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EFFECTS OF AMBIVALENT SEXISM, LOCUS OF CONTROL,
EMPATHY, AND BELIEF IN A JUST WORLD ON
ATTITUDES TOWARD RAPE VICTIMS

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ABSTRACT

EFFECTS OF AMBIVALENT SEXISM, LOCUS OF CONTROL, EMPATHY, AND BELIEF IN A JUST WORLD ON ATTITUDES TOWARD RAPE VICTIMS

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The aim of this present study was to investigate the effects of ambivalent sexism, locus of control, empathy and belief in a just world on attitudes toward rape victims. In order to do so, 425 graduate and undergraduate students at Middle East Technical University participated in the current study. The results of the study indicated that hostile sexism ($\beta = .47$), empathy ($\beta = -.28$), education ($\beta = -.22$), internal locus of control ($\beta = .10$), belief in a just world ($\beta = .10$), benevolent sexism ($\beta = .10$) and income ($\beta = -.09$) had a significant contribution on the participants' unfavorable attitudes toward rape victims after eliminating the effects of age and education. Additional analysis further revealed that male participants demonstrated significantly more endorsement on unfavorable attitudes toward rape victims than female participants. The main effect of pornography viewing on attitudes toward rape victims was not found significant. However, the results further indicated that there was a significant interaction effect among gender, pornography viewing and empathy. That is, in the high victim empathy condition male participants who had been exposed to pornography scored significantly higher on unfavorable attitudes toward rape victims than those who had never been exposed to it. On the other hand,

in the high empathy condition, female participants who viewed pornography showed less endorsement on unfavorable attitudes toward rape victims than those who never viewed pornography. Finally, the results of the study indicated that the interaction effects of pornography viewing and hostile sexism were significant. Indeed, in the high hostile sexism condition, both male and female participants who were exposed to pornography showed significantly greater endorsement on unfavorable attitudes toward rape victims when compared to those who did not watch pornography.

The major contributions of this thesis are (1) investigating some of the effects of important demographic variables such as age, education and income, (2) comparing the unique contributions of locus of control, empathy, belief in a just world, hostile and benevolent sexism with a hierarchical regression analysis, and (3) showing the interaction effects of some variables like gender, pornography viewing, levels of empathy and hostile sexism on participants' attitudes toward rape victims.

Keywords: Attitudes toward rape victims, locus of control, empathy, belief in a just world, hostile and benevolent sexism, pornography viewing, gender differences.

ÖZ

ÇELİŞİK DUYGULU CİNSİYETÇİLİK, KONTROL ODAKLI DÜŞÜNCELER, EMPATİ VE ADİL DÜNYA İNANCININ TECAVÜZ KURBANLARINA İLİŞKİN TUTUMLARA ETKİSİ

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Bu çalışmanın amacı, çelişik duygulu cinsiyetçilik, kontrol odaklı düşünceler, empati ve adil dünya inancının tecavüz kurbanlarına ilişkin tutumlara etkisini araştırmaktır. Bu çalışmaya Orta Doğu Teknik Üniversitesi'nde öğrenim görmekte olan toplam 425 öğrenci katılmıştır. Araştırma sonuçlarına göre, düşmanca cinsiyetçilik ($\beta = .47$), empati ($\beta = -.28$), eğitim ($\beta = -.22$), içten denetim odaklı düşünceler ($\beta = .10$), adil dünya inancı ($\beta = .10$), korumacı cinsiyetçilik ($\beta = .10$) ve gelir düzeyinin ($\beta = -.09$) tecavüz kurbanlarına yönelik önyargılı tutumları anlamlı şekilde açıkladığını ortaya koymuştur. Buna ek olarak, erkek katılımcıların kadın katılımcılara göre tecavüz kurbanlarına karşı olumsuz tutumları daha çok onayladıkları görülmüştür. Ayrıca, araştırma sonuçları pornografi izlemenin tek başına katılımcıların tecavüz kurbanlarına yönelik önyargılı tutumları üzerinde anlamlı bir etkisi olmadığını ortaya çıkarmıştır. Ancak, yine araştırma sonuçlarına göre, cinsiyet, pornografi izleme ve empati etkileşiminin katılımcıların tecavüz kurbanlarına karşı önyargılı tutumlarında anlamlı etkisi olduğu görülmüştür. Bu bağlamda, kurbanla yüksek empati kuran erkek katılımcılar arasından pornografi

izleyen erkeklerin, hiç pornografi izlemeyen erkeklere göre tecavüz kurbanlarına karşı daha önyargılı oldukları görülmüştür. Ancak, kurbanla yüksek empati kuran kadın katılımcılar arasında pornografi izleyen kadınların, pornografi izlemeyen kadınlara göre tecavüz kurbanına karşı önyargılı tutumları daha az onayladıkları gözlemlenmiştir. Son olarak, araştırma sonuçları pornografi izleme ve düşmanca cinsiyetçilik etkileşiminin de katılımcıların tecavüz kurbanlarına karşı önyargılı tutumlarında anlamlı bir etkisi olduğunu göstermiştir. Bu sonuca göre, düşmanca cinsiyetçi tutumları yüksek olan katılımcılar arasında pornografi izleyen katılımcıların, hiç pornografi izlemeyen katılımcılara göre tecavüz kurbanlarına karşı olumsuz tutumları daha fazla onayladıkları görülmüştür.

Bu çalışmanın en önemli katkıları olarak (1) yaş, eğitim ve gelir düzeyi gibi önemli demografik değişkenlerin insanların tecavüz kurbanlarına karşı önyargılı tutumlarında anlamlı bir etkisi olup olmadığı test edilmiştir, (2) içten denetim odaklı düşünceler, empati, adil dünya inancı ve çelişik duygulu cinsiyetçilik literatürleri incelenerek bu değişkenlerin tecavüz kurbanlarına karşı tutumlar üzerindeki etkileri araştırılmıştır ve (3) cinsiyet, pornografi izleme ve empati ile pornografi izleme ve düşmanca cinsiyetçilik etkileşimlerinin tecavüz kurbanlarına karşı önyargılı tutumlarda anlamlı etkisi olduğu ortaya çıkarılmıştır.

Anahtar Kelimeler: Tecavüz kurbanlarına ilişkin tutumlar, kontrol odaklı düşünceler, empati, adil dünya inancı, düşmanca ve korumacı cinsiyetçilik, pornografi izlemek, cinsiyet farklılıkları.

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TABLE OF CONTENTS

PLAGIARISM.....	iii
ABSTRACT.....	iv
ÖZ.....	vi
DEDICATION.....	viii
ACKNOWLEDGMENTS.....	ix
TABLE OF CONTENTS.....	xi
LIST OF TABLES.....	xiv
LIST OF FIGURES.....	xv
INTRODUCTION.....	1
1.1. Rape, Rape Myths, and Victim-Related Rape Myths.....	2
1.1.1. Victim’s Responsibility & Trivialization of Offense.....	4
1.1.2. Victim Precipitation: Blaming the Victim.....	5
1.1.3. Victim Deservingness & Derogation.....	7
1.1.4. Victim Credibility.....	8
1.2. Social Psychological Concepts Relevant to Attitudes Toward Rape Victims...9	
1.2.1. Attribution.....	10
1.2.1.1. Situational Characteristics.....	12
1.2.1.1.1. Victims’ Characteristics.....	13
1.2.1.1.2. Victim-Offender Relationships.....	14
1.2.1.1.3. Victim Resistance.....	15
1.2.1.1.4. Pre-attack Behaviors of the Victim.....	16
1.2.1.2. Individual Differences in Attributions.....	17
1.2.1.2.1. Demographic Charateristics/ Background Relationships.....	17
1.2.1.2.2. Locus of Control.....	19
1.2.1.2.3. Empathy.....	21
1.2.1.2.4. Belief in a Just World.....	24
1.2.1.2.5. Traditional Sex – Role Stereotyping and Ambivalent Sexism.....	27
1.2.1.2.6. Exposure to Pornography.....	31
1.3. Turkish Studies on Attitudes Toward Rape Victims.....	34
1.4. The Aim of the Thesis and Research Questions.....	36
METHOD.....	41

2.1. Participants.....	41
2.2. Measures	43
2.2.1. Locus of Control Scale (LCS)	43
2.2.2. Rape Empathy Scale (RES).....	44
2.2.3. Just World Scale (JWS & GBJW)	45
2.2.4. Ambivalent Sexism Inventory (ASI)	47
2.2.5. Attitudes Toward Rape Victims Scale (ARVS)	48
2.3. Procedure.....	49
RESULTS	50
3.1. Predicting Attitudes Toward Rape Victims	50
3.1.1. Descriptive Information About The Observed Variables in the Study....	50
3.1.2. Inter-correlations Among the Study Variables.....	53
3.1.3. The Predictive Power of the Demographic Variables and the Locus of Control, Rape Victim Empathy, Belief in a Just World, and Ambivalent Sexism on Predicting Unfavorable Attitudes Toward Rape Victims.....	56
3.1.3.1. Analysis Concerning Research Question 1.....	57
The Predictive Power of Age, Education and Income on Unfavorable Attitudes Toward Rape Victims	57
3.1.3.2. Analysis Concerning Research Question 2.....	57
The Predictive Power of the Locus of Control, Rape Victim Empathy, Belief in a just world and Ambivalent Sexism on Participants' Agreement with Unfavorable Attitudes Toward Rape Victims	57
3.1.3.3. Analysis Concerning Research Question 3.....	58
The Unique Contributions of Locus of Control, Rape Victim Empathy, Just World Belief and Ambivalent Sexism on Participants' Unfavorable Attitudes Toward Rape Victims	58
3.2. Analysis Concerning Research Question 4.....	62
3.2.1. The Main and Interaction Effects of Gender, Pornography Viewing and Internal Locus of Control on Attitudes Toward Rape Victims.....	62
3.2.2. The Main and Interaction Effects of Gender, Pornography Viewing and Rape Victim Empathy on Attitudes Toward Rape Victims.....	63
3.2.3. The Main and Interaction Effects of Gender, Pornography Viewing and Belief in a just world on Attitudes Toward Rape Victims.....	67
3.2.4. The Main and Interaction Effects of Gender, Pornography Viewing and Hostile Sexism on Attitudes Toward Rape Victims.....	68
3.2.5. The Main and Interaction Effects of Gender, Pornography Viewing and Benevolent Sexism on Attitudes Toward Rape Victims	70
DISCUSSION	72

4.1. General Evaluations of the Research Findings	72
4.1.1. Effects of Age, Education and Income on Unfavorable Attitudes Toward Rape Victims	72
4.1.2. Effects of Locus of Control, Victim Empathy, Just World Belief and Ambivalent Sexism Unfavorable Attitudes Toward Rape Victims	73
4.1.3. The Unique Contributions of Independent Variables in Predicting the Unfavorable Attitudes Toward Rape Victims	76
4.1.4. The Main and Interaction Effects of Gender, Pornography Viewing and Internal Locus of Control, Belief in a Just World, Hostile and Benevolent Sexism on Unfavorable Attitudes Toward Rape Victims.....	77
4.1.5. The Main Contributions and Conclusions of the Present Study.....	82
4.1.6. Implications for Practitioners	84
4.1.7. Limitations and Directions for Future Research.....	85
REFERENCES.....	87
APPENDICES.....	104
A. Questionnaire.....	104
B. Personal Data Sheet	105
C. Locus of Control Scale (Sakallı - Uğurlu, 1999).....	106
D. Rape Empathy Scale (Deitz, Blackwell, Daley, Bentley, 1982)	107
E. The General Belief in a Just World Scale (Dalbert, Montada &Schmitt, 1987)	109
F. Belief in a Just World Scale (Rubin & Pepleu, 1975)	110
G. The Ambivalent Sexism Inventory (Glick & Fiske, 1996)	112
H. Attitudes Toward Rape Victims Scale (Ward, 1988)	114

LIST OF TABLES

Table 2.1 Characteristics of the Sample	42
Table 3.1 Descriptive Information on the Measures used in the Study.....	51
Table 3.2 Pearson Correlations Between the Demographic Variables and the Pornography Viewing, Locus of Control, Rape Victim Empathy, Just World Belief, Ambivalent Sexism and Attitudes Toward Rape Victims Variables	55
Table 3.3 Summary of the Hierarchical Multiple Regression Analysis for Variables Predicting Participants' Agreement with the Unfavorable Attitudes Toward Rape Victims.....	61
Table 3.4 Analysis of Covariance Results for the Main and Interaction Effects of Gender, Pornography Viewing and Internal Locus of Control on Attitudes Toward Rape Victims (ARVS)	63
Table 3.5 Analysis of Covariance Results for the Main and Interaction Effects of Gender, Pornography Viewing and Rape Victim Empathy on Attitudes Toward Rape Victims (ARVS)	64
Table 3.6 Analysis of Covariance Results for the Main and Interaction Effects of Gender, Pornography Viewing and Belief in a Just world on Attitudes Toward Rape Victims (ARVS)	68
Table 3.7 Analysis of Covariance Results for the Main and Interaction Effects of Gender, Pornography Viewing and Hostile Sexism on Attitudes Toward Rape Victims (ARVS)	69
Table 3.8 Analysis of Covariance Results for the Main and Interaction Effects of Gender, Pornography Viewing and Benevolent Sexism on Attitudes Toward Rape Victims (ARVS)	71

LIST OF FIGURES

Figure 3.1 Mean Values of Locus of Control, Rape Victim Empathy, Just World Belief, Ambivalent Sexism, and Attitudes Toward Rape Victims	52
Figure 3.2 Participants' mean ratings on the unfavorable attitudes toward rape victims in terms of the levels of gender, pornography viewing and rape victim empathy.....	66
Figure 3.3 Participants' mean ratings on the unfavorable attitudes toward rape victims in terms of the levels of pornography viewing and hostile sexism.....	70

CHAPTER 1

INTRODUCTION

The sexual assault of women continues to be an important problem all over the world. Rape is one of the most widespread and serious sexual crimes toward women across many countries. For example, according to BBC News, the Human Rights Commission of Pakistan stated that 320 completed rapes and 350 reported gang rapes were reported in Pakistan in the first nine months of 2004 (BBC, 2005). Not different from Pakistan, it has been estimated that every six minutes a woman is raped somewhere in the United States (FBI, 1991). The National Violence Against Women (NVAW) survey in the USA also reported that nearly 10 percent of the surveyed women and less than 1 percent of the surveyed men above the age of 18 experienced rape, which indicated that the American adult women were 10 times more likely to be raped than the men (NIJ & CDC, 2000). Similarly, based on the estimation of British Crime Survey (BCS), in 1999, although almost 61,000 women aged 16 to 59 were the victims of rape once or more frequently in England and Wales, the police recorded only 7,707 of them (Myhill & Allen, 2002). As the most hidden crime, rape is also a serious problem in Turkey. The Turkish Ministry of Justice (1999) reported that constituting 3.3% of all violent crimes, a total of 15,948 investigations were made for completed rape, attempted rape against children, men and women in 1999 in Turkey. Although these ratings seem to be lower compared to the USA statistics, real ratings of rape cases are expected to be much higher in Turkey. As a sexual stigma, rape is an important topic to cover because it not only causes severe short and long-term psychological, social and economic problems on the victims, but also it might be the only crime in which the victims are secondarily victimized by society. Besides physical and psychological injury, rape victims also experience some important difficulties in law and society; for instance, the responsibility of justification of rape belongs to women, and the raped women generally seem to be the cause of their misfortune. Due to these social and psychological challenges, rape victims are very reluctant to report the crime to the law enforcement authorities, which in turn results in very low official statistical data.

Because of seriousness, prevalence and importance of rape, and the social positions of the rape victims, the purpose of the thesis is to explore attitudes toward rape victims and how the attitudes are related with some important social psychological variables like locus of control, belief in a just world, empathy, ambivalent sexism, and some demographic variables such as age, gender differences, income level and pornography viewing in Turkey. The thesis aims at examining how the social psychological variables predict Turkish people's attitudes toward rape victims.

In this introductory section, first, rape and rape victims-related myths are briefly presented. Second, attribution related concepts and their relations with attitudes toward rape victims are set forth. Related to that, empathy is considered. Third, some information about ambivalent sexism and its relationship with the rape issue is covered. Following that, the effects of pornography viewing on attitudes toward rape issues are examined. Finally, after giving information about Turkish studies on attitudes toward rape, research questions and expectations of the thesis are presented.

1.1. Rape, Rape Myths, and Victim-Related Rape Myths

Rape is generally defined as the sexual behavior without consent or as sexual penetration obtained by force or by threat of physical harm (Matlin, 2004). However, there is a noticeable difference in legal, feminist, sociobiological, and historical definitions of rape (Katz and Mazur, 1979). Many researchers attempt to define and to understand the mechanisms underlying rape behavior differently. For example, based on Charles Darwin's natural selection principle, Leninton (1985) states that rape in humans is primarily a reproductive strategy, rather than an aggressive strategy; a strategy that is employed primarily by men who are unable to compete successfully for mates and sources. Similarly, Shields and Shields (1983) argue that rape is one of the most reproductive and adaptive strategies of the human male. They further proposed that although anger or hostility might be the proximate cause of human rape, enhancement of male fitness is the main reason for it (cited in, Sunday, 1985).

Early psychological studies of rape show the impacts of male dominated psychology on rape definitions (Albin, 1977). According to Albin (1977), Freud and his student

Helene Deutsch proposed the female masochism concept and insisted that women are indeed masochistic beings; thus, either in fact or in fantasy– rape can serve them by satisfying their self-destructive desires. Sunday (1985) further indicated that besides her ideas of female masochism, Deutsch evidently believed that males had evolved to be rapists. Albin (1977) argued that these overwhelmingly influential psychoanalytic thinkers concentrated on the role of rape fantasies in the lives of supremely masochistic women; however, they had not argued rape as an actual incidence brought about by men.

Legal definitions of rape are also subject to change in different circumstances. According to Katz & Mazur (1979) vaginal penetration, use of force and non-consent of the victim are the three crucial elements that define rape. However, while the legal definition of rape includes vaginal penetration, feminist theorists redefined rape as any sexual intimacy forced on one person by another. For instance, Brownmiller (1975) affirmed the importance of use of force and the non-consent of the victim, rather than vaginal penetration.

The different views about the explanation of rape might indicate that the false attitudes and beliefs about rape and rape myths are important in defining the term rape and so rape myths should be briefly considered here. Rape myths were first defined and investigated by Martha Burt (1980). Burt (1980) described rape myths as “prejudicial, stereotyped, or false beliefs about rape, rape victims and rapists which create a hostile climate to rape victims (p.217). Later, Lonsway and Fitzgerald (1994) had examined different aspects of intellectual disciplines, such as anthropology, philosophy, psychology and sociology, and indicated that “myths” have three common characteristics. First, they are bogus or illusionary beliefs broadly held in given culture. Second, they give an explanation regards some vital cultural phenomena. Third, myths generally serve to validate existing cultural classifications. Thus, Lonsway and Fitzgerald (1994) defined rape myths as stereotypes and conceptualized rape myths as “...attitudes and beliefs those are generally false but are widely and persistently held, and that serve to deny and justify male sexual aggression against women. (p.134)”

Rape myths are important because they play an important role in the perception of the rape victims. Some of the self reported emotions of rape victims illustrate the importance of the rape myths (Katz & Mazur, 1979). Below is an example taken from Katz & Mazur's book (p. 312):

Mrs. P., a 73-year-old widowed grandmother, had been raped by two men who entered her apartment and robbed her. "I always thought rape happened to young girls...you know the wild ones," said Mrs. P. to the counselor. "I can't believe that it happened to me, a respectable woman, and at my age!"...and afterwards, the way the policeman looked at me, as if I were making up the story. The doctor, too, acted skeptical. Even my son acted peculiar, as if he wasn't sure of my sanity."

Although there are various examples of rape myths indicated in the literature (Brownmiller, 1975; Burt, 1980; Check & Malamuth, 1985; Field, 1978; Gilmartin-Zena, 1987; Giocopassi & Dull, 1986; Larsen & Long, 1988; Lonsway & Fitzgerald, 1994, 1995; Ward, 1995; Weidner, 1983), only victim related myths are classified in this present study. Ward (1988) extracted the victim-related rape myths from current clinical and social psychological studies on rape literature and classified them into seven categories; namely, victim responsibility, victim blame, victim denigration, victim credibility, victim resistance, victim deservingness, and trivialization of the victim's experiences (p.131). In this present study, however, the concepts of victim responsibility and trivialization of victim's experiences, as well as victim deservingness and victim derogation were presented together. Moreover, the concept of victim's resistance was clarified in the attribution section.

1.1.1. Victim's Responsibility & Trivialization of Offense

Representing the victim responsibility and victim blame in different categories makes it necessary to define the differences between these terms. Accordingly, Weiner (1995) stated that responsibility and blame are different terms, even though they might be used interchangeably. Fincham & Shultz (1981) and Shaver (1985) actively examined the differences between the terms responsibility and blame. According to their classification, attributions of responsibility are judgments that

presuppose a causal attribution. Subsequently, being held responsible for outcome causes blame and that produces punishment (cited in Weiner, 1995).

As indicated by Ward (1995), assignment of responsibility to the rape victim is one of the most commonly observed attribution biases that rape victims usually confronted. In fact, it was further indicated that attribution responsibility to the victim gave rise to trivialization of offense and damage reductions. Some of the victim responsibility and damage reduction myths were exemplified by Field (1978) and Ward (1995) as follows: A women should be responsible for preventing rape, women are responsible for their rape, women tend to exaggerate how much rape affects them; sexually experienced women are not really damaged by rape. Denmark and Friedman (1985) argued that although rape is more likely to be a social problem, attribution of responsibility to the rape victim also creates such an illusion that, rather than considering the sociopolitical aspects, perceivers leave the burden of rape on the victim alone.

1.1.2. Victim Precipitation: Blaming the Victim

Interestingly, rape is the only crime in which the blame of the crime is shifted from the offender to the victim. Amir (1971) first utilized the theoretical definition of “victim precipitation” in rape as:

... In a particular situation the behavior of the victim is interpreted by the offender as a direct invitation for sexual relations or as a sign that she will be available for sexual contact if he will persist demanding it. Victim behavior consists of acts of commission (e.g., she agrees to drink or ride with a stranger) and omission (e.g., she failed to react strongly enough to sexual suggestions and overtures). Consequently; a ‘passive’ victim like an ‘active’ one becomes a ‘mark’ if the offender’s interpretation leads him to exploit her. (p .260-261)

Some of the most common examples of rape myths about victim precipitation were indicated by Lonsway & Fitzgerald (1995) as follows; many rapes happen because women lead men on, in some rape cases the women actually wanted it to happen (p.707). Similarly, Ward (1992) gave the following:

“Women provoke rape by their appearance or behavior”; “Women put themselves in situations in which they are likely to be assaulted because they have an unconscious wish to be raped”, “A healthy women can successfully resist rape if she really tries”; “Most women secretly desire to be raped” etc, (p. 60)”.

Albin (1977), in her review of psychological studies of rape, stated that victim precipitation phenomenon in rape was first proposed by Freud and strictly followed by his student Helene Deutsch as satisfaction of self-destructive needs of women. Thus, Albin (1971) considered that the Freudian view of psychiatric theory was the major contributor of victim precipitation phenomenon in rape and believed that the victim is sometimes considered as a “complementary partner” in her own rape victimization.

Weis & Borges (1977) specified that in a competitive society, people avoid identifying with the victim and they do not hold the victims in high regard. Therefore, this general cultural dislike and disregard lead to stigmatization of the victims, and blame them for being victimized. National Crime Survey by US Law Enforcement Assistance Administration (1974) also pointed that rape is not only a traumatic experience for the victim, but also the only crime for which the victim can be socially stigmatized (cited in, Russell, 1984, p.33).

According to Ryan (1971), blaming the victims for their misfortunes is quite different from old-fashioned conservative ideologies, in which, the stigma that marks the victim and accounts for his/her victimization is an acquired stigma, a stigma of social rather than genetic origin. He proposed that:

I have been listening to the victim-blamers and pondering their thought processes for a number of years. That process is often very subtle. Victim blaming is cloaked in kindness and concern, and bears all the trappings and statistical furbelows of scientism; it is obscured by a haze of humanitarianism. In observing the process of blaming the Victim, one tends to be confused and disoriented because those who practice this art display a deep concern for the victims that is quite genuine. (p.6)

In short, researchers suggest that blaming victims in rape cases is common. When there is a rape situation, people usually focus more on the victim than the perpetrator.

This might indicate that subtly lay people perceive the victim as guilty in many rape situations (e.g., Paludi, 1999; Ryan, 1971).

1.1.3. Victim Deservingness & Derogation

Connected with the above explanation about victim blaming, rape myths revealed that people might think that when a woman is raped, she deserves it (Burt, 1980; Correia et. al, 2001; Denmark & Friedman, 1985; Graham & Rawlings, 1999; Lonsway & Fitzgerald, 1994; Ward, 1995). As indicated by Heider (1958), the relationship between goodness and happiness, between wickedness and punishment is so strong that given one of these conditions, the other is frequently assumed. Misfortune, sickness, accident are often taken as signs of badness and unfortunately, then he is perceived as if he committed a sin, (p.235). Thus, people have a tendency to think that if a woman is raped she put herself into that position and so she deserved it.

Lerner and Simmons (1966) suggested that since it was difficult for people to rationalize the injustice by inducing behavioral responsibility, mainly for the innocent victim, people desire to derogate personal characteristics of innocent victims by trying to find characterological fault. Similarly, a number of studies indicated that people sometimes devalued the misfortune of victims (Godfrey & Love, 1975; Lerner, 1971; Lerner & Simmons, 1966; Wallster, 1966). Weis and Borges (1973) maintained that according to cognitive dissonance studies, people usually try to find some sort of information in which the victims are put in a bad light, so that, effectively, they can make an attribution that the victims deserved their misfortune. Accordingly, people require consonance and harmony which lead them to produce victim derogatory stories. Consequently, by fabricating victim derogatory stories, they would validate the victimization and reduce the guiltiness they have for the lack of empathy or public attention to stop or prevent victimization.

Myhill & Allen (2002) emphasized that social perceptions of “rape victim”, in particular, have highly stigmatized roles in society, in fact there is a tendency to view rape victims as “damaged goods” (Koss, 1992, p.61) with a “degraded status”

(Walby & Myhill, 2001, p. 514), (Myhill & Allen, 2002). Weis and Borges (1973) asserted that public exposure of rape might cause stigmatization of the rape victim on three levels. Firstly, people give negative status to the victim since she is identified as a victim and loser. Secondly, due to the fact that an actual act of intercourse with legal or illegal partner has developed into common sense, people can discuss the most intimate experience openly. Thirdly, being identified by public as a “rape victim” contributes to the self conception and social identity of being “kind of women who gets raped.” As a result, it can be concluded that rape victims not only deal with negative consequences of the primary victimization of the assault such as fears, phobias, anxieties, increased motor activity, somatic symptoms, obsessions, and even suicidal ideation, but also secondary victimization.

1.1.4. Victim Credibility

Another important victim-related rape myth is victim credibility. As Katz and Mazur (1979) drew attention to the fact that the myth that females usually make false reports about rape had actually existed all through the history and mythological literature. Katz and Mazur (1979) further argued that unless sufficient evidence is present, people also tend to distrust the rape victim, including parents, spouse, and other family members. Thus, people do not believe in the victims’ words since they do not see the victim as credible. Kanekar, Pinto & Mazumdar (1985) stated that the credibility of the victim becomes an important issue only in the context of rape, but not other crimes.

A direct threat to the already questionable credibility of women increases especially in acquaintance or intimacy rape cases. Ward (1995) stated that many raped women are perceived as saying lies about their situation just to get revenge on the accused one, or to protect their reputation and to prevent themselves from the negative consequences of their intercourse with an acquaintance or a stranger. Thus, these rape myths relevant perceptions suggest that rape victim credibility is important and so it should be questioned by the society.

Weis & Borges (1973) further affirmed that after reporting the crime, victims are often traumatized and humiliated. Primarily, in questioning, the police might imply

that she was not really raped that she enjoyed the experience, that she is not a “good” woman or that she encouraged the encounter. Not only the police, hospital medical staff, and legal personnel but also family members might be hostile and skeptical. Katz and Mazur (1979) pointed out that credibility of rape victims depends on some factors such as; whether violence occurred and bodily harm resulted, whether the perpetrator was an unfamiliar person, whether the incident reported involved more than one attacker, whether the victim reported the crime rapidly, whether weapons were engaged, whether the victim emotionally was later distressed, whether the victim had a reputation for innocence, whether the victim did not willingly take part, and behaved in a suitable reputable manner before the attack.

In short, in cases of rape the woman credibility is perceived as an important factor. Because false rape myths that raped women are not credible and they deserve their own situation, a rape victim might not report the assault to the police. It is apparent that fear of not being considered trustworthy; fear of being blamed for the assault, fear of being "re-victimized" might affect Turkish rape victim's reluctance in reporting the event.

1.2. Social Psychological Concepts Relevant to Attitudes Toward Rape Victims

As indicated in the earlier parts, many studies about rape focus on the issues of attribution such as responsibility, controllability, deservingness and blaming in order to understand and explain the issues about rape and rape myths. Attribution is a very important social psychological variable for the rape relevant issues since it helps researchers to understand how people perceive rape victims and how rape victims understand their own positions. Because of the given reason in this section brief information about attribution and the studies about the relationship between attribution and attitudes toward rape victims are presented.

1.2.1. Attribution

Attribution deals with the perceptions of causality, or how individuals perceive and interpret the reasons for a particular event's occurrence and how this perception affects their motivation (Weiner, 1985). Heider (1958) was the first social psychologist who proposed the psychological theory of attribution. Afterwards, Jones & Davis (1965), Kelly (1967) and Weiner (1974) developed their own theoretical frameworks to explain attribution. Some researchers also have covered the biases in the attribution. In this thesis not all theories and biases but only relevant attribution theories and concepts are briefly explained to clarify attitudes toward rape victims.

Heider (1958) was concerned about how "common man" thought about causality and proposed "naive analysis of action." According to "naive" or "commonsense" psychology, individuals are acting like amateur scientists and trying to understand the other people's behavior by testing the plausibility of various causal explanations until they arrive at a rational explanation. Consequently, Heider described attribution as an attempt to "predict and control the world by assigning transient behavior to relatively unchanging dispositions" (p.79). Heider (1958) further established that attribution is composed of three steps, namely, "perception of action" (i.e., I saw that), "judgment of intention" (i.e., you meant to do that), and "attribution of disposition" (i.e., you're waster) through which we make causal inferences and perceive others as causal agents.

Heider (1958) was also concerned about the attribution of responsibility and distinguished the terms "external" and "internal" attributions. According to Heider, people attribute causes of events either into "external" factors, such as luck, or into "internal" factors such as, attitude or personality of the person, which further assigns responsibility to that person for the event. Indeed, Heider suggested that there were five levels of sophistication in interpreting attribution of responsibility. At the most primitive level (association) the central person is considered responsible for any outcome s/he is connected with. The second level is commission, in which the observer views the person as responsible for anything s/he causes, although he did not foresee or intend the results of her/his acts. At the third level (foreseeability), individuals might think that the person is responsible for any result of his/her actions

that s/he might have foreseen, although the person did not intend to do it. At the next level (intentionality), the central person is no longer seen as responsible for the consequences of the accident; however, s/he is kept responsible only for the outcomes of the events that s/he had intended to do it. At the fifth and final level (justification), the central person is not seen as responsible even for the results of the present outcome s/he intended to do it. At the justification stage attribution of responsibility depends upon the degree to which the agent's behavior is justified.

As indicated by Ross & Ditecco (1975), Heider was aware of the fact that individuals did not generally make accurate attributions; on the contrary, even the mature and well-educated people generally tended to make primitive attributions. In addition, even though people did not make primitive attribution, they misinterpreted the intention of the agent and made misattribution. Many researchers (e.g., Jones and Davis, 1965; Kelly, 1967; Shaver, 1970; Weiner, 1974) suggest that needs, wishes and self-interests of the observer, social desirability of the behavior, information about the target, amount of information about the event, shared experience with the target, intelligence, and empathy might cause differences in making internal or external attribution and the attribution of responsibility.

Observers' tendency to attribute responsibility of negative outcome to the innocent victim is an important issue to cover at this point since the topic of the thesis is about rape victims. In her "defensive attribution theory", Shaver (1970) argues that when an observer perceives that the event is threatening, s/he tries to avoid such a threatening event and "the threat posed by an event with negative consequences can lead to an exaggeration of the responsibility assigned to an innocent victim" (Shaver, 1985, p.134). Furthermore, Shaver (1985) suggested that blame avoidance motivation in persons might have influence the observer's attribution in a way that when the situation is very relevant to the perceiver, s/he would attribute less responsibility to a similar other.

Moreover, relevant to the defensive attribution theory, Chaikin & Darley (1973) proposed the terms "situational relevance" and "personal relevance". They described the situational and personal relevance as "the degree of probability that the observer will find herself or himself someday in similar circumstances" and "perceiver's

belief that s/he was more or less like the stimulus person (e.g., age, sex)” (p. 269, cited in Workman & Freeburg, 1999). Workman and Freeburg (1999) further tested the Shaver and Chaikin & Darley’s notions in a date rape situation in which the perpetrator was male and the victim was female. They found that victim-relevant perceivers (females) who perceived high personal relevance with the victim attribute less responsibility to the victim as compared to those with low personal relevance. Consistently, perpetrator-relevant perceivers (male) who perceived high personal relevance with the rapist attributed less responsibility to the rapist as compared to those with low personal relevance. Thus, “blame avoidance” was found to be a significant motivating factor in participants’ attributed responsibility in the situation of date rape.

As mentioned earlier in this section, there are many factors that might influence how people make attribution to the needs, wishes and self-interests of the observer, information about the target, amount of information about the event, shared experience with the target, intelligence, and empathy. Some researchers (e.g., Aderman, Archer, & Harris, 1974; Rose & Ditecco, 1975; Sulzer & Burglass, 1966) try to combine these factors under two main variables as “characteristics of the attributor” and “perceived characteristics of the situation.” They suggest that people rely on the two complex interacting variables to make attribution of responsibility.

Depending on the differentiation, the findings of the attitudes toward rape victims are presented in two parts in this section. In the first part, the findings about the relationship between the situational characteristics and attitudes toward rape victim are covered. In the second section, the findings about the relationship between the individual differences and attitudes toward rape victims are given.

1.2.1.1. Situational Characteristics

Pollard (1992) reviewed the various experimentally manipulated rape victim studies. On the basis of Pollard’s (1992) classification, victim’s characteristics, victim-attacker acquaintance, victim resistance and victim pre-attack behaviors were considered as four important situational characteristics that might affect attributor’s attitudes toward rape victims.

1.2.1.1.1. Victims' Characteristics

As mentioned in the rape victim myths, people think that raped women are not credible and consequently they should be distrusted. This situation is relevant to how a raped woman is perceived after the victimization. As indicated by Pollard (1992) "victim's characteristics" is also an important motivational factor that affects victim blaming. For example, victims' respectability, attractiveness and provocativeness were found to be moderating variables in establishing the likelihood of responsibility being assigned to the victim (Larsen and Long, 1988).

Jones and Aronson (1973) operationalized the "respectability" of a victim by portraying her as a virgin, a married woman, and a divorcee. Participants replied the question, "How much do you consider the crime to be the victim's fault?" It was found that most of the faults were attributed to the most respectable victims while the least were attributed to the divorcee. However, Luginbuhl and Mullin (1981) and Pollard (1992) argued that marital status might scarcely be considered as a valid manipulation of respectability. Luginbuhl and Mullin (1981) further examined the attribution of blame by comparing a nun or a student versus a topless dancer, and a married social worker versus a divorced topless dancer on payment for heroin charge. It was found that participants perceived dancers as significantly less respectable than the nun or the social workers. Participants attributed more responsibility to the victims' character for unrespectable victims; however, they attributed more to chance factors for respectable victims. McCaul, Veltum, Boyechko, & Crawford (1990) also found that victim respectability and assault enjoyment produced significant differences in participants' attributions of responsibility to the victim. Participants attributed more blame to the victim for the female, low respectable and high pleasure victim conditions. However, no significant difference was found in the victim blaming scores of participants for the married versus single victims.

About the issues of provocativeness and attractiveness, Paludi (1999) suggested that provocativeness of the victims had an imperative impact on victim blaming and derogation; in other words, it raises victim blame and derogation. However, empirical studies revealed mixed results about victim's "physical attractiveness" on

participants' victim blaming (Deitz, Littman & Bentley, 1984; Kanekar & Kolsavalla, 1980; Tieger, 1981; Workman & Freeburg, 1999). Tieger (1981) and Thorton and Rickman (1983) found that participants attributed more blame to the "unattractive" victims and reported that this attractiveness bias was stronger in male observers than in female ones. On the other hand, some researchers found that both male and female observers attributed more responsibility to the victim in a short skirt condition than in the long skirt or moderate condition (McCaul McCaul, Veltum, Boyechko, & Crawford., 1990; Workman & Freeburg, 1999). Kanekar & Kolsawalla (1980) also manipulated the victim's respectability, attractiveness and provocativeness to test the attributions of blame to a rape victim for her own rape and reported that both victim's respectability and provocativeness had significant effects on participants' attributions of blame to the victim, while "victim attractiveness" did not.

1.2.1.1.2. Victim-Offender Relationships

The second important factor that influences victim blaming is the victim-offender relationships. Researchers suggest that people have different perceptions for stranger and acquaintance rape. People generally perceive the stranger rapes as "prototypical" (Ryan, 1988). According to Klemmack & Klemmack (1976), increased acquaintance with the rapist reduces the likelihood of participants endorsing the sexual intercourse as rape. This might be the reason why some lay people might not perceive the forced sexual intercourse as rape in marriage. Similarly, researchers demonstrated that the acquaintance rape is perceived as less serious than a stranger rape (Gerdes, Damman, & Heiling, 1988) and less blame was assigned to the victim when she had an acquaintance with the offender (Calhaun, Selby and Waring, 1976). L'Amard & Pepitone (1982) and Quackenbush (1989) both compared the observers' attributions of responsibility to the victim in date or stranger rapes and found that greater amount of responsibility was assigned to the victim when the attacker was her date rather than a stranger. In short, although acquaintance rape did not cause less harm than stranger rapes, people indisputably believed that enforced sexual intercourse by acquaintances and dates would be less traumatic for the victim (e.g., Pollard, 1992).

1.2.1.1.3. Victim Resistance

The importance of victim resistance is often seen as an important factor on observers' assignment of responsibility to the victim. For instance, Scoggs (1976) asserted that in the absence of resistance, observers might have incorrectly believed that the victim wanted to be raped. However, there are several studies in the literature that scrutinized the effects of victim's resistance on people's attributions of responsibility to the victims, indicating mixed results (Deitz, Littman & Bentley, 1984; Krulewitz & Nash, 1979; Ryckman, Kaczor, & Thorton, 1992; Scotland & Goodstein, 1983; Wyer, Bodenhausen, & Gorman, 1985).

Wyer, Bodenhausen, & Gorman (1985) found that participants assigned greater responsibility to the victim who did not resist, and rated the victim as less harmed, and less credible. However, this tendency seemed to be greater for male participants and acquaintance rapes, suggesting that victim resistance influences both male and female participants for the acquaintance rape condition, but it affects only male participants for the stranger rape condition (Pollard, 1992). Furthermore, Krulewitz & Nash (1979) reported that when the victim resisted rape, males attributed less responsibility to the victim whereas females attributed more fault. Moreover, Scotland & Goodstein (1983) revealed that unless the victim physically resisted, date rape was less to be identified as a rape. According to Pollard (1992) victim resistance studies suggested that males made more pro-victim judgments when the victim resisted to the attacker, however females' attitudes for this situation is uncertain, although they made similar attributions with males in the case of acquaintance rapes.

A further inconsistency is introduced by the results of Deitz, Litmann, & Bentley. (1984) who investigated the influence of victim's empathy, resistance and attractiveness on subjects' attributions of responsibility. They found that "victim resistance and attractiveness" were the significant main effects on participants' attributions of responsibility to the victim; that is, the unattractive rape victim was least sympathized with, especially when she resisted the rape by fighting back with the attacker.

Ryckman, Kaczor, & Thorton (1992) examined the relationship of women observers' sex-role attitudes and victim's resistance on attributions of responsibility to the victim. It was found that women who had gender traditional attitudes assigned more responsibility to the victim for her own victimization when victim resisted to the attack than nontraditional women did. However, nontraditional women perceived the victim who did not resist to the attack as more responsible than traditional women did.

1.2.1.1.4. Pre-attack Behaviors of the Victim

From Heider's (1958) "naive analysis of action" hypothesis, Pollard (1992) argued that attributed responsibility for a negative outcome differed as a function of the "foreseeability" of a performer's act leading to that outcome. Evidence supportive of this argument is provided by researchers (e.g., Pallak & Davis, 1982; Pollard, 1992) suggesting that taking precautions against rape can have a significant reducing effect on unfavorable attitudes toward rape victims. For example, Pallak & Davis (1982) reported that participants attributed less responsibility and less blame to a rape victim when the victim had changed her route while walking home late at night. However, inconsistent result was initiated by Khane (1988) who described a rape victim as "having had a drink on her own in a bar" prior to her rape or "having finished work in the office". It was found that although there was no implication that victim's prerape behavior was in any way related to the attack, participants assigned more fault to the victim who had had a drink in a bar, than the victim who had been in the office. Supportive evidence is also provided by Richardson and Campbell (1982) who examined attributions of blame and responsibility for violent interactions. They found that intoxicated victims were assigned more blame and held more responsible for their victimization. It is further crucial that participants made less favorable attributions toward the intoxicated victims, but made more favorable attributions toward the intoxicated attacker. In line with these findings, Richardson & Campell (1982) suggested that participants' stereotypical belief that intoxication was not appropriate for female sex-role behavior but acceptable for males might have caused this attribution difference. Consistent results were also introduced by Hammock Richardson (1993) reporting that participants' attribution of responsibility

was influenced by intoxication of the victim; victims who were drunk were perceived as more responsible than if they were sober. Kanekar, Pinto & Mazumdar (1985) conducted four experimental studies to investigate the participants' causal and moral responsibility attributions to rape and robbery victims. By describing an incident of crime involving a male criminal and female victim, authors basically manipulated three common independent variables; type of crime, time of crime and victim's prior experience. They found that female subjects attributed fewer faults not only to the rape victim but also to the robbery victim; and in general, the robbery victim was found more responsible for her victimization than the rape victim. However, when the crime occurred at night rather than in the morning and when the crime was the victim's second experience rather than the first, both male and females attributed more responsibility to the victim for her victimization.

1.2.1.2. Individual Differences in Attributions

1.2.1.2.1. Demographic Characteristics/ Background Relationships

One of the most important and widely studied factors in rape victims literature is participants' background and demographic characteristics (Best, Dansky, & Kilpatrick, 1992; Blumberg & Lester, 1991; Burt, 1980; Calhaun, Selby, & Warring, 1976; Field, 1978; Giacomassi & Dull, 1986; Gilmartin-Zena, 1988; Johnson, 1997; Lonsway & Fitzgerald, 1995; Nagel, Matsuo, McIntyre, & Morrison, 2005; Schneider, 1992; Ward, 1988; White & Kurpius, 1999; Workman & Freeburg, 1999). Although several demographic and background variables have been studied in relation to participants' attitudes toward rape victims, researchers most frequently examined the sex, age, educational level, income, general socioeconomic status and occupational status (Anderson, Coper & Okamura, 1997; Lonsway & Fitzgerald, 1994; Ward, 1995).

Gender is one of the most broadly examined variables in relation to attitudes toward rape victims, since it is one of the most important and early internalized forms of social identity (Macobby, 1988). Among several demographic variables tested in the literature, only participants' sex is consistently revealed as a significant main effect

on participants' attitudes toward rape victims in diverse populations including college population (Costin & Kaptanoğlu, 1993; Giacomassi & Dull, 1986; Gilmartin & Zena, 1988; Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003; Larsen & Long, 1988; Lonsway & Fitzgerald, 1995), medical students (Best, Dansky, & Kilpatrick, 1992), non-college population (Burt, 1980; Khane, 1988; Nagel, Matsuo, McIntyre, & Morrison, 2005; Schneider, 1992) and professional groups (Costin & Kaptanoğlu, 1993; Field, 1978; White & Kurpius, 1999).

Studies in the literature consistently indicated that males significantly attributed more responsibility to the rape victims (Lonsway & Fitzgerald 1994, Workman & Freeburg, 1999; Lambert & Raichle, 2000), endorse rape tolerant attitudes (Dull & Giacomassi, 1987; Hall, Howard, & Boezio, 1986; Krulevitz, 1982; Reilly, Kott, Caldwell, & Deluca, 1992), possess less favorable attitudes toward rape victims (Akvardar & Yüksel, 1993; Ward, 1988; White, Robinson & Kurpius, 1999), and more blaming the victims (Akvardar & Yüksel, 1993; Burt, 1980; Check & Malamuth, 1985; Field, 1978; Giacomassi & Dull, 1986; Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003; Linz, Donnerstein & Adams, 1989; Luginbuhl & Mullin, 1981) than females. Consistent findings were also introduced by the results of some cross-cultural studies. For example, Kanekar & Kolsawalla (1980) and Kanekar, Pinto & Mazumdar (1985) used a college sample from India and found that males significantly assigned more responsibility and attributed more blame to the victim than females. Furthermore, in a cross-cultural study conducted in 14 countries (US, Canada, Great Britain, Germany, Australia, New Zealand, West Indies, Israel, India, Turkey, Hong Kong, Malaysia, Zimbabwe, Mexico and Singapore) men held more unfavorable attitudes toward rape victims than women (Ward, 1995).

In terms of age, education and SES, it has been argued in the literature that well-educated and younger adults have a lower prejudice level and greater rejection of rape myths (Burt, 1980; Nagel, Matsuo, McIntyre, & Morrison, 2005; Ward, 1995). Burt (1980) found that younger and better-educated participants were less likely to endorse prejudicial statements toward rape victims. Rich & Sampson (1990) further established that younger and better-educated participants were more likely to reject

the notion that women precipitate rape and acknowledged that rape was a kind of violence (cited in Ward, 1995). Furthermore, according to Nagel, Matsuo, McIntyre, & Morrison (2005) age, education, and income are significant predictors of attitudes toward rape victims. They found that participants who were younger, better educated, and who had a greater income expressed more favorable attitudes toward rape victims. However, the results of the effects of age on attitudes toward rape victims in the literature show inconsistent results among both student (Dull & Giacomassi, 1987; Gilmartin-Zena, 1987) and non-student samples (Feild, 1978; Burt, 1980). Lonsway and Fitzgerald (1994) argued that the reason behind this inconsistency might be caused by limited age variation among the college population or due to some other variable such as cohort effects, religiosity, and social pressure which covariates with age and education.

1.2.1.2.2. Locus of Control

The term locus of control was first used by Rotter (1966, cited in Weiner, 1985) who introduced two kinds of locus of control as internal and external. According to Rotter, if a person perceives that the event is contingent upon his own behavior or his own relatively permanent characteristics, the belief is termed as an internal control. However, if the person uses luck, fate, change, control of powerful others or the great complexity of the forces surrounding him, the belief is termed as an external control. Weiner (1995) further considered locus of control to be a causal belief and indicated that attribution of responsibility was the first indicator of perceivers' locus of causality tendency.

According to Weiner (1985), the attributions are categorized into three causal dimensions as locus of control, stability and controllability. It is stated that people who possess an internal locus of control can totally be in control of their lives; therefore, they control the events and their consequences in their lives, whereas people with external locus of control have a tendency to believe that environmental factors are driving forces in their lives. Presumably, individuals who possess internal locus of control tendencies perceive themselves as responsible for their actions and deserving appropriate punishment. In contrast, people who possess external locus of

control tendencies attribute the same level of responsibility to outside factors. In addition, a second dimension of causality is called “stability” which considers whether the causes vary over time or not. Weiner (1985) stated that stability characterizes a continuum of causes changing from stable (invariant) to unstable (variant) dimensions. For instance, ability can be perceived as a stable and internal dimension; however, task difficulty and luck can be perceived as unstable and external dimensions. Finally, a third dimension of causality is called “controllability” which deals with whether an individual can control the causes or not. For example, individuals might perceive stable effort of self as a controllable, stable and internal factor, whereas they may perceive luck as an uncontrollable, unstable and external factor.

According to Weiner (1995), the assignment of responsibility requires internal and controllable causality. Empirical studies in literature also provide consistent results with Weiner’s definitions. For example, Phares and Wilson (1972) examined the relationship between the outcome severity, situational ambiguity and locus of control variables in the assignment of responsibility for an auto accident. Consistent with the findings of Wallster’s (1966) study, participants assigned greater responsibility for severe accidents than to less severe outcomes. Furthermore, assignment of responsibility was greater when the depictions were clear than when they were ambiguous. Finally, participants who had internal locus of control possessions were more likely to perceive the victims as causing their own suffering than participants who had external locus of control possessions (Phares and Wilson, 1972). In addition, Weiner (1995) further examined the relationship between the locus of control dimensions and blaming victim phenomena in various stigmatized samples such as AIDS and cancer patients, alcoholic, blind, obese, and poor people etc.; and on the basis of the results of these studies he concluded with an interpretation of blaming the victim phenomena which was stated as follows:

The pattern of data makes it appear that we unfairly “blame the victim”- that is, we fault those like alcoholics, the obese, the poor, and so on when they are “innocent”. This is a compelling hypothesis that has attracted much attention among psychologist and laypersons. Psychologists find it appealing since it points out an “evil” aspect of

human behavior that is not readily apparent; lay people find it appealing because it points out an aspect of human nature that indeed agrees with their common sense!... Do we even entertain the idea that they “deserve it?”... The correct psychological principal is not blaming the victims, but rather we judge them. Some are then found responsible while others are not. Those with behavioral mental stigmas tend to be blamed, and those with somatic stigmas tend not to be blamed. But for both classes of stigmas the judgments are alterable as new information about the victim is obtained (p.68-69).

The importance of observers' locus of tendencies in attitudes toward rape and rape victims has been indicated by a couple of investigators (Larsen & Long, 1988; Ward, 1995). Larsen & Long (1988) developed a “General Attitudes Toward Rape” (GATR) scale and examined the participants' general attitudes toward rape. While they were testing the construct and factor validity of their new scale, they examined the relationship between the participants' locus of control tendencies and their attitudes toward rape. They found a significantly positive correlation between the GATR scale and locus of control; evidently, participants who had internal locus of control possessions scored more negatively on the GATR scale, while external subjects scored more positively. Finally, Ward (1995) implied that stereotypical attitudes toward rape victims are associated with perceivers' internal locus of control trait.

1.2.1.2.3. Empathy

The term empathy is defined as a kind of animism in which the perceivers project themselves into the objects' perception or as perceiver's awareness in imagination of the emotions of the other person or as a perspective taking by different researchers (Underwood & Moore, 1982; Wispé, 1986). Researchers suggest that there was no agreement on using a single definition of the term empathy neither in theoretical nor in experimental literature of empathy (e.g., Levenson & Ruef, 1992) and that there are some problems in psychological studies related to using the term empathy (Wispé, 1986). To clarify these ambiguities, Wispé (1986) distinguished empathy and sympathy by describing them as a way of “knowing” and a way of “relating”, respectively. According to Wispé (1986), in empathy the empathizer's self is the

vehicle for “understanding” the other person and it never loses its own identity, while in sympathy, sympathizer is mainly concerned with “communicating” with the other, and it reduces its self awareness. Wispé (1986) asserted that while the basic aim of empathy was to “understand” the other person, the basic aim of sympathy was the “well-being” of the other person. Thus, empathy is referred to the process in which the perceiver attempts to understand correctly the subjectivity of another person (Wispé, 1986). Consistent with Wispé’s (1986) definitions of empathy, Levenson and Ruef (1992) stated that the term empathy has at least three essential features; namely, knowing the other’s feeling, feeling the other’s feeling, responding empathetically to the other person’s distress. In the light of these definitions, it can be concluded that the term empathy includes both affective and cognitive elements. The relationship among empathy and attributions of responsibility, punitiveness were also studied by a number of attribution researchers (Aderman, Archer & Harris, 1974; Sulzer & Burglass, 1967). Sulzer & Burglass (1968) reported that the results obtained from the Air Force participants revealed a significantly negative correlation between empathy and punitiveness, as well as empathy and attribution of responsibility. On the other hand, punitiveness was significantly and positively associated with attribution of responsibility. They finally reported that more empathetic and less punitive subjects showed greater tendency to hold others less personally responsible for negative outcomes.

The importance of empathy in the attribution process was also illustrated by the actor-observer effect by Jones and Nisbett (1972). According to the actor – observer effect, actors have a pervasive tendency to attribute their actions to situational factors, while observers tend to attribute the same actions to the actors’ stable dispositions. Jones and Nisbett (1971) further stated that when observers empathized with the actors, there would be a decrease in their dispositional attributions while their situational attributions would increase. Supportive evidence was also accumulated by Regan and Totten (1975) that when observers empathize with the actor, they demonstrated greater tendency to attribute the actor’s behavior to the situational determinants of the event.

Empathy is also indicated as one of the most important variables in the rape context since it might influence the attributors' perceptions about the victim or the perpetrator of rape (Deitz, Blackwell, Daley and Bentley, 1982; Deitz, Littman & Bentley, 1984). Rape empathy was conceptualized as a form of generalized empathy applied to the rape context (Smith & Frieze, 2003). However, due to the fact that in the context of rape, the attributor might empathize both with the victim and the perpetrator at the same time, rape empathy scales generally include both perspectives. One of the earliest and commonly used rape empathy scales is the Rape Empathy Scale (RES) developed by Deitz, Blackwell, Daley and Bentley (1982). RES was designed to measure jurors' empathy both with the victim and the assailant in a rape case. In their series of studies, they found that the participants who had higher victim empathy scores expressed more positive feelings toward the victim and more negative feelings toward the defendant. Furthermore, participants who showed greater tendency to attribute the victim's involvement in the incident to chance factors perceived the seriousness of rape more, and rated greater adversarial psychological impact of the rape on the victim as compared to the participants with lower victim empathy (Deitz, Blackwell, Daley and Bentley, 1982). Deitz, Littman & Bentley (1984) further investigated the relationship between the attribution of responsibility of rape and observer empathy, victim's resistance and attractiveness. They found that the female participants and the participants with high rape victim empathy scores most strongly identified themselves with the victim and they showed more favorable attitudes toward the victim regardless of her resistance style or physical attractiveness.

More recently, Smith and Frieze (2003) criticized the Rape Empathy Scale (RES) developed by Deitz, Blackwell, Daley, & Bentley (1982). They argued that although the statements of RES appeared to measure both cognitive and effective elements of empathy, it also measured the rape myths rather than empathy. In addition, Smith & Frieze (2003) further criticized RES, since it required participants to empathize with either the victim or the rapist in the same scale. Instead, they suggested that rape victim empathy and rape perpetrator empathy is independent of each other since theoretically each of them measured a different perspective. In the light of these

criticisms, they developed two separate scales; namely, the Rape-Victim Empathy Scale and the Rape-Perpetrator Empathy Scale. By conducting two experiments, they not only tested the validity and reliability of the new scales, but also assessed the participants' victim empathy and perpetrator empathy levels, separately. They found that the female participants showed greater level of victim empathy, when the victim was female, as compared to the male participants. However, perceived rape victim responsibility was negatively correlated with rape-victim empathy for both males and females (Smith & Frieze 2003). Thus, these results further provided an empirical evidence for the effects of empathy on observers' attitudes toward rape victims.

1.2.1.2.4. Belief in a Just World

According to the attribution theory, victims who have good motives ought not to be devalued when they are observed to suffer unjustly (Godfrey & Lowe, 1975). However, as stated before Ryan (1971) suggested, observers do not always show sympathy toward objectively innocent victims; on the contrary, they blame, devalue and avoid the victims or minimize their suffering, which constitutes the secondary victimization. People's tendency to make an association between person's outcomes and his or her personal worth started to receive empirical attention in the mid-1960s (Lerner, 1978). Walster (1966) examined participants' tendency to attribute responsibility for the catastrophe to the victim in a car accident. Walster found that participants assigned more responsibility to the car driver for the severe accidents than for mild ones and they applied stricter moral standards in judging the driver's behavior in severe accidental consequences. In order to explain the motivational biases relating to victim blame and victim derogation, Lerner (1965) proposed the "Just World Hypothesis" and suggested that people had a tendency to believe that there was a strong and positive association between what people did and what happened to them. Moreover, according to the just world hypothesis, individuals have a need to believe that a world is a safe and just place where people get what they deserve and deserve what they get.

Lerner and his colleagues investigated the structure of the just world belief in a series of experimental studies (Lerner & Matthews, 1967; Lerner & Simmons 1966).

Lerner & Simmons (1966) found that participants rejected the victim by describing her as an undesirable person when they were unable to change the fate of an innocent victim. In other words, when participants were unable to help an innocent victim, their just world belief was threatened the most and they re-established their cognitive balance by perceiving the victim as blameworthy. Lerner & Matthews (1967) further investigated factors that influenced the person's reactions to a victim when the person was either a "persecutor" or "observer." In their experiments, female undergraduate participants were presented in a paired-associated learning study. Each participant believed that her partner was exposed to a strong electric shock while she would be in a better condition. They revealed that participants made fairly objective descriptions about her peer, when the peer was responsible for her own victimization. Furthermore, when the other person was responsible for her own victimization for participants' pleasurable fate, participants enhanced their peers' attractiveness. However, when they perceived themselves as responsible for their peers' fate, they devalued their peers.

In the light of the results of these experiments, Lerner & Miller (1978) further proposed that belief in a just world has an adaptive function for individuals since it allows them to pursue long-range goals or to commit socially regulated behaviour of everyday life. So, with the just world belief people could perceive their physical and social environment as more steady and organized. According to Lerner and Miller (1978) people not always need to believe that the world is a just place; in fact they can observe and acknowledge unfairness in other environments when the events in the other environment have a little relevance to their own fate and do not threaten them very much. However, when events turn out to be closer to their environment and individuals feel interdependence between their own fate and others, they either compensate the victim or convince themselves that the victims deserve their suffering as a result of having a "bad" personality or doing "bad" acts. Hence, in order to maintain the belief that the world is a just place, the victims of misfortunes are often judged by observers as being responsible for their own fate (Lerner, 1965; Lerner & Simmons, 1966). By doing so, they basically restore the justice, satisfy their need to maintain some faith in their environment and protect themselves against

the idea that this misfortune could also happen to them (Lerner & Miller, 1978). Thus, Lerner and Miller (1978) affirmed that people are reluctant to abandon the just world belief; in fact, without this belief they can get into in a great dilemma if they witness that the world is not really just, steady and an organized place as they perceive it.

Several empirical studies in the literature revealed the relationship between the belief in a just world and victim derogation and blame in different contexts (Aderman, Brehm, & Katz, 1974; Lambert & Raichle, 2000; Correia, Vala, & Aguiar, 2001; Godfrey & Lowe, 1975; Hammock & Richardson, 1993; Jones & Aronson, 1973; Kleinke & Meyer, 1990; Rubin & Peplau, 1973, 1975). Lerner & Miller (1978) suggested that empathy might have a moderating impact on the relationship between just world belief and derogation. They (1978) also argued that there would be a strong relationship between the locus of control and the just world belief. Rubin & Peplau (1975) supported the argument and demonstrated that participants' just world belief scores were associated with their internal locus of control scores. Conceivably, they concluded that belief in a just world necessitates that one's sense of personal efficiency is to be maintained. More recently, Correia, Vala & Aguiar (2001) explored the impact of belief in a just world (high or low) on observer's evaluations of victim's innocence (innocent or noninnocent) and their judgments of justice and deservingness in the context of HIV protection. The results of the study indicated that when there was a higher threat to belief in a just world, forms of secondary victimization, judgments of justice and deservingness were more positively correlated than when there was a low threat to belief in a just world.

Although sexual violence against an innocent victim is intellectually inexcusable, Lerner and Miller (1978) suggested that since crime of rape cannot be reversed, people can restore their belief in a just world by minimizing the severity of victim damage or derogating the victim. Supportive evidence of these aspects has been provided by a number of empirical studies in the literature (e.g., Kleinke and Meyer, 1990; Lambert & Raichle, 2000). Consistent with results of previous studies (Lerner & Matthews 1967; Lerner and Simmons 1966; Walster, 1966) Stokols & Schopler

(1973) found that participants tended to perceive the responsible victim who became pregnant because of her carelessness about birth control while having a sexual intercourse with her boyfriend as more deserving her fate than the raped victim; furthermore, the raped victim was evaluated as being less lucky than the responsible victim. However, regardless of victim's responsibility, when severe consequences of the affair increased for the victim in the experiment, victims were more negatively evaluated by participants.

In addition, Kleinke and Meyer (1990) investigated the evaluation of a rape victim by observers with high and low belief in a just world (BJW). They found that participants with high belief in a just world recommended fewer years in prison for the rapist than those with low belief in a just world. On the other hand, participants gender and just world belief interaction demonstrated that male participants with high just world belief evaluated rape victim more unfavorable than those with low just world belief. However, women who had a high just world belief evaluated the rape victim less unfavorably than those with a low just world belief. More recently, Lambert & Raichle (2000) tested the effects of belief in a just world, personal responsibility, and legitimization hypothesis on judgements of blaming rape victims and perpetrators. They found that participants who scored positively on the social dominance and BJW demonstrated greater tendencies to blame the female rape victim. However, this result was found valid only for the female participants and when the target was female but not male.

In short, in order to investigate the factors that might affect observers' unfavorable attitudes toward rape victims, the just world hypothesis is also taken into consideration for this present study since the hypothesis is found to be related with attitudes toward victims in general and also attitudes toward rape victims in earlier foreign studies.

1.2.1.2.5. Traditional Sex – Role Stereotyping and Ambivalent Sexism

It is undeniably true that having stereotypical attitudes affects our reactions to certain members of groups (Howard, 1984a). Accordingly, the ongoing acceptance of

traditional sex-role stereotyping appears to be one of the most important roots for the acceptance and persistence of stereotypical and prejudicial attitudes toward rape victims in societies. As Denmark & Friedman (1985) pointed out, sex-role socialization of both men and women results in the adoption of gender-role stereotyping, false beliefs and lack of communication across sexes which result in the acceptance of false beliefs about rape victims. Various studies have been indicating the essential role of traditional gender roles on observers' endorsement of prejudicial attitudes toward rape victims (Burt, 1981; Caron & Carter, 1997; Check & Malamuth, 1983; Deitz, Litmann, & Bentley, 1984; Feild, 1978; Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003; Hammock & Richardson, 1993; Hillier & Foddy, 1993; Howard, 1984a, 1984b; Jones & Aranson, 1973; Katz and Mazur, 1979; Koss, 1985; Kershner, 1996; Khane, 1988; Kristiansen & Giuliatti, 1990; Koss & Harvey, 1991; Nass 1977; Paludi, 1999; Ryckman, Kaczor, & Thorton, 1992; Smith, Keating, Hester, & Mitchell., 1976; Viki & Abrams, 2002; Abrams, Viki, Masser, Bohner., 2003; Ward, 1995; Weidner, 1983).

Martha Burt (1980), who constructed a "Rape Myths Acceptance" scale, used a large representative sample of Minnesota residents and found that acceptance of interpersonal violence; sex-role stereotyping and adversarial sexual beliefs were the important predictors on participants' acceptance levels of rape myths. In fact, Burt's (1980) study indicated that people who had greater sex-role stereotyping, approved interpersonal violence and believed in adversarial sexual relationships between men and women, were more likely to accept rape myths. Additionally, Check & Malamuth (1983) tested the sex-role socialization analysis of rape which implies that observers' reactions to rape is influenced both by situational context in which the rape is portrayed and individual variations in sex-role stereotyping. Their results showed that regardless of sex differences, both male and female, high and low sex-role stereotyping participants, perceived the acquaintance rape victim as reacting more favorably to the assault than stranger rape victims. More recently, Lonsway and Fitzgerald (1995) found that hostility toward women had a significant power in predicting the rape myth acceptance.

Ward (1995) further asserted that there was a strong association between the traditional attitudes toward gender roles and the unfavorable attitudes toward rape victims. People's attitudes toward the women's rights, roles, and responsibilities were typically measured using "The Attitudes Toward Women Scale (AWS) constructed by Spence and Helmreich (1972) who described sexism as a unitary hostility toward women. AWS had also been indicated to be the most widely used gender-role attitudes scale (Frieze & McHugh, 1997). However, recently Glick and Fiske (1996) re-conceptualized both the nature and the measurement of sexism. They argued that sexism is fundamentally ambivalent since it includes both hostile and subjectively positive feelings and stereotypes about women. Hostile sexism is conceptualized as an antipathy based upon a faulty and inflexible generalization. Benevolent sexism, on the other hand, has been defined as a set of subjectively positive and affectionate attitudes related to the idealization of women who conform to the traditional norms. Thus, ambivalent sexism is different from the earlier explanation of sexism due to its inclusion of benevolent sexist attitudes toward women.

Glick & Fiske (1996) further proposed that the sources of hostile sexism and benevolent sexism are paternalism, gender differentiation, and heterosexuality in which each component has a hostile and benevolent aspect. Paternalism is defined as relating to others like a manner of father dealing with his children. First, paternalism is separated into two categories; dominative paternalism and protective paternalism; the former includes male domination over women, and the latter includes male affection and protection for women. The people who support dominative paternalism emphasize the need for a superordinate male figure and justify patriarchy by viewing women as not being fully competent adults. On the other hand protective paternalism includes affection and protection of women. This does not mean that dominative and protective paternalism can not exist together; men are dependent on women as wives, mothers and romantic objects. Thus, they think that women need to be loved, cherished and protected because of their weaknesses.

Second, gender differentiation is also divided into two parts as competitive and complementary. Similar to dominative paternalism, competitive gender

differentiation is a social justification of male structural power; for example, it is believed that only men are capable of governing important social institutions, which also creates downward comparison between males and females. Complementary gender differentiation, on the other hand, stems from dyadic dependency of men and women. In fact, complementary gender differentiation is a part of necessity of traditional division of labor between sexes, in which males are going outside to work and females are staying at home, which fosters men to attribute subjectively positive traits to women, such as seeing women as a complementary part of men, namely as romantic objects, wives, and mothers (Glick & Fiske, 1996).

Finally, according to Glick and Fiske (1996), the third component of the hostile and benevolent sexism is the term of heterosexuality that was also separated into two categories; heterosexual intimacy and heterosexual hostility. Heterosexual intimacy is caused by men's sexual motivation toward women and the desire to have heterosexual relationships and share intimate feelings. Due to these motivations men become more dependent on women. On the other hand, heterosexual hostility is basically caused by the belief that women generally use their sexuality to dominate men. Besides their re-conceptualization of sexism, Glick and Fiske (1996) constructed 22-item "Ambivalent Sexism Inventory (ASI)" which not only measures the hostile and benevolent sexism, but also provides a universal measure of sexism (Glick et al., 2000).

There are some studies that investigate how the recent development in the conceptualization and measurement of sexism by Glick and his colleagues are related to attitudes toward rape victims (Abrams, Viki, Bohner, & Masser, 2003; Viki & Abrams, 2002). For example, Abrams, Viki, Masser & Bohner (2003) conducted four studies to explore the role of benevolent (BS) and hostile sexism (HS) in victim blame and rape proclivity. In study 1, participants were randomly assigned to read either the acquaintance rape or stranger rape scenarios. They have found that participants blamed the acquaintance rape victim more than the stranger rape victim. In fact, the participants who scored higher on BS attributed significantly more blame to the acquaintance rape victim than the participants with low BS scores. However, no significant result was found for the relationship of the BS and stranger rape victim

condition. In study 2, they further investigated the relationship between the participants' ambivalent sexism level and their tendency to commit rape in acquaintance vs. stranger rape situation. They found a significantly positive relationship between the participants' HS (but not BS) level and their proclivity to commit acquaintance (not stranger) rape; in other words, they found that BS influenced victim blame, while HS influenced the rape tendency in acquaintance rape situation. In their studies 3 and 4, they investigated the mediator effects of behaving inappropriately and wanting sex with the rapist on the BS and HS and they found that the effects of BS and HS on victim blame and rape proclivity were mediated by the inappropriateness of the victim's behavior and the victim's wanting sex, respectively.

Viki & Abrams (2002) further explored whether the benevolent sexism's differentiations between the "good" girls and "bad" girls provide a perspective for observers to blame rape victims. In their study, they focused on an acquaintance rape and varied type of victim situations. Participants were presented either "married victim with three children" or "no information about the victim". By conducting between subjects design, they manipulated victim type as an IV and victim blame as a DV in an acquaintance rape situation. They have found that gender was not a significant main or interaction effect on victim blame. However, participants attributed more blame to the "married mother" than to the control victim. Furthermore, they found that the participants with higher scores on BS blamed the "married mother victim" significantly more compared to the participants with lower scores on BS. They did not obtain significant results for the participants with higher BS in the control victim condition.

1.2.1.2.6. Exposure to Pornography

The adversarial effects of exposure to pornography on people's attitudes toward rape and rape victims have been investigated by several researchers (Davies, 1997; Donnerstein, Berkowitz, & Linz, 1986; Garcia, 1986; Malamuth & Ceniti, 1986; Malamuth & Check, 1980a, 1980b; Malamuth & Check, 1985; Padgett & Brislin-Slütz, 1987; Zillman & Bryant, 1982). As indicated by Tedford (1993), the origin of the term pornography was flourished in Greek as "porne" (female imprisoned, slave

or prostitute) and “graphos” (writing or drawing about harlots). At present, there are different definitions of pornography. The best one might be the representation of the human body or human sexual behavior with the goal of sexual arousal. The roots of pornography include objectification and dominance of women. Consequently, the message of pornography can be interpreted as a kind of dominance, violence, and conquest in which sex is being used to reinforce some inequality, or to tell people that pain and humiliation are really the same as pleasure (Hunter, 2000).

In the literature, the effects of pornography were mainly investigated under two categories as “short-term” and “long-term” effects of pornography. Short-term and long-term exposures to pornography were defined in the review of Linz (1989) as “viewing, reading or listening to the stimuli less than or more than one hour at a time (p.51)”, respectively (Linz, 1989). However, although it has been an elaborately studied variable, the conceptualization of the term “pornography's effects” is controversial. Hunter (2000) stated that feminists and conservatives argue for a powerful "ideological" conception of effect whereas the liberal view of the effects of pornography is tied to a causal "weak effects" tradition. The theoretical grounds of the effects of pornography are concerned about two concepts: “modeling” and “disinhibition”. According to the theoretical model of the pornography effects, exposure to pornography would either produce “facilitation” or “reduction” of the people’s acceptance of rape myths (Bandura, 1973; Malamuth & Spinner; 1980; Zillman and Bryant’s, 1982). Consistent with the theoretical framework, empirical studies on the effects of short term and long term exposure to visual pornography on individuals’ beliefs about rape and rape victims produced mixed results. Short-term effects of the non-violent pornography have been generally investigated with the effects of the violent pornography.

For instance, Donnerstein, Berkowitz, & Linz (1986) conducted an experiment to investigate the effects of violent and nonviolent pornography on participants’ acceptance level of rape myths, self-reported willingness to use force to have sex with a women and males’ self likelihood that they would commit a rape if assured of not being caught or no punishment. In the experiment, male college students were angered or treated in neutral manner by a female confederate and then they were

assigned to view non-aggressive pornography, aggressive pornography or not sexually explicit but aggressive in content film. They found that the participants who viewed aggressive pornography and aggressive non-pornography films obtained significantly greater scores on Rape Myths Acceptance scale as compared to the participants who were on the nonviolent pornography condition.

However, Zillman and Bryant's (1982) research provided supportive evidence for the negative long-term effects of pornography on attitudes toward females and female rape victims. In their study, both male and female college students were assigned to four conditions: (1) massive exposure to non-violent pornography (4 hours / 48 minutes), (2) intermediate exposure to non-violent pornography (2 hours / 24 minutes), (3) exposure to 36 non-erotic films, (4) no – treatment. They found that participants who were in the massive exposure condition became less supportive of statements about sexual equality and more moderate in assigning punishment to a rapist as compared to participants in the other three conditions. Thus, Zillman and Bryant's (1982) concluded that “under controlled experimental conditions massive exposure to pornography resulted in a loss of compassion toward women as rape victims and toward women in general” (p.10).

On the other hand, Garcia (1986) administered a questionnaire to male undergraduates to examine the participants' previous experience with sexually explicit material and their attitudes toward women and rape. It was found that participants who usually watched non-violent pornography showed greater tendency to believe that rape is an act of power but not sex. In addition, Padgett & Brislin-Slütz, (1987) assigned participants either “erotic” or “non-erotic” or “neutral fare” films conditions in which participants were exposed to those films for one hour five days a week. They found that the mean scores participants' who were in the experimental conditions and control condition did not differ on the rape myth acceptance questionnaire. Evidently, Davis (1997) further investigated the relationship between the male participants' voluntary exposure to pornography and their attitudes toward feminism and rape. Before the analysis, Davis (1997) investigated the records of a rental movie shop to determine the participants who rented the X-rated videos in a large metropolitan county between January 1988 and

February 1989. Then, the male participants' attitudes toward marital rape law and punishment for date rape and marital rape were measured. No significant correlation was found between the number of videos that participants had rented and their attitudes toward feminism and rape.

In sum, although these findings suggests that rather than short-term exposure, long-term exposure to pornography had a much more significant impact on participants' unfavorable attitudes toward rape and rape victims, these effects did not always show a consistent pattern. In fact, these inconsistent patterns of research findings support the theoretical background of pornography's effects in which both facilitatory and inhibitory effects might be produced giving different results.

1.3. Turkish Studies on Attitudes Toward Rape Victims

Although there are a limited number of studies about attitudes toward rape and rape victims in Turkey, empirical studies on rape and rape victims revealed consistent findings with the results of cross cultural studies. Costin and Kaptanoğlu (1993) replicated the study of belief about rape and women's social roles in Turkey, which was previously studied in England, Israel, the United States, and West Germany. The results from four different samples including undergraduate students, nurses, teachers, clerics indicated that acceptance of rape myths significantly correlated with restrictive beliefs about women's social roles and rights. Indeed, the greatest correlation between the participants' beliefs in women's social roles and their acceptance level of rape myths was observed in the male cleric workers, while the lowest correlation was observed in the female undergraduates' sample. It was found that the correlation of this result was consistent with the results of the other four countries.

In addition, Akvardar & Yüksel (1993) examined Turkish participants' attitudes toward rape victims in a study conducted in 14 other countries. According to the results of Turkish data, male participants showed more tolerance to rape and perceived rape as a less severe event than female participants. Furthermore, the male participants showed significantly more agreement with unfavorable attitudes toward

rape victims items and assigned more responsibility to the rape victim than the female participants.

Furthermore, Solmuş (1997) examined the effects of education level, gender differences, victims' outfit and social status variables on participants' attitudes toward the rape victim and the rapist by using primary school graduates and university graduates samples. It was found that participants with a primary school degree blamed the rape victim more compared to those with a university degree. In addition, participants attributed more blame to the victim when she wore provocative clothes than when she wore conservative clothes. Finally, the victim's social status was also found to have a significant effect; that is, the male participants assigned more penalties to the perpetrator when the victim had a normal status and conservative clothes on. On the other hand, the female participants assigned more punishment to the perpetrator when the victim was a prostitute and wearing conservative clothes than the male participants (Solmuş, 1997).

Moreover, Gölge, Yavuz, & Günay (1999) investigated the rape myth acceptance in various professional groups including police officers, psychologists, and psychiatrists in Turkey. They found that the police officers showed the greatest agreement with the rape myths while the psychologists and psychiatrists showed the least agreement.

More recently, Serin (2001) investigated the effects of participants' gender, and education level, and victim's nationality & aloneness on their assignment of responsibility both to the victim and to the perpetrator. Primary school graduates and university graduates were presented two of four different stories in which a female victim (either a Turkish or an international citizen) was raped in a touristic village (she was either alone or with her family). It was revealed that the participants who were primary school graduates attributed more responsibility to the rape victim but less to the rapist than those who were university graduates. No significant difference was found in the amount of responsibility assigned to the victim and the rapist between the male and female participants; however, female participants commended more severe punishment to the rapist. Finally, interaction effect of participants' gender, education and victim nationality & aloneness were also found significant.

This result indicated that the male participants who were primary school graduates assigned greater responsibility both to the Turkish and the international victim when she was alone (Serin, 2001).

Finally and most recently, Gölge, Yavuz, Müderrisoğlu, & Yavuz (2003) explored the effects of gender and gender roles on Turkish university students' attitudes toward acquaintance and stranger rape. In their study, Turkish university students were given the three different rape scenarios including date rape and stranger rape, as well as Bem Sex Role Inventory (BSRI) and a personal data sheet including demographic information. As expected they found that the male participants assigned more responsibility to the victim than the female participants. In fact, participants showed variation across rape scenarios indicating that the mean differences were significant in date rape and stranger rape (without myths) scenarios. However, no significant main effect was found on the stranger rape scenarios which included rape myths. Furthermore, male participants were more likely to trivialize the rape and endorsed that the victims of date rape should not report the assault to the police as compared to female participants. There was not a significant gender role difference in the evaluations of rape scenarios. In fact, male and female participants who were classified as neither masculine nor feminine did not differ significantly in the evaluations of rape scenarios. Nevertheless, they found that date rape is a far more powerful myth in Turkey (Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003).

1.4. The Aim of the Thesis and Research Questions

The purpose of the present study is to examine the effects of locus of control, belief in a just world, empathy, ambivalent sexism and some important demographic variables like age, gender, income level and pornography viewing on attitudes toward rape victims. Different from the earlier Turkish studies, the present study first combines several social psychological concepts to explore their effect on attitudes toward rape victims. Second, the present study tries to fulfill the gap between Turkish studies and foreign studies on the issues at hand since few researchers conducted studies about the rape issues in Turkey. Even though assignment of responsibility of victim has been examined in two different Turkish studies

(Akvardar & Yüksel, 1993; Serin, 2001), these studies did not cover the issue of the effects of locus of control, belief in a just world and victim empathy on attitudes toward rape victims. In addition, although earlier studies explored the effects of social roles (Costin and Kaptanoğlu, 1993; Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003), they did not study the effects of benevolent and hostile sexism, a new conceptualization and measurement of sexism, on the attitudes toward rape victim. As a result, the present study is important in terms of examining the relationship between locus of control, belief in a just world, empathy, ambivalent sexism, sex differences, age, education, income, and pornography viewing and attitudes toward rape victims with Turkish participants.

Depending on the above explanations, the basic research questions and related hypotheses are presented as follows:

Research Question 1: Are there any significant powers of age, education and income in predicting the participants' unfavorable attitudes toward rape victims?

Hypothesis 1: As suggested by Burt (1980) and Ward (1995) younger and better-educated people tend to have less unfavorable attitudes toward rape victims. However, when age variations and the characteristics of the sample were considered, it was noticed that age variations were very limited and all participants were either undergraduate or graduate students. Consistent with the findings of the related Turkish studies (Costin & Kaptanoğlu 1993; Solmuş, 1997; Gölge, Yavuz, & Günay, 1999; Serin, 2001) it was expected that rather than age, education would have a significant power in predicting the participants' unfavorable attitudes toward rape victims. In other words, participants who were undergraduate students would be expected to have a greater level of agreement on the unfavorable attitudes toward rape scale as compared to those who were masters or PhD students.

Hypothesis 2: In addition, along the lines of related studies concerning the effects of demographic variables (Nagel, Matsuo, McIntyre, & Morrison, 2005; Ward, 1995), it was also expected that income would significantly predict the participants' unfavorable attitudes toward rape victims. Indeed, the upper income would be

expected to associate with lower levels of acceptance of unfavorable attitudes toward rape victims when compared to the middle and low income.

Research Question 2: Why do even women and educated people make primitive attributions to female rape victims? Do locus of control, victim empathy, just world belief and ambivalent sexism have significant contributions to the participants' unfavorable attitudes toward rape victims after the covariate effects of age, education and income are eliminated? If so, then how and in which way (positive-negative) do they predict unfavorable attitudes toward rape victims?

Hypothesis 3: Affirmative with the related study concerning the effects of locus of control on attitudes toward rape (Larsen & Long, 1988), it was expected that (a) the internal locus of control would significantly predict the participants' unfavorable attitudes toward rape victims. In fact, the internal locus of control was expected to be positively associated with the unfavorable attitudes toward rape victims variable. Consequently, it was assumed that the participants with greater level internal locus of control possessions would perceive the incidence of rape as a more stable and controllable event; hence, they would more likely show agreement with the unfavorable attitudes toward rape victims scale, as compared to those with lower internal locus of control tendencies. Furthermore, in parallel to the related findings of Larsen & Long's (1988) study, it was expected that (b) the external locus of control would significantly predict the participants' unfavorable attitudes toward rape victims. In contrast to the internal locus of control, the external locus of control was expected to be negatively associated with the unfavorable attitudes toward rape victims. Similarly, it was assumed that the participants with a greater level of external locus of control possessions would perceive the incidence of rape as a more unstable and uncontrollable event; therefore, they would more likely show disagreement with the unfavorable attitudes toward rape victims scale, as compared to those with less external locus of control tendencies.

Hypothesis 4: Based on the related studies concerning the effects of the victim empathy variable (Deitz, Blackwell, Dailey, & Bentley 1982; Deitz, Littman &

Bentley, 1984; Smith & Frieze, 2003), it was expected that victim empathy would significantly predict the participants' unfavorable attitudes toward rape victims. Indeed, the victim empathy would be expected to be negatively associated with the unfavorable attitudes toward the rape victims variable. Consequently, it was assumed that the participants who empathized with the rape victim more, would demonstrate less agreement with the unfavorable attitudes toward rape victims than those who empathized less.

Hypothesis 5: Along with the lines of Kleinke and Meyer's (1990) study, it was expected that (a) the belief in a just world would significantly predict the participants' unfavorable attitudes toward rape victims. Moreover, the belief in a just world would be expected to be positively associated with the unfavorable attitudes toward the rape victims variable. Thus, it was assumed that the participants who scored higher on the belief in a just world would demonstrate greater agreement with the unfavorable attitudes toward rape victims than those who scored less. In a consistent pattern, it was expected that (b) the belief in an unjust world would be significantly and negatively associated with the unfavorable attitudes toward rape victims. Consequently, it was assumed that the participants who showed greater endorsement on the belief in an unjust world scale would demonstrate less agreement with the unfavorable attitudes toward rape victims as compared to those who showed less agreement.

Hypothesis 6: Parallel to the related studies concerning the influence of ambivalent sexism on the participants' unfavorable attitudes toward rape victims (Abrams & Viki, 2002; Abrams, Viki, Bohner, & Masser, 2003), it was expected that both the HS and BS would significantly predict the participants' unfavorable attitudes toward rape victims. That is to say, both the HS and BS would be expected to be positively associated with the unfavorable attitudes toward rape victims. Accordingly, it was assumed that the participants who showed greater endorsement on the HS and BS would more likely show greater agreement with the unfavorable attitudes toward rape victims than those who endorsed less.

Research Question 3: Do locus of control, victim empathy, just world belief and ambivalent sexism predict the participants' unfavorable attitudes toward rape victims equally? That is, are there any differences among the unique contributions of locus of control, victim empathy, just world belief and ambivalent sexism on the participants' attitudes toward rape victims?

Different from the previous studies in the literature, in this present study, the impacts of locus of control, rape victim empathy, just world belief and ambivalent sexism on unfavorable attitudes toward rape victims will be evaluated together and their unique contributions will also be examined.

Research Question 4: Are there any significant main effects and interaction effects of gender, pornography viewing, and other variables that can be found significant in the regression analysis (e.g. locus of control, victim empathy, just world belief, ambivalent sexism) on unfavorable attitudes toward rape victims?

Hypothesis 7: Considering the findings of related studies concerning the effects of gender (Gilmartin & Zena, 1987; Glick & Fiske, 1996; Larsen & Long, 1988; Smith & Frieze, 2003), it was expected that there would be a significant main effect of gender on the unfavorable attitudes toward rape victims. In other words, the male participants would demonstrate greater level of endorsement on unfavorable attitudes toward rape victims than the female participants.

Hypothesis 8: In line with the finding of related studies concerning the effects of pornography viewing (Davies, 1997; Garcia, 1986, Padgett & Brislin-Slütz, 1987), it was expected that there would be no main effect of pornography on participants' attitudes toward rape victims. However, it was expected that some interaction effects of pornography viewing with other variables could be found.

CHAPTER 2

METHOD

2.1. Participants

A total of four hundred and twenty-five Turkish university students (227 male and 198 female participants) from the Middle East Technical University (METU) in Ankara, participated in the study. In order to get a more representative data, a total of 500 questionnaires were distributed in different departments of METU. 425 questionnaires were returned by the respondents constituting an 85 % overall response rate. Participants ranged in age from 17 to 34 with a mean of 22 (SD = 2.88). Of the total 425 participants, 339 were undergraduate students and 86 were graduate students. Among those questionnaires, 35 % were responded by Engineering students, 30 % by Administrative Sciences students, 18 % by Basic English Preparatory School students, 12 % by Social Sciences students, and 5 % by the students of other departments including Physics, Biology, Educational Sciences, and Sports. The distribution of 339 undergraduate participants in terms of the class year is as follows; 72 preparatory students (20 %), 73 freshmen (21 %), 77 sophomores (22 %), 27 juniors (10 %), and 91 seniors (26 %). Most of the students were of urban background (93 %). While most of the participants' fathers were university or post graduates (68 %), 18 % were high-school graduates, and the remaining 14 % had primary or secondary level education. Similarly, 48 % of the participants' mothers were university or post-graduates, 27 % were high school graduates, 23 % had primary or secondary level education and 2 % of them did not have any official education. 47 % of the participants had an upper socioeconomic status, 40 % of them had middle income and 13 % of them came from lower income. Finally, 26 % of the participants had a left-wing political view, 34 % of them were

liberal and 40 % of them had a right-wing political view. Further details about the sample are presented in Table 2.1.

Table 2.1. Characteristics of the Sample

<i>Demographic Variables</i>	<i>Mean / Frequencies</i>	<i>Participation Rate (%)</i>
Gender		
Male	227	53 %
Female	198	47 %
Age (Years)	22 (S.D. 2.88)	
Region (Original)		
Metropolis (Istanbul, Ankara, Izmir)	233	55 %
City	163	38 %
Town	25	6 %
Village	4	1 %
Education		
Undergraduate Student	339	80 %
Master Student	74	17 %
PhD Student	12	3 %
Class		
Preparatory School	72	20 %
Freshmen	73	21 %
Sophomore	77	22 %
Junior	27	11 %
Senior	91	26 %
Department		
Administrative Sciences	123	30 %
Engineering	148	35 %
Social Sciences	51	12 %
Preparatory School	72	18 %
Other	31	5 %
Father's Education		
Primary School	38	9 %
Secondary School	22	5 %
High School	78	18 %
University	238	56 %
Master	30	7 %
PhD	19	5 %
Mother's Education		
No Official Education Degree	9	2 %
Primary School	74	17 %
Secondary School	28	6 %
High School	121	27 %
University	169	43 %
Master	15	3 %
PhD	9	2 %
Income		
Low	56	13 %
Middle	165	40 %
High	204	47 %
Political View of the Participants		
Left-wing	112	26 %
Liberal	144	34 %
Right-wing	169	40 %

2.2. Measures

The questionnaire used in this study consisted of three main sections. The first section included a number of questions about the demographic measures such as sex, age, education, parental education, income, political view and pornography viewing (See Appendix B). The second section included Locus of Control Scale, Just World Belief Scale, Ambivalent Sexism Scale, Rape Empathy Scale and Attitudes Toward Rape Victims Scale.

Using backward translation technique, the scales for which only the English-forms were available (Just World Belief, Rape Empathy, and Attitudes Toward Rape Victims Scale) were translated into Turkish by two bilingual graduate students at METU. Afterwards, the original forms and Turkish translations of these scales were further re-evaluated and edited by Figen İyidoğan, an instructor at the School of Foreign Languages at Middle East Technical University.

2.2.1. Locus of Control Scale (LCS)

A Turkish version of the Locus of Control Scale, consisting of 16 items, was developed by Sakallı-Uğurlu (1999). The items on this scale measure the participants' general tendency of making internal or external attribution while explaining an event that a person experienced. No items were reversed. Participants were asked to respond to the locus of control items using 6-point Likert type scale, from "1 = strongly disagree" to "6 = strongly agree". Higher scores on this scale indicated having high tendencies of internal and/or external locus of control.

An initial Principal Component Analysis (PCA) was performed on 16 items of locus of control scale. Using Kaiser's eigenvalue greater-than-one criterion, it yielded a three-factor structure explaining 27.99 %, 41.06 %, and 48.37 % of the total variance, respectively. By using scree plot and Thurstone criteria two factors were determined to be extracted. After that, Varimax Rotated Principal Component Analysis was conducted on 16 items of internal locus of control scale. When sums of

squared loadings were examined, it was seen that, these two factors, namely, external and internal locus of control, explained the 42.70 % of the variance together.

Furthermore, extraction communalities indicated that item 5, 8 and 14 cross loaded on two factors and item 12, 13 and 16 did not load on any component. Therefore, items 5, 8, 12, 13, 14 and 16 of the locus of control scale were excluded from the analysis. The rotated component matrix demonstrated that 7 locus of control items were included in component 1, called internal locus of control, which explained 32.48 % of the total variance. The highest loading of the internal locus of control subscale was .78 and the lowest loaded item was .61. Furthermore, component 2, called external locus of control, included 3 items that explained 15.68 % of the total variance alone. The highest loading of the external locus of control was .84 and the lowest loading was .46.

Cronbach's Alpha for internal locus of control scale was .80 while it was .52 for external locus of control for the present study. In addition, performed corrected item-total correlation analysis for internal locus of control items demonstrated that the range of correlation was between .65 and .45 and for external locus of control .43 and .22 (See the used items of LCS in Appendix C).

2.2.2. Rape Empathy Scale (RES)

The original form of the Deitz, Blackwell, Dailey, and Bentley's (1982) Rape Myths Empathy Scale (RES) consists of 38 items measuring one's empathy level either with the victim or the perpetrator. Of the total 38 items, 18 items were about victim empathy. However, for the present study 6 of these 18 items were used to measure rape victim empathy after performing some statistical analysis. These 6 selected items measure both affective and cognitive elements of empathy. Participants were asked to respond to each statement by using 6-point Likert type scales (1= totally disagree, 6= totally agree). There were no reverse items on this scale. Obtaining higher mean scores from this scale is an indication of having a greater affective and cognitive empathy with rape victim.

An initial Principal Component Analysis was performed on the six items. According to eigenvalue greater-than-one, and explained variance greater than 5 % criteria, PCA revealed a one-factor structure explaining 38.20 % of the variance. The cut-off point was set to .40 for inclusion of a variable in the interpretation of a factor. The rotated component matrix indicated that 6 empathy items were loaded under the same component, called “victim empathy scale”. The highest loading of the victim empathy scale was .72 and the lowest loading was .46. Furthermore, the component matrix table indicated that there were no cross loaded items.

Cronbach’s Alfa for the rape victim empathy scale was .67. In addition, performed corrected item-total correlation analysis demonstrated that the range of correlation were between .50 and .30 (See the used items of RES in Appendix D).

2.2.3. Just World Scale (JWS & GBJW)

Rubin & Peplau (1975) developed a 20-item Just World Scale (JWS) that measures the individual differences in to what degree people perceive others as deserving their fates in a wide range of situations. 11 of the 20 items were worded positively such as “*Basically the world is a just place*”; whereas the remaining 9 items were worded in the unjust world direction such as “*Many people suffer through absolutely no fault of their own.*” The coefficient alpha of this scale was reported as .79 (Rubin & Peplau, 1975). The participants were asked to respond to each statement by using 6-point Likert type scales (1= totally disagree, 6= totally agree). High mean scores on just world and unjust world directions indicate having a greater acceptance of belief in a just world or an unjust world, respectively. Since the just or unjust world beliefs are not exactly opposite concepts and exist as relatively orthogonal beliefs (Furnham & Procter, 1989), belief in an unjust world items was not reversed. Furthermore, Dalbert, Montada & Schmitt’s (1987) General Belief in a Just World Scale (GBJW) was also used in this study. This scale consists of 6 items and measures one’s general belief in a just world. Since the two statements of JWS and GBJW were the same, (e.g., “*I think, basically the world is a just place*”, “*I believe that, by and large, people get what they deserve*”), only the remaining four items were included in the study. Some sample items may be stated as follows: “*I firmly believe that injustices*

in all areas of life, (e.g., professional, family, politics) are the exception rather than the rule”, “*I am confident that justice always prevails over injustice*”. No items were reversed. The coefficient alpha of this scale was .74 (Dalbert, Lipkus, Sallay, & Goch, 2001). Participants were asked to respond to each statement by using 6-point Likert type scales (1= totally disagree, 6= totally agree). High mean scores on this scale indicate having a greater degree of belief in a just world in general.

A total of 20 items of the Just World Scale (Rubin & Peplau, 1975) and 3 items of the General Belief in a just world Scale (Dalbert, Montada, & Schmitt, 1987) had been combined and were entered into Initial Principal Component Analysis (PCA). PCA revealed a three-factor structure explaining 14.45 %, 26.37 %, and 34.56 % of the variance, respectively. By using Scree plot, Kaiser and Thurstone criteria two factors were determined to be included in this present study. After that, Varimax Rotated Principal Component Analysis was performed on 23 Just World Belief items. Two components were extracted. When the extraction communalities were observed, it was seen (with a cut-off set to 0.40) that 8 out of 15 variables did not load on any factor. Thus, items 1, 4, 6, 7, 9, 10, and 12 of the Just World Scale (Rubin & Peplau, 1975) were not used in this present study. The success of remaining 16 variables to load on a factor implies that PCA was fairly good at explaining the proportion of variance in a variable as predicted by the components in the analysis.

When the sum of squared loadings were examined, it was noticed that after the rotation, the total variance explained by the two factors was 36.25 %, of which 23.35 %, and 12.90 % were explained by the first and second factors, respectively. The rotated component matrix demonstrated that 9 just world items were placed under component 1, called belief in a just world, with the highest loading of .73 and with the lowest loading of .44. Moreover, component 2, called belief in an unjust world, included 6 items with a highest loading of .60, and with a lowest loading of .44. The loadings in the rotated component matrix were very high; and each component includes the highest loading variables with the loadings greater than .60; and the number and nature of variables in each component were consistent with the

theoretical constructs. Thus, it can be concluded that, the analysis worked out fairly well.

Cronbach's alpha was .83 for 'Belief in a Just World' and it was .60 for 'Belief in an Unjust World'. In addition, performed corrected item-total correlation analysis demonstrated that the range of correlation of the items for just world belief scale were between .65 and .27 and that for unjust world belief scale were between .35 and .27 (See the used items of BJW. in Appendix E & F).

2.2.4. Ambivalent Sexism Inventory (ASI)

Glick and Fiske (1996) developed Ambivalent Sexism Inventory (ASI) to assess the subjectively benevolent as well as the hostile feelings toward women. These 22 - items measure the individuals' level of ambivalent sexism. ASI consists of two subscales: Hostile Sexism (HS) and Benevolent Sexism (BS). Each subscale is composed of 11 statements. The scale was adapted to Turkish by Sakallı-Uğurlu (2002). The Cronbach's alphas for the ASI, HS and BS were .85, .87 and .78, respectively for the Turkish sample in the study of Sakallı-Uğurlu (2002). The participants were asked to respond to each item by using 6-point Likert Type scales (1= totally disagree, 6= totally agree). High mean scores on this scale indicate having hostile and subjectively positive orientations toward women.

Since ASI was adopted by Sakallı-Uğurlu (2002), a factor analysis with a varimax rotation was run for a two-factor solution. The analysis demonstrated that a two factor structure explained % 38.69 of the variance for the sample. HS explained % 24.90 of the total variance. The range of loadings for HS was between .77 and .50. BS explained % 13.79 of the total variance with the highest loading of .72 and with the lowest loading of .36.

Cronbach's alpha was .86 for HS and it was .78 for BS for the present study. In addition, the performed corrected item-total correlation analysis demonstrated that the range of correlation was between .43 and .68 for HS, and between .22 and .58 for BS (See the items of ASI in Appendix G).

2.2.5. Attitudes Toward Rape Victims Scale (ARVS)

Ward's (1988) Attitudes toward Rape Victims Scale (ARVS) was designed to measure the specific attitudes toward rape victims as opposed to attitudes toward rape in general, or rape tolerance. This scale is composed of 25 items that specifically assess one's agreement in victim blame, victim credibility, victim responsibility, victim deservingness and trivialization of victim damage. Items 3, 5, 7, 10, 12, 15, 19 and 22 were reversed. The Cronbach's alpha of this scale was reported as .83. Participants were asked to respond to each statement by using 6-point Likert type scales (1= totally disagree, 6= totally agree). High mean scores on this scale indicated having a greater degree of unfavorable, prejudicial, and stereotyped attitude toward rape victims.

The 25 ARVS items were entered into a Principal Component Analysis and according to Kaiser's eigenvalue greater-than-one criterion it indicated a six-factor structure explaining 29.68 %, 35.65 %, 41.25 %, 45.62 %, 49.58 and 53.17 % of the total variance, respectively. However, according to scree plot and Thursone criteria (Tabachnik & Fidel, 2001), only one factor was obtained. After determining the number of factors, Non-rotated Principal Component Analysis was performed through SPSS on 26 ARVS items with a cut of point of .40. Only one factor was extracted. The sum of squared loadings indicated that, this factor explains the 29.68 % of the total variance. The component matrix showed that 22 ARVS items were placed under the component 1, called prejudicial attitudes toward rape victims, with the highest loading of .73 and with the lowest loading of .41. Three items with low loadings and communality scores were excluded from the analysis. Therefore, items 3 5 and 10 of the ARVS scale were not included in this present study.

Cronbach's alpha was .90 for the scale in the present study. In addition, performed corrected item-total correlation analysis demonstrated that the range of correlation was between .68 and .37 (See the used items of ARVS in Appendix H).

2.3. Procedure

The participants were asked to complete the questionnaire in classroom settings. The questionnaires were distributed to students who were willing to take part in the study. During the distribution of the questionnaires, participants were not informed about the real aim of this present study. Instead, they were given the instruction below:

“The aim of this present study is to measure your attitudes toward various topics. Please express your honest thoughts with your initial responses and complete all the questions. Do not write your name or student ID number. Your participation is highly appreciated”

After the completion of the questionnaire, participants were debriefed about the actual aim of the study and thanked again. Data were collected over a three-month period in May-July 2005. The time for completing the questionnaire was about 15-30 minutes. The participants were ensured about the confidentiality of their responses.

CHAPTER 3

RESULTS

After having conducted a series of preliminary analyses and assumption tests (the assumptions of multivariate analysis including, normality, linearity and homoscedasticity, correction of data entry and coding errors, detection of outliers) data reduced to a total of 412 participants. Data have been analyzed according to the eight basic hypotheses proposed in the introduction section. Accordingly, the results are presented by following the order of the hypotheses. Descriptive information about the characteristics of the demographic variables and scales with regards to the present study has been summarized in Table 3.1. Then, the data has been entered into the Hierarchical (sequential) regression and ANCOVA analyses.

3.1. Predicting Attitudes Toward Rape Victims

In the first part of the analysis, research hypotheses related to the effects of demographic variables, locus of control, rape victim empathy, belief in a just world, and ambivalent sexism on unfavorable attitudes toward rape victims were tested. Since it is a discrete variable, the effects of gender differences and pornography viewing were not tested in the first part of the analysis.

3.1.1. Descriptive Information About The Observed Variables in the Study

As can be seen from Table 2.1, the mean of the participants' age was 22 (SD = 2.88) which indicated that the sample consisted of young participants. In addition, most of the participants were undergraduate students (N = 329); and only 83 of them were graduate students. Furthermore, most of the participants had high income (N = 199) followed by the participants who had middle (N = 160) and low income (N = 53).

Thus, it can be concluded that the results of this present study will mostly represent the attitudes of young people who were well-educated and had a high income.

Table 3.1. Descriptive Information on the Measures Used in the Study (N=412)

<i>Variables</i>	<i>Mean</i>	<i>SD</i>	<i>Range</i>	<i>Cronbach Alpha (α)</i>
Internal Locus of Control	3.82	.70	1-6	.80
External Locus of Control	4.34	.67	1-6	.52
Rape Victim Empathy	4.50	.85	1-6	.67
Belief in a just world	3.31	.76	1-6	.83
Belief in an Unjust World	3.89	.68	1-6	.60
Hostile Sexism	3.76	.93	1-6	.86
Benevolent Sexism	3.38	.79	1-6	.78
Attitudes Toward Rape Victims (DV)	2.40	.71	1-6	.90

When participants' scores on several scales were observed, it was found that the participants, in general, did not show a greater level of acceptance on unfavorable attitudes toward rape victims ($M = 2.40$, $SD = .72$). However, in general, they showed higher endorsement on hostile sexism ($M = 3.76$, $SD = .93$) and benevolent sexism ($M = 3.38$, $SD = .79$). All participants showed moderately high tendency to show empathy with the rape victim ($M = 4.50$, $SD = .85$). Two surprising results were observed in participants' just world beliefs and locus of control tendencies. Contrary to the expectations, participants, in general, showed less acceptance in belief in a just world ($M = 3.31$, $SD = .76$) than in belief in an unjust world ($M = 3.89$, $SD = .67$). Furthermore, they showed a greater tendency to believe in the

importance of the external factors ($M = 4.33$, $SD = .67$) as compared to the internal factors ($M = 3.81$, $SD = .69$) in explaining an event that a person experiences.

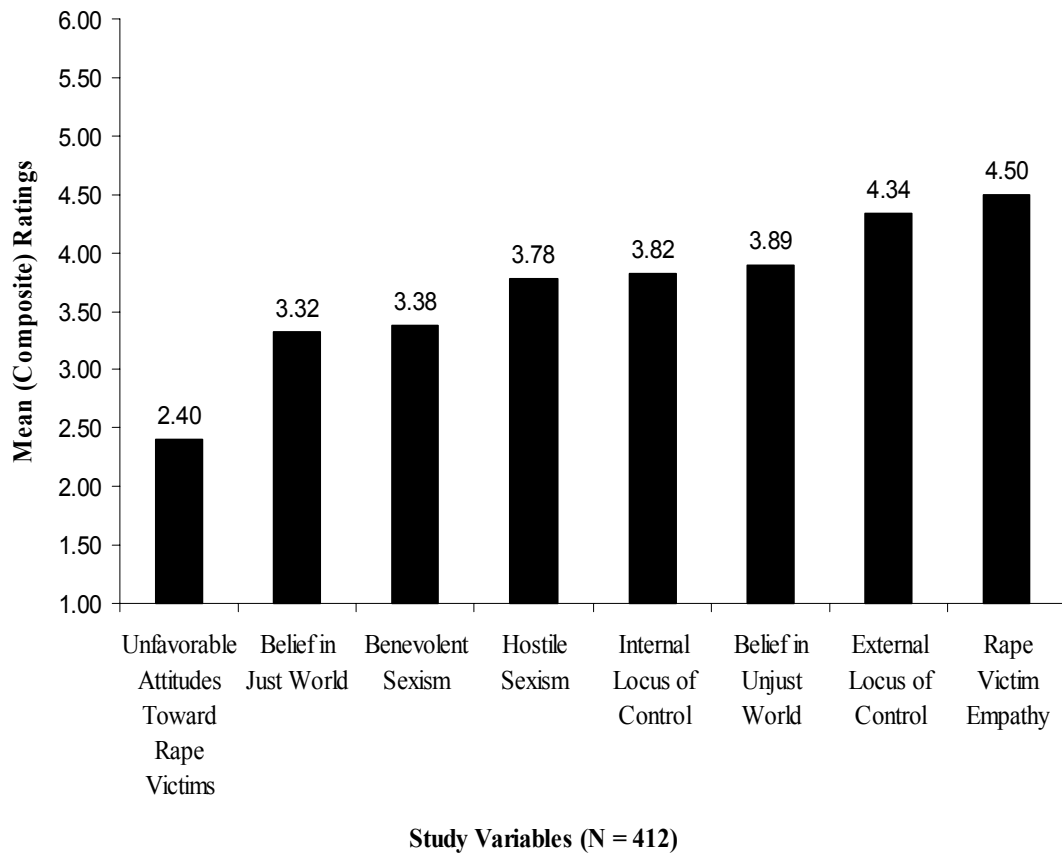


Figure 3.1. Mean Values of Locus of Control, Rape Victim Empathy, Just World Belief, Ambivalent Sexism, and Attitudes Toward Rape Victims (N = 412).

3.1.2. Inter-correlations Among the Study Variables

Important explanatory information was further obtained from the correlations among demographic variables, locus of control, rape victim empathy, just world belief, HS, BS and unfavorable attitudes toward rape victims. Table 3.2 presents the inter-correlations of the study variables.

As expected, Pearson bivariate correlation results revealed that education was significantly and positively correlated with age ($r = .66, p < .01$) and income ($r = .15, p < .01$). Furthermore, it was found that age was significantly and positively correlated with rape victim empathy ($r = .12, p < .05$). Conversely, however, age correlated negatively with internal locus of control ($r = -.13, p < .01$), just world belief ($r = -.11, p < .05$), BS ($r = -.31, p < .01$), HS ($r = -.21, p < .01$), and the unfavorable attitudes toward rape victims ($r = -.25, p < .01$).

Similar results were also achieved from education. Pearson correlation results indicated that education showed a significantly positive correlation with rape victim empathy ($r = .11, p < .05$), but a negative correlation with internal locus of control ($r = -.11, p < .05$), just world belief ($r = -.12, p < .05$), HS ($r = -.30, p < .01$), BS ($r = -.29, p < .01$), and unfavorable attitudes toward rape victims ($r = -.30, p < .01$). (See, Table 3.2).

Consistent with the research expectations, Pearson bivariate correlation results indicated that the internal locus of control was significantly and positively correlated with belief in a just world ($r = .42, p < .01$), HS ($r = .18, p < .01$), BS ($r = .15, p < .01$), and the DV, unfavorable attitudes toward rape victims ($r = .28, p < .01$).

Pearson bivariate correlation results further revealed that there was a significantly positive correlation between the external locus of control and the belief in an unjust world ($r = .25, p < .01$) and, rape victim empathy ($r = .21, p < .01$). Interestingly, however, external locus of control was found to be significantly positively correlated with HS ($r = .12, p < .05$); nevertheless, this correlation was lower compared to the correlation of HS and internal locus of control ($r = .18, p < .01$). Although negatively

correlated, no significant correlation was found between the external locus of control and the DV, unfavorable attitudes toward rape victims ($r = -.07, n.s.$).

In addition, the rape victim empathy was found to be significantly and most negatively correlated with the DV, unfavorable attitudes toward rape victims ($r = -.35, p < .01$). On the other hand, rape victim empathy was not significantly correlated with the belief in a just world ($r = -.04, n.s.$); however, the rape victim empathy was significantly and positively correlated with the belief in an unjust world ($r = .19, p < .01$). As expected, there was a negative correlation with the rape victim empathy ($r = -.35, p < .05$) and HS ($r = -.10, p < .05$).

According to Pearson bivariate correlation results, belief in a just world was found to be significantly and negatively correlated with belief in an unjust world ($r = -.26, p < .01$). Consistently, the belief in a just world was significantly and positively correlated with both HS ($r = .20, p < .01$) and BS ($r = .26, p < .01$). The final significant and positive correlation of the belief in a just world was with the DV, unfavorable attitudes toward rape victims ($r = .27, p < .01$). Moreover, the belief in an unjust world demonstrated a significantly negative correlation with the DV, unfavorable attitudes toward rape victims, ($r = -.11, p < .05$).

Finally, HS was significantly and positively correlated with both BS ($r = .22, p < .01$) and the DV, the unfavorable attitudes toward rape victims, ($r = .59, p < .01$). Correspondingly, BS demonstrated a significantly positive but relatively low correlation with the DV, unfavorable attitudes toward rape victims, ($r = .25, p < .01$) compared to HS ($r = .57, p < .01$).

Table 3.2. Pearson Correlations Between the Demographic Variables and the Pornography Viewing, Locus of Control, Rape Victim Empathy, Just World Belief, Ambivalent Sexism and Attitudes Toward Rape Victims Variables (N = 412)

Variables	1	2	3	4	5	6	7	8	9	10	11
1. Age	-										
2. Education	.66**	-									
3. Income	.05	.15**	-								
4. Internal Locus of Control	-.13**	-.11*	-.09	-							
5. External Locus of Control	-.04	.02	.05	-.03	-						
6. Rape Victim Empathy	.12*	.11*	.04	-.01	.21**	-					
7. Belief in a Just World	-.11	-.12*	.09	.42**	-.06	-.04	-				
8. Belief in an Unjust World	.04	.02	-.09	-.06	.25**	.19**	-.26**	-			
9. Hostile Sexism (HS)	-.21**	-.30**	.01	.18**	.12*	-.10*	.20**	-.04	-		
10. Benevolent Sexism (BS)	-.31**	-.29**	.09	.15**	.01	-.01	.26**	.01	.22	-	
11. Unfavorable Attitudes Toward Rape Victims (DV)	-.25**	-.30**	-.09	.28**	-.07	-.35	.27**	-.11	.59	.25	-

Note: Gender is coded as 1 = Male, 2 = Female, and Pornography Viewing is coded as 1 = Newer Viewing Pornography, 2 = Viewing Pornography. Higher scores on remaining variables indicate higher agreement with given variable. *Correlation is significant at the 0.05 level (2-tailed), **Correlation is significant at the 0.01 level (2-tailed).

3.1.3. The Predictive Power of the Demographic Variables and the Locus of Control, Rape Victim Empathy, Belief in a Just World, and Ambivalent Sexism on Predicting Unfavorable Attitudes Toward Rape Victims

Another way of stating the above research question is “How and to what degree observers’ locus of control styles, empathy levels with the victim, and sexist and just world attitudes influence their attitudes toward rape victims after the covariate effects of demographic variables were eliminated?” To investigate this kind of research question, a hierarchical (sequential) multiple regression technique was used since it enables researchers to analyze the relationship among a single dependent (criterion) variable and several independent variables called predictor variables. Basically, the hierarchical regression analysis generates an equation that predicts the dependent (criterion) variables. The weights denote the variables’ relative contribution to the prediction; and are thus helpful in answering questions about the factors that produce effects. Moreover, at each step, hierarchical multiple regression analysis creates a squared multiple correlation coefficient (R^2) and a standardized regression coefficient (β). R^2 makes it possible to observe the percentage of variance in the dependent variable that is explained by knowing the combined effects of the independent variables; and β compares the relative effects of the predictor variables. For instance, the predictor with the largest β has the largest impact on the dependent (criterion) variable. (Tabachnic & Fidell, 2001). Thus, by using hierarchical multiple regression analysis, each step of independent variables (IVs) was assessed by referring to what degree they statistically contributed to the multiple regression equation.

In a two-step hierarchical multiple regression analysis the unique contributions of the demographic variables and the locus of control, rape victim empathy, just world belief and ambivalent sexism on the dependent variable were investigated. The age, education, and income were entered in Step 1, followed by the locus of control, rape victim empathy, just world belief and ambivalent sexism variables in Step 2. Since it is not a continuous variable, gender and pornography viewing were not entered into the regression equation. Accordingly, the information regarding differences in Step 2

was used to predict the participants' acceptance level of prejudicial attitudes toward rape victims after the differences in the demographic variables were statistically removed.

3.1.3.1. Analysis Concerning Research Question 1.

The Predictive Power of Age, Education and Income on Unfavorable Attitudes Toward Rape Victims

The results of hierarchical multiple regression equation indicated that R was significantly different from zero at the end of the Step 1, $F(3, 410) = 14, 836, p < .001$. This result revealed that the bivariate relationship between the demographic variables and the attitudes toward rape victims was statistically significant in predicting the participants' agreement with unfavorable attitudes toward rape victims. Besides, as can be seen from Table 3.3, the change in squared multiple correlation coefficient (R^2) was .099 (SD = .68), meaning that .099 of the variance in the attitudes toward rape victims scores is accounted for uniquely by age, education and income. Consistent with the research expectations, coefficients of age, education and income were negatively associated with the unfavorable attitudes toward rape victims. However, as can be seen in Table 3.3, only the education variable was found significant in predicting the attitudes toward rape victims, $\beta = -.226, t = -3.572, p < .001$, however, neither age ($\beta = -.102, t = -1.625, n.s$) nor income ($\beta = -.054, t = -1.129, n.s$) was found significant in predicting the participants' unfavorable attitudes toward rape victims.

3.1.3.2. Analysis Concerning Research Question 2.

The Predictive Power of the Locus of Control, Rape Victim Empathy, Belief in a just world and Ambivalent Sexism on Participants' Agreement with Unfavorable Attitudes Toward Rape Victims

At Step 2, the observed variables were entered into the hierarchical multiple regression equation. According to this equation, and by the inclusion of the second block of IVs, the change in the F value was $F(10, 410) = 45, 845, p < .001$, meaning

that the second block of variables was statistically significant in predicting the unfavorable attitudes toward rape victims. The change in R^2 at this second step was 0.40; meaning that 0.40 of variance is accounted for uniquely by the inclusion of the locus of control, rape victim empathy, just world belief, HS and BS and it was significant. In addition, standardized coefficients (β) and t values indicated that, at the end of the second step only participants' income was significantly negatively associated with the unfavorable attitudes toward rape victims, $\beta = -.085$, $t = -2.309$, $p < .05$ (See Table 3.3). Age, again, was not found significant at the Step 2, ($\beta = -.050$, $t = -1.025$, n.s). Although it was significant at Step 1, the education variable was not found to be a significant predictor at the end of the second step of the regression equation ($\beta = -.032$, $t = -.662$, n.s).

3.1.3.3. Analysis Concerning Research Question 3.

The Unique Contributions of Locus of Control, Rape Victim Empathy, Just World Belief and Ambivalent Sexism on Participants' Unfavorable Attitudes Toward Rape Victims

In order to investigate the unique contributions of the locus of control, rape victim empathy, just world belief, HS and BS sexism on the unfavorable attitudes toward rape victims, the standardized coefficients (β) and t values were further observed. Consistent with the research hypothesis, standardized coefficients results indicated that the external locus of control, rape victim empathy, and belief in an unjust world were negatively associated with the participants' agreement with the unfavorable attitudes toward rape victims (See Table 3.3). As hypothesized, internal locus of control had a significant positive contribution to the unfavorable attitudes toward rape victims ($\beta = .116$, $t = 2.928$, $p < .05$). Although it was not significant, external locus of control was negatively associated with the unfavorable attitudes toward rape victims ($\beta = -.062$, $t = -1.637$, n.s).

Consistent with the research hypothesis, rape victim empathy was significantly and most negatively associated with the unfavorable attitudes toward rape victims ($\beta = -.266$, $t = -7.286$, $p < .001$). Moreover, the belief in a just world also satisfied the research hypothesis. The standardized coefficients result indicated that the belief in a

just world was positively associated with the unfavorable attitudes toward rape victims ($\beta = .082$, $t = 1.963$, $p < .05$).

Finally, the standardized coefficient results indicated that both HS and BS were significantly positively associated with the unfavorable attitudes toward rape victims. HS and BS not only confirmed the research hypothesis, but also pointed out the important differences between the effects of HS and BS on the unfavorable attitudes toward rape victims. As presented in Table 3.3, HS was much more powerful in predicting the unfavorable attitudes toward rape victims ($\beta = .499$, $t = 12.855$, $p < .001$) than BS ($\beta = .091$, $t = 2.307$, $p < .05$). In fact, HS was the most significant variable in predicting the unfavorable attitudes toward rape victims among all the variables.

In summary, as hypothesized, the participants' income was significantly negatively associated with the unfavorable attitudes toward rape victims at the second step of the regression. That is to say, the participants who had high and middle incomes were less likely to endorse unfavorable attitudes toward rape victims as compared to the participants who had low incomes. On the other hand, although age and education appeared to be negatively associated with the unfavorable attitudes toward rape victims, neither of them was found significant at the second step of the hierarchical regression equation. In addition, the results of the second step of the hierarchical multiple regression analysis indicated that the internal locus of control, rape victim empathy, belief in a just world, HS and BS were significantly associated with the attitudes toward rape victims. Furthermore, the standardized coefficient results indicated that HS had the most significant and positively unique contribution to the regression equation. Thus, it can be concluded that the participants who had endorsed HS attitudes were most likely to show greater agreement with the unfavorable attitudes toward rape victims.

Consistent with the expectations, rape victim empathy had a significant and the most negatively unique contribution in predicting the unfavorable attitudes toward rape victims; hence, it can be inferred that, the participants who had empathized with the victims' possible thoughts and emotions were least likely to show agreement with the

unfavorable attitudes toward rape victims. As expected, the internal locus of control significantly and positively predicted the unfavorable attitudes toward rape victims while the external locus of control was negatively associated with the unfavorable attitudes toward rape victims. Thus, the participants who had a tendency to attribute luck and misfortune to internal factors were more likely to endorse the unfavorable attitudes toward rape victims than the participants who had a tendency to attribute luck and misfortune to external factors. Furthermore, consistent with the research expectations, the coefficients table indicated that (Table 3.3), the belief in a just world was significantly positively associated with the unfavorable attitudes toward rape victims, while the belief in an unjust world was negatively associated with the unfavorable attitudes toward rape victims. Therefore, it can surely be concluded that the participants who had the belief that the world is a just place and everybody gets what they deserve, were more likely to demonstrate a greater agreement with the unfavorable attitudes toward rape victims than the participants who believed that the world is an unjust place. Finally, although it was not as much as the contribution of the HS, the BS also contributed significantly positively to the unfavorable attitudes toward rape victims; hence, it can be inferred that the participants who endorsed BS statements more were more likely to confirm the unfavorable attitudes toward rape victims than the participants who endorsed BS statements less. Comparing the unique contributions of variables (β), it was found that income, internal locus of control, belief in a just world and BS had significant but relatively low and similar statistical contributions in predicting the unfavorable attitudes toward rape victims, as compared to hostile sexism and rape victim empathy. In fact, the hostile sexism and rape victim empathy were found to be the strongest predictors of the unfavorable attitudes toward rape victims; the former having the largest positive standardized regression coefficient (β), and the latter having the largest negative one.

Table 3.3. Summary of the Hierarchical Multiple Regression Analysis for Variables Predicting Participants' Agreement with the Unfavorable Attitudes Toward Rape Victims (N = 412)

Variable	Model 1				Model 2			
	B (SE)	B	t	p	B (SE)	β	t	p
Age	-.025 (.02)	-.102	-1.625	n.s.	-.012 (.01)	-.050	-1.025	n.s.
Education	-.198 (.06)	-.226	-3.572	.000	-.029 (.04)	-.033	-.662	n.s.
Income	-.039 (.04)	-.054	-1.129	n.s.	-.068 (.03)	-.093	-2.476	.021
Internal Locus of Control					.098 (.04)	.096	2.354	.004
External Locus of Control					-.062 (.04)	-.058	-1.502	n.s.
Rape Victim Empathy					-.231 (.03)	-.276	-7.286	.000
Belief in a Just World					.094 (.04)	.101	2.353	.050
Belief in an Unjust World					-.010 (.04)	-.010	-.250	n.s.
Hostile Sexism (HS)					.340 (.03)	.471	11.932	.000
Benevolent Sexism (BS)					.079 (.03)	.097	2.365	.022
R		.314				.706		
R ²		.099				.498		
Adjusted R ²		.092				.485		
R ² Change		.099				.399		
F Change in R ²		14.83*				45.46**		
Sig.F Chance		.000				.000		

*df= 3, 411, **df= 10, 410. Predictors: Age, Education, Income, Locus of Control, Rape Victim Empathy, Just World Belief, Ambivalent Sexism. Criterion Variable: Unfavorable Attitudes Toward Rape Victims (ARVS).

3.2. Analysis Concerning Research Question 4.

The Importance of Gender and Pornography Viewing on Unfavorable Attitudes Toward Rape Victims

3.2.1. The Main and Interaction Effects of Gender, Pornography Viewing and Internal Locus of Control on Attitudes Toward Rape Victims

In order to examine the main and interaction effects of gender, pornography viewing and internal locus of control on the ARVS, first of all, internal locus of control was classified as low and high internal locus of control by using median split (median = 3.85). Then, a 2 (participants' gender as male vs. female) x 2 (no pornography viewing vs. pornography viewing) x 2 (low vs. high locus of control) ANCOVA with external locus of control, rape victim empathy, just world belief and unjust world belief as covariates was performed.

According to ANCOVA results, belief in a just world and victim empathy were found as significant confounding variables, $F(1, 367) = 16, 370, p < .000$, $F(1, 367) = 39, 119, p < .000$, respectively. ANCOVA results further revealed that after adjusting the effects of confounding variables, participants' gender was found as a significant main effect on ARVS. In other words, male participants ($M = 2.70, SD = .64$) scored higher on the ARVS than female participants ($M = 2.06, SD = .63$; $F(1, 367) = 42, 902, p < .05$). This finding was consistent with the research predictions. Moreover, consistent with the hypothesis, the main effect of internal locus of control was significant $F(1, 367) = 7, 812, p < .01$, suggesting that participants with high internal locus of control ($M = 2.61, SD = .70$) were more likely to score higher on the ARVS than those with low internal locus of control ($M = 2.21, SD = .68$). Finally, neither the main effect of pornography viewing, nor any interactions of gender, pornography viewing and internal locus of control were found significant (See Table 3.4).

Table 3.4. Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Pornography Viewing and Internal Locus of Control on Attitudes Toward Rape Victims (ARVS)

Variables	df	MS	F	ω^2	η^2
External Locus of Control (covariate)	1	.138	.408	n.s	.01
Belief in a Just World (covariate)	1	5.516	16.370***	.000	.04
Belief in an Unjust World (covariate)	1	.061	.180	n.s	.00
Rape Victim Empathy (covariate)	1	13.181	39.119***	.000	.10
Gender ^a	1	14.455	42.902***	.000	.11
Pornography Viewing ^b	1	.007	.021	n.s	.00
Internal Locus of Control ^c	1	2.632	7.812**	.005	.02
Gender x Pornography Viewing	1	.168	.497	n.s	.01
Gender x Internal Locus of Control	1	.791	2.348	n.s	.01
Pornography Viewing x Internal Locus of Control	1	.457	1.356	n.s	.00
Gender x Pornography Viewing x Internal Locus of Control	1	.003	.009	n.s	.00
Error	367	.337			
Total	379				

Note. ^a Gender: 1 = *male*, 2 = *female*. ^b Pornography Viewing: 1 = No pornography viewing, 2 = Pornography viewing. ^c Internal Locus of Control: 1 = *Low internal locus of control*, 2 = *High Locus of Control*. * $p < .05$. ** $p < .01$. *** $p < .001$.

3.2.2. The Main and Interaction Effects of Gender, Pornography Viewing and Rape Victim Empathy on Attitudes Toward Rape Victims

First, rape victim empathy was classified as low/high victim empathy by using median split (median = 4.60). Then, a 2 (male vs. female) x 2 (no pornography viewing vs. pornography viewing) x 2 (low vs. high rape victim empathy) ANCOVA with locus of control, belief in a just world and belief in an unjust world as covariates was performed.

Consistent with the prior results, just world belief and internal locus of control were found as significant confounding variables $F(1, 399) = 19, 553, p < .001$, $F(1, 399) = 10, 450, p < .01$, respectively. ANCOVA results further indicated that after adjusting

the covariates, first, the main effect of participants' gender on ARVS was significant $F(1, 399) = 36,622, p < .001$. Consistent with the previous result and expectations, male participants ($M = 2.69, SD = .66$) scored significantly higher on ARVS than female participants ($M = 2.07, SD = .62$). Secondly, the main effect of pornography viewing was not significant. Thirdly, consistent with the expectations, the main effect of rape victim empathy was significant $F(1, 399) = 31,250, p < .001$ (see Table 3.6), suggesting that participants who were low on victim empathy ($M = 2.60, SD = .69$) scored significantly higher on the ARVS than those high on victim empathy ($M = 2.14, SD = .15$).

Table 3.5. Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Pornography Viewing and Victim Empathy on Attitudes Toward Rape Victims (ARVS)

Variables	df	MS	F	ω^2	η^2
Internal Locus of Control (covariate)	1	3,569	10,450**	.001	.03
External Locus of Control (covariate)	1	.014	.041	n.s	.00
Belief in a Just World (covariate)	1	6,678	19,553***	.000	.05
Belief in an Unjust World (covariate)	1	.035	.101	n.s	.00
Gender ^a	1	12,509	36,622***	.000	.03
Pornography Viewing ^b	1	.240	.703	n.s	.00
Rape Victim Empathy ^c	1	10,674	31,250***	.000	.08
Gender x Pornography Viewing	1	1,276	3,735	n.s	.07
Gender x Rape Victim Empathy	1	1,265	3,702	n.s	.01
Pornography Viewing x Rape Victim Empathy	1	.124	.362	n.s	.01
Gender x Pornography Viewing x Rape Victim Empathy	1	2,045	5,986	.015	.02
Error	399	.342			
Total	411				

Note. ^aGender: 1 = *male*, 2 = *female*. ^bPornography Viewing: 1 = No pornography viewing, 2 = Pornography viewing. ^cRape Victim Empathy: 1 = *Low Victim Empathy*, 2 = *High Victim Empathy*. * $p < .05$. ** $p < .01$. *** $p < .001$.

According to ANCOVA results, neither the Gender x Pornography viewing interaction, nor the Gender x Victim empathy interaction was significant at the level of .05. Although there were no two way interactions, ANCOVA results indicated that there was a significant three way interaction (Gender x Pornography viewing x Rape victim empathy) on the ARVS, $F(1, 399) = 5.98, p < .05$. Following the formula of Tukey-Kramer with non-equal samples given by Hovardaoğlu (1994), Post Hoc comparison for means was computed by hand. As seen in figure 3.3, while the lowest score on the ARVS was for female participants who were high on empathy and were viewing pornography ($M = 1.81, SD = .51$), the highest scores on the ARVS were for male participants who were low on empathy and were not viewing pornography ($M = 2.85, SD = .64$), and for male participants who were low on empathy and were viewing pornography ($M = 2.84, SD = .58$). As seen in the figure, male participants who were low on empathy and were not viewing pornography ($M = 2.85, SD = .64$) scored significantly higher on the ARVS than female participants who were low on empathy and were not viewing pornography ($M = 2.22, SD = .51, p < .05, q > 2.80$), which was consistent with the predictions. However, in the low empathy condition, male and female participants mean difference did not change significantly at the levels of the pornography viewing. Also, in the no pornography condition, the mean difference of male and female participants who were high on empathy on ARVS was not significant.

In addition, in the no pornography viewing condition, the male participants with low victim empathy levels scored significantly higher on the ARVS ($M = 2.85, SD = .63$) than those with high victim empathy levels ($M = 2.06, SD = .63, p < .05, q > 2.80$). In the high victim empathy condition, male participants, who watched pornography showed significantly greater endorsement on the ARVS ($M = 2.48, SD = .69$) than those who never watched pornography ($M = 2.06, SD = .63, p < .05, q > 2.80$), which was consistent with the expectations.

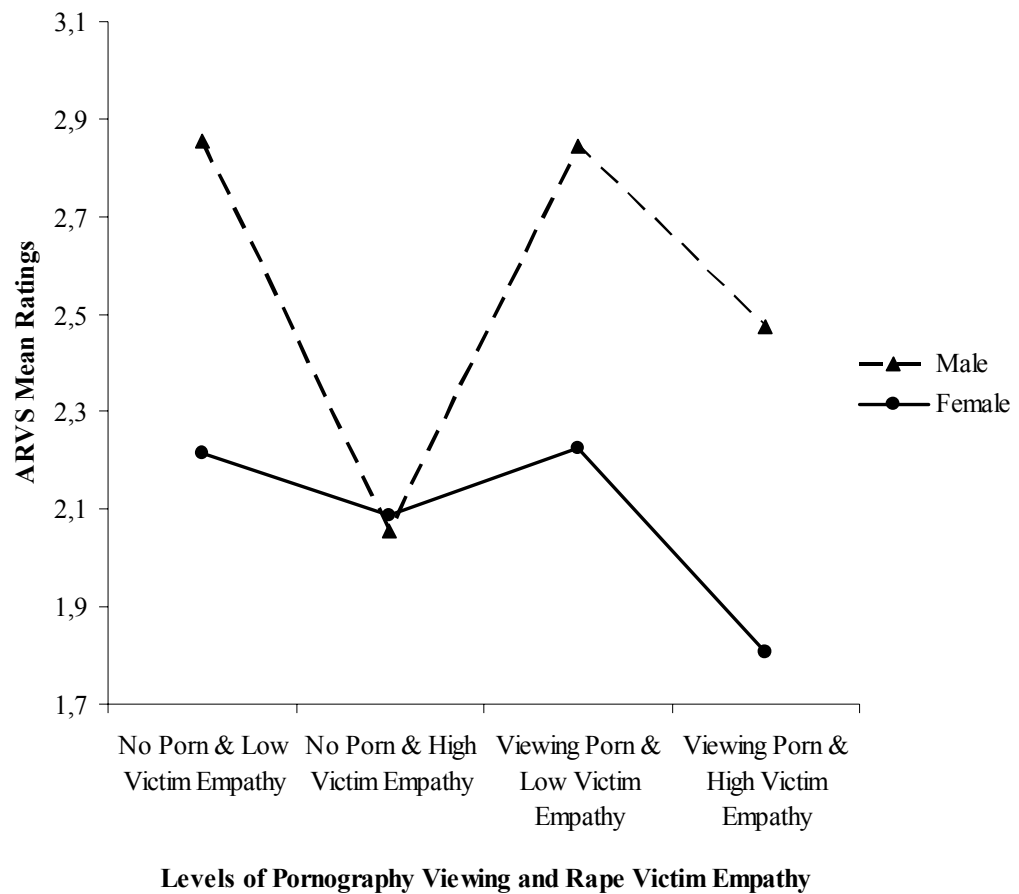


Figure 3.2. Participants’ mean ratings on the unfavorable attitudes toward rape victims in terms of the levels of gender, pornography viewing and rape victim empathy.

On the other hand, in no pornography viewing condition, female participants’ mean scores on the ARVS did not differ significantly in terms of the levels of the empathy. Evidently, in the high victim empathy condition, female participants who never watched pornography showed significantly more agreement with the ARVS ($M = 2.09$, $SD = .58$) than those who watch pornography ($M = 1.81$, $SD = .51$, $p < .05$, $q > 2.80$), which might be accounted for the inhibitory effect of pornography.

3.2.3. The Main and Interaction Effects of Gender, Pornography Viewing and Belief in a just world on Attitudes Toward Rape Victims

In order to investigate the main and interaction effects of gender, pornography viewing and just world beliefs on participants' unfavorable attitudes toward rape victims, first, just world belief was classified as low just world belief and high just world belief with median split (median = 3.36). Then, a 2 (participants' gender, male vs. female) x 2 (no pornography viewing vs. pornography viewing) x 2 (low vs. high just world belief) ANCOVA with locus of control, rape victim empathy and belief in an unjust world as covariates was performed.

According to ANCOVA results, internal locus of control and rape victim empathy were significant confounding variables, $F(1, 385) = 13, 335, p < .001$, $F(1, 385) = 44, 370, p < .001$, respectively. This result revealed that internal locus of control and victim empathy significantly confounded with the main and interaction effects of gender, pornography viewing and just world belief. However, neither external locus of control nor unjust world belief was found as significant covariates (See, Table 3.7). ANCOVA results revealed that after adjusting the effects of covariates, the main effect of gender was statistically significant, $F(1, 385) = 42, 947, p < .001$, indicating that male participants ($M = 2.69, SD = .65$) showed significantly more endorsement on the ARVS than female participants ($M = 2.06, SD = .63$), which was consistent with the expectations. In addition, the main effect of belief in a just world was also significant, $F(1, 385) = 13, 131, p < .001$, suggesting that participants who had a high level of belief in a just world ($M = 2.45, SD = .64$) demonstrated significantly more agreement with the ARVS than those with a low level of belief in a just world ($M = 2.27, SD = .73$). However, no interaction effects were observed among the gender, pornography viewing and just world belief variables.

Table 3.6. Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Pornography Viewing and Belief in a just world on Attitudes Toward Rape Victims (ARVS)

Variables	df	MS	F	ω^2	η^2
Internal Locus of Control (covariate)	1	4,502	13,375**	.000	.03
External Locus of Control (covariate)	1	.001	.003	n.s	.00
Rape Victim Empathy (covariate)	1	14.935	44.370***	.000	.10
Belief in an Unjust World (covariate)	1	.039	.116	n.s	.00
Gender ^a	1	14.456	42.947***	.000	.10
Pornography Viewing ^b	1	.000	.001	n.s	.00
Belief in a just world ^c	1	4.420	13.131***	.000	.03
Gender x Pornography Viewing	1	.548	1.627	n.s	.00
Gender x Belief in a just world	1	.468	1.391	n.s	.00
Pornography Viewing x Belief in a just world	1	.601	1.787	n.s	.01
Gender x Pornography Viewing x Belief in a just world	1	.007	.021	n.s	.00
Error	385	.337			
Total	397				

Note. ^a Gender: 1 = *male*, 2 = *female*. ^b Pornography Viewing: 1 = No pornography viewing, 2 = Pornography viewing. ^c Belief in a just world: 1 = *Low Just World Belief*, 2 = *High Just World Belief*. * $p < .05$. ** $p < .01$. *** $p < .001$.

3.2.4. The Main and Interaction Effects of Gender, Pornography Viewing and Hostile Sexism on Attitudes Toward Rape Victims

In order to investigate the main and interaction effects of gender, pornography viewing and hostile sexism (HS), first, HS was categorized as low and high HS (median = 3.90). Then, a 2 (participants' gender, male vs. female) x 2 (no pornography viewing vs. pornography viewing) x 2 (low vs. high HS) ANCOVA with BS as a covariate was performed.

ANCOVA results indicated that BS was a significant confounding variable $F(1,402) = 23, 516, p < .001$, on the main and interaction effects of gender, pornography viewing and HS. After adjusting the effects of covariates, it was found that there

were significant gender ($F(1, 402) = 40,437, p < .001$) and HS ($F(1, 402) = 28,444, p < .001$, see Table, 3.8). As expected, the male participants ($M = 2.69, SD = .66$) demonstrated significantly higher agreement with the ARVS than the female participants ($M = 2.07, SD = .63$). Consistent with the expectations, participants with high level of HS ($M = 2.73, SD = .64$) showed significantly greater endorsement on the ARVS than those with low level of HS ($M = 2.13, SD = .66$).

Table 3.7. Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Pornography Viewing and Hostile Sexism on Attitudes Toward Rape Victims (ARVS)

Variables	df	MS	F	ω^2	η^2
Benevolent Sexism (covariate)	1	8,144	23,516***	.000	.06
Gender ^a	1	14,004	40,437***	.000	.09
Pornography Viewing ^b	1	.321	.928	n.s.	.00
Hostile Sexism ^c	1	9,851	28,444***	.000	.07
Gender x Pornography Viewing	1	.064	.185	n.s.	.00
Gender x HS	1	.009	.027	n.s.	.00
Pornography Viewing x HS	1	1,574	4,544*	.034	.01
Gender x Pornography Viewing x HS	1	.594	1,716	n.s.	.00
Error	402	.346			
Total	412				

Note. ^aGender: 1 = *male*, 2 = *female*. ^bPornography Viewing: 1 = No pornography viewing, 2 = Pornography viewing. ^cHostile Sexism: 1 = *Low Hostile Sexism*, 2 = *High Hostile Sexism*. * $p < .05$. ** $p < .01$. *** $p < .001$.

Furthermore, participants who were high on HS and exposed to pornography ($M = 2.84, SD = .62$) showed significantly higher agreement on ARVS than those who were on low on HS and exposed to pornography ($M = 2.12, SD = .66$) and those who were low on HS did not watch pornography ($M = 2.16, SD = .65, p < .05$). In fact, participants who were high on HS and viewed pornography showed the greatest endorsement on the unfavorable attitudes toward rape victims among those in all other conditions.

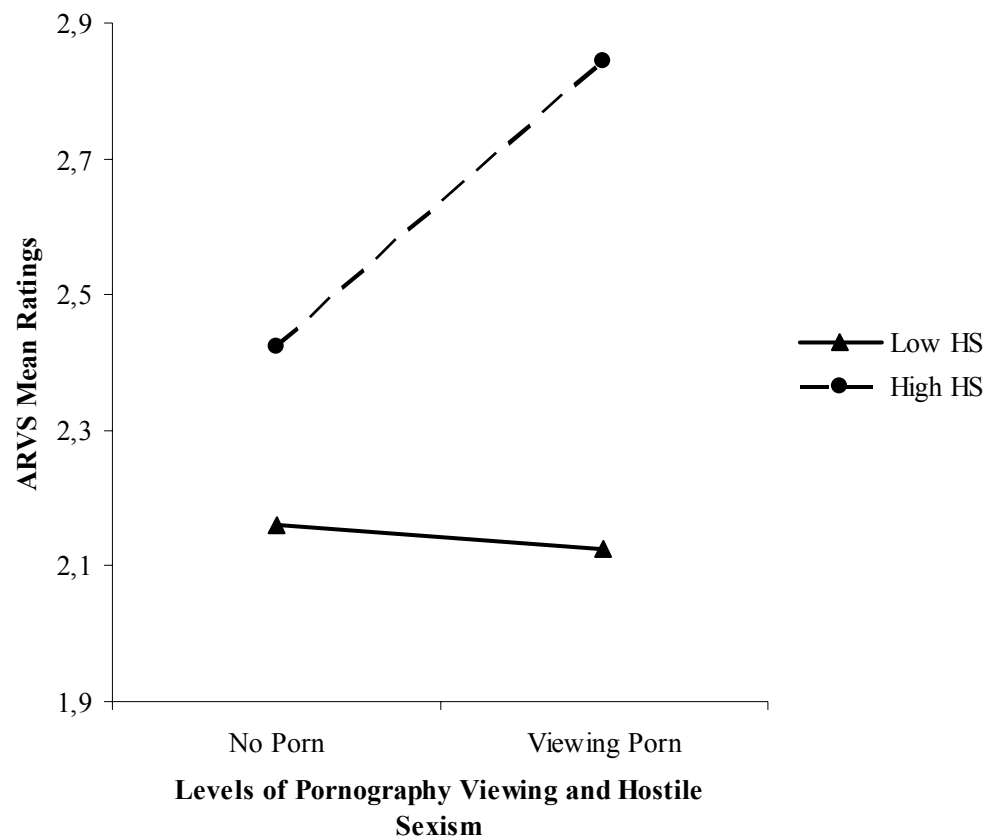


Figure 3.3. Participants’ mean ratings on the unfavorable attitudes toward rape victims in terms of the levels of pornography viewing and hostile sexism.

3.2.5. The Main and Interaction Effects of Gender, Pornography Viewing and Benevolent Sexism on Attitudes Toward Rape Victims

By using median split technique, benevolent sexism (BS) was classified as low and high BS (median = 3.45). Afterwards, the data were analyzed with a 2 (participants’ gender, male vs. female) x 2 (no pornography viewing vs. pornography viewing) x 2 (low vs. high BS) ANCOVA with HS as covariate. According to ANCOVA results, HS was as a significant covariate, $F(1, 386) = 133,021, p < .001$. As expected, HS significantly confounded with the BS. Moreover, after making the statistical

adjustment of the covariate effects of HS, there were significant gender and BS main effects on the ARVS, $F(1, 386) = 28,947, p < .001$, $F(1, 386) = 8,990, p < .01$, respectively. There was no significant interaction between variables. Consistent with the previous results and expectations, male participants ($M = 2.69, SD = .66$) scored higher on the ARVS than female participants ($M = 2.04, SD = .61$). Furthermore, consistent with the expectations, participants who had high level of BS ($M = 2.54, SD = .70$) were more likely to score higher on the ARVS than those who had low level of BS ($M = 2.24, SD = .70$).

Table 3.8. Analysis of Covariance Results for the Main and the Interaction Effects of Gender, Pornography Viewing and Benevolent Sexism on Attitudes Toward Rape Victims (ARVS)

Variables	df	MS	F	ω^2	η^2
Hostile Sexism (covariate)	1	39,114	133,021***	.000	.26
Gender ^a	1	8,512	28,947***	.000	.07
Pornography Viewing ^b	1	.111	,377	n.s.	.00
Benevolent Sexism ^c	1	2,644	8,990**	.003	.02
Gender x Pornography Viewing	1	.002	,008	n.s.	.00
Gender x Benevolent Sexism	1	.269	,914	n.s.	.00
Pornography Viewing x Benevolent Sexism	1	.057	,194	n.s.	.00
Gender x Pornography Viewing x Benevolent Sexism	1	.073	,249	n.s.	00
Error	386	.294			
Total	395				

Note. ^aGender: 1 = *male*, 2 = *female*. ^bPornography Viewing: 1 = No pornography viewing, 2 = Pornography viewing. ^cBenevolent Sexism: 1 = *Low Benevolent Sexism*, 2 = *High Benevolent Sexism*. * $p < .05$. ** $p < .01$. *** $p < .001$.

CHAPTER 4

DISCUSSION

In this section, the main findings of the study are discussed with regards to the basic research questions addressed in the introduction section. Specifically, the main issues considered in the study were the effects of individual differences in unfavorable attitudes toward rape victims including locus of control, victim empathy, just world belief, hostile sexism, benevolent sexism and some demographic variables like age, education, income, gender and pornography viewing. After evaluating the findings associated with the research questions indicated, some limitations of the study are considered together with suggestions for future research, and an overview of the major contributions is provided.

4.1. General Evaluations of the Research Findings

4.1.1. Effects of Age, Education and Income on Unfavorable Attitudes Toward Rape Victims

The basic aim of the study was to investigate the effects of locus of control, victim empathy, just world belief, hostile and benevolent sexism on the attitudes toward rape victims. In addition, some demographic variables such as age, education, income, gender and pornography viewing were considered in the present study. For the first analysis in the study, age, education and income were entered into the hierarchical regression at the first step. By doing so, the possible covariate effects of age, education and income were eliminated and their predictive powers as well as the unique contributions were measured. The regression equation revealed that the total contributions of age, education and income were significant. However, when the unique contributions of age, education and income were examined separately, as

expected, age was not found significant, which was consistent with the related studies in literature (Dull & Giocopassi, 1987; Gillmartin – Zena, 1987; Lonsway & Fitzgerald, 1994). This was probably due to two main reasons; first, there was a limited age variation in the sample, ranging from 17-34. Second, since all participants were university students, the education was the dominant factor compared to age and income. Consistent with the expectations, education significantly predicted the participants' unfavorable attitudes toward rape victims, suggesting that undergraduate participants showed significantly more agreement on the ARVS than the graduate students. This result further indicated the importance of education in diminishing the prejudicial attitudes toward rape victims, consistent with the findings of several studies in the literature (Burt, 1980; Nagel, Matsuo, McIntyre, & Morrison, 2005; Serin, 2001; Solmuş, 1997). Finally, contrary to the expectations, income was not found significant at the first step of the regression analysis, suggesting that the participants' unfavorable attitudes toward rape victims did not differ on the basis of their low, middle and upper income. This result further supported the fact that education was the most dominant factor explaining the unfavorable attitudes toward rape victims.

4.1.2. Effects of Locus of Control, Victim Empathy, Just World Belief and Ambivalent Sexism Unfavorable Attitudes Toward Rape Victims

Results revealed that the contributions of age, education, income, locus of control, victim empathy, just world belief, HS and BS were significant at the second step of the regression analysis. This result makes it necessary to evaluate the contributions of each variable separately. Consistent with the hypothesis, income was significant at the second step of the regression analysis. This result indicated that after removing the effect of education, income was the other important variable influencing the participants' unfavorable attitudes toward rape victims. In fact, the β value of income indicated that income was negatively associated with the unfavorable attitudes toward rape victims suggesting that participants with low income tended to show more agreement with the items of unfavorable attitudes toward rape victims as compared to participants with middle and upper income.

More specifically, the hypotheses concerning the predictive power of internal locus of control were supported. It was found that internal locus of control was positively associated with unfavorable attitudes toward rape victims. This finding confirmed the proposition that participants who showed greater agreement on internal locus of control were more likely to accept unfavorable attitudes toward rape victims than those who showed less agreement. Although it was not significant, external locus of control was negatively associated with unfavorable attitudes toward rape victims. These results were in the line with the results of Larsen & Long (1988), in which internal locus of control was positively correlated with negative attitudes toward rape whereas external locus of control was negatively correlated. However, in this study the main hypotheses focused specifically on the main effects of locus of control on the ARVS, not rape myths or general attitudes toward rape; accordingly, these results were much more consistent with the Moonstar's (2000) study in which internality and victim blame was found significant. An explanation for this finding might be the fact that the participants who showed greater agreement on internal locus of control perceived the incidence of rape as a more controllable and stable event whereas those with external locus of control might perceive rape as the opposite. With respect to this, it was assumed that the participants who showed more internal locus of control tendencies were more likely to perceive rape as a preventable event which further contributed their unfavorable attitudes toward rape victims. Another explanation of this result might be that participants who believe that misfortunes of the people are the results of their own mistakes attribute responsibility and blame to the rape victim since they want to protect themselves from confronting the facts about rape.

As noted in the introduction, victim empathy is one of the most important variables that had the reducing effect on prejudicial attitudes toward rape victims. Consistently, the hypothesis concerning the predictive power of victim empathy on the ARVS was also supported. The β value of victim empathy indicated that victim empathy was negatively associated with the ARVS, suggesting that the participants who empathized with the victim more, were less likely to endorse the unfavorable attitudes toward rape victims than those who empathize with the victim less. This result was consistent with some empirical studies in the literature (Deitz, Blackwell,

Daley, & Bentley., 1982; Deitz, Litmann, & Bentley., 1984; Lambert & Raichle, 2000; Smith & Frieze, 2003). Accordingly, it was assumed that the participants who empathized with the rape victim more, showed a greater tendency to understand the emotional and cognitive states of the victim resulting in less agreement with unfavorable attitudes toward rape victims.

The present study demonstrated that the belief in a just world significantly predicted the ARVS. Indeed, the β value of the just world provided a supportive evidence for the hypothesis indicating that belief in a just world was positively associated with the ARVS. Presumably, the participants who showed greater agreement with belief in a just world were more likely to endorse unfavorable attitudes toward rape victims. This result was partially consistent with the studies in the literature (Correia, Vala, Aguiar, 2001; Kleinke & Meyer, 1990). However, different from the results of Kleinke & Meyer's (1990) study, gender and belief in a just world interaction was not found significant in this present study. In line with the Just World Hypothesis (Lerner & Miller, 1978), it can be assumed that participants with high BJW were more motivated to assign responsibility to the rape victims in order to maintain the idea that we live in a just world and everybody gets what s/he deserves. Although it was not found significant, the β value of belief in an unjust world indicated that there was a negative relationship between the belief in an unjust world and the unfavorable attitudes toward rape victims.

In addition, the hypothesis concerning the predictive powers of HS and BS on the ARVS were satisfactory. The β value of the HS and BS indicated that both HS and BS significantly and positively contributed to the ARVS. As hypothesized, participants who showed more agreement on the HS and BS were more likely to endorse unfavorable attitudes toward rape victims than those who endorsed less. These results were also partially consistent with the related studies in the literature (Viki & Abrams, 2002; Viki, Masser, Bohner, 2003). This assumption further supported the effects of sexist attitudes on the unfavorable attitudes toward rape victims. One explanation for this result might be that people with high HS were more likely to believe that only certain women are likely to be raped which justifies the

violent behaviors toward victims at the same time. Furthermore, it can be asserted that participants with high BS were more likely to perceive the rape victims as violating the traditional gender roles and put them under bad women categories. However, the difference between the unique contributions of the HS and the BS on the participants' unfavorable attitudes toward rape victims might be that in the context of rape, hostile feelings toward women might be much more related with the derogation of female victim than with the subjectively positive attitudes toward women. Nevertheless, it can be concluded that there is a strong impact of HS and BS on people's prejudicial attitudes toward rape victims.

4.1.3. The Unique Contributions of Independent Variables in Predicting the Unfavorable Attitudes Toward Rape Victims

The standardized coefficient values (β) of the hierarchical regression analysis revealed that HS most significantly predicted the participants' unfavorable attitudes toward rape victims. As expected, participants' who had hostile sexist attitudes toward women were most likely to show agreement with unfavorable attitudes toward rape victims, which was consistent with the related studies in the literature (Lonsway & Fitzgerald, 1995). After HS, rape victim empathy was found as the most powerful predictor of the ARVS. Evidently, rape victim was empathy most significantly and negatively associated with the ARVS. Consistent with the hypothesis, rape victim empathy had the most powerful reducing impact on participants' unfavorable attitudes toward rape victims. Thus, it can be concluded that participants who empathized with the rape victims' feelings and thoughts were least likely to have unfavorable attitudes toward rape victims, which was also consistent with the related studies in the literature (e.g., Deitz, Blackwell, Daley, & Bentley, 1982; Deitz, Littman, & Bentley, 1984; Smith & Frieze 2003). Accordingly, it can be asserted that empathizing with the rape victims strongly diminishes the people's prejudicial attitudes and false beliefs toward rape victims.

Hierarchical regression analysis further revealed education, income level, internal locus of control, belief in a just world and BS had the similar amount of significant power in predicting the unfavorable attitudes toward rape victims. Furthermore, it

was found that HS and rape victim empathy had the greatest contributions to the participants' unfavorable attitudes toward rape victims as compared to all variables. Thus, these results further provided an evidence of the impacts of HS and rape victim empathy on individuals' stereotypical attitudes toward rape victims.

4.1.4. The Main and Interaction Effects of Gender, Pornography Viewing and Internal Locus of Control, Belief in a Just World, Hostile and Benevolent Sexism on Unfavorable Attitudes Toward Rape Victims

It should be noted that ANCOVA analysis revealed some important and interesting results. First, as hypothesized, the main effect of gender was significant, suggesting that the male participants showed greater endorsement on unfavorable attitudes toward rape victims than their counterparts in all conditions. This result was also consistent with the related studies in the literature (Akvardar & Yüksel, 1993; Burt, 1980; Check & Malamuth, 1985; Costin & Kaptanoğlu, 1993; Dull & Giacomassi, 1987; Field, 1978; Giacomassi & Dull, 1986; Gilmartin & Zena, 1988; Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003; Hall, Howard, & Boezio, 1986; Kanekar & Kolsawalla, 1980; Kanekar, Pinto & Mazumdar, 1985; Krulevitz, 1982; Larsen & Long, 1988; Lonsway & Fitzgerald, 1995; Luginbuhl & Mullin, 1981; Reilly, Kott, Caldwell, & Deluca, 1992). As a social identity, the effect of gender on unfavorable attitudes toward rape victims was supported in this present study. This result can be explained with the defensive attribution theory of Shaver (1970, 1985) and the social identity theory of Tajfel (1978). In line with the suggestion of Shaver's (1985) blame avoidance, male participants attributed more responsibility to the female rape victim since they might perceive the male perpetrator as an in-group member and the victim as an out-group member. Hence, they might have tried to protect themselves by attributing more responsibility to the insimilar other and blaming the victim. In addition to this, due to sex-role socialization, the male participants might have less empathized with the female rape victim than female participants that resulted in the high level of prejudice toward rape victims.

Moreover, ANCOVA results indicated that the main effect of pornography viewing was not significant under any condition. This result was consistent with the findings of related studies in the literature (Davies, 1997; Garcia, 1986; Linz, Donnerstein, & Penrod; 1988; Padgett & Brislin – Slütz, 1987). However, consistent with the expectations, it was found that the effect of pornography was significant when it has some interactions with other variables such as gender, empathy or hostile sexism.

Furthermore, ANCOVA results revealed that the main effect of internal locus of control was significant. Consistent with the research hypothesis, the participants with high internal locus of control tendencies showed greater endorsement on the ARVS than those with low internal locus of tendencies. This result also supported the findings of the related study in the literature (Larsen & Long, 1988). One explanation of this result might be that participants' with high level of internal locus of control might perceive the incidence of rape as a more internally controllable event; thus, they attributed more responsibility to the victim than those who had a low internal locus of control. Another explanation of this result might be that the participants who strongly believe that people can totally control any event in their lives or that people experience misfortune as a result of their own mistakes may be very motivated to reach their goals. Therefore attributing blame to the rape victim might serve this purpose by protecting them against the social responsibility of rape. However, ANCOVA results indicated that there were no significant interaction effects among gender, pornography viewing and internal locus of control.

Moreover, ANCOVA results demonstrated that there was a significant main effect of rape victim empathy on the ARVS. Consistent with the hypothesis and previous findings of related studies in the literature (Deitz, Blackwell, Daley, & Bentley., 1982; Smith & Frieze 2003), the participants who empathized less with the rape victims showed a greater agreement with the unfavorable attitudes toward rape victims as compared to those who empathized more with the rape victims. In addition to the significant main effects of gender and empathy, ANCOVA results further revealed that there was a significant interaction effect of gender x pornography viewing x rape victim empathy on the ARVS. As expected, when male

and female participants empathized less with the rape victim, the effect of pornography was not significant on their ARVS scores. On the other hand, when male and female participants empathized highly with the rape victim, viewing pornography had significant but different impacts on males' and females' ARVS scores. That is, when participants highly empathized with the victim, the male participants who were exposed to pornography showed greater endorsement on the ARVS than those who were never exposed to it, which was consistent with the expectations. However, the interactions of pornography and empathy had the opposite effect on female participants' ARVS scores, indicating that female participants who highly empathized with the victim and who were exposed to pornography showed less endorsement on the ARVS than those who were never exposed to it. Indeed, these participants' showed the least endorsement on the ARVS among these in all other conditions, which might be accounted for the inhibitory effect of pornography. Thus, it can be concluded that when participants highly empathized with the rape victims, viewing pornography might significantly increase males' unfavorable attitudes toward rape victims but decrease females' unfavorable attitudes toward rape victims. Although these results were partially parallel with the results of some studies in the literature (Davies, 1997; Garcia, 1986; Linz, Donnerstein, & Adams, 1989; Linz, Donnerstein, & Penrod, 1984; 1988), they indicated some different findings as well. As Zillmann & Bryant (1982) suggested prolonged exposure to pornography might result in trivialization of rape and sexual assault. Evidently, Linz, Donnerstein, & Penrod (1988) found that prolonged exposure to sexually violent productions may cause male participants to become "desensitized" to female rape victims. In fact, male participants who were exposed to sexually violent films had lower rape empathy scores than those who viewed non-violent sexually materials, non-violent materials or no exposure to any materials. Additionally, in the Linz, Donnerstein, & Adams's (1989) study, the male participants who were exposed to sexually violent scenes attributed less injury to the victims but greater responsibility to the perpetrator, whereas those who were exposed to non-violent sexual scenes expressed increased hostility on rape myth acceptance. However, different from these studies, the present study contributed to the literature by investigating the interaction effects of gender, non-violent pornography viewing,

and levels of victim empathy on attitudes toward rape victims. By doing so, it was revealed that exposure to non-violent pornography had different impact on male and female participants' attitudes toward rape victims, in the low and high rape victim empathy conditions.

ANCOVA results further indicated that there was a significant main effect of gender and belief in a just world on the ARVS. Consistent with the research hypothesis and previous findings of related studies in literature (Kleinke and Meyer, 1990; Lambert & Raichle 2000), participants' who had a strong belief that the world is a just place where everybody gets what they deserve were more likely to endorse unfavorable attitudes toward rape victims than those who believed less in it. However, the male and female mean ratings on unfavorable attitudes toward rape victims did not significantly change in terms of the levels of pornography viewing and belief in a just world. In line with the Lerner and Miller (1978) suggestion, confronting the facts about rape might threaten people's just world belief; thus, by minimizing the severity of victim damage or derogating the victim, people can restore their belief in a just world. Another explanation of this result can be that people with a high level of belief in a just world might protect themselves against the idea that the misfortune of rape could also happen to them by perceiving the victims as deserving their fates as a result of having a "bad" personality or doing "bad" acts. As Lerner and Miller (1978) proposed, since belief in a just world allows people to pursue long-range goals or to commit socially regulated behaviour of everyday life, confronting the facts about rape can threaten people's perception so that their physical and social environment is not as steady and organized as they assumed it to be. ANCOVA results further revealed that the interactions among gender, pornography viewing and belief in a just world had no significant effects on the ARVS.

Furthermore, according to the ANCOVA results, it was found that there were significant main effects of gender and HS on the ARVS. As expected, participants who had high levels of HS were more likely to endorse unfavorable attitudes toward rape victims than those who had low levels of HS. This result was also partially consistent with the previous results and the findings of related studies in the literature

(Abrams, Viki, Masser, & Bohner, 2003; Lonsway & Fitzgerald, 1995; Viki & Abrams, 2002). For example, Abrams, Viki, Masser, Bohner (2003) found that participants with BS but not HS attributed significantly more blame to the rape victim in the acquaintance rape condition. Furthermore, they found that behaving inappropriately and as really wanting sex with the rapist were the significant mediators on the effects of BS and HS on attitudes toward rape victims. However, different from the previous studies, the present study revealed that not only hostile feelings about women but also subjectively positive attitudes toward women significantly contributed to the prejudicial attitudes toward rape victims. In addition, this current research also revealed that the interaction effect of pornography viewing and HS was significant which revealed several important findings. Although males usually showed significantly greater endorsement on unfavorable attitudes toward rape victims than females, both male and female participants showed the greatest endorsement on unfavorable attitudes toward rape victims in the viewing pornography and high HS condition. This result is important because, long-term exposure to pornography might be an important mediated variable. As indicated before, rather than short-term exposure, long-term exposure to pornography has a stronger impact on people's attitudes toward rape victims. Accordingly, it can be argued that the interactions of long-term pornography and high hostile sexism might increase prejudicial and stereotypical attitudes toward rape victims. Therefore, future studies need to be done to show the effects of the relation between the length of exposure to pornography and HS on individuals' attitudes toward rape victims.

Finally, ANCOVA results indicated that after adjusting the confounding effects of HS, there was a significant main effect of gender and BS on the ARVS. Consistent with the hypothesis and findings of the related studies in the literature, (Abrams, Viki, Masser, & Bohner, 2003; Viki & Abrams, 2002) participants who had a high level of BS had significantly more unfavorable attitudes toward rape victims than those who had low level of BS. One explanation might be that since any person may experience, understanding the facts about rape might threaten benevolent sexism's categorizations of the "good" girls and "bad" girls, which provides a perspective for observers to blame rape victims. Another explanation might be that being attributed

to subjectively positive traits like romantic objects, wives, and mothers might allow women to pursue long-range goals or to commit socially regulated behaviour of everyday life; therefore, not only men but also women who had strong benevolent sexist attitudes were more likely to feel threatened when they were confronted with the facts about rape. Evidently, ANCOVA results revealed that there was no significant interaction of benevolent sexism and gender indicating that male and female participants' mean scores on the ARVS did not significantly differ at the low and high BS. In addition, the interaction of gender, pornography viewing and BS was not significant. Thus, different from the previous research which revealed that there was no significant effects of observers' masculinity and femininity on rape myth acceptance (Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003), this current study revealed that both HS and BS had a significant main effect on the participants' unfavorable attitudes toward rape victims.

4.1.5. The Main Contributions and Conclusions of the Present Study

To begin with, one of the most important contributions of this present study to the academic literature was the context of this study. Since there were a limited number of studies in Turkey (Akvardar & Yüksel, 1993; Costin & Kaptanoğlu, 1993, Gölge, Yavuz, & Günay, 1999; Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003; Serin, 2001; Solmuş, 1997), this present thesis tried to fill the important gaps in the literature, by investigating the commonly accepted individual differences in unfavorable attitudes toward rape victims with a social psychological perspective. Specifically, the current study tested the effects of demographic variables (age, gender, income, education), attribution (locus of control, belief in a just world, empathy), traditional sex roles (HS, BS) and experience (pornography viewing) related variables together on attitudes toward rape victims. This perspective provides a number of interesting findings and contributes to the literature in fundamental ways.

Firstly, it tested the importance of age, education and income on unfavorable attitudes toward rape victims. The previous research tested the importance of education either in the interactions with the observers' gender and victims' outfit and social status variables (Solmuş, 1997) or in the interactions with observers' gender,

victim nationality and loneliness variables (Serin, 2001). However, in this study, the effects of these variables on attitudes toward rape victims were tested together; and the effect of gender was not investigated with these variables. Furthermore, by using hierarchical regression technique, the current research compared the unique contributions of age, education and income on attitudes toward rape victims.

Secondly, the current study further dealt with questions such as: “Why do even women and educated people make primitive attributions to rape victims? Do motivational factors, lack of empathy, sexist attitudes or exposure to pornography influence their perceptions, beliefs and evaluations about rape victims?” In this respect, this present study filled the gaps in the literature by investigating the contributions of locus of control, empathy, just world belief, HS and BS on attitudes toward rape victims. In fact, the previous research largely ignored the aspects of these variables. Accordingly, it should be noted that unlike the previous research in the literature (Gölge, Yavuz, Müderrisoğlu, & Yavuz, 2003), this thesis investigated the effects of HS and BS, as well as internal locus of control, victim empathy, and just world belief on attitudes toward rape victims, after eliminating the effects of age, education and income. Moreover, the findings of this study provided a supportive evidence for the significant unique contributions of each of these variables. By comparing the standardized values of hierarchical regression, the present study compared the degree of affectivity of these variables in predicting the unfavorable attitudes toward rape victims. In other words, this thesis incorporated the locus of control, rape victim empathy, belief in a just world and ambivalent sexism literature.

Finally, this was the first study to investigate the effects of gender differences, pornography viewing, rape victim empathy and HS interactions on attitudes toward rape victims in Turkey. Indeed, this current research further provided an empirical support for the significant interaction effects of gender, pornography viewing, rape victim empathy and HS on unfavorable attitudes toward rape victims. Unlike the previous research in literature (Davies, 1997; Donnerstein, Linz, & Adams, 1989; Garcia, 1986), it was surprisingly found that viewing pornography might actually decrease women’s unfavorable attitudes toward rape victims when they have high empathy levels or low hostile sexist attitudes toward women.

Thus, the findings of the study suggested that beyond the effects of observers' gender, education and income, people's internal locus of control tendencies, empathy levels, just world beliefs as well as HS and BS attitudes might contribute to their primitive attributions and prejudicial attitudes toward rape victims. Finally, as a kind of media effect, the thesis revealed that pornography viewing had different impacts for men and women in the interactions of rape victim empathy and hostile sexism levels.

4.1.6. Implications for Practitioners

As indicated in the introduction section, rape victims do not only deal with the psychological trauma of the assault but they are also secondarily victimized in many societies around the world as well as in Turkey. Along with the lines of the findings of the study, some suggestions are made below.

As revealed by current research, HS had the strongest impact on the acceptance of prejudicial attitudes toward rape victims. With respect to this, it can be argued that lack of understanding and communication across sexes, and sex–role education may contribute to the prejudicial attitudes toward rape victims. Consistently, empathy was found as the most significantly negatively associated variable. Thus, rape awareness, rape prevention and rape empathy programs, workshops or lectures might be very beneficial in decreasing people's acceptance of unfavorable attitudes toward rape victims. Some researchers indicated various important attitude change strategies in decreasing the rape myths acceptance including educational debriefings (Malamuth & Check, 1984), rape awareness workshops (Hinck & Thomas, 1999; Lee, 1997), and rape educational films (Fonow, Richardson, Wemmerus, 1992; Intons-Peterson, Roskos-Ewoldsen, Thomas, Shirley & Blut, 1989). Earle (1996) suggested that discussing rape in a single sex and small interactive group is more effective in decreasing rape myth acceptance than lecturing to a large group. Parallel to these findings, Lee (1987) conducted a rape awareness program, an experimental training for men. He found that after the rape awareness and empathy program, the male participants endorsed the rape myths less. Hinck & Thomas (1999) conducted a rape

awareness program and found that the participants who did not attend the rape awareness workshop expressed greater agreement with rape myths as compared to those who attended. Accordingly, considering the facts about rape and social and psychological impacts of rape on the victims, it can also be stated that educational interventions might play a key role in changing people's false beliefs and unfavorable attitudes toward rape victims in the Turkish society.

4.1.7. Limitations and Directions for Future Research

This study has certain limitations that should be considered when interpreting the findings and setting the direction for future research. First, the results were drawn from the data surveyed at Middle East Technical University (METU). This fact limits the generalizability of the findings because the students at METU, which is one of the top universities in Turkey, are mostly from middle/high socioeconomic status and obviously have a high education standard. This is the reason why the level of prejudice in attitudes toward rape victims was found lower than expected. That level is more likely to be much higher for an average Turkish person. In order to increase the generalizability of the results, further research with samples from different regions, professional groups, classes, ages, etc. is needed.

Secondly, although the criticisms of Smith & Frieze (2003) were considered and only the most related six victim empathy items were selected from the Rape Empathy Scale (RES), the items of RES had considerably low reliability coefficients (.67). Accordingly, although it has been the most frequently used scale, future research should be conducted with the Smith & Frieze's (2003) rape victim empathy scale. Additionally, external locus of control scale consisted of three items and had a low reliability coefficient (.52). Thus, the findings of the effects of external locus of control would be more reliable if it had a reliable coefficient greater than .70. In addition, except for Ambivalent Sexism and Locus of Control scales, the validity and reliability studies of the Turkish versions of Rape Victim Empathy, Belief in a Just World and Attitudes Toward Rape Victims scales were performed only with the help of the data collected in this study, as no other data from previous studies in Turkey were available. Thus, the validity and reliability studies of the Turkish versions of

these scales should be conducted in future studies. Thirdly, although the three-way interactions of gender, rape victim empathy and pornography viewing and the two-way interactions of hostile sexism and pornography viewing were found significant, future experimental studies need to be done to investigate the reasons why pornography viewing had different impacts on men and women in terms of the levels of victim empathy, and to examine what levels of pornography might decrease prejudice toward rape victims under the conditions of low hostile sexism.

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APPENDICES

APPENDIX A

Questionnaire

AÇIKLAMA

Bu araştırma, çeşitli konulardaki sosyal tutumlarınızı incelemeye yönelik olarak hazırlanmıştır. Lütfen anketi doldurmaya başlamadan önce ölçeklerin başında yer alan açıklamaları dikkatlice okuyunuz. Anketi eksiksiz olarak doldurmanız ve sorulara içtenlikle cevap vermeniz araştırmamızdan sağlıklı bilgiler edinebilmemiz için çok önemlidir. Lütfen, anlaşılmayan yerlerle ilgili sorularınızı ve eleştirilerinizi soruların sonunda yer alan boşluklara yazınız.

Ankette, katılımcılardan kimlik belirtici hiçbir bilgi istenmemektedir. Bu çalışmada toplanan veriler tamamen bilimsel amaçlarla kullanılacak ve cevaplar sadece araştırmacılar tarafından görülecektir. Katılım tamamiyle gönüllülük temelindedir; ancak, katılımınız araştırmamız için önemli bir katkı sağlayacaktır. Bu nedenle bütün soruları eksiksiz olarak cevaplamanız çok önemlidir. Bu araştırmaya yönelik sorularınızı aşağıda isimleri ve telefonları verilmiş olan kişilere yöneltebilirsiniz.

Katılımınız için şimdiden çok teşekkür ederiz.

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APPENDIX B

Personal Data Sheet

1) Cinsiyetiniz Erkek ____ Kadın ____ 2) Yaşınız _____

3) Yaşamınızın çoğu daha çok nerede geçirdiniz?

a) Metropol (İstanbul, Ankara, İzmir) b) Şehir c) Kasaba d) Köy

4) Eğitim Düzeyiniz Nedir?

a) Resmi eğitimim yok b) İlkokul c) Ortaokul d) Lise e) Yüksek Okul Mezunu

f) Üniversite Öğrencisi g) Üniversite Mezunu h) Yüksek Lisans I) Doktora

* Eğer şu an “üniversite öğrencisi” iseniz: **BÖLÜMÜNÜZ** _____

a) Hazırlık b) 1. Sınıf c) 2.Sınıf d) 3.Sınıf e) 4.Sınıf

5) Annenizin Eğitim Düzeyi Nedir?

a) Resmi eğitimi yok b) İlkokul c) Ortaokul d) Lise e) Yüksek Okul Mezunu

f) Üniversite Öğrencisi g) Üniversite Mezunu h) Yüksek Lisans I) Doktora

6) Babanızın Eğitim Düzeyi Nedir?

a) Resmi eğitimi yok b) İlkokul c) Ortaokul d) Lise e) Yüksek Okul Mezunu

f) Üniversite Öğrencisi g) Üniversite Mezunu h) Yüksek Lisans I) Doktora

7) Aşağıdaki ölçekte Türkiye’deki ekonomik durumunuzu en iyi hangi seçenek yansıtıyor?

Alt Sınıf 1 2 3 4 5 6 7 Üst sınıf

8) Aşağıdakilerden hangisi politik görüşünüzü en iyi tanımlar?

1 2 3 4 5 6 7
Radikal Sol Sol Sola Yakın Orta Sağa Yakın Sağ Radikal Sağ

9) Porno film izleme sıklığınız nedir?

Hiç seyretmem 1 2 3 4 5 6 Çok sık seyrederim

APPENDIX C

Locus of Control Scale (Sakallı - Uğurlu, 1999) (Kontrol Odaklı Düşünceler Ölçeği)

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

- | 1 | 2 | 3 | 4 | 5 | 6 |
|--------------|--------------|--------------|-------------|-------------|-------------|
| Hiç | Oldukça | Birazcık | Birazcık | Oldukça | Çok |
| Katılmıyorum | Katılmıyorum | Katılmıyorum | Katılıyorum | Katılıyorum | Katılıyorum |
- ___ 1) Kişilerin kendi hataları sonucunda olumsuzluklarla karşılaştıklarına inanıyorum (I)*.
- ___ 2) Kişinin başına gelen olaylarda çevresel faktörlerin etkisi vardır (E)*.
- ___ 3) İnsanlar isterlerse, yaşantılarını her yönüyle kontrol altında tutabilirler (I)*.
- ___ 4) Kişi başına gelen olaylardan sorumludur (I)*.
- ___ 5) Kendisini kontrol etme gücü olmayan kişiler istediklerine ulaşamazlar (I).
- ___ 6) Kişinin, başına gelen her olaydan sorumlu tutulmaması gerektiğini düşünüyorum (E)*.
- ___ 7) Kişinin yaşadığı bir olayı açıklarken çevrenin etkisini göz önünde bulundurmalıyız (E)*.
- ___ 8) Dikkatsizlikleri sonucunda, kişilerin kötü olaylar yaşaması kaçınılmazdır (I).
- ___ 9) Kötü olaylarla karşılaşan insanlar genellikle bunlara kendileri sebep olmuşlardır (I)*.
- ___ 10) Genellikle, insanlar ne elde ederlerse ona layıktırlar (I)*.
- ___ 11) Kişi isterse, herhangi bir olayı her yönüyle kontrol altında tutabilir (I)*.
- ___ 12) Kişiler, kendi davranışlarından sorumludurlar (I).
- ___ 13) Bence, dünyada ne ekersen onu biçersin (I).
- ___ 14) İnsanların talihsizlikleri kendi hatalarının sonucudur (I).
- ___ 15) Kişinin başına ne gelmişse, kendi yaptıklarından gelmiştir (I)*.
- ___ 16) Şans ya da talihin yaşamda önemli bir rol oynadığına inanıyorum (I).

(I) = Internal Locus of Control Items

(E) = External Locus of Control Items

* Items that were used in this present study

APPENDIX D

Rape Empathy Scale (Deitz, Blackwell, Daley, Bentley, 1982) (Tecavüz Empati Ölçeği)

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

- ___ 1) Bir erkeğin, istememesine rağmen bir kadını cinsel ilişkiye zorlaması durumunun hiçbir koşulda haklı çıkarılamayacağını düşünüyorum.
- ___ 2) Bir tecavüz vakasında, suçluluk ve masumiyet konularına karar verirken, tecavüze uğradığını iddia eden kurbanın geçmiş cinsel hayatı hakkında bilgi sahibi olmak, tecavüzcünün geçmiş cinsel hayatı hakkında bilgi sahibi olmaktan daha önemlidir.
- ___ 3) Genellikle, tecavüzün kurban tarafından teşvik edilen bir eylem olduğunu hissederim.
- ___ 4) Bir tecavüz kurbanının tecavüz esnasında nasıl hissedeceğini hayal etmeyi, bir tecavüzcünün nasıl hissedeceğini hayal etmekten daha kolay bulurum*.
- ___ 5) Belli durumlarda, bir erkeğin bir kadınla cinsel ilişkiye girmek için neden güç kullanabileceğini anlayabilirim.
- ___ 6) Yasa önünde, tecavüz kurbanının tecavüz esnasındaki davranışlarından sorumlu tutulması gerektiğini düşünüyorum.
- ___ 7) Bir kadın cinsel olarak çekici şekilde giyindiği zaman, ne olursa olsun hareketlerinin sonuçlarına katlanmalıdır, çünkü cinsel ilişkiye girme isteğini belli ediyordur.
- ___ 8) Tecavüzü kanıtlamak amacıyla yapılan bir duruşma sırasında, tecavüz kurbanının hissettiği utanç ve aşağılanma duygusunu, tecavüzcünün duruşma sırasında hissedebileceği duygulardan daha kolay anlarım*.

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

- ___ 9) Eğer bir erkek cinsel olarak aktif bir kadına tecavüz ederse, muhtemelen, kadının başka erkeklerle de cinsel ilişki yaşamış olması gerçeği erkeğin davranışını haklı çıkaramaz.
- ___ 10) Tüm kadınların gizliden gizliye tecavüze uğramak istediklerine inanıyorum.
- ___ 11) Bir tecavüzün gerçekleşip gerçekleşmediğine karar verilirken, tecavüzün gerçekleştiğini kanıtlamaya çalışmak zorunda olan tecavüz kurbanı olmalıdır.
- ___ 12) Bence, tecavüz kurbanının tecavüze uğramaktan zevk alması mümkün değildir*.
- ___ 13) Bir tecavüz esnasında tecavüz kurbanının tecavüze direnmek için gösterdiği tüm çaba boşa gittiyse, tecavüz kurbanının hissedebileceği çaresizliği ve umutsuzluğu gerçekten anlayabilirim*.
- ___ 14) Bir tecavüz olayı gerçekleştikten sonra, polis tecavüz olayıyla ilgilenirken, tecavüz kurbanı, tecavüzcünün çekebileceğinden daha çok duygusal acı çeker*.
- ___ 15) Bir kadının iradesi dışında, bir erkeğin kendisine tecavüz etmesinin mümkün olmadığını düşünüyorum.
- ___ 16) Bir tecavüz davası basına yansırca, tecavüz kurbanı bu şekilde tanınmaktan dolayı tecavüzcüden daha fazla duygusal travma yaşayacaktır*.
- ___ 17) Bir çift daha önce cinsel ilişki yaşamış olsalar bile eğer erkek partnerini iradesi dışında cinsel ilişkiye girmeye zorlarsa bu tecavüz olarak ele alınmalıdır.
- ___ 18) Cinsel ilişkiye zorlamak anlamına gelse bile, bir erkek eşyle ne zaman cinsel ilişkiye gireceğini belirleme konusunda her hakka sahip olmalıdır.

**Items that were used in this present study.*

APPENDIX E

The General Belief in a Just World Scale (Dalbert, Montada & Schmitt, 1987) (Genel Adil Dünya İnancı Ölçeđi)

Lütfen her bir ifade ile ne kadar hemfikir olup olmadıđınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluđa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

- ___ 1) Temelde, dünyanın adaletli bir yer olduđuna inanırım**.
- ___ 2) Genel olarak, insanların hak ettikleri şeyleri elde ettiklerine inanırım**.
- ___ 3) Adaletin her zaman adaletsizliđi yendiđine güvenim tamdır*.
- ___ 4) İnsanların uzun vadede uğradıkları adaletsizliklerin telafi edileceđine inanırım*.
- ___ 5) Hayatın tüm alanlarındaki (iş, aile, siyaset v.b) adaletsizliklerin, bir kuraldan ziyade istisna olduđuna kuvvetle inanırım*.
- ___ 6) Bence insanlar önemli kararlar verirken adaletli olmaya çalışırlar.

**Items that were used in this present study.*

***Items that were also placed in Rubin & Peplau's (1975) Belief in a Just World Scale*

APPENDIX F

Belief in a Just World Scale (Rubin & Pepleu, 1975) (Adil Dünya İnancı Ölçeđi)

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluđa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

- ___ 1) Bir insanın, nadiren, sahip olduđu itibarı hakkettiđine kanaat getirdim (U).
- ___ 2) Temelde, dünyanın adaetli bir yer olduđuna inanırım (J)*.
- ___ 3) Şansın yüzüne güldüđu insanların genellikle şanslarını kendilerinin yarattıklarına inanırım (J)*.
- ___ 4) Dikkatli sürücüler de dikkatsiz sürücüler kadar trafik kazalarında yaralanabilir (U).
- ___ 5) Mahkemelerde suçlu bir insanın serbest bırakılması sıkça görülen bir olaydır (U)*.
- ___ 6) Öğrencilerin, neredeyse her zaman, okullarında aldıkları notları hakkettiklerine inanırım (J).
- ___ 7) Formuna dikkat eden insanların kalp krizi geçirme şansları düşüktür (J).
- ___ 8) Prensiplerine sıkı sıkıya bađlı olan politikacılar nadiren seçilebilmektedirler (U)*.
- ___ 9) Masum birinin yanlışlıkla hapse atılması nadiren meydana gelen bir durumdur (J).
- ___ 10) Profesyonel sporlarda, pek çok faul ve kural dışı hareket hakem tarafından hiçbir zaman yakalanmaz (U).
- ___ 11) Genel olarak, insanların elde ettikleri şeyleri hakkettiklerine inanırım (J)*.
- ___ 12) Anne – babalar, neredeyse her zaman, iyi nedenler için çocuklarını cezalandırırlar (J).
- ___ 13) İyi işler genelde fark edilmez ve ödüllendirilmez (U)*.

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

___ 14)Kötü insanlar politik gücü bir süre ellerinde bulundursalar da, genel olarak tarihte her zaman iyi olanlar kazanır (J)*.

___ 15) Hemen hemen her meslekte, işlerini iyi yapanlar zirveye yükselirler (J)*.

___ 16) Türkiye’de, anne – babalar çocuklarında en çok takdir edilmesi gereken şeyleri dikkate almama eğilimindedirler (U)*.

___ 17) Türkiye’de, bir insanın adaletli bir şekilde yargılanması neredeyse imkansızdır (U)*.

___ 18) Talihsizlikle karşılaşan insanlar çoğu zaman bunlara kendileri sebep olmuşlardır (J)*.

___ 19) Suçun cezasız kalmayacağına güvenim tamdır (J)*.

___ 20) Pek çok insan, kesinlikle hiçbir hatası olmamasına rağmen acı çekmektedir (U)*.

(J) = *Just World Belief items*

(U) = *Unjust World Belief Items*

*Items that were used in this present study.

APPENDIX G

Ambivalent Sexism Inventory-ASI (Glick & Fiske, 1996)

(Çelişik Duygulu Cinsiyetçilik Ölçeği- ÇDCÖ)

Bu ölçek Glick ve Fiske (1996) tarafından geliştirilmiş ve Sakallı –Uğurlu (2002) tarafından Türkçe'ye uyarlanmıştır. Ölçek hakkında bilgeye altta verilen kaynakta ulaşılabilir.

Sakallı-Uğurlu, N. (2002). Çelişik duygulu cinsiyetçilik ölçeği: Geçerlik ve güvenilirlik çalışması. *Türk Psikoloji Dergisi*, 17(49), 47-58.

Ölçek:

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

___ 1)- Ne kadar başarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz.

___ 2)- Gerçekte birçok kadın “eşitlik” arıyoruz maskesi altında işe alınmalarda kendilerinin kayırılması gibi özel muameleler arıyorlar.

___ 3)- Bir felaket durumunda kadınlar erkeklerden önce kurtarılmalıdır.

___ 4)- Birçok kadın masum söz veya davranışları cinsel ayrımcılık olarak yorumlamaktadır.

___ 5)- Kadınlar çok çabuk alınırlar.

___ 6)- Karşı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar.

___ 7)- Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler.

___ 8)- Birçok kadın çok az erkekte olan bir saflığa sahiptir.

___ 9)- Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır.

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

___ 10)-Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar olmamaktadırlar.

___ 11)- Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindedirler.

___ 12)- Her erkeğin hayatında hayran olduğu bir kadın olmalıdır.

___ 13)- Erkekler kadınsız eksiktirler.

___ 14)- Kadınlar işyerlerindeki problemleri abartmaktadırlar.

___ 15)- Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır.

___ 16)- Adaletli bir yarışmada kadınlar erkeklere karşı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınır.

___ 17)- İyi bir kadın erkeği tarafından yüceltilmelidir.

___ 18)- Erkeklere cinsel yönden yaklaşılabilir olduklarını gösterircesine şakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır.

___ 19)- Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler.

___ 20)- Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler.

___ 21)- Feministler erkeklere makul olmayan istekler sunmaktadırlar.

___ 22)- Kadınlar erkeklerden daha ince bir kültür anlayışına ve zevkine sahiptirler.

APPENDIX H

Attitudes Toward Rape Victims Scale (Ward, 1988) (Tecavüz Kurbanlarına İlişkin Tutumlar Ölçeği)

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

- ___ 1) Tecavüze uğramış kadın daha az çekicidir*.
- ___ 2) Kurbanın ne kadar direnç gösterdiği tecavüzün gerçekleşip gerçekleşmediğini anlamada temel faktör olmalıdır*.
- ___ 3) Tecavüze uğramış bir kadının genellikle masum bir kurban olduğunu düşünürüm.
- ___ 4) Kadınlar, genellikle saygınlıklarını korumak için tecavüze uğradıklarını iddia ederler*.
- ___ 5) “KÖTÜ” kızlar kadar “İYİ” kızlar da tecavüze uğrayabilir.
- ___ 6) Kadınlar dış görünüşleriyle ya da davranışlarıyla tecavüze sebebiyet vermezler*.
- ___ 7) Daha önce cinsel ilişki yaşamış kadınlar tecavüzden yakınmamalıdır*.
- ___ 8) Sarhoş kadınların, genelde cinsel ilişkiye girme konusunda hevesli olduklarını düşünürüm*.
- ___ 9) Bazı kadınların tecavüze uğraması onlar için iyi olur*.
- ___ 10) Evlilik öncesinde cinsel ilişkiye girmiş olmaktan suçluluk duyan kadınların bile, asılsız tecavüz iddialarında bulunacaklarına inanmam.
- ___ 11) Çoğu kadın içten içe tecavüze uğramayı arzu eder*.
- ___ 12) Tecavüz her kadının başına gelebilir*.
- ___ 13) Tanımadıkları kişilerin arabasına binerek tecavüze uğrayan kadınların bunu hakkettiğini düşünürüm*.
- ___ 14) Birçok kadın, hamile olduğunu öğrenince asılsız tecavüz öyküleri uydurur*.
- ___ 15) Tecavüzün sorumlusu kadınlar değil erkeklerdir*.

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı verilen ölçekteki sayılardan birini seçerek ifadenin yanındaki boşluğa yazınız.

1	2	3	4	5	6
Hiç	Oldukça	Birazcık	Birazcık	Oldukça	Çok
Katılmıyorum	Katılmıyorum	Katılmıyorum	Katılıyorum	Katılıyorum	Katılıyorum

- ___ 16) Gece klüplerinde çalışan kadınların tecavüz suçlamalarını şüphe ile karşılarım*.
- ___ 17) Fahişelik yapan kadınların tecavüz iddialarını şüphe ile karşılarım.
- ___ 18) Gece tek başına dışarı çıkan bir kadın kendini tecavüz edilebilecek bir duruma sokar*.
- ___ 19) Birçok kadın, cinsel ilişkiyi kabul edip sonra kararlarını değiştirince tecavüze uğradıklarını iddia ederler*.
- ___ 20) Bir kadın tecavüze uğrarsa, tecavüze uğradığı için kendini suçlamamalıdır.
- ___ 21) Sağlıklı bir kadın, eğer gerçekten denerse, tecavüze başarıyla karşı koyabilir*.
- ___ 22) Tecavüze uğradığını söyleyen birçok kadın yalan söylüyordur, çünkü suçladıkları kişiye kızgındırlar ya da o kişiden intikam almak istiyorlardır*.
- ___ 23) Kadınlar bilinçaltından tecavüze uğramak istediklerinden, kendilerini cinsel saldırıya uğrayabilecekleri durumlara sokarlar*.
- ___ 24) Cinsel deneyimi olan kadınlar tecavüzden gerçekten zarar görmezler*.
- ___ 25) Çoğu durumda tecavüze uğrayan kadın tecavüzden zevk almıştır*.

**Items that were used in this present study*