Did She Really Want It?

The Effects of Gender and Drinking on Rape Myth Acceptance

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Submitted to the Psychology Department, Allegheny College in partial fulfillment of the requirements for the degree of BACHELOR OF SCIENCE

March 28, 2011

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The Effects of Gender and Drinking on Rape Myth Acceptance

A Senior Comprehensive Project

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ACKNOWLEDGMENTS

To My Comp Advisor, Dr. Rutledge:

I cannot begin to express how grateful I am to have had your help with this project. Your patience, encouragement and support have been an incredibly motivating force for me throughout the past year and half. Your attention and response to every question and detail gave me the reassurance I need to know I was not floundering alone. Thank you for giving me the opportunity to learn from and work with a person I respect so much.

To My Second Reader and Advisor, Professor Heuchert;

Thank you for always being ready to discuss the "meat" of my research topic and findings. Your input into the interpretations of my research and suggestions for new directions to pursue were so valuable to me. When we spoke, I always left your office incredibly inspired by the importance and relevance of this project. I look forward to continuing to explore how meaningful change can be initiated within the Allegheny community.

To Sanjana Dey and Fellow Comp Groupies:

To my wonderfully calm research partner for keeping me sane in my frequent moments of panic, you taught me how to take a step back and breath. To the group, this comping experience was made enjoyable by the comradery that you all provided with a smile of reassurance or answer to a quick (or not so quick) question. I wish you all the best in years to come!

To my Mom and Dad,

Thank you for always talking to me on the phone, as I walked home from Carnegie Hall at all awful hours the night. And, more importantly for always being supportive, understanding and loving even when you did not exactly know what a "comp" even was.

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ABSTRACT

Rape myths are widely and persistently held false beliefs about rape that serve to deny and justify male sexual aggression against women. The current study investigated both gender and drinking habits as predictors of rape myth acceptance, as well as the seven rape myth components, “she asked for it,” “it wasn’t really rape,” “he didn’t mean to,” “she wanted it,” “she lied,” “rape is a trivial event,” and “rape is a deviant event,” in a sample of undergraduate students. Gender significantly predicted rape myth acceptance and higher scores on the subscales “she asked for it,” “she wanted it,” “she lied,” “rape is a trivial event,” and “rape is a deviant event,” with male participants reporting higher adherence to rape myths than female participants. The number of drinks usually consumed per occasion significantly predicted rape myth acceptance and higher scores on the subscales “it wasn’t really rape,” “she lied” and “rape is a trivial event,” with participants consuming more drinkers per occasion reporting higher adherence to rape myths that participants consuming fewer drinks per occasion. Implications concerning how rape myths serve to maintain existing cultural arrangements and suggestions for more effective alcohol and rape prevention programs are discussed.

The Effects of Gender and Drinking Habits on Rape Myth Acceptance

Rape is the most common violent crime on America's college campuses (Carmody & Washington, 2001). Rape is the "sexual penetration of a person against his or her will by the use of force, by the threat of force, by verbal coercion, or by inability to consent because of the impaired mental status or age of the victim" (Loiselle & Fuqua, 2007, p. 261). Previous research suggests that during their 4- to 5-year college careers one fifth to one fourth of all women experience a completed or attempted rape (McMahon, 2010, p. 3) and up to 50% of college women are estimated to having been victim of some form of sexual assault (Wenger & Borstein, 2006). The debilitating effects of rape on victims are "well documented, including negative outcomes on physical health, mental health, academic performance, and interpersonal relationships" (McMahon, 2010, p. 3). Belief in rape myths, which serve to silence victims, absolve perpetrators and therefore prevent the prosecution and punishment of rapists, is a primary social force in the continuing abuse of female victims. (Chapleau, Oswald, & Russell, 2008).

Rape myths are "attitudes and generally false beliefs about rape that are widely and persistently held, and that serve to deny and justify male sexual aggression against women" (Newcombe, van den Eynde, Hafner, & Jolly, 2008, p. 1738). Beliefs about rape, such as "she asked for it," "it wasn't really rape," "he didn't mean to," "she wanted it," "she lied," "rape is a trivial event," and "rape is a deviant event," constitute the seven major components of rape myths (Payne, Lonsway, & Fitzgerald, 1999). The most commonly accepted of these myths are victim responsibility, disbelief of rape claims, rape only happens to certain types of women, who are usually described as dressing suggestively, and any healthy woman could resist a rapist if she really wanted to (Burt, 1980). Recently, however, students' overt blaming of the victim has

become less likely, while adherence to subtler and discrete forms of rape myths has increased. This may be due to the experience of attending a rape prevention program in high school, which often address messages promoted in rape myths. For example, previous research has shown that "respondents would not directly blame the victim for her assault, but expressed the belief that women put themselves in bad situations by dressing a certain way, drinking alcohol, or… flirting" (McMahon, 2010, p. 5). Furthermore, beliefs that "victims lie about rape when they regret consensual sex after the fact" and that a woman's "bad reputation is often to blame for mixed signals that lead to rape" have also become prominent (Kahlor & Morrison, 2007, p. 730).

Adherence to rape myths is likely to vary among individuals with diverse belief systems, as well as groups with different subjective experiences with and interpretations of rape and sexual assault. The current study examined gender and drinking habits as predictors of rape myth acceptance in a sample of undergraduate college students. Exploring adherence to rape myths by gender may provide further insight into how individual processing of sexual assault normalizes the cycle of sexual aggression against women among different groups in society. The college campus, as a social setting itself, may provide an environment where male and female interaction often includes alcohol consumption. As alcohol consumption, particularly that by both the victim and the perpetrator, is heavily implicated in the occurrence of rape, exploration into adherence to rape myths may illuminate how college students interpret and react to their increased risk of sexual assault ((Mohler-Kuo, Dowdall, Koss, &Wechsler, 2004).

Rape Myth Acceptance

The pervasiveness of rape myths in American public consciousness has led some experts to believe that American society is a "rape culture." (Lonsway & Fitzgerald, 1995, p. 704). Between 25 and 35% of respondents in a review of research reportedly adhered to the majority of

rape myths (Lonsway & Fitzgerald, 1994). Each rape myth component can be viewed as being based on a predominant cultural phenomenon that "serves to justify existing cultural arrangements" (Lonsway & Fitzgerald, 1994, p. 134). For example, by using an isolated incident of false rape charges to generalize that "women routinely lie about rape" society is able to deny the widespread prevalence of sexual victimization (Lonsway & Firtzgerald, 1994), while according to the FBI's Uniform Crime Reporting Program, only 5% of 90,000 complaints received in 2003 of rape and sexual assault were found to be untrue. Furthermore, according to the US Department of Justice, rape remains the most underreported violent crime in the U.S., with only 35 to 50% of rapes and sexual assaults reported to law enforcement officials (Kahlor & Morrison, 2007). Facilitation of rape myths are therefore made possible by cultural norms that generally promote societal acceptance of male dominance and aggression towards women and ultimately the discrepancy between cultural and the legal definitions of rape (Asoved & Long, 2006).

Rape myth acceptance, functioning as part of a large "intolerant" belief system, may contribute to the promotion of false beliefs about rape on a societal level. Previous research indicates that racism, sexism, homophobia, classicism, religious intolerance, and ageism, as interrelated predictors, were positively associated with rape myth acceptance in both men and women (Asoved & Long, 2006). Researchers also concluded that rape myth acceptance may be predicted by high levels of sex role stereotyping, adversarial sexual beliefs, and acceptance of interpersonal violence (Burt, 1980). Therefore, individuals with greater adherence to this set of beliefs may be more likely to exhibit rape myth acceptance and therefore may contribute to the spread of false descriptions of rape, inherent to rape myths (Burt, 1980). For example, previous research has shown that participants who adhere to rape myths tend to depict rape as an

interaction between strangers, occurring in a public place, involving weapons or extreme force and incurring victim resistance or injury (Peterson & Muehlenhard, 2004). Furthermore, studies have shown that as familiarity between the victim and perpetrator in rape scenarios increases, individuals high in rape myth acceptance will not define the event as rape, suggesting that they may be more accepting of sexual assault (Peterson & Muehlenhard, 2004). Descriptions of rape scenarios in the media are consistent with this narrowed definition of what "counts as rape," which may also augment the general acceptance of these incorrect beliefs (Peterson & Muehlendhard, 2004, p. 131).

In "rape prone" societies the institutionalization of rape myths may play a role in the relationship between the acceptance of rape myths and sexually coercive behaviors and attitudes (Forbes, Jobe, White, Bloesch, & Adams-Curtis, 2005). Particularly, belief in rape myths has been shown to correlate positively with men's inclination to rape (Bohner, Jarvis, Eyssel, & Siebler, 2005) and is a well-documented explanatory predictor in the perpetration of sexual assault (McMahon, 2010). Rape myth acceptance also predicted judgments of victim blame and rape proclivity in the same sample, "suggesting that the justification of sexual violence may go hand in hand with a certain readiness to commit such violence" (Bohner et al., 2005, p. 819). Chronic accessibility to rape-related attitudes (Bohner et al., 2005), the desire to sexually dominate women and to obtain sexual gratification through exertion of power may serve as the links to higher inclination to rape in such men (Hockett, Saucier, Hoffman, Smith, & Craig, 2009). For example, Bohner et al. (2005) demonstrated that men who had previously exhibited coercive behavior during sexual activities showed stronger correlation between rape myth acceptance and rape proclivity. Increased rape proclivity among men with high rape myth

acceptance, therefore, seems to be characteristic of individuals more willing to exhibit sexual aggression towards women and then condone such behavior.

Other rape myths serve to deny, trivialize or justify sexual aggression by "normalizing sexual victimization and blaming its victims" (Payne et al., 1999, p. 28) and therefore advance a set of beliefs with potentially harmful consequences for the victims of rape (Davies & McCartney, 2003). Newcombe et al. (2008) observed that significantly more participants with high rape myth acceptance blamed the female victim in a date-rape scenario than did participants with low rape myth acceptance. In other studies, participants with high rape myth acceptance have been shown to attribute blame to the woman because she was intoxicated, dressed in certain ways, was "teasing men" or because the "way they said 'no'" during the rape scenario was ambiguous (Peterson & Muehlenhard, 2004). This phenomenon has reappeared more recently in the "miscommunication model of rape," which blames victims for not effectively communicating with the perpetrator and absolving the perpetrator by claiming he was "honestly confused about women's wishes" (Peterson & Muehlenhard, 2004, p. 131). Furthermore, in a study completed by Morry and Winkler (2001), participants with high rape myth acceptance expected and accepted more sexual assault than participants with low rape myth acceptance. Participants with high rape myth acceptance also indicated that at times coercion was acceptable and focused on the woman's behavior in the situation more than those with low rape myth acceptance (Morry & Winkler, 2001). Victim blaming has been associated with the onset of long-term psychological consequences experienced by victims of sexual assault (Doherty & Anderson, 1998). For example, 57-80% of women, who define themselves as victims of sexual assault, met criteria for lifetime post-traumatic stress disorder, with persistent revisualization of the crime and symptoms of depression (Doherty & Anderson, 1998).

Rape myths function to blame the victims and absolve the perpetrators of sexual assault, and as such seem to explain part of a predominant cultural phenomenon that promotes the acceptance of male dominance and aggression towards women. The positive correlation with men's inclination to rape, the association with victim blaming by both men and women and the adherence to false descriptions of rape suggest that those upholding rape myths accept more violence towards women. Exploring the varying attitudes among men and women and behaviors related to rape myth acceptance, therefore, may help to understand the existence of complicated relationships that may be part of the continuation of widespread sexual assault.

Gender and Rape Myth Acceptance

Attitudes toward rape have been found to consistently vary with gender. Men are more likely to support rape myths than are women (Newcombe et al., 2008). For example, 79% of college males reported that raping a woman was justifiable if the girl was "teasing" or "loose" (Muehlenhard & Linton, 1987) and approximately 35% of male subjects indicated "some likelihood of committing rape if assured anonymity" (Syzmanski, Devlin, Chrisler & Vyse, 1993, p. 37). Rape supportive beliefs among men seem to contribute to the occurrence of sexual assault as they have been linked to self-reported perpetration of sexual assault, hypothetical willingness to commit rape if caught, laboratory aggression against female confederates and misconceptions of sexual intent (Abbey & Harnish, 1995). However, recently some studies have found that adherence to rape myths and the gender effect to be less pronounced among college students (Forbes & Adams-Curtis, 2001). Different adherence rates to deeply held and pervasive attitudes, such as sex role stereotyping, adversarial sexual beliefs, and acceptance of interpersonal violence among different groups who share certain beliefs and exhibit similar attitudes. Individuals with a higher level of education tend to reveal less stereotypic, adversarial,

pro-violence attitudes and therefore lower rape myth acceptance (Burt, 1980). Furthermore, participation in college courses, that generally "ask students to critically evaluate cultural ideologies," and especially those that directly or indirectly address sexism has been shown to be associated with decreased rates of rape myth acceptance (Haywood & Swank, 2008, p. 376). It also appears that the longer students stay in college, the less likely they are to blame victims (Haywood & Swank, 2008). Therefore, the relationship between rape myth acceptance and gender may function differently on college campuses.

Despite these findings, gender continues to be an important predictor in research regarding beliefs about sexual assault for a variety of reasons (McMahon, 2010).
Men may be more likely to support rape myths because it seems that men and women interpret the same sexual encounters differently (Abbey & Harnish, 1995). Previous research has shown that males tend to "view the world in a more sexualized manner than women do, and, consequently are more likely to interpret ambiguous cues as evidence of sexual intent" (Abbey & Harnish, 1995, p. 298). For example, men high in rape myth acceptance have been shown to perceive dating behavior as more sexual than low rape myth acceptance men and women high or low in rape myth acceptance. Similarly, when presented with a description of mundane dating behaviors, men high in rape myth acceptance were more likely than other men to believe "a female companion who dresses up or kisses him has conveyed her interest in engaging in sexual intercourse" (Abbey & Harnish, 2005, p. 309). This finding may exist because, generally, highly salient sexual schemas among men become expectancies that determine the way they perceive others' behaviors (Abbey & Harnish, 1995, p. 309).

This initial false perception of female sexual interest may be more likely to result in sexual assault among men high in rape myth acceptance, as rape myth acceptance has been

shown to mediate the relationship between the ideal of male sexual power over women and rape proclivity (Chapleau & Oswald, 2010). At an implicit level of cognitive processing, sexually aggressive men have a stronger power-sex association than do women (Chapleau & Oswald, 2010). For example, previous research shows that a sexually aggressive man "would misattribute his arousal to the woman's appearance or would misinterpret her deferential behavior toward him as sexually motivated," unaware that power over the woman actually accounted for his arousal (Chapleau & Oswald, 2010, p. 68). Alternatively, the possibility exists that power and sex can be explicitly or consciously related through the belief that consensual sex inherently involves power, which may account for why a man continues with sexual advances after learning that they are unwelcome (Chapleau & Oswald, 2010). This suggests that misperceptions of sexual intent and rape myth acceptance may serve to reinforce each other (Abbey & Harnish, 1995). Hence, male college students have consistently been shown to perceive more sexual intent in female targets and display higher adherence to rape myths than have female college students (Abbey & Harnish, 1995).

Males' view of rape as an extension of traditional gender roles may also account for consistently higher levels of rape myth acceptance, as men who accept these beliefs are more likely to see rape as acceptable. Research has shown that, according to traditional gender roles, women are expected to be "fragile, submissive, passive, but yet still responsible for controlling the extent of their sexual activity," while men are expected to be "dominant, powerful, sexually aggressive, and able to gain sexual access to reluctant women" (Newcombe et al., 2008, p. 1783). Conformity to masculine norms, specifically those reflecting power over women and being a playboy, that suggest social hierarchies should exist, was also associated with rape myth acceptance (Locke & Mahalik, 2005). Similarly, ambivalent sexism, a term used to encompass

both hostile sexism and benevolent sexism, may partially account for higher adherence to rape myths in males as it contributes to the justification male-perpetrated sexual assault (Chapleau, Oswald, & Russel, 2007). Hostile sexism, the disparagement of women who defy traditional gender roles, and benevolent sexism, "rewarding women who know their place and do not usurp male power" both have been positively correlated with rape myth acceptance, with hostile sexism as the strongest predictor of rape myth acceptance (Chapleau et al., 2007, p. 132). In general, hostility towards women has been presented as a possible cause of higher levels of male rape myth acceptance. For example, hostility toward women in a group of men versus in a group of women had higher predictive power of rape myth acceptance (Lonsway & Fitzgerald, 1995). Furthermore, Lonsway and Fitzgerald (1995) found that hostility toward women is a "theoretical antecedent of rape myth acceptance" for men and accounted for 40% of the variance in the rape myth acceptance in the male subsample, while accounting for only 21% of the variance in the female subsample (p. 708). Conformity to traditional gender roles, masculine norms, ambivalent sexism and hostility towards women, associated with rape myth acceptance and more likely to be promoted among men, may contribute to greater adherence to rape myths among males.

The present study investigated if men attending a small, highly selective liberal arts college held higher rates of rape myth acceptance than women attending the same institution. This relationship may still exist, despite recent research, due to different perceptions of sexual encounters between men and women, the pervasiveness of adherence to traditional gender roles, as well as other negative attitudes toward women more likely to be found among men. As an "at risk" environment, the college campus may provide a unique context in which men have increased opportunity to socialize with women in a setting that already promotes sexual interaction (McMahon, 2010). By investigating gender as a predictor of rape myth acceptance,

this study contributed to findings concerning how rape myths may function and added to previous research regarding how rape myth acceptance varies by gender in a population of college students. Particularly, varying adherence to rape myths among males and females may illuminate how the cycle of male aggression against females and victim blame continue to be accepted among different groups in the population.

Drinking and Rape Myth Acceptance

The function of rape myth acceptance among college students is particularly important to investigate due to widespread use of alcohol among college students and its close association with sexual assault. Binge drinking, as defined by the National Institute on Alcohol Abuse and Alcoholism (NIAAA), is a pattern of drinking that "corresponds to consuming 5 or more drinks (male), or 4 or more drinks (female), in about 2 hours" (McCauley, Calhoun, & Gidycz, 2010, p. 1656). Research suggests that binge drinking continues to be a pervasive problem on college campuses, as the NIAAA reported 44.7% of college students aged 18 to 24 years engaged in binge drinking in 2005 (Mitka, 2009). Alcohol use, particularly binge drinking by both victim and offender, is associated with at least 50% of sexual assaults among female college students (Mohler-Kuo, Dowdall, Koss, &Wechsler, 2004). For example, among a multi-college sample of women, binge drinking was shown to be the strongest predictor of rape, with 72% of rape victims intoxicated at the time of their assault (McCauley et al., 2010). In another study, 55% of sexual assault victims reported that they and the perpetrator had consumed alcohol prior to or during the interaction (Wenger & Bernstein, 2006). The involvement of alcohol consumption in sexual assaults on college campuses seems to necessitate further exploration into the connection between students' drinking habits and beliefs about rape.

The increased risk of sexual assault associated with binge drinking may be attributed to several interrelated pathways of belief and behavior (Mohler-Kuo et al., 2004). Previous research has shown that male and female college students perceive alcohol consumption as a sexual cue because drinking is such an integral part of college dating and socializing (Abbey & Harnish, 1995). For example, Abbey and Harnish (1995) found that male and female targets presented in a date scenario were perceived as being most sexual when both were drinking alcohol. Furthermore, due to alcohol consumption, males have been shown to be more likely to mistakenly believe that their female companion wanted to have sex and often inaccurately perceived an increase in a woman's platonic friendliness as a sign of sexual interest (Abbey & Harnish, 1995). Not only has alcohol consumption been associated with this incorrect perception of female behavior, but also with the decreased perception of risk involved in, and the increased likelihood of sexual aggression (Locke & Mahalik, 2005). Therefore, as would be expected, "usual alcohol consumption, as well as alcohol consumption in sexual and misperception situations, were indirectly related to the number of sexual assaults college men reported they had committed" (Zawacki et al., 2003, p. 368). Males' misconceptions of female sexual intent, shown here to be more likely made by men who are drinking, are likely to be reinforced by rape myth acceptance. For example, although participants tended to disagree with traditional rape myths, Abbey and Harnish (1995) found that male participants with rape myth acceptance scores over the study median perceived targets more sexually than male participants with rape myth acceptance scores below the study median. Furthermore, Locke and Mahalik (2005) have shown that men who problematically use alcohol and who construct masculinity as domination over women, being a playboy, and disdaining gay men, may impulsively engage in sexual aggression. In a sample of males, rape myths about female victims that serve to "justify men's sexual

domination of women," may be pervasively held among those men with exposure to sexual assault as a result of misperceived female sexual intent due to alcohol consumption (Chapleau et al., 2008, p. 603). Males who frequently engage in heavy drinking, therefore, seem more likely to justify sexual aggressions by endorsing rape myths.

The college campus, as a social context in which males and females engage in alcohol consumption, may provide an environment in which rape myth acceptance plays a pervasive role for female binge drinkers. College women are at increased risk of sexual assault not only due to males' likelihood to misinterpret a woman's behavior, but also due to a woman's inability to "rectify misperceptions and to effectively resist unwanted sexual advances," while under the influence of alcohol (Abbey & Harnish, 1995, p. 310). Intoxicated women have been found to be less able to initially detect risk, an essential step in preventing rape and sexual assault. For example, a sample of women, recruited in bars, with higher breath alcohol concentration (BrAC) perceived less risk in a rape scenario than women with low BrAC (Testa, Vazile-Tamsen, Livingston, & Buddie, 2006). Similarly, Louiselle and Fuqua (2007) demonstrated that even small amounts of alcohol affect behavior and cognition in women who are self-reported experienced drinkers. Furthermore, women who engaged in binge drinking have been shown to exhibit less resistance, more polite resistance and increased intentions to approach the man than those who had consumed a low dose of alcohol, placebo, or non-alcoholic drink (Testa et al., 2006). Polite strategies are more passive and less effective than direct resistance in preventing sexual assault and serve to avoid harm to potential relationships with men (Testa et al., 2006).

Women may be less likely to directly resist male advances because intoxicated women in social situations, where binge drinking takes place, may be focusing on dominant "good times" aspects of the situation (Testa et al., 2006), social acceptance or popularity, fear of damaging

relationships or being judged negatively by other people, rather than on danger cues (Yeater et al., 2010). Previous research has shown that peer group norms in some college environments promote alcohol as an excuse to engage in casual sex and other inappropriate behaviors (Mohler-Kuo, 2004). For example, "college women report social pressure to party and 'hook-up' with men in order to be accepted and found men's sexual advances in social situations to be the basis for self-esteem and social status" (Yeater et al., 2010, p. 376). These social concerns, including fear of rejection by men, worsen the chance of a woman actively pursuing resistance strategies and therefore may increase the potential of sexual assault (Yeater et al., 2010). Deteriorated ability to analyze risk due to intoxication, coupled with social pressure likely felt by women who party, may be exacerbated in those who adhere to rape myths (Yeater et al., 2010). As a protective force, rape myth acceptance allows women to subjectively control this increased risk of victimization, to "keep rape at a distance" and lower "perceived personal risk of being sexually assaulted" (Bohner, Danner, Siebler, & Samson, 2002, p. 257). Belief in a "just world," a bias that purports rape myths such as "only bad girls get raped" or "victims of rape are usually a little to blame for the crime" has been related to the concept of rape myth acceptance as a defensive mechanism among women (Giacopassi & Dull, 1986, p. 72). This allows a potential victim of sexual assault to differentiate herself from a victim by emphasizing the victim as a different type of person who exhibited deserving behavior. Therefore, it seems that rape myth acceptance functions for women as part of "social-psychological tendency" present in the use of myths and stereotypes to reject statements that "reflect negatively on individuals who have characteristics similar to themselves" (Giacopassi & Dull, 1986, p. 72). College females, who report heavy drinking, may be more likely to judge self-vulnerability to rape and interpret information about rape in a less self-threatening way due to their likely exposure to increased

incidence of sexual assault (Giacopassi & Dull, 1986). As alcohol consumption is heavily implicated in the increased risk to perpetrate or experience sexual assault, binge drinkers may be in closer proximity to sexual aggression. Men may choose to escape the psychological consequences of exposure to rape by justifying aggression against women, while women may practice mechanisms to avoid feeling the threat of sexual assault by blaming the victim. As rape myths function in both of these capacities, investigation of drinking habits as a predictor of rape myth acceptance is warranted.

The Current Study

Rape myths are widely held false beliefs about rape that serve to justify male sexual aggression against women (Newcombe et al., 2008, p. 1738). Adherence to rape myths is likely to vary among groups with diverse belief systems, as well as different subjective experiences with and interpretations of rape and sexual assault. Similarly, individuals participating in risky behaviors, which have been implicated in the likelihood of rape or sexual assault, may adhere to rape myths more strongly in order to justify or distance themselves from such violence. The current study examined gender and drinking habits as predictors of rape myth acceptance in a sample of undergraduate students. This study is unique in that is an initial investigation using gender, as well as drinking habits, as predictors of rape myth acceptance. It was hypothesized that men attending a small, highly selective liberal arts college would hold higher rates of rape myth acceptance than would women attending the same institution. A relationship between gender and rape myth acceptance may be able to illuminate how individual processing of sexual assault normalizes the cycle of sexual aggression against women among different groups in society and would support previous research that rape myth acceptance varies by gender. Similarly, it was hypothesized that participants reporting higher levels of alcohol consumption

per occasion would hold higher rates of rape myth acceptance than participants reporting lower levels of alcohol consumption per occasion. As alcohol consumption is highly implicated in the occurrence of sexual assault, exploration into how rape myth acceptance varies among individuals usually consuming different levels of alcohol may show how college students interpret and react to their personal risk of perpetrating or becoming victim to sexual assault or rape. Gender and drinking habits, as predictors of the seven components of rape myth acceptance, were also explored to determine if belief in specific aspects of rape myths was more prominent in the study sample.

Method

Participants

Participants (N = 108) were male (n = 48) and female (n = 60) undergraduate students recruited at a small, highly selective liberal arts college located in the northeastern region of the United States. All participants were 18 years of age or older. Participants had mixed living arrangements, with some living on and others living off campus. Participants were volunteers recruited from various areas around campus, including classes, student-run organizations, fraternities and sororities. Students recruited from undergraduate psychology courses may have received participation or extra credit points in one of their classes upon completion of the study.

Measures

Demographic and background variables. Age, gender (0 = female; 1 = male), race/ethnicity (0 = white/Caucasian; 1 = other), Greek status (0 = non-Greek affiliated; 1 = Greek affiliated), and athletic status (0 = non-athlete; 1 = club athlete; 2 = intramural athlete; 3 = varsity athlete), were ascertained (see Appendix A).

Rape Myth Acceptance. The Illinois Rape Myth Acceptance Scale (Payne et al., 1999) was used in the present study to assess participants' attitudes toward rape myths. The Illinois Rape Myth Acceptance Scale (IRMA) contains 45 total items, which include five filler items, to assess both general rape myth acceptance and each of the seven IRMA subscales which include (a) She Asked For It, (b) It Wasn't Really Rape, (c) He Didn't Mean To, (d) She Wanted It, (e) She Lied, (f) Rape Is a Trivial Event, (g) and Rape Is a Deviant Event (Payne et al., 1999). To complete the scale, participants rated their levels of agreement with statements about rape on a 7-point Likert-type scale ranging from 1 (not at all) to 7 (very much). IRMA scores were calculated by adding each participant's responses to each of the 40 items (Newcombe et al., 2008). Lower scores on the scale and seven subscales reflect lower acceptance of rape myths, while high scores reflect high degree of agreement with accepted myths about rape, rape victims and rapists. Scores range from 40 (not at all agree with any rape myths) to 280 (very much agree with rape myths) (Tatum & Foubert, 2009).

Payne et al. (1999) established the internal consistency of this measure with a reported Cronbach alpha of .93. Test-retest reliability was also indicated by assessing correlations of participants' responses to a random subset representing 20% of the original items (r=.90, p <.001) (Payne et al., 1999). The construct validity of the instrument has been supported by related scales, such as the Sex-Role Stereotyping scale (r=.55), Sexism scale (r=.63), Adversarial Sexual Beliefs scale (r=.74), Hostility Towards Women scale (r=.57), Acceptance of Interpersonal Violence scale (r=.71), and the Attitudes Toward Violence scale (r=.50), which have theoretical and empirical relationships with rape myths (Payne et al., 2009). Multivariate analyses were conducted in six separate studies confirming the IRMA's "good psychometric properties and "support for the validity of the IRMA" (Payne et al., 1999, p. 27).

Drinking. Drinking habits were assessed by the question, "In the past two weeks when you drank alcohol, how many drinks did you usually have on one occasion?" (see Appendix A). Participants were given thirteen response options and were coded (0 = I did NOT drink in the past 2 weeks; 1 = 1 drink; 2 = 2 drinks … 11 = 11 drinks, 12 = 12 or more drinks).

Procedure

All students were given a 45-minute survey, distributed by two student researchers. Participants completed the study on either February 7th, 8th, or 10th from 7-10 pm. The survey included questions regarding demographic information, rape myth acceptance and drinking habits (see Appendix A). All participants gave informed consent before completing the study. All participants were debriefed by being made aware of the study's intent and purposes after completion (see Appendices B and C). After completion of the survey, participants could enter into a raffle to win either one of five $10 gift certificates to Wal-Mart or one of two $25 gift certificates to Applebee's Neighborhood Grill and Bar and were offered a piece of candy. The raffle was drawn on March 25th and the winners were contacted that day. To maintain participant confidentiality, the names of the winners were not announced publically. The Institutional Review Board approved all materials and procedures.

Results

Descriptive Statistics

General descriptive statistics revealed characteristics of the study sample. Participants were aged 18 to 23 years with an average age of M = 20.06 years (SD = 1.14). The study sample was primarily white/Caucasian (81.5%) and was made up of 61.1% non-Greek affiliated and 38% Greek-affiliated participants. The majority, 57.4%, of the participants were non-athletes, while varsity athletes accounted for 22.2% of the study sample. As shown in Table

1, the sample had an average total rape myth acceptance score of M = 124.68 (SD = 28.36). The average rape myth acceptance total score for female participants was M = 116.53 (SD = 24.57) and for male participants was M = 134.85 (SD = 29.70). In the past two weeks, the average number of drinks usually consumed by participants on one occasion was M = 4.60 (SD = 3.56), with females averaging M = 3.46 drinks (SD = 2.69) and males averaging M = 6.00 drinks (SD = 4.00).

Correlation Analyses

As shown in Table 2, point-biserial correlation analyses for the total sample revealed that male gender was significantly positively correlated with number of drinks usually consumed per occasion, total rape myth acceptance, and scores on the subscales, “she wanted it,” “she lied,” “rape is a trivial event,” and “rape is a deviant event.” Pearson correlation analyses for the total sample revealed that the number of drinks usually consumed per occasion was significantly positively correlated with total rape myth acceptance and scores on the subscales, “it wasn’t really rape,” rape is a trivial event,” and “rape is a deviant event.” The seven subscales were significantly positively correlated with total rape myth acceptance and with one another (p<.001).

As shown in Table 3, correlation analyses were also conducted for men and women separately. For females, the number of drinks usually consumed per occasion was not significantly correlated with adherence to rape myths, while for males it was significantly positively correlated with acceptance of the subscale, “she lied.” For females, the seven subscales were significantly positively correlated with total rape myth acceptance and with one another (ps range from <.01 to p<.001 across the subscales). For males, the seven subscales were significantly positively correlated with total rape myth acceptance (p<.001) and each other (ps

range from <.05 to p<.001 across the subscales), except the subscale "he didn't mean to" was not significantly correlated with the subscales, "she asked for it," and "it wasn't really rape" (p>.05).

Data Analysis

The data were analyzed according to a three model linear regression that attempted to make pathway predictions of rape myth acceptance by gender and drinking habits. Linear regression allowed for exploration of how gender and drinking habits are related to rape myth acceptance by investigating whether they predict rape myth acceptance and adherence to the seven IRMA subscales in the study sample.

All participants of the final study sample were included in model one (N = 108), while 106 participants were included in model 2 and model 3 (female n = 59; male n = 47) due to omission of data by one female and one male participant. To attain scores for participants' drinking habits, responses to the question "In the past 2 weeks when you drank alcohol, how many drinks did you usually have on one occasion" were used in their original form since they were in the form of whole numbers. In model 1, the predictive validity of gender on rape myth acceptance was assessed. In model 2, the predictive validity of drinks on rape myth acceptance was assessed. In model 3, the predictive validity of gender and drinks on rape myth acceptance was assessed simultaneously. Total rape myth acceptance and each of the seven subscales of rape myth acceptance were predicted using model 1, model 2 and model 3. Regression analyses of seven subscales of rape myth acceptance were completed to determine which components of rape myth acceptance were significantly predicted by gender and binge drinking habits in the study sample. A possible interaction effect was explored by using drinks as a predictor of rape myth acceptance in a subsample of females only and males only.

Regression Model of Rape Myth Acceptance

As shown in Table 4, in model 1, gender (β=0.32), by itself, significantly predicted total rape myth acceptance (p<.001), with males reporting higher adherence to rape myths than females. Model 1 accounted for 10% of the variance in rape myth acceptance (adjusted R^2=.10). In model 2, number of drinks (β=0.26), by itself, significantly predicted total rape myth acceptance (p<.01), with participants consuming more drinks reporting higher adherence to rape myths. Model 2 accounted for 6% of the variance in rape myth acceptance (adjusted R^2=.06). In model 3, where gender and drinking were assessed simultaneously, gender (β=0.28) still significantly predicted total rape myth acceptance (p<.01), while number of drinks (β=0.16) did not significantly predict total rape myth acceptance (p>.05). Model 3 accounted for 12% of the variance in rape myth acceptance (adjusted R^2= .12). There was found to be no interaction effect as explored in this study.

Regression analyses with gender and drinks also were conducted for each of the seven rape myth acceptance subscales, as shown in Table 4. In model 1, gender (βs range from 0.23 to 0.36 across the subscales), by itself, significantly predicted acceptance of the subscales, “she asked for it,” “she wanted it,” “she lied,” “rape is a trivial event,” and “rape is a deviant event” (ps range from <.05 to p<.001 across the subscales). In model 2, drinks (βs range from 0.21 to 0.33 across the subscales), by itself significantly predicted acceptance of the subscales, “it wasn’t really rape,” “she lied,” and “rape is a trivial event” (ps range from <.05 to p<.001 across the subscales). In Model 3, where gender and binge drinking were assessed simultaneously, gender (βs range from 0.21 to 0.31 across the subscales) still significantly predicted acceptance of the subscales, “she wanted it,” “she lied,” “rape is a trivial event,” and “rape is a deviant event” (ps range from <.05 to p<.001 across the subscales). Drinks (β=0.22) still significantly predicted adherence to the scale, “rape is a trivial event” (p<.05).

Follow-up Analysis

A follow-up analysis was completed due to the finding of a possible curvilinear relationship with number of drinks as the predictor total rape myth acceptance among the subsample of male participants (n=48), as shown in Figure 1. The graphical representation of data suggested that men reporting no drinking in the past 2 weeks, as well as men usually consuming 7-10 drinks per occasion reported higher adherence to rape myths than men usually consuming 3 to 6 or 11 to 12 drinks per occasion. However, in the regression exploration, drinks (β=0.27) and the quadratic of drinks (β=0.22) did not significantly predict rape myth acceptance (p>.05)[1].

Discussion

As predicted, men attending a small, highly selective liberal arts college held higher adherence to total rape myth acceptance than women attending the same institution. Gender alone, as shown in model 1, and while assessed simultaneously with the number of drinks usually consumed per occasion, as shown in model 3, significantly predicted rape myth acceptance. Specifically, gender predicted higher scores on the subscales, “she asked for it,” “she wanted it,” “she lied,” “rape is a trivial event,” and “rape is a deviant event,” with male participants exhibiting greater adherence to these beliefs than female participants. Similarly, as hypothesized, the number drinks usually consumed per occasion alone, as shown in model 2, significantly predicted total rape myth acceptance, with participants reporting more usual alcohol consumption per occasion holding higher adherence to rape myths than participants reporting less usual alcohol consumption per occasion. Specifically, the number of drinks significantly predicted higher scores on the subscales “it wasn’t really rape,” “she lied,” and “rape is a trivial event.”

Gender and Rape Myth Acceptance

The finding that males reported higher rape myth acceptance than females in this study supports previous research demonstrating that rape myth acceptance consistently varies with gender (Newcombe et al., 2008). Despite recent evidence that college men's attitudes toward rape may be evolving towards an increasingly pro-victim response (Haywood & Swank, 2008), male's higher scores on the subscales "she asked for it," "she wanted it," and "she lied" seem to suggest men continue to blame female behavior in rape scenarios. Therefore, it seems that normalizing male aggression toward females may be more prominently perpetuated in groups of men, rather than groups of women. As suggested by Bohner et al. (2005), adherence to rape myths demonstrates that a prepared justification of sexual aggression may be likely to contribute to a readiness to commit such violence. The link between rape supportive beliefs and rape proclivity may be retained by men due to the necessity of justifying and understanding why women continue to experience high levels of sexual assault (Abbey & Harnish, 1995). Males may blame the female victim, rather than the perpetrator, as they may consider rape as an extension of traditional gender roles, which hold women solely responsible for controlling all of their sexual activity (Newcombe et al., 2008), and may strongly conform to masculine norms that reflect power over women and suggest social hierarchies should exist (Locke & Mahalik, 2005). Similarly, as suggested by Chapleau et al. (2010), hostile sexism, expressed implicitly or explicitly in the power-sex association, may reinforce adherence to rape myths. Furthermore, male participants' high score on the subscale "she lied" suggests that rape myths function "to deny the widespread prevalence of sexual victimization" on a societal, as well as individual level (Payne et al., 1999). Therefore, this study furthers findings that rape myth acceptance among

men continues to “serve to justify existing cultural arrangements” in a society that has been considered a “rape culture” (Lonsway & Fitzgerald, 1995, p. 704).

Analyses of the predictive validity of gender on specific components of rape myths, illustrated by the seven subscales, helped clarify the details of prominent beliefs about rape. For example, the predictive validity of male gender on the subscale “she wanted it” fit into recent interpretations of the “miscommunication model of rape,” now the dominant model in understanding current beliefs about sexual aggression (Peterson & Muhelenhard, 2004). This phenomenon builds on traditional rape myths, by contending that when “women are not to be blamed for poor judgment, they can still be blamed for failing to communicate” (p. 131). As illustrated by phrases such as “when women are raped, it’s often because they way they said ‘no’ was ambiguous” and “many women secretly desire to be raped” in the study instrument (Payne et al., 1999), male participants may absolve the perpetrator because he was confused about the woman’s wishes. This finding suggests that current rape education programs, may be effectively decreasing overt expression of rape myths among men, while not addressing more ambiguous rape scenarios where subtle cues are highly important (Haywood & Swank, 2008).

Furthermore, male participants expressed the need to deny widespread sexual victimization by trivializing the experience of rape or by narrowly defining what their impression of rape includes, as shown by predictive validity of male gender for the subscales “rape is a trivial event” and “rape is a deviant event.” For example, men who believe women “exaggerate how much rape affects them” may acknowledge the prevalence of rape, but deny the seriousness of its psychological consequences (McMahon, 2010). Adherence to the subscale “rape is a deviant event” suggests that male participants may have a limited impression of what characteristics define an incident as rape or sexual assault (Peterson & Muehlenhard, 2004).

Agreement to statements on this subscale, such as “rape almost never happens in the woman’s own home,” “men from nice middle-class homes almost never rape” and “a rape probably didn’t happen if the woman has no bruises or marks,” illustrate a limited impression of the behaviors that “count” as rape (Payne et al., 1999). These stereotypic rape scripts, “individual’s impression of what typically occurs during a rape,” among men strengthen the spread of rape myths that promote the impression that sexual assault is perpetuated by “a few bad apples rather than by systemic social problems” (Peterson & Muehlenhard, 2004, p. 142). Furthermore, it discourages victims from seeking help if they were assaulted in a non-stereotypical context, as they may become less likely to identify themselves as victims (Peterson & Muehlenhard, 2004).

Adherence to rape myths among male participants purports previous research that suggests men may not recognize the need for the social change necessary to address sexual aggression against women (Peterson & Muehlendhard, 2004). For example, adherence to the subscale “she lied” suggests that “social change is unnecessary because women’s reports of rape are likely to be false, merely the fabrications of emotionally unstable women” or to the subscale “she wanted it” that equates wanting sex to consenting to have sex (Peterson & Muehlenhard, 2004, p. 142). If sex is always consensual then social change to address rape is unnecessary (Peterson & Muehlenhard, 2004). The justification of rape, inherent to rape myths, is particularly dangerous among men in that it has been shown to correlate positively with an increased inclination to rape, suggesting the cycle of violence against women will continue (Bohner et al., 2005).

Drinking and Rape Myth Acceptance

The finding that the number of drinks usually consumed per occasion predicted total rape myth acceptance may be an initial step in investigating how usual alcohol consumption predicts

rape myth acceptance in undergraduate students. The estimation that at least 50% of sexual assaults among female college students have involved binge drinking, by both victim and offender, indicates that there is well-established link between drinking and rape (Mohler-Kuo et al., 2004). Previous research, therefore, has focused on misperceptions of sexual intent due to intoxication (Abbey & Harnish, 1995) the likelihood of victimization and perpetration in men based on drinking habits (Locke & Mahalik, 2005; Mohler-Kuo et al., 2004; Zawacki et al., 2003), deteriorated risk recognition in women due to alcohol consumption (Louiselle & Fuqua, 2007; McCauley et al., 2010; Testa et al., 2006; Yeater et al., 2010) and judgments of victim blame and credibility when intoxicated at the time of sexual assault (Wenger & Bornstein, 2006). Specifically this study furthers Locke and Mahalik's (2005) findings that problematic alcohol use among men was predictive of rape myth acceptance by demonstrating that both male and female participants who usually consumed more alcohol per occasion had higher scores on the rape myth acceptance scale.

Analysis of the predictive validity of usual number of drinks consumed per occasion on rape myth acceptance suggests that the function of rape myths may be more salient among participants who reported consuming more drinks per occasion. For men, rape myths about female victims may serve to "justify men's sexual domination of women" (Chapleau et al, 2008, p. 603). As alcohol consumption has been linked to increased likelihood to exhibit sexually aggressive behavior, men usually consuming more drinks may have greater need to justify increased exposure to violent behavior towards women by adhering to rape myths (Locke & Mahalik, 2005). Similarly, usual alcohol consumption puts women at increased risk of sexual assault (Mohler-Kuo et al., 2003).Women who frequently engage in more drinking behavior may control feeling the threat of this increased risk by adhering to rape myths. Women may attempt

to differentiate themselves from the victim by blaming her victimization on deserving behavior, in order to control and lower the perceived personal risk of being sexually assaulted (Bohner et al., 2002). Higher scores on the subscales "she lied" and "rape is a trivial event," rape myths that serve to deny the prevalence of sexual victimization, as well as its detrimental psychological consequences, further suggest heavier drinkers use rape myths to psychologically distance themselves from the occurrence of sexual assault.

The predictive validity of number of drinks usually consumed per occasion on the subscale "it wasn't really rape" may suggest that heavier drinkers define rape in a different way than those who consume less alcohol. It may be likely that those who routinely drink more alcohol are exposed to more ambiguous rape scenarios. By maintaining a narrow definition as to what "counts" as rape heavier drinkers may selectively control feelings of threat or responsibility. For example, adherence to statements on this subscale such as, "if the rapist doesn't have a weapon, you really can't call it a rape" and "if a woman doesn't physically resist sex – even when protesting verbally – it really can't be considered rape" (Payne et al.., 1999) illuminates that they may only depict rape as only occurring between strangers, involving weapons and extreme force, and incurring substantial victim resistance and injury (Peterson & Muehlenhard, 2004). These beliefs allow heavier drinkers to disregard rape scenarios that most frequently include alcohol consumption, such as date and acquaintance rape, in their definition of what rape is (Peterson & Muehlenhard, 2004). Here, rape myths again function to maintain "existing cultural arrangements" by allowing individuals to feel personally safe from experiencing or perpetrating sexual assault, and justified in not actively pursuing the social change needed to eliminate widespread sexual victimization (Lonsway & Fitzgerald, 1994).

Limitations

There are several limitations to the current study. One limitation is the small study sample size (N = 108) made up of participants with similar demographic characteristics. For example, 81.5% of the sample was white/Caucasian. Secondly, the generalizability of the findings is limited due to the homogeneity of research participants. However, it is important to consider that although findings may not apply to the population at large, the study implications are most relevant to college age individuals at the highest risk of sexual assault. Similarly, undergraduate students are at a developmental stage that "renders them especially susceptible to cultural mythology regarding gender, sexuality and violence" that makes them of particular interest to researchers (Payne et al., 1999, p. 61). Thirdly, it is possible that the sample may show a unique pattern in rape myth adherence, as statistical comparisons with norms of the instrument were not addressed in the current study. Furthermore, reliance on self-report data concerning attitudes and beliefs about rape, a highly sensitive and politically charged topic, is likely to produce some social desirability effects. Although the *Illinois Rape Myth Acceptance Scale* addresses this weakness with the inclusion of five filler questions, it is possible that participants confounded the study with false data (Payne et al., 1999). This effect may have been exacerbated by the fact that many participants were likely to be acquainted with the two female student researchers distributing the survey.

Furthermore, there are limitations to the *Illinois Rape Myth Acceptance Scale* as an instrument assessing adherence to rape myths. Fist, rape myth items fail to differentiate between stranger and acquaintance rape victimization, so respondents may have responded with different "images" of rape in mind. Future research is needed to "explore implications of this distinction by giving specific instructions to scale respondents or by priming stimuli that make salient the

schemas associated with either stranger or acquaintance rape victimization" (Payne et al., 1999, p. 61). Similarly the quality of the findings is bound to slang terminology and phrases with meaningfully different connotations in different cultural contexts (Payne et al., 1999). Similarly, the study question, "in the past two weeks when you drank alcohol, how many drinks did you usually have on one occasion" assessed a short period of time that may misrepresent participants' typical drinking habits. In future research, use of more than one drinking measure may be needed for an adequate measure of participants' usual alcohol consumption.

Implications and Future Directives

The finding of both gender and number of drinks usually consumed per occasion as predictors of rape myth acceptance in the same sample holds implications for the design and refinement of effective rape education programs. It may suggest the need for alcohol prevention programs that address not only the increased risk of sexual assault due to alcohol consumption, but also adherence to rape myths that promote an environment supportive of the perpetuation of sexual violence against women. Although rape prevention programs are increasingly effective, research suggests that they must also address the attitudes and behaviors inherent in everyday interactions to adequately initiate the social change needed to decrease sexual victimization (Hinck & Thomas, 1999).

Further research is need to adequately investigate characteristics common in heavier drinkers that may help to more fully understanding drinking habits as a predictor of rape myth acceptance. In particular, graphical support of a possible curvilinear relationship with the number of drinks usually consumed per occasion as a predictor of total rape myth acceptance among male participants suggest that a more complicated relationship exists among drinking patterns and adherence to rape myths in the sample. Further investigation is needed to address

characteristics of the college student population to help educators reduce the risk of sexual victimization on college campuses.

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Footnotes

[1] The term drinks was centered and the quadratic term was formed.

Table 1.
Descriptive Statistics

	Total					Male					Female				
Variable	*M*	*SD*	*SE*	min	max	*M*	*SD*	*SE*	min	max	*M*	*SD*	*SE*	min	max
Drinks	4.60	3.56	.34	0	12	5.87	3.94	.58	0	12	3.46	2.69	.35	0	10
IRMA total	124.68	28.36	2.73	70	195	134.85	29.70	4.29	78	195	116.53	24.57	3.17	70	170
Subscale 1: She asked for it	22.21	8.80	.85	8	43	24.42	9.21	1.33	8	43	20.45	8.12	1.05	8	40
Subscale 2: It wasn't really rape	8.26	3.51	.34	5	22	8.94	4.00	.58	5	22	7.72	2.93	.38	5	15
Subscale 3: He didn't mean to	16.51	5.41	.52	5	29	17.38	5.55	.80	6	27	15.82	5.25	.68	5	29
Subscale 4: She wanted it	12.11	4.83	.47	5	26	13.33	4.88	.70	5	26	11.13	4.60	.59	5	24
Subscale 5: She lied	16.14	5.50	.53	5	33	18.23	5.65	.82	6	33	14.47	4.79	.62	5	26
Subscale 6: Trivial event	8.65	3.61	.33	5	21	10.10	4.03	.58	5	21	7.48	2.75	.36	5	17
Subscale 7: Deviant event	14.93	5.80	.56	7	33	16.98	6.34	.92	7	33	13.28	4.79	.62	7	28

Note. Total *N*=108, except drinks where *N*=107. Male *n*=48. Female *n*=60, except drinks where *n*=59.

Table 2.
Correlations Among Outcome and Predictor Variables for Total Study Sample

	2	3	4	5	6	7	8	9	10
1. Gender	.34***	.32***	.23*	.17	.14	.23*	.34***	.36***	.32***
2. Drinks	--	.24*	.17	.21*	.11	.14	.27**	.33***	.19
3. IRMA Total		--	.84***	.73***	.64***	.72***	.85***	.78***	.75***
4. Subscale 1: She asked for it			--	.57***	.36***	.55***	.69***	.64***	.55***
5. Subscale 2: Wasn't really rape				--	.33***	.39***	.61***	.63***	.57***
6. Subscale 3: He didn't mean to					--	.39***	.49***	.41***	.40***
7. Subscale 4: She wanted it						--	.69***	.50***	.43***
8. Subscale 5: She lied							--	.60***	.53***
9. Subscale 6: Trivial event								--	.61***
10. Subscale 7: Deviant event									--

Note. $N = 108$, except variable 2 where $N = 107$. *$p<.05$. **$p<.01$. ***$p<.001$.

Table 3.
Correlations Among Outcome Variables and Drinks for Male and Female Subsamples

	2	3	4	5	6	7	8	9	10
2. Drinks	--	.05	-.04	.03	-.01	.15	.01	.18	.08
3. IRMA Total	.21	--	.82***	.71***	.69***	.70***	.83***	.76***	.71***
4. Subscale 1: She asked for it	.02	.84***	--	.50***	.43***	.50***	.73***	.58***	.46***
5. Subscale 2: Wasn't really rape	.24	.73***	.61***	--	.37**	.37**	.51***	.66***	.65***
6. Subscale 3: He didn't mean to	.14	.58***	.24	.27	--	.36**	.46***	.38**	.47***
7. Subscale 4: She wanted it	-.01	.70***	.56***	.36*	.37**	--	.66***	.51***	.39**
8. Subscale 5: She lied	.30*	.83***	.62***	.67***	.49***	.55***	--	.51***	.42***
9. Subscale 6: Trivial event	.25	.76***	.65***	.60***	.40***	.42**	.56***	--	.71**
10. Subscale 7: Deviant event	.08	.73***	.57***	.48***	.31*	.38**	.51***	.47***	--

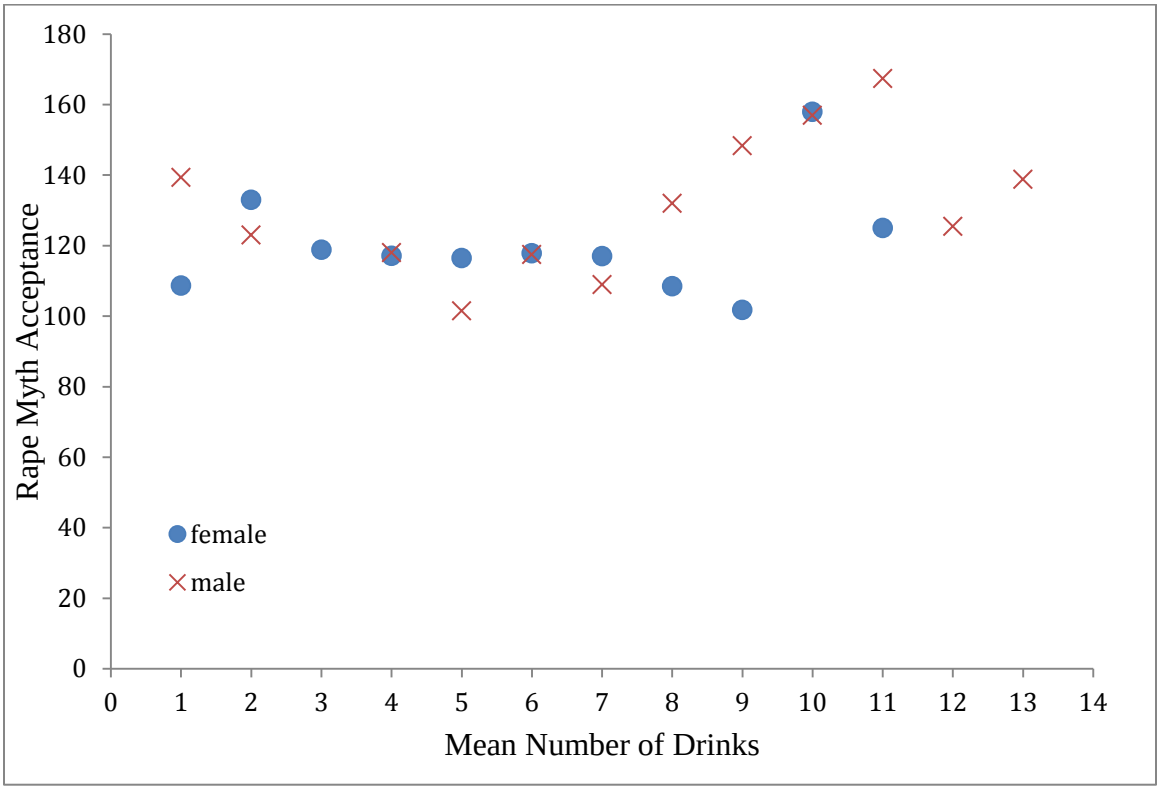
Note. Female subsample above diagonal. $n = 60$ for females, except variable 2 where $n = 59$. $n = 48$ for males. *p<.05. **p<.01. ***p<.001.

Table 4.
Results of Regression Analysis of Gender and Drinks on Rape Myth Acceptance

	Gender (β)	Drinks (β)	Adjusted R^2	*n*
IRMA total				
Model 1 : Gender	.32***		.10	108
Model 2: Drinks		.26**	.06	107
Model 3: Gender and drinks	.28**	.16	.12	107
Subscale 1: She asked for it				
Model 1: Gender	.23*		.04	108
Model 2: Drinks		.17	.02	107
Model 3: Gender and drinks	.10	.19	.04	107
Subscale 2: It wasn't really rape				
Model 1: Gender	.17		.02	108
Model 2: Drinks		.21*	.03	107
Model 3: Gender and drinks	.16	.12	.04	107
Subscale 3: He didn't mean to				
Model 1: Gender	.14		.01	108
Model 2: Drinks		.11	.00	107
Model 3: Gender and drinks	.11	.07	.00	107
Subscale 4: She wanted it				
Model 1: Gender	.23*		.04	108
Model 2: Drinks		.14	.01	107
Model 3: Gender and drinks	.21*	.06	.04	107
Subscale 5: She lied				
Model 1: Gender	.34***		.12	108
Model 2: Drinks		.27**	.07	107
Model 3: Gender and drinks	.28**	.18	.13	107
Subscale 6: Trivial event				
Model 1: Gender	.36***		.12	108
Model 2: Drinks		.33***	.10	107
Model 3: Gender and drinks	.31***	.22*	.18	107
Subscale 7: Deviant event				
Model 1: Gender	.32***		.09	108
Model 2: Drinks		.19	.03	107
Model 3: Gender and drinks	.31**	.08	.11	107

Note. *p<.05. **p<.01. ***p<.001.

Figure 1.
Mean Total Rape Myth Acceptance by Drinks for Males and Females



Note: *n*=59 for females and *n*=48 for males.

Appendix A

Items from Self-Assessment Measure

Demographic information

1. What is your age? _____

2. What is your gender?

- o Male
- o Female

4. What is your ethnicity?

- o White/ Caucasian
- o Other _____

5. What is your Greek status?

- o Greek affiliated
- o Not Greek affiliated

6. What is your athletic status?

- o Varsity athlete
- o Club athlete
- o Intramural athlete
- o Non-athlete

Drinking item

1a. In the past 2 weeks when you drank alcohol, **how many drinks** did you **usually** have on one occasion?			
I did NOT drink alcohol in the past 2	1 drink	5 drinks	9 drinks
	2 drinks	6 drinks	10 drinks
	3 drinks	7 drinks	11 drinks
	4 drinks	8 drinks	12 or more drinks

Note that "drink" means any of the following:

- Can or bottle of beer (12oz)
- Can or bottle of wine cooler (12oz)
- Can or bottle of malternative (12 oz) (e.g., Mike's Hard Lemonade)
- Glass of wine (14oz)

Appendix B

Research Participant Consent Form

Kathryn Conn & Sanjana Dey
Allegheny College
Department of Psychology

Purpose of Research: The purpose of this research project is to increase scientific understanding of the relationship between alcohol related behaviors, specifically binge drinking, and perceptions of human interactions.

Specific Procedures: I understand that I will be asked to complete a series of standard paper-and-pencil questionnaires which focus on alcohol use and perceptions of human interactions. I understand that this study will take about 45 minutes to complete.

Risks to the Individual: I understand that the risks of participating in this study are no more than I would experience in everyday life.

Benefits to the Individual or Others: I understand that the primary potential benefit of this research will be obtained by other college students in the future and that the benefit to me is minimal.

Compensation: I understand that to compensate for my participation in this study, my name will be entered in a drawing for a gift certificate. I understand that winnings of this drawing consist of either a $25 gift certificate to Applebees or a $10 gift certificate to Walmart. I am free not to enter my name.

Confidentiality: I understand that they data I provide today is completely confidential and that my name never will be associated with the data I provide. I understand that the researcher is not interested in any one person's responses and that, therefore, the researcher will combine the data I provide with that of all other participants and will then look for general patterns in the combined data. Any reports made based on the data in this study will focus solely on these general patterns. Furthermore, I understand that all data will be maintained under lock and key in the Department of Psychology and that eventually the data will be shredded. I understand that this consent form will also be stored under lock and key, but separately from my data. In addition, I understand that my entry in the drawing will never be associated with my data or consent form. I understand that when the data I provide today are no longer needed, they will be shredded.

Voluntary Nature of Participation: I understand that I do NOT have to participate in this study. Furthermore, I understand that if I agree to participate I can withdraw my participation at any time without penalty. In addition, I understand that I may skip any individual questions that I do not wish to answer.

Contact Information: If I have any questions or concerns about this research project, I can contact Dr. Patricia Rutledge at 814-332-6271 or at prutledg@allegheny.edu. If I have any questions or concerns about the treatment of research participants (including myself), I can contact Janine Sickafuse, Chair of the Allegheny College Institutional Review Board (IRB) at 814-332-3341 or janine.sickafuse@allegheny.edu.

_____ _____
Participant's Signature Date

_____
Participant's Name (Please print)

_____ _____
Researchers' Signature Date

Appendix C

RESEARCH PARTICIPANT DEBREIFING FORM

Kathryn Conn & Sanjana Dey
Allegheny College
Department of Psychology

Thank you very much for your participation in today's study! Your assistance is greatly appreciated!

Purpose of Research: The purpose of this research project is to increase scientific understanding of the relationship between alcohol related behaviors, specifically binge drinking, and perceptions of human interactions.

Compensation: To compensate you for your participation in this study you had the option of entering your name in a drawing. I understand that the winnings of this drawing consist of either a $25 gift certificate to Applebees restaurant or a $10 gift certificate for Walmart..The drawing will take place in March. To protect confidentiality, the winners' names will NOT be announced publicly. If your name is selected, you will be contacted by email the afternoon after the drawing.

Confidentiality: The data you provided today is completely confidential. Your name will never be associated with the data you provided. Also, all data will be stored under lock and key in the Department of Psychology at Allegheny College. The consent form you signed will also be stored under lock and key, but separately from my data. If you entered the drawing, your entry never will be associated with the data or the consent form. When the data are no longer needed, they will be shredded.

To Learn More: For more information on drinking during the college years, you may visit the following web page sponsored by the National Institute of Alcohol Abuse and Alcoholism (NIAAA), an institute within the National Institute of Health (NIH) at http://www.collegedrinkingprevention.gov.

Contact Information: Please feel free to contact any of the following people.

- If you have any questions or concerns about this research project, you may contact Dr. Patricia C. Rutledge at 814-332-6271 or at prutledg@allegheny.edu . Also, you may contact researchers, Kathryn Conn and Sanjana Dey at connk@allegheny.edu and deys@allegheny.edu respectively.
- If you have questions or concerns about the treatment of research participants, including yourself, you may contact Janine Sickafuse, Chair of the Allegheny College Institutional Review Board (IRB) at 814-332-3341 or janine.sickafuse@allegheny.edu.
- If you have any concerns of psychological nature, you may contact the Allegheny College Counseling Center at 814-332-4368.
- If you have any health-related concerns, please contact the Allegheny College Health Center (Winslow Health Center) at 814-332-4355 or your personal physician.

THANK YOU AGAIN FOR YOUR PARTICIPATION.