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SEXUAL ASSAULT IN MARRIAGE:
AN EXPLORATORY INVESTIGATION

by

© Lynn D. Mazur

A Thesis
Submitted to the Faculty of Graduate Studies
through the Department of Sociology and
Anthropology in Partial Fulfillment of the
Requirements for the Degree of Master of Arts
at the University of Windsor

Windsor, Ontario, Canada
1985

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ISBN 0-315-29305-5

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ABSTRACT

This study investigates a problem in the area of marital relations, in particular, "marital rape" or "sexual assault" in marriage. The terms "marital rape," or "sexual assault" in marriage and the neutral term "forced sex" will be used synonymously throughout this study. The intent of this study is to explore whether or not men and women acknowledge "marital rape" or "sexual assault" in marriage, and how men and women define "sexual assault" in marriage or "marital rape;" in particular, whether or not they have differential definitions of the problem, and whether or not men and women in a normal relationship experience "sexual assault" in marriage or "marital rape," and how they define these experiences. The results of this study were taken from interviews with 25 Canadian couples. The sociological explanations of "marital rape" or "sexual assault" in marriage are related to two sociological theories, with an emphasis on sicon (a variant of symbolic interactionism and conflict theory): A review of the literature discusses: studies on wife battering; stranger rape; anecdotal accounts of women's experiences and perceptions of "marital rape;" and attitudes concerning "marital rape." Findings suggest that men and women do have differential definitions of "sexual assault" in marriage or "marital rape." Women and men perceive the occurrence of "sexual assault" in marriage or "marital rape" in ways that do not threaten the relationship. Furthermore, men and women tend to define whatever forced sex that occurs as unserious. To date the available literature on "marital rape" focuses primarily on women's perceptions of the problem, thus ignoring men's perceptions, experiences, and definitions of "marital rape" or "sexual assault" in marriage. An

alternative approach for future research in this area might include exploring both male and female attitudes, experiences and definitions on "marital rape" or "sexual assault" in marriage.

ACKNOWLEDGEMENTS

A project of this nature is never the result of the efforts of one person alone, and I therefore would like to express my sincere and deep felt gratitude to those who helped in completing this research.

A very special thanks is extended to the chairman of the committee, Dr. R. N. Whitehurst, for his continuous support and guidance throughout the course of this research project, coupled with his encouragement and help throughout my studies at this university.

To Dr. G. Booth, I am grateful for his time and consideration on my behalf. To Dr. K. Chatterjee, for his support and interest in this project. To Richard Shore, for his most valued comments and time. To Dr. W. Mitchenson, for her contributions in regard to this study. To Dr. C. Vincent, a very special thanks for his interest, his encouragement, but most of all for believing in me.

Deep gratitude is offered to the respondents who participated in this study; the experiences they shared with me have been invaluable.

To Monika Kaufmann, for her relentless support.

To my husband, Michael, for his cooperation and sense of humor throughout the past two years.

To my dad, Walter, I am thankful for his understanding love, acceptance of my being only what I am, and for not complaining about it.

Finally, my deepest gratitude goes to a very special friend, my mother, Lily, for her patience, continuous encouragement and contributions prior to and throughout my academic experiences. She made me see the void that had to be fulfilled. Without her I would never have become a student again.

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CHAPTER I

INTRODUCTION

A female slave has (in Christian countries) an admitted right, and is considered under moral obligation to refuse to her master the last familiarity. Not so the wife: however brutal a tyrant she may unfortunately be chained to--though she may know he hates her, though it may be his daily pleasure to torture her, and although she may feel it impossible not to loathe him--he can claim from her and enforce the lowest degradation of a human being, that of being made an instrument of an animal function contrary to her inclinations (Mill, 1966).

Although the phenomena of marital rape/sexual assault in marriage has only recently surfaced as a topic of interest among social scientists (Finkelhor & Yllo, 1982; Gelles, 1979; Hunt, 1979; Jeffords, 1984; Shields & Hanneke, 1982)) and the little that is known about marital rape/sexual assault in marriage has been gleaned indirectly from studies focusing on either wife battering or stranger rape, three factors gave impetus to this study. The first factor considered the historical position of a married woman's legal rights. Historically, the position of a married woman marked her as her husband's chattel. Blackstone (1941) described the legal status of the married woman as: "By marriage the husband and the wife are one person in law: that is, the very being or legal existence of the woman is suspended during marriage or at least incorporated into that of her husband; under whose wing, protection and cover, she performs everything and is therefore called by French law a *femme-covert* ... under the protection and influence of her husband, her

baron or lord; and her condition during her marriage is called her *couverture*" (p. 139).

Clark and Lewis (1977) cite from its beginnings in Ancient Greece, western and political theory rested on two main assumptions. The first is the assumption that individuals have a right to own private property and that inequality is the distribution of such property and can be traced to natural differences between men. The second is the assumption that men are naturally superior to women and that this inequality can be traced to natural differences between the sexes (p. 112).

Clark and Lewis maintain the law reflected these two assumptions, and institutionalized them within the social, legal and economic structure. The legal system confirmed, supported, and perpetuated unequal relationships between individual men, and between sexes. Women simply were not considered to be "persons" under the law. They could not own property; they were denied access to the productive labour market; and within marriage they and their children were the property of their husbands. Their economic status was determined by that of their father or husband, and their unique status as women within this system was determined by their sexual and reproductive capacities (pp. 112-113).

The legal principle that a man cannot, as a matter of law, rape his wife first appeared in written English law in the 1600s. Authored by Lord Matthew Hale, the concept was stated as follows: "but the husband cannot be guilty of rape committed by himself upon his lawful wife, for their mutual matrimonial consent and contact, the wife hath given herself in this kind unto her husband, which she cannot retract" (Comment, 1978, p. 262).

Shorter (1975) cites the set of legal rights and duties articulating

the structure of relationships between sexes, designed to ensure the male "heads of household," exclusive sexual access to the women they married and exclusive rights to the children they produced amounted to a set of legal relations which gave the husbands property rights in the wife and children (Clark & Lewis, 1977, p. 114).

Over time, the legal meaning of marriage in Canada had changed dramatically. Much of this change occurred in the late 1970s and early 1980s, starting with Ontario's Family Reform Act of 1978 (Atcheson, Emerts, Symes & Stoddart, 1984; David, 1982; Eichler, 1983).

Until that time (as previously discussed), in general wives were considered the economic and social dependents of their husbands/fathers, who in turn were entitled to services from their wives. The legal rights of wives were, until recently, restricted by their marital status. For instance, the domicile of a married woman was automatically with her husband, although for the purpose of divorce she could establish her own domicile since the passage of the federal Divorce Act of 1968 (Atcheson, Emerts, Syme & Stoddart, 1984, pp. 26-27; Eichler, 1983, p. 174).

While most of the legal disabilities of married women with respect to civil rights were removed in the course of time, marriage remained in principle an unequal partnership between husband and wife. For instance, the Ontario Family Law Reform Act of 1978 states in its preamble that "it is necessary to recognize the equal position of spouses as individuals within marriage and to recognize marriage as a form of partnership." Consequently, the act provides in section 65: "For all purposes of the law in Ontario, a married man has a legal personality that is independent, separate and distinct from that of his wife and a married woman has a legal personality that is independent, separate and distinct from that of

her husband" (David, 1982, pp. 1-3; Eichler, 1983, p. 275).

Other changes in the law included amending the criminal code, specifically the crime of rape. Before the new sexual assault law, the crime of rape could not occur between spouses. A man could not be raped. A woman could not commit rape. This reflected old views about the role of women, and the position of men. In Canada, for example, no husband/wife has ever been charged, much less convicted, for raping his wife/her husband while living together; because until 1982 section 143 of the Criminal Code defined rape as the forcible, fraudulent or otherwise coercive sexual intercourse committed by a male upon a female who is not his wife (Martin's Criminal Code, 1982, Part 4, Section 143). However, on January 4, 1983 the new criminal law about assault and sexual offences came into force. The new law updates the criminal law. It codifies principles accepted in modern society: All persons have rights to control their own bodies. Men and women have a right to equal treatment. Sexual offences are assaults and should be treated as any other crime. Victims of sexual offenses should not be harrassed in court (Martin's Annual Criminal Code, 1983, Part 6, Sections 246-246.2). The new law abolishes the old offenses of rape, attempted rape, indecent assault female, indecent assault male. The new offense of sexual assault replaces these.

The new law does not specifically define the term sexual assault. It is, however, any form of sexual assault involving some form of sexual activity. Kissing, fondling, or sexual intercourse with another without his or her consent is sexual assault. The judge or jury decides whether, in a particular case, there was a sexual assault (Martin's Annual Criminal Code, 1983, Part 6, Sections 246-246.2).

The second factor was the Rideout trial. On December 19, 1978 John

Rideout became the first man in the United States still living with his wife to be tried for marital rape. However, he was acquitted despite a doctor's testimony that John Rideout had forced sexual intercourse upon Greta Rideout (Griffin, 1980, pp. 21-22).

Since the Rideout case new laws or court decisions have made marital rape a criminal offense in 18 additional states and the District of Columbia. Fifteen more states are considering similar statutes to provide a woman legal recourse against her husband if he has had sexual relations without her consent (National Clearinghouse on Marital Rape, 1984). Also, 19 American men have since been convicted of raping their wives in 11 of the 18 states. The sentences for these men ranged from three years probation to 16 years in jail (Bairne, 1982, p. 176).

Finally, the third factor was Russell's (1982) study of women's perceptions and experience of marital rape. Russell (1982) concluded that at least one woman out of every seven who has been married has been raped by a husband at least once, and sometimes many times over many years.

Given these factors, specifically the fact that no husband/wife in Canada has ever been charged, much less convicted for raping his wife/her husband while living together, and that to date no Canadian research has explored the phenomena of marital rape/sexual assault in marriage, the purpose of this study was to explore whether or not Canadian males and females acknowledge the occurrence of marital rape.

This study consisted of 25 Canadian couples who were either married or living together at the time of the interviews. Common-law relationships were included because technically Canadian law recognizes this form of relationship as a marriage. The methodology consisted of

structured-focused interviews, and each couple was interviewed separately, the rationale being to allow each individual the freedom to express their personal beliefs and opinions and possible marital rape experiences. The theoretical frames included conflict theory, particularly Marx and Engels' theory of the commoditization of private property and the symbolic-interactionist theory. Symbolic interactionist theory assumes that behavior is self-directed and observable at two distinct levels--first, the symbolic (in this case the symbolic refers to the institution of marriage), and the second the interaction (or behavior) (Manis & Meltzer, 1978, p. 59). The interaction refers to male and female sexual interaction. According to symbolic-interactionists, definitions allow individuals to interpret their environment, and provide the descriptions and evaluations that lend meaning to the situation (marital rape situation).

Conflict theory and symbolic interactionism were also used to develop a synthetic theory approach (SICON). The synthetic theory SICON is a composite of concepts derived from symbolic interactionism and conflict theory. This approach was used to develop a more specific understanding of the marital rape phenomena and provided the rationale for the guiding hypotheses in this study.

Summary

Historically when a woman said, "I do" she gave up the right to say "I won't" (Griffin, 1980). Today, in principle, Canadian law recognizes sexual assault can occur between spouses, but in Canada, as of yet, the new sexual assault law has not been challenged. Consequently, this raises a fundamental question: Does marital rape/sexual assault in marriage exist today, or does the ideology of "women as men's chattel"

dominate society's attitudes, behavior, norms, values and beliefs,
thereby denying women the opportunity to perceive their own victimization?

CHAPTER II

REVIEW OF THE LITERATURE

Available literature on marital rape is fraught with methodological difficulties. Finkelhor and Yllo (1983) cite a problem when investigating this form of abuse, which is what classification to use. Some have argued that the problem is best understood in terms of wife-battering literature (Fields, 1979; Finkelhor & Yllo, 1983; Griffin, 1980; Shields & Hanneke, 1983; Skeptor, 1980; Straus, Gelles & Steinmetz, 1980; Walker, 1979); others argue marital rape is best understood in terms of stranger rape (Amir, 1971; Bart, 1978; Burgess & Holmerstrom, 1974; Gelles, 1979; Sutherland & Scherl, 1970). The following section, thus briefly overviews the literature from four perspectives. These are: (1) wife-battering; (2) stranger rape; (3) anecdotal accounts of women's experiences and perceptions of marital rape; and (4) attitudes about marital rape.

1. Wife-battering

Of the estimated two million battered women in the United States, at least one-fifth are forced to have sex with their husbands as part of their beating. If rape by intimidation--threat of violence is included--the number of women raped by their husbands may actually be as high as two million according to Fields (1979), and other domestic violence experts (Griffin, 1980, p. 57). Straus (1980) and others, have found that 16% of all American couples admitted to a violent episode (punched,

kicked, beaten or threatened with a knife or gun) during the course of their relationship. The most violent couples in this sample reported unusually high levels of conflict about sex, which indicate that forced sex is an integral part of the sexual relationship in abusive marriages (Straus, Gelles & Steinmetz, 1980, p. 40).

Testimony from battered women confirms their high vulnerability to marital rape. Spektor (1980) surveyed 304 battered women in 10 shelters in the state of Minnesota and found 39% said that they had been raped by their husbands or cohabitating partner. Giles-Sims (1979) found a similar proportion of women in shelters reporting a forced sex experience, and Pagelow (1980) reported a figure of 37% based on a sample of 119 women in California.

The following case study is an example of a battering rape:

The interviewee was a 24-year-old woman from an affluent background. Her husband was a big man, over six feet tall, compared to her five foot two inches. He drank heavily and often attacked her physically. The most frequent beatings occurred at night after they had had a fight and she had gone to bed. She would awaken to find him physically abusing her. Such attacks occurred every couple of weeks. After one incident, her face was so bruised that she could not attend class for a full week.

Their sexual activities also had violent aspects. Although they shared the initiative for sex and had no disagreements about its timing or frequency, she often felt that he was brutal in his love-making. She said, "I would often end up crying during intercourse, but it never seemed to bother him. He probably enjoyed my pain in some way."

The most violent sexual episodes occurred at the very end of their relationship. Things had been getting worse between them for some time.

They hadn't talked to each other in two weeks. One afternoon she came home from school, changed into a housecoat and started toward the bathroom. He got up from the couch where he had been lying, grabbed her, and pushed her down on the floor. With her face pressed into a pillow and his hand clamped over her mouth, he proceeded to have anal intercourse with her. She screamed and struggled to no avail. Afterwards she was hateful and furious. "It was very violent ..." she said, "... if I had a gun there, I would have killed him."

Her injuries were painful and extensive. She had a torn muscle in her rectum so that for three months she had to go to the bathroom standing up. The assault left her with hemorrhoids and a susceptibility to aneurisms that took five years to heal (Finkelhor & Yllo, 1983, p. 123).

A recent Canadian study estimates that "Every year, one in ten Canadian women who are married or in a relationship with a live-in lover is battered" (McLeod, 1980, p. 21). According to Chimbos (1976), wife battering is responsible for one-fifth of all Canadian homicides (Chimbos, 1976, pp. 580-599). No actual Canadian data, however, has correlated the occurrence of forced sex with wife battering.

Research examining battered wives' reactions to marital rape suggest that being raped and battered by one's husband or live-in lover may be more traumatic and disillusioning than being "battered," but not raped, and that marital rape may produce more negative long-term effects than rape by a stranger (Doron, 1980; Frieze, 1980; Russell, 1982; Shields & Hanneke, 1983). Weis and Borges (1973) hypothesized that when a woman is raped by her husband or live-in lover who she trusted, she must re-interpret and redefine not only the situation in which the rape occurred, but also her relationship with this individual (Shields & Hanneke, 1983,

p. 134). Women experience shock and betrayal at what has occurred, and in many cases experience self-accusatory guilt for having placed themselves in the situation to begin with (Weis & Borges, 1973). Furthermore, self-blame may be a greater problem among marital rape victims than nonmarital rape victims, because these women may not want to disrupt their relationships with their husbands or live-in lovers and therefore may submit to his sexual advances to avoid an argument or other violence. Marital rape may also be more stressful than nonsexual battering, in the sense that the wife may feel she has the right to refuse sex, yet also believes that her husband has the right to request sex from her at any time, a cognitive ambiguity that may contribute to stress (Weiss & Borges, 1973). Ambiguity about the definition of the situation may increase the resultant trauma of the event and could lead to more traumatic responses of the victims nonstranger (especially marital rape) rapes (Weis & Borges, 1973). This trauma is increased if the woman must continue to interact with the individual (Weis & Borges, 1973); and if the assailant is her husband, one might hypothesize that the daily interaction with the husband produces strain and stress in the form of a constant reminder of the incident, as well as possible fear of another attack (Shields & Hanneke, 1983, p. 124).

2. Stranger Rape

According to Gelles (1979), there are two areas of rape which bear on the case of marital rape. The first is the study of victim-offender reactions and the second considers the element of "power" as a component of sexual assault (Gelles, 1979, p. 125). The research on victim-offender relationships dispels the myth that the majority of women are raped by strangers. In actuality, many rapes are committed by men who are known to

their victims, a fact that has been obscured by the reluctance of victims to disclose such assaults (Finkelhor & Yllo, 1982, p. 460). Studies of rape based on cases reported to the police show a large number of rapes are committed by acquaintances, friends and relatives. Amir (1971), for example, found 48% of the rape victims knew the offender (p. 253). Bart's (1975) examination of 1,070 questionnaires filled out by victims of rape, found that five percent of the women were raped by relatives, four percent by husbands, one percent by lovers, and three percent by ex-lovers. Bart's survey also found that 12% of rape victims were raped by dates, and 23% by acquaintances. Less than half of the victims (41%) were raped by total strangers. Canadian statistics (1979) also support these findings. According to the Canadian Advisory Council on the Status of Women, 30% of rape victims and 33% of sexual assault victims are attacked by total strangers. One in every six rape victims is assaulted by a friend (Canadian Advisory Council on the Status of Women, 1979, Fact Sheet #4).

Research on reactions of female rape victims has dealt primarily with victims of rape other than marital rape (Shields & Hanneke, 1983, p. 132). Sutherland and Scherl (1970) identified a three-stage process of response to rape. In the acute stage (occurring a few hours to one to two weeks after the rape), victims experience feelings of shock, disbelief, and dismay and are fearful that their own "poor judgment" precipitated the crisis. They are also fearful of telling others, especially family members, about the incident. In the second stage, "pseudoadjustment," the victim tries to deny that the event occurred and/or rationalizes why it happened to her. In the third stage, integration, the victim is depressed and must perceive her feelings of anger at the

assailant and her own self-blame (Burgess & Holmstrom, 1980, pp. 252-255; Shields & Hanneke, 1983, p. 132).

Burgess and Holmstrom (1974) have also developed a model of reaction to rape called the "rape trauma syndrome." This two-stage process involves an acute phase in which the victims experience fear, shock and disbelief at what has occurred, as well as feeling humiliation, embarrassment, and self-blame. The women may also experience somatic reactions from physical trauma of general soreness and bruising to skeletal muscle tension (for example, headaches, fatigue, sleep problems, gastrointestinal irritability), such as lack of appetite, feeling nauseated, or genitourinary disturbances of vaginal discharge, itching, or burning sensation at urination. The second stage, the woman takes such actions as changing residence or her phone number, getting support from family and friends, as well as experiencing nightmares and developing phobias related to the rape experience, such as fear of being indoors, being outdoors, being alone, being in crowds, or sexual fears (Burgess & Holmstrom, 1980, pp. 252-255; Shields & Hanneke, 1983, p. 132).

The second component which relates to the area of marital rape according to Gelles, considers the element of "power" as a component of sexual assault (Gelles, 1979). A theme in much of the literature on rape is that rape is less a sexual act and more an act of power in the relations between men and women. Bart (1975) concludes, based on her analysis of questionnaires filled out by rape victims, that rape is a "power trip," not a "passion trip" (Gelles, 1979, p. 125). Brownmiller (1975) also perceives rape as a power confrontation. Brownmiller views rape as an act of hostility towards women by men--rape is an attempt of a man to exercise power over a woman. Seites (1975) argues that rape is a

sexual power confrontation. Seites postulates that marital rape is an act where a husband can assert his power and control over his wife (Gelles, 1979, p. 126). An example of power is illustrated by Morton Hunt, one of the first people to write about wife rape.

The typical marital rapist is a man who still believes that husbands are supposed to rule their wives. This extends, he feels, to sexual matters: when he wants her, she should be glad, or at least willing; if she isn't, he has the right to force her. But by forcing her he gains far more than a few minutes of sexual pleasure. He humbles her and reasserts, in the most emotionally powerful way possible, that he is the ruler and she is the subject (Hunt, 1979, p. 121). This aspect of power will be further analyzed in Chapter III under Section (ii) "Differential Power."

3. Anecdotal Accounts of Women's Experiences and Perceptions of Marital Rape

Russell (1982) has gathered some of the first direct evidence about the prevalence of marital rape experiences in the population at large. Russell surveyed a random sample of 930 women residents of San Francisco, 18 years and older, about any incident of sexual assault they had at any time throughout their lives. Fourteen percent of the 644 married women in the sample reported sexual assault by a husband. Twelve percent had been forced to have intercourse, and two percent experienced other types of forced sex (1982, p. 37).

It is important in evaluating Russell's findings to realize that she did not ask any respondents whether they had been "raped," a stigmatizing term, according to Russell, that many women are reluctant to use to describe sexual assault experiences. Instead, Russell asked women to

describe any kind of forced sexual experience with a husband or ex-husband, and then only included in her tally those women who described encounters that met the California legal definition of rape: "forced intercourse, or intercourse obtained by physical threat(s), or intercourse completed when the woman was drugged, unconscious, asleep, or otherwise totally helpless and hence unable to consent" (1982, pp. 42-43).

To illustrate the range of women's experiences and perceptions of marital rape, three anecdotal accounts cited in Russell's survey (1982) are presented here:

(a) Rape by Force. Mrs. Hill was 53 at the time of the interview. She had raised three children, and was living with her husband and adult son. She was working full-time as a post-office clerk. Her husband was a mechanic.

Mrs. Hill was raped one time when she was 26 years old.

After we'd had an argument, and I wasn't in the mood for lovemaking, he forced me to have intercourse with him. Force? He sat me down on the bed and then he got on top of me. I'm not very big, and he just rolled onto me and that was it. I was very bruised and hurt. It took me quite a while to get over it. Of course, he regretted it right after it happened. It doesn't hurt as much now as it did at that time. Physical threat? No, he just said: 'You're my wife, and that's what you're supposed to do!' Verbal threats? 'You're my wife, that's part of your function. Is there someone else?' How upset? 'Somewhat upset.' How much effect did it have on your life? 'A little effect' (Russell, 1982, p. 212).

(b) Rape by Threat of Force. Mrs. Taylor was a 70 year old divorced woman who lived alone when she was interviewed. She had no children. Before her retirement, she had worked as the chief operator in a legal office.

Always when he was drunk, he wanted sex. I was afraid. He used to accuse me of looking at other men. Did you have any unwanted sexual experiences with him? Yes, I did--

to keep myself from getting banged. It didn't happen too many times because when he was drunk he usually got it from other women. Later, when I knew better, I'd hide in the bathroom until he passed out. Did he do anything else to you? He never forced me. He just did the normal things that a husband and wife do together. What kind of things? Just normal things. There was nothing abnormal or unnatural about the sex we had. Intercourse? Yes. Vaginal? Yes. It was just that I didn't at all want to have it (Russell, 1983, pp. 44-45).

(c) Rape that Occurred because the Wife was unable to Consent. Mrs.

Rice was 39 years old at the time of the interview. She had two children, a six-year-old and a baby of one month. She was still married to her husband, who worked as a parking attendant.

Mrs. Rice was raped in her sleep by her husband once five years prior to the interview.

One time my husband thought I was awake and started to approach me. He says I answered him, but I was deep asleep. We had just returned home from a week-long trip, so I was exhausted. I woke up about two hours later and I felt wet, and was without my panties. He said that I answered him but I never remembered anything. What a barbarity! I didn't know what happened. I didn't know if I enjoyed it or didn't enjoy it (Russell, 1982, p. 45).

Russell's generalization to the population at large suggests at least one woman out of every seven who has been married has been raped by a husband at least once, and sometimes many times over many years (1982).

Russell's study is further supported by Finkelhor and Yllo's survey (1985) in Boston. A representative sample of 326 women were asked whether a spouse or a person they were living with as a couple had ever used physical force or threat to try to have sex with them. Ten percent of the women had been married (or coupled) and answered "yes." These women, too, reported more sexual assaults by husbands than assaults by

strangers (10% versus 3%). Forced sex in marriage is a frequent type of sexual assault (Finkelhor & Yllo, 1983, p. 121).

According to Russell (1982) and Finkelhor and Yllo (1983), three main factors inhibit women's attempts to ward off sexual aggression from their partners. One (as demonstrated by Mrs. Hill's anecdotal account), women perceive their partners to be physically stronger than they are. Second (as illustrated in Mrs. Taylor's account), women fear physical abuse. Third, women are convinced that refusal is not justified (as in the case of Mrs. Rice).

4. Attitudes Concerning Marital Rape

Although awareness of the frequency of marital rape is increasing, there is limited detailed research about experiences of the victims, including male and female attitudes concerning marital rape. Gelles (1979) cites one reason that can account for this limited research is few women whose husbands have forced them to have sex define themselves as being raped. Most women see rape as something that primarily happens to strangers. According to Gelles, these women also share the old cultural and legal assumption that there is no such thing as rape between husband and wife. Violent and unpleasant as a husband's assault might have been, most wives would resist calling it rape. No doubt raped wives, like battered women, use many self-deceptions to avoid facing the realities of an intolerable marriage because the alternatives--loneliness, loss of financial security, admission to failure--are also frightening (Gelles, 1979, pp. 121-122).

On the other hand, even the minority of women who may recognize that their husbands have committed a crime against them, for various reasons--loyalty, fear, unwillingness to go through a grueling public exposure--

are still extremely reluctant to press charges. The lesson of spouse abuse is that laws alone have relatively little effect (Field & Field, 1973).

The only available data on male attitudes concerning marital rape are cited in Hite's (1981) study, which includes the following statements: "I would never think of taking it by force except from my wife. I don't think I could get it up in a rape situation. It so appalls me that I couldn't do it." And, "I don't think I have ever wanted to rape a woman except maybe my wife and I am not sure why I would want to rape her at this time ... I don't believe in rape in marriage" (Hite, 1981).

The only study, thus far, exploring attitudes concerning marital rape, was Finkelhor and Yllo's (1985) study which consisted of undergraduate students. To illustrate their attitudes some of their replies are presented here:

Some denied entirely that the phenomena could occur: "No. When you get married, you are supposedly in love and you shouldn't ever think of love making as rape under any circumstances."

Others expressed the view that implicit in the marriage contract is an acceptance of the use of force. "Sexual relations are a part of marriage and both members realize this before they make a commitment," said one in explaining why there was no such thing as marital rape.

A number of students believed that forced sex was a reasonable solution to marital conflict. "If the wife did not want to have sex ... after many months the husband may go crazy. Rape would be an alternative to seeking sexual pleasure with someone else."

"If she doesn't want sex for a long amount of time, and has no reason for it--let the old man go for it!" (Finkelhor & Yllo, 1983, p.

128).

According to Finkelhor and Yllo, these statements reveal the opinion that force is acceptable when trying to salvage a marriage and thereby justifies the occurrence of marital rape (1983, p. 128).

The refusal on the part of politicians and public to see marital rape as a crime is also based on the belief that it is not a very serious offense. Peter Rossi presented a random sample of people living in Baltimore with descriptions of 140 offenses ranging from the planned killing of a policeman to being drunk in a public place. While the respondents ranked "forcible rape after breaking into a home" as the fourth most serious crime of all the offenses, just above the "impulsive killing of a policeman," they ranked "forcible rape of a former spouse" as number 62, just above "driving while drunk" (Rossi, Waite, Rose & Berk, 1974).

So, according to Finkelhor and Yllo (1983), while people consider rape as a serious offense, rape of a former spouse is not seen as very serious. Imagine how low the ranking would have been had Rossi asked about rape of a "current" rather than a "former" spouse. This corresponds with what we know about attitudes toward violence: "The more intimate the victim, the less serious the assault is considered to be (Finkelhor & Yllo, 1983, p. 129).

Summary

Since marital rape has only recently been identified as an area of study, research on reactions of marital rape victims is much more limited than wife-battering research or stranger rape research. What data are available suggest that being raped and battered by one's husband or live-

in-lover may be more traumatic and disillusioning than being "battered," but not raped, and that marital rape may produce more negative long-term effects than rape by a stranger. For example, the sense of betrayal, the disillusionment, the fact that it frequently continues the entire marriage, and the additional fact that marital rape is often repeated, sometimes for years on end (Doron, 1980; Frieze, 1980; Russell, 1982; Shields & Hanneke, 1983).

Russell's (1982), Finkelhor and Yllo's (1983) and Gelles' (1979) research identified four types of coercion. The first type, rape by threat of force. In this case wives usually submit to sexual intercourse because they believe it is part of their wifely duty; husbands, on the other hand, use their resource and power advantage to force their wives. An example of rape by threat of force was Mrs. Hill's anecdotal account. The second type of coercion is rape by threat of physical force. Threatened force can range from an implied threat that a woman could get hurt if she doesn't give in to an implicit threat that she will be killed if she doesn't comply. Mrs. Taylor's anecdotal account was an example of rape by threat of force. The third type of coercion is physical coercion. Instances of physical coercion range from physically holding a woman down to striking her, choking her, tying her up, or knocking her out to force sex on her. An example of physical coercion was the case study on page 9. Finally, the fourth type of coercion consists of any form of sexual activity which is forced upon a woman when the woman is unable to consent. For example, when the woman was drugged, unconscious, asleep (as in the case of Mrs. Rice), or otherwise totally helpless and hence unable to consent.

Data on marital rape attitudes indicate one of two beliefs. One,

that there is no such thing as marital rape, and second, that marital rape does exist, but it is not a serious crime.

From the foregoing, it is clear that marital rape literature has concentrated solely on women's perceptions, experiences and definitions, and suggests a high percentage of women are marital rape victims. The thrust of this paper was to link these findings with men and women's attitudes, experiences and perceptions of marital rape within the confines of a normal relationship. Normal refers to relationships which are relatively free of violence. Consequently, the review of the literature was intended to serve as a basis for the research theory, methodology, operationalized definitions of marital rape and the guiding hypotheses outlined in Chapter III.

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CHAPTER III

THEORY

This section will briefly develop three theoretical approaches as they apply to sexual assault problems in marriage. First, conflict theory, particularly Marx and Engels' concepts, which stress the historical position of women, specifically, how it is that women became forms of private property. Second, symbolic interactions which focuses on the nature of interaction, the dynamic social activities taking place between persons. Thus, symbolic interactionism emphasizes perspectives and interaction as important variables in all human behavior. Finally, conflict theory perspectives and symbolic interactionism are further used to develop a synthetic theory approach (SICON), which will be used more specifically in order to develop the particular hypotheses used in this study.

1. Conflict Theory

The conflict model suggests societies are usually in a state of conflict. The basic condition of life is not harmony but competition among different groups for power and status. The dominant social process, therefore, is not a steady effort to restore harmony or equilibrium but an endless struggle for advantage (Spencer, 1981, p. 21).

According to Karl Marx (1867), the mode of production is the nucleus around which all aspects of human life are organized. The history of

civilization has been a progressive movement from slavery and feudalism to capitalism. Each of these economics, at one time, forced the infrastructure, or foundation of society. In modern western society, a capitalist mode of production is the dominant force that determines the nature of social relationships. The underlying economic forces give rise to the superstructure, institutions that reflect the needs of the infrastructure and thereby preserve the dominance of whose interests it represents. These institutions--family, religion, education, government, and law--operate to preserve the hierarchy of status, wealth, and power of the capitalist order. Power, according to Marx, is concentrated in the ruling class, and thereby, controls society through whatever political institutions are available. Through these institutions, the attitudes, values, and beliefs appropriate to the class structure are diffused (Farrell & Swigert, 1982, p. 207).

Central to Marxist theory is the idea that since class societies are based on inequality, the seeds for the dissolution of capitalism are ever present (Farrell & Swigert, 1982, p. 207). Accordingly, Marx believed that women were subject to a special oppression. As early as the Economics and Philosophic Manuscripts of 1844, Marx mentioned in an aside that marriage was "incontestably a form of exclusive property." This idea was developed in the famous passages on the family in Part II of the Communist Manifesto (1848). There Marx argued that bourgeois marriage was a form of private property, but that among workers the pressure of proletarianisation was destroying the old form of marriage based on private ownership of the small domestic production units (Sowerwine, 1982, p. 15). For Marx, the modern family reflected the germ not only of slavery (servitus), but also of serfdom, because it has from

the start a relation to agricultural service. It comprises in miniature all those contrasts that later develop more broadly in society and the state (Agonito, 1977, p. 280).

Such a form of a family shows the transition from the pairing family to monogamy. In order to secure the faithfulness of the wife, and hence the reliability of paternal lineage, the women are delivered absolutely into the power of the men; in killing his wife, the husband simply exercises his right (Agonito, 1977, p. 280). Thus, Marx argued monogamy does by no means enter history as a reconciliation of man and wife and still less as the highest form of marriage. On the contrary, it enters as the subjugation of one sex by the other, as the proclamation of an antagonism between the sexes unknown in all preceding history (Agonito, 1977, p. 281).

Like Marx, Engels recognized the problem posed by women's dependence upon men. In The Origin of the Family, Private Property, and the State, published in 1844, Engels described how primitive societies changed to our actual capitalist society. He stated that primitive societies were communal, "with group marriage and collective work for collective ends" (Ruth, 1980, p. 222). In this type of society the relationships between men and women were symmetrical; in fact, they needed each other for subsistence. When trading began, "cattle were the unit of exchange around which all forms of trade were measured" (Ruth, 1980, pp. 222-223). With trading the concept of property became relevant, since one had to own what one was trading. Because cattle were men's responsibility, they became the first owners of property. This changed the economic system of the communal production of private property and the accumulation of property began. Furthermore, the economic development also changed the

family structure to pairing, "where fidelity is demanded to ensure known paternity and thus, hereditary lineage." Women became like cattle, "the property of men" (Tucker, 1978, pp. 734-735). From this several classes emerged: those men who owned cattle and those men who did not.

Secondary to this were women who were the property of either their owners, or the labourers (Tucker, 1978, p. 740). In regards to the legal equality of husband and wife in marriage, Engels maintained the position is no better. Engels stated:

The legal inequality of the two partners, bequeathed to us from earlier social conditions, is not the cause but the effect of the economic oppression of the woman. In old communistic households, which comprised of many couples and their children, the task entrusted to the woman of managing the household was as much a public as a socially necessary industry as the procuring of food by men. With the patriarchal family, and still more with the single monogamous family, a change came. Household management lost its public character. It no longer concerned society. It became a private service; the wife became the head servant, excluded from all participation in social production. Not until the coming of modern large-scale production was the road to social production opened to her again and then only to the proletarian wife. But it was opened in such a manner that, if she carries out her duties in the private service of her family, she remains excluded from public production and unable to earn; and if she wants to take part in public production and earn independently she cannot carry out family duties. And the wife's position in the factory is the position of wives in all branches of business right up to medicine and law. The modern individual family is founded on the open or concealed domestic slavery of the wife, and modern society is a mass composed of these individual families as its molecules. In the great majority of cases today, at least in possessing classes, the husband is obliged to earn a living and support his family, and that in itself gives a position of supremacy, without any need for special legal titles and privileges. Within the family he is the bourgeois and the wife represents the proletariat. In the industrial world, the specific character of the economic oppression burdening the proletariat is visible in all its sharpness only when all special legal privileges of the capitalist class have been abolished and complete legal equality of

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both classes established; the democratic republic does not do away with the opposition of the two classes; on the contrary, it provides ~~the~~ clear field on which the fight can be fought-out. And in the same way, the peculiar character of the supremacy of the husband over the wife in the modern family, the necessity of creating real social equality between them, and the way to do it, will only be seen in the clear light of day when both possess legally complete equality of rights. Then it will be plain that the first condition for the liberation of the wife is to bring the whole female sex back to public industry, and that this in turn demands the abolition of the monogamous family as the economic unit of society (Marx, Engels, Lenin & Stalin, 1973, pp. 39-40).

Marx and Engels (1846) together expounded the philosophy of historical materialism, which held that (1) all social and intellectual relations are ultimately explained by the material conditions of human life, and (2) the most basic material condition is the economic structure (i.e., the mode of production and distribution of goods). Since the most fundamental social relation is that between men and women, the position of women is ultimately explained by economic conditions. Furthermore, Marx and Engels believed,

The first division of labor is that of man and wife in breeding children The first class antagonism appearing in history coincides with the development of the antagonism of man and wife in monogamy, and the first class oppression with that of the female by the male sex. Monogamy was a great historical progress. But by the side slavery and private property it marks at the same time that epoch which, reaching down to our days, takes with all progress also a step backwards, relatively speaking, and develops the welfare and advancement of one by the woe and submission of the other. It is the cellular form of civilized society which enables us to study the nature of its now fully developed contrasts and contradictions.

The marriage is influenced by the class environment of the participants and in this respect it always remains conventional. This conventionalism often results in the most pronounced prostitution - sometimes of both parties, more commonly of the woman. She is distinguished from a courtesan only in that she does not offer her body for money by the hour like a commodity, but sells it into slavery for once and for all. Fourier's (1808) words hold

good with respect to all conventional marriages: 'As in grammar two negatives make one affirmative, so in matrimonial ethics, two prostitutions are considered as one virtue.' Sexual love in man's relation to woman becomes and can become the rule among the oppressed classes alone, among the proletarians of our day - no matter whether this relation is officially sanctioned or not (Agonito, 1977, pp. 281-282).

In Engel's and Marx's theory, therefore, male dominance is explained directly in terms of class. Engels argued that the earliest forms of human society are matriarchal--women are dominant. Male dominance, and patriarchal family institutions are the product of history. The development of patriarchy is associated with the emergence of classes and state. Patriarchy has its beginnings in the need of men to protect newly acquired propertied interests (Giddens, 1982, p. 174). Patriarchy refers to a domestic mode of production in which women exchange their unpaid services for their upkeep. In this perspective it is the marriage contract through which the husband controls the labour of his wife. Marx further argued that patriarchal relations are produced by capitalism and function to serve the interests of capital. Both theorists believed that the sexes would become socially equal as soon as women became economically self-sufficient and no longer had to care for children at home (Spencer, 1981, p. 126).

Consequently, conflict theory, particularly Marx and Engel's theory of private property, is relevant to understanding the phenomena of marital rape or sexual assault in marriage. For example, sexual relationships in western society appear to be inextricably bound up with economic relationships of dependency and ownership, and very often they involve some kind of trade-off, calculation or coercion. The marital rape situation, thus, is only one manifestation of the coercive sexuality that pervades western culture. Also, the marital rape situation appears to be

an inescapable by-product within the patriarchal system in which female sexuality is a commodity, and in which men can use their resource position and power, thereby leading to potential conflict of interests between the oppressor (husband) and the oppressed (wife).

2. Symbolic Interactionism

Symbolic interactionists suggest that the responses people perceive in others will affect the way they eventually feel about themselves.

They respond to their own behavior in the same way they believe others are responding to them. Both Mead (1934) and Cooley (1902) thought that the mere anticipation of group definitions and reactions might influence the individual's self-conception and behavior (Farrell & Swigert, 1982).

Mead (1934) believed that the individual does not experience the self directly, but becomes an object to himself or herself by assuming the attitudes of people with whom he or she interacts. The outcome of this process is a self that consists of the "I," the "me," and the "generalized other." The "I" is the response of the organism to the attitudes of others and is the behavioral component of personality. The "me" is the organized set of attitudes that the self assumes as its own; the person's beliefs concerning his or her personality and social and physical characteristics comprise this aspect of self. Such attitudes are acquired from the "generalized other"--people to whom the individual looks for information concerning personal identity. When the individual takes these attitudes as his or her own, self-concept and behavioral patterns emerge (Farrell & Swigert, 1982).

Cooley (1902) maintained that "awareness of self" is made possible by the symbolic communication of the individual with significant others.

Thus, "society" and "individual" do not denote separable phenomena, but are simply collective and distributive aspects of the same thing (Cooley, 1902).

Cooley's (1902) depiction of the "looking-glass-self" captures vividly the concept of the social nature of "identity." Defining the self as "a system of ideas, drawn from communicative life, that the mind cherishes as its own" (Cooley, 1902).

The definition of the situation is also an extremely important concept in that it is also central to interaction. Since we do define the world we act in, and since most of us know that, then we may well attempt to take steps to define the situation for others. The central importance of this process is captured in a phrase that has become central to symbolic interactionist perspective: definition of the situation. W. I. Thomas (1928) captured the importance of this concept in his simple pronouncement: "If men define situations as real, they are real in their consequences" (Thomas, 1928, p. 572).

The application of Mead, Cooley and Thomas' theories are particularly relevant in understanding the sexual development and sexual identity of males and females. For example, boys and girls are born with different reproductive potentials. The adults who receive them into society and who guide their participation in it, both initially and later, anticipate that boys and girls will come to have different patterns of participation when they are adults, patterns that are sex-appropriate and that are termed sex roles. The newborn baby does not, generally, have an awareness of himself or herself as a person of a particular sex. In the course of time, however, he or she will develop such an awareness, and pervasive sense of self as a member of one sex or the other. This is a person's

sexual identity, which according to Yorburg's (1974) definition (which is consistent with Mead, Cooley & Thomas' theories) is, "the image of self as a male or female and convictions about what membership in that group implies. Sexual identity, the individual's basic, sex-typed self image, is built up gradually from early infancy. It is the result of learned conceptions about the self, as a male or as a female. It includes beliefs about how one ought to think, act, and feel by virtue of having been born male or female. It includes learned ideals of masculine and feminine behavior and the proper authority relationships between the sexes"(Yorburg, 1974).

Yorburg (1974) further maintains that a person's sexual identity may be viewed as part of a larger identity, which is:

the total conception that people have of who they are. It includes all the beliefs that make up the individual's conception of self. It also includes the beliefs that determine self confidence and self esteem. Identity is the product of the roles individuals have played and the definitions of self contained in these roles (1974).

According to Elkin and Handel (1978) the persons who socialize children attempt to lead boys and girls to develop sex-appropriate identities, according to whatever standards of appropriateness are current in the society and in the groups to which they belong or refer. For their part, children make their own observations of the social life that takes place around them and contribute to their own sexual identity and the development of sex roles are part of the same complex process.

From the symbolic interactionist perspective, particularly Mead, Cooley and Thomas, then personal identity (including one's sexual identity) and social reality itself are viewed as being symbolically constructed through the process of ongoing interaction. The norms, standards, and expectations that guide human behavior are imposed on

individuals from without, but emerge gradually from within the group itself. As people interact with each other, common meanings are established among them. Society, therefore, is primarily the persistence over time of shared definitions of the situation (Farrell & Swigert, 1982). In effect, these perspectives are also relevant to understanding the marital rape situation. For example, in the case of marital rape, the definition will depend on who is describing the event--a male or female. This process in turn also depends on how the individual perceives himself/herself and how he/she believes the other perceives him/her, including what that person expects from him/her and vice versa.

Consequently, symbolic interactionism is a perspective that sees humans actively defining their situation and acting according to their definitions. Further, humans also attempt to define situations for others in interaction. To do so is to help determine the direction the interaction takes. The presentation of the self, the manipulation of the environment and the definition of others are all attempts to define the situation for others and are therefore attempts to exert power in relation to others. To lack the ability, the resources, or the willingness to define the situation is to put oneself in a situation where others are trying to do the defining and where one's dependence on others' definition is increased (Charon, 1979, p. 143).

3. Sicon Theory

One attempt to synthesize some meaningful aspects of symbolic interactionism (SI) and conflict theory has been undertaken in a preliminary fashion by Whitehurst and Booth (1980, 1985). This synthesis is referred to as SICON, incorporating elements of conflict assumptions with SI theory notions.

Symbolic interactionist theory (SI) normally makes a presumption that people as social actors tend to share a fairly large number of common meanings and symbols that enables them to get along, solve problems and to continue social life together. In the case of dyadic couple relations, especially where sexuality occurs, such as in marriage, it is likely that the participants' socialization can be characterized by differential socialization experiences. Couples frequently do not share a large enough repertoire of meanings and symbols to create continuous harmony (Whitehurst & Booth, 1980).

This approach thus calls to mind the importance of language and symbols as shared, but notes that there are important areas of non-shared meanings leading to potentially different definitions of the same situation, such as the sexual one.

Whitehurst (1985) identifies five components of the SICON theory. These are: i) differential socialization; ii) differential power; iii) differential role-expectations; iv) role distance; and v) role incongruity. It is the first three components that are of special relevance to the topic of marital rape.

i) Differential socialization: Data shows that the sexes experience growing up and learning culture-content in very different ways and that the frames of reference of females often is at great variance from the experiences and expectations of that of their male counterpart (Whitehurst, 1985, p. 2).

Whitehurst's concept of differential socialization is further supported by Weinreich (1977) who states that, "Socialization is the transmission of behavior, roles, attitudes and beliefs to the next generation. By direct prescription, by example and by implicit

expectation, a variety of people in a variety of relationships influence the growing individual. Gradually the child internalizes what she/he has been taught. Becoming a person capable of functioning adequately in the society in which one lives, is the desired end product of development.

In principle, children of both sexes are brought up as people; in practice, gender is a highly significant factor in their upbringing and there are differences in the socialization of boys and girls. Socializing agents hold stereotypical beliefs about sex-appropriate characteristics. Sex-role socialization reflects expectations based upon these beliefs" (Weinreich, 1977, p. 18).

One example of differential socialization is particularly evident in the early sex education of young boys and girls. According to Kahn (1982), when sex education does occur it is usually accompanied by feelings of awkwardness and embarrassment. Typically the father takes the son off to talk about the "facts of life," while the mother takes the daughter into a room to discuss what it is to "be a woman" (Kahn, 1982, p. 234). Kahn argues this split between the sexes, occurring as it does at an age conducive for learning, does more to alienate females and males than to help them understand each other. Little girls learn that their fathers are usually remote and unavailable. They assume that sex is a topic that is not to be discussed with father, even though they may sense that he would be critical and punitive if he were to learn of his daughter's sexual activity (Kahn, 1982, pp. 224-225). Young males, on the other hand, are taught that their mothers are to be protected and removed from the reality of sex, that they are pure and innocent creatures whose asexuality saves the world from the predominance of male lust. Adult males often encourage their sons to withhold information about their

physical developmental needs from their mothers, justifying this concealment by the fact that "Mother is above all that" (Kahn, 1982, pp. 224-225). How often have we as adolescents and even adults, expressed to someone the dismay we felt when we learned that in order to have children our parents must have "done it"? According to Kahn, the reason that most of us find it so difficult to believe that our parents would actually engage in intercourse together is that we have never been taught to perceive the opposite-sex parent as a sexual being (Kahn, 1982, p. 225).

Boys and girls are born into a society that expects them to become different kinds of people and to occupy different statuses because they are either male or female. As Betty Yorburg (1974) states, "In all societies, even those in which sex-typing is not extreme, a person's basic status is that of male or female, and this basic status determines what other statuses the person can or cannot have." In our society, many social institutions have been organized on the assumption that girls grow up to become mothers and homemakers, and boys would grow up to become economic providers (Elkin & Handel, 1978, p. 216).

The fact that boys and girls are prepared for distinctive statuses and social rôles means that they also tend to develop distinctive masculine and feminine identities. While there are different analyses of how and why these identities differ, there is widespread agreement that the masculine identity in our society emphasizes an orientation toward achievement, restraint in emotional expression, and a great deal of self-reliance (David & Brannon, 1976; Elkin & Handel, 1978; Pleck, 1976). The male stereotype is instrumental, active, skilled, technically competent, directive and exploitative. Men are expected to be successful, and to suppress overt emotion (Pleck & Sawyer, 1974).

The female identity emphasizes being helpful and supportive of children, men, bosses--what sociologist Jessie Bernard called "the all-pervading function-stroking" (Bernard, 1971). The female stereotype is expressive, passive, decorative, manipulative, non-combatant and non-competent outside domestic and nurturing situations (Weinreich, 1977). This stereotype is reinforced by the inclusion of anxiety-inducing pressures. For example, marriage is generally regarded as a socially desirable goal, and to some extent a symbol of personal success, particularly for women (Weinreich, 1977, p. 21).

Russell (1982) and Weis and Borges (1973) argue that the weakness and passivity for which females are socialized contribute to making them possible rape victims. The parallel argument is that men are socialized for characteristics that contribute to making them possible rapists (Hyde & Rosenberg, 1980, pp. 259-260).

Aggression, dominance, power and strength are considered positive male traits. Having been socialized to be aggressive, it is consistent that men commit the aggressive crime of rape. Rape becomes a means of enhancing and reinforcing masculinity (Hyde & Rosenberg, 1980, pp. 260-261).

Further support of this viewpoint comes from the fact that in one study 45% of rapes were committed by pairs or groups of men (Amir, 1971). Often in such cases the men or boys appear to be trying to enhance their perceived masculinity (Blanchard, 1959), and rape is a way of accomplishing that (Hyde & Rosenberg, 1980, p. 261).

ii) Differential Power: Power, as exemplified in the ability to create a desired outcome, tends to be manifested in "Strategic power" or "Structural power." Strategic power refers to the abilities learned by

each sex to manipulate the other as a function of socialization (Whitehurst, 1985, p. 3).

As adolescent boys learn sexual power through the social experience of their sex drive, so do girls learn that the focus of sexual power is male. Given the importance placed on the male sex drive in socialization of girls as well as boys, early adolescence is probably the first significant phase of male identification in a girl's life and development (Barry, 1981; Kahn, 1982; Kinsey, 1953). While a girl may learn as a child that men--what they do, think, and are--are more valued than women, for most girls the first dramatic and direct experience of that social knowledge is likely to take place in adolescence when they assume responsibility for and learn to become responsive to the seemingly uncontrollable sex drive of adolescent boys. As a young girl becomes aware of her own increasing sexual feelings, she learns to understand them, primarily in the context of the boy's sex drive. In response to the dictates of compulsory heterosexuality, she turns away from her heretofore primary relationship with girl friends. As they become secondary to her, receding in importance in her life, her own identity also assumes a secondary role and she grows into male identification (Barry, 1981).

Kinsey (1953), one of the first sexologists to see sex drive as learned behavior and not an uncontrollable urge or instinct, noted that "individual patterns of response may depend at least to some extent on the physiologic equipment," but he hastened to add that, "there is, however, considerable reason for believing that some aspects of the behavioral pattern represent learned behavior which has become habitual after early experience" (1953, pp. 624-625). Other evidence suggesting

the extent to which the seemingly uncontrollable drive is actually learned comes from work done on premature ejaculation in clinical settings, such as that of Masters and Johnson.

The first definitive experiences of the fully developed sex drive are in adolescence when, according to Kinsey, the time between sexual stimulation and response is shortest (1953, p. 624). From the cultural myths boys readily learn, first, that this drive is one that must be fulfilled because it cannot be contained, and second, that they have the implicit right to take girls and women as objects that fulfill the drive (Barry, 1981). While boys are experiencing and experimenting with their sexuality, the culture provides them with substantive images of idealized sexual encounter; they often learn that they must live up to the macho male image. As boys, growing into men, experiment with their sexuality, free from both restraint and responsibility, that mode of behavior becomes unchanged, the basis of adult male sexual power (Barry, 1981).

Learned, impulsive, uncontrollable adolescent male sex drive has become for many men the mode of their adult sexual behavior. It is arrested sexual development which stems from a sexuality that has grown beyond what was acted out at age 12, 13, or 14. Arrested sexual development defines that context for all aspects of their behavior and is perfectly compatible with Loch's (1972) typology of violent men. It explains the self-centered, exploitative, and bullying behavior that characterizes pimps, procurers, rapists, and wife beaters. These men have learned to take immediate gratification and ultimately any other form of gratification in whatever way they choose (Barry, 1981). Arrested sexual development stems from the adolescent social situation in which boys learn that sex is power. They act--the other must react (Barry,

1981). They must find the most desirable root of expression for something they are never expected to control. They find that the female object they choose for sexual release cannot say no, or that even in saying no she really means yes (Barry, 1981).

In the case of structural power, there is a balance that generally favors the males. This comes from tradition, history, religion, economics, and political structures (Whitehurst, 1985, p. 3).

Laws and Schwartz (1977) cite if one were to isolate the most prevalent theme about human sexuality across history, it would be patterns of sexual expression are shaped around the needs and desires of men. This typically meant that men's sexuality was openly acknowledged and their need for sexual fulfillment recognized. Women were also seen as sexual, but their desires for sexual fulfillment were not necessarily validated. Throughout history, men have been permitted, at times required, to be sexual; but the permission accorded to women's sexual expression has varied, depending on the prevailing cultural ethos (Kaplan, 1980). According to Laws and Schwartz (1977), the societal image of women's sexuality considered women as nonsexual and women as highly sexual. Thus, women have been dichotomized into the Virgin and the Whore.

Images of male sexuality have also been dichotomized, along the lines of sexual adequacy or sexual inadequacy (Fasteau, 1975). The sexually adequate man is one who is successful in attracting female partners and can give pleasure to the woman with whom he is making love. The ability to "perform" sexually is frequently held forth as a major indicator of "manliness": the sexually active man is accorded respect and even envy by his peers (Kaplan, 1980).

The sexually inadequate man, by contrast, may find his masculinity is being questioned. The inability to attract women, or problems with obtaining and maintaining an erection, can become a threat to a man's self-esteem, or can separate him from his more adequate peers. There is even some evidence that fears of sexual inadequacy are a primary source of suicide in adolescent males (Fasteau, 1975).

Consequently, the analysis of sex-role experiences, as illustrated by Barry (1981), Kinsey (1953) and Kahn (1982) and the historical image of sex identities, as illustrated by Laws and Schwartz (1977), Kaplan (1980) and Fasteau (1975), appear to suggest that differential power may be attributed to the possible occurrence of marital rape/sexual assault in marriage.

iii) Differential Role Expectations: Due to differential socialization and differential power, performance in roles is subject to beliefs and actions that are unlikely to meet the needs of the other sex in a number of situations (Whitehurst, 1985, p. 3).

As we grow up we acquire a wide range of attitudes towards sexuality. These attitudes include the value we attach to sexuality, and a set of norms and expectations regarding the manner in which intimate relationships are to be acted out. The norms and expectations are called sexual scripts (Gagnon, 1977; Gagnon & Simon, 1973). These scripts dictate many aspects of sexual interactions, including the appropriate sequence of behaviors at various points in our lifetime (Allgeier & McCormick, 1985). An example of differential role expectations is illustrated by Martin. Martin states:

The role of 'wife' and 'husband' did not grow out of biological realities, but developed with the patriarchal nuclear family. The concepts of masculinity

and femininity, which define these roles, create very powerful expectations as to how women and men 'should' behave, and these expectations in turn reinforce the values upon which our culture is based. Men are seen as dominant (and thus strong, active, rational, authoritarian, aggressive, and stable), and women as dependent (and thus, submissive, passive, and nonrational). But these roles are not natural to either sex. In modern society, particularly in areas where the traditional modes of life are changing, both men and women are having difficulty living up to these artificially determined roles. There is often an imbalance of expectations related to dissonance and conflict-potential in the relationship. It is not difficult to see how serious conflict between social expectations and personal preference might tear a marriage apart (1976, pp. 43-44).

Summary

The marital rape situation, as noted, is societally structured by the prescribed norms and rights and obligations which define the role expectancies for men and women, and establish the rules by which these roles relate to one another. Marital rape, in which the man involved has a pre-established role relationship with the victim, that is, husband, is the culmination of a conflict situation. In a conflict situation the participants often struggle to interpret the verbal and nonverbal gestures of the other and assign them social meaning which allows a definition of the situation. Conflict situations are characterized by misconceptions and misunderstandings, resulting in opposing definitions and the negotiations and re-negotiations of the definition of certain behaviors and the situation itself. This interaction is often dependent upon the needs of the actors to morally justify their position and behavior.

Different rape encounters are perceived differently by different victims. The symbolic meaning varies from victim to victim.

From the foregoing theory the following hypotheses have been derived

from this study:

(1) men and women do not fully share the definition of "marital rape" or "sexual assault" in marriage;

(2) women and men do not fully share the definition of sexual availability, access, or duty in this vital sphere of couple interaction;

(3) women have experienced and continue to experience "sexual assault" in marriage or "marital rape." The operationalized definition of "marital rape" or "sexual assault" in marriage refers to: any sexual act physically forced upon a male or female, or coerced by threat of bodily harm, or forced upon the male or female when the individual is helpless (for example, asleep, drunk, or drugged); and

(4) men tend to perceive sexual availability in the sphere of couple interaction to be their prerogative and legitimate right.

CHAPTER IV

METHODS

This study is an exploratory, descriptive, one-time cross sectional survey design with a nonrandom accidental sample. The research design involved a hypothetical-developmental objective; the reason being that this study represents the first stage of exploring both men's and women's attitudes, beliefs and reactions concerning the phenomena of marital rape/sexual assault in marriage. Further, the underlying assumptions in this study are associated with the general approach of symbolic interactionism. The symbolic interactionist approach assumes that social reality is made up of shared symbols and categories involving signs that interacting individuals understand in more or less the same way. By internalizing these symbols, people become capable of recognizing the world around them and their role in it. Individuals acquire beliefs and behaviors appropriate to age, sex, class and other important positions through their interaction with significant others, and the development of reflexive role-taking adequacy. Thus, behavioral categories in a social system are determined by social definition, and behavior comes to have personal meaning for group members through the symbolic communications of these definitions (Farrell & Swigert, 1982).

Due to the sensitive nature of this research and the limitations imposed by economic and time considerations, the following methodology was

used: (1) a nonrandom sample; (2) structured focused interviews; and (3) open and closed choice questionnaire (different focus of some questions for males and females). The methodological problems encountered in this study are discussed on page 128 in Appendix E.

1. Nonrandom Sample

The sample involved 25 couples who are currently married or living together. These couples volunteered to participate in this study via newspaper ads (Appendix F and G) and referrals by participating couples. In three cases respondents referred other couples who they believed would be interested in participating in this study. All three couples were contacted and did participate in this study. The newspaper ads, however, created unforeseen problems which are discussed on page 128 in Appendix E.

The nonrandom sample was created as an expedient due to the time and financial limitations. The age of the respondents range from 19 years to 65 years of age; the modal age is 35. The level of education ranged from eighth grade or less to a university degree, the modal level of education being some high school. For example, in nine cases (cases refer to one couple), 36% of the couples have the same level of education; in eight cases (32%) the female has a higher level of education than her partner; and eight cases (32%) the male has a higher level of education than his partner.

The occupation of the respondents range from unskilled workers to professionals, and included homemakers and individuals who are unemployed. The modal occupation was skilled labourer. In 15 cases (60%) the males have higher occupation levels than their partners; four cases (16%) the females have higher occupation levels than their partners; and in six cases (24%) the couples have the same occupation levels.

Yearly incomes range from \$5,000 to \$50,000, the modal yearly income

being \$25,000. In 17 cases (68%) the males have higher yearly incomes than their partners; in two cases (8%) the females have higher yearly incomes than their partners; and in six cases (24%) the couples' yearly incomes are the same.

Religion was comprised of Catholic, Protestant and other; the modal religion being Protestant males and Catholic females. In 11 cases (44%) the couples reported the same religion; seven are Catholic and four are Protestant. In 14 cases (56%) the couples' religions differ.

The modal race is white. In 23 cases (92%) the couples are white. In one case (4%) the female is white and her partner is Canadian black; in one case (4%) the female is white and her partner is Canadian Native Indian.

In 20 cases (80%) the couples differ in their ethnic backgrounds; for example (Canadian Polish, Canadian Italian, Canadian English); the ethnicity modal being Irish males and English females. In four cases (16%) the couples are Canadian French; in one case the couple is Canadian German.

The length of the relationship ranged from one year to 35 years; the modal length being 15 years.

2. Structured Focused Interviews

Eleven of the 62 questionnaire items for the female, and 14 of the 64 questionnaire items for the males were focused-interview questions dealing with the major hypotheses. (See Appendices C and D for * items.)

The couples' confidentiality was assured, as well as anonymity. Each couple was interviewed separately, the rationale being to allow both individuals to express their personal beliefs and opinions concerning their definition of forced sex. This procedure was accomplished by one spouse leaving the room while the other spouse was being interviewed. In

two cases one spouse left the room and also turned on the television in an attempt not to overhear their partner's responses. These two cases, however, created unforeseen problems which are discussed on page 130 in Appendix E. Length of interview ranged from 20 minutes per person to 60 minutes per person; the modal length being 30 minutes per person.

3. Open and Closed Choice Questionnaire

This elicited standard sheet data (see above). Further data were collected on: the management of financial affairs as well as who in the relationship makes the majority of decisions; parental backgrounds; information concerning sources of sex education and the respondent's relationship with his/her parents, specifically regarding sexual matters.

For each question covered: role performance and expectations were elicited; attitudes concerning sexual access, duty, and availability. Specific questions were based on their responses regarding sexual coercion and responses to coercive situations which were covered extensively in the latter part of the questionnaire. (See Appendices C and D for the responses.)

Although it is recognized that these methods allow a number of criticisms with respect to a more adequate methodology implied in this kind of research, the uniqueness of the present study, coupled with the aforementioned limitations, tend to justify the approach.

CHAPTER V

FINDINGS

The purpose of this study is to explore whether or not men and women share the definition of sexual assault; specifically, whether or not they acknowledge the occurrence of sexual assault in marriage, and whether or not they have experienced marital rape. The guiding hypotheses in this study are correlated with questionnaire items related to the hypothesis. The null hypothesis is not used; the rationale being that the hypotheses in this study are exploratory and serve only as guidelines.

The first hypothesis. Men and women do not fully share the definition of "marital rape" or "sexual assault" in marriage. The related questionnaire items include questions 28-29 for the female respondents (refer to Appendix C, p. 102 for * items), and 30-31 for the male respondents (refer to Appendix D, pp. 123-124 for * items).

Findings exploring female and male attitudes on the general occurrence of marital rape indicate only a marginal level of difference (16%) in beliefs; 88% of the females stated sexual assault in marriage does exist and 72% of the males share this belief (see Table 1). The expressed degree of consensus among the female and male respondents was also reflected in their perceptions of the general frequency of marital rape in which 88% of the females stated marital rape does on occasion occur, and 80% of the males shared this belief (see Table 2). The

Table 1

Sex by Belief in Sexual Assault

Do you believe sexual assault exists in marriage?

	<u>Yes</u>	<u>No</u>	<u>Total</u>
Females	22	3	25
Males	18	7	25
Total	40	10	50

$\chi^2 = 2.0$
Not significant (N.S.)

Table 2

Sex by Perceived Frequency of Sexual Assault

How often does sexual assault in marriage occur?

	<u>Occasionally</u>	<u>Never</u>	<u>Total</u>
Females	22	2	24
Males	20	3	23
Total	42	5	47

$\chi^2 = 0.244$
Not significant (N.S.)

expressed degree of consensus among the sample population tends to suggest that women and men acknowledge the occurrence of sexual assault in marriage, and are also of the conviction that it is not a frequent occurrence in most marriages.

Differences of beliefs among the female and male respondents, however, appeared in their explanations of why sexual assault exists in marriage. For example, 40% of the females were of the conviction that forced sex exists in marriage whenever an individual is forced to have sex against his or her will; only 16% of the males shared this conviction. Also, 36% of the males stated sexual assault in marriage exists only when the wife is battered; no female shared this belief. The differential explanations of why sexual assault exists in marriage thus supports the first hypothesis--that men and women do not fully share the definition of marital rape or sexual assault in marriage. For example, male respondents appeared to associate marital rape with wife battering; whereas, female respondents tended to define marital rape as being no different than rape per se.

The second hypothesis. Women and men do not fully share the definition of sexual availability, access or duty in this vital sphere of couple interaction.

Related questionnaire items include questions 10, 11, and 12 for both female and male respondents (refer to Appendix C, pp. 95-96 and Appendix D, pp. 117-118 for * items).

Findings regarding sexual availability and access indicate that women and men tend to share the same definition (see Tables 3 and 4). The expressed definition included: (1) the woman should not be sexually available or accessible for her partner; the rationale being that sex

Table 3

Sex by Belief in Sexual Availability to Partner

Females - do you believe you should be available for sex whenever he wants it?

Males - do you believe your partner should be sexually available for sex whenever you want it?

	<u>Yes</u>	<u>No</u>	<u>Total</u>
Females	10	15	25
Males	10	15	25
Total	20	30	50

$$\chi^2 = 0$$

Not significant (N.S.)

Table 4

Sex by Belief in Sexual Accessibility to Partner

Females - do you believe being married or living together assures your partner access to sex whenever he wants it?

Males - do you believe being married or living together assures you access to sex whenever you want it?

	<u>Yes</u>	<u>No</u>	<u>Total</u>
Females	11	12	23
Males	14	13	27
Total	25	25	50

$$\chi^2 = 0.078$$

Not significant (N.S.)

should be based on a mutual consensus. This shared definition among approximately half of the sample population tends to reflect current societal changes in attitudes, norms, values, beliefs and expectations regarding sex and marriage; (2) the woman should be sexually available and/or accessible for her partner. In this case a higher proportion of women compared to men expressed the notion that the woman should be sexually available and/or accessible for her partner, because it prevents him from seeking sex elsewhere. On the other hand, more men than women are of the belief that the woman should be sexually available and/or accessible for her partner, because that is her obligation to him as a wife--that is her conjugal duty. This shared belief among these respondents tends to reflect possible traditional expectations regarding sex and marriage.

The findings exploring women's and men's definitions of sex and duty indicate that they do not fully share the definition (see Table 5). For example, 60% of the female respondents stated sex was on occasion a duty, only 36% of the male respondents shared this belief. In effect, findings show that women and men in this sample share the definition of sexual availability and access, but differ in their definition of sex and duty; thus, only partially supporting the second hypothesis.

The third hypothesis. Women in this sample have experienced and continue to experience "sexual assault" in marriage or "marital rape." The operationalized definition of "marital rape" or "sexual assault" in marriage refers to any sexual act physically forced upon a male or female, or coerced by threat of bodily harm, or forced upon the male or female when the individual is helpless (for example, asleep, drunk, or drugged).

Table 5

Sex by Belief in Duty

	<u>Occasionally</u>	<u>Never</u>	<u>Total</u>
Females	15	8	23
Males	9	16	25
Total	24	24	48

$$\chi^2 = 4.08, p < .5$$

Related questionnaire items for the female respondents include questions 22-26, and 30 (refer to Appendix C, pp. 100-102 for * items).

Findings show that of the 25 women interviewed, 17 women (68%) have experienced and continue to experience sexual assault in marriage. The type of sexual assault described by these women ranged from coercion, physical force, verbal threats and trickery, the modal response being coercion. Of the 68% of the females who experienced marital rape, 32% stated the reason why sexual assault occurred was simply because he wanted sex; 4% after he had been drinking; 24% after an argument; 4% after a discussion about her unwillingness to have sex; and 4% stated it occurred when she was asleep. The expressed reactions regarding the sexual assault ranged from defeat, fear, and confusion. Two females (8%) expressed satisfaction, their rationale being that their partner was in the right to force them to have sex. The reaction of all females (68%) towards their partner, after he had forced them to have sex included: loss of respect for him (40%), the reason being that he did not respect their decision not to have sex; 20% stated confusion about the situation; and 8% stated appreciation and respect because they were wrong not to want to have sex. The expressed reactions of defeat, fear and confusion appear to reflect similarities with literature based on battered wives and their reaction to marital rape and literature based on victim's reaction to stranger rape.

In an attempt to further explore female reactions of marital rape, the female respondent was asked to respond to a hypothetical situation in which a wife is pressing sexual assault charges against her husband. Findings indicate that among the female respondents who have experienced marital rape 68% tended to respond in a subjective manner. For instance,

60% of the females stated they would be too embarrassed to press sexual assault charges. They (60%) also expressed concerns about what their children, friends and/or parents would think of them, and were concerned the husband would lose his job. Eight percent acknowledged they did not know what they would do, or how they would react.

On the other hand, 32% of the female respondents who emphatically stated they have never experienced marital rape appeared to respond in an objective manner. For instance, 32% reported they would press sexual assault charges providing they had legitimate cause to do so. The reactions to the hypothetical situation tend to reflect either one of two beliefs. One, that the consequences of pressing sexual assault charges are too great and consequently too stressful. Again, these responses are similar to the responses of the battered wives' reactions to marital rape, and the responses of victims' reactions to stranger rape. Secondly, the minority of women (32%) indicated that given reason or cause, they would most definitely pursue sexual assault charges against their husbands. This attitude tends to reflect a possible liberal ideology, particularly regarding marital rape; and the characteristics demonstrated by these women (32%), tend to reflect a belief in equality between the sexes.

In effect, a high proportion of females in this sample are victims of marital rape, thereby supporting the third hypothesis. The high occurrence of marital rape or sexual assault in marriage among the female respondents tends to acknowledge that society played an important role in the belief that a woman in a marriage situation was condemned to a life of submissive conjugal duties. This reflects the old legal system, that is, the woman was the husband's property; therefore, when

the woman said "I do," she gave up the right to say "I don't", thus reinforcing the patriarchal system.

The fourth hypothesis. Men in this sample tend to perceive sexual availability to be their prerogative and legitimate right. The related questionnaire item includes question 12 (refer to Appendix D, p. 118 for * item).

Findings suggest that 60% of the men are of the conviction that sexual availability should be based on a mutual consensus. However, 40% stated their partner should be sexually available for sex and the reasons being either (1) that it is her obligation as a wife (32%), or (2) it prevents him from seeking sex elsewhere (8%). Thus, only 10 men of the 25 interviewees are of the conviction that sexual availability is their prerogative and legitimate right, thereby only partially supporting the second hypothesis. Nevertheless this high percentage does not totally disprove the hypothesis.

Other findings in this study included: (1) males' experiences and attitudes on marital rape; (2) respondents' definitions of sexual assault; (3) respondents' evaluations of their sexual frequency, quality of their sexual interaction and interpretations of sex refusal; (4) respondents' definitions of the power structure in their relationship; (5) respondents' sex education; and (6) respondents' evaluation of their relationship.

(1) Male Experiences and Attitudes on Marital Rape.

Findings indicate that of the 25 males interviewed nine males (36%) have experienced sexual assault in marriage. According to these males (36%) the sexual assault resulted when their partners had been drinking. Unlike the female respondents, the male respondents were not asked to

describe the type of coercion their female partner employed; however, these men (36%) reported verbal abuse usually accompanied the sexual assault situation. Male respondents were further questioned on whether or not they had ever proceeded to have sex with their partners, knowing that they did not want to have sex. Findings show that 80% of the men admitted to forcing their wives to have sex. Of the 80%, 20% refused to reveal the type of sexual assault they employed; however, 52% reported coercion, four percent reported verbal threats and physical force. Among the 80% who admitted to marital rape, 24% refused to reveal the condition under which the sexual assault took place; 28% stated the reason the sexual assault occurred was because they had been deprived of sex for some time. Eight percent stated it occurred after an argument, and 20% stated it occurred after a discussion about her unwillingness to have sex. Elicited reactions among the 80% of the male respondents who were aware that they forced sex upon their partner against her will included: 24% felt that they had achieved a sense of control over their wives; 40% felt that by forcing their wives to have sex they had done nothing wrong; and 16% admitted to a sense of sexual satisfaction. These reactions tend to reflect the element of power as a component of sexual assault, particularly among the 24% who reported a sense of control and the 16% who reported a sense of satisfaction. Their reactions towards their partner included: 52% reported she wanted it; 20% said it was her duty; and eight percent reported appreciation for sexual relief. These reactions, specifically the 52% who claimed "she wanted it," tend to reflect the myth that a female means "yes" when she says "no."

Male respondents were also asked to respond to a hypothetical situation in which a wife is pressing sexual assault charges against her husband--72% stated they would deny the charges, the reason being that

they did not beat her, 24% said they would accept the charges providing they believed they were at fault--these males (24%) also expressed concern about losing the respect of their children, and four percent stated they did not know. The expressed reactions, particularly the 72% who stated they would deny the charges because they did not beat their partners, tend to imply an attitude that marital rape is permissible providing the husband does not beat his wife. Related questionnaire items include questions 22-28 and 32 (refer to Appendix D, pp. 121-123, 124 for * items).

(2) Respondents' Definition of Sexual Assault

Findings suggest that a higher percentage of women (84%) compared to 56% of the men believe forced sex is sexual assault. The higher degree of consensus among the female sample appears to suggest that women share a definite definition of sexual assault, whereas responses among the male sample show mixed beliefs--56% stated yes, forced sex is sexual assault, and 44% stated, no, forced sex is not sexual assault.

In an attempt to further explore men and women's perceptions of sexual assault, respondents were asked what advice they would give individuals about forced sex, specifically (a) as a prevention, (b) while the individual was being assaulted, and (c) after the individual had experienced the sexual assault. Findings show that although both men and women registered communication as a solution to preventing forced sex, differences of beliefs arose in what method the sexually assaulted individual should exercise. For example, 48% of the women were of the conviction that the individual should take it, whereas 80% of the men suggested the individual should fight back. Differences of opinion also appeared in what procedure the individual should pursue after having

been assaulted--80% of the men suggested the individual seek professional help, only 48% of the women shared this conviction. Twelve percent of the females stated the individual should accept it and do nothing; no male shared this belief. The expressed differences among the sample population tend to reflect possible gender-role reactions. For example, males tended to react aggressively, a characteristic generally associated with masculinity, while females expressed passivity and compliancy, characteristics generally associated with femininity. The related questionnaire items include questions 27 and 32 for the female respondents (refer to Appendix C, pp. 101-103) and 29, and 34 for the male respondents (refer to Appendix D, pp. 123, 125).

(3) Respondents' Evaluations of their Sexual Interaction

Findings indicate that women and men tend to share the definition of (a) sexual frequency, (b) quality of their sex life, and (c) sex refusal. However, findings also show a difference of opinion regarding the condition under which an individual has a right to refuse sex. For instance, a higher percentage of females (28%), compared to males (8%), stated they had a right to refuse sex under any condition, whereas a higher percentage of males stated his partner had a right to refuse sex when she was tired and/or sick and/or angry and/or worried. Only 32% of the females shared this belief. Therefore, from a theoretical perspective, women and men tend to share similar beliefs regarding their sexual frequency and in rating the quality of their sex life, but in reality differences of opinions pertaining to when it is permissible to refuse sex may lead to possible conflict in their relationship. Related questionnaire items include questions 13, 14, 17, 18 for the female and male respondents (refer to Appendix C, pp. 96-98 and Appendix D, pp. 118-120).

(4) Respondents' Definition of the Power Structure

Findings suggest that among the sample population the majority of couples indicated shared definitions concerning the general decision making process and decisions regarding financial management in their relationship. The majority of couples also expressed a shared degree of consensus with regards to sharing domestic responsibilities and sharing the same friends. The only difference among the couple sample was that 96% of the male respondents outweigh and are taller than their female partners. The responses to these questions tend to reflect that the distribution of power appears to be equally divided, other than the physiological aspect, thus suggesting a fairly harmonious relationship. Related questionnaire items include 3, 11, 12, 5, 6, and 7 for both the female and male respondents (refer to Appendix C, pp. 84, 87, 93-94 and Appendix D, pp. 107, 110, 115-116).

(5) Respondents' Sex Education

Findings suggest that women and men differ in their sources of sex education. For instance, 52% of the females reported their mother informed them about sex, and 40% of the males reported their father informed them about sex. Sixty percent of the males said they learned about sex from friends, compared to 28% of the female respondents. Findings further indicate that more women (60%) than men (36%) believe their sex education is inadequate. The differential responses tend to reflect differential socialization in which gender plays a significant role in an individual's sex education. The related questionnaire items include questions 13-15 for both the female and male respondents (refer to Appendix C, pp. 91-92 and Appendix D, pp. 113-114 for * items).

(6) Respondents' Evaluation of their Relationships

Findings indicate that men tend to evaluate their relationships

slightly higher than the female respondents. For example, more men (40%) compared to women (24%) stated their expectations had been very well met by their partner; whereas more women (24%) than men (4%) reported their expectations had so so been met by their partner. These responses tend to reflect differential male and female perceptions concerning expectations and marriage. However, the majority of respondents reported that their relationship, in general, is satisfactory. Related questionnaire items includes question 4 for both the female and male respondents (refer to Appendix C, p. 85 and Appendix D, p. 108 for * items).

Summary

Findings indicate that the majority of women and men in this study acknowledge the occurrence of sexual assault in marriage, and share the conviction that it is not a frequent occurrence. The sample couples also expressed shared beliefs regarding sexual availability and sexual access in marriage, and tended to evaluate their relationships in general as satisfactory. However, differences appeared among the female and male respondents who acknowledged the occurrence of sexual assault in their relationships. For example: 1) More women (68%) than men (36%) are marital rape victims. 2) More men (80%) admitted to having on occasion raped their wives, compared to the number of females (68%) who admitted their husbands had on occasion raped them. 3) The modal male interpretation of why they had on occasion raped their wives was because they had been deprived of sex for some time; the modal female interpretation of why their husbands had on occasion raped them was (regardless of their objections) their partner simply wanted sex. 4) The modal male reaction to having raped their wives was the belief that they hadn't done anything wrong. The modal female reaction to having been

sexually assaulted by their husbands was a sense of defeat and/or fear and/or confusion. 5) The modal male reaction towards their partners after having raped them was the conviction that they wanted it; the modal female reaction towards her partner after he raped her was a loss of respect for him because he did not respect her decision not to have sex. Consequently this study shows that although men and women are aware that sexual assault exists in some marriages they do not perceive their own victimization as a serious problem.

CHAPTER VI

DISCUSSION OF FINDINGS, CONCLUSION, AND IMPLICATIONS FOR FUTURE RESEARCH

Discussion

Although the research on marital rape and/or sexual assault in marriage is limited, available data suggests that it does exist and is one of the most common forms of sexual abuse. For example, Russell's (1982) study showed that regardless of a woman's age, education, race, occupational status and/or religious affiliation, one woman out of seven who has been married has been raped by her husband at least once and sometimes many times over a period of many years.

The types of sexual assault experienced by the women in Russell's (1982) study involved rape by coercion and/or physical force, and/or threat of force, and/or verbal threats, and/or sexual assault, which occurred when the woman was helpless. The findings in this study are consistent with Russell's (1982) study, in that of the 25 women interviewed, all were from various demographic backgrounds. Of the 25 women, 17 women reported being raped by their husband on various occasions. The type of sexual assaults reported by these women included coercion and/or physical force, and/or verbal threats, and/or trickery. Other findings in this study (unlike any existing data to date) indicate that men are also marital rape victims.

Of the 25 men interviewed, nine males reported being raped by their wives, specifically when their wives were under the influence of alcohol.

According to these males, the type of coercion used by their wives was derogatory verbal abuse. These findings show that the men and women in this study differ in their marital rape experiences. That is, the nine male marital rape victims believed their sexual assault experience occurred because their wives had been drinking, whereas only one of the 17 female marital rape victims cited this as an explanation, that is, the sexual assault experience occurred because her husband had been drinking. According to Bernard (1982), "one explanation of discrepancies between the responses of husbands and wives may be the possibility of two 'realities,' the husband's subjective reality and the wife's subjective reality--two perspectives which do not always coincide. Each spouse perceives 'facts' and situations differently according to his or her needs, values, attitudes and beliefs." These findings also indicate that more women compared to men are marital rape victims and suggest that a large number of rapes are committed by nonstrangers.

Further marital rape research indicates that marital rape and stranger rape reactions are similar to the reactions of women who are battered and raped by their husbands. Finkelhor and Yllo (1983) found reactions to marital rape to be of humiliation, anger, fear, confusion, depression, defeat, self-blame, as well as physical symptoms of illness.

Others have found a lack of interest in sex and/or problems in maintaining an enjoyable relationship with the perpetrator (Finkelhor & Yllo, 1982; Frieze, 1980; Gelles, 1979; Russell, 1982). These researchers also maintain that being raped and battered by one's husband may be a more traumatic and disillusioning experience than being "battered" but not raped, and that marital rape may produce more negative long-term effects than rape by a stranger (Doron, 1980; Frieze, 1980; Russell, 1981).

Findings in this study indicate both similarities and dissimilarities with the existing data. The similarities were that the 17 women who reported a marital rape experience expressed a sense of fear and/or defeat, and/or confusion about their marital rape experience. The dissimilarities were that the 17 female marital rape victims did not express a lack of interest in sex, but instead reported a loss of respect for their partner because they had not respected their decision not to have sex and/or a sense of ambiguity towards their partner in that at the time of the sexual assault they felt both love and hate for them. Also, unlike existing marital rape reactions, these women maintained they still enjoyed having sex with their partners and they evaluated their sex life in general as satisfactory, despite their occasional marital rape experience. The different reactions expressed by these women, compared to the literature on battered wives' reactions to marital rape and the literature on stranger rape reactions, suggest that although these 17 women acknowledge the fact that their rights have been violated, they do not perceive their occasional marital rape experience as a threat to their current relationship. This in turn appears to suggest that the more intimate the relationship the less serious the crime.

Existing marital rape research also suggests that the patriarchal system is an important factor in understanding the high prevalence of sexual assault in marriage. For example, ever since the institution of marriage was formulated, marital rape has been considered a husband's right and therefore unpunishable until recently. According to Russell (1982), Finkelhor and Yllo (1982), Hunt (1975), Clark and Lewis (1977), Shorter (1975) and others argue that the institution of marriage was designed to ensure the husband exclusive sexual access to the woman he

married, regardless of her wishes. The findings in this study support this explanation in that 20 of the 25 men interviewed reported that on occasion (that is, when they had been deprived of sex for some time and/or after a discussion about her unwillingness to have sex) raped their wives. Ten of these men were of the conviction that they did not do anything wrong, and six reported a sense of achieving control. Four stated an enhanced sense of sexual satisfaction. These responses thus tend to reflect the old legal and cultural beliefs that a husband has a right to have sex with his wife whenever he so desires, and tends to reflect the attitude that the more intimate the relationship the less serious the perceived crime. Also, these responses tend to reflect a prevalent theme about human sexuality across history in which patterns of sexual expression are shaped around the needs and desires of men. According to Laws and Schwartz (1977), this meant that men's sexuality was openly acknowledged and their need for sexual fulfillment recognized.

Conclusion and Implications for Future Research

It has been suggested, as well as supported by marital rape research and by the interpretations from the data that marital rape/sexual assault in marriage (that is, any form of sexual interaction forced upon a male or female against his/her will by coercion, physical force, threat(s) of physical force, verbal threats or when the male/female is helpless, for example, asleep, drunk or drugged) exists and is likely to continue for a number of reasons. First, regardless of the current changes in the Canadian criminal code which recognizes that sexual assault can occur between a husband and wife, traditional beliefs as well as social and cultural attitudes have for centuries dictated that a husband has a right to have sex with his wife whenever he so desires and that part of the

wife's obligation to her husband is to accommodate her husband's sexual demands, thus making it difficult for men and women alike to acknowledge the occurrence of sexual assault in their own relationships. For example, findings in this study indicate that although the respondents acknowledge that sexual assault exists in some marriages and share the conviction that it is not a frequent occurrence, men and women differed in their definitions of why it exists in their own marriage, and differed in their marital rape experiences. Findings also indicate that it was the first time for 20 of the 25 male respondents to acknowledge that they had on occasion raped their wives. Nine of these males stated that they had actually been victims of rape themselves. Although not to the same degree as their male counterparts, 11 of the 17 female marital rape victims reported it was the first time they had realized the fact that they had been sexually assaulted by their husband. These findings thus indicate that a plausible explanation of why sexual assault exists for these men and women stems from the old legal and cultural ideology that a woman is a man's chattel and suggests that exploring men and women's beliefs, attitudes and possible marital rape experience would be a fruitful avenue for future researchers to consider.

The second reason why sexual assault in marriage is likely to continue, according to Russell (1982), Finkelhor and Yllo (1985), and others is due to the differential socialization of males and females. These researchers argue that sex-role stereotypes around which behavior has been traditionally organized, wherein males are taught to be the sexual aggressor and females are taught to be passive sex objects, contributes to the occurrence of sexual assault in marriage. Findings in this study tend to support this argument in that respondents' marital

rape reactions appeared to demonstrate characteristics commonly associated with the female sex-role identity, helplessness, and of the males, who reported raping their wives, appeared to demonstrate characteristics commonly associated with the male sex-role identity, being dominant and the sexual aggressor. Findings also showed that men and women differ in their sources of sex education and tend to evaluate their sex education differently. For example, of the respondents whose parents did inform them about sex, the women were informed by their mother and the men were informed by their father. These findings thus tend to support the traditional pattern regarding sex education, and according to Kahn (1982) does more to alienate males and females than help them to understand one another as a sexual being.

Third, Finkelhor and Yllo (1985), Russell (1982), Gelles (1979) and others identified three reasons why women submit to the sexual demands of their partners. These are: 1. Women are convinced that because they are physically smaller than their partner, they are fighting a losing battle, although the female marital rape victims in this study did not state this reason per se, they were considerably smaller in physical size compared to their husband. 2. Women fear additional abuse--five of the 17 female marital rape victims cited this research. 3. Women are convinced that refusal to have sex is not justified--two of the female marital rape victims cited this reason.

Other findings in this study indicate three reasons why men rape their wives: (i) because they had been deprived of sex for some time; (ii) after an argument with their wives, and (iii) after a discussion about their wives' unwillingness to have sex. Elicited reactions towards their wives after they had raped them included: a belief that their wives wanted

to have sex even though they had refused, and/or the attitude that it was their duty. It is recognized that the reasons cited by these males are not indicative of the general male population. However, these findings suggest that it would be advantageous to further explore male beliefs and attitudes concerning why they might consider raping their wives. Another suggestion for future researchers to consider might include exploring whether or not females rape their husbands or live-in lovers.

Finally, the fourth reason why sexual assault in marriage is likely to continue is the notion by some males that it is permissible to have sex with a woman against her will. In a famous scene from the classic film, *Gone with the Wind*, Clark Gable carries the struggling Vivian Leigh (Scarlet) to bed. The next morning she awakens with a smile on her face and love in her heart. This film and others suggest erotic and romanticized images of conquest and submission and give a false picture of what sexual assault in marriage is really like in the real world.

This study suggests that marital rape/sexual assault in marriage does exist, and this phenomena appears to be one that is not rare, but rather one that is often redefined but rarely discussed. Consequently, this preliminary study was intended to encourage further investigation of the consequences and implications concerning this form of abuse.

APPENDIX

APPENDIX A
QUESTIONNAIRE FOR THE FEMALE

QUESTIONNAIRE FOR THE FEMALE

1. Age _____
2. Female _____ Male _____
3. Weight _____ Height _____
4. Relationship status: married _____ living together _____
5. Education: eighth grade or less _____ some high school _____
some college _____ college graduate _____
some university _____ university graduate _____
6. Occupation _____
7. Income _____
8. Religion: Catholic _____ Protestant _____ Other _____
9. Race _____
10. Ethnicity _____
11. Who makes the majority of decisions in this relationship?
wife _____ husband _____ together _____
12. Who manages the finances?
wife _____ husband _____ together _____
Time: _____ p.m. _____ a.m. length of interview _____

1. How would you describe your parent's relationship?
 very well _____ pretty well _____ so so _____ not very well _____
 poorly _____ ready to separate _____
2. How did they act towards one another? very well _____
 pretty well _____ so so _____ not very well _____ poorly _____
 ready to separate _____
3. Mother's occupation _____
 Father's occupation _____
4. How much education does your mother have _____
 How much education does your father have _____
5. Usually who managed the money decisions? mother _____ father _____
6. Were you an only child? yes _____ no _____ brothers _____ sisters _____
7. Did either one of your parents discuss their personal relationship
 with you? yes _____ no _____
8. If yes, how did you feel? _____

9. Did either of your parents discuss their sexual relationship with
 you? yes _____ no _____
10. If yes, how did you feel? _____

11. Do you believe that the number of children in the family was a
 contributing factor in their relationship? yes _____ no _____
12. Was sex ever a topic of conversation in your parents' house?
 always _____ often _____ rarely _____ never _____
13. Did either parent inform you about sex? yes _____ no _____
14. Where did you learn about sex? books _____ friends _____ relative _____
 T.V. _____ other _____
15. Do you feel your sex education was inadequate? yes _____ no _____

FEMALE RESPONDENT

1. How long have you been married/living together? _____
2. Do you have any children? yes _____ no _____ how many? _____ ages _____
3. How would you describe your present relationship as going most of the time? very well _____ pretty well _____ so so _____ not very well _____
4. How closely have your expectations of this relationship been met by this person? very well _____ pretty well _____ so so _____ not very well _____ poorly _____ ready to separate _____
5. How well do you and your partner agree about doing household chores? very well _____ pretty well _____ so so _____ not very well _____ poorly _____ ready to separate _____
6. How well do you agree about getting shopping done? we do it together _____ we do it separately _____ we take turns _____
7. How much do you agree on sharing the same friends? very well _____ pretty well _____ so so _____ not very well _____ poorly _____ ready to separate _____
8. How often do you go out with the same friends? always _____ often _____ sometimes _____ now and then _____ not often _____ never _____
9. How much do you agree with having a night out with the girls? very well _____ pretty well _____ so so _____ not very well _____ poorly _____ ready to separate _____
10. Do you believe that being married or living together assures your partner "access to sex" whenever he wants it? yes _____ no _____

EXPLAIN _____

11. Do you believe that sex is a duty? always _____ sometimes _____
now and then _____ not often _____ never _____

EXPLAIN _____

12. Do you believe you should be available for sex whenever he wants it?
yes _____ no _____ EXPLAIN _____

13. How well do you and your partner agree as to the frequency sex ought
to occur? very well _____ pretty well _____ so so _____
not very well _____ poorly _____ ready to separate _____

14. How would you rate the quality of your sex relationship?
very well _____ pretty well _____ so so _____ not very well _____
poorly _____ ready to separate _____

15. When you are uninterested in sex, is it because you are (check all
that apply) tired _____ angry _____ sick _____ depressed _____ hurt _____
worried _____ resentful _____ not turned on _____
partner not available _____ holding out _____ being spiteful _____
punishing him _____ don't feel like it _____ afraid house guest may
hear _____ other _____

16. When you are interested in sex, is it because you are (check all
that apply) in love _____ aroused _____ wanting to _____ wanting
affection _____ bored _____ needing to relax _____ feeling guilty _____
wanting to get it over with _____ thinking it's time _____ wanting a
favour in return, _____ other _____

17. Have you ever refused to have sex with your partner? yes _____ no _____

18. Under what conditions do you feel you have a right to refuse your partner sex? _____
19. How often are you unwilling to have sex or express little or no interest? always _____ sometimes _____ now and then _____ not often _____ never _____
20. How do you feel about this situation? angry _____ depressed _____ troubled _____ worried _____ frustrated _____ suspicious of another woman _____ other _____
21. Under what conditions does this negative response occur?

22. Has your partner ever proceeded to have sex when you really did not want to? always _____ sometimes _____ now and then _____ not often _____ never _____
23. Did he ever use coercion? _____ verbal threats? _____ physical force? _____ other? _____
24. Under what conditions did this situation occur?
after an argument _____ after consuming alcohol _____ other _____
25. How did you feel about it after? used _____ isolated _____ loss of self-respect _____ taken for granted _____ defenseless _____ hurt _____ depressed _____ resentful _____ other _____
26. How did you feel towards your partner afterwards? loss of respect _____ hatred _____ anger _____ fear _____ defeated _____ other _____
27. Do you believe "forced sex" is "sexual assault"? yes _____ no _____
28. Do you believe "forced sex" or "sexual assault" exists in marriage?
yes _____ no _____ EXPLAIN _____

29. Compared with most people you know, how frequently do you believe forced sex occurs? always ___ sometimes ___ now and then ___ not often ___ never ___
30. Let's say you know a couple and the wife is pressing charges against her husband on the grounds of sexual assault. What would be your reaction if you were that wife? _____

31. In what context have you had discussions of forced sex? friends ___ relatives ___ parents ___ partner ___ other _____
32. What advice would you give to individuals about forced sex?
 a) as prevention _____

 b) while being assaulted _____

 c) after _____
33. How would you make your relationship better if you were to start over again? _____

34. Do you have anything to add to our discussion that may be helpful with this research? _____

35. If there was a need to conduct another study to further this research (let's say in a year or so) would you still be willing to participate?
 yes ___ no ___
 EXPLAIN _____

APPENDIX B
QUESTIONNAIRE FOR THE MALE

QUESTIONNAIRE FOR THE MALE

1. Age _____
 2. Female _____ Male _____
 3. Weight _____ Height _____
 4. Relationship status: married _____ living together _____
 5. Education: eighth grade or less _____ some high school _____
some college _____ college graduate _____ some university _____
university graduate _____
 6. Occupation _____
 7. Income _____
 8. Religion: Catholic _____ Protestant _____ Other _____
 9. Race _____
 10. Ethnicity _____
 11. Who makes the majority of decisions in this relationship?
wife _____ husband _____ together _____
 12. Who manages the finances?
wife _____ husband _____ together _____
- Time: _____ p.m. _____ a.m. _____ length of interview _____

1. How would you describe your parent's relationship?
 very well _____ pretty well _____ so so _____ not very well _____
 poorly _____ ready to separate _____
2. How did they act towards one another? very well _____ pretty well _____
 so so _____ not very well _____ poorly _____ ready to separate _____
3. Mother's occupation _____
 Father's occupation _____
4. How much education does your mother have _____
 How much education does your father have _____
5. Usually who managed the money decisions? mother _____ father _____
6. Were you an only child? yes _____ no _____ brothers _____ sisters _____
7. Did either one of your parents discuss their personal relationship
 with you? yes _____ no _____
8. If yes, how did you feel? _____

9. Did either of your parents discuss their sexual relationship with
 you? yes _____ no _____
10. If yes, how did you feel? _____

11. Do you believe that the number of children in the family was a
 contributing factor in their relationship? yes _____ no _____
12. Was sex ever a topic of conversation in your parents' house?
 always _____ often _____ rarely _____ never _____
13. Did either parent inform you about sex? yes _____ no _____
14. Where did you learn about sex? books _____ friends _____ relative _____
 T.V. _____ other _____
15. Do you feel your sex education was inadequate? yes _____ no _____

MALE RESPONDENT

1. How long have you been married/living together? _____
2. Do you have any children? yes ___ no ___ how many? ___ ages _____
3. How would you describe your present relationship as going most of the time? very well ___ pretty well ___ so so ___ not very well ___ poorly ___ ready to separate _____
4. How closely have your expectation of this relationship been met by this person? very well ___ pretty well ___ so so ___ not very well ___ poorly ___ ready to separate _____
5. How well do you and your partner agree about doing household chores? very well ___ pretty well ___ so so ___ not very well ___ poorly ___ ready to separate _____
6. How well do you agree about getting shopping done? we do it together ___ we do it separately ___ we take turns _____
7. How much do you agree on sharing the same friends? very well ___ pretty well ___ so so ___ not very well ___ poorly ___ ready to separate _____
8. How often do you go out with the same friends? always ___ sometimes ___ now and then ___ not often ___ never _____
9. How much do you agree with having a night out with the guys? very well ___ pretty well ___ so so ___ not very well ___ poorly ___ ready to separate _____
10. Do you believe that being married or living together assures you "access to sex" whenever you want it? yes ___ no _____

EXPLAIN _____

11. Do you believe that sex is a duty? always ___ sometimes ___
now and then ___ not often ___ never ___

EXPLAIN _____

12. Do you believe your partner should be available for sex whenever you
want it? yes ___ no ___ EXPLAIN _____

13. How well do you and your partner agree as to the frequency sex ought
to occur? ~~every~~ well ___ pretty well ___ so so ___ not very well ___
poorly ___ ready to separate ___

14. How would you rate the quality of your sex relationship?
very well ___ pretty well ___ so so ___ not very well ___
poorly ___ ready to separate ___

15. When you are uninterested in sex, is it because (check all that
apply) tired ___ angry ___ sick ___ depressed ___ hurt ___
worried ___ resentful ___ not turned on ___ partner not available ___
holding out ___ being spiteful ___ punishing her ___
don't feel like it ___ afraid house guest may hear ___
other _____

16. When you are interested in sex, is it because you are (check all that
apply) in love ___ aroused ___ wanting affection ___ bored ___
needing to relax ___ wanting to ___ feeling guilty ___
wanting to get it over with ___ thinking it's time ___
wanting a favour in return ___ other _____

17. Has your partner ever refused to have sex? yes ___ no ___ if yes,
why? _____

18. Under what conditions do you feel your partner has a right to refuse you sex? _____

19. How often does your partner seem unwilling to have sex or expresses little or no interest? always ___ sometimes ___ now and then ___
not often ___ never ___
20. How do you feel about this situation? angry ___ depressed ___
troubled ___ worried ___ frustrated ___ suspicious of another man ___
other _____
21. Under what conditions does this negative response occur?

22. Has your partner ever proceeded to have sex when you really did not want to? always ___ sometimes ___ now and then ___ not often ___
never ___
23. Under what conditions did this situation occur? after an
argument ___ after consuming alcohol ___ other _____

24. Have you ever proceeded to have sex with HER when she really didn't want to? always ___ sometimes ___ now and then ___ not often ___
never ___
25. Did you ever use coercion ___ verbal threats ___ physical force ___
other _____
26. Under what conditions did this situation occur? after an
argument ___ after consuming alcohol ___ other _____
27. How did you feel about it after? sorry ___ in control ___ did not
do wrong ___ masculine ___ aggressive ___ your right ___
other _____

28. How did you feel towards your partner afterwards? it was her
 duty ___ she deserved it ___ she asked for it ___ she wanted it ___
 other _____
29. Do you believe "forced sex" is "sexual assault"? yes ___ no ___
30. Do you believe "forced sex" or "sexual assault" exists in marriage?
 yes ___ no ___ EXPLAIN _____
31. Compared with most people you know, how frequently do you believe
 forced sex occurs? always ___ sometimes ___ now and then ___
 not often ___ never ___
32. Let's say you know a couple and the wife is pressing charges against
 her husband on the grounds of sexual assault. What would be your
 reaction if you were that husband? _____

33. In what context have you had discussions of forced sex? friends ___
 relatives ___ parents ___ partner ___ other _____
34. What advice would you give individuals about forced sex?
 a) as prevention _____

 b) while being assaulted _____

 c) after _____

35. How would you make your relationship better if you were to start over
 again? _____

36. Do you have anything to add to our discussion that may be helpful with this research? _____

37. If there was a need to conduct another study to further this research (let's say in a year or so) would you still be willing to participate?
yes ___ no ___

EXPLAIN _____

APPENDIX C

FEMALE RESPONSES TO THE QUESTIONNAIRE

FEMALE RESPONSES TO THE QUESTIONNAIRE

1. Age

<u>Age range</u>	<u>N</u>	<u>%</u>
19	1	4
21-28	8	32
33-39	10	40
41-45	5	12
50-57	5	12

2. Females

N = 25

*3. Weight

<u>Weight range (in pounds)</u>	<u>N</u>	<u>%</u>
100-111	4	16
118	5	12
125-127	5	20
150	2	8
135	3	12
140	1	4
145	3	12
150-170	4	16

Height

<u>Height range</u>	<u>N</u>	<u>%</u>
5'	2	8
5' 1"	2	8
5' 2"	4	16
5' 3"	5	12

<u>Height range (continued)</u>	<u>N</u>	<u>%</u>
5' 4"	5	20
5' 5"	2	8
5' 6"	2	8
5' 7"	2	8
5' 8"-5' 10"	5	12

4. Relationship status (married, living together)

<u>Relationship status range</u>	<u>N</u>	<u>%</u>
married	22	88
living together	3	12

5. Education (eighth grade or less - some high school - some college - college graduate - some university - university graduate)

<u>Education range</u>	<u>N</u>	<u>%</u>
eighth grade or less	5	12
some high school	6	24
some college	3	12
college graduate	2	8
some university	7	28
university graduate	4	16

6. Occupation

Occupation range from unskilled workers to professionals and includes homemakers and individuals who are unemployed.

<u>Occupation range</u>	<u>N</u>	<u>%</u>
semi-professionals (middle management personnel)	4	16
skilled labourers (clerical sales and service)	11	44
unskilled manual workers	3	12
homemakers	7	28

7. Income

<u>Yearly income range</u>	<u>N</u>	<u>%</u>
\$5,000-\$20,000	10	40
\$21,000-\$30,000	6	24
\$32,000-\$45,000	2	8
no income (homemakers)	7	28

8. Religion (Catholic - Protestant - ~~Other~~)

<u>Religion range</u>	<u>N</u>	<u>%</u>
Catholic	16	64
Protestant	7	28
Other	2	8

9. Race

<u>Race range</u>	<u>N</u>	<u>%</u>
Canadian white	25	100

10. Ethnicity

<u>Ethnic background range</u>	<u>N</u>	<u>%</u>
Austrian	1	4
Dutch	1	4
English	5	20
French	8	32
German	2	8
Irish	2	8
Italian	1	4
Polish	1	4
Scottish	4	16

*11. Who makes the majority of decisions in this relationship?

(wife - husband - together)

<u>Decision range</u>	<u>N</u>	<u>%</u>
wife	6	24
husband	2	8
together	17	68

12. Who manages the finances? (wife - husband - together)

<u>Finance range</u>	<u>N</u>	<u>%</u>
wife	6	24
husband	8	32
together	11	44

1. How would you describe your parents' relationship? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Parents' relationship range</u>	<u>N</u>	<u>%</u>
very well	6	24
pretty well	12	48
so so	1	4
poorly	2	8
ready to separate	3	12
no response	1	4

2. How did they (parents act towards one another? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Parents' behavior range</u>	<u>N</u>	<u>%</u>
very well	7	28
pretty well	9	36
so so	3	12

<u>Parents' behavior (continued)</u>	<u>N</u>	<u>%</u>
not very well	1	4
poorly	4	16
no response	1	4

3. Mother's occupation - Father occupation

The occupation range from unskilled workers to professionals which include homemakers and individuals whom are unemployed.

<u>Mother's occupation range</u>	<u>N</u>	<u>%</u>
semi-professionals (middle management personnel).	6	24
skilled labourers (clerical sales and service)	2	8
unskilled manual workers	2	8
homemakers.	15	60

<u>Father's occupation range</u>	<u>N</u>	<u>%</u>
employed professional	1	4
semi-professional (middle management personnel)	6	24
skilled labourers (crafts and trades)	11	44
unskilled manual workers	6	24
no response	1	4

4. How much education does your mother have -- father?

<u>Mother's education range</u>	<u>N</u>	<u>%</u>
eighth grade or less	10	40
some high school	9	36
some college education	1	4
some university education	1	4

<u>Mother's education</u> (continued)	<u>N</u>	<u>%</u>
university graduate	3	12
no response	1	4
<u>Father's education range</u>	<u>N</u>	<u>%</u>
eighth grade or less	8	32
some high school education	10	40
some college education	1	4
college graduate	1	4
some university education	2	8
university graduate	2	8
no response	1	4

5. Usually who managed the money decisions? (Mother - Father)

<u>Range</u>	<u>N</u>	<u>%</u>
mother	7	28
father	15	60
no response	3	12

6. Were you an only child? (yes - no - brothers - sisters)

<u>Only child</u>	<u>brother(s)</u>	<u>sister(s)</u>	<u>N</u>	<u>%</u>
no	1	1	5	20
no	1	2	3	12
no	1	3	1	4
no	1	-	1	4
no	2	1	2	8
no	2	2	1	4
no	2	3	5	20
no	2	5	1	4
no	2	-	1	4

6. (continued)

<u>Only child</u>	<u>brother(s)</u>	<u>sister(s)</u>	<u>N</u>	<u>%</u>
no	3	3	2	8
no	3	-	2	8
no	-	3	1	4

7. Did either one of your parents discuss their personal relationship with you? (yes - no)

<u>Parents discuss personal relationship range</u>	<u>N</u>	<u>%</u>
yes, Mother	7	28
no	18	72

8. If yes, how did you feel about it?

<u>Respondent's feelings towards parents range</u>	<u>N</u>	<u>%</u>
very privileged and important	5	20
burdened by the confidence that my Mother shared with me, because there wasn't anything I could do about it	2	8
no response	18	72

9. Did either one of your parents discuss their sexual relationship with you? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes, Mother	4	16
no	21	84

10. If yes, how did you feel about it?

<u>Respondent's feelings towards parents range</u>	<u>N</u>	<u>%</u>
great in the sense that my Mother felt comfortable enough to discuss her sexual relationship with me	4	16
no response	21	84

11. Do you believe the number of children (in your family) was a contributing factor in their relationship? (yes - no)

<u>Children a factor in parent's relationship range</u>	<u>N</u>	<u>%</u>
yes	13	52
no	12	48

12. Was sex ever a topic of conversation in your parents' home?
(always - often - rarely - never)

<u>Range</u>	<u>N</u>	<u>%</u>
always	1	4
often	1	4
rarely	6	24
never	17	68

- *13. Did either parent inform you about sex? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes, Mother	13	52
no	12	48

14. Where did you learn about sex? (books - friends - relative - T.V. - other)

<u>Range</u>	<u>N</u>	<u>%</u>
books	8	32
friends	7	28
a relative	5	20
T.V.	1	4
books, friends, a	4	16

relative and T.V.

15. Do you feel your sex education was inadequate? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	15	60
no	10	40

1. How long have you been married/living together?

<u>Year(s) married</u>	<u>N</u>	<u>%</u>
1	1	4
5	5	20
10	5	20
15	6	24
25	5	12
31	1	4
42	1	4

<u>Year(s) living together</u>	<u>N</u>	<u>%</u>
1	1	4
3	2	8

2. Do you have any children? (yes - no - how many - ages)

<u>Range</u>	<u>N</u>	<u>%</u>
yes; range, one child- four children; child's age range less than one year old, 19 years and older	19	76
no	6	24

3. How would you describe your present relationship as going most of the time? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	8	32
pretty well	12	48
so so	5	12
poorly	2	8

- *4. How closely have your expectations of this relationship been met by this person? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>	
very well	6	24	92%
pretty well	11	44	
so so	6	24	
not very well	1	4	
poorly	1	4	

- *5. How well do you and your partner agree about doing household chores? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>	
very well	5	20	84%
pretty well	8	32	
so so	8	32	
not very well	1	4	
poorly	3	12	

6. How well do you agree about getting shopping done? (we do it together - we do it separately - we take turns - always do it alone)

<u>Range</u>	<u>N</u>	<u>%</u>
together	13	52
separately	2	8
take turns	3	12
always do it alone	7	28

- *7. How much do you agree on sharing the same friends? (very well - pretty well - so so - not very well - poorly)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	10	40
pretty well	6	24
so so	5	20
not very well	2	8
poorly	2	8

84%

8. How often do you go out with the same friends? (always - often - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
always	3	12
often	6	24
sometimes	8	32
now and then	4	16
not often	4	16

9. How much do you agree on having a night out with the girls? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	10	40
pretty well	5	20
so so	6	24
not very well	3	12
poorly	1	4

- *10. Do you believe being married or living together assures your partner "access to sex" whenever he wants it? (yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	11	44
no	14	56

<u>Access to sex explanations</u>	<u>N</u>	<u>%</u>
yes, being married or living together guarantees him access to sex whenever he wants it	5	12
yes, prevents him from seeking sex elsewhere	8	32
no, sexual access should be based on a mutual consensus	14	56

- *11. Do you believe that sex is a duty? (always - sometimes - now and then - not often - never - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
always	2	8
sometimes	6	24
now and then	3	12

13. How well do you and your partner agree as to the frequency sex ought to occur? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	4	16
pretty well	10	40
so so	8	32
not very well	1	4
poorly	2	8

88%

*14 How would you rate the quality of your sex relationship? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	12	48
pretty well	5	20
so so	8	32

100%

15. When you are uninterested in sex, is it because you are (check all that apply) tired - angry - sick - depressed - hurt - worried - resentful - not turned on - partner not available - holding out - being spiteful - punishing him - don't feel like it - afraid house guest might hear - other)

<u>Range</u>	<u>N</u>	<u>%</u>
tired	7	28
tired and sick	2	8
tired and angry	2	8
tired, sick and angry	7	28
hurt and worried	2	8
hurt and not turned on	2	8
don't feel like it	5	12

11. (continued)

<u>Range</u>	<u>N</u>	<u>%</u>
not often	6	24
never	8	32

Sex as a duty explanations

	<u>N</u>	<u>%</u>
Sex is always a duty because my partner is too sexually demanding, consequently sexual frequency becomes too routine and less enjoyable	2	8

Sex is sometimes or not often a duty, especially if I say "no," but he insists so I give in either to avoid an argument or to keep peace	12	48
--	----	----

Sex is now and then a duty; especially if I am not in the mood, but concede to please my partner	5	12
--	---	----

Sex is never a duty, because I enjoy having sex with my partner	8	32
---	---	----

*12. Do you believe you should be available for sex whenever he wants it?

(yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	10	40
no	15	60

Sexual availability explanations

	<u>N</u>	<u>%</u>
yes, as a wife, part of my obligations includes being sexually available for my partner	3	12

yes, prevents him from seeking sex elsewhere	7	28
--	---	----

no, sexual availability should be based on a mutual consensus	15	60
---	----	----

16. When you are interested in sex, is it because you are (check all that apply) in love - aroused - wanting to - wanting affection - bored - needing to relax - feeling guilty - wanting to get it over with - thinking it's time - wanting a favour in return - other)

<u>Range</u>	<u>N</u>	<u>%</u>
in love, aroused and wanting to	20	80
wanting affection	3	12
wanting affection and needing to relax	2	8

- *17. Have you ever refused to have sex with your partner? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	21	84
no	4	16

- *18. Under what condition do you feel you have a right to refuse your partner sex?

<u>Range</u>	<u>N</u>	<u>%</u>
tired and/or sick, upset or worried	8	32
don't feel like it	3	12
under any condition	7	28
after an argument	2	8
after already having had sex several times that night	1	4
not turned on	1	1
no response	3	12

19. How often are you unwilling to have sex or express little or no interest? (always - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
sometimes	7	28

19. (continued)

<u>Range</u>	<u>N</u>	<u>%</u>
now and then	11	44
not often	6	24
never	1	4

20. How do you feel about this situation? (unwilling or express little interest to have sex) angry - depressed - troubled - worried - suspicious of another woman - other

<u>Range</u>	<u>N</u>	<u>%</u>
angry, depressed, frustrated, guilty	11	44
indifferent	6	24
troubled, worried	7	28
no response	1	4

21. Under what conditions does this negative response (unwilling or express little or no interest to have sex) occur?

<u>Range</u>	<u>N</u>	<u>%</u>
tired, and/or angry, and/or sick, and/or upset, and/or worried	11	44
not in the mood to have sex	5	20
after an argument	2	8
after partner has been drinking	2	8
after already having had sex several times that night	1	4
if we haven't had sex for some time	1	4
not turned on	2	8
no response	1	4

- *22. Has your partner ever proceeded to have sex with you when you really did not want to? (always - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
always	2	8
sometimes	6	24
now and then	3	12
not often	6	24
never	8	32

- *23. Did he use coercion? (verbal threats - physical force - other)

<u>Range</u>	<u>N</u>	<u>%</u>
coercion	5	20
coercion and physical force	2	8
coercion and physical force and/ verbal threats	4	16
verbal threats	1	4
physical force (body weight)	2	8
trickery (when I was asleep)	1	4
no response	10	40

- *24. Under what condition did this situation occur? (after an argument - after consuming alcohol - other)

<u>Range</u>	<u>N</u>	<u>%</u>
he simply wanted sex	8	32
after he has been drinking	1	4
after an argument	6	24
after a discussion about my unwillingness	1	4
when I was asleep	1	4
no response	8	32

- *25. How do you feel about it afterwards? (loss of respect - hatred - anger - fear - defeated - other)

<u>Range</u>	<u>N</u>	<u>%</u>
defeated because even though I refused to have sex he had his way anyway	5	20
fear that he will force me to have sex again	5	20
satisfied. I realized I was in the wrong for not wanting to have sex and he was right in forcing me to	2	8
confused. I know he didn't mean any harm, and I do love him, but he still had sex with me against my will	5	20
no response	8	32

- *26. How do you feel towards your partner afterwards? (loss of respect - hatred - anger - fear - defeated - other)

<u>Range</u>	<u>N</u>	<u>%</u>
loss of respect, because he did not respect my decision not to have sex	10	40
appreciate and respect him, for I was in the wrong	2	8
confused. I love him, but I hate him at the same time	5	20
no response	8	32

- *27. Do you believe "forced sex" is "sexual assault"? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	21	84
no	4	6

*28. Do you believe forced sex or sexual assault exists in marriage?

(yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	22	88
no	3	12
<u>Sexual assault explanations</u>		
yes, forced sex exists in marriage whenever an individual is forced to have sex against his or her will	10	40
yes, it has been experienced in this marriage	2	8
yes, it happened to a friend of mine	10	40
no, forced sex does not exist in marriage, because being married or living together guarantees sexual interaction	3	12

*29. Compared with most people you know, how frequently do you believe forced sex occurs? (always - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
always	1	4
sometimes	5	20
now and then	9	36
not often	8	32
never	2	8

88%

*30. Let's say you know a couple and the wife is pressing charges against her husband on the grounds of sexual assault. What would be your reaction if you were that wife?

<u>Range</u>	<u>N</u>	<u>%</u>
I would be too embarrassed to press charges. I mean I would worry what my children, friends and parents would think of me. Also, I would not want my husband to lose his job.	15	60

30. (continued)

<u>Range</u>	<u>N</u>	<u>%</u>
If I were that my wife, I would make sure I had all the facts and press charges and hope for the best	8	32
no response	2	8

31. In what context have you had discussions of forced sex? (friends - relatives - parents - partner - other)

<u>Range</u>	<u>N</u>	<u>%</u>
friends	10	40
relatives	2	8
friends, relatives, parents and partner	2	8
first time	11	44

*32. What advice would you give to individuals about forced sex?

a) as a prevention

<u>Prevention range</u>	<u>N</u>	<u>%</u>
communicate with your partner	14	56
know who you are sleeping with	8	32
no response	3	12

b) while being assaulted

<u>While being assaulted range</u>	<u>N</u>	<u>%</u>
fight back if you can	8	32
take it	12	48
try to communicate	2	8
no response	3	12

c) after

<u>After being assaulted range</u>	<u>N</u>	<u>%</u>
seek professional help	12	48

After being assaulted range (continued)

	<u>N</u>	<u>%</u>
separate or get a divorce	9	36
accept it and do nothing	5	12
no response	1	4

33. How would you make your relationship better if you were to start over again?

<u>Range</u>	<u>N</u>	<u>%</u>
communicate more with my partner	9	36
seek more education	5	20
wouldn't change anything	4	12
postpone having children	7	28

34. Do you have anything to add to our discussion that may be helpful with this research?

<u>Range</u>	<u>N</u>	<u>%</u>
there should be more indepth questions on forced sex	1	4
a male should interview the male respondent	2	8
the couple should be interviewed together	1	4
no response	21	84

35. If there was a need to conduct another study to further this research (let's say in a year or so), would you still be willing to participate? (yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	20	80
no	4	16
no response	1	4

<u>Explanations</u>	<u>N</u>	<u>%</u>
yes, for self interest, and/or to help others	20	30
no, my opinion will not change	4	16
no response	1	4

APPENDIX D
MALE RESPONSES TO THE QUESTIONNAIRE

MALE RESPONSES TO THE QUESTIONNAIRE

1. Age

<u>Age range</u>	<u>N</u>	<u>%</u>
21-29	7	28
32-37	8	32
41-46	7	28
53 and over	3	12

2. Males

N = 25

*3. Weight

<u>Weight range (in pounds)</u>	<u>N</u>	<u>%</u>
130-140	2	8
150-160	2	8
165	3	12
170	1	4
175	3	12
178-182	2	8
185	2	8
195	2	8
205-280	8	32

Height

<u>Height range</u>	<u>N</u>	<u>%</u>
5' 3" - 5' 8"	6	24
5' 9"	5	20
5' 10"	5	20
5' 11"	3	12
6'	2	8

Height range (continued) N %

6' 1" 2 8

6' 1" - 6' 4" 2 8

4. Relationship status (married - living together)Relationship status range N %

married 22 88

living together 3 12

5. Education (eighth grade or less - some high school - some college - college graduate - some university - university graduate)Education range N %

eighth grade or less 2 8

some high school 9 36

some college 4 12

college graduate 1 4

some university 4 16

university graduate 5 20

6. OccupationOccupation range (unskilled workers to professionals and includes homemakers and individuals who are unemployed)Occupation range N %

employed professional 1 4

semi-professional (middle management personnel) 11 44

skilled labourers (crafts and trades) 8 32

unskilled manual workers 4 16

unemployed 1 4

7. Income

<u>Yearly income range</u>	<u>N</u>	<u>%</u>
\$15,000-\$20,000	5	20
\$21,000-\$30,000	6	24
\$31,000-\$40,000	9	36
\$41,000-\$50,000	5	20

8. Religion (Catholic - Protestant - Other)

<u>Religion range</u>	<u>N</u>	<u>%</u>
Catholic	11	44
Protestant	9	36
Other	5	20

9. Race

<u>Race range</u>	<u>N</u>	<u>%</u>
Canadian white	23	92
Canadian black	1	4
Canadian native Indian	1	4

10. Ethnicity

<u>Ethnic background range</u>	<u>N</u>	<u>%</u>
English	5	20
French	3	12
German	3	12
Indian	1	4
Irish	4	12
Italian	2	8
Polish	2	8
Russian	1	4
Ukrainian	2	8
Yugoslavian	2	8

*11. Who makes the majority of decisions in the relationship?

<u>Decision range</u>	<u>N</u>	<u>%</u>
wife	2	8
husband	5	20
together	18	72

*12. Who manages the finances? (wife - husband - together)

<u>Range</u>	<u>N</u>	<u>%</u>
wife	7	28
husband	5	20
together	13	52

1. How would you describe your parents' relationship? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	7	28
pretty well	10	40
so so	4	16
not very well	3	12
no response	1	4

2. How did they (parents) act towards one another? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	6	24
pretty well	10	40
so so	6	24
not very well	3	12

3. Mother's occupation - Father's occupation

The occupations range from unskilled labourers to professionals and includes homemakers and individuals who are unemployed.

<u>Mother's occupation range</u>	<u>N</u>	<u>%</u>
semi-professionals (middle management personnel)	3	12
skilled labourers (clerical-sales and service)	2	8
unskilled manual labourers	3	12
homemakers	17	68
<u>Father's occupation range</u>	<u>N</u>	<u>%</u>
employed professionals	1	4
semi-professionals (middle management personnel)	5	20
skilled labourers (crafts and trades)	9	36
unskilled manual labourers	9	36
no response	1	4

4. How much education does your Mother have - your Father?

<u>Mother's education range</u>	<u>N</u>	<u>%</u>
eighth grade or less	7	28
some high school	13	52
some college	2	8
some university	1	4
university graduate	1	4
no response	1	4
<u>Father's education range</u>	<u>N</u>	<u>%</u>
eighth grade or less	10	40
some high school	9	36
some college	1	4
college graduate	1	4

<u>Father's education range</u>	<u>N</u>	<u>%</u>
university graduate	5	12
no response	1	4

5. Usually who manages the money decisions? (Mother - Father)

<u>Decision range</u>	<u>N</u>	<u>%</u>
Mother	10	40
Father	12	48
no response	3	12

6. Were you an only child? (yes - no - brothers - sisters)

<u>Only child</u>	<u>brother(s)</u>	<u>Sister(s)</u>	<u>N</u>	<u>%</u>
yes	-	-	1	4
no	1	1	4	16
no	1	3	1	4
no	1	-	2	8
no	2	1	2	8
no	2	2	1	4
no	2	3	1	4
no	2	-	2	8
no	3	1	1	4
no	3	2	3	12
no	3	3	2	8
no	3	-	1	4
no	-	4	4	16

7. Did either one of your parents discuss their personal relationship with you? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes, Father	2	8
no	23	92

8. If yes, how did you feel?

<u>Respondent's feelings towards parent range</u>	<u>N</u>	<u>%</u>
very privileged and important	2	8
no response	23	92

9. Did either one of your parents discuss their sexual relationship with you? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes, Father	1	4
no	24	96

10. If yes, how did you feel?

<u>Respondent's feelings toward parent range</u>	<u>N</u>	<u>%</u>
uncomfortable, because I wasn't sure how to deal with it	1	4
no response	24	96

11. Do you believe the number of children (in your family) was a contributing factor in their relationship? (yes - no)

<u>Children a factor in parent's relationship range</u>	<u>N</u>	<u>%</u>
yes	8	32
no	17	68

12. Was sex ever a topic of conversation in your parents' home? (always - often - rarely - never)

<u>Range</u>	<u>N</u>	<u>%</u>
often	2	8
rarely	6	24
never	17	68

*13. Did either parent inform you about sex? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes, Father	10	40
no	15	60

*14. Where did you learn about sex? (books - friends - relative - T.V. - other)

<u>Range</u>	<u>N</u>	<u>%</u>
books	4	16
friends	15	60
a relative	1	4
books, friends, a relative and T.V.	4	16
school	1	4

*15. Do you believe your sex education was inadequate? (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	9	36
no	16	64

1. How long have you been married or living together?

<u>Year(s) married)</u>	<u>N</u>	<u>%</u>
1	1	4
5	5	20
10	5	20
15	6	24
25	3	12
31	1	4
42	1	4

<u>Year(s) living together</u>	<u>N</u>	<u>%</u>
1	1	4
3	2	8

2. Do you have any children? (yes - no - how many - ages)

<u>Range</u>	<u>N</u>	<u>%</u>
yes; range one child-four children; child's age range less than one year	19	76
19 years and older		
no	6	24

3. How would you describe your present relationship as going most of the time? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	12	48
pretty well	11	44
so so	2	8

- *4. How closely have your expectations of this relationship been met by this person? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	10	40
pretty well	13	52
so so	1	4
not very well	1	4

96%

- *5. How well do you and your partner agree about doing household chores? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	6	24
pretty well	9	36
so so	6	24

84%

5. (continued)

<u>Range</u>	<u>N</u>	<u>%</u>
not very well	3	12
poorly	1	4

*6. How well do you agree about getting shopping done? (we do it together - we do it separately - we take turns - wife does it alone)

<u>Range</u>	<u>N</u>	<u>%</u>
together	13	52
separately	3	12
take turns	5	20
wife does it alone	4	12

*7. How much do you agree on sharing the same friends? (very well - Pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>	
very well	12	48	88%
pretty well	7	28	
so so	4	12	
not very well	1	4	

8. How often do you go out with the same friends? (always - often - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
always	11	44
often	2	8
sometimes	2	8
now and then	6	24
not often	4	16

9. How much do you agree on having a night out with the guys? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>
very well	10	40
pretty well	5	12
so so	7	28
not very well	3	12
poorly	2	8

- *10. Do you believe being married or living together assures you "access to sex" whenever you want it? (yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	12	48
no	13	52

<u>Access to sex explanations</u>	<u>N</u>	<u>%</u>
yes, being married or living together guarantees sexual access	10	40
yes, prevents me from seeking sex elsewhere	2	8
no, access to sex should be based on a mutual consensus	13	52

- *11. Do you believe that sex is a duty? (always - sometimes - now and then - not often - never - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
sometimes	6	24
now and then	3	12
never	16	64

Sex as a duty explanation

	<u>N</u>	<u>%</u>
sex is sometimes, or now and then a duty, especially if I am not in the mood or too tired, but concede to please my partner	9	36
sex is never a duty, because I enjoy having sex with my partner	16	64

- *12. Do you believe your partner should be sexually available for sex whenever you want it? (yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	10	40
no	15	60

Sexual availability explanations

	<u>N</u>	<u>%</u>
yes, my partner should be available for sex whenever I want it, because that is her obligation to me as a wife	8	32
yes, prevents me from seeking sex elsewhere	2	8
no, sexual availability should be based on a mutual consensus	15	60

- *13. How well do you and your partner agree as to the frequency sex ought to occur? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>	
very well	4	16	92%
pretty well	14	56	
so so	5	20	
poorly	2	8	

- *14. How would you rate the quality of your sex relationship? (very well - pretty well - so so - not very well - poorly - ready to separate)

<u>Range</u>	<u>N</u>	<u>%</u>	
very well	8	32	96%
pretty well	14	56	
so so	2	8	
not very well	1	4	

15. When you are uninterested in sex is it because (check all that apply) you are tired - sick - depressed - hurt - worried - resentful - not turned on - partner not available - holding out - being spiteful - punishing her - don't feel like it - afraid house guest might hear)

<u>Range</u>	<u>N</u>	<u>%</u>
tired	7	28
tired, angry and sick	17	68
don't feel like it	1	4

16. When you are interested in sex, is it because you are (check all that apply) in love - aroused - wanting affection - bored - needing to relax - wanting to - feeling guilty - wanting to get it over with - thinking it's time - wanting a favour in return)

<u>Range</u>	<u>N</u>	<u>%</u>
in love	2	8
in love, aroused and wanting to	20	80
in love, bored and needing to relax	1	4
wanting to and wanting affection	2	8

*17. Has your partner ever refused to have sex? (yes - no - if yes, why?)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	21	84
no	4	16

<u>Why partner refused sex</u>	<u>N</u>	<u>%</u>
she was tired and/or sick and/or angry and/or worried	19	76
after an argument	2	8
no response	4	16

*18. Under what condition do you feel your partner has a right to refuse you sex?

<u>Range</u>	<u>N</u>	<u>%</u>
when she is tired and/or sick and/or angry and/or worried	19	76
when she doesn't feel like it	2	8
under any condition	2	8
no response	2	8

19. How often does your partner seem unwilling to have sex or expresses little or no interest? (always - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
always	2	8
sometimes	10	40
now and then	4	16
not often	9	36

20. How do you feel about this situation? (when she is unwilling or expresses little interest to have sex) angry - depressed - worried - frustrated - suspicious of another man - other)

<u>Range</u>	<u>N</u>	<u>%</u>
angry	9	36
frustrated	13	52
angry and frustrated.	2	8
suspicious of another man	1	4

21. Under what condition does this negative response occur? (when she is unwilling or expresses little or no interest to have sex)

<u>Range</u>	<u>N</u>	<u>%</u>
when she is tired and/or sick and/or worried and/or angry	16	64
after an argument	6	24
when I go out drinking with the guys	5	12

- *22. Has your partner ever proceeded to have sex when you really did not want to? (always - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
sometimes	6	24
not often	3	12
never	16	64

- *23. Under what condition did this situation occur? (after an argument - after consuming alcohol - other)

<u>Range</u>	<u>N</u>	<u>%</u>
after she had been drinking	9	36
no response	16	64

- *24. Have you ever proceeded to have sex with her when she really did not want to? (always - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>
always	1	4
sometimes	2	8
now and then	4	16
not often	15	52
never	5	20

- *25. Did you use coercion? (verbal threats - physical force - other)

<u>Range</u>	<u>N</u>	<u>%</u>
coercion	13	52
coercion and trickery	1	4
verbal threats and physical force	1	4
no response	10	40

- *26. Under what conditions did this situation occur? (after an argument - after consuming alcohol - other)

<u>Range</u>	<u>N</u>	<u>%</u>
when deprived of sex for some time	7	28
after an argument	2	8
after a discussion about her unwillingness	5	20
no response	11	44

- *27. How did you feel about it afterwards? (sorry - in control - did not do wrong - masculine - aggressive - your right - other)

<u>Range</u>	<u>N</u>	<u>%</u>
in control	6	24
did not do wrong	10	40
satisfied	4	16
no response	5	20

- *28. How did you feel towards your partner afterwards? (it was her duty - she deserved it - she asked for it - other)

<u>Range</u>	<u>N</u>	<u>%</u>
she wanted it	13	52
it was her duty	5	20
appreciative	2	8
no response	5	20

- *29. Do you believe "forced sex" is "sexual assault?" (yes - no)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	14	56
no	10	40
no response	1	4

- *30. Do you believe "forced sex" or "sexual assault" exists in marriage?
(yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	18	72
no	7	28

Sexual assault explanations

	<u>N</u>	<u>%</u>
yes, forced sex exists whenever an individual is forced to have sex against his/her will	4	16
yes, it has been experienced in this marriage	1	4
yes, according to the literature I've read, forced sex exists in marriage	2	8
yes, as a police officer I have been exposed to domestic cases in which wives have accused husbands of sexual assault	2	8
yes, but only in marriages where the wife is battered	9	36
no, being married guarantees sexual interaction	7	28

- *31. Compared with most people you know, how frequently do you believe forced sex occurs? (always - sometimes - now and then - not often - never)

<u>Range</u>	<u>N</u>	<u>%</u>	
always	1	4	
sometimes	4	16	
now and then	7	28	80%
not often	9	36	
never	3	12	
no response	1	4	

- *32. Let's say you know a couple and the wife is pressing charges against her husband on the grounds of sexual assault. What would be your reaction if you were that husband?

<u>Range</u>	<u>N</u>	<u>%</u>
I would be angry, upset and feel misunderstood. I would also deny the charges, especially if I did not beat her and I would be concerned about losing my job	18	72
If I felt I deserved it, I would accept it, but I would worry that my children would no longer respect or love me	6	24
no response	1	4

35. In what context have you had discussions of forced sex? (friends - relative - parents - other)

<u>Range</u>	<u>N</u>	<u>%</u>
friends	1	4
partner	4	16
first time	20	80

*34. What advice would you give individuals about forced sex?

a) as a prevention

<u>Prevention range</u>	<u>N</u>	<u>%</u>
communicate with your partner	15	60
seek more sex education	1	4
know who you are sleeping with	4	16
masturbation	1	4
no prevention, because forced sex does not exist in marriage	1	4
no response	3	12

b) while being assaulted

<u>While being assaulted range</u>	<u>N</u>	<u>%</u>
fight back if you can	12	48
take the abuse	5	20
try to communicate	5	20
no response	3	12

c) after

<u>After being assaulted range</u>	<u>N</u>	<u>%</u>
seek professional help	20	80
separate and then get a divorce	3	12
no response	2	8

35. How would you make your relationship better if you were to start

over again?

<u>Range</u>	<u>N</u>	<u>%</u>
try to communicate more with my partner	10	40
seek more sex education as a couple	2	8
would not change a thing	9	36
try to be more empathetic towards her	4	16

36. Do you have anything to add to this discussion that may be helpful to this research?

<u>Range</u>	<u>N</u>	<u>%</u>
more indepth questions on forced sex	3	12
male should interview the male	1	4
mail questionnaire	3	12
no response	18	72

37. If there was a need to conduct another study to further this research (let's say in a year or so) would you be willing to participate? (yes - no - explain)

<u>Range</u>	<u>N</u>	<u>%</u>
yes	20	80
no	5	20

<u>Explanations</u>	<u>N</u>	<u>%</u>
self-interest	12	48
to help others, particularly my children	8	32
my opinion will not change	5	20

APPENDIX E
METHODOLOGICAL PROBLEMS

METHODOLOGICAL PROBLEMS

Three areas involving the research tended to create unforeseen problems. These areas were:

- (1) procuring volunteers;
- (2) the interview setting itself; and
- (3) difficulties encountered in dealing with the respondents on the issue of forced sexuality.

(1) Procuring volunteers

Once the first advertisement was published under the personal column section in The Windsor Star (refer to Appendix F), this researcher experienced prank calls; for example, heavy breathers, couples seeking sexual therapy, males looking for sexual interaction, and couples seeking individuals to complete a menage a trois relationship.

In an attempt to overcome the prank calls being experienced, professional assistance was sought to construct a more credible advertisement. The advertisement then was more explicit in content and designed to attract couples currently involved in intimate heterosexual relationships. As a result, two block ads were run in The Windsor Star, one week apart (refer to Appendix F), and one block ad in the Lance (University of Windsor newspaper) (refer to Appendix G). The outcome, once again similar prank calls were the norm, which persevered for a period of approximately five to six weeks.

As an alternative way of getting couples, two social service agencies were contacted for assistance in acquiring couples to participate in this study: The Windsor Catholic Family Service Bureau and the Windsor Family Service Bureau. Also contacted was an independent marriage counselling agency. The procedure entailed: (a) making the initial contact, and (b) forwarding a copy of the covering letter and thesis

proposal. (In two cases the Windsor Catholic Service Bureau and the private marriage counselling agency were given copies of the questionnaires.)

In all three cases the individuals in charge agreed to consult their board members to determine what assistance could be granted this researcher. Approximately one week later the agencies were apologetic, but assistance was denied.

A fourth source was then contacted, the John XXIII Centre. This particular centre offers marriage preparation courses. Once again the response was negative.

One form of media coverage which did prove fruitful, however, was an article published in The Windsor Star (refer to Appendix H), which stemmed from a personal interview by a Star reporter with the researcher concerning this study. The published article served the purpose of promoting the research, thereby increasing the level of credibility and continuing the ongoing search for volunteers.

Despite the fact that the article was published four days prior to the Christmas holidays, the end result was the acquisition of the proposed 25 couples desired. Also, the published article in The Windsor Star had a snowball effect. That is, off-prints were published in various central Ontario newspapers (Toronto Star, London Free Press, and the Hamilton Spectator), further promoting the research and search for volunteers. One response from an off-print published in the Toronto Star was a letter which was forwarded to the University of Windsor, Sociology Department. The letter was from an anonymous individual who argued the sexual subjugation of women was primarily due to biblical ideologies. Another response was from a gentleman suggesting a parallel study specifically exploring: 'men who suffer in silence while their mate

withholds sexual favours for one reason or another."

(2) The interview setting itself

Two problems which occurred during the structured interviews were: the space between the interviewee and the spouse was distantly deviant--approximately one foot, thereby making it difficult for one partner not to overhear the other partner's responses.

Secondly, although the majority of interviews took place in the respondents' kitchens or dining rooms, in one particular instance the interview took place in the couple's bedroom, consequently making it uncomfortable for this researcher.

(3) Difficulties on the issue of forced sexuality

Added difficulties were experienced with the question on forced sex. In five cases either the male or female did not respond to this question, the reason apparently being a stereotypic image on what they perceived forced sex to be, as they associated forced sex with physical violence. Consequently, since they did not see their own sexual relationship as violent, they saw no reason to answer the question.

APPENDIX F
NEWSPAPER ADS

WINDSOR STAR/

F6

Sat. Nov. 17, 1984

43 PERSONALS

WANTED: Couple's to participate in a study of marital interaction. Focus will be on changes in sex-roles and intimacy. Respondents will be given results before publication. Anonymity assured. Call Lynn Mazur-254-1036

THE SATURDAY WINDSOR STAR, NOVEMBER 24, 1984

WANTED:

For my sociology thesis I am seeking couples who are willing to anonymously answer a questionnaire on marital interaction.

Focus is on forced sex in a relationship. Only married couples or couples living together need reply.

Call Lynn 254-1036

THE SATURDAY WINDSOR STAR, DECEMBER 1, 1984

WANTED:

Couples to participate in a study of marital interaction. Focus will be on changes in sex roles and intimacy. Responses will be kept anonymous. Only married couples or couples living together need reply.

Write: Box 715

The Windsor Star

167 Ferry St.

Windsor, Ont.

N9A 4M5

APPENDIX G

NEWSPAPER AD

The Lancet, November 22, 1984, page 12.

WANTED

For my Sociology thesis, I am seeking couples who are willing to anonymously answer a questionnaire on Marital Interaction; Focus is on **FORCED SEX** in a relationship - married couples or couples living together, need only apply.

**Call Lynn
254-1036**

APPENDIX H
NEWSPAPER ARTICLE

WINDSOR Star Lifestyles

FRIDAY, DECEMBER 21, 1984

TODAY

Survey focuses on 'non-consenting' sex

By Chris Vander Doelen
Star Staff Reporter

Lynn Mazur knows they are out there — couples who have experienced "non-consenting" sex during their relationship. The trouble is convincing them to tell their story.

The 29-year-old sociology student at the University of Windsor placed several ads in The Windsor Star recently asking couples to come forward to discuss what she says is a little-studied aspect of sex.

"Society pretends to be very open about sex," she said in an interview. Like others before her, Mazur is finding the opposite is true.

For a master's thesis in sociology Mazur is attempting to study the affects of "non-consenting sex" on relationships, either marriage or common law.

"What is amazing, so far (in the study), this was the first time these

people had discussed forced sex. It's done but not talked about. People are afraid to discuss it."

IT IS A SUBJECT she says has never been approached in Canada — "that sex in a relationship is a privilege, but it's often an abused privilege."

Mazur wants to study the effects on a relationship when one partner is forced, either physically or with guilt used as a weapon, into a sexual act.

The study "is not about rape. I'm not trying to condemn anyone. It's not my goal to make women look like the victim."

Three small ads produced dozens of calls, but only half a dozen suitable couples agreed to answer a detailed questionnaire — in person — for Mazur's thesis. The rest were gay couples, eager youngsters who knew nothing about the subject, and "heavy breathers."

At least 25 couples are needed for the study, said Mazur, who has been married two years.

"IT DOESN'T have to mean the marriage is on the verge of breaking up, or that the woman is abused. My focus is on normal, everyday relationships — average people." Mazur promises "complete anonymity and privacy" for couples willing to participate in the study.

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