

THE ROLE OF INTOLERANT ATTITUDES,
BELIEFS, AND RAPE PROCLIVITY IN
PERPETRATION OF SEXUAL
AGGRESSION

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TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. REVIEW OF LITERATURE	
General Overview of the Literature	6
Rape Myth Acceptance Theory	14
Empirical Investigations of Rape Myth Acceptance and Sexual Aggression.....	15
Rape Proclivity Theory	20
Empirical Investigations of Rape Myth Acceptance and Rape Proclivity.....	22
Sexism.....	26
Racism.....	32
Homophobia.....	36
Summary	40
Statement of Purpose	41
III. METHODOLOGY	
Participants.....	43
Measures	44
Modified Sexual Experiences Survey - Perpetration Version	44
Attraction to Sexual Aggression Scale	46
Illinois Rape Myth Acceptance Scale	47
The Neosexism Scale.....	48
The Modern Homophobia Scale	49
The Modern and Old Fashioned Racism Scale.....	51
The Life Experiences Questionnaire.....	53
Procedure	53

IV. RESULTS	55
Sample Characteristics	55
Preliminary Inspection of Associations between Constructs of Interest and Demographic Variables	56
Preliminary Inspection of Interrelationships of Variables of Interest in the Study	59
Summary	60
Discriminant Function Analysis	60
V. DISCUSSION	64
REFERENCES	73
APPENDICES	85
APPENDIX A - TABLES	86
APPENDIX B - HUMAN SUBJECTS REVIEW	93

LIST OF TABLES

I. Simple Intercorrelations of Study Variables.....	87
II. T-tests of Constructs of Interest and Dichotomous Demographic Variables ..	88
III. Chi-Square Tests of Demographic Variables and Level of Perpetration.....	90
IV. Discriminant Function Analysis	91
V. Comparison of Perpetrator Groups on Constructs of Interest.....	92

LIST OF FIGURES

1. The Ecological Model.....	8
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CHAPTER I

INTRODUCTION

Sexual violence is an alarming problem in the United States. The FBI (2000) estimates that one in four women will be sexually assaulted in her lifetime and in a national survey of college women, 53.7% of the participants reported experiencing some form of sexual violence (Koss, Gidycz, & Wisniewski, 1987). Furthermore, approximately 84% of all assaults are committed by an acquaintance (FBI, 2000). Thus, women are at risk of sexual victimization when in the company of those they know as well as when they are surrounded by strangers.

The ecological model has been utilized as a framework to account for the many factors involved in the occurrence of sexual violence (Belsky, 1980; Bronfenbrenner, 1977, 1979; Grauerholz, 2000; Messman-Moore & Long, 2002; Nurius & Norris, 1996; White & Koss, 1993). Heise (1998) recommends the widespread application of the integrated, ecological model to understand violence against women. The ecological framework is composed of multiple factors that operate at different levels. The first is the individual. The individual factor is embedded in and influenced by three subsequent factors; namely, the microsystem or family, the exosystem or larger social system that the family is embedded in, and the macrosystem or the cultural norms (Bronfenbrenner, 1977, 1979). The ecological framework proposes that individual behavior can only be understood if each of the four layers is taken into account. In applying this perspective to

sexual violence, the focus is on how factors at each of the four levels contribute to an individual's perpetration of sexual coercion. For instance, within the macrosystem, cultural beliefs and values come into play, while the microsystem might include factors such as family support or abuse, and the individual level could include certain personality and attitudinal variables.

Sexual violence occurs in a context; in fact as the ecological model would suggest, it occurs in a multitude of contexts, thus there is no single cause for sexual violence. Investigators have explored the roles of a number of context, victim, and perpetrator variables in the occurrence of sexual violence. Specifically, research supports the association between the occurrence of sexual violence and certain situational or contextual factors including alcohol consumption, location, misperception of sexual cues, and preceding sexual behavior (Marx, Van Wie, & Gross, 1996). Additional investigations have focused on the role of victim attitudes, personality traits, and behaviors and have found mixed results when predicting sexual victimization (Marx, Van Wie, & Gross, 1996). Finally, researchers have identified perpetrator attitudes, personality characteristics, and sexual behavior as predictors of sexual aggression (Dull & Giacopassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996).

Given the prevalence of sexual violence in the United States, it is fitting that extensive research has been devoted to exploring characteristics associated with perpetration of sexual violence. As previously mentioned, one area showing promise is perpetrator attitudes. One specific set of attitudes and beliefs, rape myths, has been extensively researched as a predictor of perpetration. Burt (1980) first defined rape myths

as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (p. 217). More recently, Lonsway and Fitzgerald (1994) redefined rape myths as "attitudes and beliefs that are generally false but are widely and persistently held, and serve to deny and justify male sexual aggression against women" (p. 134).

A number of studies have demonstrated that high rape myth acceptance is associated with perpetration of sexual assaults. Specifically, this has been demonstrated in samples of college men (Abbey, McAuslan, & Thompson Ross, 1998; Koss & Dinero, 1988; Koss, Leonard, Beezley, & Oros, 1985; Malamuth, 1986; Malamuth, Sockloskie, Koss, & Tanaka, 1991; Muehlenhard & Linton, 1987; Rapaport & Burkhart, 1984; Truman, Tokar, & Fischer, 1996) and a sample of community men (Murphy, Coleman, & Haynes, 1986). While a number of studies have demonstrated a correlation between rape myth acceptance and perpetration of sexual violence, these findings could be strengthened through replication with use of improved measures and larger sample sizes. Moreover, many of these studies have not considered perpetrator beliefs beyond rape myth acceptance (e.g., sexism or racism). Finally, the majority of the aforementioned studies do not attempt to discriminate how perpetrators differ from non-perpetrators. One approach to examining perpetrator attitudes would be to include a greater variety of beliefs.

For instance, one attitude that might add to our understanding of perpetration is rape proclivity. Rape proclivity refers to the self-reported likelihood to perpetrate a sexual assault (Malamuth, 1981). While a number of studies have examined the relationship between rape myth acceptance and rape proclivity, few studies have explored the role rape proclivity plays in actual sexual violence. In fact, only one study has found high rape

proclivity to be related to perpetration of sexual aggression (Schewe & O'Donohue, 1993). Interestingly, additional studies indicate that high levels of rape myth acceptance are often associated with higher rape proclivity. This association has been demonstrated in samples of college men (Bohner, et al., 1998; Briere & Malamuth, 1983; Check & Malamuth, 1985; Greedlinger & Byrne, 1987; Malamuth, 1989a; Malamuth, 1989b; Malamuth & Ceniti, 1986; Schewe & O'Donohue, 1993).

Another set of variables to consider when examining perpetration may be oppressive beliefs such as sexism, racism, and homophobia. Sexism is thought to include prejudice, stereotypes and discrimination, and is characterized by negative attitudes concerning women and their social roles as well as beliefs in traditional gender roles. A few studies have examined sexism in relation to perpetration, with conflicting results. Specifically, in one study sexism, as well as other attitude and personality variables, significantly discriminated between types of perpetrator (Koss, Leonard, Beezley, & Oros, 1985). On the other hand, results from two other studies failed to find differences in the level of sexism reported by perpetrators in comparison to non-perpetrators (Epps, Haworth, & Shaffer, 1993; Rapaport & Burkhart, 1984).

Though few studies have examined the role of sexism and actual perpetration of sexual violence, a number of studies have explored the idea that rape myth acceptance is related to sexism. This body of literature provides an indirect link between sexism and perpetration, given the previously mentioned direct link between rape myth acceptance and perpetration. A number of studies have demonstrated that negative and stereotyped attitudes and beliefs about women are associated with high levels of rape myth acceptance (Lonsway & Fitzgerald, 1994). Specifically, this has been found in college

student samples (Aosved, 2004; Bunting & Reeves, 1983; Check & Malamuth, 1983; Costin & Schwarz, 1987; Emmers-Sommer & Allen, 1999; Fonow, Richardson, & Wemmerus, 1992; Johnson, Kuck, & Schander, 1997; Larsen & Long, 1988; Lonsway & Fitzgerald, 1995; Mayerson & Taylor, 1987; Muehlenhard & MacNaughton, 1988; Quakenbush, 1989; Spanos, Dubreuil, & Gwynn, 1991; Truman, Tokar, & Fischer, 1996; Ward, 1988; Weidner & Griffitt, 1983) as well as nonstudent samples (Burt, 1980; Costin & Schwarz, 1987; Feild, 1978).

Racism is another oppressive belief system that may be important to consider when investigating perpetration. Racism has been defined as deeply and emotionally held stereotypes about racial or ethnic groups that persist in the face of social change and affect the behavior of the individuals who hold the beliefs (Kowalewski, McIlwee, & Prunty, 1995). Although no previous investigations have explored racism and perpetration of sexual violence, one investigation did find evidence to support a relationship between racism and rape myth acceptance. Specifically, Aosved (2004) found racism to be associated with rape myth acceptance in college students. In addition, studies have revealed a correlation between endorsement of racist beliefs and sexist beliefs (Glick & Fiske, 1996; Sidanius, 1993; Swim, Aikin, Hall, & Hunter, 1995). These studies, indirectly, provide evidence of a potential association between racism and perpetration.

Similarly, homophobia may be a relevant construct to explore in relation to perpetration. Homophobia was originally defined as the fear of being near homosexuals (Smith, 1971). More recently, the term has referred to a variety of negative reactions to and stereotypes about gay, lesbian, and bisexual individuals (Polimeni, Hardie, &

Buzwell, 2000). There has only been one investigation of perpetration of sexual violence and homophobia. Results indicated that homophobia did not uniquely predict perpetration but that there was an association between homophobia and rape myth acceptance (Truman, Tokar, & Fischer, 1996). Other investigations have also found an association between homophobia and rape myth acceptance in college students, thus providing an indirect connection to perpetration (Aosved, 2004; Stevenson & Medler, 1995). Moreover, a number of researchers have demonstrated an association between homophobia and sexism (Agnew, Thompson, Smith, Gramzow, & Currey, 1993; Britton, 1990; Campbell, Schellenberg, & Senn, 1997; Krulewitz & Nash, 1980; Kurdek, 1988; Polimeni, Hardie, & Buzwell, 2000; Stevenson & Medler, 1995; Thompson, Gristani, & Pleck, 1985; Weinberger & Millham, 1979; Whitley, 1987).

As discussed previously, few investigations of perpetration of sexual violence have focused on the role of prejudiced, stereotyped and discriminatory beliefs, beyond rape myth acceptance. However, given that perpetration of sexual violence is associated with rape myth acceptance, which in turn, is associated with rape proclivity, as well as sexist, racist, and homophobic beliefs, an empirical investigation of the aforementioned constructs seems warranted. In light of these findings, as well as the lack of existing literature examining all of these constructs together, this study investigated the idea that rape myth acceptance, rape proclivity, and endorsement of a number of prejudiced beliefs (specifically, sexism, racism, and homophobia) may help differentiate perpetrators from non-perpetrators. Prior to presentation of a specific hypothesis, however, a more thorough review of the ideas presented above will be conducted.

CHAPTER II

REVIEW OF LITERATURE

General Overview of the Literature

Sexual violence against women is a distressing problem, both internationally and in this country, and has serious effects on its victims as well as their families and communities. In the United States, each year the Federal Bureau of Investigation (FBI) compiles the Uniform Crime Reports (UCR); in 2000 there were 90,186 reported attempted or completed forcible rapes (FBI, 2000). However, the Uniform Crime Reports limits the definition of rape to penile-vaginal intercourse and completely excludes men as rape victims. Furthermore, the UCR only contains reported rapes. Based on the UCR information, it is estimated that 62.7 of every 100,000 women are victims of rape every year. Given the many limitations of the UCR definition of rape, it is likely that the UCR statistics under represent the enormity of the problem, especially considering the fact that the UCR has no method for taking into account unreported rapes.

Additional studies point to the magnitude of the problem of sexual assault. One national study of college students found that 53.7% of the women surveyed had experienced some form of sexual violence, ranging from unwanted sexual contact (e.g., kissing, fondling, or oral-genital contact) to completed rape (Koss, Gidycz, & Wisniewski, 1987). In a second national survey of violence against women, sponsored by

the National Institute of Justice (NIJ), it was estimated that 876,000 women and 111,300 men are raped each year in the United States. Additionally, it was found that 18% of the women surveyed had experienced a completed or attempted rape at some time in their lives. Further, results from the NIJ suggest that 12.1 million women in the United States have been raped during their lifetime (Tjaden & Thoennes, 1998). In general, it is believed that the lives of approximately 20% of all American women will be changed by the experience of rape (Koss, 1993).

Not only is sexual violence a pervasive problem, but sexual victimization also has immediate as well as long-term effects. During a rape, the victim is often concerned with survival. Immediately following a rape, most survivors experience any number of psychological symptoms including but not limited to, shock, fear, anxiety, numbness, confusion, and helplessness (Goodman, Koss, & Russo, 1993). Moreover, Foa and Riggs (1995) found that twelve days after experiencing a rape, 94% of victims met criteria for post-traumatic stress disorder. In addition to immediate psychological impacts, rape can also have physical effects on victims. For instance, 1/3 to 1/2 of rape victims are physically injured during the rape (Goodman, Koss, & Russo, 1993). It has also been found that 4-30% of rape victims contract sexually transmitted diseases from the perpetrator and 5% of female rape victims become pregnant as a result of the rape (Goodman, Koss, & Russo, 1993). Finally, there are many long-term mental health problems associated with surviving a rape. These include depression, anxiety, self-blame and other cognitive distortions, fear, sexual dysfunction, substance abuse, and post-traumatic stress disorder, to name a few (Goodman, Koss, & Russo, 1993).

Clearly, there is empirical evidence supporting the idea that sexual violence is a distressing problem in this country, occurring at high rates and associated with many mental health problems. Recognizing rape and sexual violence in general as a problem is an important first step; however, a great quantity of work needs to be done in order to fully understand the causes of sexual violence and how to prevent such violence.

One model that may assist in understanding how sexual violence occurs is the ecological framework (Belsky, 1980; Bronfenbrenner, 1977, 1979; Grauerholz, 2000; Messman-Moore & Long, 2002; Nurius & Norris, 1996; White & Koss, 1993). Heise (1998) recommends the widespread application of an integrated, ecological model to understand violence against women. The ecological framework is composed of multiple factors operating at different levels. The ecological framework proposes that individual behavior can only be understood if each of the four layers is taken into account (Bronfenbrenner, 1977, 1979; see Figure 1).

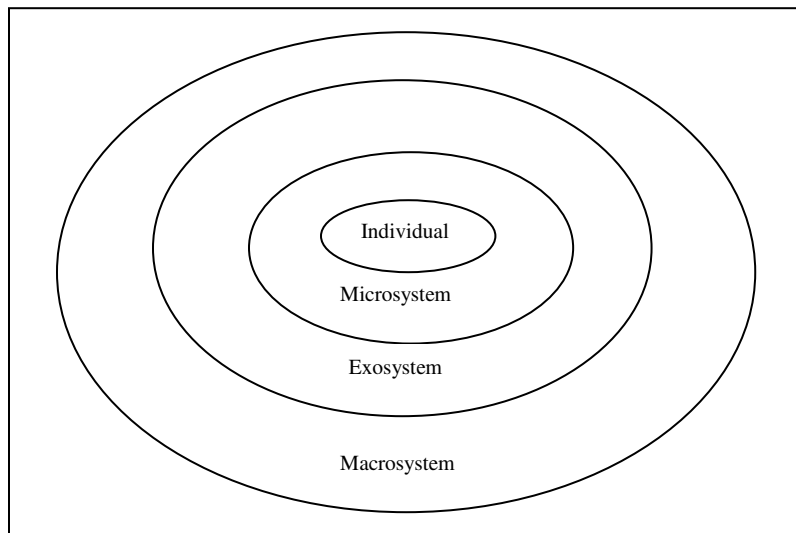


Figure 1. The Ecological Model

First, the individual factor includes personal history and takes into account what the individual contributes to a present relationship that has an impact on his or her behavior. Individual factors refer to developmental experiences, personality traits or attitudes that impact the individual's response to microsystem or exosystem experiences and stressors. Examples include personality characteristics, sexual history, witnessing marital violence as a child, being abused as a child, or growing up with an absent or rejecting parent (Heise, 1998).

Second, the microsystem involves the immediate context in which the sexual violence takes place, typically relationships and the meaning assigned to those relationships. Factors related to violence against women in the microsystem include male dominance in the family, adversarial attributions/meanings to interpersonal relationships, male control of the family finances, use of alcohol, and marital or verbal conflicts (Heise, 1998). Next, the exosystem includes social structures such as school, work, and neighborhoods. For instance, factors at this level could be low socioeconomic status or unemployment, isolation of women, and association with delinquent peers (Heise, 1998). Finally, the macrosystem concerns the broad set of cultural values and belief systems, which influence the other three layers. Examples include beliefs linking masculinity to dominance and toughness, rigid gender roles, the sense of male entitlement or ownership over women, acceptance of physical punishment of women, and cultural beliefs that support violence as a means of settling interpersonal disagreements (Heise, 1998).

In applying this perspective to sexual violence, the focus is on how factors at each of the four levels contribute to an individual's risk for, or likelihood to perpetrate, sexual assault. For instance, individual factors that influence a person's reaction to factors in the

microsystem, exosystem, and macrosystem, resulting in perpetration, could include such things as personal assault history, exposure to pornography, genetic propensity to sexually aggress, an individual's beliefs about sexual violence, and an individual's beliefs about others' race, sex, or sexual orientation. Factors in the microsystem that may influence perpetration could include access to potential victims and the ability to create a situation conducive to sexual violence. Within the exosystem, factors that may influence perpetration include social structures that support sexual violence and increased social power over a potential victim. Finally, within the macrosystem, cultural beliefs and values come into play. Here attitudes such as belief in traditional gender-roles, sexism, and rape myth acceptance prevalent in the culture may contribute to sexual aggression and provide perpetrators with justification for sexual assault.

In fact, the ecological model would suggest there is no single cause for sexual violence but rather many factors that contribute to sexual violence. Many investigators have explored variables related to the perpetration of sexual violence. Research has focused on environmental variables, victim variables, and perpetrator variables related to sexual assault.

Research supports the association between the occurrence of sexual violence and certain situational or contextual factors including alcohol consumption, location, misperception of sexual cues, and preceding sexual behavior. Studies have found that acquaintance rape is most likely to occur in a private residence, residence hall, or parked car (Miller & Marshall, 1987; Muehlenhard & Linton, 1987). Additionally, a number of investigations have found an association between alcohol consumption and drug use, by both perpetrators and victims, and sexual assault (Marx, Van Wie, & Gross, 1996). In

particular, alcohol consumption is thought to be involved in one-third to two-thirds of all rapes (Abbey, 1991). Moreover, the use of alcohol by both perpetrators and victims may directly and indirectly affect the severity of the sexual assault (Ullman, Karabatsos, & Koss, 1999).

Studies also implicate sexual miscommunication and misperception of cues as contributing to the occurrence of sexual assault. Specifically, studies have shown that both men and women report misperceiving a friendly behavior as sexual, report having misperceived the level of sexual intimacy a person desired, and estimated the sexual-willingness of females in scenarios as higher based on certain nonverbal behavior (Abbey, 1987; Marx, Van Wie, & Gross, 1996; Muehlenhard, 1988). However, several investigations suggest that men are more likely than women to perceive a behavior as sexual interest (Kowalski, 1992; Shotland & Craig, 1988). Additional findings suggest that some form of consensual sexual behavior often precedes sexual assaults. Interestingly, while few women report engaging in token resistance (saying “no” but meaning “yes”) to sexual advances, both men and women may perceive true resistance as token resistance (Koss, 1988; Marx & Gross, 1995; Miller & Marshall, 1987; Muehlenhard & Hollabaugh, 1988).

Victim characteristics that may be related to the occurrence of sexual assault include age, history of sexual abuse, attitudes, personality characteristics, and behavior. Evidence suggests that women between the ages of 13 and 26 are more likely to be raped than women in any other age group (Koss, Gidycz, & Wisniewski, 1987). Additional studies indicate that women who are sexually abused in childhood are more likely than

nonvictimized individuals to be victimized in adulthood (for reviews see Messman-Moore & Long, 2002; Polusny & Follette, 1995).

Many investigators have explored the role that victim attitudes and personality characteristics may play in susceptibility to sexual assault. Some studies do suggest that women who have been raped are more accepting of rape myths and rigid gender roles (Marx, Van Wie, & Gross, 1996). However, the certainty of a distinct set of personality traits that differentiates between victims of sexual violence and nonvictims is questionable. In particular, several studies have investigated the association between these two constructs with conflicting results. Specifically, Amick and Calhoun (1987) found differences between victims and nonvictims on personality measures while Koss (1985) found no differences between the victims and nonvictims on the same personality measures.

Results from additional investigations suggest that certain victim behaviors are associated with both amplified perceptions of a woman's willingness to engage in sexual intercourse and increased justifiability of rape. Researchers suggest that victim behaviors such as initiating dates, allowing dates to pay for dating expenses, going to a date's residence, and wearing revealing clothing may be associated with greater risk of sexual victimization (Marx, Van Wie, & Gross, 1996).

Researchers have also identified perpetrator personality characteristics, sexual behavior, and attitudes as predictors of sexual aggression. Studies indicate that men who sexually aggress have certain personality traits that may predispose them to engage in sexually violent behaviors. Particularly, history of sexual coercion has been predicted in male college students by the personality measures of the need for dominance over sexual

partners, irresponsibility, lack of social conscience, antisocial tendencies, attitudes that support violence against women, and hostility (Malamuth, 1986; Malamuth, Sockloskie, Koss, & Tanaka, 1991; Marx, Van Wie, & Gross, 1996; Rapaport & Burkhart, 1984).

Evidence also implies that sexual history and sexual behavior differs between men who sexually aggress and those who do not. For instance, perpetrators of sexual aggression are more likely to have experienced sexual activity at younger ages and to report a history of both forced and voluntary childhood sexual experiences, to have more sexual experience, to participate in more frequent sexual activity, and to be more sexually promiscuous than men who have not perpetrated (Kanin, 1984, 1985; Koss & Dinero, 1989; Malamuth, Sockloskie, Koss, & Tanaka, 1991). Additionally, investigations of arousal patterns in college men and convicted rapists suggest that arousal to rape depiction may be related to both perceptions of female arousal and measures of aggressive tendencies and power motivation (Abel, Barlow, Blanchard, & Guild, 1977; Barabee, Marshall, & Lanthier, 1979; Malamuth & Check, 1980, 1983; Marx, Van Wie, & Gross, 1996).

Specifically, many investigations have found evidence supporting the idea that, when compared to men who do not sexually aggress, men who rape are more likely to hold certain attitudes and beliefs. This is one area that could use further exploration. In particular, attitudes such as rape myth acceptance, rape proclivity, sexism, racism, and homophobia may be important issues to consider when attempting to differentiate between perpetrators and non-perpetrators. In fact, many theories that attempt to explain why rape occurs often focus on acceptance of rape myths (Brownmiller, 1975; Burt,

1980). This research has found that higher rates of sexual coercion are related to rape-supportive beliefs or rape myths.

Rape Myth Acceptance Theory

In 1975, Brownmiller described stereotypes and rape myths-- defined as false, prejudiced, or stereotyped beliefs-- as central to creating a hostile climate for survivors of sexual violence. Additionally, Brownmiller theorized that rape myths contribute to the perpetration of sexual assault by excusing the behavior of the perpetrator and blaming the victim. Examples of rape myths include "women ask to be raped," "women 'cry rape' when they regret having had sex with someone," and "only certain women get raped." Furthermore, rape myths were theorized to be a weapon of sexism. That is, rape, the threat of rape, and the widespread acceptance of rape myths function to maintain the male patriarchy by keeping women powerless, subservient and dependent on men (Brownmiller, 1975).

Burt (1980) first defined rape myths as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (p. 217). More recently, Lonsway and Fitzgerald (1994) redefined rape myths as "attitudes and beliefs that are generally false but are widely and persistently held, and serve to deny and justify male sexual aggression against women" (p. 134). Lonsway and Fitzgerald (1994) came to their definition of rape myths after examining the many definitions of rape myth with a focus on the term "myth." The term myth was most often characterized by three functions. Namely, myths are false beliefs that are widely held, they serve to justify current cultural arrangements, and they explain a cultural phenomenon. Rape myths can best be conceptualized as stereotypes about rape

and sexual violence. Thus, as with other stereotypes, it is crucial to note that any incidence of sexual violence may or may not conform to the myths about rape, but the isolated incidents that do conform to myths are often widely publicized (Lonsway & Fitzgerald, 1994).

Rape myths are typically measured using surveys. In fact, a number of scales have been developed to measure rape myth acceptance including Burt's (1980) Rape Myth Acceptance Scale, the Illinois Rape Myth Acceptance Scale (Payne, Lonsway, & Fitzgerald, 1999), as well as many others. It is often assumed, in both the rape myth literature and theoretical literature related to rape, that there is a great deal of acceptance of rape myths in the general population. The empirical evidence tends to support this assumption, although this support does vary based on differing populations, cultural groups, and time periods. Specifically, men tend to endorse higher levels of rape myth acceptance, people who know a rape survivor often endorse lower levels of rape myth acceptance, and a few studies report race differences in rape myth acceptance (for a review see Lonsway & Fitzgerald, 1994).

*Empirical Investigations of Rape Myth Acceptance
and Sexual Aggression*

As discussed previously, one explanation for sexual violence on a cultural level and individual level may be endorsement of rape myths. A number of studies have examined the relationship between sexual aggression and rape myth acceptance. Those studies will be reviewed below.

For example, Rapaport and Burkhart (1984) studied coercive sexual behavior in a sample of 201 college males. Results indicated that 28% of the sample had used a coercive method to engage in sexual activity at least once and that 15% of the sample had forced a woman to have sex at least once. This study explored a number of personality and attitudinal predictors of sexual aggression; however, results indicated the best predictors of sexual aggression in this sample were attitudes supporting the use of violence in sexual contexts. Specifically, men who endorsed a specific rape myth (i.e., that use of violence in sexual settings was acceptable) were more likely to report a history of sexual aggression.

In a national sample of 2,972 college males, Koss and Dinero (1989) examined predictors of sexual aggression. This study examined childhood experiences, personality characteristics, and attitudes with regard to prediction of sexual aggression. Results indicated that rape myth acceptance was one of a number of factors that discriminated between five levels of sexual aggression (no sexual aggression, sexual contact, sexual coercion, attempted rape, and rape). The other variables that significantly discriminated between types of perpetrators were early sexual experiences, family violence, hostility toward women, sexual conservatism, acceptance of interpersonal violence, and adult sexual behavior.

In a similar study, the psychological characteristics of sexual offenders were examined in a national sample of 1,846 college men (Koss, Leonard, Beezley, & Oros, 1985). Participants were classified as sexually assaultive, sexually abusive, sexually coercive, or sexually nonaggressive. Discriminate function analysis was used to distinguish membership in each group. Results indicated that group membership was

significantly discriminated by variables that included rape myth acceptance, the attitude that relationships are games, the belief that sexual aggression is normal, negative attitudes toward women, acceptance of interpersonal violence, and number of sexual partners.

In an investigation of factors related to sexual coercion, Murphy, Coleman, and Haynes (1986) utilized a sample of 189 male members of the Memphis, Tennessee community. Results indicated an association between higher levels of rape myth acceptance and higher level of self-reported history of sexual coercion (e.g., kissing, touching breasts, touching genitals, or using force to obtain intercourse). Interestingly, rape myth acceptance failed to uniquely predict a proportion of the variance in history of sexual coercion and self-reported likelihood to rape only approached significance in predicting a history of sexual coercion beyond what was uniquely predicted by hostility toward women, extraversion, and neuroticism.

Building upon previous work, Malamuth (1986) empirically investigated a theoretical model of sexual aggression in a sample of 155 college and community men. Malamuth proposed that three primary factors predict perpetration of sexual assault, namely, motivating, disinhibiting, and opportunity related factors. He classified hostility toward women as a motivating factor and attitudes toward interpersonal violence with women as a disinhibiting factor; both are closely related to rape myth acceptance (Lonsway & Fitzgerald, 1994). Results indicated that higher levels of these rape myth related attitudes were associated with a self-reported history of sexual aggression. Moreover, Malamuth also found that an interactive model that included hostility towards women, acceptance of interpersonal violence, sexual experience, and dominance motivation best predicted history of perpetration. Specifically, including interactions between acceptance of

interpersonal violence and sexual experience; tumescence arousal to rape vignettes, dominance, acceptance of interpersonal violence, and psychoticism; tumescence arousal to rape vignettes, dominance, hostility toward women, and acceptance of interpersonal violence; and, tumescence arousal to rape vignettes, dominance, hostility toward women, acceptance of interpersonal violence, and sexual experience significantly improved the model. Thus, unique interactions between multiple factors, including rape myth related attitudes, are more successful in predicting perpetration as compared to additive models with the same variables. These findings are consistent with an ecological approach to understanding sexual violence.

Muehlenhard and Linton (1987) examined predictors and risk factors for sexual aggression in dating situations in a sample of 368 college males. Results indicated 57.3% of the men had perpetrated some form of unwanted sexual activity and 7.1% of the participants had perpetrated unwanted sexual intercourse (i.e., vaginal or anal intercourse). Results indicated that men who had perpetrated sexual assaults were significantly more accepting of rape myths than those who had not engaged in any sexual aggression.

In a study using a national sample of 2,652 college males, researchers tested a model of perpetration of violence against women (Malamuth, Sockloskie, Koss, & Tanaka, 1991). Specifically, this study utilized the ecological model as a framework to explore sexual and nonsexual coercive aggression in men. Structural equation modeling was used to study the characteristics of these men. Results indicated that rape myth acceptance and other hostile attitudes were related to both types of aggression. Other variables in the

model included early childhood experiences, certain personality characteristics, and sexual promiscuity.

In another study, investigators examined the relationship between rape supportive attitudes and sexual aggression in a sample of 106 college males (Truman, Tokar, & Fischer, 1996). Results indicated an association between high levels of rape myth acceptance and self-reported history of sexual coercion as measured by the Sexual Experiences Survey (Koss & Oros, 1982). Moreover, high rape myth acceptance, as well as a few other personality and attitudinal variables (e.g., acceptance of interpersonal violence, traditional attitudes toward men's roles and attitudes toward feminism) predicted self-reported history of sexual aggression.

Abbey, McAuslan, and Thompson Ross (1998) investigated a model of perpetration of sexual assault in a sample of 814 college men. Results indicated that 26% of the men reported perpetration of some type of sexual assault with 9% reporting rape. Structural equation modeling indicated that rape myth acceptance was significantly related to both self-reported likelihood of committing a sexual assault and actual history of perpetration of sexual assault. Other significant variables in the model included dating and sexual experiences, alcohol expectancies, alcohol consumption, and misperception of sexual intent.

While the results of empirical examinations are fairly consistent in identifying the co-occurrence of perpetration of sexual aggression with high levels of rape myth acceptance, two studies revealed contradictory findings. Notably, in a sample of 56 male adolescents, including 27 sexual offenders and 29 nonsexual offenders, Epps, Haworth and Shaffer

(1993) revealed no difference in level of rape myth acceptance in perpetrators as compared to non-perpetrators.

In another investigation, Greedlinger and Byrne (1987) explored predictors of rape proclivity and sexual aggression in 114 male college students. In this sample, 41.7% reported they “said things they didn’t mean” in order to obtain sex against a woman’s will while 1.6% reported using physical force to obtain intercourse without consent. Interestingly, in this particular sample, neither rape myth acceptance nor rape proclivity was related to men’s self-reported history of sexual assault.

In sum, there are a number of investigations of the role rape myth acceptance plays in perpetration of sexual violence. However, the methods utilized in many of these investigations could be improved in a few areas. For instance, Koss and Gidycz (1985) have created a reliable and valid measure of perpetration of sexual aggression that assesses multiple types of unwanted sexual activities (e.g., kissing to anal/vaginal intercourse) and multiple methods used to obtain sexual activity (e.g., misuse of authority to use of force). While this measure allows for accurate assessment of many forms of sexual assault, some previous studies have used less precise measures of sexual assault. Moreover, Lonsway and Fitzgerald (1995) have improved the operational definition of rape myth acceptance, thus providing researchers with a common definition to use across studies. Additionally, while current measures of rape myth acceptance have improved upon existing measures (Payne, Lonsway, & Fitzgerald, 1999), few studies have utilized new measures. Furthermore, there is great variability among sample sizes utilized in previous studies and use of larger samples could improve some previous work.

Rape Proclivity Theory

In addition to rape myth acceptance, Malamuth (1981) has identified rape proclivity as an important factor in understanding perpetration of sexual violence. Rape proclivity is defined as the self-reported likelihood that one would sexually aggress. Evidence suggests that a substantial number of male college students report some likelihood that they would rape under various circumstances (e.g., not being caught). Thus, another factor that might be important to consider when investigating perpetration may be rape proclivity.

The construct of rape proclivity was initially investigated in order to address the idea that any man could have the proclivity to sexually aggress, given the appropriate conditions (Malamuth, 1981). Based on the findings from a series of studies, Malamuth (1981) identified rape proclivity as an important factor in understanding perpetration of sexual violence. Rape proclivity is defined as the “relative likelihood for men to rape under various conditions that may or may not actually occur” (p.139). Evidence suggests that approximately 35% of male college students report some likelihood that they would rape under various circumstances (e.g., not being caught). Malamuth suggests three factors may help to explain rape proclivity, specifically, men’s perceptions of rape, sexual arousal to violence, and aggressive behavior.

Rape proclivity is often measured using surveys. Initially, rape proclivity was measured by asking participants to indicate how likely they would be to rape if they could be assured they would not be caught or punished. More recently, the scale most often used to measure rape proclivity is the Attraction to Sexual Aggression Scale (Malamuth, 1989a; Malamuth, 1989b). The ASA contains 14 items that have 13 sub-

items, for a total of 172 questions that assess attraction to a variety of sexual and violent experiences. Embedded within those questions are fourteen specific items that are standardized and then summed to create the ASA total score. In addition, there are single items on the ASA that can be used to measure likelihood to rape (LR) and likelihood to force sex (LF). The LR score indicates how likely a respondent is to attempt to “rape,” while the LF score indicates how likely a participant is to use “force to obtain sex from an unwilling partner.” Finally, the LR and LF scores can be summed for a two-item combine likelihood to force and rape (LRF) score. However, studies indicate that use of a multi-item scale to assess rape proclivity represents an improvement over 1-item scales used previously (Malamuth, 1989a; Malamuth, 1989b).

*Empirical Investigations of Rape Myth Acceptance
and Rape Proclivity*

While a number of studies have examined the relationship between rape proclivity and rape myth acceptance, only a few studies have explored the relationship between rape proclivity and perpetration. Those studies will be reviewed below. Specifically, the studies that tie perpetration to rape proclivity will be reviewed first. Next, as rape myth acceptance has been shown to predict perpetration, studies that examine rape proclivity in relation to rape myth acceptance will also be reviewed.

As part of a larger study examining a sexual abuse prevention program, Schewe and O’Donohue (1993) investigated the relationship between rape proclivity and sexual assault in a sample of 216 male college students. Prior to participating in the prevention programs, participants completed measures of rape proclivity, acceptance of interpersonal

violence, history of sexual assault, and arousal to vignettes of consensual and non-consensual sexual intercourse. Results indicated that men who were higher in rape proclivity were also more likely to have used force in sexual situations.

In a scale development study, Malamuth (1989b) investigated the role of rape proclivity in perpetration of sexual violence with a sample of 206 community and college males. Results indicated that rape proclivity, as measured by the ASA, predicted a unique proportion of the variance in self-reported perpetration of sexual violence. In other words, men who were higher in rape proclivity were more likely to have actually sexually aggressed.

In a similar vein, Malamuth and Ceniti (1986) explored exposure to pornography, rape proclivity, and laboratory aggression in 42 college men. Interestingly, exposure to violent or non-violent pornography did not predict laboratory aggression. However, results indicated a link between rape proclivity and aggression towards a woman in the research lab. Specifically, men who reported higher levels of rape proclivity were more likely to administer higher levels of noise as punishment to a female confederate. To the extent that laboratory aggression and actual aggression may have similar underpinnings, this study suggests an association between rape proclivity and aggression toward women.

In another investigation, Greedlinger and Byrne (1987) explored predictors of rape proclivity and sexual aggression in 114 male college students. In this sample, 41.7% reported they “said things they didn’t mean” in order to obtain sex against a woman’s will while 1.6% reported using physical force to obtain intercourse without consent. Contrary to previous findings, in this particular sample, neither rape myth acceptance nor rape proclivity was related to men’s self-reported history of sexual assault. However,

results indicated that rape myth acceptance was associated with rape proclivity. Rape myth acceptance was also a predictor of rape proclivity, as were coercive sexual fantasies and aggressive tendencies. These findings are relevant in that, as previously described, rape myth acceptance has been linked to perpetration. Thus, an association between rape proclivity and rape myth acceptance may provide indirect support for the idea that rape proclivity is related to perpetration of sexual violence.

Similarly, in an investigation of rape proclivity and rape myth acceptance, Briere and Malamuth (1983) explored both sexual and attitudinal variables in prediction of rape proclivity in a sample of 352 male college students. Rape proclivity was defined in three categories: likelihood of both force and rape (i.e., endorsing items with the word “rape” as well as items with the phrase “forcing a woman to do something sexual when she did not want to”), likelihood of force but not rape (i.e., endorsing items with the phrase “forcing a woman to do something sexual when she did not want to” but not the word “rape”), and no likelihood of force or rape. Discriminate function analysis was used to distinguish membership in each group. Specifically, results suggested that membership in each group could be predicted with level of rape myth acceptance and a combination of other attitude and sexuality variables such as justification of male dominance, adversarial sexual beliefs, acceptance of sexual violence, and sexual experience.

In a similar study examining feminist hypotheses regarding rape, Check and Malamuth (1985) explored the role of rape myth acceptance in self-reported rape proclivity with a sample of 57 male college students. Findings indicated that high levels of acceptance of rape myths were predictive of male participants’ rape proclivity (i.e.,

self-reported likelihood of raping) as measured by responses on a Likert scale to one question.

Likewise, in the first component of a large scale development study, Malamuth (1989a) examined the relationship between rape myth acceptance and rape proclivity. Results indicated a positive correlation between rape proclivity, as measured by the ASA, and rape myth acceptance as well as other attitudes (e.g., hostility toward women and acceptance of interpersonal violence). In other words, men with high levels of rape myth acceptance also endorsed higher rape proclivity.

In another investigation, researchers explored the relationship between rape myth acceptance and rape proclivity with German male college students (Bohner, Reinhard, Rutz, Sturm, Kerschbaum, Effler, 1998). In two separate samples of 125 and 113 college males, results indicated a strong association between high rape myth acceptance and high rape proclivity. In other words, men who endorse more rape myth acceptance were also more likely to report a higher likelihood of raping.

To summarize, only three studies have explored the role of rape proclivity in perpetration of sexual violence, and results have been mixed. However, additional investigations point to an association between rape proclivity and rape myth acceptance. Thus, it seems likely that rape proclivity may be an important variable in differentiating between perpetrators and non-perpetrators. Moreover, limitations of the current literature include poor measurement of proclivity to perpetrate sexual assault. For example, many previous studies have utilized 1-item scales to assess rape proclivity. Use of a multi-item scale such as the ASA would be a more precise method for assessing rape proclivity.

Similarly, use of accurate measures of sexual violence and rape myth acceptance would also be an improvement upon previous investigations.

Sexism

A third set of attitudes may also be important to consider when examining perpetration (e.g., sexism, racism, and homophobia). In particular, certain cultural stereotypes, such as sexism, may be linked not only to discrimination and oppression, but also to acceptance of sexual violence. Young (1992) defines sexism as the oppression or inhibition of women "through a vast network of everyday practices, attitudes, assumptions, behaviors, and institutional rules" (p. 180). Sexism is both a result and a reflection of greater male power and status in relation to women. Lott (1995) suggests that sexism can be conceptualized as consisting of three independent but related concepts; namely, prejudice, discrimination, and stereotypes. Lott (1995) distinguishes these three components by defining prejudice as negative attitudes toward women; stereotypes as well-learned, extensively shared, socially validated general ideas or thoughts about women, which emphasize, complement, or defend prejudices and frequently involve an assumption of inferiority; and discrimination as overt behaviors. The overt behaviors Lott refers to could be any behavior that fits the classic definition of discrimination proposed by Gordon Allport in 1954. Explicitly, any action which denies a person the equal treatment he or she desires could be considered discrimination.

As current definitions of sexism suggest, the concept involves a number of attitudes, beliefs, and behaviors. More specifically, sexism is thought to be multifaceted, including such constructs as negative attitudes toward women, rigid beliefs about women's gender roles, conservative beliefs about women's rights, as well as overt discriminatory

behaviors resulting in the increased privilege of men (Lott, 1995). Sexism has also been described as occurring on a personal or individual level as well as an institutional level (O'Neil, 1981). Specifically, individual sexism can include experiences such as sexual harassment, being ignored or treated with hostility in professional meetings, or being treated unfairly by others because of one's sex (Klonoff & Landrine, 1995). Institutional sexism includes being discriminated against by banks, schools, the military, or places of employment due to sex (Klonoff & Landrine, 1995).

Much of the sexism literature operates on the assumption that sexism is widespread in the general population. While research has demonstrated that sexism is widespread, notable changes in traditional beliefs about women since the 1960's have also been documented (Spence & Hahn, 1997). These changes have led some researchers to suggest that contemporary sexism is more subtle in that the modern cultural climate makes it unlikely that individuals will openly support prejudicial attitudes toward women (Campbell, Schellenberg, & Senn, 1997). Therefore, old-fashioned sexism can be considered as overt expressions of discrimination and hostility toward women based on rigid gender roles, while modern sexism is best conceptualized as covert discriminatory behaviors and beliefs related to the equality of women. Nevertheless, both old-fashioned and contemporary sexism have been demonstrated in a variety of samples, at different times, across different ages, races, and cultural groups (Campbell, Schellenberg, & Senn, 1997; McHugh & Frieze, 1997; Spence & Hahn, 1997). More specifically, men usually endorse higher levels of sexism than women, people with less education endorse higher levels of sexism, and individuals with lower socioeconomic status endorse higher levels

of sexism (Campbell, Schellenberg, & Senn, 1997; McHugh & Frieze, 1997; Spence & Hahn, 1997).

Measuring sexism is most often accomplished with survey instruments. In fact, there are a proliferation of instruments designed to measure sexism or an aspect of sexism such as attitudes toward women or belief in traditional gender roles (McHugh & Frieze, 1997). While many measures exist to tap into these constructs, the Attitudes Toward Women Scale (Spence & Helmreich, 1972) continues to be the most widely used measure of attitudes toward women's rights and gender-roles (McHugh & Frieze, 1997; Spence & Hahn, 1997).

Only three studies have examined the role of sexism in perpetration of sexual assault, with conflicting results. For example, as described previously, the psychological characteristics of sexual offenders were examined in a national sample of 1,846 college men (Koss, Leonard, Beezley, & Oros, 1985). Participants were classified as sexually assaultive, sexually abusive, sexually coercive, or sexually nonaggressive. Discriminate function analysis was used to distinguish membership in each group. Results indicated that group membership was significantly discriminated by variables that included sexism (as measured by the Attitudes Toward Women Scale), as well as other variables including rape myth acceptance, the attitude that relationships are games, the belief that sexual aggression is normal, acceptance of interpersonal violence, and number of sexual partners.

On the other hand, as previously mentioned, Rapaport and Burkhart (1984) studied coercive sexual behavior in a sample of 201 college males. This study explored a number of personality and attitudinal predictors of sexual aggression; however, results indicated

sexism (as measured by the Attitudes Toward Women Scale) was not a predictor of perpetration.

Along those same lines, in a sample of 56 male adolescents, including 27 sexual offenders and 29 nonsexual offenders, Epps, Haworth and Shaffer (1993) revealed no difference in level of sexism, as measured by the Attitudes Toward Women Scale, in perpetrators as compared to non-perpetrators.

While the evidence linking sexism to perpetration of sexual assault is both limited and conflicting, many studies have provided evidence of the association between sexism and rape myth acceptance. Moreover, as rape myth acceptance has in turn been linked to perpetration, this may indirectly support the idea that sexism is relevant to understanding perpetration of sexual assault. Specifically, higher levels of sexism have been found to be associated with greater rape myth acceptance in both male and female college student samples. For example, in a study with 331 male and 325 female college students, Aosved (2004) found that higher levels of both old-fashioned and modern sexism predicted higher rape myth acceptance. Likewise, Emmers-Sommer and Allen (1999) used summary data gathered from existing literature for a meta-analysis. The results suggested men were more likely to endorse high levels of negative attitudes toward women and to perceive that a vignette was not a rape. In a third investigation, Johnson, Kuck, and Schander's (1997) findings indicated that adherence to rape myths is related to sex role attitudes. In another study with 582 undergraduates, analyses demonstrated a statistically significant correlation between belief in rape myths and gender-role conservatism, thereby, supporting the contention that belief in traditional gender roles is related to higher levels of rape myth acceptance (Fonow, Richardson, & Wemmerus, 1992).

Similarly, Lonsway and Fitzgerald (1995) reexamined the Burt (1980) scales and demonstrated that a direct measure of hostility toward women was predictive of level of rape myth acceptance. In another investigation, Check and Malamuth (1983) found that individuals with high levels of sex role stereotypes showed high levels of arousal to depictions of rape and perceived to a greater degree that the victim in the rape depiction had responded favorably to the assault. Also, Larsen and Long (1988) found that high traditional sex role scores correlated with high levels of rape myth acceptance. Similarly, Ward (1988) found that unfavorable attitudes toward rape victims were associated with conservative beliefs regarding women's rights and roles. In another study, results suggested participants who accepted traditional sex-role stereotypes were also more likely to accept rape myths (Mayerson & Taylor, 1987). Quakenbush (1989) investigated the role of male sex role orientation in rape myth acceptance, perception of rape, and likelihood of sexual assault and found that individuals with masculine sex role orientations (as opposed to feminine, undifferentiated, or androgynous) reported higher levels of rape myth acceptance.

Likewise, Bunting and Reeves (1983) explored the association between male sex role orientation and belief in rape myths. Their findings suggest the more "macho" a male's sex role orientation is, the stronger his beliefs in rape myths are. Truman, Tokar and Fischer (1996) reported findings which suggested that men who endorse more traditional gender roles also tended to be more accepting of rape myths. In another investigation of the specific rape myth that leading a man on justifies rape, results indicated that women in the "high leading on justifies rape" group held the most traditional gender-role beliefs while women in the "low leading on justifies rape" group held the least traditional

gender-role beliefs (Muehlenhard & MacNaughton, 1988). In another study, Weidner and Griffitt (1983) found that individuals who perceived more victim responsibility for the rape also endorsed higher levels of rape myth acceptance, had negative attitudes toward women, and were more likely to stigmatize the rape victim. In a different investigation, the evidence demonstrates an association between the increase in rape myth acceptance and negative attitudes toward women (Spanos, Dubreuil, & Gwynn, 1991).

Similar to the previously mentioned studies with undergraduate students, male and female community members with higher levels of sexism are also likely to be more accepting of rape myth in comparison to those with lower levels of sexism. For instance, Feild (1978) investigated attitudes toward rape. Participants included 528 adult men and 528 adult women from the community; 254 male police officers; 20 committed perpetrators; and 118 female rape crisis center counselors. Results indicated that negative attitudes toward women predicted positive attitudes and beliefs about rape, or acceptance of rape myths. In another study, Burt (1980) employed a sample of 598 adult community members to examine rape myths. The Burt Rape Myth Acceptance Scale, among others, was developed for this particular study. Burt documented that many people do believe rape myths. Furthermore, the results indicated that rape myth acceptance is related to other pervasive attitudes such as sex role stereotyping and adversarial sexual beliefs. In a third community study, Costin and Schwarz (1987) examined the co-occurrence of rape myth acceptance and belief in restricted social roles for women in the United States, England, Israel, and West Germany. A significant correlation was found between beliefs about women's rights and roles and rape myth acceptance in 18 of the 19 groups. Such

results indicate an association between support for restricted rights and roles for women and rape myth acceptance that may be cross-cultural.

In review, to date, only a few researchers have empirically examined the role of sexism in perpetration of sexual violence with mixed results. However, there is a plethora of evidence, which supports the idea that sexism is tied to rape myth acceptance. Moreover, rape myth acceptance is clearly an important attitude to consider when exploring perpetration of sexual violence. Therefore, sexism is likely an important variable as well when attempting to identify attitudinal differences between perpetrators and non-perpetrators. Additionally, methods of the previous investigations of sexism and perpetration could be improved upon through use of measures of modern sexism and more precise measures of perpetration.

Racism

Another intolerant belief system worthy of study is racism. Racism has been defined as deeply and emotionally held stereotypes about racial or ethnic groups that persist in the face of social change and affect the behavior of the individuals who hold the beliefs (Kowalewski, McIlwee, & Prunty 1995). Maluso (1995) suggests that racism consists of three independent but related constructs, prejudice or hostility toward minorities, stereotypes about minorities, and discriminatory behaviors directed toward minorities. This conceptualization is essentially an extension of Allport's (1954) distinction between the attitudinal, behavioral, and belief components of prejudice. It is essential to note that European-Americans direct racism toward minorities. Specifically, while racial minorities can experience hostility toward European Americans, central to the definition

of racism is the idea that racism is something the oppressors, or majority group members, think and do to the individuals and groups that are oppressed (Maluso, 1995).

Racism has a long history in this country from slavery, lynching, segregation, and the Ku Klux Klan, to modern racism that is less obvious in its discrimination (Swim, Aikin, Hall, & Hunter, 1995). Empirical evidence supports the idea that racism is changing (Maluso, 1995). Namely, research indicates that old-fashioned and overt racial discrimination has decreased and is being replaced with less obvious racism that includes the idea that minority groups are demanding too much and getting more than they deserve (Maluso, 1995; Swim, Aikin, Hall, & Hunter, 1995).

Gaertner and Dovidio (1986) have labeled this subtler racism "aversive racism" and the older overt racism "dominative racism." They suggest aversive racism is the result of historically racist American culture and human cognitive processes for categorical information that includes racist feelings and beliefs. Specifically, Gaertner and Dovidio (1986) posit aversive racism represents a conflict between beliefs associated with an egalitarian value system and unacknowledged negative feeling and beliefs about racial minorities, which characterize many European Americans. Furthermore, it is suggested that many cognitive, motivational, social, and cultural factors tend to contribute to and perpetuate racism (Gaertner & Dovidio, 1986).

Similarly, McConahay (1986) notes the racial climate in America has changed significantly since World War II, stating racist laws were being eliminated in the 1950s and in the 1960s discriminatory legislation had been replaced with laws making discrimination illegal. However, certain features of American race relations remained the same despite new legislation. Specifically, racial conflict and racist feelings and affect

remained (McConahay, 1986). The theory of modern racism attempts to account for these conflicts. Namely, McConahay (1986) suggests both modern and old-fashioned racist belief systems exist. The tenets of modern racism are grounded in the idea that modern racists do not identify themselves or their belief systems as racist, but rather believe racism is characterized by the tenets of old-fashioned racism. Expressly, old-fashioned racism is distinguished by stereotyped beliefs about racial minorities' intelligence, honesty, and ambition, as well as support for segregation. Conversely, modern racism is defined by: (1) the belief that discrimination is a thing of the past; (2) the idea that racial minorities are pushing to be accepted in places where they are not welcome; (3) a conviction that these demands and tactics are unfair; and, (4) the beliefs that recent rights and privileges gained are unfair and undeserved. Finally, individuals endorsing modern racist ideology do not believe themselves to be racist (McConahay, 1986).

Research methodology associated with the measurement of racism has often focused on self-report survey measures. A number of scales exist that measure both traditional and contemporary racism. However, other approaches have included archival research and naturalistic observation (Maluso, 1995); for example, analyzing court data for sentencing of White and African American convicted criminals, or observing interactions between White and Racial Minority individuals. Moreover, both old-fashioned and contemporary racism have been demonstrated in a variety of samples, at different times, across different ages, races, and cultural groups (McConahay, Hardee, & Batts, 1981). In addition, Sidanius (1993) reported evidence suggesting that men endorse higher levels of racism compared to women.

While no researchers have explored the role of racism in perpetration of sexual assault, one study has demonstrated a relationship between racism and rape myth acceptance. Specifically, in both male and female college students, higher levels of racism were associated with greater rape myth acceptance. Moreover, racism was found to uniquely predict a small proportion of the variance in rape myth acceptance over and above sexism (Aosved, 2004). While these findings do not tie racism with perpetration directly, given the association between rape myth acceptance and perpetration the previous investigation provides indirect evidence indicating racism may be an important attitude to consider when studying perpetration.

As noted previously, there is some evidence linking sexism to perpetration. While none of the following studies link racism to perpetration, they do explore the co-occurrence of racism and sexism. For example, in two studies with male and female college students, results indicated that individuals who endorsed higher levels of sexist beliefs also endorsed higher levels of both old-fashioned and modern racist beliefs (Swim, Aikin, Hall, & Hunter, 1995). Similarly, Glick and Fiske (1996) explored the constructs of sexism and racism in the development of a measure of hostile and benevolent sexism; findings suggested that higher levels of sexism were associated with increased scores on measures of both old-fashioned and modern racism. Using a sample of 3,706 university students, Sidanius (1993) investigated the correlation between racism and sexism and found that higher levels of racism predicted higher levels of sexism.

To summarize, racism has yet to be examined in relation to perpetration of sexual violence. However, evidence from one study does link racism to rape myth acceptance and rape myth acceptance has been clearly established as an important variable to

consider when examining perpetration of sexual violence. Furthermore, a few studies have tied racism to sexism, which has in turn been linked to perpetration in one investigation. Thus, racism may well be another relevant form of oppression to consider when in relation to attitudinal differences between perpetrators and non-perpetrators.

Homophobia

Another area to consider in understanding perpetration is homophobia. Homophobia was originally defined as the fear of being near homosexuals (Smith, 1971). More recently, the term has referred to a variety of negative reactions to, negative stereotypes about, and discrimination toward gay, lesbian, bisexual, and transgender individuals (Morin & Garfinkle, 1978).

Herek (1986) describes homophobia as a regrettable term for a number of reasons. First, the term is used to indicate fear of individuals whose primary sexual orientation is attraction to others of the same sex, for both affection and sexual activity, when the term actually means “fear of sameness.” Additionally, the suffix -phobia has a very specific meaning for psychologists. Namely, a phobia refers to an intense and irrational fear response to a specific object or category of objects. Therefore, by using the term homophobia we are implicitly defining reactions to gay, lesbian, bisexual, and transgender people as a phobic or irrational fear response. While in actuality, homophobia does not typically manifest as an intense fear reaction for most individuals.

In the same vein, Herek (1986) also notes that the hostility toward gay men, lesbians, bisexuals, and transgender people, which is pervasive in American culture, may not be irrational. Specifically, because people are taught all their lives that: 1) for every man

there is a woman; 2) when you meet the right woman or man, you will marry her or him and have children; and 3) all of these expectations are natural and a part of God's plan, it is no surprise that many people dislike gays and lesbians. Namely, homosexual individuals represent a direct challenge to the beliefs most North Americans are raised to value.

Heterosexism is a term that compliments homophobia and provides clarification to the nature of intolerance directed toward homosexuals. Heterosexism can be conceptualized as a value and belief system or world-view that assumes heterosexuality is the only acceptable form of love and sexuality. Furthermore, this viewpoint devalues everything that is not heterosexual. Finally, while homophobia is an active form of prejudice, stereotypes, and discrimination based on fear and directed toward homosexuals; heterosexism is the assumption that homosexuality is unnatural and inferior to heterosexuality or that homosexuality never existed at all (Herek, 1986).

Heterosexism and homophobia both exist at multiple levels including individual and institutional. These patterns of discrimination and prejudice pervade many dimensions of our culture. For instance, the heterosexist conviction that heterosexuality is the only normal form of human sexuality shapes our legal, economic, social, political, interpersonal, familial, religious, historical, and educational institutions (Jung & Smith, 1993). While heterosexism attempts to force bisexual and homosexual individuals to be invisible, ironically, homophobia challenges this invisibility by acknowledging the existence of bisexual and homosexual people.

Consequently, prejudice and discrimination against gay men, lesbians, bisexuals, and transgender individuals has become widely recognized as a problem in today's culture

(Polimeni, Hardie, & Buzwell, 2000). As a result, researchers have begun to focus on anti-homosexual attitudes, popularly referred to as homophobia. There are a number of self-report measures that have been developed to tap into homophobia as well as heterosexism, including, for example, the Attitudes Toward Lesbians and Gay Men Scale (Herek, 1994). Most research is conducted using survey methods; however naturalistic observation and archival methods, including observing treatment of individuals in “gay districts” and examining legal data for of harassment or violence related to sexual orientation, could be utilized to investigate these constructs (Maluso, 1995). Moreover, most empirical investigations of homophobia are grounded in the assumption that heterosexual and homophobic attitudes are widespread in the United States. Unfortunately, evidence from across a variety of settings, samples, ages, and ethnicities continues to support this contention (Bhugra, 1987). In addition, findings suggest that men often endorse higher levels of homophobia than women (Kite, 1984).

Only one study has empirically explored the role of homophobia in perpetration of sexual violence and researchers found that in spite of a correlation between the two variables, homophobia did not uniquely predict perpetration beyond other attitudes such as rape myth acceptance (Truman, Tokar, & Fischer, 1996). Similarly, an association between homophobia and rape myth acceptance has been documented in another study. Specifically, in a sample of college students higher levels of homophobia were associated with higher rape myth acceptance (Aosved, 2004). However, homophobia did not uniquely predict rape myth acceptance beyond sexism and racism (Aosved, 2004). Similarly, in another investigation with college students, Stevenson and Medler (1995) found that anti-homosexual attitudes were strongly and consistently related to rape myth

acceptance and sexist beliefs. These investigations provide limited evidence of a possible association between homophobia and perpetration.

Moreover, as one study has linked sexism to perpetration, previous investigations of homophobia and sexism provide further indirect evidence supporting an association between perpetration and homophobia. Specifically, a number of researchers have demonstrated an association between homophobia and sexism in both male and female college students. For instance, Stevenson and Medler (1995) found that individuals reporting low homophobia were more likely to endorse more positive attitudes toward women, less traditional gender role ideologies, and fewer rape myths. In another study, results indicated negative attitudes toward women and traditional beliefs about the equality of men and women were the best predictors of negative attitudes toward homosexuals (Kurdek, 1988). Likewise, Thompson, Gristani, and Pleck (1985) reported that the men who endorsed more traditional male gender roles were more likely to express homophobic attitudes. In a fourth investigation, findings indicated individuals who had traditional views on women's roles were higher in homophobia (Agnew, Thompson, Smith, Gramzow, & Currey, 1993). Campbell, Schellenberg, and Senn, (1997) found higher scores on two measures of modern sexism were correlated with increased endorsement of negative beliefs about gays and lesbians, indicating that negative attitudes toward gays and lesbians are associated with sexist beliefs.

Interestingly, in another study differences were revealed such that men who endorsed high homophobic beliefs also held traditional views on gender roles while the women who endorsed high homophobic beliefs still endorsed feminist views on gender roles (Polimeni, Hardie, & Buzwell, 2000). Along those lines, Whitely (1987) reported that

individuals who believed traditional gender roles were most acceptable were also more likely to express high levels of homophobia. In another investigation, Krulewitz and Nash (1980) found that participants who supported traditional sex-roles and reported conservative attitudes toward feminism were most likely to endorse high levels of homophobia, as evidenced by rejection of a fictitious gay partner. Likewise, results from Weinberger and Millham's (1979) study suggest respondents with the most traditional gender roles were also the most homophobic. Finally, in an investigation with 322 community members, Britton (1990) found that individual who endorsed higher levels of homophobia were more likely to endorse high levels of sexism.

In sum, only one study has directly examined the association between homophobia and perpetration and while there appeared to be an association between the constructs, homophobia did not predict perpetration beyond other variables. However, two studies link homophobia and rape myth acceptance, which, in turn has been shown to relate to perpetration of sexual violence. Moreover, a number of studies have tied homophobia to sexism and sexism has been linked to perpetration. Given the indirect evidence linking homophobia to perpetration and the likely involvement of homophobia in an oppressive belief system, the inclusion of homophobia in a study of attitude differences between perpetrators and non-perpetrators seems warranted.

Summary

As reviewed previously, the relationship between rape myth acceptance and perpetration of sexual assault is clear. Specifically, a number of investigators have demonstrated that higher levels of rape myth acceptance are related to perpetration of

sexual assault, particularly in college males. While only two investigations have revealed an association between perpetration and rape proclivity, a number of investigations have demonstrated an association between high levels of rape myth acceptance and high rape proclivity in men. Additionally, sexism has been linked with perpetration in one study and many studies have illustrated an association between sexism and rape myth acceptance. Similarly, both racism and homophobia have been linked to sexism and rape myth acceptance. Thus, there is some evidence of an indirect connection between sexism, racism, and homophobia with perpetration.

Previous research has demonstrated that accurate prediction of sexual aggression is moving beyond simple one predictor variable models. In fact, a number of investigations have concluded that sexual assault is best predicted by a combination of variables including attitudes and personality factors (Heise, 1998). Thus, it is likely that our understanding of perpetration of sexual assault can be improved by the inclusion of multiple forms of intolerant attitudes characterized by prejudice, stereotypes and discrimination as well as consideration of rape myth acceptance and rape proclivity. The strength of the existing evidence could be improved upon by replication with the use of reliable and valid measures of sexual violence perpetration, rape myth acceptance, rape proclivity, sexism, racism, and homophobia as well as larger sample sizes.

Statement of Purpose

Given the state of the current literature, and the likely importance of the topic, an investigation of the relationship between perpetration of sexual violence, rape proclivity,

rape myth acceptance, and other forms of intolerance (e.g., sexism, racism, and homophobia) appears warranted. As discussed previously, few investigations of perpetration of sexual violence have focused on the role of prejudiced, stereotyped and discriminatory beliefs, beyond rape myth acceptance and sexism. This study proposed that to understand perpetration of sexual violence, researchers need to consider rape proclivity, rape myth acceptance, and endorsement of a number of prejudiced beliefs, specifically sexism, racism, and homophobia.

It is largely undisputed that perpetration of sexual violence is associated with rape myth acceptance, which in turn, has been demonstrated to be associated with sexist beliefs such as negative attitudes toward women and traditional gender role ideologies. Furthermore, existing research provides some links between sexist beliefs and other forms of oppressive and prejudicial beliefs such as racism and homophobia. In light of these findings, as well as the lack of existing literature examining all of these constructs together, the purpose of the present study was to investigate the role of rape proclivity, rape myth acceptance, sexism, racism, and homophobia in the prediction of sexual violence perpetration. Specifically, the ability of these factors to accurately classify perpetrators of sexual violence was examined. It was hypothesized that the aforementioned constructs would significantly discriminate between three levels of perpetration of sexual violence (i.e., severe perpetrators, lower level perpetrators, or non-perpetrators).

CHAPTER III

METHODOLOGY

Participants

Participants were 492 male college students recruited from a Psychology Department research participant pool for a study examining student attitudes. Class credit was given for participation in this study. Participants ranged in age from 18 to 46 years, with an average age of 20.27 years ($SD = 2.56$). The majority of these individuals reported that they had never been married (91.7%), whereas 5.1% reported they were married or cohabitating, 0.4% reported they were divorced or separated, and 2.8% reported themselves in the “other” category. The majority of participants were Caucasian (84.8%), while 2.6% were African American, 2.4% were Hispanic, 4.1% were Native American, 4.7% were Asian/Asian American, and 1.4% placed themselves in the “other” category. Socio-economic status (SES) was assessed using the two factor index of social position (Myers & Bean, 1968) and ranged from lower to upper class, with the average participant falling in the middle class. The majority of participants were heterosexual (98.2%) while 0.8% were gay men, 0.2% identified as bisexual, and 0.8% were unsure/questioning. Finally, a preponderance of the participants were Protestant (65.7%) while 14% were Catholic, 1.6% were Buddhist/Muslim/Hindu, 3.5% were

agnostic/atheist, 0.4% were Wiccan/Pagan, 10.8% were non-affiliated, and 4.1% identified themselves as “other.”

Measures

Modified Sexual Experiences Survey - Perpetration Version (MSES)

The MSES is a modified version of the 10-item Sexual Experiences Survey (SES; Koss & Gidycz, 1985) and was used to assess perpetration of adult unwanted sexual contact. The MSES asks a series of yes/no questions assessing whether specific types of sexual activities had been attempted or completed by the participant since the age of 17.

The SES was modified for this study by extending the number of questions from 10 to 24. The original SES contains 4 questions regarding unwanted intercourse (due to arguments, misuse of authority, inability to give consent because of alcohol or drug use by the victim, and physical force) and two questions regarding attempted intercourse (due to alcohol or drugs, or physical force). These 6 questions were maintained. The SES contains 3 questions regarding unwanted sexual contact (including kissing, fondling, and petting) and 1 question regarding other unwanted sexual acts (including anal or oral intercourse and penetration by objects). For this study, these additional forms of sexual contact were reorganized into the following three areas: (a) kissing and fondling, (b) oral-genital contact, and (c) penetration by objects. All four methods of coercion were assessed for each completed activity, and two methods of coercion (alcohol or drugs and physical force) were assessed for each attempted activity, resulting in a total of 24 questions. Phrasing of questions regarding alcohol and drug use were modified and modeled after those used by Muehlenhard, Powch, Phelps, and Giusti (1992). The set of

24 questions was administered three times to assess perpetration of unwanted sexual contact with (1) girlfriends/boyfriends, dates or acquaintances; (2) with spouses; and, (3) with strangers (this language is gender neutral, as the measure was designed to be administered to both men and women and to account for assaults against a same sex victim). For the sake of brevity, henceforth assaults of girlfriends/boyfriends, dates or acquaintances will be referred to as assaults of acquaintances.

An internal consistency reliability of .89 (for men) has been reported for the original SES with a one week test-retest reliability of 93% (Koss & Gidycz, 1985). The correlation between a man's level of perpetration based on self-report and his level of perpetration based on responses related to an interview several months later was .61 (Koss & Gidycz, 1985). Internal consistency for the scale was also calculated for this sample of men and resulted in an α of .92.

For the present study, the MSES was used to classify men into one of three groups, namely severe perpetrators, lower level perpetrators, or non-perpetrators. Specifically, severe perpetrators were men who reported having perpetrated vaginal or anal intercourse, oral-genital contact, and/or object penetration by use of force, use of threat of force, misuse of authority, use of continual arguments or pressure, or use of drugs or alcohol resulting in the victim's inability to give consent. Lower level perpetrators were men who reported having perpetrated kissing or fondling by use of force, use of threat of force, misuse of authority, use of continual arguments or pressure, or use of drugs or alcohol resulting in the victim's inability to give consent. Finally, non-perpetrators were men who reported having never perpetrated any type of unwanted sexual activity.

Attraction to Sexual Aggression Scale (ASA)

The ASA, developed by Malamuth (1989a), is designed to measure attraction to sexual aggression as well as self-reported likelihood of committing rape. The ASA contains 130 questions. All items are responded to on a Likert scale; the scale varies from a 4-point to an 11-point range depending on the item. Items include “How sexually arousing do you think you would find the following activities if you engaged in them (even if you have never engaged in them)?” and “What percentage of males do you think would find the following activities sexually arousing?” and are followed by a list of sexual activities that include normative behaviors with sexually aggressive behaviors embedded in the list of activities (e.g., kissing, petting, oral sex, intercourse, group sex, rape, forcing a female to do something sexual when she did not want to, etc.). Fourteen embedded items designed to assess for proclivity to sexual assault are standardized and then summed to create the ASA total score. In addition, there are single items on the ASA that can be used to measure likelihood to rape (LR) and likelihood to force sex (LF). The LR score indicates how likely a respondent is to attempt to “rape”, while the LF score indicates how likely a participant is to use “force to obtain sex from an unwilling partner”. Finally, the LR and LF scores can be summed for a two-item combined likelihood to force and rape (LRF) score. For the purposes of this study, the ASA total score was utilized.

There is evidence to support the reliability of the ASA (Malamuth, 1989a); the internal consistency coefficient has been reported to be .91. Item-total correlations ranged from .46 to .77. Furthermore, the one-week test-retest reliability for the LR and LF items

were .66 and .74, respectively. Internal consistency for the total score on this scale was also calculated for this sample of men and resulted in an α of .94. Additionally, the validity of the ASA has been supported. Specifically, there are statistically significant correlations between the ASA and both rape supportive attitudes and sexual arousal in response to a rape depiction (Malamuth, 1989b).

Illinois Rape Myth Acceptance Scale (IRMA)

The IRMA is a 45-item self-report instrument developed to measure the complex set of cultural beliefs that serve to support and perpetuate sexual violence (Payne, Lonsway, & Fitzgerald, 1999). Example items include “Many women secretly desire to be raped” and “Men from nice middle-class homes almost never rape.” Items are responded to on a Likert-type scale ranging from 1 (totally disagree) to 7 (totally agree), indicating how much the respondent agrees with each statement. The IRMA provides a total mean score, with higher IRMA scores indicate higher levels of rape myth acceptance.

Internal consistency for the IRMA total score has been reported to be .93 (Payne, Lonsway, & Fitzgerald, 1999). Internal consistency for the overall scale was also calculated for this sample of men and resulted in an α of .94. The construct validity of the IRMA has also been supported in previous research. The IRMA has been found to correlate with measures of sex-role stereotyping, adversarial sexual beliefs, adversarial heterosexual beliefs, hostility toward women, and acceptance of interpersonal violence (Payne, Lonsway, & Fitzgerald, 1999). Additionally, a comparison of police officers, a group known to endorse higher levels of rape myth acceptance, and rape advocacy

counselors, a group known to endorse lower levels of rape myth acceptance, revealed differing scores on the IRMA (Payne, Lonsway, & Fitzgerald, 1999). Finally, correlations were computed between IRMA scores and scores related to the presence of both empathy and rape myths in stories participants wrote about a rape scenario. Presence of rape myths and victim empathy in the stories were correlated with IRMA scores (Payne, Lonsway, & Fitzgerald, 1999).

The Neosexism Scale

The Neosexism Scale was developed to measure the construct of modern sexism (Tougas, Brown, Beaton, & Joly, 1995). More specifically, some researchers have suggested that contemporary sexism is more subtle and covert than the blatant sexism of the past, and the Neosexism Scale was developed to tap into modern sexism. Tougas, et al. (1995) describe modern or contemporary sexism as a conflict between negative attitudes toward women and egalitarian values. Example items include “Women shouldn’t push themselves where they are not wanted” and “Due to social pressures, firms frequently have to hire underqualified women.” Items are responded to on a scale ranging from 1 (total disagreement) to 7 (total agreement). Scores are calculated by averaging the ratings of the 11 items, with higher scores indicating greater levels of sexism.

The 11-item Neosexism Scale has demonstrated good internal reliability (alpha = .81) with corrected item-total correlations ranging from .10 to .76 (Campbell, Schellenberg, & Senn, 1997; Tougas et al., 1995). Internal consistency for this scale was also calculated for this sample of men and resulted in a alpha of .82. Furthermore,

principle component analysis revealed that the scale is unidimensional (Campbell, Schellenberg, & Senn, 1997). The construct validity of the Neosexism Scale has also been supported. The Neosexism Scale is correlated with the Modern Sexism Scale, the Attitudes Toward Feminism Scale, and the Women's Movement Scale (Campbell, Schellenberg, & Senn, 1997).

The Modern Homophobia Scale (MHS)

The 46-item MHS (Raja & Stokes, 1998) measures both attitudes toward lesbians and attitudes toward gay men. Many of the previous homophobia scales do not refer specifically to lesbians or gay men but instead refer to "homosexuals" in general, thus this scale represents an improvement over existing measures as it measures attitudes toward gay men and lesbians. Additionally, the MHS was developed to update existing homophobia scales in an attempt to tap into the modern more subtle homophobia that has resulted as the visibility of gays and lesbians has changed over the last few decades. Both lesbian (MHS-L) and gay men (MHS-G) subscales are scored from the instrument and each is composed of three factors tapping into institutional homophobia, personal discomfort, and the belief that male/female homosexuality is deviant and changeable. The MHS-L includes 24-items and the MHS-G includes 22-items. Example items include "I wouldn't mind working with a lesbian" and "I welcome new friends who are gay." Items are responded to on a Likert-type scale ranging from 1 (do not agree) to 5 (strongly agree). Scores for each subscale are calculated by averaging subscale items resulting in a range from 1 to 5 for both the MHS-L and the MHS-G, with lower scores indicating higher levels of homophobia toward lesbians and gay men, respectively. Given the high

correlation between the MHS-L and the MHS-G scores and the fact that, in a previous study, the MHS-G was a better predictor of rape myth acceptance in men (Aosved, 2004), only the MHS-G score was utilized for the purposes of this study.

The 46-item MHS has demonstrated good internal consistency (Raja & Stokes, 1998). Specifically, for both the lesbian (MHS-L) and gay men (MHS-G) subtests, alphas are .95. Additionally, internal consistency was calculated for both the MHS-L and MHS-G subscales for this sample of men, resulting in alphas of .91 and .95, respectively. For both the MHS-L and MHS-G all three factors demonstrate good internal consistency (Raja & Stokes, 1998).

There is also evidence to support the construct validity of the MHS (Raja & Stokes, 1998). For example, the MHS-L and the MHS-G correlated significantly with Hudson and Ricketts (1980) Index of Homophobia (Raja & Stokes, 1998). Additionally, scores on the Attitudes Toward Women Scale correlated significantly with both the MHS-L and the MHS-G (Raja & Stokes, 1998). Moreover, differences in homophobia between groups who had a gay/lesbian acquaintance, had a gay/lesbian friend, or had no gay/lesbian friend or acquaintance have been explored with the MHS. Participants with at least one lesbian or gay acquaintance or friend report less personal discomfort with lesbians or gay men than those without a lesbian or gay acquaintance or friend, supporting the validity of the scale (Raja & Stokes, 1998).

The Modern and Old Fashioned Racism Scale

This 14-item scale contains two, 7-item subscales measuring old fashioned and modern racism (McConahay, 1986). The Old Fashioned Racism Scale contains items that tap into pre-1965 civil rights issues related to equal rights for minorities and stereotypes related to those same issues. The Modern Racism Scale was created in an attempt to measure racial attitudes after 1965. Thus, the Modern Racism items are less blatant than the Old Fashioned Racism items, in that most Americans know the socially desirable responses expected of the more reactive Old Fashioned Racism items (McConahay, 1986). Additionally, the Modern Racism items tap into the idea that modern racism is founded in abstract principles of justice and generalized negative feelings toward racial minorities related to political and racial socialization rather than personal competition or experiences with racial minorities. The Modern Racism Scale was created to measure racial prejudice with a valid and nonreactive instrument (McConahay, 1986). Old fashioned and modern example items include, respectively, “Black people are generally not as smart as Whites” and “Blacks are getting too demanding in their push for equal rights.” Items are responded to on a Likert-type scale ranging from 1 (strongly agree) to 5 (strongly disagree). Scores for each scale are calculated by summing the ratings of the seven items in each scale, and range from 7 to 35, with higher scores indicating higher levels of both modern and old fashioned racism. While McConahay’s instrument has focused on attitudes toward African Americans, the focus of this investigation was racial prejudice against any ethnic minority group. Therefore, “minority” was substituted for

“Black” in each item as per Ducote-Sabey (1999). Given the fact that the Modern and Old Fashioned Racism Scales are highly correlated and that in a previous investigation the Modern Racism Score was a better predictor of rape myth acceptance (Aosved, 2004), for the purposes of this study, the Modern Racism Scale alone was utilized.

The internal consistency of the Modern Racism Scale has been demonstrated with a Cronbach's alpha coefficient of .82 (McConahay, 1986). Additionally, internal consistency has been demonstrated for the Old Fashioned Racism Scale with alphas ranging from .75-.79 in various samples (McConahay, 1986). Ducote-Sabey calculated internal consistency for the “minority” modification to this scale and reported alpha coefficients of .77 and .63 for the Modern and Old Fashioned scales, respectively. Internal consistency was also calculated for the subscales in this sample of men and resulted in a Cronbach’s alpha coefficient of .81 for Modern Racism and an α of .72 for Old Fashioned Racism (Aosved, 2004).

Support for the existence of two factors, modern racism and old fashioned racism, has been demonstrated (McConahay, 1986). More specifically, three separate factor analyses were performed on different samples. In each analysis, the Modern Racism items loaded on a separate and stronger factor than the Old Fashioned items, which also loaded on one distinct factor. However, both factors were strongly correlated. Thus, there were two distinct but correlated factors corresponding to the hypothesized dimensions of modern and old fashioned racist beliefs (McConahay, 1986).

Additionally, further support for the validity of the Modern and Old Fashioned Racism Scale has been provided. Namely, the Modern and Old Fashioned Racism Scale scores correlated with anti-black attitudes as measured by the Feeling Thermometer and

the Sympathetic Identification with the Underdog Scale (McConahay, 1986).

Additionally, Modern Racism scores correlate with Old Fashioned Racism Scores (McConahay, 1986).

The Life Experiences Questionnaire (LEQ)

The LEQ (Long, 2000) is a self-report instrument that includes questions regarding demographic information, child sexual experiences and other potentially traumatic events (e.g., childhood physical abuse). For the purposes of this study, the LEQ was used solely to gather demographic information.

Procedure

All participants were recruited from a research participant pool with sign-up sheets distributed during class by their instructors and received course credit for participation. All information was kept confidential and anonymous. Participants took part in small 1-hour group testing sessions, led by a Psychologist or graduate student. After giving informed consent, participants completed the questionnaire packet, which included all of the measures in random order. Written instructions were provided for each questionnaire. The researcher at the session was available to answer any questions regarding instructions.

After completing his questionnaire packet, each participant was provided with a debriefing statement outlining the purpose of the study and identifying counseling services available in the Stillwater community.

For a number of participants, individual items were missing. When this was the case, values for missing data were imputed using the average response, for the entire sample, to the item on the questionnaire for which the item was missing. However, when a participant failed to complete a measure entirely or left more than 25% of the items blank, his data for that particular measure were not included in analyses.

CHAPTER IV

RESULTS

Sample Characteristics

When considering constructs of interest in the full sample, visual inspection of the group means on the ASA ($M = -0.11$, $SD = 11.49$), IRMA ($M = 3.12$, $SD = .85$), NS ($M = 3.48$, $SD = .78$), and MHS-G ($M = 2.80$, $SD = .98$) suggests that the attitudes of this college sample are similar to that found in other college samples (e.g., Malamuth 1989a and 1989b; Payne, Lonsway, & Fitzgerald, 1999; Raja & Stokes, 1998; Tougas et al., 1995) in the overall levels of rape proclivity, rape myth acceptance, modern sexism, and homophobia expressed. The levels of modern racism found in this sample ($M = 17.71$, $SD = 5.29$) were comparable to those found by Ducote-Sabey (1999) in a study that was conducted at the same university and assessed racism towards “racial minorities.” Additionally, visual inspection of the frequency distributions for each of the measures indicated all distributions were approximately normal. Finally, the MSES was used to classify men into one of the three previously mentioned groups, namely severe perpetrators, lower level perpetrators, or non-perpetrators. Using these criteria, there were 43 (8.7%) severe perpetrators, 30 (6%) lower level perpetrators, and 374 (76%) non-

perpetrators in the sample. These percentages are similar to those found by Koss and Oros (1982) in a previous investigation using the original version of the SES.

Preliminary Inspection of Associations between Constructs of Interest and Demographic Variables

To explore the possible associations between the criterion variable (perpetrator group), predictor variables (sexism, racism, homophobia, rape myth acceptance, and attraction to sexual aggression) and certain demographics including age, race/ethnicity, SES, marital status, religious affiliation, and sexual orientation, a number of *t*-tests, Chi-Squares analyses, and ANOVAs (for categorical variables) and simple correlations (for continuous variables) were conducted. Participants were classified as members of a majority group or a minority group for several demographic variables in order to reduce these factors to dichotomies. All Caucasians were classified as majority race while people of all other racial groups were classified as minority race. All heterosexual individuals were classified as majority sexual orientation while people with any other sexual orientation were considered minority sexual orientation. All single people were classified as majority marital status while all participants who had ever been married were classified as minority marital status. Finally, all Christian and Catholic individuals were classified as majority religious affiliation while people with any other religious affiliation were considered minority religious affiliation. These dichotomous demographic variables are used throughout the remainder of the paper.

Results of the correlational analyses between predictor variables and continuously measured demographic variables (age and SES) are presented in Table 1. Significant correlations were identified between age and the IRMA and MHS-G scores (both $p < .05$), with older age associated with lower rape myth acceptance scores and higher homophobia scores. However, it is important to note that while these correlations are statistically significant the actual correlations are fairly small and may not be particularly meaningful. Finally, results indicated no significant correlations between SES and any of the predictor variables in this study.

To explore potential relationships between continuously measured demographic variables and the criterion variable (level of perpetration), two univariate ANOVAs were conducted on age and SES. ANOVAs indicated no differences in the age or SES reported by men reporting different levels of perpetration history (non-perpetrators, lower level perpetrators, or severe perpetrators), age $F(2, 447) = 1.74, p = .18$, and SES, $F(2, 433) = 0.95, p = .39$.

Results of the t -tests examining predictor variables and dichotomous demographic variables (race, sexual orientation, marital status, and religious affiliation) indicated significant differences between majority and non-majority race on the ASA, IRMA, NRACE, and NS (all p 's $< .05$; see Table 2 for group means and test statistics). Specifically, minority race individuals reported higher levels of rape proclivity and rape myth acceptance when compared to majority, while majority race individuals reported higher levels of sexism and racism. Analyses also revealed significant differences between majority and non-majority sexual orientation on the MHS-G and NS. In particular, heterosexual individuals reported higher levels of homophobia toward gay

men and sexism. In addition, a trend indicated differences between majority and non-majority marital status on the ASA, with individuals in the non-majority group reporting somewhat higher levels of rape proclivity. Results revealed significant differences between majority and non-majority religious affiliation on the ASA, MHS-G, NS, and Modern Racism. More specifically, non-majority group members reported higher levels of rape proclivity while majority group members reported higher levels of homophobia toward gay men, sexism, and racism.

Similarly, in order to examine possible relationships between dichotomous demographic variables and level of perpetration, a number of Chi-Squares were conducted; results are presented in Table 3. Specifically, when all three levels of perpetration are considered, results of three of the four Chi-Squares (investigating race, sexual orientation, marital status, and religious affiliation) are suspicious due one or more cells in each analysis containing 5 or fewer subjects. Specifically, the tests examining differences in level of perpetration for majority versus non-majority marital status, sexual orientation, and race were suspicious and can only be interpreted with caution. According to these analyses, no significant group differences were present for sexual orientation or race. However, there were significant differences in perpetration based on marital status with majority marital status being somewhat more likely to report perpetration than expected, although this result may not be stable given the small cells involved. Results did not demonstrate any group differences on the fourth demographic factor, religious affiliation.

In an attempt to increase cell sizes allowing for exploration of potential differences that could be more readily interpreted, perpetrators were classified into two

different combinations of two groups (i.e., non-perpetrators/lower level perpetrators versus severe perpetrators AND nonpertrators versus any level of perpetration); results are presented in Table 3. When non-perpetrators and lower level perpetrators were compared to severe perpetrators, the Chi-square examining differences based on religious affiliation failed to find statistically significant differences. Interestingly, in the case of marital status, sexual orientation, and race there were statistically significant differences and trends, respectively, but two of those tests were suspicious due to small expected cell values and must be interpreted with caution (i.e., marital status and sexual orientation). Results may suggest that members of the majority marital status group and members of the majority sexual orientation group are somewhat more likely to report perpetration than expected. Members of the majority race group appeared somewhat more likely to report perpetration than expected. When comparing non-perpetrators to men who reported any level of perpetration, there were no differences on any of the demographic variables and the test for differences based on sexual orientation was the only test that violated test norms of expected values.

Preliminary Inspection of Interrelationships of Variables of Interest in the Study

Preliminary tests were conducted prior to a planned discriminate function in order to examine the interrelationships between constructs of interest in this study. Results indicated that, sexism, homophobia, and racism are all correlated with rape myth acceptance (all $p < .05$, see Table 1). In particular, higher levels of each type of belief

relate to higher levels of rape myth acceptance. Similarly, rape myth acceptance, sexism, and racism are all significantly correlated with attraction to sexual aggression (all $p < .05$). In other words, higher levels of rape myth acceptance, sexism, and racism are all associated with higher levels of rape proclivity.

Summary

To summarize results thus far, there are some interrelationships between predictor variables and demographic variables in some cases. Analyses suggest strong interrelationships between racism, sexism, homophobia, rape myth acceptance, and attraction to sexual aggression. Results also suggest that, age, SES, sexual orientation, race, and religious affiliation do not appear related to the criterion variable (level of perpetration). There is some evidence indicating that marital status may be related to perpetration, but those analyses needed to be interpreted with caution. Given this evidence, the discriminate function was conducted as planned, examining the role of racism, sexism, homophobia, rape myth acceptance, and attraction to sexual aggression in predicting level of perpetration, without control for demographic variables.

Discriminant Function Analysis

In order to examine the relationship between rape proclivity, rape myth acceptance, modern sexism, modern racism, homophobia toward gay men, and level of perpetration of sexual assault, a three-group discriminant function analysis with the direct method was performed. Rape myth acceptance (as measured by the IRMA), rape

proclivity (as measured by the ASA), sexism (as measured by the Neosexism Scale), racism (as measured by the Modern Racism Scale), and homophobia (as measured by the MHS-G) were used as predictors. The group classification variable was level of perpetration. Specifically, as previously mentioned, based on responses to the MSES-P (SES; Koss & Gidycz, 1985) men were classified as severe perpetrators ($n = 43$), lower level perpetrators ($n = 30$), and non-perpetrators ($n = 374$).

Two discriminant functions were derived (the means, standard deviations, standardized canonical discriminant function coefficients, and the structure coefficients are shown in Table 4). The first function was significant (Wilks' lambda = 0.83, $p = .0001$); however, the second function was not (Wilks' lambda = 1.00, $p = .74$). The structure coefficients loading on the matrix indicated that rape proclivity (and to a lesser extent rape myth acceptance) seemed to define the significant discriminant function, while rape myth acceptance, modern sexism, modern racism, and homophobia toward gay men appeared to define the second non-significant discriminant function.

In order to further explore the group differences, ANOVAs with post hoc tests were conducted for the predictor variables with level of perpetration serving as the dependent variable. Tests indicated statistically significant group differences (see Table 5). More specifically, when considering rape proclivity, Tukey's tests indicated that men in the non-perpetrator group reported less rape proclivity than men in both the lower level perpetrator group and the severe perpetrator group. Similarly, men in the lower level perpetration group reported less rape proclivity than those in the severe perpetration group. With regard to rape myth acceptance, results of the Tukey's test suggested that

men in the non-perpetrator group reported less rape myth acceptance than men in the severe perpetrator group. No other group differences were found.

One purpose of discriminate function is to classify individual cases, in this study the individual participants, into groups based on the linear combination of a set of particular variables. In the present study, men were classified into one of three levels of perpetration based on the combination of their rape proclivity and rape myth acceptance. Classification based on this set of predictor variables had relatively high predictive accuracy. Specifically, 66% of the men in the sample were correctly classified as severe perpetrators, lower level perpetrators, or non-perpetrators. This classification rate represents a 33% increase above what would be expected by chance. Huberty (1994) recommends use of the *I* statistic as an indicator of effect size in addition to significance tests of discriminate functions, here $I = .49$. In other words, the linear combination of variables in the significant function allows for a .49 proportional reduction in error. Interestingly, when considering each level of perpetration separately it appears that approximately 30% of the non-perpetrators (total $n = 374$) were misclassified as either mild (misclassified $n = 73$) or severe perpetrators (misclassified $n = 39$). Additionally, roughly 57% of lower level perpetrators (total $n = 30$) were misclassified as either non-perpetrators (misclassified $n = 11$) or severe perpetrators (misclassified $n = 6$). Similarly, approximately 53% of the severe perpetrators (total $n = 43$) were misclassified as either non-perpetrators (misclassified $n = 15$) or mild perpetrators (misclassified $n = 8$). Thus, the men who reported some level of perpetration were misclassified about half of the time. Non-perpetrators were somewhat less likely, in comparison, to be misclassified. Finally, Huberty (1994) suggests using the *H* statistic as an indicator of effect size

specific to classification, here $H = 1.0$. Thus, in spite of the misclassified cases this represents a strong effect with regard to classification.

CHAPTER V

DISCUSSION

The purpose of this study was to investigate the relationship between rape proclivity, rape myth acceptance, modern sexism, modern racism, homophobia toward gay men, and level of sexual assault perpetrated by college males. As hypothesized, level of rape proclivity and, to a lesser extent, level of rape myth acceptance significantly discriminated between levels of perpetration. These findings indicate that the constructs of rape proclivity and rape myth acceptance are related to actual perpetration of sexual aggression. Specifically, it appears that rape proclivity is highly predictive of perpetration of sexual aggression. It is important to note that this variable in combination with rape myth acceptance was able to correctly classify 66% of the men in this sample. This represents a 33% improvement on what would be expected by chance. This classification represents a strong effect.

Contrary to hypotheses, levels of modern sexism, modern racism, and homophobia toward gay men did not significantly discriminate between levels of perpetration. In other words, the combination of these variables did not increase the ability to classify level of perpetration beyond the contribution of the combination of rape proclivity and rape myth acceptance. Thus, the idea that rape proclivity, rape myth acceptance, modern sexism, modern racism, and homophobia toward gay men would all be important variables when identifying perpetrators was not supported. Rather it appears that rape proclivity and, to a

lesser extent, rape myth acceptance are the most important of these constructs with regard to discriminating levels of perpetration. However, it is possible that a more complex relationship between the aforementioned variables exists (e.g., a mediating relationship) and that was not tested here.

Taken together, results of this study, however, do provide evidence suggesting modern sexism, modern racism, and rape myth acceptance are associated with rape proclivity and are interrelated constructs. While these intolerant belief systems may not directly be the best predictors of actual perpetration modern sexism and modern racism do appear to significantly co-vary with a good predictor of assault, namely, rape proclivity. Rape proclivity, in turn, co-varies with rape myth acceptance, and all of the intolerant attitudes measured in this study (i.e., modern racism, modern sexism, and homophobia toward gay men) significantly co-vary with rape myth acceptance. Nevertheless, evidence here suggests that rape proclivity may be one of the more important variables to consider when attempting to identify perpetrators. While rape proclivity has been theorized to be a predictor of sexual aggression, few empirical studies have explored this idea and results have been mixed. In particular, both Schewe and O'Donohue (1993) and Malamuth (1989b) reported results suggesting rape proclivity was predictive of sexual aggression. However, in another study Greedlinger and Byrne (1987) found no significant relationship between rape proclivity and perpetration of sexual assault. Thus, this study adds support to the idea that rape proclivity does indeed predict perpetration of sexual assault.

In order to fully explore the implications of the present study, it may be helpful to draw on the ecological model. Bronfenbrenner's (1977, 1979) ecological model suggests

that in order to understand human behavior you must consider four factors. The individual factor, which is embedded in and influenced by the subsequent three factors: the microsystem or family, the exosystem or larger social system that the family is embedded in, and the macrosystem or the cultural norms. Consistent with the ecological model, results here indicate that there are interrelationships between modern sexism, modern racism, homophobia toward gay men, rape myth acceptance, and rape proclivity at both the individual level and across individuals at the cultural level. However, when using the aforementioned constructs to discriminate between level of perpetration, it appears that rape proclivity and, to a lesser extent, rape myth acceptance are the most important predictors at the individual level. It is likely that if these beliefs are changed at the individual level it may well impact the family, social, and cultural levels. For instance, it may be that beliefs such as sexism, racism, homophobia, and rape myth acceptance at the cultural level create a context that allows for increased rape proclivity which in turn leads to perpetration of sexual aggression in some individuals. In other words, racism, sexism, and homophobia may be indirect predictors of perpetration given that all three types of intolerance are related to rape myth acceptance and rape myth acceptance is related to rape proclivity, which made up the bulk of the function that best discriminated between perpetrators in this sample.

Results here suggest that the relationship between intolerance, rape myth acceptance, rape proclivity, and perpetration is complex. It is likely that rape myth acceptance mediates the relationship between intolerant beliefs (i.e., modern racism, modern sexism, and homophobia toward gay men) and rape proclivity. In other words, it is possible that cultural acceptance of racism, sexism, and homophobia are important indirect variables

that allow perpetration to occur by creating a context whereby social dominance, or the idea that certain groups should be dominant over other groups, is considered normative. Similarly, it is possible that rape myth acceptance is a bridge between intolerance and rape proclivity that ultimately functions as a disinhibiting factor by allowing perpetrators to dehumanize victims or rationalize their own behavior. Likewise, rape proclivity may represent an activating variable that is necessary, but not sufficient, for perpetration to occur. Thus, it may well be that perpetration occurs when these variables are combined with other important factors (e.g., situation, opportunity, etc.). For example, other similar mediating relationships may include the ability of certain people of the Muslim faith to commit terrorist acts when normally the Muslim faith system is opposed to violence or individuals of the Christian faith who bomb abortion clinics in order to protect life, here it is necessary to have both activating and disinhibiting variables in order for the violence to be perpetrated.

While this study may have many implications related to perpetration of sexual aggression, it is important to note that findings here do not fully explain the phenomena of perpetration of sexual aggression. Specifically, the combination of rape proclivity and rape myth acceptance accurately predicted the group membership of 66% of the cases in this sample, representing a 33% gain over what would be expected by chance. This improvement over chance for correct classification is considered quite good in the behavioral sciences, given that the correct hit rate is high in spite of the multiple variables involved in understanding human behavior (Stevens, 2002). However, when considering using these variables to discriminate between potential perpetrators in the real world, there is clearly room for improvement. In particular, Stevens (2002) points out that when

interpreting classification results it is important to consider the cost of misclassifications. In other words, if someone were using measures of rape proclivity and rape myth acceptance to identify men who were perpetrators for an intervention, would there be financial costs or other costs (e.g., stigma of being identified as a perpetrator if you were not a perpetrator, the cost to potential victims if a perpetrator is misclassified as a non-perpetrator, etc) associated with misclassification. Thus, it would be wise to consider including additional variables when trying to predict perpetration in order to reduce misclassifications.

There are a number of other variables that might allow for improved classification of perpetrators. For instance, investigators have explored the role of a number of perpetrator, victim, and context variables in the occurrence of sexual violence. These characteristics include perpetrator attitudes, personality characteristics, and sexual behavior as predictors of sexual aggression (Dull & Giacomassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996). Additional research supports the association between the occurrence of sexual violence and certain situational or contextual factors including alcohol consumption, location, misperception of sexual cues, and preceding sexual behavior (Marx, Van Wie, & Gross, 1996). Finally, many investigations have also focused on the role of victim attitudes, personality traits, and behaviors (Marx, Van Wie, & Gross, 1996). It is likely that a study examining these factors as well as intolerant beliefs would best predict both rape myth acceptance and perpetration of sexual aggression.

In spite of the variability in level of perpetration that is unexplained by rape proclivity and rape myth acceptance, the current study offers further consideration for clinical work and interventions. For instance, many sexual violence prevention programs specifically target the reduction of rape myth acceptance (Dull & Giacomassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996). Given the fact that rape proclivity seemed to be largely responsible for discriminating between level of perpetration, and rape myth acceptance only contributed minimally to those discrimination, it appears that sexual violence prevention programs may benefit from focusing on reduction of rape proclivity and rape myth acceptance rather than rape myth acceptance alone. This might be accomplished by addressing issues such as social norms in attraction to sexual violence (e.g., many people may be attracted to some forms of sexual violence) and actual perpetration (e.g., relatively few people actually engage in these behaviors) and increasing motivation to change any sexually coercive or violent behavior. Likewise, prevention programming might be improved with some focus on increasing motivation to engage in consensual sexual activities. That is to say, illustrating the benefits and rewards associated with consensual sexual activity as well as the negative repercussions linked with coerced or forced sexual activity (for the perpetrator and the victim) may help reduce sexual violence. Additionally, even if both rape proclivity and rape myth acceptance were targeted by programs there are still other unexplained factors that contribute to perpetration of sexual aggression. It would be important to identify and include such factors in intervention programs that focus on preventing sexual violence. With regard to clinical implications, clinicians who work with individuals who have perpetrated sexual

violence may want to consider assessing attraction to sexual aggression and utilizing interventions similar to those recommended for prevention programs.

The results of the present study offer clear contributions to the literature by providing evidence of the interrelationship between rape proclivity, rape myth acceptance, and level of perpetration. This study is one of a few to investigate the association between perpetration, rape myth acceptance, rape proclivity, sexism, racism, and homophobia. Moreover, this is the first empirical investigation to explore all of these constructs at the same time. Additional strengths of the study include the use of standardized, reliable and valid measures for assessment of the constructs of interest and a large sample size providing adequate power to detect statistical differences.

However, there are also limitations to the present study. One such limitation was small sample size. In particular, despite a large total sample size, the number of men who reported perpetration was small and thus perpetrator groups were much smaller than the non-perpetrator group. Similarly, the small number of perpetrators prevented exploration of differences between men who reported different methods to obtain sexual activity (e.g., men who reported using force to obtain sexual activity may differ from men who reported use of coercion). Additionally, potential differences due to participants' race and sexual orientation may be overlooked. Specifically, due to the small numbers of participants of the non-majority race and sexual orientation, differences that may exist between majority race and non-majority race respondents, and differences that may exist between majority sexual orientation and non-majority sexual orientation participants, were not tested. Another limitation was the retrospective nature of the data on perpetration. In particular, participants' reports could have been biased. Men may have

underreported or overreported prior perpetration purposefully or due to distorted recall. Also, some of the men in the sample may perpetrate in the future and thus they may be in the non-perpetrator group, but their responses on attitudinal measures may actually be more similar to men who reported a perpetration history. Additionally, the use of a college sample in the present study limits the generalizability of these findings. Specifically, only approximately 23% of the population attends college (U.S. Census, 2000) and thus these findings are most relevant for that group. However, it is important to point out that college age individuals are at the highest risk for sexual assault and therefore examining these issues in this particular population is vital (e.g., Marx, Van Wie, & Gross, 1996). In spite of these limitations, results from this study provide important implications and create new directions for future research and interventions.

Regarding future research, results here point to the importance of considering rape proclivity when studying perpetration of sexual violence. Further research should consider and test the possible mediating relationship between the variables in the present study. Moreover, future projects should consider the strength of this relationship in combination with other variables such as contextual factors and perpetrator personality characteristic. In addition, it may be important to assess the role of rape proclivity in a prospective study of perpetration as these results do not delineate a timeline for the relationship between perpetration of sexual aggression and rape proclivity. Specifically, it may be that rape proclivity, or attraction to sexual aggression develops after individuals have perpetrated sexual assaults rather than prior to perpetration. Also, it may be important to consider demographic variables such as marital status and sexual orientation when examining perpetration of sexual assault. In particular, it may be that individuals

who are married or individuals who are gay, bisexual, or transgender are much less likely to sexually aggress and future studies should explore that possibility further with larger samples of those individuals. Finally, it seems that a natural extension of this work may be designing interventions that address rape proclivity and studying the success of those interventions.

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APPENDICES

APPENDIX A

TABLES

Table 1
Simple Intercorrelations of Study Variables.

	Age	SES	ASA	IRMA	NS	NRACE	MHSG ¹
Age	-	.10* (462)	.06 (478)	-.21*** (478)	-.09 (478)	-.02 (481)	.16** (480)
SES		-	.05 (461)	-.005 (463)	-.04 (463)	.02 (464)	-.04 (464)
ASA			-	.32*** (479)	.16*** (479)	.10* (482)	-.08 (480)
IRMA				-	.52*** (481)	.41*** (482)	-.39*** (481)
NS					-	.60*** (483)	-.47*** (481)
NRACE						-	-.49*** (484)
MHSG ¹							-

Note: Numbers in parentheses are sample sizes. SES= socioeconomic status; ASA = Attraction to Sexual Aggression Scale total score; IRMA= Illinois Rape Myth Acceptance Scale total score; NS= Neosexism total score; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale.

* $p < .05$; ** $p < .01$; *** $p < .0001$.

¹ Higher scores on the MHSG indicate lower homophobia.

Table 2
t-tests of Constructs of Interest and Dichotomous Demographic Variables

Construct of Interest	Majority <i>M</i> (<i>n</i>)	Majority <i>SD</i>	Minority <i>M</i> (<i>n</i>)	Minority <i>SD</i>	<i>t</i> (<i>d</i>)	df	<i>p</i> value
Race							
ASA	-1.10 (411)	9.55	6.10 (74)	17.90	3.38 (.75)	80.63 ¹	.001
NS	3.51 (412)	0.92	3.28 (73)	0.86	1.97 (.18)	483	.05
NRACE	18.04 (413)	5.30	16.06 (75)	5.03	2.99 (.27)	486	.003
MHSG	2.78 (412)	0.96	2.90 (75)	0.99	1.01 (.92)	485	.31
IRMA	3.08 (411)	0.84	3.35 (74)	0.88	2.47 (.22)	483	.01
Sexual Orientation							
ASA	-0.10 (474)	11.33	8.77 (8)	18.88	1.32 (.99)	7.09 ¹	.23
NS	3.49 (473)	0.91	2.75 (9)	0.75	2.41 (.22)	480	.02
NRACE	17.75 (476)	5.34	16.11 (9)	3.37	0.92 (.08)	483	.36
MHSG	2.77 (475)	0.95	4.28 (9)	0.77	4.76 (.43)	482	.0001
IRMA	3.12 (473)	0.85	3.35 (9)	0.87	0.81 (.07)	480	.42
Marital Status							
ASA	-0.59 (428)	10.49	3.83 (37)	14.61	1.80 (.57)	39.27 ¹	.08
NS	3.47 (428)	0.89	3.45 (38)	1.17	0.10 (.01)	464	.92
NRACE	17.62 (430)	5.20	18.42 (38)	6.39	0.90 (.08)	466	.37
MHSG	2.77 (428)	0.94	3.07 (39)	1.14	1.55 (.47)	42.90 ¹	.13
IRMA	3.14 (427)	0.83	2.91 (38)	1.07	1.28 (.40)	41.08 ¹	.21

Table 2 (continued).

Construct of Interest	Majority <i>M</i> (<i>n</i>)	Majority <i>SD</i>	Minority <i>M</i> (<i>n</i>)	Minority <i>SD</i>	<i>t</i> (<i>d</i>)	df	<i>p</i> value
Religious Affiliation							
ASA	-1.13 (386)	9.66	4.39 (99)	16.19	3.25 (.60)	116.47 ¹	.002
NS	3.52 (387)	0.90	3.29 (98)	0.96	2.17 (.19)	483	.03
NRACE	18.22 (388)	5.17	15.85 (100)	5.42	4.04 (.37)	486	.0001
MHSG	2.64 (398)	0.88	3.42 (98)	1.03	6.94 (.99)	135.09 ¹	.0001
IRMA	3.14 (386)	0.84	3.07 (99)	0.91	0.69 (.06)	483	.49

Note: The numbers in parentheses are sample sizes . ASA= Attraction to Sexual Aggression Scale total score; NS= Neosexism total score; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale; IRMA= Illinois Rape Myth Acceptance Scale total score.

¹df corrected for nonhomogeneity of variance.

Table 3

Chi-Square Tests of Demographic Variables and Level of Perpetration.

Demographic	<i>df</i>	<i>N</i>	X^2	<i>p</i>
3 levels of Perpetration				
Marital Status	2	492	6.86 ^a	.03 ^a
Sexual Orientation	2	492	3.36 ^a	.19 ^a
Race	2	492	3.46 ^a	.18 ^a
Religious Affiliation	2	492	1.89	.39
2 levels of Perpetration (non-perpetrators and lower level <u>versus</u> severe perpetrators)				
Marital Status	1	492	4.63 ^a	.032 ^a
Sexual Orientation	1	492	3.04 ^a	.081 ^a
Race	1	492	3.17	.075
Religious Affiliation	1	492	0.88	.350
2 levels of Perpetrators (non-perpetrators <u>versus</u> lower level and severe perpetrators)				
Marital Status	1	492	0.35	.556
Sexual Orientation	1	492	0.83 ^a	.362 ^a
Race	1	492	0.91	.339
Religious Affiliation	1	492	1.87	.171

Note: Demographic variables are dichotomies (e.g., majority marital status and minority marital status). ^aChi-square test is not interpretable due to 1 or more cells having an expected count of fewer than 5.

Table 4

Discriminant Function Analysis.

Variable	Function 1		Function 2	
	Standard Coefficient	Structure Coefficient	Standard Coefficient	Structure Coefficient
ASA	.92	.96	-.04	.14
IRMA	.25	.39	.35	.66
NS	.02	.11	-.27	.54
MHSG	.23	.09	-.42	-.77
RACE-N	-.15	-.04	.69	.88

Canonical Discriminant Function 1:

Eigenvalue = .20

Canonical Correlation = .41

Wilks' Lambda = .83

Chi Square = 83.61

$p = .0001$

Canonical Discriminant Function 2:

Eigenvalue = .005

Canonical Correlation = .07

Wilks' Lambda = .99

Chi Square = 2.01

$p = .74$

Percent of cases correctly classified:

66%

Classification results:

Predicted Group Membership		Non Perps	Lower Perps	Severe Perps	Total Actual
Count	Non Perps	262	73	39	374
	Lower Perps	11	13	6	30
	Severe Perps	15	8	20	43
	Ungrouped cases	16	2	5	23
Percentage	Non perps	70.1	19.5	10.4	100.0
	Lower Perps	36.7	43.3	20.0	100.0
	Severe Perps	34.9	18.6	46.5	100.0
	Ungrouped cases	69.6	8.7	21.7	100.0

Table 5
Comparisons of Perpetrator Groups on Constructs of Interest.

	Non-Perpetrators (<i>n</i> = 374)		Lower Level Perpetrators (<i>n</i> = 30)		Severe Perpetrators (<i>n</i> = 43)		df	<i>F</i>	η^2	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
ASA	-1.98 _a	8.93	4.73 _b	11.83	12.82 _c	19.45	2, 444	41.11	.16	.0001
IRMA	3.06 _a	0.83	3.15 _{ab}	0.84	3.58 _b	0.89	2, 444	7.18	.03	.001
NS	3.47	0.93	3.41	0.97	3.65	0.78	2, 444	0.83	.01	.44
MHSG	2.78	0.99	3.03	0.95	2.85	0.90	2, 444	0.92	.01	.40
NRACE	17.80	5.32	16.50	5.32	17.81	5.01	2, 444	0.85	.01	.43

Note: ASA= Attraction to Sexual Aggression Scale total score; NS= Neosexism total score; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale; IRMA= Illinois Rape Myth Acceptance Scale total score; group means with different subscripts are significantly different from one another (*p* < .05).

APPENDIX B

HUMAN SUBJECTS REVIEW

Oklahoma State University
Institutional Review Board

Protocol Expires: 1/19/2005

Date: Tuesday, January 20, 2004

IRB Application No AS0345

Proposal Title: ATTITUDES AND SEXUAL EXPERIENCES OF COLLEGE MEN AND WOMEN

Principal
Investigator(s):

Trish Long
215 N Murray
Stillwater, OK 74078

Allison Aosved ✓
215 N. Murray
Stillwater, OK 74078

Reviewed and
Processed as: Expedited

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact me in 415 Whitehurst (phone: 405-744-5700, colson@okstate.edu).

Sincerely,



Carol Olson, Chair
Institutional Review Board

VITA

Allison Cara Aosved

Candidate for the Degree of

Doctor of Philosophy

Thesis: THE ROLE OF INTOLERANT ATTITUDES, BELIEFS, AND RAPE

PROCLIVITY IN PERPETRATION OF SEXUAL AGGRESSION

Major Field: Clinical Psychology

Biographical:

Personal Data: Born in Olympia, WA.

Education: Graduated from Stadium High School, Tacoma, Washington in June, 1995; received a Associate of Arts Degree from Highline Community College, Des Moines, Washington in June, 1996; received a Bachelor of Arts Degree in Psychology from Western Washington University, Bellingham, Washington in June, 1998; received a Master of Science Degree with a major in Psychology at Oklahoma State University in May, 2004. Completed the requirements for the Doctor of Philosophy Degree with a major in Clinical Psychology at Oklahoma State University in December, 2006.

Experience: Employed as a Psychometrist at Allenmore Psychological Associates 1998-2000 and as an Educator/Trainer at the Sexual Assault Center of Pierce County 1999-2000; employed by Oklahoma State University, Psychology Department as a graduate research assistant, graduate teaching assistant, and as a graduate instructor; Oklahoma State University, Psychology Department, 2001 to 2005; employed as a pre-doctoral intern at the Seattle Veterans Affairs Medical Center, 2005 to 2006.

Professional Memberships: Association for Advancement of Behavior Therapy, American psychological Association.

Name: Allison Cara Aosved

Date of Degree: December, 2006

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: THE ROLE OF INTOLERANT ATTITUDES, BELIEFS, AND RAPE
PROCLIVITY IN PERPETRATION OF SEXUAL AGGRESSION

Pages in Study: 94

Candidate for the Degree of Doctor of Philosophy

Major Field: Psychology

Scope and Method of Study: It was the purpose of this study to examine the relationship between racism, sexism, homophobia, rape myth acceptance, and rape proclivity in prediction of level of sexual aggression perpetrated by college males. A sample of 492 male college students completed the Modified Sexual Experiences Survey (Koss & Gidycz, 1985), Attraction to Sexual Aggression Scale (Malamuth, 1989a), Illinois Rape Myth Acceptance Scale (Payne, Lonsway, & Fitzgerald, 1999), Neosexism Scale (Tougas, Brown, Beaton, & Joly, 1995), Modern and Old Fashioned Racism Scales (McConahay, 1986), and Modern Homophobia Scale (Raja & Stokes, 1998).

Findings and Conclusions: Results indicated that the linear combination of rape proclivity and rape myth acceptance significantly discriminated between three levels of perpetration. These findings point to the importance of rape proclivity when studying sexual aggression. Clinical and research implications are discussed.

ADVISER'S APPROVAL: Patricia J. Long
