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Running Head: Homophobia and Male Rape

THE MEDIATING INFLUENCE OF HOMOPHOBIA ON PERCEPTIONS
OF MALE RAPE VICTIMS

by

Sandra S. White

A thesis submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Master of Science

Department of Psychology

Brigham Young University

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BRIGHAM YOUNG UNIVERSITY

GRADUATE COMMITTEE APPROVAL

of a thesis submitted by

Sandra S. White

This thesis has been read by each member of the following graduate committee and by majority vote has been found to be satisfactory.

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As chair of the candidate's graduate committee, I have read the thesis of Sandra S. White in its final form and have found (1) its formats, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

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ABSTRACT

THE MEDIATING INFLUENCE OF HOMOPHOBIA ON PERCEPTIONS OF MALE RAPE VICTIMS

Sandra S. White

Department of Psychology

Masters of Science

The purposes of this study were threefold: 1.) to duplicate previous studies by demonstrating differences in victim blame attribution, minimization of rape, and degree of excusing the perpetrator between homosexual and heterosexual victims; 2.) determine if similar patterns will be shown with male victims as with female victims in the demonstration of rape myths when the victim and perpetrator are acquainted or strangers; and 3.) test the mediation effect of homophobia on perceptions of male rape victims. 119 university students participated. Participants read a scenario in which a homosexual or heterosexual was raped by a male stranger or acquaintance. Participants then answered questions judging the seriousness of the attack and the degree of responsibility held by the victim and perpetrator. Participants also answered questions measuring their homophobic and traditional gender role beliefs. Significant differences were found

between the male and female participants in victim blame attribution and rape minimization. Significant differences were also found in the amount of blame attributed to the victim and perceived seriousness of the attack between stranger and acquaintance rape for heterosexual victims, and the degree of rape minimization between heterosexual and homosexual victims of acquaintance rape. Homophobia and gender role traditionality were not found to be mediating variables in predicting victim blame attribution, degree of rape minimization, or degree of excusing the perpetrator. This study expands the current literature by examining the effects of the victim-perpetrator relationship in perceptions of male rape victims, as well as adding to the vast amount of literature suggesting that sexual orientation plays a role in how one views a male rape victim.

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Table of contents

Introduction.....1

Method.....17

Results.....25

Discussion.....30

References.....37

Appendixes

 Appendix A – Introductory Script.....43

 Appendix B – Survey (VBAS, RMS, ERS, and demographics).....44

 Appendix C – Figure 1.....47

 Appendix D – Table 1.....48

 Appendix E – Table 2.....49

 Appendix F – Table 3.....50

 Appendix G – Table 4.....52

 Appendix H – Table 5.....53

List of tables and figures

Figure 1. <i>Summary of Path-analytic Mediation Analysis</i>	47
Table 1. <i>Summary of Means and Standard Deviations</i>	48
Table 2. <i>Multivariate Analysis of Variance for Dependent Variables</i>	49
Table 3. <i>Results of Scheffe's Post Hoc Tests</i>	50
Table 4. <i>Unstandardized Coefficients from Path-Analytic Mediation Analysis – HATH</i> ..	52
Table 5. <i>Unstandardized Coefficients from Path-Analytic Mediation Analysis – SRES</i> ...	53

The Mediating Influence of Homophobia on Perceptions of Male Rape Victims

Background of Rape

Rape has become a widespread problem among women in the United States. According to the U.S. Department of Justice, a woman is raped every six minutes (Federal Bureau of Investigation, 1999). Numerous studies have reported the prevalence and severity of attacks against female rape victims (e.g., Frazier, 1993; Fulero & Delara, 1976; RAINN, 2004). Researchers suggest that the impact of rape on its victim makes it a serious health problem (e.g. Kaszniak, Nussbaum, Berren, & Santiago, 1988; Stermac, Sheridan, Davidson, & Dunn, 1996), particularly because rape victims are at tremendous risk of suicidal ideation and attempts, as well as mental disorders such as depression and anxiety (e.g. Sarrel & Masters, 1982).

Rape is generally understood as the act of forcing a person to participate in sexual acts (Berube, 1983). Although some define rape as solely a male forcing a female to participate in sexual intercourse (Legaldefinitions.com, 2004; Merriam-Webster's Collegiate Dictionary, 1991), males can also be victims of rape. Exact statistics on the prevalence of male rape are unavailable due to underreporting and the variability of reported estimates. Struckman-Johnson (1988) found that 16% of college males in the study "reported at least one forced sex episode in their lifetime" (p. 237), whereas Muehlenhard and Cook (1988) found that 62.7% of men had experienced unwanted intercourse. Despite the prevalence of myths that rape victims are exclusively females, it is obvious that males can be and are raped. Furthermore, although some believe that only gay males are raped by gay male perpetrators (Davies, 2002), heterosexual males are also

victimized. Hodge and Canter's (1998) study of 50 male rape victims found that more than half (53%) of victims reported that they were heterosexual. In Groth and Burgess's (1980) study of 16 male offenders (who raped men), half of the offenders were heterosexuals and half were either bisexual or homosexual. Unlike females, who are predominantly raped by men, male rape often occurs by both female and male perpetrators (e.g., Sarrel & Masters, 1982, Goyer & Eddleman, 1984). Furthermore, in the case of male rape victims, gay male victims are blamed more than heterosexual male victims, and both gay and heterosexual male victims are blamed more than female victims (Davies et al., 2001).

Similar to female rape victims, there are severe consequences for male rape victims. Males also suffer from their experience of sexual assaults physically and psychologically. Sarrel and Masters (1982) suggested that some male victims experience sexual dysfunctions as a result of their rape. For example, of the 11 men studied, 10 were being treated for sexual dysfunctions that were related to their molestations. Robertson (2003) discussed other possible consequences for male rape victims, including injuries (e.g., incarcerated male rape victims are often beaten severely, sometimes to the point of death) and sexually transmitted diseases (STDs) resulting from penile penetration.

The psychological effects of rape reported by males are similar to those reported by females, such as depression, anxiety, and hostility (Frazier, 1993). However, there are some unique consequences of rape for male rape victims. They suffer not only from physical and mental disorders, but also from loss of gender identity (they no longer feel "masculine") and/or confusion about their sexual identity – heterosexual males raped by women may begin to wonder if they are gay because they did not want to have sex, and

heterosexual males raped by men may wonder if they sent out a homosexual “vibe” that caused the perpetrator to rape them (Myers, 1989). Kaszniak et al. (1988) also published a case study of a male victim who suffered from retrograde amnesia as a result of his rape. The high prevalence rates of male rape and the often severe consequences for male rape victims indicate a need for further research into this field. Unfortunately, researchers have largely ignored male rape and, as such, there are still many unanswered questions.

Perception studies

One of the myths regarding rape is that victims of rape are responsible for the rape. The amount of blame attributed to a victim varies based on the victim, the perpetrator, the location of the rape, and many other factors (e.g., Kopper, 1996; Davies, Pollard, & Archer, 2001; Johnson & Jackson, 1988). For example, female victims of rape are judged as enjoying the rape more and are considered actual victims less when the victim is dating the perpetrator steadily than when the victim is on a first date or does not know the perpetrator (Bridges, 1991). Also, a male victim of rape is blamed more than a female victim (Davies et al., 2001), while a gay male victim is blamed more than a heterosexual male victim (Mitchell, Hirschman, & Hall, 1999). The amount of blame attributed to a victim is also highly positively correlated with perceived pleasure for the victim, minimizing the rape, and excusing the perpetrator (e.g. Davies & McCartney, 2003; Mitchell et al., 1999; Smith, Pine, & Hawley, 1988). Thus, if a person attributes more blame to a victim, he/she will perceive the victim as enjoying the sexual act more, minimize the rape more, and ultimately excuse the perpetrator more. Unfortunately, these reactions exhibited by others about the victim can be detrimental.

Coates, Wortman, and Abbey (1979) found that male victims of rape can suffer from rejection and stigmatization (being labeled as homosexual or being discriminated against because of the rape) from family and friends. This phenomenon of persecuting the victim is known as secondary rape – the victim is first victimized by the perpetrator of the rape, and then victimized again by the reactions of his/her family and friends. Coates et al. also found that secondary rape reinforces the victim's self-blaming, making it difficult (if not impossible) to recover from the assault, and thus making the reactions of others so critical to the recovery of rape victims. Therefore, it is important to understand the perceptions of others in order to best help victims recover from their assaults. Currently, there is relatively little research on the perceptions of rape for male victims (compared to female victims) and there is thus a need for further research in this area.

Theory for Blame Attribution

There have been many explanations for why victims are blamed. The Belief in a Just World Phenomenon (e.g., Whatley & Riggio, 1993) is one of the most supported theories explaining external observers' rape perceptions. The just world phenomenon is the notion that the world is just, so everyone gets what they deserve – good things happen only to good people, and bad things happen only to bad people (Myers, 2001). This theory is used to explain victim blame attribution – for example, Smith, Keating, Hester, and Mitchell (1976) found that blame attributed to female rape victims varied based on victims' occupations. A topless dancer is blamed more than a Catholic nun; because of her occupation, the dancer is viewed as more responsible for the rape. In this case, the participants viewed the dancer as more responsible for the rape because of her undesirable occupation, whereas the nun was blamed less. According to the Just World

Phenomenon, the dancer deserved what she got because she was already “selling her body” (so to speak), whereas the nun was not held responsible because of her chaste occupation. Although the Just World Phenomenon is used in many rape perception studies, other rape perception studies have been examined from the perspective of feminist theory.

Feminist theory is in essence based on a collection of studies that lobby for the advancement of women. Researchers have attempted to isolate causal factors for attribution of blame to female victims of rape (e.g. Viki, Abrams, & Masser, 2004). One theory for rape that has been the focus of many feminist authors is the sex role socialization analysis of rape theory (hereafter known as gender role traditionality; see Burt, 1980; Check & Malamuth, 1983). According to this theory, rape is basically the exhibition of extreme gender roles – the male plays the role of aggressor in sexual activities, while the female is passive. Indeed, males can justify females resisting intercourse as exhibiting the appropriate gender role and meaning, in fact, that the female may actually desire to have sex, which leads to rape. This theory of gender role traditionality also suggests that blaming female victims for the rape may be evidence of a society’s negative value of women. For example, simply assuming that a woman is the victim when one hears the word rape may be due to these gender role traditions in which women are passive (not “victims”) and men are aggressive (not “perpetrators”). However, according to gender role theory, when a male has become the victim of rape, he has “violated” the traditional gender roles that society expects men to fill. Males who are raped by women have completely reversed gender roles (which is why many believe that this scenario is either impossible or extremely unlikely, because they do not perceive

such drastic violations of traditional gender roles as common or even possible).

Moreover, when a male has been raped by another male, the victim is not seen as a passive individual (as is the case when a woman is raped by a male), but is rather seen as expressing his homosexuality. In other words, one perceives a heterosexual male as incapable of being raped by a man – therefore, any outside observers believe that a man who is raped by another man must be homosexual.

Like female victims, males who are raped are also blamed, despite the fact that males are traditionally the aggressive ones in sexual interactions. When a male becomes the passive individual (or, in other words, the victim) in sexual intercourse, the male's gender role has been reversed. Male victims of rape by male perpetrators cannot fit into the gender role theory because this situation does not reverse traditional gender roles (as in the case where men are raped by women), but completely violates traditional gender roles (both by having males as the victims and by having males participating in sexual ways with other males). Therefore, gender role traditionality cannot explain the patterns of blaming male victims in this type of rape, and another theory is needed.

The assumption that male victims of rape by male perpetrators are homosexual may be evidence of one's personal feelings about homosexuality. Research into the sexual orientation of male victims and amount of victim blame has discovered several trends. First, Wakelin and Long (2003) found that gay male victims of rape by a male perpetrator were blamed more than heterosexual male victim and female victims. Thus, gay males receive more blame for the rape than all other victims. Second, Davies et al. (2001) and Davies and McCartney (2003) found that heterosexual male participants attributed more blame to male victims (with more blame being attributed to gay male

victims) than female or gay male participants. Third, male victims of rape report rape at a lower rate than female victims, largely due to the victim's fear of others' reactions.

Heterosexual male victims fear that they will be labeled homosexual (Struckman-Johnson & Struckman-Johnson, 1994), while gay male victims fear homophobic reactions from police or hospitals (Mezey & King, 1989). These three trends may all be connected by the homophobic attitudes of outside perceivers.

Homophobia and Male Victims

Homophobia, simply defined, is prejudice against homosexuals, including gay men, lesbians, and bisexuals, though this research will only be considering gay men.

There are many reasons why one might demonstrate "prejudice" against homosexuals.

One reason is that the person may have a fear of being considered gay by others. In other words, he fears crossing the borders of traditional gender roles. Thus, those who demonstrate more homophobic behaviors and attitudes are more concerned about their sexual orientation being called into question. Homophobia can occur in male victims of rape by men (e.g., victims either refusing to discuss the rape for fear of being considered gay or wondering if they were sending out a "gay vibe" that caused them to be victims), or can be used to victimize the male victim twice – the first victimization was for the rape itself, and the second when the victim discloses the rape (Coates et al., 1979). For example, gay male victims often fear reporting rape because they assume that the police will tell them that they deserved the rape for being gay (Mezey & King, 1989). King and Woollett (1997) found that five out of 17 (29.4%) male rape victims who reported to the police said that the reactions of the police were decidedly negative. Donnelly and Kenyon (1996) also found that many rape crisis centers either are not equipped to treat male

victims or even endorse rape myths, such as believing that males cannot be raped or that any male who is raped actually desired the attack. Heterosexual victims also fear reporting rape even to friends and family for fear of being labeled or even raising suspicions that they are gay.

The fact that heterosexual male victims fear the stigmatization of being considered gay and that gay male victims tend to be persecuted for their sexual orientation led to the hypothesis that homophobia might be a factor in the patterns of victim blame attribution. It seemed unlikely that gender role traditionality could explain the patterns of victim blame attribution because those who adhere to traditional gender roles would attribute blame most to those who are violating his or her traditional gender role. Thus, one using gender role traditionality in male rape would anticipate an equal amount of attributed blame to both heterosexual and homosexual males. However, the fact that homosexual males are blamed more for the rape than heterosexual males suggested that gender role traditionality would not adequately explain patterns of victim blame attribution with male rape. On the other hand, one would expect that homophobia would be able to predict the pattern of blaming for male victims better than gender role traditionality, due to the patterns of homophobia already exhibited by police, hospitals, rape crisis centers, and outside perceivers. Thus, it was hypothesized that homophobia would be able to predict blame attribution in situations where males are raped by other males.

Stranger Versus Acquaintance Rape

Research with female victims has found a consistent trend among blame attribution: the stronger the relationship between the victim and the perpetrator, the more

blame that has been assigned to the victim. However, current researchers have not completed such research on male victims of rape. Current research has focused almost exclusively on either male victims (homosexual or heterosexual) raped by male strangers or male victims raped by females (strangers or acquaintances). This study will add to the current research by including an acquaintance rape study with a male victim.

Weaknesses in Previous Research

Although there has been plentiful research on the rape of females, the research on the rape of males is lacking in several areas. First, previous research of female rape victims has found that gender role traditionality is a mediator in victim blame attribution. Thus, gender role traditionality can predict how perceivers will attribute blame to female rape victims. However, as previously discussed, gender role traditionality does not explain victim blame attribution in male rape victims because men are usually considered as sexual aggressors, not as “weak” victims. When a male has “violated” traditional gender roles by being raped by another man, gender role traditionality can no longer predict patterns of blame attribution. Thus, another mediating variable is needed for situations where males are raped by other males. Based on previous research that has shown homophobia exhibited by perpetrators, victims, and perceivers, it is likely that homophobia may be a mediating variable in male rape victim blame attribution. Secondly, although current research alludes to the idea that homophobia is associated with the tendency of external observers to blame male victims, no one had yet conducted a study with homophobia as a mediator. Thus, the purpose of this study was to determine if homophobia could explain the patterns of victim blame attribution, minimizing rape, and excusing the rapist in situations where males are raped. It was expected that, when

compared to gender role traditionality, homophobia would better predict the patterns of victim blame attribution. Finally, this study also examined stranger and acquaintance rapes in light of victim blame attribution, rape minimization, and excusing the rapist. Based on previous research, it was expected that similar trends will be exhibited: the stronger the relationship between the victim and the perpetrator, the more blame that would be attributed to the victim.

To this end, this study was to investigate the mediating relationship between homophobia and rape blame attribution. Based on research that has previously been discussed, three hypotheses were proposed about this relationship:

Hypothesis 1: It was hypothesized that the homosexual victim would be blamed more, the rape would be minimized more, and the rapist would be excused more than in the case of the heterosexual victim.

Hypothesis 2: It was hypothesized that the victim in the acquaintance rape would be blamed more, the rape would be minimized more, and the rapist would be excused more than in the case of the victim in the stranger rape.

Hypothesis 3: It was hypothesized that participants who scored lower on the HATH (a homophobia scale, where lower scores indicate less tolerance and less acceptance of homosexuality) would attribute more blame to the homosexual victim, would minimize the rape more, and excuse the rapist more, especially in the case of the homosexual male who was raped by an acquaintance.

Method

Overview of the Design

In this study, participants read a scenario in which either a heterosexual or homosexual male is raped by either a male with whom the victim was acquainted or a male who was a stranger, depending upon the condition to which they were randomly assigned. Participants then judged the extent to which (1) the rape was a serious and consequential occurrence to the victim, (2) the perpetrator should be excused for his actions, and (3) the victim should be blamed for the assault. Finally, the participants were administered a measure of homophobia, the Heterosexual Attitudes Toward Homophobia Scale (HATH) (Larsen, Reed, & Hoffman, 1980); a measure of gender role traditionality, the Sex Role Egalitarianism Scale (SRES), form BB (King & King, 1990); and a series of questions to measure the degree of victim blame attribution, minimization of rape, and excusing the perpetrator.

Participants

119 University of Utah undergraduate students, 39 male and 80 female, participated in this study. The mean age of participants was 24.73 (SD = 9.559). 113 participants (95%) listed their sexual orientation as heterosexual, 1 participant (.8%) as homosexual, 2 participants (1.7%) as bisexual, and 3 participants (2.5%) declined to state their sexual orientation. 72.3% of participants were Caucasian, 2.5% were Asian American, 9.2% were Hispanic, 12.6% selected "Other," and 3.4% declined to state their ethnicity. 62 (55.5%) of participants listed their religion as The Church of Jesus Christ of Latter-day Saint (LDS, or Mormon). Participants were part of a convenience sample and were recruited from the Educational Psychology department research pool and the

university's cafeteria. Students either received credit in a class for participating or received one dollar gift certificates to a local movie theater.

Procedure

Students were recruited from classes offered by the Educational Psychology department or in the university cafeteria. Most students recruited from the classroom received extra credit or class credit for required research participation hours; however, since some of the teachers did not offer extra credit or class credit for participation in this research, all other students received the \$1 movie gift certificate. Students in the classroom were told a time and a place where they could come to participate in this experiment. Some students were recruited in the university cafeteria. A sign was hung on a table where the researcher sat indicating that a research study was taking place at that time, that those students who participated would receive gift certificates to a local movie theater, and that the expected time required for participation was approximately 15 to 20 minutes. Students who desired to participate were given the consent form to read and sign (as well as a spare copy to keep). Once the consent form was signed, participants were then given a copy of the materials and began the research immediately.

All participants were given two copies of a consent form, one of which was signed prior to participation (the other copy was for them to keep). When the study began, the students were introduced to the procedure by a written script (see Appendix A). They were then handed a packet consisting of a scenario, a series of questions comprising the dependent variables (see Appendix B), the HATH scale (Larsen et al., 1980), and the SRES scale (King & King, 1993). The packets were randomly distributed to students, so that the four different scenarios were equally and randomly distributed.

Students had as much time as needed to complete all materials, though most finished in approximately 15 to 25 minutes. After participants turned in the packet, they received a debriefing form to read and had the chance to ask the experimenter questions.

Scenarios

The use of scenarios in perception studies is consistent with previous research (e.g., Bell, Kuriloff, & Lottes, 1994; Fulero & Delara, 1976). The scenarios used in this research have been adapted from scenarios used by Simonson & Subich (1999).

Participants received one of four possible scenarios. All scenarios describe the rape of a male by another male. The scenarios differ in two aspects: whether the victim was a homosexual male or a heterosexual male, and whether the perpetrator was a stranger to or acquaintance of the victim. The scenario read is provided below (items in brackets are the variables being manipulated, and thus were different for each scenario):

One night, John went out to have dinner with several friends, including an ex-[girlfriend/boyfriend]. Following the dinner, he said good-bye to his friends and crossed the parking lot to get to his car. While he walked across the lot, [one of John's friends Tim/Tim, whom John had never seen before,] followed him to his car. After attempting unsuccessfully to make conversation with John, Tim asked him if he was interested in having sex. John said "no" very forcefully, but Tim did not pay attention to his answer. He grabbed him and pulled him behind some bushes. John's repeated protests were ignored as Tim forced himself on John and completed the act of intercourse.

Measures

Heterosexual Attitudes Toward Homophobia Scale (HATH). Participants were administered the Heterosexual Attitudes Toward Homophobia Scale (HATH), created by Larsen et al. (1980). Although this scale was originally created in 1980, it is still widely used in current research as a measure of homophobia (e.g., Pryor, Reeder, & Yeadon, 2004; Klein, Snyder, & Livingston, 2004; Hopwood & Connors, 2002). The scale

consists of 20 questions, using a Likert scale from 1 to 5, that measure one's attitude about homosexuals (1=Strongly Disagree, 2=Disagree, 3=No Opinion, 4=Agree, 5=Strongly Agree). Higher scores indicate a higher tolerance and acceptance of homosexuality, while lower scores indicate a higher prejudice towards homosexuals. Questions that indicate acceptance of homosexuality include "I enjoy the company of homosexuals" and "Homosexuals should be accepted completely into our society." Questions that indicate prejudice towards homosexuals include "Homosexuality is a mental disorder" and "Homosexuals should not be allowed to work with children." Prior research on homophobia has shown several trends: first, that men tend to exhibit more homophobia than women; second, that religious persons exhibit more homophobia than non- or less-religious people; third, that those who are highly authoritarian are more prejudice against homosexuals than those who are less authoritarian; and fourth, that those whose friends exhibit positive attitudes towards homosexuals also exhibit positive attitudes towards homosexuals (e.g., Thompson & Fishburn, 1977; Hayes & Oziel, 1976; Larsen, 1974). Larsen et al. found that the HATH, in conjunction with other measures of attitudes towards homosexuals, had high construct validity since the HATH showed results similar to previous research. The reliability of the HATH was also high, with split-half correlations of .85 and .86 on two separate trials.

Sex-Role Egalitarianism Scale (SRES), form BB. The second measure that was administered to participants is form BB of the Sex-Role Egalitarianism Scale (SRES; King & King, 1990). This scale is a measurement of gender role traditionality – that is, a measure of one's beliefs about the "proper" role of men and women. The scale consists of five questions for each of five domains: marital roles ("Cleaning up the dishes should be

the shared responsibility of husbands and wives”), parental roles (“A husband should leave the care of young babies to his wife”), employment roles (“It is wrong for a man to enter a traditionally female career”), social-interpersonal-heterosexual roles (“A woman should be careful not to appear smarter than the man she is dating”), and educational roles (“Home economics courses should be as acceptable for male students as for female students”) (King & King, 1993). Questions are scored on Likert scale of 1=strongly agree to 5=strongly disagree (some items are reverse scored). Lower scores on the SRES indicate stronger beliefs in gender equality, while higher scores indicate rigid beliefs in traditional gender roles. King and King (1993) found high internal validity (.94) and high reliability (ranging from .89 to .92) for this scale.

Victim Blame Attribution Scale (VBAS). The third measure that was administered to participants was a set of five questions that measured the extent to which participants blamed the victim for the rape. The questions were adapted from the Sex-Role Stereotypical Victim Blame Attribution Scale (Langhinrichsen & Monson, 1998). Questions were scored on an 11-point scale, ranging from 0 (“Not at all”) to 10 (“To a great extent”), and included questions such as “How much responsibility did John have in this situation?” and “How much control did John have in this situation?” (see Appendix B). No items were reverse scored--lower scores reflect more blame being attributed to the victim.

Rape Minimization Scale (RMS). The fourth measure that was administered to participants was a set of four questions that measured the extent to which participants minimized the rape (in other words, the extent to which participants viewed the rape as actually rape and a violation of the victim’s will). The questions were adapted from the

Rape-Supportive Beliefs Scale (Bridges, 1991). Questions that measured minimizing the rape included “How certain are you that this incident would be considered sexual assault?” and “How much desire did John have for intercourse?” (see Appendix B). Questions are scored on an 11-point scale, ranging from 0 (“Not at all”) to 10 (“To a great extent”). Some items are reverse scored, and lower scores reflect a higher degree of rape minimization.

Excusing the Rapist Scale (ERS). The fifth measure that was administered to participants was a set of five questions that measured the extent to which participants excused the rapist. The questions were adapted from the study conducted by Viki et al. (2004), and included “How much sympathy do you feel for Tim?” and “How much control did Tim have in this situation?” (see Appendix B). Questions are scored on an 11-point scale, ranging from 0 (“Not at all”) to 10 (“To a great extent”). Some items are reverse scored, and lower scores reflect a higher degree of excusing the rapist.

Demographic Questions. The survey also included six demographic questions, asking the participants’ age, sex, sexual orientation, level of religiosity (11-point scale, ranging from 0=not religious to 10=very religious), religion, and ethnic background (see Appendix B).

Analysis

In previous research, the findings of the effect of sex on rape perception have been inconclusive. Therefore, although participant sex was not part of the original hypotheses, the effect of sex was also explored in this study.

In the first hypothesis, it was hypothesized that participants would minimize the rape more, blame the victim more, and excuse the rapist more in the scenario with a

homosexual victim than in the scenario with the heterosexual victim. Furthermore, in the second hypothesis, it was hypothesized that participants would minimize the rape more, blame the victim more, and excuse the rapist more in the acquaintance rape scenario than in the stranger rape scenario. Therefore, in order to test these above hypotheses, a 4 (scenario) x 2 (sex) between group MANOVA was performed on the three dependent variable scales.

Recall that in the third hypothesis, it was hypothesized that the participants' score on the HATH scale would predict trends in victim blame attribution, minimizing rape, and excusing the rapist. This hypothesis was expected to be supported by path-analytic mediation analyses.

Path-analytic Mediation Analyses. Path-analytic mediation analyses were also conducted to determine if either gender role traditionality or homophobia mediate the relationship between victim's sexual orientation and participants' perceptions of the rape.

Path-analytic mediation analysis tests whether a variable is a mediator. According to Judd and Kenny (1981), three basic requirements must be satisfied in order for a path-analytic mediation model to be empirically valid (see Figure 1 in Appendix C). First, there must be a significant relationship between the predictor variable and the mediator variable (path a). Second, there must be a significant relationship between the mediator variable and the dependent variables (path b). Finally, a previously significant relationship between the predictor variable and the dependent variables (path c) must be reduced – the strongest support for a mediator variable occurs when a previously significant relationship drops to zero.

To determine if there is a significant relationship between the predictor variable, mediating variable, and dependent variable, Judd and Kenny (1981) recommended using regression analyses on all three relationships. If all the regressions were significant, one could then test to determine if a mediator existed. This is done by using the Sobel (1982) test, which provides the significance of the mediating variable's effect on the predictor variable-dependent variable relationship.

In the case of the third hypothesis, it was hypothesized that the participants' score on the HATH scale would predict trends in victim blame attribution, minimizing rape, and excusing the rapist. Therefore, it was anticipated that by using homophobia as the predictor variable, the relationship between the mediator variable (victim's sexual orientation) and the dependent variables (combined scores on the VBAS, the RMS, and the ERS) will be significantly reduced, thus providing evidence that homophobia is a mediating variable in situations where males are raped by other males.

Results

The focus of this study was to identify if homophobia is a mediating variable in the demonstration of rape myths in situations where a male is raped by another male. In addition, this study was also designed to demonstrate two patterns of rape myths: first, that rape myths will be more evident when a male victim is homosexual than heterosexual; and second, that rape myths will be more evident when a male victim knows the rapist than if the perpetrator is a stranger. The purposes of this study were to (a) demonstrate differences in victim blame attribution, minimization of rape, and degree of excusing the perpetrator between homosexual and heterosexual victims, (b) determine if similar patterns will be shown with male victims as with female victims in the demonstration of rape myths when the victim and perpetrator are acquainted or strangers, and (c) test the mediation effect of homophobia on perceptions of male rape victims.

A reliability analysis of the dependent variable questions was examined using Cronbach's alpha to test internal consistency. In order to test the first two hypotheses, a multivariate analysis of variance (MANOVA) was conducted. Additional statistics were run to further analyze significant results. Finally, a path-analytic mediation analysis was conducted to test the third hypothesis.

Reliability Analysis

Prior to analysis by MANOVA or path-analytic mediation analysis, the internal consistency of the dependent variables was tested. A reliability analysis was run to determine if each of the dependent variable scales' questions were internally consistent. Cronbach's alpha value was found for each of the three dependent variable scales. The VBAS had a value of .812, the RMS had a value of .861, and the ERS had a value of

.544. Reliability analyses indicated that the ERS did not have sufficient internal consistency. However, by excluding the first question (“To what degree did Tim understand John’s refusal?”), the Chronbach alpha for this scale was increased to .666. Although not as high as the Cronbach’s alpha for the other two scales, this was moderately high, so the first question was excluded from the analysis.

The internal consistency of the two mediating variables (the HATH and SRES scales) was also tested. The HATH had a Cronbach’s alpha of .957, and the SRES had a value of .890. Both of these values were sufficiently high; thus, no questions were excluded.

Hypotheses 1 and 2

A 2 (stranger/date) x 2 (homosexual/heterosexual) x 2 (male/female) multivariate analysis of variance (MANOVA) was performed on the total scores for the VBAS, the RMS, and the ERS as dependent variables. The MANOVA was run to test the first two hypotheses: that participants would have lower scores on these scales in the scenario with a homosexual victim than in the scenario with the heterosexual victim, and that participants would have lower scores in the acquaintance rape scenario than in the stranger rape scenario. A summary of the means and standard deviations of the VBAS, RMS, ERS, HATH, and SRES scores can be seen in Table 1 (cf. Appendix D).

Significant main effects were found for victim sexual orientation, $F(3,109) = 3.009, p < .05$, victim-perpetrator relationship, $F(3,109) = 6.932, p < .001$, and participant gender, $F(3,109) = 6.491, p < .001$. Significant interaction effects were found for victim sexual orientation and victim-perpetrator relationship, $F(3,109) = 7.656, p < .001$, and for the interaction of all three independent variables, $F(3,109) = 2.814, p < .05$. Follow-up,

univariate analysis of variance (ANOVA) showed that there are significant main effects for both scenario, $F(3,111) = 8.950, p < .001$, and participant sex, $F(1,111), p < .001$, on minimization of rape. Significant main effects were also found for both scenario, $F(3,111) = 12.363, p < .001$, and participant sex, $F(1,111) = 12.143, p < .001$, on the VBAS. However, there was no significant main effect for scenario, $F(3) = 2.392, p = .072$, nor participant sex, $F(1) = 3.687, p = .057$, on the ERS, though both approached significance. In addition, significant interaction effects were found for the RMS, $F(3) = 4.030, p = .009$, and the VBAS, $F(3) = 4.454, p = .005$, but not for the ERS $F(3) = .270, p = .847$.

Since there was a significant main effect for scenario, Scheffe's post-hoc tests were run to determine which scenarios differed. Three significant differences were found: heterosexual acquaintance scenario compared to heterosexual stranger scenario in rape minimization, $p = .007$, homosexual acquaintance scenario and heterosexual acquaintance scenario in rape minimization, $p = .015$, and heterosexual acquaintance scenario compared to heterosexual stranger scenario in victim blame attribution, $p \leq .001$ (see Table 3).

In addition, since there was a significant main effect for sex of participants, a t-test was conducted to compare the males' and females' scores for the RMS and VBAS to further understand these differences. Significant results were found between the sexes for both the RMS, $t(117) = 3.275, p = .001$, and VBAS, $t(117) = 2.860, p = .005$. The male subjects attributed more blame to the victim and minimized the rape more than female subjects. Although significant differences were not found between men's ($M = 69.38, SD = 2.920$) and women's ($M = 72.26, SD = 2.178$) scores on the HATH, $t(112) = -.771, p =$

.442, significant differences were found between men's and women's scores on the SRES, $t(112) = -4.207, p < .001$, and scores on the HATH and SRES were significantly correlated, $r = .412, p < .01$.

Hypothesis 3

Path-analytic mediation analyses were conducted to determine if the HATH and SRES scales are mediators in predicting the three dependent variables. It was hypothesized that the HATH would be a mediating variable. Based on previous research, and as previously discussed, it was believed that the SRES would not be a mediating variable. Thus, SRES was also tested as a mediating variable, with the expectation that there would not be evidence to support the SRES as a mediating variable in predicting patterns in the three dependent variables.

The first step in conducting the path-analytic mediation analyses was to regress the Scenario (predictor variable) onto both the HATH and SRES scores (see Figure 1; path a). The next step was to regress the HATH and SRES scores onto each of the three dependent variables (path b). The third step was to regress the Scenario onto the three dependent variables (path c). If the regressions for paths a, b, and c were significant, the next step was to regress the Scenario onto the three dependent variables, controlling for the HATH or SRES scores. If this last regression had a smaller unstandardized coefficient and was significant, Sobel's (1982) test to determine whether or not the effect of the mediating variable was significant would be conducted.

The series of regression analyses were performed. Table 4 shows the results of the three different regressions for the path-analytic mediation analysis, using homophobia as a mediator, and Table 5 shows the results of the three different regressions for the path-

analytic mediation analysis, using the SRES as a mediator. However, none of the results satisfied all of the requirements for path-analytic mediation analysis by Judd and Kenny (1981). Therefore, Sobel's (1982) test was not conducted.

Discussion

Before discussing the results of the study, it is important to reiterate the three purposes of the study: (a) to examine the differences in victim blame attribution, minimization of rape, and degree of excusing the perpetrator between homosexual and heterosexual victims; (b) to determine if similar patterns will be shown with male victims as with female victims in the demonstration of rape myths when the victim and perpetrator are acquainted or strangers; and (c) to test the mediation effect of homophobia on perceptions of male rape victims.

The first hypothesis of the study was that participants would attribute more blame to the victim, minimize the rape more, and excuse the perpetrator more in situations where the victim is a homosexual male rather than a heterosexual male. This study partially supports that hypothesis in that when the perpetrator and victim are acquaintances, there is a significant difference in the degree of minimizing the rape. In other words, participants perceived the rape as less serious when the homosexual victim knew his attacker than when the victim was a heterosexual being raped by an acquaintance.

Although there has not been a study done previously with acquaintance rape of male victims, the significant differences in the degree of rape minimization between homosexual and heterosexual victims is partially consistent with previous research (e.g. Wakelin & Long, 2003). For instance, this study also shows a significant difference in the degree of rape minimization when the victim is a homosexual male compared to a heterosexual male, but only in acquaintance rape. This study found different results than previous research in two key aspects: first, the results of this study were inconsistent with

previous research in finding no significant differences in the amount of victim blame attribution or excusing the rapist between homosexual and heterosexual victims, whether or not the victim was acquainted with the perpetrator; and second, this study found no significant difference between homosexual and heterosexual victims in the degree of rape minimization when the perpetrator is a stranger.

First, the results of this study were inconsistent with previous research in finding no significant differences in both stranger and acquaintance rape in the amount of victim blame attribution or degree of excusing the rapist between homosexual and heterosexual victims. Although previous research has shown victim blame attribution, minimization of rape, and excusing the perpetrator to be highly correlated (e.g. Davies & McCartney, 2003; Mitchell et al., 1999; Smith et al., 1988), significant results in the differences between homosexual victims and heterosexual victims were not found for victim blame attribution and excusing the perpetrator though significant results were found for rape minimization. That significant differences were not found in the degree of excusing the perpetrator for any situation could be due to the low reliability of this scale. The reliability analysis showed relatively high internal consistency among the minimization and blame attribution questions, but had a much smaller Cronbach's alpha for question related to excusing the perpetrator. This suggests that the questions designed to measure the degree of excusing the perpetrator are not as discriminative as the other two dependent variables, and that the low internal consistency may be the reason why there were no significant main effects for sex of subjects or scenario for this variable, nor any significant regressions in the path-analytic mediation analyses.

Second, this study found no significant differences between homosexual and heterosexual victims in stranger rape for any of the three dependent variables, which is contrary to previous research (Mitchell et al., 1999). In these scenarios, sexual orientation does not seem to matter. There is a possible explanation for this result: the participants may have perceived both victims as homosexual in some way – the homosexual victim as an actual homosexual, and the heterosexual victim as a “closet” homosexual or sending out some type of “gay vibe” – that led to the subjects placing equal amounts of blame on the victims. This would be consistent with the study conducted by Coates et al. (1979), in which male victims were rejected and stigmatized by family and friends in that homosexual victims were discriminated against and heterosexual victims were labeled as homosexual. If this is true, the fear, as suggested by Struckman-Johnson and Struckman-Johnson (1994), that heterosexual victims may have that they will be labeled as homosexual may indeed be justified. A qualitative measure might have provided additional insight to this unusual result, and perhaps future research will be able to determine the cause of this difference.

Although this research found no significant differences between homosexual and heterosexual victims in stranger rape, significant differences were found in rape minimization between homosexual and heterosexual victims in acquaintance rape in that the participants minimized the rape more when the victim was a homosexual. This supports previous research in finding significant differences in the way that homosexual and heterosexual victims are perceived, but also expands previous research by finding these significant differences in acquaintance rape in addition to previous studies which focused solely on stranger rape.

The second hypothesis of the study was that participants would attribute more blame to the victim, minimize the rape more, and excuse the perpetrator more when the victim knew the perpetrator rather than when the victim and perpetrator were strangers. Again, this study partially supports that hypothesis for heterosexual victims for minimizing the rape and victim blame attribution, but not for excusing the perpetrator or for any of the dependent variables if the victim was a homosexual. This study adds to the already vast amount of research in acquaintance rape by showing that the same trends that exist among female victims of rape by male perpetrators also exist among heterosexual male victims of rape by male perpetrators--that is, the stronger the relationship between the victim and the perpetrator, the more blame that is attributed to the victim--at least, when comparing stranger to acquaintance situations; since this study included heterosexual males, a "date rape" scenario was not examined (Bridges, 1991; Bell et al., 1994; Hammock & Richardson, 1997; Johnson & Jackson, 1988; Smith et al., 1976). Many researchers have studied the effect the relationship between the perpetrator and victim has on perceivers when the victim is female (e.g. Bridges, 1991; Hammock & Richardson, 1997; Johnson & Jackson, 1988); however, this area has been largely ignored for situations where the victim is male. This study is the first to examine the effect of victim-perpetrator relationship on perceptions with male victims, and the fact that the same trends exist for male victims as with female victims will be helpful in understanding the "secondary rape" of male victims. As with female victims of rape, it appears subjects perceived the male victim to have more responsibility for the rape if he knew the assailant than if he did not. Again, there could be an underlying assumption that the victim "caused" the rape by being slightly homosexual or emitting a "gay vibe." A

qualitative measure or additional, quantitative questions might provide more insight to the underlying cause of these perceptions.

In addition, it is interesting to note that no significant differences in rape minimization, victim blame attribution, or degree of excusing the rapist were found between the acquaintance and stranger situations for homosexual victims, despite the fact that significant differences were found in two of the three dependent variables for heterosexual victims. Thus, it would indicate that the relationship between the perpetrator and the victim is not as important as the sexual orientation of the victim when attributing blame and minimizing rape. This would suggest that perhaps these two dependent variables are more influenced by attitudes towards homosexuals.

The third hypothesis of this study was that homophobia would be a mediating variable in the amount of blame attributed to the victim, the degree of minimization of rape, and the degree of excusing the perpetrator. Since gender role traditionality theory has already been tested and supported as a mediating variable in female rape (Burt, 1980; Check & Malamuth, 1983), and since gender role traditionality could not explain the patterns of rape myths for male victims because male rape is a violation of traditional gender roles, it was expected that scores on the SRES would not be a mediating variable in male rape. Path-analytic mediation analysis found no evidence that either homophobia or gender role traditionality were mediators in male rape, largely due to the insignificant regressions between the scenarios and both the HATH and SRES scales. It is likely that both the SRES and HATH may be mediators in the three dependent variables, but that the relationship between the scenarios and the HATH and SRES scales is weak. It is likely that participants did not perceive the rape itself as a violation of gender roles or related to

homosexuality. Perhaps altering the scenarios to allude more strongly to homosexuality and/or gender roles may be more effective in bringing out these beliefs (homophobia or belief in traditional gender role traditionality), and thus the mediating variable(s) may be more evident.

Although not an original hypothesis, sex differences were examined. Males and females differed in the amount of blame attributed to the victim and the degree of minimizing the rape. This is consistent with previous research (Davies et al., 2001) in that men minimized the rape more and attributed more blame to the victim than women did.

One of the biggest limitations to this study was the large difference in the number of male and female participants – more than two-thirds of participants were female. Since previous research has shown that males tend to be more homophobic and harsher in their views of male rape victims than females (Davies et al., 2001), it is likely that the data contributed by males is overshadowed due to their small numbers. Increasing the number of males to balance out the two sex groups may affect the results of the study, particularly in the path-analytic mediation analyses.

Another possible limitation is the HATH scale. Previous research has shown that the HATH scale was able to demonstrate significant differences in homophobic attitudes between males and females (Larsen et al., 1980). However, similar results were not found in this study. There are two possible explanations: either the HATH does not produce similar results of discriminating scores between the two genders as previously thought, or that the males and females that participated in this study did not differ in homophobic attitudes. The first explanation is likely due to the high scores on the HATH in this study. The average mark on the HATH was 3.55 (SD = 0.93) overall, with a female mean of

3.61 (SD = 0.96) and a male mean of 3.43 (SD = 0.86), which is significantly higher ($t(254) = 10.695, p < .001$) than in a recent study, which had a mean of 2.35 and standard deviation of 0.84, with a female mean of 2.17 (SD = 0.74) and a male mean of 2.84 (SD = .92; Negy & Eisenman, 2005). The second explanation is likely due to the conservative university from which subjects were recruited. Although the university was a public, secular university, the mean level of religiosity reported was 7.38 on a Likert scale from 0 to 10, where 10=extremely religious and 0=not at all religious. In support of this possibility, a t-test was conducted to see if males and females related themselves differently in levels of religiosity, and no significant differences were found, $t(117) = -1.206, p = .23$. Since there was no significant difference in the self-reported religiosity level in males and female, and since religious individuals tend to have higher homophobia scores, this could account for the lack of difference in males' and females' HATH scores (Larsen et al., 1980). This suggests a third possible limitation: unique religiosity amongst participants. 55.5% of participants listed their religion as LDS. LDS doctrine suggests that homosexuality is a sin; if these subjects adhere to this doctrine, their HATH scores could be influenced (for example, one of the HATH questions asks whether the subject believes that homosexuality is a sin). The fact that there is such a high percentage of LDS participants in this study could affect the generalizability of this sample to the population. Further research is needed with a larger sample of subjects to determine if these results are due to the sample or if this can be demonstrated in the larger population.

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Appendix A – Introductory Script

Thank you for agreeing to participate in this study. As was mentioned in the consent form, this is a study on the perceptions of sexual activity between two men. The packet of information you were given contains a written scenario, followed by a series of questions. We ask that you answer all questions; however, you do have the right not to answer any questions that you do not wish to answer, as well as the right to terminate your participation in this study at any given point. If, in rare occasion, you find that you are becoming quite distressed during the study, please see me and I will direct you to appropriate sources of help depending on the level of your distress. When you are finished answering the questions, please return the entire packet to me, then pick up and read the debriefing form. Once you have finished reading the debriefing form, your participation in this study has been completed. Thank you for your participation in this study.

Appendix B – Survey (VBAS, RMS, ERS, and demographics)

(1) What is the sexual orientation of John?

_____	Heterosexual	_____	Homosexual
_____	Bisexual	_____	Other

For questions 2 through 15, circle the number that best represents your opinion.

(2) How psychologically damaged do you believe that John will be from this experience?

0	1	2	3	4	5	6	7	8	9	10
(Not at all)										(To a great extent)

(3) How certain are you that this incident would be considered sexual assault?

0	1	2	3	4	5	6	7	8	9	10
(Definitely not rape)										(Definitely rape)

(4) How violent do you believe this situation was?

0	1	2	3	4	5	6	7	8	9	10
(Not at all)										(To a great extent)

(5) To what degree did Tim's actions violate John's rights?

0	1	2	3	4	5	6	7	8	9	10
(Not at all)										(To a great extent)

(6) How much control did John have of this situation?

0	1	2	3	4	5	6	7	8	9	10
(Not at all)										(To a great extent)

(7) How much responsibility did John have in this situation?

0	1	2	3	4	5	6	7	8	9	10
(Not at all)										(To a great extent)

(8) How much desire did John have for intercourse?

0	1	2	3	4	5	6	7	8	9	10
(Not at all)										(To a great extent)

(9) To what degree did John enjoy this situation?

0	1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	---	----

(Not at all) (To a great extent)

(10) How much did John provoke this situation?

0 1 2 3 4 5 6 7 8 9 10
 (Not at all) (To a great extent)

(11) To what degree did Tim understand John's refusal?

0 1 2 3 4 5 6 7 8 9 10
 (Not at all) (To a great extent)

(12) Do you think it is Tim's fault things turned out the way they did?

0 1 2 3 4 5 6 7 8 9 10
 (Absolutely not) (Absolutely)

(13) How much control do you think Tim had over the situation?

0 1 2 3 4 5 6 7 8 9 10
 (Not at all) (To a great extent)

(14) How much sympathy do you feel for Tim?

0 1 2 3 4 5 6 7 8 9 10
 (None) (Complete sympathy)

(15) Tim is the one who is telling the truth.

0 1 2 3 4 5 6 7 8 9 10
 (Absolutely) (Absolutely not)

(16) Indicate the number of years you feel the recommended sentence should be if Tim is found guilty for this offense:

(17) Please indicate your gender: _____ Male _____ Female

(18) Please indicate your sexual orientation:

_____ Heterosexual _____ Homosexual
 _____ Bisexual _____ Other

(19) Please indicate your age: _____

(20) Please circle the number that best represents your level of religiosity:

0 1 2 3 4 5 6 7 8 9 10
(Not religious) (Very religious)

(21) What is your religion?

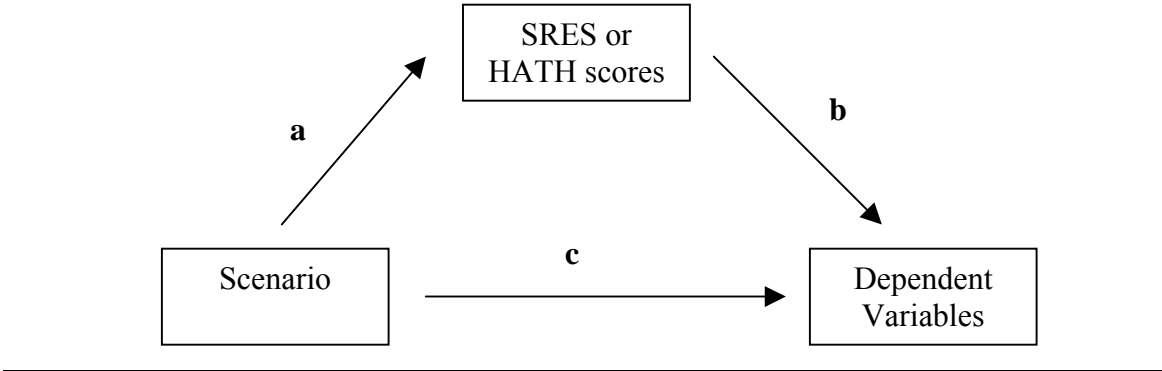
- Christianity (non-denominational)
- Baptist
- Catholic
- LDS
- Judaism
- Islam
- Other
- Decline to state

(22) What is your ethnic background?

- Caucasian
- African American
- Asian American
- Hispanic
- Pacific Islander
- Other
- Decline to state

Appendix C – Figure 1

Figure 1. Summary of path-analytic mediation analysis.



Appendix D – Table 1

Table 1		
<i>Summary of Means and Standard Deviations</i>		
	M	SD
Total HATH Score ^a	71.31	18.655
Total SRES Score ^b	105.88	11.097
Total RMS ^c	3.08	4.822
Total VBAS ^c	7.17	8.331
Total ERS ^c	36.88	5.307

^aHigher HATH scores reflect a higher acceptance of homosexuality. ^bHigher SRES scores reflect more rigid beliefs in traditional gender roles. ^cLower scores on the dependent variable scales indicate more acceptance of rape myths.

* $p < .05$. ** $p < .01$

Appendix E – Table 2

Table 2		
<i>Multivariate Analysis of Variance for Dependent Variables</i>		
Source	df	F
Minimizing Rape		
Scenario (C)	3	159.882**
Participant Sex (S)	1	265.899**
C x S	3	71.986**
Error	111	(17.864)
Blaming Victim		
Scenario (C)	3	622.954**
Participant Sex (S)	1	611.85**
C x S	3	224.432**
Error	111	(50.387)
Excusing Rapist		
Scenario (C)	3	58.892
Participant Sex (S)	1	90.777
C x S	3	6.648
Error	111	(24.621)

Note. Values enclosed in parentheses represent mean square errors.

* $p < .05$. ** $p < .01$

Appendix F – Table 3

Table 3					
<i>Results of Scheffe's Post Hoc Tests</i>					
Dependent Var.	Scenario (I)	Scenario (J)	Mean Diff. (I-J)	Std Error	Sig
Minimizing Rape	Homo/Stranger	Homo/Acq.	.96	1.111	.860
	Homo/Stranger	Hetero/Stranger	1.26	1.111	.731
	Homo/Stranger	Hetero/Acq	-2.62	1.102	.137
	Homo/Acq.	Hetero/Stranger	.30	1.091	.995
	Homo/Acq.	Hetero/Acq	-3.58*	1.082	.015
	Hetero/Stranger	Hetero/Acq	-3.88**	1.082	.007
Blaming Victim	Homo/Stranger	Homo/Acq.	-.43	1.865	.997
	Homo/Stranger	Hetero/Stranger	4.70	1.865	.102
	Homo/Stranger	Hetero/Acq	-4.64	1.851	.105
	Homo/Acq.	Hetero/Stranger	.513	1.833	.055
	Homo/Acq.	Hetero/Acq	-4.21	1.818	.154
	Hetero/Stranger	Hetero/Acq	-9.34**	1.818	.000

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

Table 3 cont.

Results of Scheffe's Post Hoc Tests

Dependent Var.	Scenario (I)	Scenario (J)	Mean Diff. (I-J)	Std Error	Sig
Excusing Rapist	Homo/Stranger	Homo/Acq.	-1.53	1.304	.713
	Homo/Stranger	Hetero/Stranger	1.41	1.304	.762
	Homo/Stranger	Hetero/Acq	.98	1.294	.903
	Homo/Acq.	Hetero/Stranger	2.93	1.281	.161
	Homo/Acq.	Hetero/Acq	2.50	1.271	.280
	Hetero/Stranger	Hetero/Acq	-.43	1.271	.990

* $p < .05$. ** $p < .01$.

Appendix G – Table 4

Table 4						
<i>Unstandardized Coefficients from Path-Analytic Mediation Analysis - HATH</i>						
Dependent Var.	Path A		Path B		Path C	
	B	Std Error	B	Std Error	B	Std Error
Minimizing Rape	-1.050	1.567	-.036	.023	.043*	.021
Blaming Victim	-1.050	1.567	-.108**	.038	.017	.012
Excusing Rapist	-1.050	1.567	-.025	.026	-.030	.020

* $p < .05$. ** $p < .01$.

Appendix H – Table 5

Table 5

Unstandardized Coefficients from Path-Analytic Mediation Analysis - SRES

Dependent Var.	Path A		Path B		Path C	
	B	Std Error	B	Std Error	B	Std Error
Minimizing Rape	-1.184	.927	-.203**	.037	.043*	.021
Blaming Victim	-1.184	.927	-.307**	.064	.017	.012
Excusing Rapist	-1.184	.927	.127**	.041	-.030	.020

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