice OVW Campus Program). This grant is applicable as it has a narrow focus to college environments, takes a community approach that supports survivor healing with resources and services, and enforces efforts to hold offenders accountable. The funding supports trauma-informed services for survivors and strategies for prevention through education targeted at shifting the college sexual culture through a justice framework. It supports the strategic path for addressing the unique problem on college campuses and recognizes the solution within the community at large. Therefore, I recommend the administration apply to the Campus Program grant to fund effective, targeted solutions of awareness, prevention, and protocols rooted in the experiences of survivors.
CONCLUSION

In conclusion, the heteronormative framework to sexual encounters needs to experience a cultural shift in which power dynamics, social status, and entitlement are considered to create a culture of equity and nonviolence. This must start with a bottom-up approach in which the voices of those affected by this harmful culture are uplifted and used as a means to identify solutions. Therefore, the analysis above provides a means to effective, targeted solutions that consider those being affected and the societal root causes. Following the recommendations, I propose, would uplift and respect the perceptions and feelings of survivors to provide a means towards a safer, unified, just, and equitable sexual culture at Santa Clara University in which the beautiful and passionate aspects of sexuality can be celebrated. Overall, Santa Clara University needs to consider the contexts in which these assaults occur and question the school's positionality and role in addressing these to be able to thoroughly provide a means to create a culture where all can safely thrive and flourish while being supported.

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APPENDIX
Appendix

Story #1

"Anonymous"

I remember falling over and wobbling around the bathroom, as he increasingly got more touchy. I had never been sexual in any way with anyone before. I had only kissed a few people which I had only done over welcome weekend. He even knew I was fully a virgin. He started choking me, and forcefully pulls down my top and down my pants, and starts to rape me. I was paralyzed in fear during this and he covers my mouth so I don’t scream. I begin to hear my friends boyfriend knocking and banging on the door to let him in. He was the only one who had realized what might be happening. I was pushed behind the door but it was obvious what had just happened because I had bleed all over the bathroom from losing my virginity.

Story #2

"Anonymous"

It was terrifying. He ends up putting his shirt (which also had my blood) on it and running out of the bathroom into the room and says “I didn’t do anything to her”. He leaves and my friend come to check me out and ask me if I’m okay, which I was very shaken by what just happened. The next day, my friend who had the birthday party got a text from her housemates saying that “they all do not feel comfortable with *** at their house because he has sexually assaulted another girl in their house, and that he is blacklisted from the house”. During this time I was so lost and devastated, I had just transferred into a new school and didn’t know anyone yet or what resources I had. I just bottle it up and blamed myself.

Story #3

"Anonymous"

Once while I was at bars, someone came up to me and said “****” has been telling people how he took my virginity while I was blacked out. This person proceeded to ask me if I was OK because from what he had heard it sounded very traumatic and it was very obvious he has taken advantage of me. Hearing this absolutely broke me and as I cried outside almost all my new friends came up to me and tell me their own experiences of sexual assault and how that they were going to help support me get through this. Looking back I really do wish I had done something about it and done more to make sure he could never hurt another girl. You can get support from the University through CAPS, anonymously without having it being reported to police or the university if you are feeling alone.

"Anonymous"

20

Within 20 minutes things started getting really hazy, but I didn’t really think much of it. Then the police came and the party got rolled and my friends and I went to another party. It was in a dark room with no windows, could have been a basement but I don’t remember too much. The whole night is really blurry. One minute I was dancing with friends, the next minute I was falling on the floor, and the next I was getting picked up by a man who began kissing me. Again I didn’t think much of it, at this point my brain wasn’t able to tell right from wrong very well. Next thing I remember the man is carrying me on his back down the street. The next thing I remember after that is he’s naked on top of me.

"Anonymous"

20

The next thing I remember is me throwing up on a floor I threw up I began to understand the situation and left. I didn’t think much of it the first few days after “I must’ve just drank too much without realizing and blacked out, no big deal.” It’s funny, when I left that day, I didn’t realize I was in asix hours of y life. In fact, I didn’t even think I had sex with at man, since my memory completely skipped that part of the night. But when I woke up the next morning, I realized the tampon I had seen wearing the night before was shoved way up inside of me (I spent half an hour trying to get it out). This made me question whether or not I had sex that night.

"Anonymous"

20

I ended up messaging the person to ask, and while they were offended that I didn’t remember, they told me that we had. That same morning, I realized my chest hurt really bad (it felt as though someone was sitting on my heart). I just assumed that maybe it was the effects of a bad hangover or something, until I found out that it wasn’t. Three nights after the party while talking to someone about the experience, I learned that this particular frat put ‘obscene amounts of xanax’ into the drinks they handed out that night. Now xanax might not be a ‘date rape drug’, but it sure as hell can be dangerous to your heart, memory, and decision making skills when mixed with alcohol.
Story #4

Anonymous

“This is a story of ignored consent. I do not consider myself a survivor of sexual assault but do know I did not give consent to have sex with a guy that took me to a date event freshman year. I had met him randomly 2 nights before he asked me and I said yes. We ended up back at his apartment couch and started to make out. I told him then that I didn’t want to have sex that night, he nodded then took me to his bedroom. Things started to progress and before I knew it he was about to start having sex with me. I was shocked and asked him what he was doing and he responded “oh sorry did you want me to wear a condom?” I didn’t know how else to get out of this situation so I had sex with him and immediately left after.”

Story #5

Anonymous

“He somehow got into my phone and texted my extremely worried friend who picked me up outside of the dorm. I was not wearing underwear, my skirt was sideways and I had my bra on and his jacket. He handed a bag to my friend that had my underwear and shirt. She spoiled baths me and put me in her pajamas and had me sleep in her bed as she watched me through the night. I was so lucky to have someone like her. I texted him the next day and asked, “Did we had sex?” He said, “Yes.” I asked, “Did you use a condom?” He said “No.” I said “Did I throw up in your car?” He said “No, I had to get it cleaned.”

Anonymous

“I had just gotten out of a 3 year physically and emotionally abusive relationship with the boy I first had sex with. So I wanted my next time to be with someone who truly loved and cared for me. And this guy on the soccer team took that from me. He led me to have issues with my self-worth. If someone could just love me like that after I told him about what I went through, why should I care? I slept around a lot that year. And I did not look out for my own feelings. I am still healing from that.”
Story #6

ANONYMOUS

"It's been almost 3 years since I was assaulted by a fraternity member. I went to a party. I kissed him. Him. A man who's face is burned into my memory. A man who stole from me. To this day I wish I never kissed him. Eventually we went back to his room. I had gone back with guys before and we never had never had sex or continued what we were doing when one of us said no. But this time was different. I verbally said no and physically rejected his sexual advances for hours. I'm not exaggerating. I told him I didn't want to have sex and just wanted to go home. I knew something was wrong when he whispered to me "I know you want it" so I told him "No I don't want to have sex.""

ANONYMOUS

At one point I even sat up and tried to leave, but he wouldn't let me. I didn't want to have sex, but it became clear I wasn't leaving unless we had sex. He even took off my belt without me knowing or asking me. I was in his room for over 4 hours until he let me go home. I felt trapped, like I was in a cage. Deep down I knew he was wrong and I knew he knew too. He held me captive until we had sex. Eventually I learned a term for what I went through — coercion. I pretended for a while I wanted to. It was easier to lie to myself. It was my first time having sex with a complete stranger. I did not want it. What happened to me after? I was able to get ONE therapy session with SOU.

ANONYMOUS

That was all. ONE session. I was so broken. After pouring my heart out and trying to heal I was told they were full for the year. They could not accommodate me. I was so discouraged. I cried myself asleep that whole week. I was so angry at my abuser, myself, and the system. I thought my rabid would be apologetic. But he denied what had happened. He attempted to contact me a few weeks later. I didn't meet up with him. I couldn't. The next day I filled out a no contact form. Sometimes from afar I'd see him in the library with a group of girls. I wanted to tell them so bad. I reported the assault, but was told a hearing would take months. I didn't want to feel all this pain for months.

ANONYMOUS

There was so much pain and I wanted it to go away. I just didn't have the strength to go forth with the report. Everyone told me one day things would look up, but when? Almost three years later and I have graduated. I now know that it was never my fault. I have a partner who loves me. I can trust again. The word no has meaning again. I am finally going to therapy. But I think about what happened to me a lot. I want you to know my fellow survivors, that I think about you all the time. If there are times where you feel like no one cares — remember I do. You are never alone in this journey even in your darkest hours. Just know there is someone out there who cares."

Story #7

ANONYMOUS

"One time during freshman year I went out with some friends and got extremely drunk. I came back to benson and was separated from my friends and from what I remember I ran into a guy in Benson and started hitting on him pretty directly. He was a 04 and 100 percent sober and I don't remember what had exactly happened leading up to this because I was pretty intoxicated but he eventually took me back to his room. I remember immediately regretting it and started to leave but he kept saying that I was too drunk to go back to my room and wouldn't let me leave (I lived in a different residence hall)."

ANONYMOUS

He took off my clothes and his and started to kiss me and I remember trying to talk to him so that we wouldn't have to do anything. He eventually kept on insisting that I suck his dick and I kept figuring out a way to avoid it but then finally gave in. I remember running to his bathroom to throw up either during or after because I had drank way too much. I eventually fell asleep in his bed because I couldn't find my clothes after coming out of his bathroom and woke up and left as soon as I could in the morning. Then he continued to message and follow me around campus the next couple weeks while I continued to avoid/ignore him. I still am unsure if I was assaulted/taken advantage of."
Story #9

I was a sophomore and I was a newly transfer student. I met a “friend” who attended SUC with me. We immediately became “good friends”. I had a very small number of friends and I felt so homesick. I settled for “friends” who were nothing like me. They were into the party culture and I was trying to socialize and enjoy my transfer student experience. My “friend” would get super drunk and really high and I would always look after her. There were times when she slept over at my dorm. I was starting to get uncomfortable with this but it became a routine for her and I didn’t know how to set boundaries. Because I was afraid of losing a friend and staying alone. I didn’t like to share my bed, but I wanted to be a good friend and host her when she was way to drunk to go to her place. One night, at a house party she gave me a drink she prepared. I drank it and felt my body so loose. I didn’t feel right.

—Anonymous

Story #10

This was move-in night of my freshman year. I didn’t party in high school so I didn’t realize how much I had drank. I was standing in the crowd of people dancing, barely moving, when a guy came up to me. I’m a small person, and this guy was about a foot taller than me and weighed twice as much as me. He said, “You look pretty,” and then grabbed me, restricting my arms, and started kissing me. I tried to push him off of me, but I could barely move at all. I was able to wiggle my hand a bit to hopefully brush someone’s leg. Luckily, a girl felt my hand and intervened.

—Anonymous

Story #11

It was my freshman year and I had just started talking to this guy and we had made plans to hang out but we didn’t go into the specifics of what we would do. He was older and lived in a house off campus so I went to meet him there and we started hanging out and talking while sitting in his room. He had gotten a phone call so I sat there next to him scrolling through my phone waiting for him to be done. The next thing I knew he was grabbing the back of my head and forcing himself in my mouth while he was still talking on the phone. He eventually hung up and threw me on the bed and started taking off my clothes and I was so terrified I felt helpless.

—Anonymous ‘23
Story #12

In October of 2019 I went with a few friends to a well-known frat house after to hang out with 2 other guys. I thought one of the guys was cute, and my friends left but I stayed behind because I knew the guy. After I told him I didn’t want to have sex he replied “no.” I told him no a few more times during the course of it all. He later told a close friend to my boyfriend at the time that the encounter “wasn’t super consensual” and when asked about our relationship he said he “had me first.”

Anonymous ’21

#metoo

Story #13

I was at a Halloween party and got separated from my friends while I was drunk. I was wearing a skirt and I remember a group of boys standing behind me, lifting up my skirt and taking pictures with the flash on, but I was too drunk and scared to defend myself. The next morning I was so paranoid because I had no idea who had seen the pictures and who saw me that night. I had a panic attack in Benson because the feeling of people standing behind me reminded me of what had happened. I told a friend about what happened and they told me not to report it because then that frat could get in trouble.

Anonymous ’23

#metoo

Story #14

I was raped and abused for two years. After my friends finally reported it, the school asked me, “Were you a virgin when you met him?”

Anonymous ’20

#metoo
Story #15

My freshman year I went to bars with some people on my floor. I got quite drunk and wanted to go back to my dorm, but everyone that I came with wanted to stay. One of my friends at the time found a guy who said he would be willing to walk me back to my dorm, except he took me to his dorm room instead. Once we got to his dorm room he proceeded to undress me and penetrated me. I was on my period at the time so I had a tampon in.

Anonymous '23

Story #16

I was so drunk that I threw up in his bed, while on my back, with him inside me. I was so shocked by what had happened and so drunk that I fell asleep in his room. When I woke up, he grabbed my neck and forced his penis in my face, holding my head down so I couldn’t breathe. He supposedly hid my underwear and bottom so I couldn’t dress myself to leave. I ended up pulling my shirt down as low as I could to cover myself and run to my room. My tampon was lodged horizontally inside of me and I spent the next morning crying while trying to get it out.

Anonymous '23

Story #17

Freshman year, a guy friend kept making advances on me, but I kept saying no. We were drinking one night with a bunch of friends and I blacked out. I woke up the next morning, feeling very hungover and just awful. I saw him in lemon where he laughed at me and asked if I had remembered what happened the night before. It was then he told me we had sex, etc. He said he barely drank at all. Even though it was obvious I couldn’t remember anything he never apologized and kept making jokes about it to me over the next few months.

Anonymous '22

Meanwhile, I still have no recollection of happened to me. It took a long time for me to even recognize that I was a victim of rape/ that I had developed trauma because I convinced myself for months that it was something that I had wanted, but eventually I had to come to terms with what had happened to me, even if I couldn’t remember it.

Anonymous '22

it was a boy I had known from my hometown and I trusted him. He had been living at scu the summer before our freshman year and when I got there he was so excited to see me when we were out. He received an award in high school for being a kind person and he had always shown that to me. I had just gotten back from an into the wild into trip for freshman and hadn’t eaten much in a few days so I was completely intoxicated. He offered to walk me back to my dorm since he knew scu better than me and then said I should see his dorm first.

Anonymous '22

I didn’t think anything of it at all and agreed to see my friends dorm room. I was a freshman I didn’t know better. I don’t remember much but I remember enough to know what he did to me. I’m a junior now and to this day if I see him on campus I have to leave wherever we are. My friends all know to warn me if they see him coming. I never want to come forward about it because nothing could come from it except pain for me. But just know that no matter how kind he appears and how much of a friend he seems, he is capable of taking everything away.

Anonymous '22
Story #18

I took him to my sorority formal and we had a fun time. Afterwards, we hung out for a while and eventually started hooking up. Pretty quickly I realize I wasn't into it at all and asked him to stop twice. He told me to turn over so he could finish. I remember feeling paralyzed. He didn't even notice me crying as he raped me. It didn't occur to me until the next day that it was rape. Later he lied and bragged to my now ex boyfriend about how we had had sex. He clearly doesn't think he did anything wrong.

Anonymous '19

#metosceu

Story #19

I invited him over to work on a religion project. He was our "brother team" at scu. I had to see him at every practice for another four months and had a panic attack every single time.

Anonymous '23

#metosceu

Story #20

My freshman year I tried to help a friend that lived in my dorm building and was very drunk find his room. In the stairwell, he tried to choke me, pulling me towards him to try to kiss me, but he was drunk and stumbling so I was able to step back and fall up the stairs to get away. He grabbed my wrists to pull me back towards him, breaking my bracelets, and when I tried to turn away up the stairs he pulled my ponytail so hard it became undone.

Anonymous

#metosceu

He fell backwards and I was able to run into the hallway where a friend of ours saw me and offered to help. I told my CF about the experience, and also found out that there were several girls in our dorm that had been harmed or sexually assaulted by this boy, some even living on his floor. I received mandated counseling, and got a single disciplinary meeting. I also got to talk with my CF about the experience. I think it's important to be able to talk about something like this.

Anonymous

#metosceu
Story #21

“Freshman year I drank too much at a party in fall quarter. I met a guy and he asked to see my dorm room so I brought him back. I told him when we got there that I did not want to have sex with him, and that we couldn’t do that. He proceeded to put himself inside me anyway. I was drunk, shocked, and did not want to fight him off so I didn’t stop him. After he was done I told him that I had been a virgin and he said “oh wow really?” and then left.”

Anonymous ‘23

#metoo

Story #22

“I was raped in a bathroom of an apartment on Bellomy my freshman year. I did not know him and I do not know if he was an SCU student. It was my understanding that the Title IX office would not hear my case because it happened off-campus. I felt helpless and resorted to denying what had happened to me for months instead of searching for help.”

Anonymous ‘21

#metoo

Story #23

“Anonymous

“It was my sophomore year and I had hooked up with a guy twice. I always told him that I wasn’t comfortable going farther than making out and made that clear each time. Then one night I was drunk and he brought me back to his room (he was sober) and took me to his bed. He asked me if I wanted to have sex but I said no which he replied by saying “that’s lame”. He then proceeded to take off all my clothes and forced himself on me. I remember feeling so helpless and had to cover myself so he wouldn’t force himself into me. The next day I bawled in Benson because I felt so vulnerable and scared. I now am terrified to run into him.”