INDIVIDUAL VARIABLES RELATED TO RAPE MYTH ACCEPTANCE AND
BYSTANDER INTERVENTION: IMPLICATIONS FOR SEXUAL ASSAULT PREVENTION

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By

Justine Marie Diener

Director: Dr. Erin Myers
Assistant Professor of Psychology
Psychology Department

Committee Members: Dr. Tom Ford, Psychology
Dr. Mickey Randolph, Psychology

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ABSTRACT

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Justine Marie Diener, M. A.

Western Carolina University (April 2016)

Director: Dr. Erin Myers

The present study was conducted to examine whether individual variables (e.g., sexist beliefs, gender-conforming attitudes, and attitudes toward sexuality) can be combined to predict Rape Myth Acceptance (RMA) and Bystander Intervention (BI) attitudes and behaviors. Participants ($N = 173$) completed individual differences measures (i.e., Conformity to Masculine Norms Inventory, Conformity to Feminine Norms Inventory, Sexual Attitudes Scale, Ambivalent Sexism Inventory, Just World Scale, and Sexual Knowledge Survey) as well as measures of RMA and BI (i.e., Illinois Rape Myth Acceptance Scale, Bystander Attitudes Scale—Revised, Bystander Behaviors Scale—Revised). A series of stepwise multiple regression analyses revealed that RMA was predicted by hostile sexist beliefs, sexual knowledge, bystander attitudes, bystander intervention behaviors, and benevolent sexist beliefs. BI attitudes were predicted by the belief that "it wasn't really rape", conformity to masculine norms, bystander behaviors, and personal just world beliefs. BI behaviors were predicted by sexual knowledge, proactive bystander attitudes, and personal just world beliefs. The discussion will focus on implications for sexual assault prevention programs on college campuses and how these programs may benefit from understanding the role of individual variables in RMA and BI

attitudes and behaviors. We will also discuss factors that predict RMA and BI attitudes and

behaviors specifically in women ($N = 137$)

CHAPTER ONE: INTRODUCTION

Sexual violence continues to be a pervasive societal problem, particularly on college campuses. According to the U.S. Department of Justice, college-aged females (age 18-24) are the most likely group to be sexually victimized and, as of 2013, were victimized at the rate of 4.3 victimizations per 1,000 (Sinozich & Langton, 2014). The authors found even more disconcerting statistics, from the fact that over 80% of college student sexual assaults go unreported to the police, to the fact that "more than 3 out of 4 student victims of sexual assault knew the offender." Additionally, 68% of national sexual assaults go unreported to the police, and 98% of perpetrators will never spend a single day in jail (RAINN, 2009). These statistics are particularly disconcerting because, according to RAINN's web site, victims of sexual assault are 3 times as likely to experience depression, 6 times more likely to suffer from Post-Traumatic Stress Disorder, 13 times more likely to abuse alcohol, 26 times more likely to abuse drugs, and 4 times more likely to contemplate suicide. These statistics underscore the importance of developing a comprehensive program that eradicates sexual violence.

One has to look no further than the headline of a prominent news magazine to discover myriad examples of sexual assault perpetration. For example, a student at Columbia University made headlines after her sexual assault case was mishandled by the university, and she failed to receive justice for her attack. Subsequently, this student turned her experience into her senior art project, carrying her mattress around with her to raise awareness about the issue of sexual assault on college campuses. Due to this and the prevalence of far too many other cases, the current President, Barack Obama, created the "It's On Us" campaign in 2014 to address the ubiquitous problem of sexual assault on college campuses. This highlights the importance of understanding

how sexual assault prevention programs can be implemented to curtail the perpetration of sexual violence.

The goal of the present study is to create a more cohesive picture of the factors that relate to rape myth acceptance and bystander intervention in order to move toward a more comprehensive and accurate sexual assault prevention program. More specifically, the present study aims to examine whether individual variables (i.e., sexist beliefs, gender-conforming attitudes, attitudes toward sexuality, level of sexual education, just world beliefs, and self-esteem) can be combined to predict Rape Myth Acceptance and Bystander Intervention attitudes and behaviors. Although previous research has examined the ways in which a variety of variables by themselves – from gender to sexist beliefs – relate to sexual assault perpetration and prevention, the present research aims to examine how these variables interact to predict the acceptance of rape myths and the likelihood of engaging in bystander intervention.

CHAPTER TWO: LITERATURE REVIEW

Sexual Assault Prevention

The FBI defines rape as "penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim" (Rape Abuse and Incest National Network (RAINN), 2009). The definition of sexual assault used by the U.S. Justice Department is "unwanted sexual contact that stops short of rape or attempted rape […] including sexual touching and fondling." Other forms of sexual violence include dating and domestic violence, drug-facilitated sexual violence, acquaintance rape, child sexual abuse, incest, hate crimes, sexual harassment, and stalking.

RAINN reports that 80% of victims are under the age of 30, making the college population particularly vulnerable. Because sexual assault is a prevalent phenomenon on college campuses nationwide, colleges have begun implementing a wide variety of programs to reduce the problem. Traditionally, these programs focus on how women can prevent themselves from getting raped, placing the onus of sexual assault on the victim, rather than the perpetrator. For example, common advice given to a woman about sexual assault includes "Don't leave your drink alone," "Don't walk home alone at night," or "Learn self-defense." While potentially useful advice, statements such as these add to the sentiment that women who get raped somehow deserve it or did not do enough to prevent it.

More recently, bolstered by a greater understanding of how these rape myths perpetrate sexual violence against women, colleges have begun implementing sexual assault prevention programs that challenge cultural norms and incorporate bystander intervention. Research suggests sexual assault prevention programs can help by challenging false sexual beliefs,

educating participants about sexual violence, and discussing risky behaviors such as consumption of alcohol (Banyard, Plante, & Moynihan, 2004). Furthermore, sexual assault prevention programs are adopting an emphasis on training community members to intervene and giving them the necessary skills to do so. Known as Bystander Intervention, these prevention programs place the responsibility to stop sexual violence on the community, rather than just on the perpetrators or the victims (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014).

Previous research suggests one of the most effective ways to prevent sexual violence is to change community norms regarding sexual violence perpetration (Banyard, Plante, & Moynihan, 2004). This requires understanding what specific norms need to change and also which kind of people are most likely to intervene in bystander situations so that specific populations can be targeted. As of now, sexual assault prevention programs typically aim to decrease norms such as rape myth acceptance, and increase skills associated with bystander intervention. In order to improve programs that focus on these two norms, a better understanding of individual factors such as sexist beliefs and personality characteristics, needs to be explored.

Rape Myth Acceptance

As mentioned above, one of the main norms targeted through sexual assault prevention programs is rape myth acceptance. Rape myths are "prejudicial, stereotyped or false beliefs about rape, rape victims, and rapists" (Burt, 1980). Building upon this research, Lonsway & Fitzgerald (1995) defined rape myths as "attitudes and beliefs that are generally false but are widely and persistently held, and that serve to deny and justify male sexual aggression against women." More recent research has developed methods, such as the Updated Illinois Rape Myth

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Acceptance Scale (McMahon & Farmer, 2011) and the Acceptance of Modern Myths about

Sexual Aggression Scale (Gerger, Kley, Bohner, & Siebler, 2007) that assess covert forms of

rape myth acceptance and sexism that are prevalent in contemporary society (Gerger, Kley,

Bohner, & Siebler, 2007). According to the authors, this subtler form of sexism is related to a

"denial of continued discrimination, antagonism toward women's demands, and a lack of support

for policies designed to help women." Research consensus suggests that these norms create a

society in which male sexual violence against women is supported (Johnson, Kuck, & Schander,

1997).

Initial research identified seven main myths concerning rape victims and perpetrators,

including: "she asked for it," "it wasn't really rape," "he didn't mean to," "she wanted it," "she

lied," "rape is a trivial event," and "rape is a deviant event" (Payne, Lonsway, & Fitzgerald,

1999). More recent research suggests rape myths can be broken down into five main subscales:

a) "She asked for it" b) "It wasn't really rape" c) "She lied" d) "He didn't mean to" e) "He didn't

mean to—alcohol" (McMahon, 2010).

Researchers have identified several factors that relate to rape myth acceptance. In her

groundbreaking research, Burt (1980) found that sexual conservatism, adversarial sexual beliefs,

and acceptance of interpersonal violence were positively related to rape myth acceptance.

Lonsway & Fitzgerald (1995) extended this research and found that general hostility toward

women predicted rape myth acceptance, particularly among men. Additionally, research suggests

Rape Myth Acceptance increases with age, dating experience, and exposure to the college

culture (Forbes & Adams-Curtis, 2001). Furthermore, previous research has established a link

between rape myth acceptance and rape proclivity, as well as willingness to intervene in a sexual

assault scenario (McMahon & Farmer, 2011; McMahon, 2010). Rape myths place the blame on

the victim, rather than the perpetrator, and serve to create an environment that is hostile to victims.

Bystander Intervention

Out of the growing understanding that blame for rape victimization should rest on the perpetrator and not the victim, programs designed to prevent sexual assault have begun incorporating bystander intervention education. Bystander intervention is a construct borrowed from Social Psychology based on the groundbreaking research of John Darley and Bib Latane (1968), which identified factors related to individuals' willingness to become involved in emergency situations. These factors include, but are not limited to, size of the group, fear of physical harm, fear of embarrassment, ambiguity of the situation, and self-efficacy of the individual (Darley & Latane, 1968; Tice & Baumeister, 1985).

Research suggests there are myriad different factors, both individual and environmental, that are associated with tendency to intervene. On the positive side, bystanders are more likely to intervene if there is a smaller group size, if they recognize the situation as a problem situation, if they are directly asked to intervene, if they see role models intervening, and if they have acquired the necessary skills to feel confident in intervening (Banyard, Plante, & Moynihan, 2004). Furthermore, females are more likely to intervene than males, as well as those who have had previous sexual assault education and those who personally know someone who has been sexually assaulted (McMahon, 2010). On the other hand, research suggests individuals may be less likely to intervene if they are highly masculine or are afraid of being embarrassed (Tice & Baumeister, 1985). Additionally, high levels of rape myth beliefs are negatively associated with bystander intervention attitudes (McMahon, 2010).

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Because "the bystander approach frames sexual violence as a community issue in which all members can intervene before, during, or after a sexual assault occurs," it is becoming the prevention program of choice for college campuses (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014). Prevention programs that incorporate bystander intervention do so from the perspective that prevention programs need to go beyond teaching men not to be perpetrators and women not to be victims, toward building a societal feeling of responsibility and self-efficacy to help those in dangerous situations (Banyard, Plante, & Moynihan, 2004). Furthermore, research suggests bystander intervention programs help prevent sexual violence by "[creating] new situational and community norms for intervention to prevent sexual violence, [providing] role models of helping behaviors, and [building] a repertoire of specific skills for bystanders."

While bystander attitudes measure intention to intervene, bystander behaviors measure what actions individuals have actually performed in the past (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014). Bystander attitudes and behaviors are conceptualized as dimensional constructs consisting of subscales that have clinical relevance. For example, the Bystander Attitudes Scale-Revised can be broken down into four subscales: high risk situations, post assault support for victims, post assault reporting of perpetrator, and proactive opportunities. On the other hand, the Bystander Behaviors Scale-Revised can be broken down into two subscales: intervention opportunities and proactive opportunities. Research suggests it is important to study both attitudes and behaviors, as well as the discrepancy between the two (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014). Furthermore, bystander attitudes are considered important indicators of acceptance of underlying rape myth acceptance and hostility toward victims. For example, one study suggests that students are more likely to

intervene in less ambiguous sexual assault scenarios that follow a typical rape script, such as

stranger rape scenarios, and are less likely to intervene when their friends are involved in more

subtle scenarios, such as telling a sexist joke (McMahon, 2010). The author suggests this

underscores the importance of challenging rape myths in promoting bystander intervention.

Previous research has supported the effectiveness of bystander intervention, in both participants'

perceived self-efficacy in intervening, as well as the number of times they reported actually

performing bystander behaviors for friends (Kleinsasser, Jouriles, McDonald, & Rosenfield,

2014).

Individual Factors

Previous research has explored the multitude of individual factors that converge to allow

sexual violence to be perpetrated. These factors include individual difference variables such as

gender (e.g., McMahon & Farmer, 2011, sexism (Chapleau, Oswald, & Russell, 2007), belief in

a just world (e.g., Hammond, Berry, & Rodriguez, 2011; Hayes, Lorenz, & Bell, 2013), and

exposure to sexual education (e.g., Aronowitz, Lambert, & Davidoff, 2012). Past research has

established that these factors relate in important ways. For example, research has shown that

sexist attitudes towards women are associated with greater rape myth acceptance (Chapleau,

Oswald, & Russell, 2007) and that greater acceptance of rape myths is associated with a lower

likelihood of intervening to stop a potential sexual assault (McMahon, 2010; McMahon &

Farmer, 2011; McMahon et al., 2013).

Gender. Previous research has consistently found that males report higher levels of rape

myth acceptance than females (Johnson, Kuck, & Schander, 1997; Aronowitz, Lambert, &

Davidoff, 2012; McMahon, 2010; McMahon & Farmer, 2011; Davies, Gilston, & Roger, 2012).

Furthermore, gender was found to be the single strongest predictor of bystander intervention attitudes in one study, with males significantly less likely to indicate they would intervene in a sexual assault situation than females (McMahon, 2010). Other studies have shown that those higher on scales of masculinity were less likely to intervene in artificial emergency situations (Tice & Baumeister, 1985). Additionally, males report higher levels of hostile sexism than females (Chapleau, Oswald, & Russell, 2007). Taken together, these findings have important implications for sexual assault prevention programs. As stated before, in order to have comprehensive and effective sexual assault prevention programs, there must be an understanding of whose attitudes need to be changed, as well as which specific attitudes. In this case, it is clear that a better understanding of which individual factors specifically for men are associated with greater Rape Myth Acceptance and less Bystander Intervention is essential in order to better target them in interventions.

   Sexism. Sexism is defined as thoughts, attitudes, and discriminatory behaviors that are influenced by traditional gender roles. The Ambivalent Sexism Inventory (ASI) is a reliable measure of hostile and benevolent sexism (Glick & Fiske, 1996). According to the authors, hostile sexism refers to negative and aggressive feelings toward women, while benevolent sexism refers to positive yet patronizing feelings toward women. Benevolent sexism can be further broken down into three subfactors: paternalism, gender differentiation, and heterosexual relations (Chapleau, Oswald, & Russell, 2007). Paternalism refers to the idea that men should provide for women, while gender differentiation refers to the belief that women have feminine qualities that are not present in men. Heterosexual relations refers to the idea that women are necessary because they are romantic partners for men. Although both hostile and benevolent sexism, overall, are positively associated with Rape Myth Acceptance, paternalism, in particular,

is negatively associated with Rape Myth Acceptance (Chapleau, Oswald, & Russell, 2007). Similarly, another study found that those higher in benevolent sexism were more likely to blame the victim in an acquaintance rape scenario (Abrams, Viki, Masser, & Bohner, 2003).

Just world beliefs. A Just World Belief is the belief that the world is generally a fair place, in which "good things happen to good people" and "bad things happen to bad people" (Hammond, Berry, & Rodriguez, 2011). Research suggests that people with high levels of Just World Beliefs tend to victim blame and assume that it was the victim's own actions that caused an assault or misfortune (Hammond, Berry, & Rodriguez, 2011). Applied to sexual assault scenarios, people with Just World Beliefs tend to find explanations that place the burden of blame on the victim, rather than the perpetrator. Furthermore, in one study, the authors differentiated between general Just World Beliefs and personal Just World Beliefs (Dalbert, 1999). General Just World Beliefs are reflected in ideas such as "I think basically the world is a just place." On the other hand, personal Just World Beliefs are reflection in statements such as "I believe I usually get what I deserve." Research has established a connection between Just World Beliefs and Rape Myth Acceptance, such that individuals more accepting of rape myths also have greater belief in a just world (Hayes, Lorenz, & Bell, 2013).

Sexual attitudes. Another individual variable related to rape myth acceptance is a person's degree of sexual liberalism or conservatism concerning attitudes about human sexual expression. According to the authors of the Sexual Attitudes Scale, those with liberal sexual attitudes "feel that the expression of human sexuality should be open, free, and unrestrained," while those with conservative sexual attitudes "feel that sexual expression should be considerably constrained and closely regulated" (Hudson, Murphy, & Nurius, 1983). In her groundbreaking study on rape myths, Burt (1980) found that sexual conservatism is positively

related to Rape Myth Acceptance. Subsequent studies have generated support for this finding (Hammond, Berry, & Rodriguez, 2011; Anderson & Lyons, 2005). For example, one study examining the relationship among gender, rape myth acceptance, sexual attitudes and placement of blame, found a relationship between sexual attitudes and Rape Myth Acceptance (Hammond, Berry, & Rodriguez, 2011). The authors found that those with more conservative sexual attitudes were more likely to endorse rape myths, although sexual attitudes did not predict judgments of responsibility regarding the accuser or the accused. In another study examining attributions of blame in both male and female rape cases, the authors found that males reported higher levels of victim blame than females, but this was mediated by holding more traditional gender role expectations (Anderson & Lyons, 2005). That is to say, men hold more conservative sexual attitudes than women do, and, as a result, blame the victim at greater levels.

Gender conformity. Gender conformity is another important area that has implications for bystander intervention and sexual assault prevention. Gender conformity relates to the extent to which each gender fulfills his or her traditional gender roles. For example, a feminine norm might include "I regularly wear makeup," while a masculine norm might be "I tend to keep my feelings to myself" (Parent & Moradi, 2010; Parent & Moradi, 2009). Gender conformity is measured by scales such as the Conformity to Feminine Norms Inventory (Parent & Moradi, 2010) and the Conformity to Masculine Norms Inventory (Parent & Moradi, 2009). Understanding an individual's level of gender conformity has important implications for sexual assault prevention research. For example, previous research has shown that those with more conservative gender role ideologies (i.e. those believing in traditional gender roles such as women as homemakers and men as breadwinners) are more likely to endorse rape myths (Johnson, Kuck, & Schander, 1997). Ultimately, gender conformity is important for

understanding bystander intervention from two different perspectives: it allows researchers to understand who may intervene, as well as for what kinds of victims. For example, research has shown that highly masculine and gender-conforming men are less likely to intervene in bystander scenarios (Tice & Baumeister, 1985).

Research has also explored the effect of sexism and, in particular, hostile versus benevolent sexism, on perceptions of gender conforming or non-conforming women and victim blame (Abrams, Viki, Masser, & Bohner, 2003; Masser, Viki, & Power, 2006; Cassad & Lee, 2014). For example, the authors of one such study found that those higher in benevolent sexism rated gender conforming female abuse victims more positively than gender non-conforming female abuse victims (Cassad & Lee, 2014). Another study found that while benevolent sexism is positively related to victim blame, this might be mediated by victim behavior, such that female victims that were perceived as behaving "inappropriately" for a woman (i.e. acting unladylike) would be assigned more blame (Abrams, Viki, Masser, & Bohner, 2003).

Other research explored the relationship between males' hostile sexist beliefs, and their imagined rape proclivity in hypothetical scenarios (Masser, Viki, & Power, 2006). The authors found that greater hostile sexism was associated with greater imagined rape proclivity, regardless of the victim's gender conforming or non-conforming behavior (Masser, Viki, & Power, 2006). Another study supported this finding, finding that men with greater levels of hostile sexism were more likely to show greater imagined acquaintance (but not stranger) rape proclivity (Abrams, Viki, Masser, & Bohner, 2003). These findings are important because they establish a relationship between attitudes that are fairly prevalent throughout society, such as rape myth acceptance, victim blame and sexual violence perpetration.

Sexual education level. Another individual factor that has relevance to rape myth acceptance and bystander intervention is exposure to sexual education. For example, one study found that men with less sexual knowledge had greater Rape Myth Acceptance (Aronowitz, Lambert, & Davidoff, 2012). Conversely, those who had higher sexual knowledge reported lower levels of Rape Myth Acceptance. Another study supported this finding, with individuals who had previous sexual education indicating less agreement with rape myths and a greater likelihood to intervene in sexual assault scenarios (McMahon, 2010).

The Sexual Knowledge Survey is a questionnaire originally developed for adolescents, used to assess their knowledge on topics such as contraception, reproduction, and sexually transmitted infections (Carrera, Kaye, Philliber, & West, 2000). Although it was originally created for adolescents, it has been used on a college population as well, with valid and reliable results (Aronowitz, Lambert, & Davidoff, 2012). Several studies indicate the importance of educating individuals about sexual violence, as well as instructing them about how to intervene in sexual assault scenarios (Banyard, Plante, & Moynihan, 2004; McMahon, 2010). As such, it is important to examine which specific areas are lacking in sexual education and whether this has implications for rape myth acceptance, bystander intervention, and sexual assault perpetration.

Overview and Predictions

Previous research underscores the importance of understanding the cultural norms related to Rape Myth Acceptance and Bystander Intervention in improving sexual assault prevention education. Individual studies have also identified individual variables that relate to Rape Myth Acceptance, Bystander Intervention, and the prevention of sexual assault; however, more extensive efforts to synthesize this information have not been conducted. The goal of the present

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study was to examine how individual difference variables, taken together, create 'profiles' that predict Rape Myth Acceptance and Bystander Intervention attitudes and behaviors. This knowledge may have important implications for sexual violence prevention programs on college campuses, such that programming can be targeted to address the specific array of individual variables that are predictive of Rape Myth Acceptance and Bystander Intervention attitudes and behaviors. For the overall sample, and for females only, our goal was to construct 'profiles' predicting Rape Myth Acceptance, Bystander Attitudes, and Bystander Behaviors (i.e., six total profiles). It should be noted that we did not construct profiles for males only, due to the small number of males in our sample ($N = 34$). Based on the previous literature, we predicted the following:

For the entire sample, we predicted the following:

(a) Rape Myth Acceptance will be predicted by hostile and benevolent sexist beliefs, sexual attitudes, general and personal just world beliefs, and sexual knowledge.

(b) Bystander Attitudes will be predicted by rape myth acceptance, conformity to masculine norms, hostile sexist beliefs, and sexual knowledge.

(c) Bystander Behaviors will be predicted by rape myth acceptance and conformity to masculine norms.

For females, we predicted the following:

(a) Rape myth acceptance will be predicted by general and personal just world beliefs, conformity to feminine norms, sexual knowledge, and benevolent and hostile sexism.

(b) Bystander attitudes will be predicted by just world beliefs, hostile sexist beliefs, rape myth acceptance, and sexual education.

(c) Bystander behaviors will be predicted by just world beliefs, hostile sexist beliefs, rape myth acceptance, and sexual education.

CHAPTER THREE: METHOD

Participants and Procedure

Participants ($N = 173$; 79.2% female) were recruited from the undergraduate participant pool at Western Carolina University, as well as from sections of a Social Psychology course. Participants were 87.3% white, 2.3% Hispanic/Latino, 4.0% Black, and 6.4% other, with a mean age of 19.12 and standard deviation of 1.42. Participants were brought into an on-campus computer lab and viewed instructions to complete the questionnaire via on-screen administration. Data was collected via Qualtrics, an online survey tool. Participants from the undergraduate psychology participant pool received 1 class credit for their participation which took approximately 1 hour. Participants from the Social Psychology course received extra credit for their participation.

After consenting to participate in the study by clicking "I agree," participants responded to measures of demographics (i.e., age, gender, race, sexual orientation, SES). Participants then completed the Illinois Rape Myth Acceptance Scale (McMahon & Farmer, 2011), the Sexual Attitudes Scale (Hudson, Murphy, & Nurius, 1983), the Modified Bystander Attitudes and Behaviors Scale-Revised (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2013), the Ambivalent Sexism Inventory (Glick & Fiske, 1996), the Just World Scale (Dalbert, Montada, & Schmitt, 1987), the Conformity to Feminine Norms Inventory-45 (Parent & Moradi, 2010), the Conformity to Masculine Norms Inventory-46, 2009), and the Sexual Knowledge Survey (Carrera, Kaye, Philliber, & West, 2000). Upon completion of the survey, participants checked in with the investigator and discussed any questions or concerns with the study, and

promptly received credit for their participation via an online system for crediting research participants.

Questionnaires in Qualtrics were randomly presented to participants in order to ensure counterbalancing and protect against any order effects.

Measures

Illinois Rape Myth Acceptance Scale. The Updated Illinois Rape Myth Acceptance Scale (IRMA; McMahon & Farmer, 2011) is a widely used 22-item measure of rape myth acceptance (e.g., "When girls go to parties wearing slutty clothes, they are asking for rape"). The IRMA asks respondents to provide ratings of agreement based on the extent to which they agree with such statements on a scale from 1 (*strongly agree*) to 5 (*strongly disagree*). Past research has demonstrated the construct validity and reliability of the IRMA (Payne, Lonsway, & Fitzgerald, 1999; Bohner, Danner, Siebler, & Samson, 2002; McMahon & Farmer, 2011) with Cronbach's alphas ranging from .86 to .93 (Bohner, Danner, Siebler, & Samson, 2002; Payne, Lonsway, & Fitzgerald, 1999). The Cronbach's alpha for the current study was .925, indicating good internal consistency. In the current study, Cronbach's alphas for the subscales were as follows: subscale one (It wasn't really rape), a = .86, subscale two (He didn't mean to), a = .74, subscale three (He didn't mean to—alcohol), a = .66, subscale four (She lied), a = .82, subscale five (She asked for it), a = .89, indicating generally adequate internal consistency.

Sexual Attitudes Scale. The Sexual Attitudes Scale (SAS; Hudson, Murphy, & Nurius, 1983) is a 25-item measure of liberal and conservative attitudes toward human sexuality (e.g. "People should not masturbate"). The SAS asks respondents to provide ratings of agreement based on how they feel about various aspects of human sexual expression on scales ranging from

1 (*agree*) to 5 (*disagree*). Past research has demonstrated the construct validity and reliability of the SAS (Hudson, Murphy, & Nurius, 1983; Troiden & Jendrek, 1987) with Cronbach's alphas ranging from .92 to .94 (Fisher, 1988; Hudson, Murphy, & Nurius, 1983). The Cronbach's alpha for the current study was .93, indicating good internal consistency.

Modified Bystander Attitudes Scale-Revised. The Bystander Attitudes Scale—Revised (BAS-R; McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2013) is a 19–item measure of bystander attitudes in sexual assault scenarios (e.g. "Confront a friend if I hear rumors that they had forced someone to have sex"). The BAS-R asks respondents to provide ratings of agreement based on how likely they perceive themselves to act in a given situation on scales ranging from 1 (*unlikely*) to 5 (*very likely*). Past research has demonstrated the construct validity and reliability of the BAS-R (McMahon, 2010; McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2013) with a Cronbach's alphas of .86 (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014). Reliability scores for the subscales include: high risk situation (.82), post-assault support for the victims (.72), post-assault reporting of the perpetrator (.82), and proactive opportunities (.86) (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014). The Cronbach's alpha for the current study was .87, indicating good internal consistency. In the current study, Cronbach's alphas for the subscales were as follows: high risk situation (.82), post-assault support for the victim (.84), post-assault reporting of the perpetrator (.68), and proactive opportunities (.90), indicating generally good internal consistency.

Modified Bystander Behaviors Scale-Revised. The Bystander Behaviors Scale—Revised (BBS-R; McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2013) is a 19–item measure of bystander behaviors in sexual assault scenarios (e.g. "Told an RA or other campus authority about information I might have about a rape case even if pressured by my peers to stay

silent"). The language is adapted from the Bystander Attitudes Scale measures to capture bast behavior rather than future intentions (e.g. "Confront a friend if I heard rumors…" was changed to "I confronted a friend if I heard rumors…"). The BBS-R asks respondents to answer whether they have been in a particular situation in the past 12 months and, if so, whether they intervened in the situation, utilizing a simple "Yes," "No" or "Wasn't in the situation" scale. Past research has demonstrated the construct validity and reliability of the BBS-R (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014) with Cronbach's alphas ranging from .69 to .80 (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014). Reliability correlations for the two subscales include: intervention opportunities (.77) and proactive opportunities (.82) (McMahon, Allen, Postmus, McMahon, Peterson, & Hoffman, 2014). The Cronbach's alpha for the current study was .73, indicating adequate internal consistency. In the current study, Cronbach's alphas for the subscales were as follows: intervention opportunities (.80) and proactive opportunities (.90), indicating good internal consistency.

Ambivalent Sexism Inventory. The Ambivalent Sexism Inventory (ASI; Glick & Fiske, 1996) is a widely used 22-item measure of benevolent and hostile sexism (e.g., "A good woman should be set on a pedestal" or "Women seek power by gaining control over men"). The ASI asks respondents to provide ratings of agreement to statements regarding men and women on a scale ranging from 0 (*disagree strongly*) to 5 (*agree strongly*). Past research has demonstrated the construct validity and reliability of the ASI (Glick & Fiske, 1996) with Cronbach's alphas ranging from .83 to .92 (Glick & Fiske, 1996). The Cronbach's alpha for the overall scale in current study was .89, indicating good internal consistency. For the hostile sexist beliefs subscale, the Cronbach's alpha was .89 and for the benevolent sexist beliefs subscale the Cronbach's alpha was .80, both indicating good internal consistency.

Just World Scale. The Just World Scale is comprised of the General Belief in a Just

World Scale (GBJWS; Dalbert, Montada, & Schmitt, 1987) and the Personal Belief in a Just

World Scale (PBJWS; Dalbert, 1999), and is a 13-item measure of belief in a just world (e.g. "I

believe that, by and large, I deserve what happens to me"). The JWS asks respondents to provide

ratings of agreement based on how fair they believe the world is to themselves, as well as to

others, on scales ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). Past research has

demonstrated the construct validity and reliability of the JWS (Dalbert, 1999; Loo, 2002) with

Cronbach's alphas ranging from .68 to .82 (Dalbert, 1999). The Cronbach's alpha for the current

study for personal just world beliefs was .80 and for general just world beliefs was .73,

indicating adequate internal consistency.

Conformity to Feminine Norms Inventory-45. The Conformity to Feminine Norms

Inventory-45 (CFNI-45; Parent & Moradi, 2010) is a 45-item measure of stereotypical female

gender role behavior (e.g. "I spend more than 30 minutes a day doing my hair and make-up").

The CFNI-45 asks respondents to provide ratings of agreement based on how well the statements

relate to their personal actions and thoughts on scales ranging from 1 (*strongly disagree*) to 4

(*strongly agree*). For the current study, a scale ranging from 1 (*strongly disagree)* to 5 (*strongly

agree)* was used instead in order to maintain consistency across measures. Past research has

demonstrated the construct validity and reliability of the CFNI-45 (Parent & Moradi, 2011;

Lyocsa & Lyocsa, 2013) with Cronbach's alphas for subscales ranging from .52 to .90 (Lyosca

& Lyosca, 2013). The Cronbach's alpha for the current study was .84, indicating good internal

consistency.

Conformity to Masculine Norms Inventory-46. The Conformity to Masculine Norms

Inventory-46 (CMNI-46; Parent & Moradi, 2009) is a 46-item measure of stereotypical male

gender role behavior (e.g. "I hate it when people ask me to talk about my feelings"). The CMNI-46 asks respondents to provide ratings of agreement based on the extent they agree with the statements on scales ranging from 1 (*strongly disagree*) to 4 (*strongly agree*). For the current study, a scale ranging from 1 (*strongly disagree)* to 5 (*strongly agree)* was used instead in order to maintain consistency across measures. Past research has demonstrated the construct validity and reliability of the CMNI-46 (Parent & Moradi, 2011; Parent, Moradi, Rummell, & Tokar, 2011; Parent & Smiler, 2012) with subscale Cronbach's alphas ranging from .71 to .89 (Parent & Smiler, 2013). The Cronbach's alpha for the current study was .82, indicating good internal consistency.

Sexual Knowledge Survey. The Sexual Knowledge Survey (SKS; Carrera, Kaye, Philliber, & West, 2000) is a 37–item measure of knowledge about basic human sexuality, from birth control methods to sexually transmitted infections (e.g. "You cannot get HIV from people you really know well"). The SKS asks respondents to answer true or false to each of the items. Past research has demonstrated the construct validity and reliability of the SKS (Carrera, Kaye, Philliber, & West, 2000; Aronowitz, Lambert, & Davidoff, 2012) with a Cronbach's alpha of .89 (Carrera, Kaye, Philliber, & West, 2000; Aronowitz, Lambert, & Davidoff, 2012). For this study, the language of the SKS was updated to reflect the current audience (adult college students), as the original intended audience was high school students. The Cronbach's alpha for the current study was .86, indicating good internal consistency.

CHAPTER FOUR: RESULTS

Analyses

Table 1 presents the means, standard deviations, internal consistency coefficients, minimum and maximum values, and inter-correlations for the measures in the current study.

Table 1

Intercorrelations and descriptive statistics for all measures in the present study.

	1	2	3	4	5	6	7	8	9	10	11
1. Benevolent Sexism	—										
2. Hostile Sexism	.43**	—									
3. Bystander Attitudes	-.18*	-.40**	—								
4. Bystander Behaviors	.01	.11	-.21**	—							
5. Conformity to Masculine Norms	.04	.08	.17*	-.01	—						
6. Conformity to Feminine Norms	.26**	.37**	-.39**	.01	-.24**	—					
7. Rape Myth Acceptance	-.38**	-.60**	.43**	-.05	.14	-.32**	—				
8. General Just World Beliefs	.18*	.07	.01	.13	.01	-.04	-.13	—			
9. Personal Just World Beliefs	.01	-.01	.17*	.17*	.08	-.12	.05	.56**	—		
10. Sexual Attitudes	.38**	.40**	-.23**	.06	.26**	.19*	-.37**	-.03	-.20**	—	
11. Sexual Knowledge	-.20**	-.25**	.17*	-.23**	.02	-.14	.36**	-.11	-.01	-.36**	—
M	2.41	2.30	4.07	2.76	3.40	2.61	3.93	4.15	3.75	2.53	27.94
SD	.81	.97	.59	.26	.39	.37	.69	.68	.80	.64	6.04
α	.80	.89	.87	.73	.84	.82	.93	.73	.80	.93	.86
Minimum	.00	.00	1.74	2.05	2.27	1.65	1.36	2.00	1.00	1.00	.00
Maximum	4.36	5.00	5.00	3.21	4.44	3.83	5.00	6.00	5.67	4.40	36.00

*p < .05; **p < .01

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Table 2 presents the means, standard deviations, internal consistency coefficients, minimum and maximum values, and inter-correlations broken down by males and females in the current study.

Intercorrelations by sex for all measures in the present study.

		1	2	3	4	5	6	7	8	9	10	11
1.	Benevolent Sexism	—	-.17	.18	.01	-.14	.36*	.07	.22	.26	.27	.04
2.	Hostile Sexism	.52**	—	-.27	.24	.08	.28	-.76**	.06	-.18	.34	-.24
3.	Bystander Attitudes	-.21*	-.40**	—	-.43*	.32	-.33	.32	-.13	.22	-.02	.11
4.	Bystander Behaviors	-.03	.06	-.10	—	-.25	-.01	-.25	.10	.03	.06	-.20
5.	Conformity to Feminine	.18*	.20*	-.03	.10	—	-.47**	.13	-.34*	-.24	.28	-.21
6.	Conformity to Masculine	.21*	.32**	-.33**	-.01	-.09	—	-.26	.15	-.11	.21	.06
7.	Rape Myth Acceptance	-.42**	-.53**	.39**	.05	-.02	-.22*	—	-.17	.14	-.19	.29
8.	General Just World Beliefs	.20*	.11	.01	.16	.04	-.04	-.18*	—	.53**	.04	.24
9.	Personal Just World Beliefs	-.02	-.05	.13	.21*	.10	-.08	-.02	.56**	—	-.18	.34*
10.	Sexual Attitudes	.40**	.40**	-.28**	.06	.34**	.15	-.39**	-.03	-.19*	—	-.29
11.	Sexual Knowledge	-.18*	-.19*	.07	-.22*	-.12	-.09	.27**	-.25**	-.14	-.37**	—

$^*p < .05$; $^{**}p < .01$

Note. The intercorrelations are presented above (males, N=34) and below (females, N=137) the diagonal for each sex.

Stepwise Regression Analyses

In order to construct predictive 'profiles', we first examined the bivariate correlations to determine which variables were significantly related to rape myth acceptance, bystander attitudes, and bystander behaviors, for the overall sample and for females only (See Tables 1 and 2). These variables were then entered into six separate stepwise regression analyses. Variables were entered into the analysis based on inclusion criteria of an alpha level of .05, and removed from the analysis based on exclusion criteria of an alpha level of .10.

Overall Sample

Rape myth acceptance. Sexual knowledge, sexual attitudes, conformity to masculine norms, hostile sexism, benevolent sexism, bystander intervention behaviors, bystander attitudes, high risk bystander attitudes, post-assault support bystander attitudes, post-assault report bystander attitudes, and proactive bystander attitudes were entered into a stepwise multiple regression model, and the following results were established. The prediction model contained five of the eleven predictors and was reached in five steps with no variables removed. This model, $F(5, 167) = 29.67$, $R = .69$, $p < .01$, indicated five variables contributed significantly to rape myth acceptance: hostile sexist beliefs ($\beta = -.40$, $p < .01$), sexual knowledge ($\beta = .20$, $p < .01$), bystander attitudes ($\beta = .21$, $p < .01$, bystander intervention behaviors, ($\beta = .14$, $p < .05$, and benevolent sexist beliefs, ($\beta = -.13$, $p < .05$). See Table 3.

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Table 3

Analysis Regressing Variables onto a Measure of Rape Myth Acceptance for the entire sample.

	Illinois Rape Myth Acceptance Scale		
	Cumulative R^2	Increase in R^2	β
Step 1	.36***	.36***	
Hostile Sexism			-.40***
Step 2	.40***	.05***	
Sexual Knowledge			.20**
Step3	.44***	.04***	
Bystander Attitudes			.21**
Step 4	.46***	.02*	
Bystander Intervention Behav.			.14*
Step 5	.47***	.01*	
Benevolent Sexism			-.13*

*$p < .05$; **$p < .01$; ***$p < .001$.

Bystander attitudes. Sexual knowledge, sexual attitudes, conformity to masculine norms, hostile sexism, benevolent sexism, bystander behaviors, proactive bystander behaviors, personal just world beliefs, rape myth acceptance, "It wasn't really rape" subscale, "He didn't mean to" subscale, "He didn't mean to—alcohol" subscale, "She lied" subscale, and "She asked for it" subscale were entered into a stepwise multiple regression equation to predict the importance of each to the prediction of bystander attitudes. The prediction model contained four of the fourteen predictors and was reached in four steps with no variables removed. This model, $F (4, 168) = 22.45$, $R = .59$, $p < .01$, indicated four variables contributed significantly to bystander attitudes: It wasn't really rape (β = .37, $p < .01$), conformity to masculine norms (β = -.25, $p < .01$), bystander behaviors (β = -.24, $p < .01$), and personal just world beliefs (β = .17, $p < .01$). See Table 4.

Table 4

Analysis Regressing Variables onto a Measure of Bystander Attitudes for the entire sample.

	Bystander Attitudes Scale-Revised		
	Cumulative R^2	Increase in R^2	β
Step 1	.21***	.21***	
It wasn't really rape			.37***
Step 2	.28***	.07***	
Conformity to Masculine			-.25***
Step3	.32***	.04**	
Bystander Behaviors			-.24***
Step 4	.35***	.03**	
Personal Just World Beliefs			.17**

$^*p < .05;$ $^{**}p < .01;$ $^{***}p < .001.$

Bystander behaviors. Sexual knowledge, bystander attitudes, post-assault support

bystander attitudes, proactive bystander attitudes, and personal just world beliefs were entered

into a stepwise multiple regression equation to predict which variables were most important in

predicting bystander behaviors. The prediction model contained three of the five predictors and

was reached in three steps with no variables removed. This model, $F (3, 169) = 8.09, R = .35, p$

$< .01$, indicated three variables contributed significantly to bystander behaviors: sexual

knowledge ($β = -.21, p < .01$), proactive bystander attitudes ($β = -.22, p < .01$), and personal just

world beliefs ($β = .18, p < .05$). See Table 5.

Table 5

Analysis Regressing Variables onto a Measure of Bystander Behaviors for the entire sample.

	Bystander Behaviors Scale-Revised		
	Cumulative R^2	Increase in R^2	β
Step 1	.05**	.05**	
Sexual Knowledge			-.21**
Step 2	.09***	.04**	
Proactive Bystander Attitudes			-.22**
Step3	.13***	.03*	
Personal Just World Beliefs			.18*

*$p < .05$; **$p < .01$; ***$p < .001$.

Females

Rape myth acceptance. Sexual knowledge, conformity to masculine norms, sexual attitudes, hostile sexism, benevolent sexism, bystander intervention behaviors, bystander attitudes in high risk situations, post-assault report bystander attitudes, post-assault support bystander attitudes, proactive bystander attitudes, total bystander attitudes, and general just world beliefs were entered into a stepwise multiple regression model, and the following results were established. The prediction model contained five of the twelve predictors and was reached in five steps with no variables removed. This model, $F (5, 131) = 16.94$, $R = .63$, $p < .001$, indicated five variables contributed significantly to rape myth acceptance for females: hostile sexist beliefs (β = -.36, $p < .01$), sexual attitudes (β = -.21, $p < .01$), post-assault report bystander attitudes (β = .19, $p < .01$), general just world beliefs (β = -.18, $p < .05$), and bystander intervention behaviors (β = .15, $p < .05$). See Table 6.

Table 6

Analysis Regressing Variables onto a Measure of Rape Myth Acceptance for females.

	Illinois Rape Myth Acceptance Scale		
	Cumulative R^2	Increase in R^2	β
Step 1	.28***	.28***	
Hostile Sexism			-.36***
Step 2	.31***	.04**	
Sexual Attitudes			-.21**
Step3	.34***	.03*	
Bystander Report Attitudes			.19**
Step 4	.37***	.03*	
General Just World Beliefs			-.18*
Step 5	.39***	.02*	
Bystander Intervention Behav.			.15*

$^*p < .05$; $^{**}p < .01$; $^{***}p < .001$.

Bystander attitudes. Conformity to masculine norms, sexual attitudes, benevolent sexism, hostile sexism, rape myth acceptance, "It wasn't really rape" subscale, "He didn't mean to" subscale, "He didn't mean to—alcohol" subscale, "She lied" subscale, and "She asked for it" subscale were entered into a stepwise multiple regression equation, and the following results were established. The prediction model contained three of the ten predictors and was reached in five steps with no variables removed. This model, $F (3, 133) = 16.98$, $R = .53$, $p < .001$, indicated three variables contributed significantly to bystander attitudes: IRMA subscale 1 (It wasn't really rape) (β = .30, $p < .001$), conformity to masculine norms (β = -.22, $p < .01$), and hostile sexism (β = -.19, $p < .05$). See Table 7.

Table 7

Analysis Regressing Variables onto a Measure of Bystander Attitudes for females.

	Bystander Attitudes Scale-Revised		
	Cumulative R^2	Increase in R^2	β
Step 1	.18***	.18***	
It wasn't really rape			.30***
Step 2	.25***	.07**	
Conformity to Masculine			-.22**
Step3	.28***	.03*	
Hostile Sexism			-.19*

*$p < .05$; **$p < .01$; ***$p < .001$.

Bystander behaviors. Personal just world beliefs and sexual knowledge were entered into a stepwise multiple regression equation, and the following results were established. The prediction model contained two of the two predictors and was reached in two steps with no variables removed. This model, F (2, 134) = 5.93, $R = .29$, $p < .01$, indicated two variables contributed significantly to bystander behaviors: sexual knowledge (β = -.19, $p < .05$) and personal just world beliefs (β = .19, $p < .05$). See Table 8.

Table 8

Analysis Regressing Variables onto a Measure of Bystander Behaviors for females.

	Bystander Behaviors Scale-Revised		
	Cumulative R^2	Increase in R^2	β
Step 1	.05*	.05*	
Sexual Knowledge			-.19*
Step 2	.08**	.03*	
Personal Just World Beliefs			.19 *

*$p < .05$; **$p < .01$; ***$p < .001$.

CHAPTER FIVE: DISCUSSION

Sexual assault is a large problem on college campuses, and efforts are increasingly being made to prevent its occurrence. The goal of the present study was to examine how individual difference variables, taken together, create 'profiles' that predict Rape Myth Acceptance and Bystander Intervention attitudes and behaviors with an eye towards informing sexual assault prevention programs. We constructed six total 'profiles' predicting Rape Myth Acceptance, Bystander Attitudes, and Bystander Behaviors in the overall sample, and in females only.

For the overall sample, we predicted that rape myth acceptance would be predicted by hostile and benevolent sexism, sexual attitudes, general and personal just world beliefs, and sexual knowledge. This was partially supported such that, in our sample, rape myth acceptance was predicted by hostile sexism, sexual knowledge, bystander attitudes, bystander intervention behaviors, and benevolent sexism. We predicted that bystander attitudes would be predicted by rape myth acceptance, conformity to masculine norms, hostile sexism, and sexual knowledge, and found that, in our sample, bystander attitudes were predicted by IRMA subscale "It wasn't really rape," conformity to masculine norms, bystander behaviors, and personal just world beliefs. We predicted that bystander behaviors would be predicted by rape myth acceptance and conformity to masculine norms, and found that bystander behaviors were predicted by sexual knowledge, proactive bystander attitudes, and personal just world beliefs.

For females, we predicted that rape myth acceptance would be predicted by general and personal just world beliefs, conformity to masculine norms, sexual knowledge, and benevolent and hostile sexism. We found that rape myth acceptance was predicted by hostile sexism, sexual attitudes, post-assault report bystander attitudes, general just world beliefs, and bystander

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intervention behaviors. We hypothesized that bystander attitudes would be predicted by just world beliefs, hostile sexism, rape myth acceptance, and sexual education. We found that bystander attitudes were predicted by IRMA subscale "It wasn't really rape," conformity to masculine norms, and hostile sexism. Lastly, we predicted that bystander behaviors would be predicted by just world beliefs, hostile sexism, rape myth acceptance, and sexual education. In our sample of females, we found that bystander behaviors were predicted by sexual education and personal just world beliefs.

Overall, these results provided partial support for our novel 'predictive profile' hypotheses. Our results also allowed us to confirm expected bivariate correlations between the various individual variables and rape myth acceptance, bystander attitudes, and bystander behaviors.

Factors relating to rape myth acceptance. Higher scores on the IRMA correspond with lower levels of rape myth acceptance, whereas lower scores correspond with more agreement with rape myths. Therefore, bivariate correlations for the entire sample suggest a number of relationships between RMA and a number of variables. For example, we found a positive correlation between sexual knowledge and RMA, meaning that those with more knowledge about basic sexual concepts reported lower levels of RMA. The negative correlation between RMA and conformity to masculine norms suggests that individuals who adhere more strongly to masculine norms report greater levels of rape myth acceptance. Similarly, the negative correlation between RMA and sexual attitudes suggests that those with more conservative attitudes about sexuality report greater levels of RMA. Benevolent and hostile sexism were both negatively correlated with RMA as well, meaning that greater levels of both hostile and benevolent sexist beliefs are related to greater levels of RMA. The positive correlations among

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the bystander attitudes and behaviors scales and select subscales suggest that those who are lower in rape myth acceptance report a greater intention and likelihood to intervene in sexual assault scenarios. These correlations are consistent with what we would expect based on the previous literature.

Additionally, we found a number of significant bivariate correlations between rape myth acceptance and the other variables among the sample of females (n= 139). For example, we found a positive correlation between sexual knowledge and rape myth acceptance, suggesting that those with higher levels of sexual knowledge are less likely to endorse rape myths. The negative correlation between conformity to masculine norms and rape myth acceptance suggests that higher levels of conformity to masculine norms within the female sample correlated with higher levels of rape myth acceptance. Similarly, the negative correlation between sexual attitudes and rape myth acceptance suggests that those with more conservative attitudes toward sexuality hold greater acceptance of rape myths. The negative correlations found between benevolent and hostile sexism and rape myth acceptance suggest that those who hold more benevolent and hostile attitudes toward women are more likely to endorse rape myths. Bystander intervention behaviors were positively correlated with rape myth acceptance, suggesting that individuals who hold less rape myths report more instances of involvement in bystander activities over the previous 12 months. Similarly, those lower in rape myth acceptance reported greater willingness to intervene in bystander scenarios, as suggested by the positive correlations between rape myth acceptance and each of the bystander attitudes scales. General just world beliefs were negatively correlated with rape myth acceptance, suggesting that those who endorse more acceptance of rape myths also generally see the world as a just and fair place. These correlations are consistent with what we would expect based on the previous literature.

Factors relating to bystander attitudes. Higher scores on the Bystander Attitudes Scale-Revised correspond with greater intention to intervene in sexual assault scenarios, including intervening in high-risk situations, providing post-assault support, aiding in post-assault reporting, and participating in proactive opportunities (such as participating in a rally to raise awareness about sexual assault). Therefore, bivariate correlations for the entire sample suggest a number of relationships between bystander attitudes and other important individual variables. For example, the positive correlation between sexual knowledge and bystander attitudes suggest that those who have more knowledge of sexually-related content are more likely to report they would be likely to intervene as a bystander to help victims of sexual assault. Conversely, those higher in conformity to masculine norms are less likely to report that they would intervene in sexual assault scenarios. Similarly, those with more conservative attitudes toward sexuality reported less positive attitudes toward bystander intervention attitudes. The negative correlations between hostile and benevolent sexism and bystander attitudes suggest that those with more negative views toward women are less likely to endorse attitudes related to bystander intervention in sexual assault scenarios. Because the Bystander Behaviors Scale-revised is scored such that lower scores indicate more reported bystander behaviors, the negative correlation between bystander attitudes and bystander behaviors and bystander intervention behaviors suggests that those who reported intervention behaviors in the past 12 months, also reported greater attitudes toward bystander intervention. Bystander attitudes are positively correlated with personal just world beliefs, suggesting that those who believe the world is a fair place for them, personally, are more likely to endorse attitudes consistent with helping victims of sexual assault. The positive correlation between IRMA and its subscales, and bystander attitudes, suggest that those with lower endorsement of rape myths are more likely to hold positive

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intervention attitudes. The majority of these correlations, with the exception of personal just world beliefs, are consistent with what we would expect based on the previous literature.

Within the female sample, there were a number of individual variables that significantly correlated with bystander attitudes. Conformity to masculine norms was negatively correlated with bystander attitudes, suggesting that those with greater identification with normative masculinity were less likely to report intention to intervene. Similarly, those with more conservative attitudes toward sexuality reported less positive attitudes toward bystander interventions. Both benevolent and hostile sexism negatively correlated with bystander attitudes, suggesting that stereotyped or negative attitudes toward women were related to less attitudes toward intervening. Bystander attitudes were also positively correlated with rape myth acceptance and each of the IRMA's subscales, suggesting that those with lower endorsement of rape myths reported greater likelihood of intervention in sexual assault scenarios. These correlations are consistent with what we would expect based on the previous literature.

Factors relating to bystander behaviors. The Bystander Behaviors Scale-Revised requires participants to respond "Yes," "No," or "Wasn't in that situation" to questions concerning bystander behaviors over the past 12 months. As such, lower scores indicate participation in more bystander behaviors over the past year, and higher scores indicate less. Therefore, in the entire sample, the negative correlation between sexual knowledge and bystander behaviors indicates that greater sexual knowledge is related to report of participation in more bystander behaviors over the previous year. Similarly, the negative correlation between bystander attitudes and behaviors suggests that those who report more positive attitudes toward bystander intervention were more likely to have actually intervened over the past 12 months. This pattern held true for both post-assault supportive bystander attitudes and proactive

bystander attitudes. Personal just world beliefs were positive correlated with bystander behaviors, suggesting that those who have a greater belief that the world is a fair and just place for them, personally, were less likely to engage in bystander behaviors in the previous twelve months.

In the female sample, the negative correlation between bystander behaviors and sexual knowledge suggests that greater knowledge of sexually-related content was associated with more participation in bystander events over the previous 12 months. Personal just world beliefs were positively correlated with bystander behaviors, suggesting that belief in the world as a just and fair place for the individual was associated with less bystander behaviors over the past 12 months. These results are consistent with previous research findings.

Practical Implications

One correlation that was consistent across both males and females was that greater hostile related to more rape myth acceptance. This underscores the importance of understanding how having negative and aggressive attitudes toward women invites attitudes that blame the victim of rape rather than the perpetrator. This suggests that hostile sexism may be a key piece in understanding how sexual assault occurs on our college campuses, as well as what can be done to stop it from happening in the future.

By continuing to gain an understanding of why students endorse rape myths and how this relates to their willingness to intervene as bystanders, clinicians in the field may be able to tailor prevention programs to address these specific variables. For example, previous research has examined how programs like Green Dot for sexual violence prevention, which has components of bystander intervention education and victim support education, decreased violent

victimization rates and violence perpetration rates on college campuses (Coker, et al., 2015). The current research may inform programs such as Green Dot by suggesting additional areas to target to increase bystander behaviors and victim support behaviors. For example, knowing that hostile sexism and conformity to masculine norms significantly relate to acceptance of rape myths and willingness to intervene in sexual assault scenarios may provide important information regarding specific attitudes to target within such a program.

Further, programs like Elemental combine both primary prevention and risk reduction strategies to reduce likelihood of sexual assault victimization. One study found that this program effectively reduced sexual assault risk and impacted attitudes and knowledge that are related to risk of later assault (Menning & Holtzman, 2015). This study examined both attitudes and knowledge of sexuality and determine their importance to the prevention of sexual assault victimization. The present study adds to this literature by supporting the importance of attitudes and knowledge toward sexual assault prevention, in this case bystander intervention. Further, the current study underscores which specific attitudes are important, such as rape myth acceptance, hostile sexist beliefs, and conformity to masculine norms.

Limitations and Future Directions

There are several limitations to the present study. First, and most importantly, the sample was overwhelmingly female (79.2%), which did not allow us to examine the difference between males and females in terms of important factors for rape myth acceptance, bystander attitudes, and bystander behaviors. Additionally, this study used only self-report measures, meaning the results may not generalize to the real-world. This is a particularly important limitation since the aim of the study is to inform sexual assault prevention programs. For example, self-report of

bystander attitudes and bystander behaviors may be influenced by factors such as social desirability or remembering events in a way that is favorable to oneself. As such, if a method was derived to test actual bystander attitudes, it may have more clinical utility to informing sexual assault prevention programs for college campuses. Future research may want to focus on this area in order to determine whether the important variables we have identified here actually have practical significance. This study may also be limited in its ability to do given that one of the main dependent variables, bystander behaviors, relies on self-report of this behavior. Another limitation is that the analysis is correlational in nature, limiting the study's ability to make causal claims.

Findings suggest several directions for future studies. First, future studies should make sure to include an even sample of males and females, in order to construct predictive profiles along gender lines, in order to determine whether there is utility in splitting prevention programs between males and females. Correlations from our limited male sample suggest some interesting relationships to explore in future research. For example, our data suggests that males may be more likely to endorse more stereotyped beliefs (i.e. benevolent sexism, conformity to masculine norms), as well as more likely to report less knowledge of basic sexual concepts, more conservative sexual attitudes, and greater just world beliefs. In addition, males in our sample endorsed greater acceptance of rape myths, and indicated less likelihood to intervene as a bystander in sexual assault scenarios.

In conclusion, the current study supports the body of literature that suggests important correlations between myriad variables and rape myth acceptance, bystander attitudes, and bystander interventions, as they relate to sexual assault prevention. It adds to the literature by synthesizing this information into predictive profiles in order to determine which variables are

most predictive of students' internalized rape myth acceptance and externalized helping attitudes and behaviors. Although previous studies looked at these variables individually, efforts to analyze these variables, together, represents the novel contribution of this research.

For the entire sample, we found that important variables for predicting rape myth acceptance included hostile sexism, sexual knowledge, bystander attitudes, bystander intervention behaviors, and benevolent sexism. Similarly, IRMA subscale 1 (It wasn't really rape), conformity to masculine norms, bystander behaviors, and personal just world beliefs predicted bystander attitudes, whereas sexual knowledge, proactive bystander attitudes, and personal just world beliefs predicted bystander behaviors. The overlap of many of the variables throughout the three predictive profiles suggest that these concepts are inter-related, and that understanding rape myths and its predecessors can go a long way in explaining bystander attitudes in behaviors.

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APPENDIX A

Illinois Rape Myth Acceptance Scale (IRMA)

Likert-type scale: 1=strongly agree to 5=strongly disagree

1. If a girl is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.
2. When girls go to parties wearing slutty clothes, they are asking for trouble.
3. If a girl goes to a room alone with a guy at a party, it is her own fault if she is raped.
4. If a girl acts like a slut, eventually she is going to get into trouble.
5. When girls are raped, it's often because the way they said "no" was unclear.
6. If a girl initiates kissing or hooking up, she should not be surprised if a guy assumes she wants to have sex.
7. When guys rape, it is usually because of their strong desire for sex.
8. Guys don't usually intend to force sex on a girl, but sometimes they get too sexually carried away.
9. Rape happens when a guy's sex drive gets out of control.
10. If a guy is drunk, he might rape someone unintentionally.
11. It shouldn't be considered rape if a guy is drunk and didn't realize what he was doing.
12. If both people are drunk, it can't be rape.
13. If a girl doesn't physically resist sex—even if protesting verbally—it can't be considered rape.
14. If a girl doesn't physically fight back, you can't really say it was rape.
15. A rape probably didn't happen if the girl has no bruises or marks.
16. If the accused "rapist" doesn't have a weapon, you really can't call it rape.
17. If a girl doesn't say "no" she can't claim rape.
18. A lot of times, girls who say they were raped agreed to have sex and then regret it.
19. Rape accusations are often used as a way of getting back at guys.
20. A lot of times, girls who say they were raped often led the guy on and then had regrets.
21. A lot of times, girls who claim they were raped just have emotional problems.
22. Girls who are caught cheating on their boyfriends sometimes claim that it was rape.

APPENDIX B

Sexual Attitudes Scale (SAS)

This questionnaire is designed to measure the way you feel about sexual behavior. It is not a test, so there are no right or wrong answers. Answer each item as carefully and accurately as you can by indicating as follows:

1- Strongly Disagree 2- Disagree 3- Neither agree nor disagree 4- Agree 5- Strongly Agree

1. I think there is too much sexual freedom given to adults these days.
2. I think that the increased sexual freedom seen in the past several years has done much to undermine the American family.
3. I think that young people have been given too much information about sex.
4. Sex education should be restricted to the home.
5. Older people do not need to have sex.
6. Sex education should be given only when people are ready for marriage.
7. Premarital sex may be a sign of a decaying social order.
8. Extramarital sex is never excusable.
9. I think there is too much sexual freedom given to teenagers these days.
10. I think there is not enough sexual restraint among young people.
11. I think people indulge in sex too much.
12. I think the only proper way to have sex is through intercourse.
13. I think sex should be reserved for marriage.
14. Sex should be only for the young.
15. Too much social approval has been given to homosexuals.
16. Sex should be devoted to the business of procreation.
17. People should not masturbate.
18. Heavy sexual petting should be discouraged.
19. People should not discuss their sexual affairs or business with others.
20. Severely handicapped (physically and mentally) people should not have sex.
21. There should be no laws prohibiting sexual acts between consenting adults.
22. What two consenting adults do together sexually is their own business.
23. There is too much sex on television.
24. Movies today are too sexually explicit.
25. Pornography should be totally banned from our bookstores.

Bystanders Attitudes/Behaviors Scale—Revised

-For the BAS-R, participants are asked to indicate how likely they are to engage in the behavior on a Likert scale from 1 to 5, *Unlikely* to *Very likely*.

-For the BBS-R, participants are asked whether they actually participated in the behavior in the past 12 months: "Yes," "No," or "Wasn't in the situation."

1. Use the words "ho," "bitch," or "slut" to describe girls when I was with my friends.
2. Confront a friend who plans to give someone alcohol to get sex.
3. Confront a friend if I hear rumors that they had forced someone to have sex.
4. Check in with a friend who looks drunk when she goes to a room with someone else at a party.
5. Say something to a friend who is taking a drunk girl back to his room at a party.
6. Confront a male friend who is hooking up with someone who has passed out.
7. Express concern if a friend makes a sexist joke.
8. Report a friend to the police if I heard rumors that they had forced someone to have sex.
9. View pornography online, on DVDS, or in a magazine.
10. Challenge a friend who says that rape victims are usually to blame for being raped.
11. Call for help (i.e. call 911) if I saw a group of guys bother a girl in the parking lot.
12. Call for help if I saw a girl that I do not know go to her dorm room with a group of guys and hear her yelling for help.
13. Tell an RA or other campus authority about information I might have about a rape case even if pressured by my peers to stay silent.
14. Go with a female friend to the police department if she says she was raped.
15. Go with a male friend to the police department if he says he was raped.
16. Visit a Web site to learn more about sexual violence.
17. Join an organization that works to stop rape and abuse.
18. Participate in a rally on campus to stop rape and abuse.
19. Take a class to learn more about sexual violence and abuse.

Ambivalent Sexism Inventory (ASI)

Below are a series of statements concerning men and women and their relationships in contemporary society. Please indicate the degree to which you agree or disagree with each statement using the scale below:

0	1	2	3	4	5
disagree	Disagree	disagree	Agree	Agree	agree
strongly	Somewhat	Slightly	slightly	somewhat	strongly

_____ 1. No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.

_____ 2. Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality."

_____ 3. In a disaster, women ought not necessarily to be rescued before men.

_____ 4. Most women interpret innocent remarks or acts as being sexist.

_____ 5. Women are too easily offended.

_____ 6. People are often truly happy in life without being romantically involved with a member of the other sex.

_____ 7. Feminists are not seeking for women to have more power than men.

_____ 8. Many women have a quality of purity that few men possess.

_____ 9. Women should be cherished and protected by men.

_____ 10. Most women fail to appreciate fully all that men do for them.

_____ 11. Women seek to gain power by getting control over men.

_____ 12. Every man ought to have a woman whom he adores.

_____ 13. Men are complete without women.

_____ 14. Women exaggerate problems they have at work.

_____ 15. Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.

_____ 16. When women lose to men in a fair competition, they typically complain about being discriminated against.

_____ 17. A good woman should be set on a pedestal by her man.

____ 18. There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances.

____ 19. Women, compared to men, tend to have a superior moral sensibility.

____ 20. Men should be willing to sacrifice their own well being in order to provide financially for the women in their lives.

____ 21. Feminists are making entirely reasonable demands of men.

____ 22. Women, as compared to men, tend to have a more refined sense of culture and good taste.

Just World Scale

-6-point scale—6 = strongly agree 1=strongly disagree.

1. I believe that, by and large, I deserve what happens to me.
2. I am usually treated fairly.
3. I believe that I usually get what I deserve.
4. Overall, events in my life are just.
5. In my life injustice is the exception rather than the rule.
6. I believe that most of the things that happen in my life are fair.
7. I think that important decisions that are made concerning me are usually just.
8. I think basically the world is a just place.
9. I believe that, by and large, people get what they deserve.
10. I am confident that justice always prevails over injustice.
11. I am convinced that in the long run people will be compensated for injustices.
12. I firmly believe that injustices in all areas of life (e.g., professional, family, politics) are the exception rather than the rule.
13. I think people try to be fair when making important decisions.

Conformity to Feminine Norms Inventory-45

The following pages contain a series of statements about how women might think, feel or behave. The statements are designed to measure attitudes, beliefs, and behaviors associated with both traditional and non-traditional feminine gender roles. Thinking about your own actions, feelings and beliefs, please indicate how much you personally agree or disagree with each statement by circling SD for "Strongly Disagree", D for "Disagree", A for "Agree," or SA for "Strongly agree" to the left of the statement. There are no right or wrong responses to the statements. You should give the responses that most accurately describe your personal actions, feelings and beliefs. It is best if you respond with your first impression when answering.

[Response scale: Strongly Disagree – Disagree – Agree – Strongly Agree]

1 I would be happier if I was thinner

2 It is important to keep your living space clean

3 I spend more than 30 minutes a day doing my hair and make-up

4 I tell everyone about my accomplishments

5 I clean my home on a regular basis

6 I feel attractive without makeup

7 I believe that my friendships should be maintained at all costs

8 I find children annoying

9 I would feel guilty if I had a one-night stand

10 When I succeed, I tell my friends about it

11 Having a romantic relationship is essential in life

12 I enjoy spending time making my living space look nice

13 Being nice to others is extremely important

14 I regularly wear makeup

15 I don't go out of my way to keep in touch with friends

16 Most people enjoy children more than I do

17 I would like to lose a few pounds

18 It is not necessary to be in a committed relationship to have sex

19 I hate telling people about my accomplishments

20 I get ready in the morning without looking in the mirror very much

21 I would feel burdened if I had to maintain a lot of friendships

22 I would feel comfortable having casual sex

23 I make it a point to get together with my friends regularly

24 I always downplay my achievements

25 Being in a romantic relationship is important

26 I don't care if my living space looks messy

27 I never wear make-up

28 I always try to make people feel special

29 I am not afraid to tell people about my achievements

30 My life plans do not rely on my having a romantic relationship

31 I am always trying to lose weight

32 I would only have sex with the person I love

33 When I have a romantic relationship, I enjoy focusing my energies on it

34 There is no point to cleaning because things will get dirty again

35 I am not afraid to hurt people's feelings to get what I want

36 Taking care of children is extremely fulfilling

37 I would be perfectly happy with myself even if I gained weight

38 If I were single, my life would be complete without a partner

39 I rarely go out of my way to act nice

40 I actively avoid children

41 I am terrified of gaining weight

42 I would only have sex if I was in a committed relationship like marriage

43 I like being around children

44 I don't feel guilty if I lose contact with a friend

45 I would be ashamed if someone thought I was mean

Conformity to Masculine Norms Inventory-46

The following pages contain a series of statements about how men might think, feel or behave. The statements are designed to measure attitudes, beliefs, and behaviors associated with both traditional and non-traditional masculine gender roles. Thinking about your own actions, feelings and beliefs, please indicate how much you personally agree or disagree with each statement by circling SD for "Strongly Disagree", D for "Disagree", A for "Agree," or SA for "Strongly agree" to the left of the statement. There are no right or wrong responses to the statements. You should give the responses that most accurately describe your personal actions, feelings and beliefs. It is best if you respond with your first impression when answering.

[Response scale: Strongly Disagree – Disagree – Agree – Strongly Agree]

1 In general, I will do anything to win

2 If I could, I would frequently change sexual partners

3 I hate asking for help

4 I believe that violence is never justified

5 Being thought of as gay is not a bad thing

6 In general, I do not like risky situations

7 Winning is not my first priority

8 I enjoy taking risks

9 I am disgusted by any kind of violence

10 I ask for help when I need it

11 My work is the most important part of my life

12 I would only have sex if I was in a committed relationship

13 I bring up my feelings when talking to others

14 I would be furious if someone thought I was gay

15 I don't mind losing

16 I take risks

17 It would not bother me at all if someone thought I was gay

18 I never share my feelings

19 Sometimes violent action is necessary

20 In general, I control the women in my life

21 I would feel good if I had many sexual partners

22 It is important for me to win

23 I don't like giving all my attention to work

24 It would be awful if people thought I was gay

25 I like to talk about my feelings

26 I never ask for help

27 More often than not, losing does not bother me

28 I frequently put myself in risky situations

29 Women should be subservient to men

30 I am willing to get into a physical fight if necessary

31 I feel good when work is my first priority

32 I tend to keep my feelings to myself

33 Winning is not important to me

34 Violence is almost never justified

35 I am happiest when I'm risking danger

36 It would be enjoyable to date more than one person at a time

37 I would feel uncomfortable if someone thought I was gay

38 I am not ashamed to ask for help

39 Work comes first

40 I tend to share my feelings

41 No matter what the situation I would never act violently

42 Things tend to be better when men are in charge

43 It bothers me when I have to ask for help

44 I love it when men are in charge of women

45 I hate it when people ask me to talk about my feelings

46 I try to avoid being perceived as gay

APPENDIX H

Sexual Knowledge Survey

Participants are told not guess, but to answer True; False; or Don't Know to each of the items.

1. The fluid that contains male sperm is called semen.

2. Sperm is made in the testicles.

3. Young people who do not have sexual intercourse for extended periods of time can damage their sexual or reproductive systems.

4. If a girl has sexual intercourse during her period, she can still get pregnant.

5. Sometimes boys get erections when they don't want them.

6. Teenage girls should perform a breast self-examination once a month after the start of puberty.

7. Teens who do not have sexual intercourse have no way of physically satisfying their sexual needs.

8. There is usually a problem if a teenage girl doesn't get her period by the time she is 14.

9. The male hormone is called Testosterone.

10. Sometimes a boy's penis gets stuck in a girl's vagina.

11. Fertilization of the egg occurs in the vagina.

12. A teenage girl who has had an abortion will have difficulty getting pregnant when she wants to have a baby.

13. Young people can never choose to be abstinent once they have had sexual intercourse.

14. Urination and menstruation occur through the same opening in the vagina.

15. A Pap smear test is used to check for cancer of the cervix.

16. It's dangerous to have sexual intercourse during a girl's period.

17. Every girl who has not had sex still has her hymen (cherry).

18. When a girl has her period, her uterus and vagina are not as clean as other times.

19. After a girl has her period, for good health, it's important to douche.

20. The vagina can get stretched from too much sex.

21. Pregnancy happens when a sperm fertilizes an ovum (egg).

22. Girls cannot get pregnant the first time they have sex.

23. If a girl has sex only once in a while, she really doesn't need birth control.

24. In an emergency, it's usually okay to take someone else's birth control pills.

25. A female can get pregnant through oral sex.

26. Sperm can live for a few days in the woman's body.

27. Urinating after sex sometimes prevents pregnancy.

28. If a boy pulls out, just at the right time, the girl won't get pregnant.

29. Teenagers do not need their parents' or guardians' permission to get birth control

    form clinics.

30. Douching is a method of birth control.

31. Letting semen drip out of the vagina after sex prevents pregnancy.

32. Teenage girls cannot get HIV from teenage boys who have had sex only a few times.

33. You cannot get HIV from people you really know well.

34. A highly reliable method of avoiding pregnancy and sexually transmitted infections is

    to use a condom and spermicide.

35. Sexually Transmitted Infections (STI) usually go away on their own.

36. It is possible to have more than one Sexually Transmitted Infection (STI) at a time.

37. Once you have a Sexually Transmitted Infection (STI), you cannot get the same one

again.