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**UNWANTED SEXUAL EXPERIENCES: EXPLORING CONSERVATIVE
SOCIALIZATION AS AN IMPORTANT CONTEXTUAL FACTOR**

by

Analise Barker

**Thesis submitted in partial fulfillment
of the requirements for the degree**

of

**HONORS IN UNIVERSITY STUDIES
WITH DEPARTMENTAL HONORS**

In

**Psychology
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Abstract

This mixed methods study examined sexual assault experiences and interpretations within a conservative religious context. In study one, male and female undergraduates ($n=234$) responded to survey questions assessing religious dogmatism, sexist ideology, traditional gender roles, and rape myth acceptance. Religious fundamentalism was related to rape myth acceptance for women, but not men, and both benevolent sexism (e.g., chivalry) and traditional gender role adherence fully mediated the relationship between religious fundamentalism and rape myth acceptance for women. In study two, 14 women were interviewed about their unwanted sexual assault experiences (USE) and were asked to evaluate their experiences with reference to their religious and cultural backgrounds. Thematic analyses highlighted the complicated, but important process of labeling the USE as assault or rape. In addition, women viewed their sexuality education and religious socialization as inadequate to prepare them for navigating ambiguous and dangerous sexual interactions. The combination of naiveté and moral messaging left women both disempowered in their sexual interactions, and overwhelmed by self-blame and guilt following their assault experiences.

Unwanted Sexual Experiences: Exploring Conservative Socialization as an Important Contextual Factor

The United States has been reported to have the highest rape rate of industrialized countries (Jozkowski & Peterson, 2013; Murnen, Wright, & Kaluzny, 2007). According to the U.S. Department of Justice's (USDOJ) National Crime Victimization Survey someone is sexually abused and/or assaulted every 107 seconds, and that is after a 50% decrease since 1993 (USDOJ, 2012). An earlier USDOJ survey reported that 46% of reported victims of rape were first raped before age 18, and more than 33% of victims experienced rape between the ages of 12 and 17 years (USDOJ, 2000). Other data suggest that college women are at the highest risk for sexual assault (USDOJ, 2007). Thus, sexual assault affects women of the U.S. at alarming rates, and is disturbingly common among adolescent and young adult women.

Official rape and sexual assault statistics are based on reports to police; however, the large majority of sexual assaults/rapes is never reported (Orchowski & Gidycz, 2012). Many rape victims do not possess the knowledge of how to handle or interpret sexually exploitive or coercive situations. According to Fisher, Daigle, Cullen, and Turner, less than half (46.5%) of rape victims label the incident as such, and most attempted rape victims fail to do the same (2003). Harned found that 34.3% of participants had experienced sexual victimization by a dating partner while attending university, but only 5.2% of those participants labeled their experiences as sexual abuse or assault (2004). The current study uses both quantitative and qualitative methodologies to explore the socialization experiences of young men and women related to sexual behavior and sexual assault, and to better understand young women's interpretations of and responses to their own sexual assault experiences. Highlighting socialization experiences related to both sexual assault perpetration and victimization informs

sexuality educators and policy makers who have responsibility for supporting positive and safe sexual development for our nation's youth.

Cultural Contexts

Gender Role Socialization

In order to better support sexual assault victims and work toward decreasing risk for sexual assault, we need to understand the cultural contexts in which women are having sexual assault/rape experiences and failing to label their experiences as assault. Gendered socialization in the U.S. is largely enacted within a patriarchal cultural context, which perpetuates sexual violence against women. Patriarchy is defined as a cultural structure in which men have more privilege than, and dominance over women (Grose, Grabe, & Kohfeldt, 2014). Patriarchal contexts support traditional gender role adherence and leave women in subordinate roles in virtually every aspect of their lives. The patriarchal structure is supported at different levels of institutions: including religion, education, and family. Within these settings, youth are taught gender ideologies which structure what is and is not appropriate for a feminine female and a masculine male in any context – including sexual behaviors. In heterosexual relationships, patriarchal cultural influences situate power with the male role (Carmody, 2005; Grose et al., 2014; Murnen, Wright, & Kaluzny, 2007). Also, within this socialization process emerge sexual scripts, which perpetuate heterosexual stereotypes and rape myths. These sexual scripts are passed on and mirrored as individuals see others participating in them (Jozkowski & Peterson, 2013; Wiederman, 2005). This includes objectifying women and positioning power in the relationship with the man (Bay-Cheng & Eliseo-Arras, 2008). Men are portrayed as “heads of household,” while women are placed in submissive roles.

Murnen, Wright, and Kaluzny (2002) conducted a meta-analysis of 39 studies assessing measures of masculine ideology, endorsing extreme forms of masculinity and support for patriarchy, and its relationship with sexual aggression. The largest effect sizes across studies supported the conclusion that sexual aggression toward women is predicted by acceptance of relationship violence, and thinking a man's place is one of dominance over a woman. Murnen and colleagues concluded that a combination of measures assessing masculinity and patriarchy is the best predictor of sexual aggression. Masculine ideology was linked with sexual aggression, with substantial effect sizes for all but one of the specific measures of masculine ideology that were analyzed.

Sexism emerges from the inequity and bias that is a product of patriarchal socialization, and according to Burn and Busso (2005), there are two types of sexism: hostile and benevolent. Hostile sexism can be defined as sexist antipathy, or as the classic definition of prejudice (Glick & Fiske, 1996). Hostile sexism includes disparaging and angry attitudes toward women, with the assumption that women will try to control men through feminism. Sexist attitudes are associated with rape myth acceptance; men feel a sexual entitlement (Murnen, Wright, & Kaluzny, 2007). In contrast, benevolent sexism is founded upon the concept of chivalry – the belief that men are to engage in the roles of provider and protector, women are morally superior but physically weak and need to be protected, and traditional gender roles are ideal. Benevolent sexism sends an ambivalent message. Women are idealized, but constrained in terms of roles and behaviors. Adherence to a traditional gender role, a submissive stance in heterosexual relationships, and moral and chaste behaviors are necessary in order for women to earn the protection and idealization inherent in benevolent sexism. Because benevolent sexist beliefs are embedded

within many conservative religious contexts, they are of particular relevance for the current research questions.

In order to explain widely held, but false beliefs about sexual aggression, the concept of rape myths was introduced. "Rape myths, which include elements of victim blame, perpetrator absolution, and minimization or rationalization of sexual violence, perpetuate sexual violence against women" (Edwards, et al., 2011, p. 761). Rape myths are apparent at both the individual and institutional levels; they are present within legal, religious, and media institutions. Examples of rape myths include: husbands cannot rape their wives, women enjoy rape, women ask to be raped, and women lie about being raped. Rape myths are often promoted implicitly; with greater rape myth acceptance, there is greater blaming of the victim. An example of the types of socialization messages that hold women accountable for their assault experiences was presented in a devotional address given at Brigham Young University – Idaho on January 22, 2013. Elder Tad R. Callister, a leader in The Church of Jesus Christ of Latter-Day Saints (LDS), spoke to students about "The Lord's Standard of Morality." Within his message he addressed the impact of immodest dress - "The dress of a woman has a powerful impact upon the minds and passions of men. If it is too low or too high or too tight, it may prompt improper thoughts, even in the mind of a young man who is striving to be pure... In the end, most women get the type of man they dress for." Although such messages are intended to support the moral development of those who heed them, they ultimately convey that women are responsible for the behavior of men. As a consequence of gendered sexual socialization, women are seen, and tend to see themselves, without independent sexual interests (Bay-Cheng & Eliseo-Arras, 2008). Women are cast as gatekeepers of sexual activity, such that it is the woman's job to control whether or not sex happens; yet, they are not brought up to be assertive in their sexual or romantic interactions

(Wiederman, 2005). Not surprisingly then, it has been shown that men report far fewer unwanted sexual experiences (USEs) than women.

Sexuality Education

According to a report by the National Conference of State Legislatures (NCSL) only 22 states and the District of Columbia require public schools to teach sex education, and only 19 states require that *if* provided, sex education must be medically accurate (2015). Much of the sexuality education in the U.S. is based on an abstinence only model, which teaches adolescents that abstinence until marriage is the only safe and morally acceptable option (Schalet, 2004). Abstinence-only curricula are typically based on conservative moral beliefs about sexuality, focus on the negative consequences of premarital intercourse (Landry, Kaeser, & Richards, 1999), and do not include explicit education about sexual communication and negotiation. The U.S. government spends more than \$200 million annually on abstinence promotion programs; virginity pledges are one example. According to Rosenbaum (2009), "A sexual abstinence or "virginity" pledge is an oral or written promise to refrain from sexual activity, usually until marriage, administered after a multi- or single-session curriculum in religious youth groups, parochial and public schools, or large group events" (p. 2). Rosenbaum examined the sexual behaviors of virginity pledgers and non-pledgers, who were matched based on factors, such as "...anticipating feeling guilty if they had sex and weekly attendance at church and/or religious youth group" (p. 4), which could have influenced decisions about sexual behaviors pre-pledge. After three waves of surveying participants in 1995, 1996, and 2001, there was no significant difference in the sexual behaviors of the groups, but pledgers were less likely to use safe sex practices during sex. The aim of these virginity pledges is to keep young people from being

sexually active, but the actual outcome appears to be keeping young people from practicing safe sexual behaviors – certainly a greater cause for concern.

Grose, Grabe, and Kohfeldt, in conjunction with a local women's shelter, conducted a school-based sexuality education program in a public middle school in California. Their program specifically focused on gender, sexuality, and healthy relationships, including communication skills. Before and after the sexuality education intervention, students completed the Attitudes Toward Women Scale for Adolescents (AWSA) and the Masculinity Ideology in Relationships Scale (AMIRS) as measures of traditional gender role adherence. To assess sexual knowledge, participants answered questions about contraceptive methods and questions about family planning services in California. And finally, to further explore beliefs about contraception, they answered several questions about healthy sexual relationships, ease of access to birth control, and which party is responsible for birth control in a sexual relationship. More progressive attitudes among students were associated with less endorsement of traditional sexual scripts and gender roles in their own sexual relationships. Participation in the sexuality education program was linked to more egalitarian attitudes toward women, and less agreement with hyper-masculine ideology (2014).

Contemporary, comprehensive sexuality education places more strenuous emphasis on the concept of consent for sexual activities. For example, according to Jozkowski:

In September 2014, California passed legislation that directed the state's public institutions of higher education to implement an affirmative-consent (i.e., "yes means yes") policy in regard to sexual encounters among students... students need to not only verbally agree to engage in sexual activity initially, but the parties involved need to

explicitly say yes to one another for each sexual behavior they engage in as part of a sexual interaction. (2015, p. 17)

However, there is still a great deal of misunderstanding of the concept of consent, which is not well defined in either legal or scholarly contexts. There have been recent efforts within the criminal justice system to criminalize non-violent sexual coercion, which may be more common; however, within the current system, prosecution focuses on overt coercion because of the Sexual Offense Act 2003, which was passed in the UK to help define sexual coercion focusing largely on physical force. In mock jury studies, jurors gave not guilty verdicts when physical injuries were absent because they expect non-consent would evoke a physical struggle (Leahy, 2014).

Also lacking in the education of sexual relationships is communication; this goes hand in hand with consent. If consent (or non-consent) is not understood, then miscommunication abounds and sexual assault and rape are likely outcomes (Beres, 2014; Jozkowski & Peterson, 2013). There is often discrepancy between prevalence rates of sexual violence reported by men vs. victimization rates reported by women, one study found that self-report for men was from three to five percent, whereas self-report for women was around 13-15% (Strang, et al., 2013). Most anti-sexual violence education focuses on teaching women to “just say no.” Women, and men, may then believe that consent for sex is clearly delineated. When this is the case, negotiation is taken out of the picture and the sexuality of both the man and the woman are in the woman’s hands. Conceptualizing the consent process in this manner reifies a sexual script in which men are expected to push for sex while women resist, and negates the power inequity that is often inherent within these heterosexual dyads. This leaves women waiting to experience sexual violence and to resist it, within contexts that do not support their autonomy in doing so (Carmody, 2005).

Religion

According to the American Religious Identification Survey in 2008, 76% of Americans identify as Christian and roughly half identify with more conservative faith traditions, such as Baptist, Evangelical, and Catholic (U.S. Census Bureau, 2012). Religious fundamentalism teaches that there is only one set of truths about humanity and deity, which are unchangeable, and are constantly being fought by the forces of evil (Altemeyer & Hunsberger, 2004). In religiously fundamentalist families and communities, individuals tend to adhere to rigid ideals about patriarchy and traditional gender roles (Moore & Venneman, 2003). Religiously fundamental and traditional gender role contexts may limit the opportunities that youth have to develop sexual self-efficacy, and may socialize young women to be more submissive and self-silencing in their cross-sex interactions. Additionally, if conservative beliefs about gender and sexuality facilitate the acceptance of sexist and misogynist interpretations of sexually coercive interactions, individuals may be at greater risk for both perpetration (men) and victimization (women).

Luquis, Brelsfor, and Rojas-Guyler found a relationship between the number of sexual partners and religiosity, spirituality, and sexual attitudes for both men and women (2012). Religious institutions exert social control over individuals, sometimes using guilt and shame to keep them from participating in sexually permissive behavior (Brelsford, Luquis, & Murray-Swank, 2011). Conformity to moral standards is ensured, in part, through the promise of eternal punishment for those who fail to maintain chastity (Landor & Simons, 2014). However, there is a lack of research examining links between religion/spirituality and risk for sexual assault or rape. Gendered sexual scripts, religious guilt and threat, and patriarchy are hypothesized to leave women vulnerable to sexual violence, and leave men vulnerable to perpetration.

Summary and Objectives

In sum, the literature is complex with regard to the cultural contexts of sexual assault. Women are often uncertain about what constitutes sexual assault/rape, and constraining gender role ideals may place women at risk for sexual coercion. This two-part, mixed-methods study seeks to fill a gap in the literature by assessing reports of sexual assault perpetration and victimization, and exploring cultural and socialization experiences associated with rape myth acceptance and assault experiences. In study 1, male and female college students completed self-report measures assessing religious fundamentalism, sexist beliefs (specifically benevolent sexism), traditional gender roles, and rape myth acceptance. It was hypothesized the religious fundamentalism would be linked to higher endorsement of traditional gender roles and sexist ideology, which in turn would predict greater acceptance of rape myths. Study 2 used qualitative interviews to ask women who have histories of sexual assault to explore their own socialization experiences related to sexuality and sexual assault.

Methods

Study 1

Participants and procedures. Participants were 234 university students age 18 and over ($M = 21.96$, $SD = 4.41$). Thirty-eight percent of participants were male, and 62% female. Participants were 95% White American, 92% heterosexual, and 77% identified as members of the Church of Jesus Christ of Latter-Day Saints (LDS). Participants were recruited through the psychology department and university Honors Program.

Participants completed an online survey; in the introductory psychology courses participants had the option to count participation as a lab credit for the course (see Appendix A for letter of information).

Measures (see Appendix B for copies of measures)

Demographic information and religious affiliation. Demographic questions included age, ethnicity, biological sex, sexual orientation, and religious affiliation.

Religious Fundamentalism Scale (Altemeyer & Hunsberger, 2004). The 12-item Religious Fundamentalism Scale was used to identify rigid, unchangeable, beliefs regarding religion. This scale was originally found to have an alpha of .92 among a sample of parents of university students, and demonstrated a correlation of .68 with right-wing authoritarianism. Data from the current study yielded an alpha of .93.

Attitudes Toward Women Scale (AWS) (Spence & Hahn, 1997). The 12-item Attitudes Toward Women Scale was developed to measure beliefs about women's role in society. Higher scores represent greater endorsement of traditional gender roles. Cronbach's alphas reported by the scale developers were in the mid .80s or higher, and test-retest reliability was satisfactory. Data from the current study yielded an alpha of .77.

Ambivalent Sexism Inventory (ASI). The 22-item Ambivalent Sexism Inventory (ASI) was developed by Glick and Fiske (1996) to measure hostile sexism (HS) and benevolent sexism (BS). In the original evaluation of the scale, alphas across subgroups ranged from .62 to .86, with an average of .78 for males and .72 for females. Convergent and discriminate validity were demonstrated across six measure development samples, with a total 2,250 participants drawn from college student and community populations. Data from the current study yielded an alpha of .89 for benevolent sexism, and .91 for hostile sexism.

Illinois Rape Myth Acceptance Scale – Short Form (IRMA-SF). (Payne, Lonsway, & Fitzgerald, 1999). The 20-item Rape Myth Acceptance Scale was created to assess endorsement of widely held, culturally accepted, but false attitudes and beliefs about rape. The IRMA-SF

demonstrated an alpha of .87 during scale development, and the correlation between the full and short form of the IRMA is $r=.97$. Data from the current study yielded an alpha of .88.

Sexual Experiences Survey (SES) – Victimization Version and Perpetration Version.

This measure was originally created by Koss and Oros (1982) to assess experiences of a range of coercive and assaultive sexual experiences, with forms of coercion ranging from verbal pressure to physical violence. For this study, items were reworded to assess perpetration of the coercive sexual behaviors for male participants. Internal consistency among items during scale development was calculated using Cronbach's alpha, and was .73. For the current study, descriptive analyses report the percentage of men and women who report ever engaging in or experiencing the sexually coercive behaviors listed.

Study 2

Participants. Participants were 14 females who were recruited from the Utah State University campus through flyers and an online posting. The women self-identified as having experienced heterosexual sexual assault and/or rape. Participants received \$30 as compensation for their time. Age ranged from 18-60, with a mean of 21, and all participants described an assault that occurred in adolescence or young adulthood. Participants were 63% White American, 23% Latino, 11% mixed race, and 3% Native American.

Procedure: Interested women contacted the student researcher with contact information given on recruitment materials, and scheduled individual appointments in private locations for interviews. To maintain confidentiality each woman had the opportunity to choose her own pseudonym. Each semi-structured interview was audio recorded and then transcribed. After transcription, the transcripts were sent to participants for review (see Appendix C for informed

consent form). Participants were invited to add any additional comments or thoughts that emerged after reading the transcripts.

Measures. Appendix D for interview prompts.

Results

Study 1

Reports of sexual victimization and perpetration revealed that at least a portion of women experienced each listed sex act, whereas men only acknowledged perpetration of two of the 10 acts (see Table 1). The two experiences with highest incidence rates reported were the same for both men and women. Just over 30% of women reported having given into sex acts when they didn't want to because they were overwhelmed by a man's continual arguments and pressure. On the contrary, only 6.9% of men reported having participated in sex acts with a woman who gave in when she did not want to because of his continual arguments and pressure. Nearly 14% of women reported having had sexual intercourse with a man when she didn't want to because of a man's continual arguments and pressure. Only 3.4% of men reported having had sex with a woman when she did not want to because of his continual arguments and pressure.

Table 1 displays means and standard deviations for men and women for all study variables. Average scores were below the midpoint of the scale for traditional gender roles and rape myth acceptance for both men and women; scores for religious fundamentalism and sexist ideology were roughly normally distributed around the mid-points of the scales. Independent samples -t-tests indicated that men reported higher scores than women on rape myth acceptance, traditional gender roles, and benevolent sexism. There were no significant sex differences for religious fundamentalism or hostile sexism.

Table 2 reports bivariate correlations among all study variables. For women, correlations among all of the measures were statistically significant. For men, only the relationship between religious fundamentalism and the IRMA-SF was non-significant. In general, strong relationships were observed among religious fundamentalism, sexist beliefs, and adherence to traditional gender roles for both men and women.

In order to test the hypothesis that sexist beliefs and traditional gender roles mediate the relationship between religious fundamentalism and rape myth acceptance, guidelines suggested by Baron and Kenny were used (1986). First, a direct relationship between religious fundamentalism and rape myth acceptance must be established. Bivariate correlations (Table 2) indicated that a significant direct relationship exists for women, but not men. Thus, tests of mediation proceeded only for the subsample of women. In the second step of mediation test, a relationship must be demonstrated between the mediator (sexism or traditional gender roles) and the independent variable (religious fundamentalism), demonstrated for women in Table 2. Finally, in a regression model that includes both the independent and mediating variables, mediation is established when the direct effect of the mediator remains significant, and the effect of the independent variable is reduced to non-significant. Table 3 shows the results of hierarchical regressions assessing mediating effects of traditional gender roles and benevolent sexism on the effect of religious fundamentalism for women. Both benevolent sexism and adherence to traditional gender roles fully mediated the relationship between religious fundamentalism and rape myth acceptance.

Study 2

The audio-taped interviews were transcribed by the first author and undergraduate research assistants using pseudonyms. To facilitate member checking and enhance the

trustworthiness of the data, transcripts were provided to participants via email (Glesne, 2006). Participants were invited to provide additional comments and/or offer further clarification regarding their experiences; five participants responded to the member checking inquiry. Any additional information provided by the participants was incorporated into the ongoing analyses. The student author and faculty supervisor met weekly to review audio files, discuss emerging themes and engage in reflection. Interviews continued until the researchers determined saturation had been reached and participant interviews did not reveal new and/or emergent themes. For final analyses, the student researcher and faculty supervisor initially reviewed the data and coded for qualitative thematic content using a hierarchical coding technique (Glesne, 2006), identifying emerging themes and subthemes via multiple readings of the data. To finalize coding, the researchers met and discussed developing themes until consensus was achieved. The themes, described below, highlight the range of complex interpretations and reactions, as women make sense of their assault over time.

Three primary themes emerged from the data (see Figure 1). First, women evaluated the assault, including discussion of how and if they labeled it, and how the experience changed the way they saw or see themselves. Second, women shared their socialization and educational backgrounds that impacted their interpretations of the assault experiences. Finally, women discussed the religious and cultural contexts that they saw as relevant for understanding their assault experiences.

Evaluation of the assault

Description of assault experiences. All women reported having unwanted sexual experiences during high school or early adulthood, although some reported childhood experiences (n=3) as well. The 14 women revealed 24 assault experiences with different

perpetrators – several of the experiences were multiple incidents with the same perpetrators, but those were not counted as multiple assaults for the present study. With the exception of two cases, the perpetrator was known by the woman who was assaulted. Many of the perpetrators were acquaintances, but many of the assaults were perpetrated by someone even closer to the woman. A large majority of the experiences happened in social settings where the women were initially comfortable, and were with people they trusted. Four of the incidents discussed with the researcher were reported to the police.

Labeling the experience. Consistently throughout the interviews, being able to label the experience as assault or rape was a precursor to healing and processing the individual experiences. Although the process of labeling was ubiquitous, the way women reached the conclusion that they had been raped was very idiosyncratic. Labeling their experiences took a varying amount of time for each woman. The time taken to understand that they had been assaulted or raped ranged from a few hours, to a few years and even decades. Within the broad theme of labeling the experience emerged three barriers to labeling these USEs: naiveté, guilt, and reluctance to accept being a rape victim as part of their identity.

Several women simply did not understand what constituted sexual assault or rape, which resulted in delays in the labeling of the experience. Marina said “And so I was like... that... couldn’t happen to me, that didn’t happen to me... And even when I... got home... and I called my friend and kind of told her... I still... I wouldn’t use that word.” Nearly every woman blamed herself for at least some period of time. Because of this they were not able to immediately accept what happened to them, and in turn put words, or a label with the USE. These women each thought that what happened was, at least in part, her own fault. Angela said, “... then I started feeling bad... you know, if I hadn’t gotten drunk, and if I hadn’t been... out of control, then it

wouldn't have happened...it's my fault." Multiple women expressed that sexual assault is something that happens to "other" people. Seeing USEs as something that only "other" people experience kept them from being able to identify as a victim or survivor. "I am not that girl," was a common sentiment. Isobel said, "I didn't want to call it rape, and then I think it was also... I didn't want to say... that happened to me... I'm... a statistic and this happened."

Self-image. A commonality across interviews was that the way women viewed their individual experiences changed over time, and their self-image changed along with their evolving perspective on the assault. Many of the women still felt some responsibility for their USEs, but overall there was a lessening of self-blame as each woman processed her own experience(s). While many of the women were still struggling to come to terms with their USEs, all had made progress toward a place of healing. Most women had accepted, for the most part, that their experience(s) were not their fault, yet they also held on to the belief that they need to do something to prevent the same experience(s) from happening again. Thus, women were put in the untenable position of trying to let go of self-blame, while simultaneously trying to ensure that they were not assaulted again. Kate captured the ambivalence well, "... I labeled [my experience] as sexual assault, I... didn't blame myself. Labeling it... made me think I was the victim, instead of 'I put myself in the situation... after that I... made sure I hung out with only people I knew. I'm constantly like, 'Oh, I don't want to be alone with a guy because guys' intentions are bad....' I just wanted to cover up... I didn't want to show skin because... I was wearing a skirt, that's why [I was assaulted], I just wanted to wear jeans and sweatshirts."

For the most part, the women have become more wary, suspicious, and careful, along with withholding trust from men. However, a small number of women "took charge of" their

sexuality, indicating their intention to take back their bodies and experiences. Lydia described her experience this way:

So after that happened [the rape], it just became this... hole... I want[ed] to fill it again. I filled it once, and so I want to fill it again. Finding a guy, not knowing his name, not knowing where he was, not having him know me... that meant I couldn't get hurt because he didn't know me... I was in control, I could say yes and I could say no. That's how I coped for the first, probably six months. Just meeting random guys and then hooking up with them... I wanted to get as many guys between [the perpetrator] and the present as I could, so I just slammed them in there... it was fifteen, or how many the number was... Then I went on a two year fast of... I didn't kiss a boy, didn't do anything with a guy...

Ultimately, only one of those women maintained that pattern – the other two women reverted to the more common strategy of being more wary and careful.

Socialization and education.

Overwhelmingly, women complained of a significant lack of sexuality education, and specifically felt ill prepared to effectively navigate sexual situations. Most women were not formally taught about sex, nor did they receive informal education from their parents. The education they received was gleaned through experience, both first hand and anecdotal. Without comprehensive sexuality education, women were left without a way to 1) know what they are experiencing 2) make a decision about what they want or do not want 3) communicate what they want or do not want. Talking about her education, Anne said, "We never talked about that... [it is a vulnerability when] you don't know about it, you don't know what's coming, what's going on, what's happening." And of her own experience with sexual education, Tasha said, "Girls are

taught [that] it won't happen 'til you're married, and they guys are being taught [to] have fun while you're young." This leaves a lot of room for error and confusion.

Religious and cultural contexts.

Although women discussed their religious and cultural contexts as a strength in some situations, for the most part, the messages they received from people in their communities left them vulnerable – especially when it came to coping after their experiences. Many women talked about the structure of patriarchy, both religiously and culturally, and its association with a submissive stance in relationships. This submissiveness was described as feeling disempowered in their interactions with men, or being submissive to someone simply because they are older. Even when a woman thinks there may be a way to protect herself, socialization experiences lead to inner conflict of not wanting to go against the person with higher status. Of her religious upbringing, Lydia said, "My family background... you could never ask clarifying questions. Throughout growing up, just very, very LDS. I think that also was a big reason [for the] guilt... I [had the understanding that] I'm worthless, that I'm used, and no one would want me [now]... that kind of upbringing was the most detrimental experience of the whole rape. The rape was awful, it was traumatic, but my upbringing made it ten times worse." The sentiment was similar from Hannah, "... that is one of the biggest things in the LDS church, I think, that if you have sex before marriage, that is one the worst sins ever... it makes [people] feel guilty and that they don't have worth, and that they don't have the rights to be able to report it." Nearly every participant, when asked what she wished she would have known before the USE, said they wished they had had more knowledge and education about sexuality and communication in such a setting. Additionally, they wished they had been given different, less negative messages when they were younger.

Discussion

The purpose of this study was to discover the relationship between conservative socialization and young adults' interpretation of and reaction to sexual assault experiences. Quantitative analyses indicated that endorsement of traditional gender roles and rape myth acceptance was low for both men and women, although men's scores were significantly higher than women's on both. Traditional gender roles and benevolent sexism both served as mediating factors in the relationship between religious fundamentalism and rape myth acceptance for women, but not for men. This shows that religious fundamentalism links to rape myth acceptance by increasing women's endorsement of disempowering traditional gender roles and benevolent sexism.

The quantitative data also showed that many more women reported victimization than men reported perpetrating sexual assault and rape. Yet, along those lines, the qualitative data shows that women struggle to label their experiences, which is parallel to what Harned found (2004). Kelley and Gidycz also explored the relationship between labeling sexual assault experiences and coping, and found that the earlier a woman is in her labeling process, the more difficult it may be for her to understand what happened, and actually label the experience as any type of victimization (2014). The disproportion in reports of victimization and perpetration could be for a number of reasons. In Murnen and colleagues' meta-analysis of sexual aggression literature, they found that many studies discovered that masculine ideology endorsed by men leads to sexual aggression because they then are more likely to believe that sexual violence against women can be justified (2007). In interpreting the discrepancies between women's and men's reports in the current study, it could be that there is a small number of men who are perpetrating against a large number of women. Or, more likely in our opinion, the reason for the discrepancy could be that

because men know it is not acceptable to participate in the act of sexual assault, they are not reporting honestly. Or even more likely, it could go back to the lack of education that people socialized in a conservative culture experience. These men, although they surely know sexual assault is wrong, may not interpret their coercive behavior as such.

With both men and women receiving messages that rape or assault must be defined by physical violence, less overtly aggressive forms of coercion may not be acknowledged by male perpetrators. Specifically, women are confused about their own consent if they are not physically fighting back and their refusals are not being understood or acknowledged. Because of this women engage in self-blame and make excuses for their perpetrators as well. According to Katz and colleagues, self-blame is typically rooted in believing one's behavior is controllable and characterological, where one believes victimization stemmed from their own personality. Both categories of self-blame have also been shown to lead to inhibited emotional recovery, passivity during USEs, as well as revictimization (2010). Most of the women in the current study fell into the behavioral self-blame category, and seven of the women had survived revictimization. The results from this study parallel what has been established in the self-blame literature. Women believe they should have done something more to prevent the experience, and believe they are responsible for keeping it from happening again in the future. Through both quantitative and qualitative data in this study, it is evident that the interpretation of sexual behaviors is complicated by socialization. Women take responsibility where men do not.

From the qualitative interviews it is apparent that women feel unprepared to navigate communication in sexual situations. Because they are unsure how to effectively communicate what they want, or do not want, they respond with self-blame. Most of the women interviewed in study two seemed to internalize their perpetrators' lack of understanding of their non-consent as

a fault of their own – they should have done something else. They must have given some indication of consent, because it happened and they were not able to keep it from happening, or to stop it. There needs to be conversation not only about sex and sexual relationships, but also about sexual assault and rape. If there is not a conversation, then women will be left vulnerable if put in a sexual situation where they may need the skills to communicate appropriately and effectively. There are some aspects of the media in which there is a conversation about sexuality. Teenage magazines, for example, are open about sexuality. However, when Wegmann analyzed *Seventeen* magazines, it was found that although there was discussion about topics often considered taboo, there was not enough detail to fully educate readers, and that the information was not necessarily medically accurate. The magazine, unfortunately, was seen as a place for accurate information for many teens (2013). Platforms like this have the opportunity and potential to benefit teens. If teens are getting a comprehensive sexual education, maybe they will be able to more discriminately analyze what information is accurate and should be heeded. However, it is not just women whom the conversation could benefit. The conversation would benefit men as well. Men also need more education about sexual communication because communication goes two ways, and if one party is oblivious to what the other person is trying to convey, sexual coercion is a likely outcome. In an exploration of undergraduates' recall of the sexual education they received, the majority of participants received sporadic sexual education, embedded in other courses – not stand alone. The end of their analysis of data suggests, as do the results for the current study, that sexual education needs to be more present, as well as providing positive messages and less negative attitudes about self-efficacy in sexual decisions (Walcott et al., 2011). Not only does education need to happen and be more comprehensive, but women need to hear positive and empowering messages from religious leaders and other important sources of

socialization within their cultures. Regnerus found that, "Nearly 70 percent of adults in one study indicated that inaccurate sexuality information had had a negative effect on their emotion or physical well-being at some point in their life" (2005). With an increase of education about sexuality can come a decrease in acceptance of rape myths, and therefore less sexual assault/rape.

Limitations and Conclusions

Participants in this study were drawn from a college setting and the majority identified as White and LDS. While this limits generalizability to broader populations, we suspect that these findings would be replicated in other religiously conservative communities. We look forward to replications of this study with other faith communities. In addition, self-report methods are vulnerable to inaccurate responses due to social desirability. We suspect that men underreported their assaultive behaviors, for example. Scores for Rape Myth Acceptance and Traditional Gender Role adherence may also have been underestimated due to social desirability. The results may have been different if implicit attitudes could have been measured. Finally, qualitative results were based primarily on the single-session individual interviews. Although participants reviewed their interview transcripts, none provided substantive additional data at the member checking stage. Thus, trustworthiness of the data would have been enhanced through the use of additional qualitative data collection strategies.

In sum, conservative socialization plays an integral role in the beliefs and attitudes people form. These attitudes and beliefs play a fundamental role in the actions people take. With this in mind, educators, leaders, and parents should remember that the beliefs and attitudes they promote can be either positive or negative. The conversation and education about communication in sexual situations can help keep men and women out of sexually exploitive

situations. Empowering messages can help keep women from self-blame, and may keep consent clear to both parties. Better education could also help keep rape myths from being commonly accepted.

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Table 1

Descriptive statistics for quantitative measures

	Women	Men			
Sexual Experiences*					
Sex acts – coercion	30.1%	6.9%			
Sex acts – authority	2.1%	0%			
Sex acts – threats/physical force	7%	0%			
Attempted sex – force	7.7%	0%			
Attempted sex – alcohol/drugs	5.6%	0%			
Sex – coercion	13.9%	3.4%			
Sex authority	1.4%	0%			
Sex – alcohol/drugs	4.9%	0%			
Sex – threats/physical force	4.9%	0%			
Anal/oral sex – threats/physical force	2.1%	0%			
	Women M (SD)	Men M(SD)	t	df	p
Attitudes Toward Women	1.77 (0.44)	1.97 (0.51)	3.94	231	<.001
Rape Myth Acceptance	1.57 (0.39)	1.80 (0.53)	3.22	231	.001
Religious Fundamentalism	3.12 (0.98)	3.06 (1.08)	-.406	231	.685
Benevolent Sexism	2.71 (0.74)	3.21 (0.78)	4.91	231	<.001
Hostile Sexism	2.54 (0.78)	2.60 (0.70)	.624	231	.533

*Percentage of participants who report experience since age 14

Table 2

Bivariate Correlations for Quantitative Measures

Measure	ATW	IRMA-SF	Rel. Fund.	Benevolent Sexism	Hostile Sexism
ATW		.487**	.463**	.619**	.634**
IRMA-SF	.512**		.270**	.346**	.431**
Rel. Fund.	.380**	.110		.568**	.392**
Benevolent Sexism	.516**	.221*	.684**		.174*
Hostile Sexism	.612**	.659**	.252*	.410**	

Note: Correlations for men on the bottom and women on top.

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

Table 3

Hierarchical Regressions Assessing Mediating Effects on Rape Myth Acceptance for Females (N = 146)

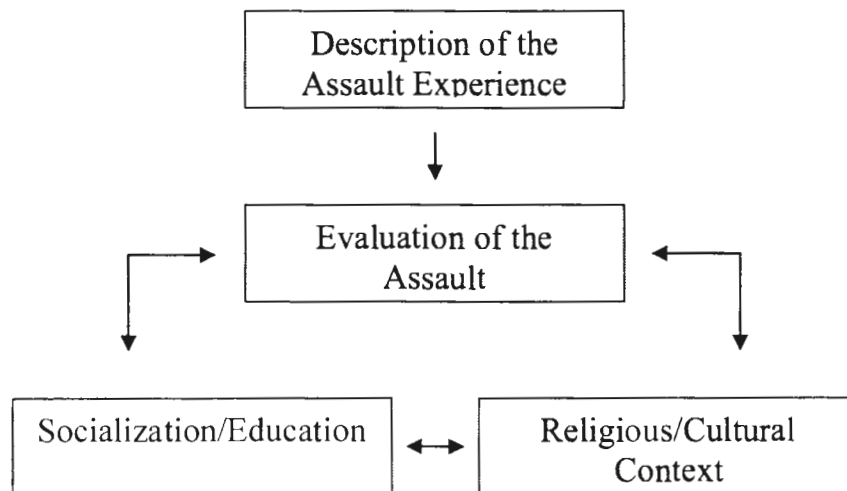
Step	Predictor	Adj. R^2	F change	p	Beta	t	p
Sexism							
1	Religious Fundamentalism	.073	11.28	.001	.270	3.36	.001
2	Religious Fundamentalism	.127	8.97	.003	.108	1.14	.258
	Benevolent Sexism				.284	3.00	.003
Traditional Gender Roles							
1	Religious Fundamentalism	.066	11.278	.001	.270	3.36	.001
2	Religious Fundamentalism	.229	31.316	<.001	.056	.686	.494
	Attitudes Toward Women				.460	5.596	<.001

Table 4

Description of participants' experiences

Pseudonym	Age	Ethnicity	Religious Background	Current Affiliation	Relationship to Perpetrator	Report?
Isobel	24	Black/Spanish	Baptist	Nondenominational	Family members, authority figures	No, no, no, yes
Kate	18	White	LDS	LDS	Acquaintance, strangers	No, no
Lydia	24	White	LDS	Nondenominational	Boss	Yes
Marina	19	Latina	LDS/Catholic	Nondenominational	Acquaintance	No
Anne	60	White	LDS	Nondenominational	Stranger	No
Angela	18	Latina	Nondenominational	Nondenominational	Acquaintance	No
Camila	19	Latina	Catholic	Catholic	Boyfriend, acquaintance	No, no
Tasha	18	White	LDS	Nondenominational	Friend, stranger, acquaintance	No, no, no
Madison	18	White	LDS	LDS	Family member, boyfriend	No, no
Olivia	22	Native American	Nondenominational	nondenominational	Acquaintance, boss, friend	No, no, yes
Hannah	21	White	LDS	Nondenominational	Boyfriend	No
Scarlet	18	White	LDS	LDS	Acquaintance	Yes
Tori	18	White	LDS	Nondenominational	Family members, acquaintance	No, yes, no
Emma	19	White	LDS	LDS	Friend	No

Figure 2

Themes from qualitative interviews

Appendix A



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2810 Old Main Hill
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Telephone: (435) 797-1400



Letter of Information

Introduction/ Purpose: Analise Barker and Dr. Renee Galliher in the Department of Psychology at Utah State University are conducting a research study to understand attitudes and beliefs that are associated with risk for engagement in sexually coercive interactions. You are being asked to participate in this study because you are enrolled in courses at Utah State University.

Approximately, 300 students will participate in the study.

Procedures: If you agree to participate in this study, you will be asked to complete on-line questionnaires about dating experiences, and attitudes and beliefs about religion and relationships. The survey may take about 20 - 30 minutes.

Risks: There are minimal anticipated risks to this study. The personal nature of some questions may cause discomfort. However, if you feel uncomfortable answering a question you may skip the question(s) and proceed with the questionnaire.

Benefits: There may not be any direct benefits to you from participating in this study; however, you may benefit from the opportunity to reflect on your experiences in your own relationships. The researchers will learn about risk factors for sexual coercion, which could potentially be useful to psychologists, researchers, educators, and other service providers interacting with young adults in college settings.

Explanation & offer to answer questions: If you have any questions, concerns, complaints, or research-related problems, please contact Analise Barker by e-mail at analise.barker@aggiemail.usu.edu or Dr. Renee Galliher at (435) 797-3391 or by e-mail at renee.galliher@usu.edu.

Payment/Compensation: You will earn course credit in your psychology course by participating in this study. Upon completion of the survey, you will be asked to enter your Sona identification number in order to earn credit on the Sona course management system.

Voluntary nature of participation and right to withdraw without consequence: Participation in research is entirely voluntary. You may refuse to participate or withdraw at any time without consequence.

Confidentiality: All survey responses are anonymous, and it will not be possible to identify your computer, as the survey software uses a Secure Survey Environment. Research records will be kept confidential, consistent with federal and state regulations. Only the investigators will have access to the data, which will be downloaded and stored on a password protected computer.

IRB Approval Statement: The Institutional Review Board (IRB) for the protection of human participants at USU has reviewed and approved this research study. If you have any pertinent questions or concerns about your rights or think the research may have harmed you, you may contact the IRB Administrator at (435) 797-0567 or email irb@usu.edu. If you have a concern or complaint about the research and you would like to contact someone other than the research team, you may contact the IRB Administrator to obtain information or to offer input.

Copy of Consent: Please print a copy of this informed consent for your files.

PI & Student Researcher (Co-PI):

Renee V. Galliher, Ph.D., Principal Investigator

Analise Barker, Student Researcher

Participant Consent: If you have read and understand the above statements, please click on the “CONTINUE” button below. This indicates your consent to participate in this study.

Thank you very much for your participation! Your assistance is truly appreciated.

Appendix B

Study 1 Measures

Demographic information

1. What is your biological sex?

b. Male

c. Female

2. What is your age? ____ years

3. Which category best describes your racial/ethnic background? (check all that apply)

a. Latino/a

e. American Indian

b. African American

f. Bi-racial/Multi-racial

c. Caucasian

g. Other: (*please specify*)

d. Asian/Pacific Islander

4. What is your relationship status?

a. Single

d. Separated

b. Married

e. Widowed

c. Divorced

5. Sexual orientation?

a. Heterosexual

d. Bisexual

b. Gay/Lesbian

e. Other

c. Transgender

☐ LDS
 ☐ Other
☐ Catholic
 (please specify _____)
☐ Protestant
☐ Jewish
 ☐ None
☐ Baptist

1	2	3	4
Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree

- | | | | | |
|---|---|---|---|---|
| 1. Swearing is worse for a girl than for a boy. | 1 | 2 | 3 | 4 |
| 2. On a date, the boy should be expected to pay all expenses. | 1 | 2 | 3 | 4 |
| 3. On the average, girls are as smart as boys. | 1 | 2 | 3 | 4 |
| 4. More encouragement in a family should be given to sons than daughters to go to college. | 1 | 2 | 3 | 4 |
| 5. It is all right for a girl to want to play rough sports like football. | 1 | 2 | 3 | 4 |
| 6. In general, the father should have greater authority than the mother in making family decisions. | 1 | 2 | 3 | 4 |

- | | | | | |
|---|---|---|---|---|
| 7. It is all right for a girl to ask a boy out on a date. | 1 | 2 | 3 | 4 |
| 8. It is more important for boys than girls to do
well in school. | 1 | 2 | 3 | 4 |
| 9. If both husband and wife have jobs, the husband
should do a share of the housework such as
washing dishes and doing the laundry. | 1 | 2 | 3 | 4 |
| 10. Boys are better leaders than girls. | 1 | 2 | 3 | 4 |
| 11. Girls should be more concerned with
becoming good wives and mothers than
desiring a professional or business career. | 1 | 2 | 3 | 4 |
| 12. Girls should have the same freedoms as boys. | 1 | 2 | 3 | 4 |

Items 3, 5, 7, 9, and 12 were reverse scored. Higher scores indicate more traditional attitudes.

Revised 12-item Religious Fundamentalism Scale

1. God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.
2. No single book of religious teachings contains all the intrinsic, fundamental truths about life.
3. The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.
4. It is more important to be a good person than to believe in God and the right religion.
5. There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity.

6. When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.
7. Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end.
8. To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.
9. "Satan" is just the name people give to their own bad impulses. There really is no such thing as a diabolical "Prince of Darkness" who tempts us.
10. Whenever science and sacred scripture conflict, *science* is probably right.
11. The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs.
12. All of the religions in the world have flaws and wrong teachings. There is *no* perfectly true, right religion.

Illinois Rape Myth Acceptance Scale (short form)

1. If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.
2. Although most women wouldn't admit it, they generally find being physically forced into sex a real "turn-on."
3. If a woman is willing to "make out" with a guy, then it's no big deal if he goes a little further and has sex.
4. May women secretly desire to be raped.
5. Most rapists are not caught by the police.

6. If a woman doesn't physically fight back, you can't really say that it was rape.
7. Men from nice middle-class homes almost never rape.
8. Rape accusations are often used as a way of getting back at men.
9. All women should have access to self-defense classes.
10. It is usually only women who dress suggestively that are raped.
11. If the rapist doesn't have a weapon, you really can't call it a rape.
12. Rape is unlikely to happen in the woman's own familiar neighborhood.
13. Women tend to exaggerate how much rape affects them.
14. A lot of women lead a man on and then they cry rape.
15. It is preferable that a female police officer conduct the question when a woman reports a rape.
16. A woman who "teases" men deserves anything that might happen.
17. When women are raped, it's often because the way they said "no" was ambiguous.
18. Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.
19. A woman who dresses in skimpy clothes should not be surprised if a man tries to force her to have sex.
20. Rape happens when a man's sex drive gets out of control.

Ambivalent Sexism Scale

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 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 not truly happy in life without being romantically involved with a member of the other sex.
7. Feminists are 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 incomplete 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. Many women 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 well-being in order to provide financially for the women in their lives.
21. Feminists are making unreasonable demands of men.
22. Women, as compared to men, tend to have a more refined sense of culture and good taste.

Sexual Experiences Survey (SES) – Victimization Version

1. Have you given in to sex play (fondling, kissing, or petting, but not intercourse) when you didn't want to because you were overwhelmed by a man's continual arguments and pressure? Yes No
If No, continue with question 2.
If Yes:
 - 1a. About how many times has it happened (from age 14 on)?
 - 1b. How many times last school year (September to September)?
2. Have you had sex play (fondling, kissing, or petting but not intercourse) when you didn't want to because a man used his position of authority (boss, teacher, camp counselor, supervisor, etc.) to make you?
If No, continue with question 3.
If Yes:
 - 2a. About how many times has it happened (from age 14 on)?
 - 2b. How many times last school year (September to September)?
3. Have you had sex play (fondling, kissing, or petting but not intercourse) when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

If No, continue with question 4.

If Yes:

3a. About how many times has it happened (from age 14 on)?

3b. How many times last school year (September to September)?

4. Have you had a man attempt sexual intercourse (get on top of you, attempt to insert his penis) when you didn't want to by threatening or using some degree of force (twisting your arm, holding you down, etc.), but intercourse did not occur?

If No, continue with question 5.

If Yes:

4a. About how many times has it happened (from age 14 on)?

4b. How many times last school year (September to September)?

5. Have you had a man attempt sexual intercourse (get on top of you, attempt to insert his penis) when you didn't want to by giving you alcohol or drugs, but intercourse did not occur?

If No, continue with question 6.

If Yes:

5a. About how many times has it happened (from age 14 on)?

5b. How many times last school year (September to September)?

6. Have you given in to sexual intercourse when you didn't want to because you were overwhelmed by a man's continual arguments and pressure?

6a. About how many times has it happened (from age 14 on)?

6b. How many times last school year (September to September)?

7. Have you had sexual intercourse when you didn't want to because a man used his position of authority (boss, teacher, camp counselor, supervisor, etc.) to make you?

If No, continue with question 8.

If Yes,

7a. About how many times has it happened (from age 14 on)?

7b. How many times last school year (September to September)?

8. Have you had sexual intercourse when you didn't want to because a man gave you alcohol or drugs?

If No, continue with question 9.

If Yes:

8a. About how many times has it happened (from age 14 on)?

8b. How many times last school year (September to September)?

9. Have you had sexual intercourse when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

If No, continue with question 10.

If Yes:

9a. About how many times has it happened (from age 14 on)?

9b. How many times last school year (September to September)?

10. Have you had sex acts (anal or oral intercourse or penetration by objects other than the penis) when you didn't want to because a man threatened you or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

If No, Continue to the next section.

If Yes:

10a. About how many times has it happened (from age 14 on)?

10b. How many times last school year (September to September)

Sexual Experiences Survey (SES) – Perpetration Version

1. Has a woman given in to sex play (fondling, kissing, or petting, but not intercourse) with you when she didn't want to because she was overwhelmed by your continual arguments and pressure? Yes No

If No, continue with question 2.

If Yes:

1a. About how many times has it happened (from age 14 on)?

1b. How many times last school year (September to September)?

2. Have you had sex play (fondling, kissing, or petting but not intercourse) with a woman when she didn't want to because you used your position of authority (boss, teacher, camp counselor, supervisor, etc.) to make her?

If No, continue with question 3.

If Yes:

2a. About how many times has it happened (from age 14 on)?

2b. How many times last school year (September to September)?

3. Have you had sex play (fondling, kissing, or petting but not intercourse) with a woman when she didn't want to because you threatened or used some degree of physical force (twisting her arm, holding her down, etc.) to make her?

If No, continue with question 4.

If Yes:

3a. About how many times has it happened (from age 14 on)?

3b. How many times last school year (September to September)?

4. Have you attempted sexual intercourse with a woman (got on top of her, attempted to insert your penis) when she didn't want to by threatening or using some degree of force (twisting her arm, holding her down, etc.), but intercourse did not occur?

If No, continue with question 5.

If Yes:

4a. About how many times has it happened (from age 14 on)?

4b. How many times last school year (September to September)?

5. Have you attempted sexual intercourse with a woman (got on top of her, attempted to insert your penis) when she didn't want to by giving her alcohol or drugs, but intercourse did not occur?

If No, continue with question 6.

If Yes:

5a. About how many times has it happened (from age 14 on)?

5b. How many times last school year (September to September)?

6. Has a woman given in to sexual intercourse with you when she didn't want to because she was overwhelmed by your continual arguments and pressure?

6a. About how many times has it happened (from age 14 on)?

6b. How many times last school year (September to September)?

7. Have you had sexual intercourse with a woman when she didn't want to because you used your position of authority (boss, teacher, camp counselor, supervisor, etc.) to make her?

If No, continue with question 8.

If Yes,

7a. About how many times has it happened (from age 14 on)?

7b. How many times last school year (September to September)?

8. Have you had sexual intercourse with a woman when she didn't want to because you gave her alcohol or drugs?

If No, continue with question 9.

If Yes:

8a. About how many times has it happened (from age 14 on)?

8b. How many times last school year (September to September)?

9. Have you had sexual intercourse with a woman when she didn't want to because you threatened or used some degree of physical force (twisting her arm, holding her down, etc.) to make her?

If No, continue with question 10.

If Yes:

9a. About how many times has it happened (from age 14 on)?

9b. How many times last school year (September to September)?

10. Have you had sex acts (anal or oral intercourse or penetration by objects other than the penis) when a woman didn't want to because you threatened her or used some degree of physical force (twisting her arm, holding her down, etc.) to make her?

If No, Continue to the next section.

If Yes:

10a. About how many times has it happened (from age 14 on)?

10b. How many times last school year (September to September)

Open-ended Questions

1. In the culture you were raised in, what were you taught that was appropriate for relationships between men and women?
2. In the culture you were raised in, what were you taught was appropriate for sexual interactions between men and women?
3. Do you consider yourself to be knowledgeable about sex and sexual relationships?
4. Where did you get the majority of your knowledge about sex and sexual relationships?
5. What do you feel was good about your education about sex and sexual relationships, and/or what do you wish was done differently?

Appendix C



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Informed Consent

Introduction/ Purpose Analise Barker, an undergraduate student in the Department of Psychology at Utah State University and Professor Renee Galliher in the Department of Psychology at Utah State University are conducting a research study to understand the experiences of female survivors of sexual assault and rape, and explore cultural factors that may be linked to sexual assault risk. We hope that our research can be used to further support persons who have endured unwanted sexual experiences. There will be approximately 10 total participants in this research study.

Procedures If you agree to be in this research study, you will be asked to do the following. After a brief screening interview by telephone to determine your eligibility and willingness to participate, you will be interviewed in person in a private setting regarding your unwanted sexual experiences (i.e., sexual assault/rape). The interviews are expected to last between 45 and 60 minutes. It will be audio taped by the interviewer. The interview will later be transcribed and coded by our research team. The transcriptions will be sent to you for content verification and clarification. You can choose to receive your transcriptions by email, US postal service, or hand delivered.

Risks Participation in this research study may involve some added risks or discomforts. Some people may not want to be audio taped or share personal information. You will have the opportunity to decline to answer the interviewer's questions. Additionally, it is possible that your personal information might be inadvertently seen by others during mail or email transmission. You can choose how you would like to receive communication from the research team, in order to best ensure your privacy. Please be aware that email is not a secure form of correspondence. Utah law requires researchers to report certain information to the authorities. This includes threat of harm to self or others, or abuse of a minor by an adult.

Benefits There may or may not be any direct benefit to you from these procedures. We hope that you benefit from the opportunity to explore and understand your relationship experiences. The information will help us learn more about factors that place women at risk for sexual assault and rape.

Explanation & offer to answer questions Analise Barker has explained this research study to you and answered your questions. If you have any further questions, please contact Analise Barker at analise.barker@aggiemail.usu.edu. You can also contact the Principal Investigator, Professor Renee Galliher at Renee.Galliher@usu.edu or (435) 797-3391.

Extra Cost(s) There will not be any additional costs in participating in this research study.

Payment/Compensation You will be paid \$30 for participation in the study (If you will receive payments, gift cards or similar items of value for participating in this research, the Internal Revenue Service (IRS) has determined that if the amount you get from this study, plus any prior amounts you have received from USU since January of this year total \$600 or more, USU must report this income to the federal government. If you are a USU employee, any payment you receive from this study will be included in your regular payroll).

Voluntary nature of participation and right to withdraw without consequence Participation in research is entirely voluntary. You may refuse to participate or withdraw at any time without consequence or loss of benefits. The researcher may also determine that you do not meet required criteria for participation.

Confidentiality Research records will be kept confidential, consistent with federal and state regulations. Only the research team will see the data. All information will be locked in a filing cabinet in a locked room. The digital audio file will only have an ID number and not your name. Your name will **not** be used in any report about this research; however, the summary of the findings may include verbatim quotes from your interview. Audio recordings will be destroyed upon completion of transcription and review of the transcripts. All identifying information will be destroyed upon completion of analysis and dissemination of summary of results to participants.

IRB Approval Statement The Institutional Review Board for the protection of human participants at USU has approved this research study. If you have any questions or concerns about your rights or a research-related injury, and would like to contact someone other than the research team, you may contact the IRB Administrator at (435) 797-0567 or email irb@usu.edu to obtain information or to offer input.

Copy of consent You have been given two copies of this Informed Consent. Please sign both copies and retain one copy for your files.

Investigator Statement "I certify that the research study has been explained to the individual, by me or my research staff, and that the individual understands the nature and purpose, the possible risks and benefits associated with taking part in this research study. Any questions that have been raised have been answered."

Signature of Researcher(s)

Renee V. Galliher, Ph.D.

Principal Investigator

(435) 797-3391

Renee.Galliher@usu.edu

Analise Barker

Student Researcher

(801) 598-4941

Analise.Barker@aggiemail.usu.edu

Signature of Participant By signing below, I agree to participate.

Participant's signature

Date

Appendix D

Interview Prompts

Thank you for giving me the opportunity to interview you about your sexual assault experiences. I am currently working on my honors thesis project, which focuses on the assault experiences of women who have been raised in a conservative culture. The questions I ask will prompt you to think about your culture, beliefs, and your background and how those relate to your own vulnerabilities and strengths around your assault experiences. Your answers to my questions will be kept confidential and your name will not be tied to any of this in any way; you are free to end the interview at any time. I will be recording this interview so that my advisor can make sure I am doing well with the interviews; we will be the only two with access to it. The summary of the results of this study will use the verbatim words of participants like you to describe young women's sexual assault experiences in depth. If we use quotes from your interview for the manuscript we will give you a pseudonym for you. Would you like to choose your own? You are free to ask me to stop the recording at any time. Do you have any questions for me before we get started?

What do I need to know about your sexual assault experience?

- Tell me about your relationship with the perpetrator.
- Tell me about your decision to report or not report the assault.

Did your experience change/affect the way you view yourself?

- What are your thoughts/evaluations/interpretations about the assault and how have they evolved over time?
- How did you view the situation?
- How did you label it?

What were your earlier experiences and beliefs about sexual relationships (prior to the assault)?

How has your assault experience influenced or shaped your subsequent sexual or romantic relationships?

What aspects about your upbringing and values that you hold affect your choices about sexual or romantic relationships? (specify moral and religious/spiritual messages)

I'm interested in how women's spiritual belief systems serve as both a source of strength and a source of vulnerability when they've experienced sexual assault. What is your current religious affiliation and has it changed since your assault experience?

- What, if anything, has changed about your beliefs or values since the assault?
- The literature suggests there are some beliefs and attitudes can put people at risk for both sexual assault perpetration and victimization. Can you tell me about any things that young people are taught in your culture or faith community that might have increased your risk?

What do you wish you would have known before the assault that you know now?

What advice do you have for young women, or for parents and educators who are working with young women about this issue?

Is there anything else that you would like to add or think I should know?