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Christian Fundamentalism, Authoritarianism, and Attitudes toward Rape Victims.

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Christian Fundamentalism, Authoritarianism, and Attitudes Toward Rape Victims

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ABSTRACT

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This study focused on the relationship of five variables: rape myth acceptance, attitudes toward rape victims, sex roles, authoritarianism, and Christian fundamentalism. Also, differences between men and women were compared. The study was conducted at East Tennessee State University, and 100 people participated. Contrary to past research, Christian fundamentalism was not a significant predictor of rape myth acceptance or attitudes towards rape victims, but there were significant relationships between all of the other variables. Men were found to be more accepting of rape myths and had a more negative view of rape victims than did women. Implications of these findings, future research ideas, and possible rape-awareness educational programs are discussed.

DEDICATION

I want to dedicate this to my brothers and sister, Scottie, Julie, and Cody.

ACKNOWLEDGMENTS

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CHAPTER 1

INTRODUCTION

<u>Background</u>

"Unto the woman He said, I will greatly multiply thy sorrow and

thy conception; in sorrow thou shalt bring forth children; and thy

desire shall be to thy husband, and he shall rule over thee"

(Genesis 3:16).

Rape is a major problem in our society. Both men and women are victims of rape, but

females make up the majority of rape victims. This study will focus on women as victims,

recognizing that men are also victims of rape and suffer both physically and psychologically.

The Uniform Crime Reporting (UCR) agency of the FBI reported that 2002 marked the third

consecutive year in which there was an increase in reported numbers of forcible rapes. In 2002,

95,136 forcible rapes were reported compared to 90,863 in 2001, a 4.7% increase (Federal

Bureau of Investigation, FBI, 2003). This is in contrast to an overall decrease in other violent

crimes. The 1990s saw a decline of crime not seen since the 1960s (Blumstein & Wallman,

2000). Forcible rape is one of the four crimes the FBI uses to create its violent-crime index, but

because police officers have been consistently insensitive to rape victims' emotions, rape is the

lowest crime reported (Blumstein & Wallman). According to Freymeyer (1997), 30% of all

women may be raped in their lifetime.

Compared with an estimated 30% lifetime prevalence rate, rape is apparently more

prevalent on college campuses. According to Anspaugh and Ezell (1990), college students

appear to be at a higher risk than the general public for rape. In a study conducted by Szymanski,

Devlin, Chrisler, and Vyse (1993), 25% of 374 women surveyed on college campuses reported

being a victim of rape or attempted rape. However, this number may actually be a low estimate. Koss, Dinero, Seibel, and Cox (1988) found that rapes committed by acquaintances of the victim were less likely to be viewed as rape than those committed by strangers, thus leading to fewer rapes being reported. According to Byers, Eastman, Nilson, and Roehl (1977), 86% to 99% of sexual assaults are perpetrated by an acquaintance, not a stranger. Also, Warshaw (1988) found that 73% of 3187 women whose experiences met the legal definition of rape did not view themselves as rape victims.

Rape is likely the most underreported personal crime in our society (Federal Bureau of Investigation, 1981). This may be due to at least two reasons. First, there is a very low conviction rate for reported rapes. According to one study, the conviction rate for reported rapes is lower than 10% (Frazier, Candell, Arikian, & Tofteland, 1994). Second, it is commonplace for negative stigmas to be placed on victims of rapes, such that victims may feel reporting their assault might lead to more suffering. Social stereotypes surround sexual violence, and oftentimes the victim is portrayed as "asking for it," or as lying (Buddie, 2001). If a victim feels stereotypes such as these or others are going to be placed on her, rarely will she report the crime (Buddie).

Researchers have been studying the underlying causes of rape to further understand this social concern. Understanding attitudes towards rape victims helps to shed light on why rape remains such a problem (Golge, Yavuz, Muderrisoglu, & Yavuz, 2003). One major factor appears to be that negative attitudes towards victims perpetuate rape. Research by Dean and Malamuth (1997) suggested that rape-tolerant attitudes may be one of the most common contributors to the high prevalence of rape among college students. Beliefs in popular rape myths may add to negative attitudes towards victims and also enable a rapist to justify his or her actions.

Rape Myths

According to Lonsway and Fitzgerald (1994), rape myths are false beliefs about rape that are widely held, and are used to justify male sexual aggression against women. Rape myths have also been defined as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (Burt, 1980, p. 217). Rape myths are culturally based, just as is any myth (Lonsway & Fitzgerald, 1994). Myths are used to "… explain some important cultural phenomenon; and they serve to justify existing cultural arrangements" (Lonsway & Fitzgerald, 1994, p. 134). Although, there is no reliably consistent definition of what exactly constitutes a rape myth in the current literature, some common examples of rape myths are that women secretly desire to be raped, or that women repeatedly lie about being raped.

Rape myths serve several functions. Take for example the rape myth that only certain types of women get raped, such as "loose women" or those with "bad" reputations for being sexually promiscuous. When women believe only certain types of women are raped, it obscures real risks and facilitates denial of personal vulnerability (Lonsway & Fitzgerald, 1994). Women will feel that if they do not sleep around or go to certain places, so they will not be raped, denying vulnerability. However, when rape myths shift the blame from the rapist to the victim, they serve to trivialize a serious crime that affects a significant number of women in our society (Brownmiller, 1975). Another function of rape myths is the justification of oppression and control of women (Brownmiller). An example of this may be the rape myth, "A woman cannot be raped by her husband." This belief takes away a woman's independence and allows husbands to control their wives without societal interference.

Another example of a rape myth is the "just world" belief. It is a belief that the world is a place where good things happen to good people and bad things happen to bad people (Lonsway

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& Fitzgerald, 1994). Oftentimes, people will search for evidence to blame the victim for his or her misfortune in order to protect their belief in a just world. Rape myths thus also function to explain why victims "deserve" their fate. The "just world" belief also reaffirms one's own sense of immunity of a violent crime as most people view themselves as "good" (Lonsway & Fitzgerald, 1994). This type of ascription of blame to the victim is explained by attribution theory, which is briefly discussed later in this paper.

Burt (1980) developed the Rape Myth Acceptance Scale and found a causal model that predicted rape myth acceptance from background, personality, experiential, and attitudinal variables. Among the strongest predictors of rape myth acceptance was a cluster of attitudinal variables that included adversarial sexual beliefs (e.g., women provoke rape; women give double messages), traditional gender role attitudes (e.g. men should be aggressive and women should be submissive; men should pay for and initiate dates), and acceptance of interpersonal violence. The single strongest predictor was acceptance of interpersonal violence, which is "the notion that force and coercion are legitimate ways to gain compliance, and specifically that they are legitimate in intimate relationships" (Burt, p. 218).

Also predictive of whether or not someone will accept rape myths is one's sex (Malamuth, Haber, & Feshbach, 1980). Research has shown that women are (a) less accepting than men of rape myths, (b) less likely than men to view rape as the victim's fault, and, (c) more likely than men to express negative views of the rapist. Also, men respond more negatively to rape victims than women do (Malamuth et al., Selby, Calhoun, & Brock, 1977). However, women have also been found to blame rape victims for their assault and accept rape myths (Shotland & Goodstein, 1983).

Individuals who accept rape myths may hold sexist attitudes towards women (Anderson & Cummings, 1993). That is, they hold traditional stereotypical gender role expectations for both men and women. These beliefs are oppressive and put women in a position that is inferior to men (Benson & Vincent, 1980). A few examples would be not allowing one's daughter to work on cars, or thinking a woman's greatest achievement in life is being a mother (Benson & Vincent). Some stereotypical gender roles are even dangerous to women. They may make women believe they are weaker than men and must depend upon men. This mindset may lead to acceptance of abuse, depression, dependence, and the like.

Research strongly supports the assumption that people tolerate rape and blame the victim more when they embrace rape myths, hold traditional gender roles, accept interpersonal violence, and have adversarial sexual beliefs (Acock, & Ireland, 1983). According to Hinck and Thomas (1999) the more one accepts rape myths, traditional sex roles, adversarial sex roles, and interpersonal violence, the more likely the person is to commit rape. Evidence shows that some of the predictors of rape myth acceptance are also related to fundamentalist religious beliefs.

<u>Christian Fundamentalism</u>

Christian fundamentalism is defined in various ways. Some researchers define it in a social context (how individuals are expected to act on a day to day basis), some as a religious context (religious beliefs), some as both. It is difficult to differentiate some forms of Christianity pre se from Christian fundamentalism because many of the belief systems are similar. However, van der Vyver (1996) pointed out several differences between the two, where Christian fundamentalists claim to uphold religious orthodoxy (right belief) and/or orthopraxis (right behavior). While Christian fundamentalists tend to profess that they keep religious traditions alive, they in fact embark upon new and/or unique practices, ideologies, and organizational

structures that did not exist before, or which are not practiced in mainstream religion. For example, extremely fundamentalist churches that identify themselves as Signs Following take part in unique practices that are not found in mainstream religion, such as handling serpents and fire, and ingesting poison (Brown & McDonald, 2000). Fundamentalist churches tend to self-separate themselves from mainstream religions and perceive others as "lukewarm" believers. Culturally they tend to be male-dominated, charismatic, and authoritarian. Christian fundamentalism thrives upon a strict obedience to what one perceives as the "Holy Commandments." Christian fundamentalism fosters a culture and individual sense of self-sufficiency, self-righteousness, and condemnation of competing forces. It is also conducive to xenophobia (van der Vyver).

Christian fundamentalists tend to oppose modern influence in society (Moore & Vanneman, 2003). They tend to hold traditional gender roles for men and women in adherence to Biblical passages that portray men as leaders and women as subservient. The traditional hierarchy taught by fundamentalists is from God to man and from man to woman, with women's roles defined as helpmates or mothers. They tend to oppose egalitarian and modern roles of women, such as women in the workplace and women having an active role in decision-making in the marriage (Moore & Vanneman).

Fundamentalist Christian churches have been criticized by some for holding a traditional ideology that supports, or at least fails to condemn, the oppression of women by violent spouses (Foss & Warnke, 2003). Women victims of abuse in fundamentalist churches are usually discouraged to seek outside therapy (Sheldon & Parent, 2002). As cited in Foss and Warnke (2003), when women seek help inside such churches, religious leaders may justify, discount, or even deny violence towards women, and thus further alienate women victims or those who might

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otherwise offer support to them (Pagelow, & Johnson, 1988 as cited in Foss & Warnke). As men are traditionally given leadership in the home, abusive husbands may use this type of structure to justify violence against their wives, who are considered subordinate (Scholer, 1996, as cited in Foss & Warnke). Because women in fundamentalist churches take on traditional gender roles, they are more likely to be full-time mothers and home-makers, which may place them in even more vulnerable positions should they fail to connect with others outside their family structure or social order. Also, devout fundamentalist women frequently support the notion of a supreme sanctity of marriage and believe it should be preserved at all costs even if there is violence perpetrated against them (or other women) in the context of the marriage relationship (Wood & McHugh, 1994).

Thus it can be seen that Christian fundamentalism is oftentimes oppressive and sometimes even dangerous to women. Fundamentalist Christianity teaches and supports systems of male dominance and superiority. Men, who are given leadership and power over women in a fundamentalist context, sometimes have traits of high authoritarianism (Altemeyer & Hunsberger, 1992).

<div align="center">Authoritarianism</div>

Altemeyer and Hunsberger (1992) reported that authoritarian individuals tend to carry the teachings of their childhood religion into adulthood, and they tend to go to church, pray, and read scripture more often than non-authoritarian individuals. They also reported that individuals with high levels of authoritarianism tended to grow up with religions that taught them to submit to authority more, be more hostile toward "outsiders" and "sinners," and imposed stricter rules about "proper behavior." Altemeyer (1988) found that authoritarianism and religious fundamentalism are correlated and may sustain one another.

Those who score higher on authoritarianism scales are more likely to condone violent, unjust, and prejudiced behavior (Altemeyer & Hunsberger, 1992). Altemeyer and Hunsberger described some personality traits of those with high authoritarianism. People who scored high on the authoritarianism scale in North America were much more tolerant of illegal acts in the government. For example, individuals who scored high levels of authoritarianism tended to support Richard Nixon to the very end of the Watergate scandal. Also, they were more likely to agree that the Bill of Rights should be appealed. These individuals also tended to be stricter and more physically aggressive. For example, they tended to believe in "good old-fashioned physical punishment" in raising children. They tended to recommend longer jail sentences for criminals than others did. Also, in a study when they were allowed to administer a shock to peers attempting to memorize nonsense syllables, they administered significantly longer shocks (Altemeyer, 1981). In North America, White authoritarian individuals were more likely to be highly prejudiced, disliking Blacks, Hispanics, homosexuals, and feminists (Altemeyer & Hunsberger).

<u>Rape Myths and Religiosity</u>

Freymeyer (1997) investigated the relationship between rape myth acceptance and religiosity. The study was conducted at a Presbyterian College in the southeast United States using a random sample of 177. Information was gathered on sexual experiences, religious beliefs and practices, and rape myth acceptance. Without controls for gender, there were no significant findings. However, when gender was accounted for, Freymeyer found that highly religious men were more likely than men low in religiosity to believe that women ought to accept the blame for their rapes. However, highly religious women were less likely to blame the victim than highly religious men. The conclusions drawn were that women distinguished between the deviant act

and the victim. However, highly religious men were thought to be more absolutist than women and to make fewer distinctions between the victim and the crime. Such men may see the rape as wrong but also see everyone involved in the act as "wrong," and thus expect the victim to accept her part of the blame.

Sheldon and Parent (2002) studied clergy's attitudes towards rape victims. Questionnaires were mailed out to clergy using the telephone directory, and 52% ($n = 112$) completed and returned the survey. Ninety-three percent were male, and 75% had experience counseling sexual assault victims. The participants' attitudes towards rape victims, degree of fundamentalism, and sexist attitudes were measured. Rape scenarios were also presented (marital, date, and acquaintance rape), and the participants were asked to decide whether or not a rape occurred, assign percentages of responsibility to each party involved, and explain their answers.

Sheldon and Parent (2002) found that highly sexist clergy tended to hold unfavorable attitudes towards rape victims. Also, clergy with higher levels of fundamentalist beliefs held stronger sexist beliefs and held more unfavorable attitudes towards rape victims. For the acquaintance rape scenario, clergy with higher levels of fundamentalism, sexism, and negative outlooks towards the victim placed greater blame on the victim. For the date rape scenario, more sexist clergy and those with more negative views of the victim blamed the victim. There were no such relationships found in the marital scenario. The finding that concerned the researchers most was that the most fundamentalist clergy held the most unfavorable attitudes toward rape victims, and fundamentalist churches encouraged parishioners to seek help only within the church. Sheldon and Parent also found that most of the clergy in their study blamed the victim and adhered to rape myths, and determined that is was important for clergy to be educated about rape

and techniques for counseling victims of rape. Educational programs raise awareness of rape myths and sexual assault (Szymansky et al., 1993). However, fundamentalist and/or sexist clergy are unlikely to participate in sexual assault education programs, so the issue must be approached carefully in order for the clergy to be more receptive and not feel as though their religious beliefs are being attacked (Sheldon & Parent).

<u>Sex, Gender Roles, and Attitudes Toward Rape Victims</u>

Anderson and Cummings (1993) studied women's beliefs in rape myths and their sexual experiences. They were interested in the relationship of women's acceptance of traditional sex roles, rape myths, and their experience of being pressured into unwanted sexual experiences through psychological or physical coercion. The sample included 112 women from an upper-level psychology class at the University of Missouri. They were given the Sexist Attitudes Toward Women Scale, the Rape Myth Acceptance Scale, and the Sexual Experiences Survey. The researchers found that women who held traditional sex roles had a slightly higher chance of being raped than women who held more feminist views. However, researchers pointed out that it was weak correlation and that no social orientation protects a woman from sexual violence. It was also found that women who accepted rape myths and held more traditional sex roles were less likely to believe another woman when she says she was raped (Anderson & Cummings).

Szymansky et al. (1993) studied the relationship between college students' gender roles and attitudes towards rape victims. The participants were 374 female college students and 145 male students. The students received a packet containing the Bem Sex Role Inventory, Attitude Toward Women Scale (short version), Rape Myth Acceptance Scale, and Attitudes Toward Rape Questionnaire. Half of the participants read an acquaintance rape scenario, and the other half read a stranger rape scenario. After the scenario, the participants answered 13 questions on a

Likert scale concerning their feelings about the rape. Sex emerged as a significant factor but not gender role (Szymansky et al., 1993).

The authors found that men held stronger beliefs in rape myths and held stronger rape-tolerant attitudes than did women. Men also attributed more responsibility to the victim than did women (Szymansky et al., 1993). Men were more likely than women to believe that the woman in the scenario had done something wrong to provoke the rape. Also, men viewed rape victims less favorably than did women. Women had more negative feelings towards the rapist than men, felt more certain about his guilt, and felt he should spend more time in jail. Women empathized with the victim more and felt the crime to be more serious than did men. However, both genders were more likely to blame the victim in the acquaintance rape scenario, and felt the stranger rape scenario was a more serious crime than the acquaintance rape scenario. Some participants had attended a rape awareness workshop before participating as a part of their freshman orientation. The workshop focused on teaching the facts about rape and dispelling the rape myths. They found that people who went to the workshop had significantly more positive feelings towards the victim, felt the crime was more serious, and wanted a longer jail sentence for the rapist. The workshop affected the men significantly more than the women (Szymansky et al.).

Brems and Wagner (1993) studied the extent to which gender, attitudes towards women, and just world beliefs would predict attribution of blame in cases of rape and theft in clear-cut and ambiguous scenarios. The participants in Study 1 consisted of 145 female college students and 77 male students. They were given the Attitudes Toward Women Scale-Short, the Just World Scale, and scenarios depicting rape or theft. The first study used clear-cut rape and theft scenarios, and no significant differences were found between males and females. In Study 2, participants consisted of 160 females and 74 males. The second study used ambiguous scenarios

and found significant results. Participants with pro-feminist attitudes were more likely to place less responsibility on the female victim of a rape or theft than those with traditional views and were more inclined to place blame on the perpetrator. However, regardless of views towards women, all participants were more likely to put more blame on the woman for the rape than for the theft. Pro-feminist participants were more likely to give a positive view of the victim than traditional participants. Brems and Wagner argued that ambiguity in crime situations is important for attribution of blame.

Attribution Theory

Attribution theory is used by some theorists to explain how individuals may place blame on rape victims (Gilmartin-Zena, 1983). Usually victim characteristics, characteristics of the attack, and the person's attitude and own characteristics help determine how much blame the person will place on the victim. Attribution theory focuses on the process of making causal inferences about behavior. When an observer views an event, based on background, experiential, and other information, the person will make a judgment as to why that event occurred. Thus, when judging rape scenarios, a person's own background, the information available to him or her about the incident, the victim's characteristics, and the perpetrators characteristics will all affect how much blame the person will place on the victim and perpetrator. Although attribution is a general theory explaining how blame may be assigned in particular rape situations, another theory exists that has been applied to the problem of rape at the societal level.

Cultural Spillover Theory

Baron, Straus, and Jaffee (1988) discussed the cultural spillover theory and its implications for rape in America. This theory is built around the assumption that social variables, beyond personal attributes, also contribute to interpersonal violence. The central proposition of the theory is "…the more a society tends to endorse the use of physical force to attain socially approved ends—such as order in the schools, crime control, and military dominance—the greater the likelihood that this legitimization of force will be generalized to other spheres of life, such as the family and relations between the sexes, where force is less approved socially" (p. 80). Thus, rape could be indirectly condoned through cultural factors.

These researchers found that reports of rape varied greatly from state to state. They argued that the differences may be due to different cultural reasons. Social settings that tended to endorse violence were characterized by poverty, youthfulness, and disadvantaged minorities. Also, a large proportion of single men is conducive to rape. The top three states that scored the highest in the Legitimate Violence Index were: 1) Wyoming, 2) Montana, and 3) Mississippi. The researchers found that as the scores on a Legitimate Violence Index survey rose, which measures the magnitude of support for legitimate violence, so did the rape rate for that area. While empirically exploring the cultural spillover phenomenon is beyond the scope of the present study, it is worthy of mention in terms of its potentially explaining macro-level causal mechanisms involved in creating and sustaining rape-accepting aspects of our culture.

Statement of the Problem

Rape is a serious and growing threat in our society. Not only does rape affect the victim, but it also affects the families and friends of the victim. Researchers have found that rape myths permeate our society, and that rape-tolerant attitudes along with acceptance of rape myths are

conducive to rape (e.g. Brownmiller, 1975; Burt, 1980; Lonsway & Fitzgerald, 1994).

Researchers have also found that beliefs in a need for strict adherence to stereotypical sex roles

tend to create an environment that facilitates oppression of women and that likely endangers

women as well (e.g., Benson & Vincent, 1980). These traditional sex roles are frequently found

in male-dominated fundamentalist churches where male authority may sometimes be carried to

extremes (e.g., Foss & Warnke, 2003). Women who take on traditional sex roles have been

found to be more prone to be victims of violence and rape, are less likely to believe other women

when they say they have been raped, more likely to blame the victim than the perpetrator, and

are more likely to accept rape myths (e.g., Acock & Ireland, 1983; Anderson & Cummings,

1993; Brems & Wagner, 1993). Men who have traditional sex roles and possess high levels of

Christian fundamentalism have been found to be more sexist, authoritarian, and violent (e.g.,

Altemeyer, 1981; Altemeyer & Hunsberger, 1992). A troubling finding is that women in more

fundamentalist churches are encouraged to only seek counsel from the church clergy, and the

most fundamentalist clergy were found to have the most negative outlook towards rape victims

and the most sexist attitudes (e.g., Sheldon & Parent, 2002).

This study focuses on college students' sex roles, outlook towards rape victims, rape

myth acceptance, degree of authoritarianism, and level of fundamentalism. Particularly of

interest is the relationship of authoritarianism to rape issues, as this relationship has not been

explicitly explored before. Given the relationship of authoritarianism to fundamentalism and of

fundamentalism to rape myth acceptance and blaming the victim, it stands to reason that

authoritarianism might also be related to these rape-related variables.

The following hypotheses are proposed:

Replications:

1. Christian fundamentalism will be significantly and positively correlated with endorsement of traditional sex roles (e.g., Moore & Vanneman, 2003).

2. Christian fundamentalism will be significantly and positively correlated with rape myth acceptance (e.g., Sheldon & Parent, 2002).

3. Christian fundamentalism will be significantly and positively correlated with negative outlooks towards rape victims (e.g., Sheldon & Parent, 2002).

4. Christian fundamentalism will be significantly and positively correlated with authoritarianism (Altemeyer & Hunsberger, 1992).

5. Acceptance of rape myths will be significantly and positively correlated with negative outlook towards rape victims (e.g. Acock & Ireland, 1983; Brownmiller, 1975; Burt, 1980; Lonsway & Fitzgerald, 1994).

6. Endorsement of traditional sex roles will be significantly and positively correlated with acceptance of rape myths (e.g. Anderson & Cummings, 1993).

7. Endorsement of traditional sex roles will be significantly and positively correlated with outlook towards rape victims (Acock & Ireland, 1983).

8. Men will have a significantly higher degree of acceptance of rape myths than will women (e.g., Malamuth et al., 1980; Szymansky et al., 1993).

9. Men will have significantly more negative outlooks towards rape victims than will women (e.g. Malamuth et al., 1980; Selby et al, 1977).

Original Hypotheses:

10. Authoritarianism will be significantly and positively correlated with acceptance of rape myths.

11. Authoritarianism will be significantly and positively correlated with negative outlook towards rape victims.

12. Authoritarianism will be significantly and positively correlated with endorsement of traditional sex roles.

CHAPTER 2

METHOD

Participants

Participants of this study were 18 men and 81 women (one unknown), enrolled in classes

at a mid-level university in the Southeastern region of the United States, for a total of 100

participants. Participants were comprised primarily of undergraduate psychology students.

Participants were between the ages of 18 and 50 years, with a mean age of 21.73 ($sd = 6.04$) and

a median of 20. A summary of demographic information is included in Table 1.

Table 1

Demographic Information

Demographic	% of Sample ($n = 100$)
Males	18%
Females	81%
Caucasian	95%
African American	2%
Asian American	1%
Ethnicity/Race Marked "Other"	2%
Freshman	42%
Sophomore	20%
Junior	16%
Senior	20%
Non-Degree Seeking	1%

Measures

A demographics questionnaire (Appendix A) was administered in order to assess the

participants' personal backgrounds. The questionnaire assessed sex, age, race, GPA, family

income, parents' education, student classification, religious affiliation, and whether or not they

were of Appalachian origin. They were also asked if they were "born again" from a Christian perspective. Seventeen different Christian religious denominations or other religions were reported.

The Fundamentalism Scale (Appendix B) was used to measure an individual's degree of Christian fundamentalism (Martin & Westie, 1959). The scale consists of nine items that were measured on a 7-point Likert scale, ranging from "1 = strongly disagree," to "7 = strongly agree." A high score indicated a high degree of fundamentalism, and a low score indicated a low degree of fundamentalism. The scale had a Cronbach's alpha of .96 in this study. For the purposes of this study, it was referred to as the Christian Fundamentalism Scale (CFS) to clarify it was used to measure Christianity in particular.

The Rape Myth Acceptance Scale (RMAS) (Appendix C) was administered in order to determine the amount of endorsement for common rape myths (Burt, 1980). It consists of 11 items based a 7-point Likert scale, ranging from "1 = strongly disagree," to "7 = strongly agree." For this study, it had a Cronbach's alpha of .73. A high score indicated a high acceptance of rape myths and vice versa. The measure consists of popular myths about rape and rape victims and measures the degree to which an individual adheres to those beliefs.

The Sex-Role Ideology Scale (SRIS) (Appendix D) was administered in order to determine sex role beliefs (Kalin & Tilby, 1978). The SRIS measures the degree to which one holds traditional versus non-traditional gender roles. It consists of 30 items and was administered on a 7-point Likert scale ranging from "1 = strongly disagree," to "7 = strongly agree." The test-retest reliability is .87, and it has been shown to have internal consistency with a median split-half reliability of $r = .79$. It had a Cronbach's alpha of .87 for this study. Higher scores indicated endorsement of traditional sex roles.

The Attitudes Toward Rape Victims Scale (ATRVS) (Appendix E) was administered in order to assess favorable and unfavorable attitudes towards rape victims; as well as victim blame, credibility, and trivialization (Ward, 1988). The scale consists of 25 items that was administered in a 7-point Likert scale, ranging from "1 = strongly disagree," to "7 = strongly agree." The ATRVS had a Cronbach's alpha of .88 in this study. Higher scores indicated a more negative outlook toward rape victims. The ATRVS was developed in Singapore but has been tested in the United States and has been found to be cross-culturally valid (Ward).

The Right-Wing Authoritarianism Scale (RWAS) (Appendix F) was administered in order to assess degree of authoritarianism (Altemeyer, 1981). It consists of 30 items administered on a 7-point Likert scale, ranging from "1 = strongly disagree," to "7 = strongly agree." A high score indicated a high degree of authoritarianism and vice versa. The Cronbach's alpha coefficient was .96 in this study.

Procedure

Participants took the survey online at their convenience using the SONA online participant pool management system. Extra credit was given to the students for their participation, and all participation was completely voluntary. The participants read a short description of the study, and confidentiality was explained. It also instructed that by continuing forward with the study from that point, informed consent was being given. The procedure took approximately 45 minutes.

Experimental Design

The hypotheses were analyzed using Pearson Product Moment correlations and independent samples t-tests. A Spearman's rho was used to compare student classification with each of the variables. Before the data were gathered, a significance level of $p < .05$ was set. The

hypotheses were grouped together according to the independent variables (see Table 2 for a complete list of the hypotheses). The first set of hypotheses (1 through 4) revolved around the role of Christian fundamentalism as the independent variable with respect to outcomes such as traditional sex roles, rape myth acceptance, outlook toward rape victims, and authoritarianism that are treated as the dependent variables. The next hypothesis of interest involved rape myth acceptance as the independent variable and outlook toward rape victims as the dependent variable. The third topic of interest (Hypotheses 6 &7) focused on endorsement of traditional sex roles as the independent variable and acceptance of rape myths and outlook towards rape victims as the dependent variables. The fourth set of hypotheses involved the role of sex differences in acceptance of rape myths and outlook toward rape victims (Hypotheses 8 & 9). Finally, the last set of hypotheses considered the role of authoritarianism in rape myth acceptance, outlook toward rape victims, and endorsement of traditional sex roles (Hypotheses 10 – 12).

CHAPTER 3

RESULTS

Table 2 below shows a summary of the hypotheses, whether or not they were supported,

and how they were grouped for the purpose of discussion. All of the hypotheses were supported

by the data except for hypotheses two and three.

Table 2

Summary of Hypotheses

Hypothesis	Replication/ Original	Supported?	Group
1. Christian fundamentalism will be significantly and positively correlated with endorsement of traditional sex roles (e.g., Moore & Vanneman, 2003).	Replication	Yes	Fundamentalism
2. Christian fundamentalism will be significantly and positively correlated with rape myth acceptance (e.g., Sheldon & Parent, 2002).	Replication	No	Fundamentalism
3. Christian fundamentalism will be significantly and positively correlated with outlooks towards rape victims (e.g., Sheldon & Parent, 2002).	Replication	No	Fundamentalism
4. Christian Fundamentalism will be significantly and positively correlated with authoritarianism (Altemeyer & Hunsberger, 1992).	Replication	Yes	Fundamentalism
5. Acceptance of rape myths will be significantly and positively correlated with outlook towards rape victims (e.g. Lonsway & Fitzgerald, 1994; Burt, 1980; Acock & Ireland, 1983).	Replication	Yes	Rape Myths
6. Endorsement of traditional sex roles will be significantly and positively correlated with acceptance of rape myths (e.g. Anderson & Cummings, 1993).	Replication	Yes	Sex Roles
7. Endorsement of traditional sex roles will be significantly and positively correlated with outlook towards rape victims (Acock & Ireland, 1983).	Replication	Yes	Sex Roles
8. Men will have a significantly higher degree of acceptance of rape myths than will women (e.g., Szymansky, Devlin, Chrisler, & Vyse, 1993; Malamuth, Haber, & Feshbach, 1980).	Replication	Yes	Sex Differences
9. Men will have significantly more negative outlooks towards rape victims than will women (e.g. Malamuth, Haber, & Feshbach, 1980; Selby, Calhoun, & Brock, 1977).	Replication	Yes	Sex Differences

Table 2 (continued)

10. Authoritarianism will be significantly and positively correlated with acceptance of rape myths.	Original	Yes	Authoritarianism
11. Authoritarianism will be significantly and positively correlated with outlook towards rape victims.	Original	Yes	Authoritarianism
12. Authoritarianism will be significantly and positively correlated with endorsement of traditional sex roles.	Original	Yes	Authoritarianism

Table 3 shows the means and standard deviations for each of the measures used.

Table 3

Means and Standard Deviations for Measures

Measure	M	SD
Sex Role Ideology	106.28	23.77
Rape Myth Acceptance	28.02	8.07
Christian Fundamentalism	5.41	1.74
Authoritarianism	3.84	1.23
Rape Victim Attitude	64.64	19.06

Note. *n* = 100

Pearson Product Moment correlations were performed in order to determine the

relationship between rape myth acceptance, authoritarianism, attitudes toward rape victims, sex

role ideology, and Christian fundamentalism. The results are shown in Table 4.

Table 4

Correlations among Predictor/Outcome Measures

Measure	1	2	3	4	5
1. Sex Role Ideology	--				
2. Rape Myth Acceptance	.46**	--			
3. Christian Fundamentalism	.52**	.13	--		
4. Authoritarianism	.74**	.29**	.65**	--	
5. Rape Victim Attitude	.43**	.80**	.09	.35**	--

Note: $n = 100$.
** = significant at $p \leq .01$. * = significant at $p \leq .05$

The results show that there are significant relationships between all the variables with the exception that Christian fundamentalism was not associated with neither rape myth acceptance nor rape victim attitude. This indicates that Christian fundamentalism may not play a role in rape myth acceptance or rape victim attitude. However, these results indicate that individuals with traditional sex roles have a greater rape myth acceptance and a more negative outlook towards rape victims. Also, individuals with greater rape myth acceptance also have a more negative outlook towards rape victims. Individuals with a high degree of Christian fundamentalism were found to be more traditional in their sex roles and have a high degree of authoritarianism. The data also show that individuals with a high degree of authoritarianism endorse more traditional sex roles, have a higher acceptance of rape myths, and a more negative outlook towards rape victims. To explore whether the patterns of correlation were consistent across gender, separate Pearson product moment correlations were conducted for women and men (Tables 5 & 6).

Table 5

Correlations among Predictor/Outcome Measures for Women

Measure	1	2	3	4	5
1. Sex Role Ideology	--				
2. Rape Myth Acceptance	.50**	--			
3. Christian Fundamentalism	.44**	.11	--		
4. Authoritarianism	.65**	.26*	.68**	--	
5. Rape Victim Attitude	.43**	.78**	.08	.31**	--

Note: *n* = 69.
** = significant at $p \leq .01$. * = significant at $p \leq .05$

The results show that there are significant relationships for women between all of the variables except for Christian fundamentalism and rape myth acceptance and Christian fundamentalism and rape victim attitude. These are the same results that were reached before the data were separated by sexes.

Table 6

Correlations among Predictor/Outcome Measures for Men

Measure	1	2	3	4	5
1. Sex Role Ideology	--				
2. Rape Myth Acceptance	.37	--			
3. Christian Fundamentalism	.54*	.18	--		
4. Authoritarianism	.82**	.36	.59*	--	
5. Rape Victim Attitude	.30	.81**	.02	.34	--

Note: *n* = 18.
** = significant at $p \leq .01$. * = significant at $p \leq .05$

The results show that there were not as many significant relationships for men as there were for women. Traditional sex roles and Christian fundamentalism were significantly correlated with authoritarianism, and rape myth acceptance was significantly correlated with rape victim attitude. This indicates that the men who had a higher degree of Christian fundamentalism endorsed more traditional sex roles and had a higher degree of authoritarianism. Also, those who had a higher degree of rape myth acceptance had a more negative view of rape victims. Women who endorsed traditional sex roles had a higher acceptance of rape myths and a more negative outlook towards rape victims, but sex role ideology was not associated with rape myth acceptance or outlook towards rape victims for men.

Next, independent samples *t*-tests were performed to compare the means of men and women on each of the measures. The results of the *t*-tests are shown in Table 7.

Table 7

Test of Mean Differences as a Function of Sex

	Men		Women		
Measure	*M*	*SD*	*M*	*SD*	*t* (97)
Sex Role Ideology	109.17	23.98	105.41	23.88	.23
Rape Myth Acceptance	32.28	10.36	27.20	7.19	2.47*
Christian Fundamentalism	5.17	1.56	5.48	1.78	.65
Authoritarianism	3.71	1.38	3.86	1.20	.11
Rape Victim Attitude	73.78	19.15	62.45	18.74	2.29*

Note: $n = 100$.
 * = significant at $p \leq .05$

Table 7 shows that men scored significantly higher on the rape myth acceptance and rape victim measures than did women. This indicates that men had a significantly higher acceptance of rape myths and more negative attitudes towards rape victims than did women.

Table 8

Spearman Rho Correlations between
Measures and Year in College

Measure	*p*
Sex Role Ideology	-.24*
Rape Myth Acceptance	-.20*
Christian Fundamentalism	-.18
Authoritarianism	-.28**
Rape Victim Attitude	-.32**

Note: $n = 100$.
** significant at $p \leq .01$. * significant at $p \leq .05$

Using a Spearman's rho, student class rank was found to be significantly and negatively

correlated with attitudes toward rape victims, authoritarianism, rape myth acceptance, and sex

role ideology. This finding suggests that the more education individuals receive the more

positive their outlook towards rape victims will be, and the lower their level of authoritarianism

and acceptance of rape myths. It also suggests individuals with more education will endorse less

traditional sex roles.

Although these exploratory analyses were interesting, the main point of this project was to

test the 12 hypotheses described in the introduction section. The first group of hypotheses stated

that Christian fundamentalism would be significantly and positively correlated with endorsement

of traditional sex roles (Hypothesis 1), rape myth acceptance (Hypothesis 2), outlooks toward

rape victims (Hypothesis 3), and authoritarianism (Hypothesis 4). As can be seen in Table 4,

Hypotheses 1 and 4 were supported by the data: individuals with high levels of Christian

fundamentalism endorsed more traditional sex roles and had a higher level of authoritarianism

than did individuals with low levels of Christian fundamentalism. However, Hypotheses 2 and 3

were not supported by the data: Christian fundamentalism was not associated with rape myth acceptance and outlook towards rape victims.

Hypothesis 5, which stated that acceptance of rape myths would be significantly and positively correlated with outlook towards rape victims, was supported by the data (Table 4). This finding indicates that those participants who had a high acceptance of rape myths also held a more negative view of rape victims.

Hypotheses 6 and 7, in the next set of analyses, stated that endorsement of traditional sex roles would be significantly and positively correlated with acceptance of rape myths (Hypothesis 6) and outlook towards rape victims (Hypothesis 7). These hypotheses were supported (Table 4) by the data that indicated that individuals who endorsed traditional sex roles were more accepting of rape myths and held more negative views of rape victims.

Hypotheses 8 and 9 stated that men would have a significantly higher degree of acceptance of rape myths (Hypothesis 8) and more negative outlooks towards rape victims (Hypothesis 9), than would women. Data supported both of these hypotheses, as can be seen in Table 7.

Finally, Hypotheses 10 through 12 considered the extent to which authoritarianism would significantly and positively predict acceptance of rape myths (Hypothesis 10), outlook towards rape victims (Hypothesis 11), and endorsement of traditional sex roles (Hypothesis 12). Data supported all of these hypotheses (Table 4). This indicates that individuals with high levels of authoritarianism also had high acceptance of rape myths, a negative outlook towards rape victims, and endorsed more traditional sex roles than did individuals with a low level of authoritarianism.

CHAPTER 4

DISCUSSION

The data gathered were mostly consistent with past research. Individuals with a high

degree of Christian fundamentalism were found to endorse traditional sex roles (Moore &

Vanneman, 2003) and a high degree of authoritarianism (Altemeyer & Hunsberger, 1992). A

high acceptance of rape myths was found to be correlated with negative outlooks toward rape

victims (Lonsway & Fitzgerald, 1994). Individuals who endorsed traditional gender roles were

found to have a high acceptance of rape myths (Anderson & Cummings, 1993) and negative

outlook towards rape victims (Acock & Ireland, 1983). Men were found to have a higher degree

of acceptance of rape myths (Szymansky et al., 1993) and a more negative outlook towards rape

victims than do women (Malamuth et al., 1980). Individuals with a high degree of

authoritarianism were found to have a high degree of acceptance of rape myths, a negative

outlook towards rape victims, and endorsed traditional gender roles. However, contrary to past

research, Christian fundamentalism was not related to rape myth acceptance or outlook towards

rape victims (Sheldon & Parent, 2002).

Although, as expected, a strong relationship between Christian fundamentalism and

authoritarianism was found; these two variables were not similarly associated with rape myth

acceptance and attitudes toward rape victims. This was a surprising finding because of the

strong correlation between Christian fundamentalism and authoritarianism. It would seem that if

one were correlated with rape myth acceptance and negative outlook towards rape victims, so

would the other. Past research has focused on Christian fundamentalism and not on

authoritarianism concerning rape-related issues, but the present findings indicate that perhaps

authoritarianism may be a more important factor in rape-related issues than pure Christian

fundamentalism. In other words, although authoritarianism overlaps considerably with Christian fundamentalism, Christian fundamentalism may contain variance not accounted for by authoritarianism. This unique variation may be something akin to compassion. If so, then the presence of compassion in the variability associated with Christian fundamentalism, may mask the correlation between the latter and attitudes toward rape and rape victims. This element of compassion may cause Christian fundamentalism to be inversely related to rape victim blaming and/or derogation. However, when authoritarianism is analyzed by itself, the element of compassion is missing, resulting in authoritarianism being related to rape-related issues. This interpretation affords an interesting area for future research.

Educational programs could benefit from this research. Data from the present study indicate that academic rank covaries negatively with traditional sex roles, authoritarianism, rape myth acceptance, and attitudes towards rape victims. It is reasonable to suppose that amount of college education may contribute to the enlightened attitudes held by upper class college students toward rape and rape victims. If so, then targeted curricula may accelerate the educational process. This may be especially true for women with traditional sex roles and men and women high in authoritarianism. One way to set up such a program would be to make it a mandatory part of the first-year college experience. Short, self-scored measures could be given during orientation sessions to help make students aware of their traditional gender roles and degree of authoritarianism. After each measure, information should be given about rape myths, what constitutes rape, rape prevention, and ways to report rape, and literature can then be shared about the extent to which traditionally gender typed and authoritarian individuals are at risk for rape victim blaming.

In these sessions, it would also be important for all women to see themselves as vulnerable to rape so that they would be more likely to take precautionary measures when they find themselves in potentially compromising situations. Or better yet, programs could focus on ways to help women prevent themselves from getting into comprising situations in the first place.

Special emphasis may need to be given to changing the negative attitudes toward rape victims of women who endorse traditional sex roles. These women constitute an unorthodox group because they tend to hold negative attitudes toward rape victims while simultaneously being vulnerable themselves to rape. Given their negative attitudes toward rape victims, these women may find themselves in denial regarding the possibility of rape happening to them. The desired results would be less justification for rape, a lower acceptance of rape myths, a higher reported rate of rape, and a lower overall rate of rape.

Future Research

Future research could focus on the relationship between authoritarianism and Christian fundamentalism. It would be interesting to determine exactly why Christian fundamentalism was not a predictor of rape myth acceptance and negative outlook towards rape victims, but authoritarianism was. The two are highly related, but there is an extra component to fundamentalism that does not cause individuals to justify rape which has yet to be discovered.

Authoritarianism should also be studied in more depth. It was shown in these data that individuals who have a high degree of authoritarianism accept more rape myths and have a more negative outlook towards rape victims. However, it has not been determined whether authoritarian individuals blame rape victims for their victimization in particular, or whether authoritarians have a general victim-blaming tendency. Perhaps individuals high in

authoritarianism also blame victims of other crimes just as much as rape victims. On the other hand, the negative view of rape victims held by individuals high in authoritarianism may be due to a negative view of women in general. Other factors need to be explored in the area of authoritarianism and victim blaming.

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APPENDICES

APPENDIX A

Demographic Questionnaire

1. Sex:
      Female ___
      Male ___

2. Age ___

3. Racial/Ethnic/Cultural Identity:
      African American/Black ___
      American Indian ___
      Asian American ___
      European American/White ___
      Hispanic American ___
      Other ____

4. Current class in college:
      Freshman ___
      Sophomore ___
      Junior ___
      Senior ___
      Graduate ___
      Non-degree seeking ___

5. Estimate your current GPA: _____

6. What is your best estimate of your family's total combined income over the last year?
      $0 to $10,000 ___
      $10,000 to $20,000 ___
      $20,000 to $30, 000 ___
      $30,000 to $40, 000 ___
      $40,000 to $60, 000 ___
      $60,000 to $80,000 ___
      $80,000 to 100,000 ___
      Above $100,000 ___

7. What is the highest grade level completed by your parents?

Mother:
  less than 8th grade ___
  some high school ___
  high school graduate or GED ___
  some college ___
  college graduate ___
  some graduate/professional school or higher ___

Father:
  less than 8th grade ___
  some high school ___
  high school graduate or GED ___
  some college ___
  college graduate ___
  some graduate/professional school or higher ___

8. Were you born and raised in an area that is Appalachian? ___ Yes   ___ No

9. Do you consider yourself to be an Appalachian person? ___ Yes   ___ No

10. What is your primary religion/denomination? _____

11. Do you consider yourself to be "born again?"   ___Yes ___No

APPENDIX B

Fundamentalism Scale

Note that a pastor might also be called a minister or a preacher. Please read each question carefully and circle the number that indicates your level of agreement or disagreement with each statement: 1=Strongly Disagree (SD), 2=Disagree (D), 3=Mildly Disagree (MD), 4=Neutral (N), 5=Mildly Agree (MA), 6=Agree (A), 7=Strongly Agree (SA).

1. The Bible is the inspired word of God.
2. The religious idea of heaven is not much more than superstition.*
3. Christ was a mortal, historical person, but not a supernatural or divine being.*
4. Christ is a divine being, the Son of God.
5. The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical.*
6. Someday Christ will return.
7. The idea of life after death is simply a myth.*
8. If more of the people in this country would turn to Christ we would have a lot less crime and corruption.
9. Since Christ brought the dead to life, he gave eternal life to all who have faith.

* Denotes reverse-scored items

APPENDIX C

Rape Myth Acceptance Scale (RMAS)

Directions:
For each of the following statements, indicate whether or not you agree or disagree on a scale
from 1 to 7, with 1=Strongly Disagree (SD), 2=Disagree (D), 3=Mildly Disagree (MD),
4=Neutral (N), 5=Mildly Agree (MA),6=Agree (A), 7=Strongly Agree (SA).

1. A woman who goes to the home or apartment of a man on their first date implies that she
   is willing to have sex.
2. Any female can get raped.
3. One reason that women falsely report a rape is that they frequently have a need to call
   attention to themselves.
4. Any healthy woman can successfully resist a rapist if she really wants to.
5. When women go around braless or wearing short skirts and tight tops, they are just
   asking for trouble.
6. In the majority of rapes, the victim is promiscuous or has a bad reputation.
7. If a girl engages in necking or petting and she lets things get out of hand, it is her own
   fault if her partner forces sex on her.
8. Women who get raped while hitchhiking get what they deserve.
9. A woman who is stuck-up and thinks she is too good to talk to guys on the street deserves
   to be taught a lesson.
10. Many women have an unconscious wish to be raped, and may then unconsciously set up
    a situation in which they are likely to be attacked.
11. If a woman gets drunk at a party and has intercourse with a man she's met there, she
    should be considered "fair game" to other males at the party who want to have sex with
    her, too, whether she wants to or not.

APPENDIX D

Sex Role Ideology Scale (SRIS)

Directions:
For each of the following statements, indicate whether or not you agree or disagree on a scale
from 1 to 7, with 1=Strongly Disagree (SD), 2=Disagree (D), 3=Mildly Disagree (MD),
4=Neutral (N), 5=Mildly Agree (MA), 6=Agree (A), 7=Strongly Agree (SA).

1. The husband should be regarded as the legal representative of the family group in all
   matters of law.
2. A wife's activities in the community should complement her husband's position.
3. A woman should have exactly the same freedom of action as a man.*
4. The best thing a mother can teach her daughter is what it means to be a girl.
5. A married woman should feel free to have men as friends.*
6. Woman's work and man's work should not be fundamentally different in nature.
7. Swearing by a woman is no more objectionable than swearing by a man.*
8. A woman is not truly fulfilled until she has been a mother.
9. When a man and woman live together she should do the housework and he should do the
   heavier chores.
10. A normal man should be wary of a woman who takes the initiative in courtship even
    though he may be very attracted to her.
11. It is an outdated custom for a woman to take her husband's name when she marries.*
12. Women should be paid a salary by the state for the work they perform as mothers and
    home-makers.*
13. Women should be much less concerned about make-up, clothing and body care.
14. Every child should be taught from an early age to feel a special honor and respect for
    Motherhood.
15. A woman should be appreciative of the glances and looks she receives as she walks down
    the street.
16. It should be perfectly alright for a mature woman to get involved with a young man.*
17. Marriage should not interfere with a woman's career any more than it does with a
    man's.*
18. A man's main responsibility to his children is to provide them with the necessities of life
    and discipline.
19. A woman should be careful how she looks, for it influences what people think of her
    husband.
20. A woman who dislikes her children is abnormal.
21. Homosexual relationships should be as socially accepted as heterosexual relationships.*
22. More day care centers should be available to free mothers from the constant caring for
    their children.*
23. Women should be allowed the same sexual freedom as men.
24. A man's job is too important for him to get bogged down with household chores.
25. A woman should be no more concerned with her physical appearance on the job than a
    man.*
26. Abortion should be permitted at the woman's request.*

27. The first duty of a woman with young children is to home and family.
28. For the good of the family, a wife should have sexual relations with her husband whether she wants to or not.
29. A woman should be more concerned with helping her husband's career than having a career herself.
30. Women should not expect men to offer them seats in buses.*

* Denotes reverse-scored items

APPENDIX E

Attitudes Toward Rape Victims Scale (ATRVS)

Directions:
For each of the following statements, indicate whether or not you agree or disagree on a scale from 1 to 5, with-1=Strongly Disagree (SD), 2=Disagree (D), 3=Neutral (N), 4=Agree (A), 5=Strongly Agree (SA).

1. A raped woman is a less desirable woman.
2. The extent of the woman's resistance should be the major factor in determining if a rape has occurred.
3. A raped woman is usually an innocent victim.*
4. Women often claim rape to protect their reputations.
5. "Good" girls are as likely to be raped as "bad" girls.*
6. Women who have had prior sexual relationships should not complain about rape.
7. Women do not provoke rape by their appearance or behavior.*
8. Intoxicated women are usually willing to have sexual relations.
9. It would do some women good to be raped.
10. Even women who feel guilty about engaging in premarital sex are not likely to falsely claim rape.*
11. Most women secretly desire to be raped.
12. Any female may be raped.*
13. Women who are raped while accepting rides from strangers get what they deserve.
14. Many women invent rape stories if they learn they are pregnant.
15. Men, not women, are responsible for rape.*
16. A woman who goes out alone at night puts herself in a position to be raped.
17. Many women claim rape if they have consented to sexual relations but have changed their minds afterwards.
18. Accusations of rape by bar girls, dance hostesses, and prostitutes should be viewed with suspicion.
19. A woman should not blame herself for rape.*
20. A healthy woman can successfully resist a rapist if she really tries.
21. Many women who report rape are lying because they are angry or want revenge on the accused.
22. Women who wear short skirts or tight blouses are not inviting rape.*
23. Women put themselves in situations in which they are likely to be sexually assaulted because they have an unconscious wish to be raped.
24. Sexually experienced women are not really damaged by rape.
25. In most cases when a woman was raped, she deserved it.

* Denotes reverse-scored items

APPENDIX F

Right-Wing Authoritarianism Scale (RWAS)

Please read each question carefully and indicate your level of agreement or disagreement with each statement: 1=Strongly Disagree (SD), 2=Disagree (D), 3=Mildly Disagree (MD), 4=Neutral (N), 5=Mildly Agree (MA), 6=Agree (A), 7=Strongly Agree (SA).

1. Our country will be great if we honor the ways of our forefathers, do what the authorities tell us to do, and get rid of the "rotten apples" who are ruining everything.
2. It is wonderful that young people can protest anything they don't like and act however they wish nowadays.*
3. It is always better to trust the judgment of the proper authorities in the government and religion, than to listen to the noisy rabble-rousers in our society who are trying to create doubt in people's minds.
4. People should pay LESS attention to the Bible and other old traditional forms of religious guidance and instead develop their own personal standards of what is moral and immoral.*
5. What our country REALLY needs, instead of more "civil rights," is a good stiff dose of law and order.
6. Our country will be destroyed someday if we do not smash the perversions eating away at our moral fiber and traditional beliefs.
7. The sooner we get rid of the traditional family structure, where the father is the head of the family and the children are taught to obey authority automatically, the better. The old-fashioned way has a lot wrong with it.*
8. There is nothing wrong the premarital sexual intercourse.*
9. The facts on crime, sexual immorality, and the recent public disorders all show we have to crack down harder on deviant groups and troublemakers if we are going to save our moral standards and preserve law and order.
10. There is nothing immoral or sick in somebody's being a homosexual.*
11. It is important to protect fully the rights of radicals and deviants.*
12. Obedience is the most important virtue children should learn.
13. There is no "one right way" to live your life. Everybody has to create his or her OWN way.*
14. Once our government leaders condemn the dangerous elements in our society, it will be the duty of every patriotic citizen to help stomp out the rot that is poisoning our country from within.
15. Government, judges, and the police should never be allowed to censor books.*
16. Some of the worst people in our country nowadays are those who do not respect our flag, our leaders, and the normal way things are supposed to be done.
17. In these troubled times laws have to be enforced without mercy, especially when dealing with agitators and revolutionaries who are stirring things up.
18. Atheists and others who have rebelled against the established religions are no doubt every bit as good and virtuous as those who attend church regularly.*

19. Some young people sometimes get rebellious ideas, but as they get older they ought to become more mature and forget such things.
20. There is nothing really wrong with a lot of the things some people call "sins."*
21. Everyone should have his or her own life-style, religious beliefs, and sexual preferences, even if it makes him or her different from everyone else.*
22. The situation in our country is getting so serious the strongest methods would be justified if they eliminated the troublemakers and got us back to our true path.
23. Authorities such as parents and our national leaders generally turn out to be right about things, and the radicals and protestors are almost always wrong.
24. A lot of our rules regarding modesty and sexual behavior are just customs which are not necessarily any better or holier than those which other people follow.*
25. There is absolutely nothing wrong with nudist camps.*
26. The REAL keys to the "good life" are obedience, discipline, and sticking to the straight and narrow.
27. We should treat protestors and radicals with open arms and open minds since new ideas are the livelihood of progressive change.*
28. What our country really needs is a strong, determined leader who will crush evil, and take us back to our truth path.
29. Students must be taught to challenge their parents' ways, confront the authorities, and criticize the traditions of our society.*
30. One reason we have so many troublemakers in our society nowadays is that parents and other authorities have forgotten that good old-fashioned physical punishment is still one other the best ways to make people behave properly.

* Denotes reverse-scored items

VITA

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