

12-2021

College Students Rape Myth Acceptance and Men's Objectification of Women

Samantha Dunlap
California State University, Monterey Bay

Devyn Fries
California State University, Monterey Bay

Follow this and additional works at: https://digitalcommons.csumb.edu/caps_thes_all



Part of the [Applied Behavior Analysis Commons](#), and the [Community Psychology Commons](#)

Recommended Citation

Dunlap, Samantha and Fries, Devyn, "College Students Rape Myth Acceptance and Men's Objectification of Women" (2021). *Capstone Projects and Master's Theses*. 1222.
https://digitalcommons.csumb.edu/caps_thes_all/1222

This Capstone Project (Open Access) is brought to you for free and open access by Digital Commons @ CSUMB. It has been accepted for inclusion in Capstone Projects and Master's Theses by an authorized administrator of Digital Commons @ CSUMB. For more information, please contact digitalcommons@csumb.edu.

College Students Rape Myth Acceptance and Men's Objectification of Women

Devyn Fries & Samantha Dunlap

Department of Psychology, California State University, Monterey Bay

Psych 400 Psychology Capstone

Dr. Jennifer Dyer-Seymour

December 17th 2021

Abstract

The purpose of this study was to understand the extent to which college students believe in and adhere to common rape myths and victim blaming beliefs, the extent to which college aged men objectify women, and lastly, the extent to which these two variables are related to one another. Using two groups divided based on gender and sexual orientation, participants responded to the Rape Attitudes Belief Scale (RABS) and the Men's Objectification of Women Scale (MOWS). The survey questions used on these scales were designed to gather information about a person's belief of common rape myths as well as men's objectification of women. These scales were sent out to university students on a study platform called SONA as well as through Google Forms. There was a total number of 106 participants with 85 women, and 21 men. The results of the study showed a strong, positive correlation between men's rape myth acceptance and their objectification of women. Additionally, male students were shown to have significantly higher rates of rape myth acceptance than female students.

Keywords

Rape myth acceptance, college students, objectification of women, rape culture

Introduction

According to a 2015 report from the National Sexual Violence Resource Center, 1 in 5 women and 1 in 16 men are sexually assaulted while in college. Of these victims, more than 90% of them do not report the assault (NSVRC). As noted by the Rape, Abuse and Incest National Network, in comparison to more broad statistics regarding the general population, women ages 18-24 who are college students are 3 times more likely than women in general to experience sexual violence and men aged 18-24 who are college students are 5 times more likely to be the victim of rape or sexual assault (RAINN).

Survivors of sexual assault often times face lifelong repercussions resulting from their trauma. Some of the repercussions which survivors may experience are post-traumatic stress disorder (PTSD), anxiety, and depression. About 94% of women who have been sexually assaulted will experience symptoms of PTSD (RAINN). “... if the trauma is perceived as a central turning point in one’s life narrative, it is likely to be regarded as a central component of one’s identity and as emblematic of the self. When such an event becomes central to the self, associated negative emotional and cognitive content may distort self-perceptions and lead to distress” (Keshet, Foa, & Gilboa-Schechtman [2019]). Given the harsh and often longlasting negative effects which sexual assault trauma has on the lives of survivors, as well as the heightened frequency and normalization of sexual assault which occurs specifically in collegiate settings, the issue of sexual assault and rape culture in college is of immense societal importance and warrants the continued attention and effort of researchers to better understand and therefore combat the issue.

In recent years, activists and advocates for sexual assault survivors have begun to call attention to the ways in which the rape culture which heavily permeates college campuses

throughout the country turns these institutions of higher learning into breeding grounds for sexual assault and harassment. This holds true of the university where this study was conducted, with 27 reported cases of sexual assault on the campus between the years of 2018 and 2020. The term rape culture refers to a setting in which rape is pervasive and normalized because of societal attitudes about gender and sexuality. One component which greatly contributes to the formation of a rape culture in a society is the large scale public sexualization and objectification of women.

Objectification can be defined as the action of degrading someone to the status of a mere object. Objectification theory, as defined by Fredrickson and Roberts, 1997, states that female bodies are subjected to more scrutiny and evaluated to a greater degree than male bodies which leads to the sexual objectification of women. Objectification of women is perpetuated in social groups, peers, family and mostly commonly the media. Women are taught from a young age by the media to self-objectify leading to feelings of body shame, anxiety over appearance, and an acceptance of the belief that women are sexual objects (Ward and Friedman, 2006; Peter and Valkenburg, 2007).

Rape victim blame is defined as holding the victim partially or fully responsible for being raped. Blaming the victim shifts the burden of responsibility for the assault away from the perpetrator and tends to diminish the seriousness of the crime. It has been found that various characteristics of the victim including physical appearance influence how the blame is attributed. Attractive and provocatively dressed women are typically held more responsible for being raped than unattractive, modestly dressed women (Brems & Wagner, 1994; Edmonds & Cahoon, 1986; Tieger, 1981; Workman & Freeburg, 1999). Steve Loughnan, Afroditi Pina, Eduardo A. Vasquez, and Elisa Puvia “propose that attractive and provocatively dressed women are objectified and therefore seen as lesser victims compared to non-objectified women.” (Loughnan et al, 2013).

It has been found that when women wear what is considered “provocative clothing”, they are met with an external focus on appearance rather than personality. When this occurs, the objectivizing gaze (Fredrickson and Roberts, 1997) takes over and eyes tend to focus below the neckline. Objectification can also lead to dehumanization as women become viewed as less intelligent and likened to objects without warmth, emotion or individuality. Milburn et al. (2000) studied the perceptions of rape using an ethnically and socioeconomically diverse sample. It was found that men who watched sexually objectifying R-rated films reported diminished concern for the victim, believing that the victims didn’t suffer and indeed, deserved the sexual assault. It appeared that the more provocative or outside of the norm the victim’s clothing, the more the victim blaming and lower moral concern (Workman and Freeburg, 1999; Grubb and Harrower, 2009). In a study conducted by Bernard, P., Loughnan, S., Godart, A., Marchal, C., and Klein, O. (2015), it was found that victim blaming and diminished rapist blame in cases of stranger rape was increased when sexual objectification was present in the perpetrator.

The results of these studies parallel real world examples of sexual objectification influencing rape victim blame in the courtroom. This was the case for a man named Kenneth Rhodes, who was convicted for raping a 26-year old woman in Manitoba, Canada but was only given a 2 year, non-custodial sentence, rather than the minimum 3 year prison sentence requested by the prosecution, based on the judge’s reasoning that the victim had created “inviting circumstances” by dressing provocatively and wearing heavy makeup (McIntyre, 2011). These victim blaming attitudes don’t solely exist in play in the courtroom, they also heavily permeate pop culture - as exemplified through the popular American Christian talk show host Jesse Lee Peterson’s comments claiming that “if you walk around looking like a slut, in some little tight dress all up your legs, and you get raped, that’s your fault. You’re asking for it!” These and many

more clear instances of victim blaming reveal that a connection has been forged in the public mind between sexual objectification and acceptance of rape myths - most notably the myth that rape victims, most often women, “asked for it” by dressing or behaving in a perceived “provocative manner”. This connection between objectification and rape victim blame warrants further study, as it holds dramatic, real life consequences for those who find themselves seeking justice as survivors of sexual assault.

Previous research supports the notion that rape myth acceptance and victim blame varies significantly across ethnic and racial identities. Kahlor and Morrison (2007) found that African American and Hispanic college students indicated a higher acceptance of rape myths than non-hispanic whites. Similarly, a study done in 2005 by researchers in Texas found that Asian students, when compared with Caucasian students, show a stronger belief that women should be held responsible for preventing rape, as well as stronger beliefs that victims cause the rape and that most rapists are strangers to the victim, all of which are examples of rape myth acceptance.

Additionally, men have consistently been shown to endorse rape myth acceptance at higher rates than women. The results of a recent meta analysis performed by Suarez and Gadalla of 37 previous studies indicated that men displayed a significantly higher endorsement of rape myth acceptance than women (Suarez1 & Gadalla, 2010).

Previous research conducted on the topics of campus sexual assault and perpetrator characteristics have provided significant backing for the commonly held belief which purports Greek life, specifically fraternities, to act as hot beds for sexually aggressive behavior and assault. Fraternity members have been found to be more likely to adopt attitudes of “hostile masculinity” which emphasize sexual conquest of women as important aspects of performing masculinity (Murnen & Kohlman, 2007). A study done in 2005 which examined the

characteristics and possible risk factors of sexual assault perpetration noted in their findings that “greater ease and comfort in situations where women are being mistreated was positively correlated with alcohol use and fraternity affiliation” (Loh, Gidycz, Lobo, & Luthra, 2005). Furthermore, fraternity members have been shown to be 3 times as likely to commit sexual assault than other college men (Foubert, Newberry, & Tatum, 2007). Research on the topic continues to support the colloquial connection between fraternities and sexual assault, both in the form of acceptance as well as perpetration on behalf of members.

The present study works to contribute to the growing body of research dedicated to understanding rape myth acceptance and victim blaming, and demonstrate the ways in which rape culture permeates college campuses. By also studying men’s objectification of women in relation to their acceptance of rape myths, we aim to reach a better understanding of some of the beliefs, behaviors, and experiences which may lead to or influence men’s increased acceptance of rape myths and victim blaming attitudes. To do so, we surveyed college students rape myth acceptance and men’s objectification of women at a small university in California.

Guided by the knowledge and insight given to us from previous research on the topic, the present study includes 3 separate working hypotheses. The first hypothesis is that males and non-whites will show higher rates of rape myth acceptance than females and non-hispanic whites. The second hypothesis states that males who show higher rates of sexual objectification of women will also show higher rates of rape myth acceptance. Lastly, we hypothesize that students involved in Greek Life, both male and female, will show higher rates of rape myth acceptance than those uninvolved.

Method

Participants

A total of 110 college students from a small, state university completed an online survey. Participation was restricted to only include students over the age of 18 due to mature content. The number of male participants who identify as straight, bisexual, or pansexual was $n=19$. The number of female participants of any sexual orientation, and men who identify as gay was $n=85$. 3 participants declined to provide an answer when asked their gender and were therefore removed from the data set.

Measures

Demographics

Participants who accessed the survey through SONA completed a pre-screening questionnaire which asked about age, gender, ethnicity, college year and semester, transfer status, and major. Those who accessed the survey through Google Forms answered demographic questions regarding their gender, ethnicity, and sexual orientation.

Rape Attitudes and Beliefs Scale

The Rape Attitudes Belief Scale (RABS), created by Burgess (2007), is a previously validated measure including 50 statements which participants indicated their level of agreement with using a 4-point Likert-type scale ranging from 1 (strongly disagree) to 4 (strongly agree). For example, one item on the scale reads “If a man and a woman are engaged in consensual sexual activity, but the woman says she does not want to have intercourse, it is okay for the man to ignore this and go ahead, especially if he uses a condom.” See Appendix A for full scale.

Men’s Objectification of Women Scale

Male participants who identified as straight, bisexual, or pansexual were also given the Men's Objectification of Women Scale. This scale consists of 12 statements which participants indicated their level of agreement with using a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). Some examples of the items on this scale include "If I see a woman walking down the street, it is easy for me to imagine what she's like during sex", and "I often imagine what women I meet on a daily basis would look like naked". See Appendix B for full scale.

Procedures

Students who were currently majoring in Psychology were able to access this study through the research platform SONA, while all other students were granted access through Google Forms. Participants were given a brief consent form which outlined the nature of the study and reminded them that all their answers would be completely anonymous, as well as contained a trigger warning for the topic of sexual assault. Students were then given the option to choose whether or not they would still like to participate. Those who selected yes then continued on to the survey section of the study. As previously mentioned participants were divided into two separate groups which received different versions of the study. Group 1 contained men who identify as straight, bisexual, or pansexual and received both the RABS as well as the Men's Objectification of Women Scale. This study was counterbalanced such that men with last names A-M received the Men's Sexual Objectification of Women scale first and the RABS second; whereas those with last names N-Z received the RABS first and the remaining scale second. Group 2, consisting of women and men who identify as gay, was not given the Men's Sexual Objectification of Women scale, and therefore was only asked to answer questions from the RABS. No time limit was set on these surveys but participants were instructed that it would take

an estimated 15 minutes to answer the questions. All participants were compensated for their time and effort with extra credit points in their chosen class.

Results

Data collected from participants was uploaded to SPSS, cleaned, and analyzed. Researchers ran a bivariate correlation analysis and found the variables of rape myth acceptance and men's objectification of women to have a correlation coefficient of .652 at a significance level of .001, indicating that these variables have a strong, positive correlation. This correlation is represented in the form of a scatter plot in Figure 1.2. Given the large disparity between group sizes of men and women, it was necessary to use a nonparametric test in order to compare means between these groups. The mean of scores on the rape myth acceptance scale was calculated for all groups and, even using nonparametric measures, men were still found to have significantly higher rates of rape myth acceptance than women, however no significant difference was found in rape myth acceptance across ethnicities. The difference in mean rape myth acceptance scores between male and female participants is represented as a bar graph in Figure 1.1.

Discussion

One of the greatest limitations to this study was the small sample size of men compared to women. Ideally, we would have obtained equal numbers of both male and female participants, such that we could compare these two groups more evenly. That said, we were still able to run comparative analyses on these two groups with the use of nonparametric tests. Similarly, given that the correlation between rape myth acceptance and men's objectification of women could only be observed for male participants, we would have preferred to have a larger sample size of men upon which to base our correlational findings. Though we did find a strong, positive correlation between these two variables for the men in our study, with a sample size of only 19

our results can hardly be considered generalizable. Additionally, researchers had originally hoped to obtain fairly even samples from both students involved and not involved in Greek Life so we could adequately compare the two groups. Unfortunately, we experienced some difficulty in reaching Greek life students and were left with only 8 out of 110 participants being involved in Greek Life. Due to this disparity between group sizes, we were not able to run comparative analyses on the means of rape myth acceptance among greek involved and non greek involved students. Given that involvement in Greek Life is something which greatly shapes student's college experiences and previous findings have suggested a link between fraternity membership and increased rape myth acceptance, future research on the topic should consider focusing in more closely on this population and ensuring equal participants from those involved and not involved in Greek Life, such that the differences between the two groups can be adequately compared and understood. Lastly, because participation in this study was limited to college students currently attending the university, the results are not generalizable to society at large, nor to college students across the board. Future research should consider involving students from numerous college institutions throughout the country, such that any results can be generalized to reach an understanding of campus rape cultures in their entirety.

Despite numerous limitations, the data collected from this study has still managed to yield significant and meaningful results. As hypothesized, one of the primary findings was that male students show higher rates of rape myth acceptance than their female counterparts. This finding reconfirms what has been shown by previous research on the topic and can be utilized as confirmation that this gender difference is a continued trend in the topic of rape myth acceptance. Knowledge such as this can be used to help us better understand which populations or groups are most in need of education and intervention regarding rape myth acceptance. While most

programs seeking to combat rape culture, sexual assault, and harassment are gender non specific and required of all students or employees, perhaps this serves as evidence to support the possibility of gender specific prevention programs - the content of which being varied to address the ways in which people of different genders partake in the formation and perpetuation of a rape culture in different ways and to varying extents.

Of equal importance is the finding that male students rape myth acceptance is positively correlated with their objectification of women. Meaning that, the more men endorsed and/or accepted common rape myths, the more they also partook in the objectification of women. Despite the small sample size which this finding is based on, it still offers valuable insight into some of the beliefs and behaviors which may contribute to increased rape myth acceptance among men. This finding helps us to solidify the argument that the objectification of women is an integral component in the process of creating and sustaining a culture in which rape is both pervasive and normalized and additionally provides yet another vantage point from which to attack the issue of rape myth acceptance. New insight such as this can be used to inform and modify educational programs required for university students aimed at challenging rape culture on college campuses and decreasing incidences of sexual assault.

As researchers Hayes, Abbot, and Cook pointed out in their 2016 study examining rape myth acceptance of college students on two college campuses, "Rape myth acceptance assesses individual attitudes, but is part of the societal rape culture" (2016). Findings such as ours can and should absolutely be utilized to inform rape prevention programs targeted at changing individuals attitudes and behaviors, but the broader societal context in which these myths and attitudes are created and individuals behaviors are played out should not be ignored. Insight into the ways in which the objectification of women influences rape myth acceptance should not only be utilized

in targeted, educational settings, but should be considered in a broader societal context as a serious consequence resulting from the widespread sexualization and objectification of women in Western culture.

References

- Awasthi, B. (1AD, January 1). *From attire to assault: Clothing, objectification, and de-humanization – a possible prelude to sexual violence?* *Frontiers*. Retrieved October 28, 2021, from <https://www.frontiersin.org/articles/10.3389/fpsyg.2017.00338/full>.
- Burgess, G. H. (2007). Assessment of rape-supportive attitudes and beliefs in college men: Development, reliability, and validity of the rape attitudes and beliefs scale. *Journal of interpersonal violence, 22*(8), 973-993.
- Curran, P. (2004). Development of a new measure of men's objectification of women: Factor structure test retest validity. Retrieved from *Psychology Honors Projects, Digital Commons@ Illinois Wesleyan University*: http://digitalcommons.iwu.edu/psych_honproj/13.
- Foubert, J. D., Newberry, J. T., & Tatum, J. L. (2007). *Behavior differences seven months later: Effects of a rape ...* Retrieved December 17, 2021, from https://www.researchgate.net/publication/230687915_Behavior_Differences_Seven_Months_Later_Effects_of_a_Rape_Prevention_Program
- Hayes, R. M., Abbott, R. L., & Cook, S. (2016). It's Her Fault: Student Acceptance of Rape Myths On Two College Campuses. *Violence against women, 22*(13), 1540–1555. <https://doi.org/10.1177/1077801216630147>
- Kahlor, L., & Morrison, D. (2007). Television viewing and rape myth acceptance among college women. *Sex Roles, 56*, 729-739. doi:10.1007/s11199-007-9232-2
- Keshet, H., Foa, E. B., & Gilboa-Schechtman, E. (2019). Women's self-perceptions in the aftermath of trauma: The role of trauma-centrality and trauma-type. *Psychological Trauma: Theory, Research, Practice, and Policy, 11*(5), 542–550.

<https://doi.org/10.1037/tra0000393.supp> (Supplemental)

Lee, J., Pomeroy, E. C., Yoo, S.-K., & Rheinboldt, K. T. (2005). Attitudes Toward Rape: A Comparison Between Asian and Caucasian College Students. *Violence Against Women*, 11(2), 177–196. <https://doi.org/10.1177/1077801204271663>

Loh, C., Gidycz, C. A., Lobo, T. R., & Luthra, R. (2005). A prospective analysis of sexual assault perpetration: Risk factors related to perpetrator characteristics. *Journal of interpersonal violence*, 20(10), 1325-1348.

Loughnan, Steve and Pina, Afroditi and Vasquez, Eduardo A. and Puvia, Elisa (2013). Sexual Objectification Increases Rape Victim Blame and Decreases Perceived Suffering of Women Quarterly, 37 (4). pp. 455-461. ISSN 0361-6843.
<https://doi.org/10.1177/0361684313485718>.

McIntyre, M. (2011, February 24). *Feb 2011: Rape victim 'inviting,' so no jail*. Winnipeg Free Press. Retrieved October 28, 2021, from <https://www.winnipegfreepress.com/local/rape-victim-inviting-so-no-jail--rape-victim-inviting-so-no-jail-116801578.html>.

Mehta, H. (2021, September 14). *Christian radio host: Rape victims who dress like "sluts" are "asking for it"*. Friendly Atheist. Retrieved October 28, 2021, from <https://friendlyatheist.patheos.com/2021/09/14/christian-radio-host-rape-victims-who-dress-like-sluts-are-asking-for-it/>.

Murnen, S. K., & Kohlman, M. H. (2007). *Athletic participation, fraternity membership, and sexual ...* Retrieved December 17, 2021, from https://www.researchgate.net/publication/225139736_Athletic_Participation_Fraternity_Membership_and_Sexual_Aggression_Among_College_Men_A_Meta-analytic_Review

NSVRC. National Sexual Violence Resource Center. *Statistics in-depth*.(2018). Retrieved

September 30, 2021, from <https://www.nsvrc.org/statistics/statistics-depth>.

RAINN. (n.d.). Retrieved December 7, 2021, from <https://www.rainn.org/>.

Running head: Objectification increases blame 1. (n.d.). Retrieved October 28, 2021, from <https://core.ac.uk/download/pdf/20524024.pdf>.

Seabrook, R. C., McMahon, S., & O'Connor, J. (2018). A longitudinal study of interest and membership in a fraternity, rape myth acceptance, and proclivity to perpetrate sexual assault. *Journal of American College Health, 66*(6), 510–518.

<https://doi.org/10.1080/07448481.2018.1440584>

Suarez, E., & Gadalla, T. M. (2010). Stop blaming the victim: A meta-analysis on rape myths. *Journal of Interpersonal Violence, 25*, 2010-2035.

Taylor & Francis. (n.d.). *Blame of victim and perpetrator in rape versus theft*. Retrieved October 28, 2021, from <https://www.tandfonline.com/doi/abs/10.1080/00224545.1994.9711741>.

Thompson, B. A., & Ortiz, R. R. (2016). Frat Daddies and Sorostitutes: How TotalFratMove.com and Greek Identity Influence Greek Students' Rape Myth Acceptance. *Sexualization, Media, & Society*. <https://doi.org/10.1177/2374623816684691>

Figure 1.1 Rape Myth Acceptance by Gender

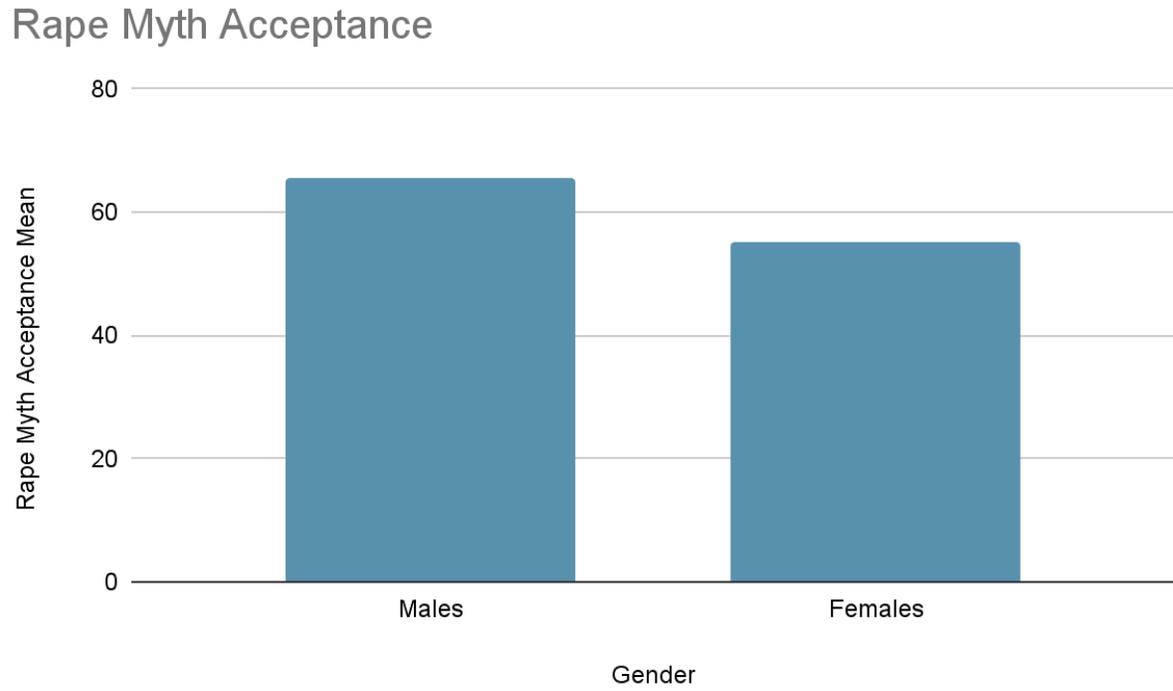
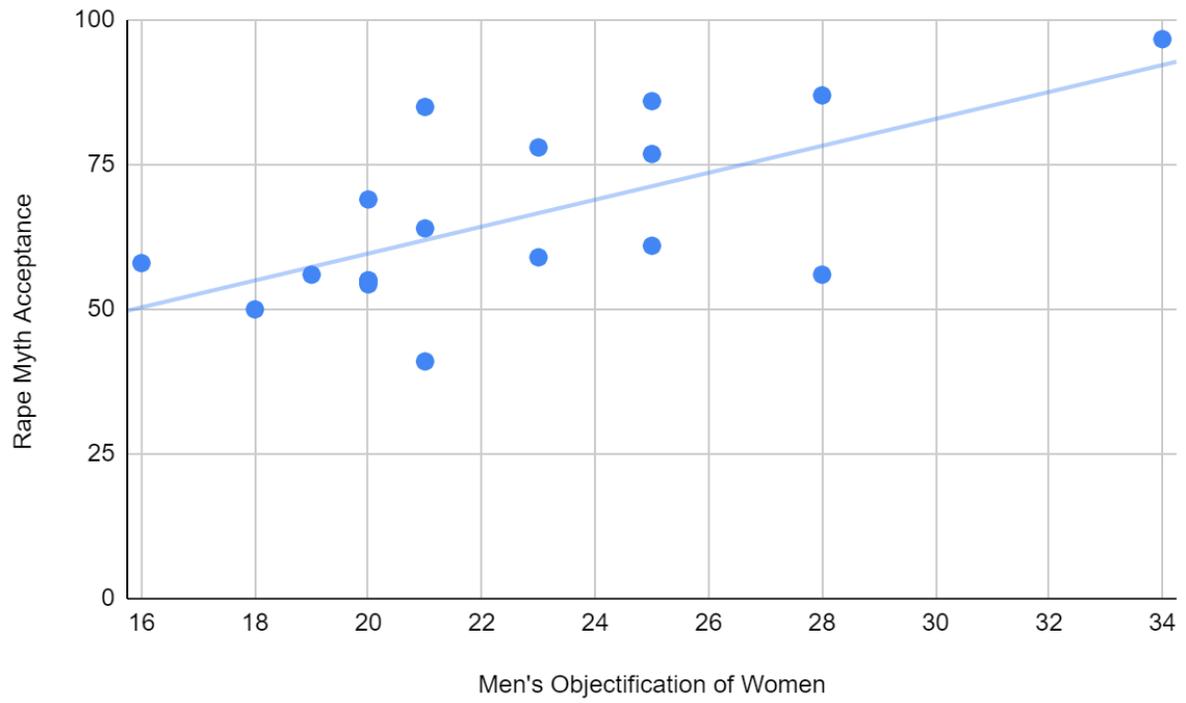


Figure 1.2 Men's Rape Myth Acceptance and Objectification of Women



Appendices

Appendix A

Rape Attitudes Belief Scale (RABS)

	<i>strongly agree</i>	<i>agree</i>	<i>disagree</i>	<i>strongly disagree</i>
If a man and a woman are engaged in consensual sexual activity, but the woman says she does not want to have intercourse, it is okay for the man to ignore this and go ahead, especially if he uses a condom.				
If a woman leads a man on by dressing up, dancing with him close, and kissing him—the man is somewhat justified to have sexual intercourse with her, even if she says she doesn't want to.				
What people call "date rape" is often just sex that got a little rough.				
A man is somewhat justified to have sex with a woman against her wishes if (a) she willingly entered the man's room and (b) she is known to have had sex with many men before.				
If a woman allows a man to pick up all the expenses for a date, she is probably willing to have sex with him.				
Using coercion or physical restraint is a legitimate way to acquire sex from a certain type of woman.				
A woman who was forced to have sex with a male acquaintance would probably get over it easier than if she were mugged or beaten up by a stranger.				
In many cases, if a woman is raped by an acquaintance, she has to take some responsibility for what happened to her.				

If a woman is going to be raped, she may as well relax and enjoy it.				

	<i>strongly agree</i>	<i>agree</i>	<i>disagree</i>	<i>strongly disagree</i>
Rape can occur between two college students—even if they seem to be a normal couple who are often seen together at parties.				
Women need to take responsibility for the attention they attract if they are going to wear sexy clothes.				
The judicial system is too harsh on men in cases of alleged sexual assault, and they do not look enough at women's behavior or responsibility.				
If a woman willingly gets drunk, then she is raped—she is more responsible for what happened to her than if she had decided not to drink.				
A woman can dress as she wants to, drink if she wants to, and not hold any of the blame if she is raped.				
Certain women are more likely to be raped because of their flirting, teasing, or promiscuous behavior.				
Women who lead men on deserve less sympathy if they are raped.				
Women who commonly frequent "sex atmospheres," such as bars or fraternity parties—are seemingly advertising their sexual availability.				
Women often falsely cry "rape" because they are feeling guilty about having sex, or they want to get back at the man.				

A lot of people, especially women, are too likely to label a sexual encounter as rape.				
--	--	--	--	--

	<i>strongly agree</i>	<i>agree</i>	<i>disagree</i>	<i>strongly disagree</i>
Any woman who properly resists can prevent having sex with an acquaintance whom she does not want to have sex.				
A man who is sexually active has a better reputation, and is more popular with peers, than a man who is not sexually active.				
For college men, there is a constant pressure or expectation to have sex.				
A man's status among his peers would be enhanced if he had sex with a woman who was a known tease.				
Being sexually active is a measure of manhood.				
It is an unspoken rule that if a woman willingly goes with a man to some private or secluded place (such as the man's room), that she intends to have sex with him.				
If a woman asks a man out on a date, she is probably willing to have sex with him.				
If a man does not have sex while he is in college, people—including women—will think he is gay.				
Women who drink at parties are giving off a signal that they are more sexually available than women who do not drink at parties.				
Women offer "token resistance" in sexual matters (i.e. they say <i>no</i> when				

they mean <i>yes</i>) to avoid seeming “too easy.”				
---	--	--	--	--

	<i>strongly agree</i>	<i>agree</i>	<i>disagree</i>	<i>strongly disagree</i>
When a woman smiles at, or touches a man—she is probably letting him know that she is sexually interested in him.				
It is of utmost importance that men be knowledgeable and experienced in sexual matters.				

Most sexual activity is seen by men and women alike as a prelude to intercourse.				
--	--	--	--	--

Mixing sex and alcohol is dangerous business and should not be done.				
--	--	--	--	--

Alcohol is a good sexual agent because it relaxes both parties involved, frees them from inhibitions, and enhances the sexual experience.				
---	--	--	--	--

Men may as well try to get all the sex they can while they're in college.				
---	--	--	--	--

It is okay for a man to have sex with a female acquaintance who is drunk.				
---	--	--	--	--

If a man wants to increase his chances of having sex with a woman, he should get her drunk.				
---	--	--	--	--

It is acceptable for men to falsely profess love (or commitment) to get what they want from a woman sexually.				
---	--	--	--	--

If a woman is unsure about whether she wants sex, it is okay for a man to persist until she flatly says <i>no</i> .				
---	--	--	--	--

A good way for a man to get a woman to agree to have sex with him is by spending a lot of money on her.				
---	--	--	--	--

I don't particularly like men who act in ways I consider feminine.				

Appendix B

Men's Objectification of Women Scale (MOWS)

I have made jokes about ugly women

1	2	3	4	5
Strongly disagree				Strongly agree

If I see a woman walking down the street, it is easy for me to imagine what she is like during sex

1	2	3	4	5
Strongly disagree				Strongly agree

I have made comments to friends about women who I find unattractive

1	2	3	4	5
Strongly disagree				Strongly agree

When commenting on women, it's okay to be crude

1	2	3	4	5
Strongly disagree				Strongly agree

I am more likely to notice or flirt with a woman with an attractive body than one with an attractive face

1	2	3	4	5
Strongly disagree				Strongly agree

You can tell a lot about a woman's sexual availability by how she looks

1	2	3	4	5
Strongly disagree				Strongly agree

Commenting on a woman's physical features is only natural

1	2	3	4	5
Strongly disagree				Strongly agree

