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THE EFFECTS OF LOCUS OF CONTROL,  
ATTITUDES TOWARD WOMEN AND GENDER ON  
ATTRIBUTION OF RESPONSIBILITY FOR RAPE

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A Thesis  
Presented to the  
Faculty of  
California State  
College, San Bernardino

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts  
in  
Psychology

---

by  
David D. Vick

June 1981



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Approved by

  
Chair

  
Date

7/30/81

## ABSTRACT

The study measured how attribution of responsibility for rape is influenced by Locus of Control, Attitudes toward Women, and gender. Subjects included 103 female and 53 male junior college volunteers taken from introductory psychology and sociology classes. Each subject read a rape depiction and completed a four part questionnaire. The questionnaire included Rotter's (1966) Locus of Control scale, Spence & Helmreich's (1978) Attitudes toward Women scale, Burt's (1980a) Rape Myth Acceptance scale, and a measure assessing respondent's beliefs and responsibility attributions concerning the rape depiction. Attribution of responsibility was analyzed by a 2 (Locus of Control) x 2 (Attitudes toward Women) x 2 (gender) analysis of variance. Results showed that differences in Locus of Control and gender do not significantly effect attribution of responsibility. However, significant differences occurred between the traditionality groups. Non-traditional persons attributed significantly more responsibility to the rapist when compared with traditonal subjects. Within the non-traditional group, a main effect for gender occurred with females attributing more responsibility to the male actor than their male counterparts. Multiple regression analysis performed indicated that perceived victim provocativeness and rapist

force level are the best predictors of attribution of responsibility for rape. The results suggest that more accurate predictions of behavior may be derived from the analysis of relevant beliefs as compared with more general (characteristic) attitudes and personality traits.



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THE EFFECTS OF LOCUS OF CONTROL,  
ATTITUDES TOWARD WOMEN AND GENDER ON  
ATTRIBUTION OF RESPONSIBILITY FOR RAPE

The legal profession appears to have long understood that rape is not purely a sexual act but, in many cases, an assault using sex as a weapon. Section 263 of the California Penal Code (Deering, 1980, p. 52), enacted in 1872, states, "The essential guilt of rape consists in the outrage to the person and feelings of the victim... ." Despite the lengthy history of enlightened legal opinion, the judiciary has not offered protection or redress for many rape victims. The major problem hampering the administration of justice appears to be the determination of who, an alleged victim or offender, is telling the truth. In making such determinations, judges and juries invoke personal beliefs and attitudes. Such concepts may distort the reality of the alleged criminal situation and therefore the nature of evidence. The present study addresses the issue of how personal attitudes influence perceptions and therefore judgments about characters in a rape depiction. The objectives of the current research are: 1) to examine some of the beliefs which underlie attribution of responsibility for rape; and 2) to determine if particular attitudes or personality traits influence judgments in attributing respon-



sibility toward the characters in a rape depiction.

#### Demographic Statistics Concerning the Crime of Rape

Rape is the most rapidly increasing crime in America today. The United States Department of Justice publication "Crime in the United States" reported 76,000 offenses of forcible rape in 1979 (Uniform Crime Reports, 1979). Griffin (1971) estimated that only ten percent of rape offenses are reported. If this is true, there were more cases of rape in 1979 than the sum of both aggravated assault and murder. Law enforcement administration has recognized rape as the most under reported crime (Uniform Crime Reports, 1979). Officials assumed that the victim's fear of offender reprisal and embarrassment over the nature of the attack causes the low report rate.

Amir (1967) reported that thirty-three percent of rape offenders were classified as undetected. This means that the police could not attribute the recorded offense to an identifiable offender. Of all adult males arrested for forcible rape in 1977, only thirty-one percent were prosecuted and found guilty (Uniform Crime Reports, 1977). Only forty-eight percent of the total number of rapes reported in 1979 to law enforcement agencies were "cleared by arrest or exceptional means" (Uniform Crime Reports, 1979, pp. 14). Clearance by arrest was defined as "at least one person was arrested, charged and presented to the court for prosecution"

(Uniform Crime Reports, 1979, pp. 2). Exceptional means was defined as when some element beyond police control precluded the physical arrest of the offender.

Rape is beginning to receive the attention it deserves. However, rape victims are still treated unjustly by the public and the criminal justice system; the media continue to romanticize violent sexual behavior, and more alleged rapists are released than convicted for the offense.

#### Amir's Early Sociological Research

The complicated nature of the crime of rape has caused numerous investigations. One of the earliest and most thorough was done by Menachem Amir (1967) in Philadelphia. His results and conclusions are thought to be racially biased because of the unrepresentative nature of the Philadelphia population (i.e., there was a higher percentage of Blacks in Philadelphia than in the average American city). However, even if his data are not universally valid, his results are still of interest.

Amir (1967) found that in eighty-two percent of rape cases the offender and victim lived in the same geographic area. When he correlated ecological patterns with race and age factors, he determined forceful rape was an intraracial act between victims and offenders who were at the same age level and who were geographically bound.

According to Amir (1967), the number of forcible rapes



tended to increase during the summer months. The month of August has tended to present the highest rape incident rate recently (Uniform Crime Reports, 1979).

Forcible rape was also found to be significantly associated with days of the week and hours of the day. Amir(1967) stated that the highest concentration of rapes, fifty-three percent, occurred on weekends; Saturday was the peak day. He plotted a distribution of rape by hours of the day and found that the top "risk" hours were between 8:00 p.m. and 2:00 a.m. with almost half of the rapes reported occurring between these hours. The highest frequency of the crime occurred on Fridays between the hours of 8:00 p.m. and 12:00 a.m.

Amir( 1967) reported that the movement of the crime was mainly from outside to inside. When the meeting place was outside or at one of the participants' residences, the offense took place there. The automobile became the location of the rape for persons who were better acquainted and more intimate. The most dangerous meeting places were the street and residence of the victim or offender. In thirty-three percent of the cases investigated, the offender met the victim at and committed the offense in the victim's residence.

Victim-offender relationships were defined as "primary" in forty-eight percent of Amir's (1967) cases. A "primary"

relationship suggests that the participants know each other and have some level of intimacy. When the types of primary contacts were further divided into "acquaintanceships" and "more intimate contacts," the former consisted of thirty-four percent and the latter fourteen percent of all types of victim-offender relationships.

Amir (1967) found that there was a direct relationship between the amount of physical force used against the victim and quality of the victim-offender relationship; the closer the relationship the more force was used in the assault. His results indicated that neighbors and acquaintances were the most dangerous offenders; they tended to brutalize their victims.

#### Historical Trends

A chronological examination of the rape literature indicates a definite trend in society's reevaluation of the crime. Prior to 1965, very little was written on the subject. From 1965 to 1968, the literature focused on the offender and the unjust system that falsely accused and convicted him. Public sympathy was with the offender, thus placing the onus for the attack on the victim.

In 1968, the woman's liberation movement and the revival of feminism brought a new perspective to the problem of rape. Women became angry enough to initiate actions to stop the injustice they saw. The feminist movement provided



the necessary impetus to gain increased rights for rape victims through legislative reforms, public education, improved methods of hospital treatment for sexual assault victims, supportive counseling programs, rape crisis centers, and self defense courses (Kemmer, 1977).

The decade of the seventies saw the implementation of social, political and legal forces which caused the public to question its preconceived assumptions about rape. Examples of these actions are: 1971 - New York Radical Feminists held "Speakout on Rape"; 1972 - first rape crisis center in the United States opened in Washington, D.C.; 1973 - first rape crisis center opened in southern California; 1974 - Burgess and Holmstrom study outlining the "rape trauma syndrom" was published; 1975 - United States Congress enacted legislation to establish a National Center for the Prevention and Control of Rape; 1976 - California eliminated cautionary instruction to juries serving in criminal rape trials regarding testimony from sexual assault victims; 1977 - Judge Simonson of Wisconsin was recalled from office after ruling that a fifteen year old boy was reacting "normally" to a sexually permissive society when he raped a classmate; 1978 - Congress passed a bill prohibiting introduction of a victim's sexual history in cases of rape or attempted rape; 1979 - the Mori bill, which broadens the rape code to include sexual assault by one's spouse, passed in California (The Delphi, January, 1980).

There is today a noticable shift in the focus of rape literature. The victim is now the recipient of beneficial legislative and social reform.

### Definitions of Rape

In general, rape refers to forced sexual intercourse. However, legal definitions of rape are more precise in specifying exactly what type of sexual intercourse constitutes rape. In some jurisdictions, only forced vaginal intercourse qualifies as rape (e.g., in California); forced oral copulation and anal intercourse are identified as oral sex perversion and sodomy, respectively (Deering's California Penal Code, 1980). In other jurisdictions (e.g., Washington state), rape is interpreted more broadly to include oral and anal intercourse (Feldman-Summers, 1976).

Restricting the definition of rape to vaginal penetration implies that sexual assaults involving oral or anal contacts are less serious than those involving vaginal intercourse. However, if the impact of such an assault on the victim is considered, there would seem to be little reason to assume that such distinctions are important.

Klemmark and Klemmark (1976), in examining the social definition of rape among women, found that the normative standards as to what constitutes rape are fairly consistent with the legal code definitions. However, variations between sexually assaultive situations caused disagreement as to

whether rape had in fact occurred. For example, ninety percent of their subjects defined the sexual assault and beating of a woman in a parking lot as rape. However, only twenty percent of this population was certain that a crime had occurred when rape allegations were brought against a respectable bachelor. The Klemmark's research also indicated a positive relationship between socioeconomic status, educational level and respondent tendencies to define situations as rape. A woman's occupational status, or the occupational status of her husband, positively correlated with her tendency to define rape in a legally consistent fashion. Results of the Klemmark's research suggest that given the current social definition of rape, conviction of an alleged rapist would be difficult.

It appears that both legal and social definitions of rape tend to be obscured by the circumstances which surround the incident. The ambiguous nature of the crime is probably what prompted Sir Matthew Hale, a seventeenth century jurist, to write, "Rape is a detestable crime...but it must be remembered, that it is an accusation easily made and hard to prove, and harder to be defended against by the party accused, tho never so innocent" (Schwendinger, 1974, p. 24). Even with legal definitions of rape varying from state to state and social judgments of the crime varying under the influence of the crime's circumstances, the main issue generally addressed



in a court of law is the guilt or innocence of the alleged rapist (Did he forcefully violate his victim?).

Evidence for successful prosecution normally includes: 1) lack of victim consent; 2) actual or threatened force in the commission of the act; and 3) sexual penetration. The existence of medical evidence is critical and often focuses on indications of struggle (e.g., cuts and/or bruises) and the presence of sperm in the victim (Growth & Burgess, 1977). Such physical evidence is not always available. The absence of practical signs may be due to the victim's successful resistance and/or the sexual dysfunction of the offender. Without physical evidence, the determination of guilt becomes a more abstract and tenuous task.

Bomer's (1974) study of judges' attitudes toward rape victims is pertinent in respect to judicial considerations in cases of rape. Judges interviewed for the study appeared to divide rape cases into three categories according to the degree of victim credibility. First were those cases with a "genuine victim" and which presented no problem in identifying the circumstances as forcible rape. The actions were usually supported by practical evidence (e.g., semen samples, bruises on the victim's body), and most involved a brutal attack by a total stranger on an unsuspecting victim. The second situational type involved "consensual intercourse." The judges believed that these victims were "asking for it"

(e.g., a pickup from a bar). Judges described this action in a variety of ways: felonious gallantry, friendly rape, and assault with failure to please. The third classification, "female vindictiveness," was defined by judges as a woman's attempt to get even with a man (e.g., her husband or boyfriend).

Some agreement exists between persons, private and judicial, in assessing sexual assault by a stranger as rape, especially when there is physical evidence. In situations labeled by the magistrates as consensual intercourse and felonious gallantry, it appears as if a reasonable doubt of the alleged offender's guilt exists prior to the presentation of evidence. This doubt is directed toward the testimony of the alleged victim, a woman.

Kirkpatrick (1977) related that a well known and respected anthropologist, Barbra Meyerhoff, reported that women's testimony in court is not given the same credibility as males'. The myth that women are less credible apparently stems from the misconception that females are generally fanciful, illogical, suggestible and subject to emotional fluctuations which limit their cognitive functioning. According to the anthropologist, these prejudices are engrained in all aspects of our culture.

#### Cultural Sex Role Expectations and Myths about Rape

Studies such as Amir's (1967) have prompted other researchers to question social values as possible cause for forcible rape. Girls have been socialized to be subtle and



indirect (Schultz, 1975). They are taught that they must act passively, be non-competitive (especially with males), unstable, emotional, unreliable, and given to intuition rather than logic (Findlay, 1974). Feminine sexual modesty is designed to communicate non-availability for sexual interaction. Immodest acts (e.g., hichiking) have been viewed as failures to manage an impression of restraint and therefore invalidate the impression of feminine sexual reserve. Judgments concerning such behavior in victims of rape appear closely related to normative standards (stereotypes) for appropriate sex role behavior.

Such standards place the woman in a double bind. On one hand she is to present herself as passive, sexually uninterested and innocent and, on the other, as flirtatious, seductive and sexually proficient (Klemmark & Klemmark, 1976). According to the Klemmark's, our society trains its women to be attractive and beautiful. Intelligence, aggressiveness, and creativity are viewed as unfeminine. Therefore, women have been taught to downgrade these personality attributes and present themselves as appealing, potential mates. Weis and Borges (1973) suggested that the socialization process of males and females legitimizes rape. When the female is expected to be weak, passive and dependent and the male must appear as strong, active and self sufficient, the stage is set for victimization of the woman. Rape can therefore be appraised as a logical

extension of a cultural perspective that defines women as the passive possessions of men. Males are viewed as impulsive and in possession of an overwhelming sexual need (Findlay, 1974). Such masculine characteristics, and the culture which supports them, place emphasis on physical and sexual prowess, toughness, exploitation, shrewdness, manipulativeness and thrill-seeking.

Goode (1969) conceptually aligns the aggressive male and dependent female roles and hypothesizes that a reciprocal failure to communicate because of role expectations may cause males to press a resistant woman for sexual favors. The misunderstanding stems from the man's assumption that women only present as unwilling sexual partners for fear of appearing unrespectable. The woman, contrastingly, believes that the events leading to a particular moment in their relationship have established mutually agreed upon limits of sexual intimacy as well as a trust that her rejection will be accepted.

Other societal belief systems, especially misconceptions, have been suggested as exacerbating the problem of understanding and reducing sexual assaults. Burt (1980a) revealed a complex of attitudes that appear rape-supportive; included in these attitudes are rape myths defined as stereotypical, prejudicial, or false beliefs about rape, rape victims, and rapists. Such beliefs are assumed to cause antagonistic feelings toward rape victims. Examples of rape myths are:

1) only bad girls get raped; 2) any healthy woman can resist if she really wants to; 3) women ask to be raped; 4) women cry rape only when they have been jilted or have something to cover up; and 5) rapists are sex starved, insane or both. Burt (in press) also reports that the general public's adherence to rape mythology affects the breadth or narrowness of rape definitions.

According to Findlay (1974), the greatest rape myth is that women really desire it. For Findlay, such an assumption is congruent with the belief that women generally seek male domination and therefore dependent roles. Amir (1967) anticipated Findlay and Burt by emphasizing that the characteristics of rape refute the claim that women consciously wish to be victimized.

Another popular misconception suggests that the incidence of rape would decline if prostitution were legalized. In Nevada, where there is legal prostitution, the forcible rape rate per 100,000 population is greater than in California where prostitution is illegal (Uniform Crime Reports, 1979). The belief that the males who are responsible for most sex crimes would defuse their sexual energy with a prostitute is false, as reflected in the statistics for the city of Gary, Indiana where there were 95 complaints of sex crimes in 1941, 81 in 1948 and only 69 in 1949 when the houses of prostitution were closed (Kensie, 1950).



The belief that rape cannot be perpetrated by one man alone on an adult woman of good health is also a misconception (Plascowe, 1962; Mead, 1963). In most cases men are physically stronger than women and rapists tend to take advantage of this fact.

Rape is not a reaction to the demographic strain of sex-marital imbalances (Amir, 1967). The sex ratio theory was developed by Hans von Hentig in an attempt to explain the cause of rape (von Hentig, 1951). He believed that the scarcity of one sex would cause the other to behave like "immoral" beasts. Schwendinger (1974), like Amir, related that studies attempting to test the von Hentig hypothesis have failed to find significant evidence of its explanatory value.

The assumption that rape is mainly a dead end street or dark alley event has also proven to be invalid. Rape frequently occurs in places where the victims and offender initially meet (Amir, 1967). This myth has caused persons to judge situations which are not congruent with the image of the rapist "jumping out of the shadows" as worthy of skepticism. Klemmark and Klemmark (1976) report that respondents look for interpretations other than rape in such incidents. Often such appraisals reflect the view that the woman contributed to the sexual assault. Findlay (1974) related the importance of dispelling the notion that rapists are always sex maniacs. She reported that in many such cases a potential rapist is

likely to be known by the victim.

Recent Research on Factors Influencing Attribution of Responsibility Toward Rape in Simulation Studies.

As previously noted, the substantiation of forcible rape is often difficult and numerous presumptions affect the judicial process of attributing responsibility. Pepitone (1975) reported that among these attitudes are those concerned with discounting of responsibility by persons assigned the task of deducing an alleged rapist's guilt. Such issues as the level of force used by the accused, the level of resistance offered by the victim, and the nature of the participants' previous association (i.e., whether they were strangers or intimate friends) are elements which tend to influence how others assess an alleged offender's responsibility.

Krulewitz (1977) studied responsibility attributions as a function of force used by a rapist, sex of respondent, and sex role attitudes. She determined that the certainty of subjects' perceptions of assault increased with evidence of increased increments of force. The Klemmarks' (1976) research is consistent with these findings and states that respondents are willing to acknowledge a situation as rape providing that there are fairly evident indications that the victim had no control over the event. Another analysis of Krulewitz's data indicated that increases in force produced greater certainty of rape in women with traditional sex-role beliefs,

whereas profeminist women saw the incident as rape at all force levels. A similar relationship did not emerge for male subjects. There was no force effect for rape certainty ratings between profeminist and antifeminist males; males were certain that rape had occurred independent of force level or sex-role attitudes. Krulewitz assumed that gender attenuated the effects of sex-role attitudes because males are unlikely to be victims.

Tolor's (1975) research on the level of resistance presented by rape victims during assaults indicates sex stereotypic bias on the part of subjects. He determined that women appear to be less physical (i.e., less willing to become physically defensive) than men in their preferred style of defensive tactics against a rape attempt. Nash and Krulewitz (1977) found that men attribute less and women more responsibility to a rape victim who forcefully resists her attacker. They hypothesized that males view the resisting victim as raped in spite of her resistance and females perceive the resisting victim as being raped because of her resistance.

L'Armand and Pepitone (1977) found that male respondents tend to perceive all rapes, where the rapist and his victim are not strangers, as warranting reduced sentences. Women tended to be much more discriminative and did not judge all rape situations alike; women recommended sentences proportional



to the extent of the victim's and rapist's previous involvement. Similarly, Klemmark and Klemmark (1976) found that the chance that a given situation will be defined as rape varied inversely with the degree of interpersonal relationship between the assailant and his victim. They stated that between forty and fifty percent of their respondents were certain that a sexual assault had occurred if the victim and rapist were previously acquainted. However, in cases where the assailant was a stranger at least seventy-five percent of the respondents believed a rape had occurred. The Klemmarks' research did not address the issue of gender difference in the perception of degree of acquaintanceship.

Subjective evaluations by jurors on actions and issues such as force and resistance and the nature of acquaintance add to the problem of determination of guilt in rape trials. It seems logical to assume that evaluations of evidence are influenced by personal attitudes which tend to bias judgment. Such attitudes are brought into court and therefore exist prior to trial. These underlying attitudes which bias judgment toward evidence appear amenable to assessment. It is for this reason that the proposed research addresses the question: Is it possible to predict a respondent's attribution of responsibility toward a rapist or rape victim using scores on the Locus of Control and Attitudes toward Women scales? If such assessment techniques can accurately

determine a person's bias in attributing responsibility toward actors in a fictitious rape depiction, a better understanding of what attitudes affect attribution of responsibility for rape will exist.

#### Background Information on Measures Employed

Locus of Control (I-E) was defined by Rotter (1966) as an individual's perception of reward contingencies. According to Rotter, persons differ in their generalized expectancies for rewards in that some tend to view reinforcement acquisition as a skill where others view it as a chance factor. These viewpoints are labeled internal and external, respectively. An Internal person's view of himself is as responsible for the consequences of his behavior. Externals, on the other hand, tend to attribute their outcome to luck, external forces, or other people. As the act of forcible rape is a negative reinforcement or consequence, a notable difference between internal and external populations in attribution of responsibility to the crime's actors should exist. This assumption is based on the notion that subjects will identify with the characters of the rape depiction. If such identification occurs, respondent Locus of Control bias should be reflected through the expectations manifest in their attribution of responsibility scores.

Generally, if internals project their attributions of responsibility onto the same-sex actor, internal males

should see the rapist as more responsible and internal females should see the female victim as more blameworthy than the same gender external groups. This expectation may be modified by the influence of sex role attitudes, however.

More liberal non-traditional women, as operationalized by the Attitudes toward Women scale (ATW) (Spence & Helmreich, 1978), have been found to be more autonomous and flexible and less authoritarian, dogmatic, external, and defensive than traditional women (Kahoe & Meadow, 1977). Egalitarian non-traditional (relating to sex role expectations) males are found to be more self-reliant and resourceful and lower in need for power, authoritarianism, and conformity than their traditional counterparts (Kahoe & Meadow, 1977).

Three factors assessed by the ATW are: 1) attitudes relating to traditional notions about masculine superiority and patriarchal family; 2) The equality of women in vocational and educational spheres; and 3) beliefs about the social-sexual relationships between men and women and what constitutes lady-like behavior (Spence & Helmreich, 1972). It is expected that more traditional subjects will hold the belief that women are to blame for rape because it is within traditional society that these attitudes exist. With the advent of the women's movement, an awareness, followed by legal changes, grew that recognised that victims of rape are not responsible for their own victimization.



Burt's (1980a) recently developed Rape Myth Acceptance Scale (RMAS) was also employed in the present study.<sup>1</sup> It was included because of its ability to measure three attitudinal correlations of the acceptance of rape mythology. These variables are: 1) sex-role stereotyping; 2) adversarial sexual beliefs; and 3) the acceptance of interpersonal violence. Burt (1980a) infers that the questions designed to assess sex-role stereotyping align respondents with either a traditional or non-traditional view of accepted female behavior. The attitudes of adversarial sexual belief refer to the perception of heterosexual relationships as having a fundamentally exploitive nature. The third attitude correlate, acceptance of interpersonal violence, deals with the concept that force and coercion are appropriate means for gaining compliance in sexual relationships.

### Hypotheses

Hypotheses one through three deal with the prediction of differences of attribution of responsibility scores between subjects varying on the two personality and attitudinal dimensions (IE & ATW).

Hypothesis one. For traditional subjects, there will

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1

The RMAS came to the attention of the writer after the major considerations for the research were concluded. It was therefore not an independent variable but rather used for correlational purposes.

be a significant interaction of sex of subject and Locus of Control in attribution of responsibility for rape. There should be a significant difference in the attribution of responsibility between traditional male and female subjects with an internal set. Traditional internal males should attribute more responsibility to the male actor and non-traditional internal females should attribute more responsibility to the female actor. Also, a significant difference in the attribution of responsibility between traditional males and females with an external set is expected. Traditional external females should attribute more responsibility to the male actor and traditional external males should see the female actor as most blameworthy.

Traditional internal males are expected to believe the rapist could have controlled his actions and will find the male actor liable for not doing so. The traditional male is defined as perceiving women as needing protection and therefore will find the offender's attack blameworthy.

Female internals with traditional attitudes are expected to believe that the victim should have maintained control over the situation. These subjects are expected to believe that it is inappropriate for women to associate with relatively strange men and that females who do involve themselves with strangers are setting themselves up for the problems that arise.

In contrast to the internal subjects, externals of traditional thought are expected to perceive the external world as having a strong influence in determining their outcomes. Females of such a personality persuasion are expected to view the woman's role as passive-dependent sexually. Such subjects will find the male actor most responsible because their generalized expectancy of control is external and the male actor violated appropriate heterosexual protocol in not stopping his advance when the victim told him to.

Male externals of traditional bias are expected to believe that exogenous factors strongly influence their actions. These subjects will perceive the female actor as not following the appropriate feminine role of passivity and assess her most responsible due to her previous seductive behavior. Again, these hypotheses are based upon the assumption that subjects will identify with the same sex character in the rape depiction.

In the examination of each sex alone, the preceding discussion is consistent with the following expectations for traditional subjects. Internal males will attribute more responsibility to the same sex actor and external males will find the female actor most at fault. Also, internal females will attribute more fault to the victim and external females will find the male actor more responsible.



Hypothesis two. There will be a significant main effect for traditionality with non-traditional respondents attributing more blame to the male actor than traditional subjects.

Non-traditional subjects are generally expected to view the victim as strongly resisting the male's advances. It is also assumed that such subjects will believe that the male actor used undo force against the female in order to overcome her resistance.

Generally speaking, non-traditional subjects are expected to believe that the victim was acting appropriately and was not sexually provocative. Traditional persons are expected to view the female actor's actions prior to the attack as sexually provocative and consequently attribute more blame to her.

Non-traditional subjects are generally expected to disagree with the proposition that women should be sexually passive and therefore place the onus of blame on the male actor for not staying his advance when the female actor told him to do so. However, traditional persons are expected to strongly agree with the belief that female passivity is appropriate. It is therefore assumed that traditional subjects will view the victim as not following an appropriate passive, feminine role and therefore judge her more responsible for the attack.

In general, the non-traditional groups are expected to

agree strongly with the assumption that women have the right to determine when, where and with whom they will have a sexual relationship. This autonomous or egalitarian quality will cause non-traditional persons to look on the victim's previous actions toward the male actor as irrelevant and not worthy of blame. In contrast, traditional subjects are expected to strongly disagree with this premise of sexual self-determination by women. Such subjects will therefore place the majority of responsibility on the woman actor for her close association with a relative stranger.

Generally speaking, non-traditional persons are expected to disagree with the belief that women who are affectionate with relatively strange males are asking for trouble. Such subjects are expected to attribute more blame to the male actor for not stopping his advance when the woman told him to do so. On the other hand, traditional subjects are expected to strongly agree with the previously stated premise. This belief will cause such subjects to attribute most of the responsibility to the female actor for her display of affection toward a relative stranger.

Weis and Borges (1973) merged the concepts of sex-role stereotyping and victim-precipitated rape. They discuss how mutual misinterpretations and differential sex-role expectations in male and female encounters can escalate to rape. More liberal views on females' sex-roles, as oper-

ationalized by the ATW, are expected to correlate negatively with beliefs that the rape victim precipitated the crime.

Hypothesis three. No significant differences between cells of the non-traditional subject sample should be found. It is expected that all non-traditional subjects will tend to score the male actor as more blameworthy, independent of sex of subject and Locus of Control. A non-traditional attitude toward women's roles is expected to overpower the effects of gender and Locus of Control because attitudes toward women are ideologically more closely tied to the rape response dimension.

Hypothesis four. The fourth and fifth hypotheses evolve from Burt's (1980a) Rape Myth Acceptance scale and its relationship with attribution of responsibility for rape and traditionality, respectively.

Hypothesis four suggests there will be a direct and positive relationship between RMAS scores and attribution of responsibility ratings for the entire sample. Persons less accepting of rape mythology (high RMAS score) will attribute more responsibility to the male actor for the attack (high Rape Questionnaire score). Burt's (1980b) results indicate that a willingness to convict an assailant varies directly with rejection of rape mythology. It appears logical to assume that the mental sets which influence conviction and attribution of responsibility are similar, if



not identical.

Hypothesis five. A direct and significant relationship should exist between the RMAS and the ATW scores. More liberal persons (high ATW score) should be less accepting of the mythology of rape (high RMAS score). This assumption evolves from Burt's (1980a) inference that the RMAS measures traditional attitudes toward women. As in the Burt study, rape myth acceptance and attitudes toward women's roles should significantly correlate.

Hypothesis six. Hypotheses six through nine are predictions concerning the strength of relationship between attribution of responsibility and attitudinal correlates of rape.

Hypothesis six suggests there will be a positive correlation between attribution of responsibility scores and perceived male actor force levels. As respondents perceive the rapist's attack as more forceful, they will attribute more responsibility to him for the incident. Krulewitz (1977) found that as an assailant used more force in overpowering his victim he was perceived as more responsible for the attack.

Hypothesis seven. There will be a positive correlation between increases in attribution of responsibility to the male actor and perceived female actor resistance. Tolor (1975) found that persons tend to find a rapist more at blame for an attack as the victim is seen to present more resistance.

This is due to subjects perceiving the victim as having to fight. If the victim apparently struggles little with the attacker, she will be viewed as cooperative and therefore at blame for the assault.

Hypothesis eight. Attribution of responsibility to the male actor and level of subject-perceived actor acquaintance are expected to vary inversely. Subjects who believe that the actors are well acquainted will blame the female most because a degree of intimacy is assumed with longer term heterosexual relationships. If the actors are seen as strangers, the offender should be viewed as most blameworthy. Under circumstances where a relationship is non-existent or superficial, rape allegations made by a woman are given more credibility (Klemmark & Klemmark, 1976).

Hypothesis nine. A negative correlation between the level of perceived provocation by the victim and attribution of responsibility to the male actor should be found. The victim will be seen as most responsible if subjects strongly agree that she provoked the male's advance. From subjects who strongly disagree with the idea that the female actor was provocative, the male actor will receive more blame.

The following is a brief summary of the stated hypotheses presented in numerical order: 1) for traditional subjects, a significant interaction of sex of subject and Locus of Control will occur with attribution of responsibility as

the dependent variable. Traditional internal males are expected to attribute more responsibility to the male actor and traditional internal females should attribute more responsibility to the female actor. In contrast, traditional external males should perceive the victim as more blameworthy and traditional external females are expected to attribute more responsibility to the rapist;

2) a main effect for traditionality will occur with non-traditional respondents attributing significantly more responsibility to the male actor than traditional subjects; 3) no significant differences in attribution of responsibility scores will occur between cells of the non-traditional subject population; 4) for the general sample, a positive and significant correlation between RMAS scores and attribution of responsibility will occur; 5) for the general sample, RMAS and ATW scores will vary directly and significantly; 6) for the general sample, a positive and significant correlation will occur between attribution of responsibility and perceived rapist force levels; 7) attribution of responsibility and perceived victim resistance levels will vary directly and significantly for the general subject sample; 8) for the general subject sample, attribution of responsibility and level of perceived actor acquaintanceship will vary directly and significantly; and 9) a negative and significant correlation



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will occur between attribution of responsibility and  
provocativeness.

## METHOD

### Subjects

The data were collected from a random sample of 167 junior college introductory psychology and sociology students. Nine questionnaires were discarded because they were filled out improperly. The remaining subject sample was 156, including 103 women and 53 men ranging between ages 17 and 87.

### Measures

Locus of Control Scale (I-E). The I-E scale is a 29 item, forced choice, paper and pencil inventory. Subjects must choose between two alternative statements. Higher scores are indicative of external mental sets. Scores range between 0 and 29 (see Appendix 2).

According to Rotter (1966, p. 25), the "most significant evidence of the construct validity of the I.E. scale comes from predicted differences in behavior for individuals above and below the median of the scale or from correlations with behavioral criteria." Rotter (1966) reported that scores for internal consistency were modestly high for the scale items.

Attitude toward Women Scale (ATW). The Attitude toward Women scale (Spence & Helmreich, 1972) may prove to be a significant predictive tool in determining a priori attitudes

of responsibility toward accused rapists and their alleged victims (Krulowitz, 1977). For the present research, the ATW short version (Spence & Helmreich, 1978) was used (see Appendix 3). For purposes of the proposed research, this inventory may divide subjects into two groups: 1) those who are pro-feminist or non-traditional; and 2) those who are traditional.

The ATW, short version, is a fifteen item measure. It uses a Likert-type scale with four alternatives ranging between "strongly agree" and "strongly disagree." Responses are scored between 1 and 4; higher scores indicate non-traditional attitudes. Scores may range between 15 and 60.

According to Collins (1973) the ATW has satisfactory criterion-related validity. Spence and Helmreich (1978, p. 39) write, "Extensive data concerning score differences between various groups in expected directions provide evidence for the construct validity of the ATW." Collins (1973) reported the test-retest reliability coefficient for the ATW to be satisfactory ( $r = .95$ ).

Rape Myth Acceptance Scale (RMAS). The RMAS is a 19 item measure (see Appendix 6). Responses to eleven of the questions are recorded on a seven point Likert-type scale ranging from "strongly agree" to "strongly disagree." The remaining eight items are based on a five point Likert scale. Subjects scoring high on this measure are low in rape myth



acceptance. Scores may range between 19 and 117.

Burt (1980a) suggests that her measure has good predictive validity. The fact that the measure is made up of statements which exemplify rape myths is evidence that the test is measuring what it was designed to measure. The acceptance or rejection of the statements on this inventory indicates whether a person accepts or rejects many beliefs which make up the mythology of rape.

#### Rape Depiction and Questionnaire

Following the example of Jones and Aronson (1973), a fictitious rape depiction or vignette was created for this study (see Appendix 4). The actors' actions presented in the vignette were designed to make the female actor appear as a rape victim. In creating the story, the idea of capturing a respondent's attention with specific details was maintained. The elements designed to elicit subject attention were: 1) the ages of the participants; 2) the relative newness of the actors to their city of residence; 3) they were strangers meeting for the first time; 4) the female participant was initially cautious; 5) she was considerate and had open communication with her parents; 6) the male participant exerted force in overcoming the victim's resistance; and 7) the woman increased her level of resistance as the male increased his efforts to overcome her. The logic behind including these elements within the

vignette follows.

During the process of considering what elements should be included within the rape depiction, to make it most realistic, information concerning the crime's general characteristics was used. According to Uniform Crime Reports (1978), the age range for the most frequent offenders of rape is between 18 and 22. Therefore, the actors' ages were set at 18. A second consideration influenced the choice of age: a young male might be perceived as lacking in criminal intent and respondents may have dismissed his actions as those of a young, aggressive male "sowing his wild oats."

In setting the stage to depict the characters as new to the area, the author attempted to influence respondents toward viewing the relationship as important to both persons. The explicit statements indicating that neither actor was well known within the community were intended to cause respondents to infer that the relationship was potentially of higher value than just sharing a casual dance. The intent of these statements was to influence the respondents toward inferring that the actors' interaction might lead to a mutual satisfaction of heterosexual affectional needs. The rape depiction related the process and outcome of the relationship; it was the respondent's task to place judgment on the characters' behavior by attributing responsibility to the actors for the resultant attack.

The participants were introduced as strangers to reduce respondent tendencies toward assuming that a previous association had intimate qualities.

The female character was presented as warm but cautious. Her warmth (e.g., dancing, holding hands, allowing the male to drive her home, and kissing him) was revealed to influence attitudinal bias. It was assumed that displays of female sensuality would be perceived differently by traditional as compared with non-traditional subjects. Her cautious nature (e.g., "Sue initially did keep John at a distance, but he seemed nice enough and was a lot of fun so she soon felt comfortable in doing the bump and dancing close with him.") was communicated to induce respondents toward perceiving the victim as aware of the negative consequences which come from relating to strange males. Because the victim was cautious in selecting her companion, it was assumed that respondents would have difficulty accepting her responsibility in provoking the sexual attack.

In having the woman telephone her parents, the author attempted to convey a respectable quality to the victim. It was assumed that such communication would cause respondents to perceive the girl as possessing middle class moral standards (i.e. she would not be expected to have sexual intercourse with a relative stranger). It was also included to suggest that the young woman and her parents enjoyed a



relationship of mutual respect. It was assumed that the respondents would believe that the respect stemmed from past experiences where the victim had exhibited good judgment and that the parents were concerned for her welfare.

Although the rape depiction does not present a violent attack, the quality of the victim's resistance and offender's aggressive nature were explicit. The fact that the victim progressed in her resistance from pushing to screaming for help was evidence that she was not a willing sexual partner. Given evidence of the victim's resistance and the offender's use of force in subduing her, it would be difficult for anyone to believe that the male's action was not rape.

The last instrument to be utilized in this experiment is labeled the Rape Depiction Questionnaire (see Appendix 5). These questions comprise the dependent variables used in the present study and correspond to some of the concepts which have caused respondents in earlier studies to attribute responsibility to characters depicted in rape vignettes. Examples of these concepts are: 1) the quantity of force used by an alleged rapist (Krulowitz, 1977); 2) the amount of resistance offered by the victim (Tolor, 1975); and 3) the quality of acquaintance between the victim and offender prior to the alleged rape (L'Armand & Pepitone, 1977).

In scoring for attribution of responsibility, questions one through three of the Rape Depiction Questionnaire were

summed. Questions one and two, concerning the male's role in the attack, were added directly. Question three, concerning the responsibility of the victim, was reversed and added to the sum of questions one and two. The highest possible score (i.e., full male responsibility) was 24; the lowest possible score (i.e., full female responsibility) was 8.

### Procedure

Professors at junior colleges in the Riverside and San Bernardino areas were contacted (Riverside City College and San Bernardino Valley College). The instructors gave their permission for the administration of the measures to their classes during class time. Data were collected during the summer session of 1980. The average time for administration of the questionnaire and verbal presentation to the classes was sixty minutes.

Prior to questionnaire administration, standardized instructions were presented to all groups (see Appendix 1). The purpose and general focus of the research along with a description of how the measures were to be completed was related to the subjects who were then informed that they could pick up a paper describing more about the experiment when they had completed the questionnaire. They were also told that results would be sent to them if they left mailing instructions (see Appendix 7). Prior to beginning the ques-

tionnaire, subjects read the instructions silently while the experimenter read them aloud.

The format for the questionnaire was as follows:

1) introduction and demographic data page, 2) and 3) LOC or ATW scale (alternated for counterbalancing purposes), 4) rape depiction, 5) rape depiction questionnaire, and 6) RMAS.

Experimental groups were formed by separating subjects by sex, LOC scores and ATW scores. Subjects were first separated by sex and then a median split was performed on the LOC and ATW scores. Eight experimental cells were formed by these divisions (see Table 1).

The nature of the experiment was ex-post facto; subjects were matched on pre-treatment attributes (sex, LOC and ATW scores) and a single treatment was administered to all groups. Because of the ex-post facto quality of the study, it was not possible to achieve a pre-experimental equality of groups through randomization in the pure experimental sense; individual subjects were not assigned at random to different treatments. However, a form of randomization was achieved through the use of subject samples which appeared representative of a cross section of the general population.



## RESULTS

Analyses available in the Statistical Package for the Social Sciences (Nie, 1975) were used to evaluate the data (i.e., anova, t-test, Pearson correlation coefficient, and multiple regression).

An overall Anova was run with Locus of Control, Attitudes toward Women, and sex of subject as the independent variables and attribution of responsibility scores as the dependent variable. The design for the analysis was 2 x 2 x 2 factorial. T-tests were used to test hypotheses concerning specific cell means. Pearson Correlation Coefficients were used to test the strength of relationships between attribution of responsibility and the attitudinal correlates of the Rape Depiction Questionnaire. Finally, multiple regression was used to determine the best predictors of responsibility for the total sample and for traditional and non-traditional subjects separately.

The first hypothesis concerned traditional subjects and stated an expected interaction between Locus of Control and gender in attribution of responsibility for the depicted rape. This hypothesis was not supported (see Table 2). For traditional subjects, the I-E dimension did not affect attribution scores,  $F(1,77) = .19$ ,  $p = .66$ . The tradi-

Table 1

Experimental Conditions and Number  
of Subjects per Experimental Cell

	<u>Internal</u>		<u>External</u>	
	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>
<u>Traditional</u>	9	25	17	27
<u>Non-traditional</u>	18	29	9	22

Table 2

Analysis of Variance:  
Traditional Subjects

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<u>Source</u>	<u>df</u>	<u>MS</u>	<u>F</u>	<u>p</u>
Gender (G)	1	4.60	.26	.61
I-E (GPIE)	1	3.46	.19	.66
G x GPIE	1	23.29	1.30	.26
Residual	74	17.91		

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tional group also displayed no significant sex differences in attribution of responsibility,  $F(1,77) = .26$ ,  $p = .61$ .

The second hypothesis, suggesting a main effect for traditionality with non-traditional respondents attributing significantly more responsibility to the male actor than traditional subjects, was supported,  $F(1,155) = 6.73$ ,  $p = .01$ , (NT  $\bar{X} = 18.68$ , T  $\bar{X} = 17.00$ ). When mean comparisons of high and low traditional scores were performed on each of the variables designed to assess the reasons for attribution of responsibility (i.e., the variables I-E, punishment, force, resistance, acquaintanceship, provocation, impulsiveness, trauma, victim, and RMAS), RMAS was the only measure providing a statistically significant difference between the traditionality groups,  $t(154) = -3.13$ ,  $p = .002$ . Traditional subjects were more accepting of rape mythology than were their non-traditional counterparts. Their mean scores on the RMAS were 87 and 94 respectively. The correlation between traditionality and rape myth acceptance was quite high,  $r(156) = .47$ ,  $p = .001$  (see Table 3). Perceived victim provocation came close to being significantly different between the ATW groupings,  $t(154) = 1.88$ ,  $p = .06$ . Non-traditional respondents ( $\bar{X} = 3.5$ ) tended to perceive the victim as being less provocative than traditional persons ( $\bar{X} = 4.1$ ).

Multiple regression analyses were performed on both

Table 3

## Intercorrelations of Attribution and Other Variables

	IE	ATW	PUN	FOR	RES	ACQ	PROV	IMP	TRA	RMAS
<u>RESP</u>	-.0	.24***	.29***	.39***	.27***	-.10	-.67***	.37***	.24***	.43***
<u>IE</u>	---	.03	-.01	-.07	.05	-.04	-.07	.05	.02	.03
<u>ATW</u>	---	---	.07	.06	.07	-.06	-.22*	.18*	.17*	.47***
<u>PUN</u>	---	---	---	.29***	.28***	-.06	-.22**	.18**	.17**	.47***
<u>FOR</u>	---	---	---	---	.40***	-.04	-.10	.25***	.25***	.24***
<u>RES</u>	---	---	---	---	---	.14*	-.10**	.28***	.20**	.30***
<u>ACQ</u>	---	---	---	---	---	---	.17**	-.06	-.10	-.23**
<u>PROV</u>	---	---	---	---	---	---	---	-.25***	-.22**	-.41***
<u>IMP</u>	---	---	---	---	---	---	---	---	.38***	.45***
<u>TRA</u>	---	---	---	---	---	---	---	---	---	.38***

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

RESP = attribution score, IE = locus of control score, ATW = attitude toward women score, PUN = punishment suggested for the offender, FOR = perceived force level used by the offender, RES = resistance used by the victim, ACQ = perceived level of actor acquaintanceship, PROV = victim provocativeness, IMP = male responsibility to control impulses, TRA = trauma caused by rape, RMAS = rape myth acceptance score.

traditional and non-traditional groups.<sup>2</sup> When the variable responsibility was regressed onto all other variables, provocation and force proved to be the best predictors of the criterion variable for both groups (see Tables 4a and 4b).

For the non-traditional sample, a regression equation including only variables RMAS and ATW accounted for 18% of the variance in attribution (see Table 5a). When the variable force was added to these, 31% of the variance was explained; therefore, force accounted for 12% of the variance in attribution scores for this group (see Table 6a). When perceived victim provocation scores were added to this equation, 48% of the variance among attribution scores was explained. In the non-traditional group, 17% of the explained variance for attribution of responsibility was accounted for by perceived provocation scores (see Table 6a). When provocation was added to the regression function, RMAS lost its power as a predictor of responsibility attribution and the variables force and provocation became the best predictors of the criterion variable (see Table 7a). In no case was Attitude toward Women a significant predictor in the responsibility equation. Adding the remaining

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<sup>2</sup> All  $R^2$  values presented in the results section of this paper are adjusted and all regressions were performed in a stepwise manner.



Table 4

## Regression Analyses for Traditionality Groups:

Criterion Variable is Attribution of Responsibility

- (a) Non-Traditional Group's Regression Results with inclusion of all Predictor Variables  
(N = 78, R = .74, R<sup>2</sup> = .48).

Predictor Variable	B	F	df	Sig.
PROV	-.991	22.187	11,66	.000
FORCE	.676	4.687	11,66	.034
IMP	.350	1.218	11,66	.274
PUN	.439	1.015	11,66	.317
RMAS	.028	.700	11,66	.406
ATW	-.094	.874	11,66	.353
RESIST	.285	.774	11,66	.382
IE	.066	.428	11,66	.515
TRAUMA	.189	.385	11,66	.537
ACQ	-.091	.111	11,66	.740
VICTIM	-.153	.027	11,66	.870

- (b) Traditional Group's Regression Results with inclusion of all Predictor Variables  
(N = 78, R = .83, R<sup>2</sup> = .65).

Predictor Variable	B	F	df	Sig.
PROV	-1.742	95.564	10,67	.000
FORCE	1.166	17.130	10,67	.000
IMP	.800	6.369	10,67	.014
TRAUMA	-.425	4.081	10,67	.047
IE	-.090	1.603	10,67	.210
RESIST	-.275	1.475	10,67	.229
ACQ	.201	1.201	10,67	.277
ATW	-.058	.914	10,67	.343
RMAS	.017	.294	10,67	.590
PUN	-.043	.021	10,67	.884

Table 5

Regression Analyses for Traditionality Groups:  
Criterion Variable is Attribution of Responsibility

(a) Non-Traditional Group's Regression Results with  
inclusion of Variables RMAS and ATW only

(N = 78, R = .45,  $R^2 = .18$ ).

<u>Predictor Variable</u>	<u>B</u>	<u>F</u>	<u>df</u>	<u>Sig.</u>
RMAS	.135	14.410	2,75	.000
ATW	-.015	.016	2,75	.900

(b) Traditional Group's Regression Results with  
inclusion of Variables RMAS and ATW only

(N = 78, R = .37,  $R^2 = .12$ ).

<u>Predictor Variable</u>	<u>B</u>	<u>F</u>	<u>df</u>	<u>Sig.</u>
RMAS	.122	11.359	2,75	.000
ATW	-.043	.242	2,75	.624

Table 6

Regression Analyses for Traditionality Groups:  
 Criterion Variable is Attribution of Responsibility

- (a) Non-Traditional Group's Regression Results with  
 inclusion of Variables RMAS, ATW and FORCE only  
 (N = 78, R = .57,  $R^2 = .31$ ).

<u>Predictor Variable</u>	<u>B</u>	<u>F</u>	<u>df</u>	<u>Sig.</u>
RMAS	.099	11.258	2,75	.001
FORCE	1.139	14.080	2,75	.000

\* ATW was dropped out of the regression function.

- (b) Traditional Group's Regression Results with  
 inclusion of Variables RMAS, ATW and FORCE only  
 (N = 78, R = .46,  $R^2 = .18$ ).

<u>Predictor Variable</u>	<u>B</u>	<u>F</u>	<u>df</u>	<u>Sig.</u>
RMAS	.108	9.352	3,75	.003
FORCE	.969	6.687	3,75	.012
ATW	-.058	.459	3,75	.500



Table 7

Regression Analyses for Traditionality Groups:  
Criterion Variable is Attribution of Responsibility

(a) Non-Traditional Group's Regression Results with  
inclusion of Variables RMAS, ATW, FORCE and PROV only  
(N = 78, R = .72, R<sup>2</sup> = .48).

<u>Predictor Variable</u>	<u>B</u>	<u>F</u>	<u>df</u>	<u>Sig.</u>
PROV	-1.054	27.584	4,73	.000
FORCE	1.001	14.430	4,73	.000
RMAS	.057	3.452	4,73	.067
ATW	- .041	.179	4,73	.673

(b) Traditional Group's Regression Results with  
inclusion of Variables RMAS, ATW, FORCE and PROV only  
(N = 78, R = .80, R<sup>2</sup> = .62).

<u>Predictor Variable</u>	<u>B</u>	<u>F</u>	<u>df</u>	<u>Sig.</u>
PROV	-1.672	85.245	4,73	.000
FORCE	1.196	21.616	4,73	.000
ATW	- .033	.319	4,73	.574
RMAS	.011	.169	4,73	.682

experimental variables (e.g., punishment, resistance, trauma, etc.) to the regression equation did not increase the function's ability to explain responsibility score variance within the non-traditional subject sample.

A multiple regression analysis performed on the traditional group and including RMAS and ATW accounted for 12% of the variance in attribution scores (see Table 5b). When force was added to this equation, 18% of the variance was explained. Force accounted for 6% of the variance in attribution ratings for this group (see Table 6b). When perceived victim provocation scores were added to this equation, 62% of the variance was explained. Perceived victim provocation accounted for 44% of the explained variance for the traditional group's attribution of responsibility scores (see Table 7b). Sixty-two percent of the variance among attribution scores in the traditional group was accounted for by including all of the variables in a regression equation. The Coefficient of Determination for the non-traditional groups was only .48 (see Table 7a).

Hypothesis three predicted that there would be no significant variation in attribution of responsibility scores between the non-traditional experimental cells. A significant treatment effect occurred for gender,  $t(77) = -2.04$ ,  $p = .04$ . Females among the non-traditional group attributed significantly more responsibility to the male actor than

did their male counterparts, male  $\bar{X} = 17.37$ , female  $\bar{X} = 19.37$ . It is also of interest to note that 39% of the female non-traditional group reported that they had either been raped or sexually molested at one time; only 13% of the female traditional sample reported similar experience.

Hypothesis four, suggesting a significantly positive correlation between RMAS and responsibility for the entire subject sample, was supported,  $r(156) = .44$ ,  $p = .001$  (see Table 3).

Hypothesis five predicted a significant and direct relationship between ATW and RMAS scores for the general subject population (see Table 3). The predicted relationship did occur,  $r(156) = .47$ ,  $p = .001$ . After dividing the sample by sex, a Pearson correlation statistic was done on each of the group's RMAS and ATW scores. Although both correlations were statistically significant, the strength of the relationship between these parameters was greater for women than for men,  $r(103) = .49$  and  $r(53) = .29$ , respectively; however the difference between these coefficients was not statistically significant,  $z = 1.37$ ,  $p \geq .085$ .

Hypotheses six through nine predicted significant correlations for the entire sample between responsibility and perceived rapist's force level, victim's resistance, quality of the actors' acquaintanceship, and perceived victim provocativeness.



Subject perceived rapist force levels and attribution of responsibility scores varied as predicted,  $r$  (156) = .39,  $p$  = .001 (see Table 3). Results of the multiple regression analysis indicated that, of the ten variables included in the regression formula, force was the second best predictor of the dependent variable responsibility (see Table 8).

Victim resistance scores and attribution of responsibility ratings varied in a direct and significant manner as predicted,  $r$  (156) = .27,  $p$  = .001 (see Table 3). Further analysis of the data indicated the effect of perceived resistance on attribution may have been insignificant, however. Results of multiple regression analysis indicated that of the ten variables included in the regression equation, resistance was tenth or the least significant predictor of the criterion variable (see Table 8).

Respondents' attribution of responsibility scores and perceived levels of actor acquaintanceship did not vary in a direct and significant manner as predicted,  $r$  (156) = -.10,  $p$  = .11 (see Table 3).

A strong and negative correlation between attribution of responsibility and perceived victim provocation occurred for the general subject sample,  $r$  (156) = -.67,  $p$  = .001 (see Table 3). Perceived provocation was the strongest predictor of rape responsibility attribution (see Table 8).

Table 8

Regression Analysis for the Entire Sample:  
 Criterion Variable is Attribution of Responsibility

Total Sample's Regression Results  
 with Inclusion of all Variables  
 (N = 156, R = .76, R<sup>2</sup> = .55)

<u>Predictor Variable</u>	<u>B</u>	<u>F</u>	<u>df</u>	<u>Sig.</u>
PROV	-1.343	93.280	10,145	.000
FORCE	.964	22.340	10,145	.000
IMP	.428	3.890	10,145	.050
RMAS	.020	.775	10,145	.380
ATW	.030	.732	10,145	.394
IE	-.038	.414	10,145	.521
TRAUMA	-.141	.647	10,145	.422
PUN	.173	.458	10,145	.500
ACQ	.103	.445	10,145	.506
RESIST	-.050	.073	10,145	.788

## DISCUSSION

Hypothesis one, predicting a significant interaction in attribution of responsibility for the depicted rape, with sex of subject and Locus of Control being interdependent within the traditional subject sample, was rejected. Since comparisons of the I-E and gender conditions failed to indicate significant differences between treatment levels, it is concluded that neither variable significantly affected attribution of responsibility.

In examining the I-E variable alone, an explanation for the lack of significant treatment effects occurs. Subject's attitudes specifically associated with issues of heterosexual relations and the general nature of Rotter's I-E dimension do not allow for the determination of population differences on this issue. Rotter defined a "psychological situation" as how "certain cues in particular situations are more important than other cues" in influencing personal judgment (Rotter, 1975, p. 99). Given that no main effect occurred for the I-E dimension, the implication for traditional subjects is that the cues presented through the rape depiction were of a quality which would not influence differing judgments in attribution of responsibility; the script probably did not permit engagement of the I-E



personality dimension. Previous research exploring attitudes toward forcible rape in conjunction with the I-E construct have found similar results. Tolor (1975) reported that Locus of Control is not a good predictor of subject action tendencies in the area of attitudes toward rape. The results of the current research are consistent with Tolor's findings. Predictions, within the current study and possibly within Tolor's work, were based on assumed projection of the subject's Locus of Control attitudes on to the same sex actor in the script. Such an assumption may not have been warranted.

Although analysis of the entire sample and the traditional subjects alone did not reveal significant gender differences on attribution of responsibility, gender effects occurred for non-traditional respondents. Non-traditional females rated the male more responsible than did non-traditional males. Previous researchers have reported similar and contradictory results with regard to effects due to gender. For example, Calhoun, Selby, and Warring (1976) concluded that males are more likely than females to perceive a rape victim as precipitating a sexual assault. On the other hand, Jones and Aronson (1973) and Krulewitz (1977) found no main effect for sex in attribution of fault toward a rape victim. In another study done by Krulewitz, Nash, and Payne (1977), results indicated that gender effects only



certain types of attributions. For example, clear sex differences existed when causal attributions concerning the victim's involvement were examined. However, attributions directly related to the effect of assailant force were evaluated by men and women in a similar manner. In the current study, the constructs of victim provocation and assailant force were analyzed across sex. These items proved to be the best predictors of responsibility independent of sex of subject. Mean comparisons of these variables across gender showed no significant differences, however. Given these results, the findings on previous research (i.e., some studies display treatment effects for gender while other studies do not) may possibly be explained by the nature of their subjects' attitudes toward women. At times these researchers may have had heterogeneous (in terms of sex role beliefs) samples and on other occasions their sample may have been more homogenous (i.e., with either more traditional or non-traditional subjects). Such an explanation is feasible considering that researchers usually use college students as subjects and the college population tends to be non-traditional (Spence & Helmreich, 1973). Given that no main effect for gender was evidenced for this sample (using attribution scores as the dependent variable), a college sample was used, and a treatment effect occurred for sex with the non-traditional group, the results of the

present study support such an explanation.

The second hypothesis predicted a significant main effect for traditionality and suggested that non-traditional respondents would attribute more responsibility to the male actor. Mean comparisons of the treatment groups indicated that non-traditional subjects did, in fact, attribute significantly more responsibility to the male character. These results are in accord with previous attribution studies (Kaplan, 1977; Krulewitz, 1977) which reported significant negative correlations between traditional attitudes toward the role of women and responsibility attributed to victims of rape.

One explanation for these findings may be found through the comparison of the definitions for traditional and non-traditional attitudes toward women. As previously stated, the Attitude toward Women Scale assesses beliefs about social and sexual relationships between the sexes. Conservative, or traditional, females are found to be more dependent, rigid, dogmatic, external and defensive than their non-traditional counterparts. Traditional males exhibit authoritarian, conforming, dependent, and high need for personal power tendencies. Persons imbued with such characteristics may be less secure in their relationships with members of the opposite sex. Given that respondents were influenced by such personality characteristics, the explanation for



their tendency to fault the victim in the alleged rape situation follows naturally. Persons of traditional leaning viewed the action of the victim as a transgression of appropriate social and sexual behavior. Thus, their relatively high victim responsibility attributions may evolve from anxiety over the independence manifested by the female actor. In contrast, non-traditional subjects, who are more liberal in their views of female social and sexual behavior, perceived the victim's independent actions as more appropriate and therefore less worthy of blame. It is historically accurate to associate the change in society's view of rape from victim precipitated to an act of male violence with the women's movement. The advocates of the women's movement whose investigations into the reality of rape have changed attitudes and laws are clearly liberal on women's issues. It is no surprise, then, that advocates of equality for women would be less likely to blame women for rape.

Given the high coefficient of determination values for both traditional and non-traditional groups, it appears as if significant factors or correlates influencing attribution of responsibility for rape with both ATW groups were included within this study. For both traditional and non-traditional groups, attribution scores were strongly influenced by respondent's perceptions of both the victim's provocativeness

and the assailant's use of force. These factors apparently have a strong influence in determining responsibility for participant actions in sexual assault cases. It is of interest to note the lower coefficient of determination value obtained by the non-traditional group; this figure suggests that there are other variables, not included in the present study, which influence the judgment of more liberal persons.

It appears appropriate to refer to Burt's (1980a) article while discussing the possible causes of difference between traditional and non-traditional subjects in their attribution of responsibility scores. She stated two implications which evolve from her research. First, rape myths influence American thinking. Second, rape attitudes are "strongly connected to other deeply held and preconceived attitudes such as sex-role stereotyping..." (Burt, 1980a, p. 229). The fact that a main effect occurred for traditionality in attribution of responsibility suggests that sex-role stereotyping is connected to American attitudes toward rape. Non-traditional subjects tended to be less accepting of the mythology of rape as operationally defined by Burt's measure. The results of the current study support Burt's findings.

The third hypothesis predicted that regardless of sex of subject or I-E bias the non-traditional population would



be relatively homogenous in attributing responsibility to the male character. Comparisons of the treatment groups' responsibility score means indicated that this prediction was inaccurate. As previously reported, women of the non-traditional population attributed significantly more responsibility to the male actor than did non-traditional males. The results are consistent with the rationale underlying the assumption that all women "...think of rape as part of their natural environment - something to be feared and prayed against like fire or lightening" (Griffin, in Schultz, 1975, p. 19). Griffin suggested that women learn early to fear strange, isolated situations and likewise odd men. Such fear has historically riveted women to a passive existence and caused them to seek the protection of males because they saw themselves as impotent (Griffin, in Schultz, 1975). Given that non-traditional women are striving for autonomy, the current experimental results are understandable. More liberal females reacted against what they perceived as hostile male domination. The combination of liberal views toward the role of women and a psychological reactance toward the crime of rape, giving their perception of the incident more affective momentum, caused non-traditional females to attribute significantly more responsibility to the offender than did their male counterparts. Non-traditional males may have had similar liberal views toward the

role of women in American society, however, the absence of underlying, characteristic fear and resentment and personal relevance toward rapists probably reduced their level of certainty in awarding blame. A breakdown of the correlates which contributed to non-traditional women's attribution scores indicated that a respondent's perception of victim provocativeness is the best predictor of responsibility attribution. Non-traditional males' responsibility scores were best predicted by the force variable.

These findings initially appear inconsistent with Burt's (1980a) conclusion that distrust of the opposite sex or "adversarial sexual belief" systems contribute to rape myth acceptance. The difference in rape attribution scores between non-traditional males and females appears to stem from appraisal of the same sex actor (rape depiction character) by the respondent. For example, the best predictor of female, non-traditional attribution scores was their perception of victim provocativeness; the less provocative the victim appeared, the less responsibility she received. In contrast, for male non-traditional subjects, perceived male actor force levels best predicted attribution scores; with these subjects, perceived assailant force and responsibility varied directly. Therefore, non-traditional subjects apparently focused on cues from the same sex actor in judging responsibility for the crime. The apparent contradiction

to Burt's assumptions of "adversarial sexual beliefs" disappears when we consider that the responses being evaluated are from non-traditional persons and such people are defined as less accepting of the mythology of rape as well as less external, dependent, rigid, and defensive.

The fourth hypothesis predicted a significant and positive relationship between RMAS and responsibility scores. A zero order correlation of the factors indicated that over the general population such a relationship existed. Burt (1980b, p. 2) suggested that "rape myths affect how broad or how restrictive a person's definition of rape will be." The results of the present study are congruent with her finding that "belief in rape myths produces more restrictive rape definitions" (Burt, 1980b, p. 2). The implication drawn from this fact is that the acceptance of rape myths leads to more restrictive rape definitions and therefore to the acquittal of rapists because of the definition's limiting scope. The acceptance of rape myths is rape supportive as evidenced by the results of the current study. Persons who tended toward rape myth acceptance also tended to attribute more responsibility to the victim, which is expected because the rape myths ascribe more responsibility to the victim than to the perpetrator.

The fifth hypothesis predicted a significant and positive correlation between RMAS and ATW scores. The predicted



relationship did occur as expected for the entire sample. These results are in accord with previous studies which have explored the relationship between attitudes toward women and attitudes regarding the definition of rape (Burt, 1980a; Field, 1978; Klemmark & Klemmark, 1976). The findings suggest that sex role stereotyping varies directly with rape myth acceptance. In other words, non-traditional persons tend to be less accepting of rape mythology and therefore have a broader definition of what constitutes sexual assault.

The correlation between RMAS and ATW scores is stronger for women than for men. Therefore, a higher probability exists for a non-traditional woman to be less accepting of rape mythology than a non-traditional man. One explanation for this finding is that women are the more likely victims of rape and therefore may have given the issue more consideration. Because women have thought more about rape, they may be more ideologically consistent than males in matching attitudes toward traditionality and rape mythology. These results are congruent with and augment the implications suggested from the findings of the third hypothesis in regard to non-traditional women. In sum, they suggest that more liberal women are able to see through the fallacious mythology which surrounds the crime of rape and are more apt to proclaim a rapist responsible for his action.

The sixth hypothesis predicted a positive correlation between male actor responsibility ratings and subject perceived male actor force levels. A zero-order correlation of these factors indicated that for the total sample, such a relationship existed. Independent of sex, respondents tended to perceive the male actor as most responsible when they viewed him implementing more force in subduing his victim. When the sample was divided by sex, correlation coefficients for both sexes were significant. Elevated offender force perceptions predicted increased offender responsibility scores for both sexes. However, males tended to attribute more responsibility to the assailant as a function of increased force levels when compared with females. Previous studies including force as an independent variable have found that increased force levels (e.g., low, non-physical vs. high, physical force with actual injury), produce stronger certainty of rape in respondents (Krulewitz, 1977; Krulewitz, Nash, & Payne, 1977). As an assailant was portrayed to be more brutal, he was blamed more for the assault. Thus, a literal increase of force used by an offender against a rape victim, as evidenced through different fictitious rape depictions, each with a different force factor, was related to increased respondent potential to attribute greater responsibility to the rapist for the attack.

The current study presented a single rape depiction;



therefore, no variations on the offender's use of force were made. However, the respondents' perceptions of the rapist's use of force against the victim was the second best predictor of responsibility attribution across the general population. This implies that persons vary in their perception of male domination of the female victim within a specific sexually aggressive situation, and persons who tend to perceive a male as less inappropriate while physically oppressing a woman will tend to attribute less responsibility to him for assaultive attacks.

Hypothesis seven predicted a positive correlation between increases in attribution of responsibility to the male actor and increases in perceived female actor resistance. A Pearson product moment correlation coefficient indicated such a relationship existed for the total sample. Dividing the sample by sex did not alter the results remarkably. Both male and female groups responded in the predicted fashion. As subjects perceived the victim's actions as being more resistant to the rapist's advances, they attributed more responsibility to the male actor. This result supports the findings of previous experimenters (Heim, Malatuth, & Fishback, 1977; Krulewitz, Nash, & Payne, 1977; Nash & Krulewitz, 1977). Thus, past and current research indicate resistance to be an important cue for judging the victim's responsibility for an attack. It is apparent that proof of a



victim's attempted resistance is needed in order for persons to perceive an attack as forcible rape. It is also apparent that given the same cues (i.e., proof) different people will attribute different amounts of responsibility to the characters involved in the crime of sexual assault. The results of the present study imply that if a woman is perceived as attempting to resist an assault, she is also considered less blameworthy for the attack. The current findings do not support Tolor's (1975) results which suggested a gender stereotypic bias in attributing responsibility as a function of perceived victim resistance. Tolor indicated that males tended to attribute more blame to the victim if she displayed less physical resistance; on the other hand, females attributed more responsibility to the victim if she was perceived as more physically defensive. Within the present study, both male and female respondents tended to attribute more responsibility to the rapist as the victim's resistance level was seen to increase. Nash and Krulewitz (1977) suggested that persons of both sexes require evidence that a victim of sexual assault employed resistance to avoid the attack in order to view the alleged assault as rape.

The eighth hypothesis predicted a significant and positive relationship between attribution of responsibility and degree of previous actor acquaintance. It was assumed that respondents who tended to view the actors as better acquainted

would tend to attribute more blame to the rapist. This result did not occur. The correlation between these parameters was minimal. The results did not support the findings of L'Armond and Pepitone (1977) who reported that an existing relationship between the rapist and victim, prior to a rape, influences persons to perceive the alleged rape as a crime of lesser magnitude. As compared with the relationship cues presented in the L'Armond and Pepitone study, the present research used a rape depiction in which the nature of the relationship was less well defined and therefore more subject to individual differences in interpretation.

Hypothesis nine predicted a negative correlation between the level of perceived victim provocation and the amount of responsibility attributed to the male actor. It was assumed that as persons perceived the victim's behavior as more provocative, they would attribute less fault to the rapist for the attack. The results strongly supported this assumption. When the relationship between these variables was examined as a function of gender, both males and females displayed similar tendencies; respondents, independent of gender, tended to attribute greater responsibility to the victim if she was perceived as behaving provocatively. Similar results occurred as a function of traditionality; for both conservative and liberal groups, attribution of responsibility and perceived victim provocativeness varied inversely

and significantly. Studies cited earlier in this paper have established that in many cases persons perceive the victim of sexual assault as precipitating the crime (Bomer, 1974; Burt, 1980a; Kemmer, 1977; Kirkpatrick, 1977; and Klemmark & Klemmark, 1976). Therefore, the strong relationship existing between perceived provocation and responsibility attribution does not seem extraordinary. The results of the present study are consistent with previous research and suggest that when a woman files rape allegations, she must be prepared to convincingly defend her pre-assault behavior with the accused. The manner in which she interacted with her alleged assailant prior to the rape will be closely scrutinized for indications of willful precipitation (provocation) of the attack.

While considering the issue of victim precipitated rape, the results of Kirkpatrick's (1977) research are of interest. She reported that women who had been rape victims believed only "bad girls" get raped. If this belief may be generalized to all women, and we extrapolate the definition of "bad girl" to include behavior which is "provocative" (e.g., going into bars, wearing short shorts, or dancing in a provocative manner), the ambivalence engendered in a rape victim because of the attack must be tremendous. The assumed ambivalence would arise as the victim was pondering her influence in the assault; "Was I somehow behaving



provocatively and therefore setting myself up to be raped?" In analyzing her propriety, she may decide that she was somehow influential in causing the attack and neglect to report the crime. Her previous assumption that "only bad girls get raped" may cause her to question her behavior and erroneously conclude that her actions were inappropriate and deserving of the consequence.

It is assumed that the questionnaire items measuring victim provocation and perceived rapist force level were assessments of respondent beliefs as opposed to broader, situational attitudes (Fishbein, 1967; Jahoda & Warren, 1966). The consistency of significant predictions of responsibility by these measures, across the general subject sample, indicates that they are relatively unencumbered by other mental concepts. Therefore, hypotheses derived directly from the cues presented in the rape depiction caused the respondents to form beliefs about the characters in the vignette. Given that provocation and force are beliefs concerning a specific situation (the rape depiction), the variability between respondents, as measured by the closer relationship with the dependent variable responsibility, may be explained by the relatively concise nature of these variables. Provocation and force were better predictors of the criterion variable responsibility because they evolved directly from cues presented through the rape depiction.

A variable such as RMAS, considered to be a constellation of beliefs forming an attitude toward rape myths, allowed for greater intersubject variability in perceiving and judging responsibility because the variety of cognitive appraisals involved in forming such an attitude allows for greater intersubject variance.

Kaplan (in Fishbein, 1967) suggested that only six to eleven beliefs function as primary determinants of any specific attitude. Fishbein (1967) stated that an understanding of the origin of attitudes will come only through the consideration of these beliefs. The results of the present study indicate that perceived victim provocativeness and rapist's force level are beliefs which strongly influence respondent's attribution of responsibility scores. These issues are germane to the development of attitudes toward rape victims.

From what has been said, it appears that we have fairly conclusive evidence that persons' beliefs toward an object can be seen as a function of their attitudes about the object and the evaluative aspects of those attitudes. Within the present study, the significant separation between traditional and non-traditional respondents on attribution scores gives evidence for this assumption. Non-traditional persons, who are defined as more liberal in their views regarding female sexual behavior, perceive the victim as behaving less provoca-

tively than did the more conservative traditional subjects. The results are consistent with Hammond's (1948) work which measured distortion of judgment as a function of attitude differences. Hammond suggested that persons tend to accept information which is supportive of their personal views and are inclined to reject facts to the contrary. There could have been no doubt in any thinking respondent's mind that the female character presented in the vignette was a rape victim, and yet traditional subjects tended to adjust the facts to find the victim more at fault. The cognitive styles of the traditionality subgroups were consistent with their attribution ratings. A more liberal view toward the sex role of women generated a more supportive response toward the victim.

A general inference which may be derived from this research is that attitudinal indexes which are valid in the assessment of a closely clustered belief system can accurately predict subject responses pertaining to that system. As we move away from less characteristic conceptual forms (e.g., beliefs which appear to incorporate cues from a specific situation for judgment formation) and toward more global personality structures (e.g., LOC and ATW), our ability to predict behavior from specific stimulus cues diminishes.



## APPENDIX 1

Introduction

The following pages consist of four measures designed to assess your attitudes towards various social situations. Some of the material explores your attitudes toward rape. If you find such subject matter offensive, I suggest that you give consideration to your involvement in this experiment. If you choose to participate, you will be assisting in helping us to understand a complex social issue. Your responses will remain anonymous and the analysis is based on group rather than individual scores.

The measures you will be filling out are presented in the order in which they must be completed. Reading ahead may bias your responses and thereby invalidate your answers. It is very important that you start at the first page and continue through the manuscript following numerical sequence.

Instructions for each inventory are located at the top of the first page of each measure. If you have any questions while completing the inventories, please raise your hand and I will come and assist you.

Please complete the following:

- a. I'm a male/female (circle sex).

- b. My age is \_\_\_\_\_ years.
- c. I have completed \_\_\_\_\_ years of schooling.
- d. My vocation is that of \_\_\_\_\_.

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## APPENDIX 2

Locus of Control Scale

This is a questionnaire to find out the way in which certain important events in our society affect different people. Each item consists of a pair of alternatives lettered "a" and "b". Please select the one statement of each pair (and only one) which you more strongly believe to be the case as far as you're concerned. Be sure to select the one you actually believe to be more true rather than the one you think you should choose or the one you would like to be true. This is a measure of personal belief; there are no right or wrong answers.

Please answer these items carefully but do not spend too much time on any one item. Be sure to find an answer for every choice. Place an (X) through item "a" or "b" - whichever you choose as the more true statement for you. In some instances you may discover that you believe both statements or neither one. In such cases, be sure to select the one you more strongly believe to be the case. Try to respond to each item independently when making your choice; try not to be influenced by your previous choices.



- 1) a. Children get into trouble because their parents punish them too much.  
b. The trouble with most children nowadays is that their parents are too easy with them.
- 2) a. Many of the unhappy things in people's lives are partly due to bad luck.  
b. People's misfortunes result from the mistakes they make.
- 3) a. One of the major reasons why we have wars is because people don't take enough interest in politics.  
b. There will always be wars, no matter how hard people try to prevent them.
- 4) a. In the long run, people get the respect they deserve in this world.  
b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.
- 5) a. The idea that teachers are unfair to students is nonsense.  
b. Most students don't realize the extent to which their grades are influenced by accidental happenings.
- 6) a. Without the right breaks one cannot be an effective leader.  
b. Capable people who fail to become leaders have not taken advantage of their opportunities.
- 7) a. No matter how hard you try, some people just don't

- like you.
- b. People who can't get others to like them don't understand how to get along with others.
- 8) a. Heredity plays the major role in determining one's personality.
- b. It is one's experiences in life which determine what they're like.
- 9) a. I have often found that what is going to happen will happen.
- b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.
- 10) a. In the case of the well prepared student, there is rarely if ever such a thing as an unfair test.
- b. Many times exam questions tend to be so unrelated to course work that studying is really useless.
- 11) a. Becoming a success is a matter of hard work; luck has little or nothing to do with it.
- b. Getting a good job depends mainly on being in the right place at the right time.
- 12) a. The average citizen can have an influence in government decisions.
- b. This world is run by the few people in power, and there is not much the little guy can do about it.
- 13) a. When I make plans, I am almost certain that I can make them work.

- b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.
- 14) a. There are certain people who are just no good.  
b. There is some good in everybody.
- 15) a. In my case getting what I want has little or nothing to do with luck.  
b. Many times we might just as well decide what to do by flipping a coin.
- 16) a. Who gets to be the boss often depends on who was lucky enough to be in the right place first.  
b. Getting people to do the right thing depends upon ability; luck has little or nothing to do with it.
- 17) a. As far as world affairs are concerned, most of us are the victims of forces we can neither understand nor control.  
b. By taking an active part in political and social affairs, the people can control world events.
- 18) a. Most people don't realize the extent to which their lives are controlled by accidental happenings.  
b. There really is no such thing as "luck."
- 19) a. One should always be willing to admit mistakes.  
b. It is usually best to cover up one's mistakes.
- 20) a. It is hard to know whether or not a person really likes you.



- b. How many friends you have depends upon how nice a person you are.
- 21) a. In the long run, the bad things that happen to us are balanced by the good ones.
- b. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.
- 22) a. With enough effort we can wipe out political corruption.
- b. It is difficult for people to have much control over the things politicians do in office.
- 23) a. Sometimes I can't understand how teachers arrive at the grades they give.
- b. There is a direct connection between how hard I study and the grades I get.
- 24) a. A good leader expects people to decide for themselves what they should do.
- b. A good leader makes it clear to everybody what their jobs are.
- 25) a. Many times I feel that I have little influence over the things that happen to me.
- b. It is impossible for me to believe that chance or luck plays an important role in my life.
- 26) a. People are lonely because they don't try to be friendly.
- b. There's not much use in trying too hard to be

please people; if they like you, they like you.

- 27) a. There's too much emphasis on athletics in high school.
- b. Team sports are an excellent way to build character.
- 28) a. What happens to me is my own doing.
- b. Sometimes I feel that I don't have enough control over the direction my life is taking.
- 29) a. Most of the time I can't understand why politicians behave the way they do.
- b. In the long run, the people are responsible for bad government on a national as well as a local level.

## APPENDIX 3

Attitudes toward Women Scale

The statements listed below describe attitudes toward the roles of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (1) agree strongly, (2) agree mildly, (3) disagree mildly, or (4) disagree strongly. Place an (x) through the number which best describes your reaction.

1. Swearing and obscenity are more repulsive in the speech of a woman than a man.

1	2	3	4
agree strongly	agree mildly	agree mildly	agree strongly

2. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly



3. It is insulting to women to have the "obey" clause remain in the marriage service.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

4. A woman should be as free as a man to propose marriage.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

5. Women should worry less about their rights and more about becoming good wives and mothers.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

6. Women should assume their rightful place in business and all the professions along with men.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

7. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

8. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

9. The intellectual leadership of a community should be largely in the hands of men.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

10. Women should be given equal opportunity with men for apprenticeship in the various trades.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

11. Women earning as much as their dates should bear equally the expense when they go out together.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

12. Sons in a family should be given more encouragement to go to college than daughters.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

13. In general, the father should have greater authority than the mother in bringing up of children.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

14. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly

15. There are many jobs which men should be given preference over women in being hired or promoted.

1	2	3	4
agree strongly	agree mildly	disagree mildly	disagree strongly



## APPENDIX 4

Rape Depiction

The following story describes an incident between two students. Please read the story and respond to the questions which follow.

John and Sue are eighteen-year-old sophomores who attend a junior college. He recently moved to the area from a distant city and knows no one. Sue has lived in the vicinity for a month and has few acquaintances.

One Friday evening, at a dance given in the school gym, they met for the first time. John asked Sue to dance and she accepted. John felt Sue acted distant at first but he liked her enough to stay with her for awhile. Sue initially did keep John at a distance but he seemed nice enough and was a lot of fun so she soon felt comfortable in doing the "bump" and dancing close with him. They enjoyed each other's company enough to stay together throughout the remainder of the dance.

Half an hour before the end of the dance, John asked Sue if she would allow him to drive her home. She said her parents had planned to pick her up but she would call and find out if they would mind his taking her home. She called

and her parents decided it would be fine so long as she came directly home after the dance.

After the last dance, Sue and John took each other by the hand and walked out to John's car which was parked in the parking lot. John opened Sue's door and she slid in and across the front seat and opened his. He got in, started the car, and was about to drive off but the traffic created by the other people leaving the dance blocked his way.

While waiting for the traffic to clear, Sue turned on the radio to the sound of a very popular and romantic tune. John turned the car off and they held hands while listening to the song. When it was over, they began talking about the song's meaning.

The traffic had cleared by now but Sue and John were too involved in their talk to notice. He began to feel a strong attraction for her and leaned over to kiss her. Sue was also feeling close at that moment and responded by kissing John in return. John began to feel very excited; he pulled Sue close to him and kissed her deeply. This scared Sue. She started to push John away and told him to take her home. John refused to respond to Sue's demands. He pushed her down on the seat and climbed on top of her. She begged him to stop and continued to push him away. She threatened to scream if he didn't stop. John didn't stop and was apprehended in the act of forced sexual inter-

course by a passing police officer who heard Sue's cries for help.

John claims he didn't rape Sue. Sue claims she was indeed raped by John.



## APPENDIX 5

Rape Depiction Questionnaire

The questions listed below are designed to assess your attitudes toward the actors in the story you have just read. There are no right or wrong answers, only opinions. Please answer these items carefully but do not spend too much time on any item. Each item has a scale marked with numerals indicating degrees of responsibility, force, resistance, etc. The first and last numerals of each scale are extremes and the other numbers are points in between. For each question, choose the number which best describes your reaction to the item and place an (X) through it.

1. Which actor was most responsible for the incident?

0	1	2	3	4	5	6	7	8	9	10
woman					both					male
totally					equally					totally
responsible					responsible					responsible

2. How responsible was the male actor for the attack?

1	2	3	4	5	6	7
not at all						totally
responsible						responsible

3. How responsible was the female actor for the attack?

1	2	3	4	5	6	7
not at all						totally
responsible						responsible

4. How should the male actor be punished?

- 1 - no punishment
- 2 - mild reprimand
- 3 - three years formal probation
- 4 - one year jail sentence
- 5 - ten year jail sentence
- 6 - life imprisonment
- 7 - death sentence

5. How much force did the male actor use during the incident?

1	2	3	4	5	6	7
very						very
little						much

6. How much resistance did the female actor show during the incident?

1	2	3	4	5	6	7
very						very
little						much

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7. How well acquainted did the actors appear to be by the end of the dance?

1	2	3	4	5	6	7
strangers						good friends

8. The female actor behaved in such a manner as to provoke the male actor's advance.

1	2	3	4	5	6	7
strongly disagree						strongly agree

9. How much responsibility should the male actor have for not controlling his sexual impulses?

1	2	3	4	5	6	7
no responsibility						total responsibility

10. How severe do you feel the psychological trauma of sexual assault is on the victim?

1	2	3	4	5	6	7
very little trauma						very great trauma

11. Have you ever been raped or sexually molested?

1 - yes

2 - no



## APPENDIX 6

Rape Myth Acceptance Scale

The following measure was designed to assess person's attitudes toward rape. Each item has a scale indicating your degree of agreement, percentage of perceived occurrence, or strength of belief. There are no right or wrong answers, only opinions. Please answer these items carefully but do not spend too much time on any item. For each question, choose the scale score which best describes your reaction to the item and place an (X) through it.

1. A woman who goes to the home or apartment of a man on their first date implies that she is willing to have sex .

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

2. Any female can get raped.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

3. One reason that women falsely report a rape is that they frequently have a need to call attention to themselves.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

4. Any healthy woman can successfully resist a rapist if she really wants to.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

5. When women go around braless or wearing short skirts and tight tops, they are just asking for trouble.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

6. In the majority of rapes, the victim is promiscuous or has a bad reputation.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

7. If a girl engages in necking or petting and she lets things get out of hand, it is her own fault if her partner forced sex on her.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

8. Women who get raped while hitchhiking get what they deserve.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

9. A woman who is stuck-up and thinks she is too good to talk to guys on the street deserves to be taught a lesson.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

10. Many women have an unconscious wish to be raped, and may then unconsciously set up a situation in which they are likely to be attacked.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree

11. If a woman gets drunk at a party and has intercourse with a man she's met there, she should be considered "fair game" to other males at the party who want to have sex with her too, whether she want to or not.

1	2	3	4	5	6	7
strongly						strongly
agree						disagree



12. What percentage of women who report a rape would you say are angry and want to get back at the man they accuse?

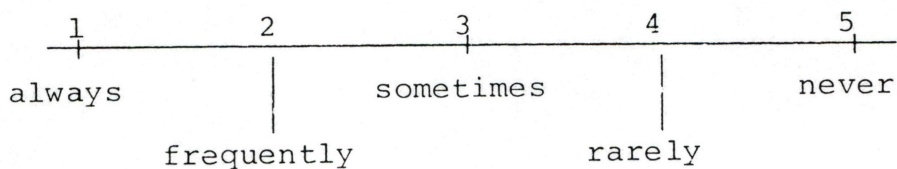
1	2	3	4	5
almost all	about 3/4	about 1/2	about 1/4	almost none

13. What percentage of reported rapes would you guess were merely invented by women who discovered they were pregnant and wanted to protect their own reputation?

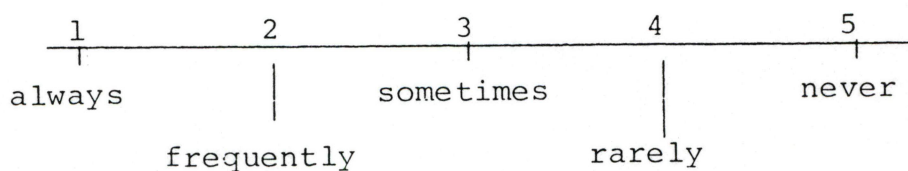
1	2	3	4	5
almost all	about 3/4	about 1/2	about 1/4	almost none

14. A person comes to you and claims they were raped. How likely would you be to believe their statement if the person were:

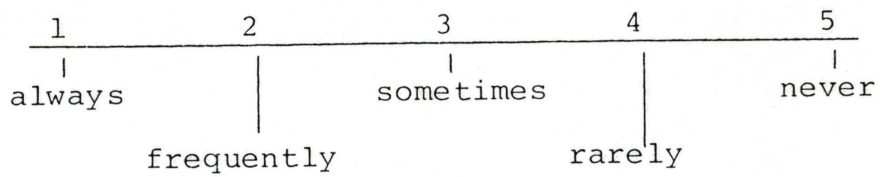
a. Your best friend?



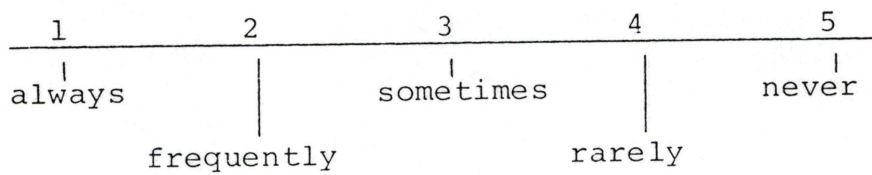
b. An Indian woman?



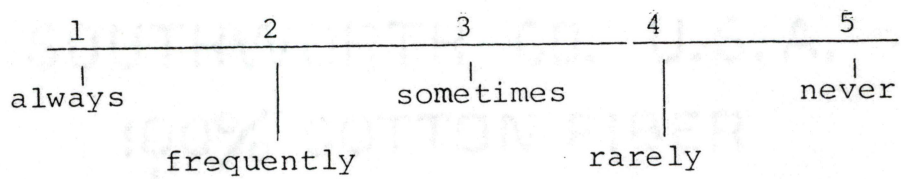
c. A neighborhood woman?



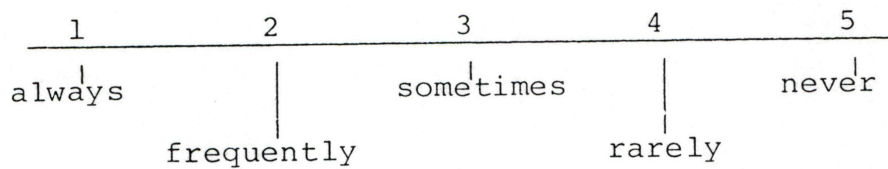
d. A young boy?



e. A black woman?



f. A white woman?



## APPENDIX 7

Letter to Respondents

Dear Respondent;

It has been almost one year since you volunteered to participate in my research concerning attitudes toward sexual assault. To refresh your memory, I came to your summer school class (either psychology or sociology) at the local junior college. You read a story about a young woman who had been raped and filled out a questionnaire. You may have wondered what the study was about.

The research was designed to determine if accurate predictions of responsibility attribution can be made given the knowledge of a person's personality make-up, attitudes, and beliefs. Although a complete picture of a person's personality could not be obtained through examination of the responses made on the questionnaire you filled out, some reasonably accurate assessments concerning specific personality characteristics was possible.

Results of the study indicate that accurate predictions of attribution can be made given awareness of personal attitudes and beliefs. Experimental findings support the idea that persons who believe that the role of women in society should be passive generally tend to view rape



victims as more responsible for the assault. Contrastingly, persons who believe women should play an active role in society tend to find a female less responsible for the attack.

If you have further questions regarding the results of this research, you may contact me at the address given above. Thank you again for your assistance.

Sincerely,

Dave Vick

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