

Masculine honor beliefs and perceptions of male rape

by

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Abstract

The crime of rape is ubiquitous in the United States and around the world. Due to the traditional conceptualization of rape being perpetrated by men against women (e.g., Tjaden & Thoennes, 2006), the experiences of men who have been raped have been relatively understudied. Nonetheless, male rape is stigmatized, likely attributable to myths about male rape (e.g., men cannot be raped by women; Turchik & Edwards, 2012). The stigma of male rape, and in turn perceptions of men who have been raped, likely relate to masculine honor beliefs (i.e., MHBs; beliefs that male aggression is justifiable in response to threat, provocation, and/or insult; Saucier et al., 2016). Across two studies, I examined how MHBs related to the acceptance of male rape myths (Study 1) and perceptions of men who have been raped (Study 2). Consistent with my hypotheses, in Study 1, higher levels of MHBs were uniquely associated with male rape myth acceptance above and beyond relevant correlates (e.g., female rape myth acceptance, adherence to traditional gender roles). Study 2 extended this by examining how MHBs related to perceptions of a hypothetical male rape scenario, dependent upon the sexual orientation of the victim (i.e., gay or heterosexual) and the gender of the perpetrator (i.e., man or woman). Consistent with my hypotheses, higher levels of MHBs were uniquely associated with more disparaging attitudes towards a male rape victim (e.g., higher levels of victim blaming, higher ratings that the victim should have been able to resist the assault). Several of these relationships were moderated by situational factors. Most notably, higher levels of MHBs were associated with more attitudes that trivialize the victim's experience (e.g., lower ratings that the assault should be conceptualized as rape) when the perpetrator was a woman, compared to a man.

Overall, my research suggests adherence to masculine honor ideology relates to beliefs that trivialize male rape – particularly when rape is perpetrated by a woman.

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Dedication

To my mom and dad, thank you for your continued love and support. Even from afar, you continuously remind me that I *can* do hard things. Everything that I have accomplished thus far, and everything that I will accomplish going forward, is because of you.

To my amazing partner, Matthew, thank you for everything. Thank you for the endless coffee dates, pep talks, laughs, and late-night writing sessions at the kitchen table. Entering graduate school during a pandemic was not easy, but you have made everything worth it.

Chapter 1 - Introduction

In October 2021, former Chicago Blackhawks player, Kyle Beach, came forward as “John Doe” in a sexual assault lawsuit against his former video coach, Brad Aldrich (Diaz, 2021). Beach, 20 years old at the time of the alleged assault, stated that Aldrich sexually assaulted him during the Stanley Cup in May 2010. Despite coming forward with details of the alleged assault to team leaders in 2010, Blackhawks leadership did not publicly address the allegations, or remove Aldrich from the team, until well after the team won the Stanley Cup (Diaz, 2010). Aldrich would go on to commit other acts of sexual misconduct, including against minors, before his arrest in 2013 (Diaz, 2010). Rather than receiving support from his teammates, Beach was met with anti-gay slurs and jokes, in addition to attacks on his masculinity, after his assault (ESPN, 2021). In a recent interview with *The Sports Network*, Beach alleged that one of his former coaches expressed that Beach was at fault for his assault because he “put himself in that situation” (TSN, 2021). Unfortunately, Beach’s assault, and the hostile responses to his assault, are demonstrative of a broader culture in which sexual violence against men is ignored, dismissed, condoned, and stigmatized in contemporary society (e.g., Javaid, 2015a; Ralston, 2012; Turchik & Edwards, 2012).

Rape in the United States

The crime of rape is pervasive across the United States and around the world. For the purposes of this research, when I refer to rape, it will be conceptualized as “the penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim” (U.S. Department of Justice, 2012). In 2021, the National Crime Victimization Survey (NCVS; administered by the Bureau of Justice Statistics) found that approximately 324,500 instances of sexual assault (including rape) were

committed against individuals aged 12 or older (NCVS; 2021). Important to note, this is likely an underestimate, given that sexual violence often goes unreported (e.g., Chen & Ullman, 2010; Peterson et al., 2012; Spencer et al., 2017), in addition to methodological flaws in the NCVS (e.g., small sample size, lack of privacy for respondents; see Muehlenhard et al., 2017). Nonetheless, this estimate is alarming and devastating.

Rape is undoubtedly a gendered crime, as research unanimously agrees that most rapes are committed by men against women (e.g., Basile & Smith, 2011; Smith et al., 2018; Tjaden & Thoennes, 2006). In fact, recent research suggests that approximately 1 in 5 U.S. women will be raped in their lifetime (Muehlenhard et al., 2017; Smith et al., 2018). Accordingly, most work in this area has examined sexual violence as it relates to the victimization of women, including the prevalence of its commission (e.g., World Health Organization, 2021), consequences for women who have been raped (e.g., Jina et al., 2013; Mason et al., 2013), societal factors contributing to the acceptance of female rape (i.e., rape culture; Burt, 1980; Franiuk et al., 2008; Stubbs-Richardson et al., 2018), the prevention of rape against women (e.g., Gidycz et al., 2011), amongst several other areas. Thus, it is perhaps unsurprising that some feminist theorists have deliberately framed rape as a “women’s issue” (see Cohen, 2014). This is understandable, given that the majority of rapes are perpetrated by men against women. However, as a result, much less research has examined the sexual victimization of men, despite this being a serious, devastating issue that requires focused attention from scholars, practitioners, and the community at large.

The Sexual Victimization of Men

Due to the traditional conceptualization of rape being perpetrated by men against women, the experiences of men who have been raped have been relatively understudied. In fact, many theorists assert that the study of male rape¹ is considerably behind the study of female rape (e.g.,

¹To be consistent with extant literature, my use of the term ‘male rape’ refers to rape that targets men. Contrarily, ‘female rape’ will be used to refer to rape that targets women.

Davies & Rogers, 2006; Javaid, 2016). According to a 2015 report conducted by the U.S. Center for Disease Control and Prevention (CDC), approximately 1 in 4 U.S. men have experienced some form of sexual violence in their lifetime as the target. An estimated 2.6% of U.S. men have experienced unwanted penetration (either completed or attempted) in their lifetime, while 7.1% have been forced to penetrate someone else in their lifetime – most of which occurred before the age of 25 (Smith et al., 2018). Although the sexual victimization of young boys is a serious issue that requires further attention, my research will focus on the sexual victimization of adult men (i.e., men over the age of 18). Similar to the sexual victimization of women, research suggests most men are raped by other men (Davies, 2002; Turchik & Edwards, 2012). In fact, it appears that most perpetrators of male rape in the United States are White men (e.g., Graham, 2006; Javaid, 2015a; Pearson & Barker, 2018). In their literature review, Turchik and Edwards (2012) report that of U.S. men who sought treatment for being sexually assaulted, approximately 6-15% of cases involved a female perpetrator. This is similar to a review conducted by Turchik and colleagues (2016), which found that self-reported rates of U.S. male rape by women range between 2% to 24%. However, it is important to note that female perpetrated rape is likely underreported given the stigma (e.g., Fisher & Pina, 2013) and that traditional conceptualizations and definitions of rape often exclude the possibility of men being raped by women (e.g., Turchik et al., 2016) or being raped at all (see Stemple & Meyer, 2014). Thus, while it is clear that male rape is predominantly committed by other men, female-perpetrated rape remains understudied and commonly trivialized.

Because male rape is a historically understudied topic, there are mixed findings regarding populations that are most vulnerable to male rape. For example, Davies and colleagues (2002) suggest gay and bisexual men, compared to heterosexual men, are more likely to be raped by

other men. This is supported by a recent examination of sexual violence across 120 U.S. college campuses that found that gay men and men who were questioning their sexual identities, compared to heterosexual men, were more likely to be raped (Coulter et al., 2017). However, this is contrary to findings reported by Abdullah-Khan (2008) that suggest heterosexual men, compared to gay men, are more likely to be raped. These mixed findings may be attributable to the stigmatization of men reporting instances of sexual victimization (e.g., Tewksbury, 2007; Weiss, 2010), and ultimately, more research in this area is necessary to determine if sexual minority men are more vulnerable to sexual victimization. Beyond this, research also suggests certain populations of U.S. men are particularly vulnerable to rape, including prisoners (e.g., Knowles, 1999), military personnel, (e.g., Morris et al., 2014), and college students (e.g., Turchik, 2012; Scarce, 1997). Important to note, I am not suggesting that male rape is confined *only* to these populations. In fact, stereotypes that contend male rape only occurs in these contexts may exacerbate the stigma surrounding men who have been raped (see Turchik & Edwards, 2012). Thus, this program of research is not confined to examining male rape in a specific context, but rather perceptions of this phenomenon more broadly.

Consequences for Men Who Have Been Raped

There are devastating consequences for men who have been raped. Regarding physical consequences, it is common for men who have been raped to experience a host of adverse outcomes, including anal lacerations and/or bleeding, colitis, ulcers, sexually transmitted diseases, broken bones, bruises, severe headaches, and nausea (Peterson et al., 2011; Tewksbury, 2007). In a review examining the effects of sexual assault on male victims, Tewksbury (2007) found the sexual victimization of men, compared to women, is more likely to be violent, thus resulting in more physical injuries for victims. This is particularly troubling given that male rape

victims are often hesitant to report their assaults² (e.g., Javaid, 2015b; Tewksbury, 2007; Weiss, 2010) and/or seek medical treatment for their injuries (e.g., Monk-Turner & Light, 2010). While some of the physical conditions described above are short-term and treatable by medical personnel, theorists suggest many conditions for men who have been raped are long-term. For example, a recent study conducted by Smith et al. (2021) found that U.S. men who have been sexually victimized were more likely to experience several negative health conditions throughout their lifetime, compared to men who have not been sexually victimized. These conditions include frequent headaches, chronic pain, difficulty sleeping, and activity limitations (Smith et al., 2021), all of which may be comorbid with adverse psychological effects (as discussed below).

In addition to various physical injuries and consequences, men who have been raped also commonly experience adverse psychological effects. Such effects include anxiety, depression, post-traumatic stress disorder (PTSD), low self-esteem, guilt, anger, embarrassment, self-blame, and suicidal ideations (Choudhary et al., 2012; Lowe & Rogers, 2017; Peterson et al., 2011; Tewksbury, 2007; Walker et al., 2005). These psychological disturbances often manifest in problematic behaviors, including substance abuse, disordered eating, sexual dysfunction, self-harm, and suicide attempts (Bryan et al., 2013; Choudhary et al., 2012; Lowe & Rogers, 2017; Peterson et al., 2011). In their review, Peterson et al. (2012) found that 36-69% of male rape victims experienced suicidal ideation, while approximately 28% have attempted suicide. It appears such behaviors are more common for victims who do not seek treatment subsequent to their assaults, compared to victims that are treated (Peterson et al., 2012). Similar to the physical

²A 2008 survey found that men, compared to women, reported slightly more instances of physical assault victimization (not including sexual assault). However, women, compared to men, reported many more instances of sexual assault victimization (see Vaillancourt, 2008). Thus, the stigma associated with men reporting assault victimization may be particularly salient with instances of sexual violence. Doherty and Anderson (2004) attribute this to men's fear of being labeled weak, which would be contradictory to traditional conceptualizations of masculinity and what it means to be a "real man."

consequences of male rape, the psychological effects on victims are commonly long-term (e.g., Davies et al., 2010; Peterson et al., 2012; Walker et al., 2005), posing detrimental effects to victims' health and well-being throughout their lives. Contrary to the common belief that male rape victims experience less psychological distress than their female counterparts, research suggests male rape victims experience similar levels of distress (Heidt et al., 2005). In fact, some research suggests that male victims experience poorer outcomes than female victims across some domains (e.g., PTSD; see Elliot et al., 2004; Struckman-Johnson & Struckman-Johnson, 2006). Nonetheless, it is clear that men who are raped are subject to a host of devastating, and sometimes life-threatening, health outcomes.

Men who are raped are also commonly subject to sexual revictimization. A recent meta-analysis (Walker et al., 2019) found that rates of sexual victimization among male victims are similar to those of female victims, such that approximately half of male victims will be sexually victimized at a later time. While there is a relative paucity of literature examining risk factors for the sexual revictimization of male victims, research suggests that childhood sexual abuse is among the strongest risk factors for revictimization among this population (e.g., Walker et al., 2019). Using a sample of male college students, Aosved et al. (2011) found that among male victims of childhood sexual abuse, approximately 37% reported experiencing sexual assault in their adulthood. It also appears that rates of sexual revictimization among men are higher for gay and bisexual men, compared to heterosexual men (e.g., Hedit et al., 2005). Furthermore, male victims also commonly experience "secondary revictimization," in which their rape trauma is exacerbated due to negative social reactions from police, medical and legal personnel, and/or community members (Javaid, 2015b; Lowe & Rogers, 2017; Rumney et al., 2009). Sexual revictimization, whether primary or secondary, puts male rape victims at risk for several negative

outcomes, including psychological symptomatology (e.g., depression, PTSD, anxiety; Heidt et al., 2005), interpersonal and adjustment difficulties (e.g., higher levels of distress; Aosved et al., 2011), and engagement in unsafe sex (Paul et al., 2001).

Beyond the consequences described above, research suggests men who are raped often experience confusion surrounding their sexual and/or gender identities. In a descriptive analysis, Walker and colleagues (2005) found that among men who have been raped, 70% reported long-term crises with their sexual orientation, while 68% reported long-term crises with their sense of masculinity. For example, it is common for men who are raped by other men to question if they are gay – likely attributable to the fact that many victims experience sexual arousal during their assaults (Kassing et al., 2005; Turchik, 2012; Walker et al., 2005). Further, gay men who are raped by other men often experience internalized homophobia in which they feel their assaults were justified because of their sexual attraction to men (e.g., Davies et al., 2002; Turchik, 2012). Research suggests these feelings of internalized homophobia are related to heightened depression and PTSD symptomatology among gay male victims (Gold et al., 2007). Similarly, heterosexual men raped by women often express confusion for wanting to say no to a sexual opportunity (e.g., Davies, 2002) and/or not enjoying sexual experiences (e.g., Hammond et al., 2016) with women perpetrators. Given pervasive societal norms regarding masculinity, men who are raped commonly report feeling emasculated, attributable to the feelings of powerlessness and vulnerability that often coincide with rape (Walker et al., 2005). These feelings of confusion commonly manifest in negative outcomes across several domains, including interpersonal relationships (Davies, 2002), self-esteem and psychological disturbances (Choudhary et al., 2012; Lowe & Rogers, 2017), and sexual behavior (Walker et al., 2005).

Traditional Masculinity and Male Rape Myths

The relative paucity of literature examining male rape, compared to female rape, is likely attributable to widespread societal beliefs that men cannot be raped (Davies, 2000; Lowe & Rogers, 2017; Turchik & Edwards, 2012). Such beliefs are part of a broader system of beliefs characterized as “male rape myths,” which serve to trivialize the commission of male rape, castigate male victims, and minimize the consequences for men who have been raped (see Turchik & Edwards, 2012 for a review). Broadly speaking, rape myths refer to false, prejudicial beliefs about rape and individuals who have been raped (see Burt, 1980). While there is a large body of research that has examined female rape myths (e.g., Deming et al., 2013; Hockett et al., 2016a), there has been an emergence of research in recent decades examining male rape myths (Davies et al., 2012; Javaid, 2015; Turchik & Edwards, 2012; Walfield, 2021).

The etiology of male rape myths is largely grounded in traditional conceptualizations of masculinity and male sexuality. Traditional masculine norms, as dictated by Western ideals, contend men should avoid femininity, conceal signs of weakness, strive for dominance, and seek adventure (see Levant & Richmond, 2008 for a review). These norms are often referred to as masculine “scripts” (i.e., socially prescribed norms that dictate how men should think, feel, and behave; Spector-Mersel, 2006) and are enforced by the punishment of men who challenge prescriptive (i.e., social rules guiding how men and women *should* behave) and proscriptive (i.e., social rules guiding how men and women *should not* behave) gender norms (see Rudman et al., 2012). These norms commonly manifest in a host of negative behavioral and psychological outcomes for men, including aggression, risk-taking, low self-esteem, and emotional isolation (see O’Neil, 2012 for a review). Importantly, theorists suggest that male achievement of dominant masculinity is not guaranteed (i.e., hegemonic masculinity; Connell & Messerschmidt,

2005) and that one's masculinity can be taken away at any time (i.e., precarious manhood; see Vandello et al., 2008). Given that many men do not adhere to masculine norms, theorists contend the social construction of masculinity creates social hierarchies in which dominant men maintain power and status over non-men and men who violate masculinity norms (e.g., Connell & Messerschmidt, 2005; Gerdes et al., 2018).

Extending the ideas described above, ubiquitous masculine norms regarding male sexuality also exist in contemporary society (i.e., sexual scripts). Sexual scripts, broadly speaking, dictate norms of male dominance and female submission in heterosexual contexts (see Sanchez et al., 2012 for a review). Moreover, sexual scripts contend that men should initiate sexual encounters with women, have sex with multiple women partners, and maintain power and control over women during sex (Sanchez et al., 2012; Santana et al., 2006). Such scripts are reinforced through influential figures, popular media, and societal institutions (e.g., laws and politics; Wiederman, 2005). It follows, then, that men's sexual prowess is largely related to their achievement of masculinity (e.g., Philaretou & Allen, 2001). The influence of sexual scripts on male behavior is clear, as research suggests that men, compared to women, are more likely to initiate sex (e.g., Vannier & O'Sullivan, 2011), experience more ease of sexual arousal (e.g., Milhausen et al., 2010), experience more satisfaction from sex (see Petersen & Hyde, 2010 for a review), and report having sexual intercourse more often (e.g., Santtila et al., 2007). Given this, it is unsurprising that male sexual behavior that deviates from these norms of male sexuality is often met with backlash, including the perpetuation of male rape myths.

Being the target of male rape is a direct contradiction to masculine stereotypes that contend men should strive to be dominant, tough, and sexually available to women. The societal evaluation of men who have been raped against these stereotypes has resulted in the perpetuation

of male rape myths, including the widespread idea that “if a man is raped, he becomes less of a man” (Turchik & Edwards, 2012; Walker et al., 2005). In their review, Turchik and Edwards (2012) identify several themes of male rape myths, which broadly consist of ideas that 1) men cannot be raped (by male or female perpetrators), 2) men should be able to defend themselves from rape, 3) male rape only affects certain populations (e.g., gay and bisexual men, prisoners), 4) gay and bisexual men deserve to be raped due to their sexual deviance, 5) male rape causes homosexuality, and 6) male physical arousal during rape indicates that the victim wanted it. Despite some idiosyncrasies (e.g., gender of perpetrator, relationship between the victim and perpetrator), research overall suggests that adherence to male rape myths results in displacing the responsibility of male rape from the perpetrator to the victim (Davies et al., 2006; Sleath & Bull, 2010).

Research on male rape myths suggests the societal acceptance of these beliefs are rooted in extant systems of oppression, including sexism and homophobia (Davies et al., 2012; Javaid, 2015). The pervasiveness of male rape myth acceptance is likely attributable to the embedment of these beliefs across various U.S. institutions, including law, medicine, military, media, and prisons (see Turchik & Edwards, 2012 for a review). Male rape myth acceptance also appears to be particularly prevalent across U.S. colleges and universities. Seminal work in this area (Struckman-Johnson & Struckman-Johnson, 1992) found that female students (compared to male students) were less likely to accept male rape myths, and that these myths were more accepted when a woman perpetrator (compared to a male perpetrator) was involved. More recently, Chapleau (2008) similarly found that male college students, compared to female college students, were more likely to accept male rape myths – especially the myth that men who are raped are responsible for their assaults. These findings align with several studies demonstrating

that men, compared to women, are more accepting of female rape myths (see Hockett et al., 2016b for a review). Interestingly, this study also found that college students did not differ in their level of acceptance for female rape myths and male rape myths, further suggesting that the ideologies inspiring myths towards these groups may be similar (Chapleau, 2008).

The emergence of research examining male rape myths in recent decades has brought forth valuable information regarding the correlates of male rape myth acceptance. Further, higher levels of male rape myth acceptance are associated with higher levels of female rape myth acceptance, more traditional beliefs about gender roles, more negative attitudes towards gay men, and higher levels of hostile and benevolent sexism (Chapleau, 2008; Davies et al., 2012; DeJong et al., 2020; Kassing et al., 2005). In a recent review, Walfield (2021) found that demographic variables are relevant in predicting male rape myth acceptance, such that men (compared to women), heterosexual individuals (compared to homosexual individuals), older individuals, and individuals with less education are more likely to accept male rape myths. A recent study (DeJong et al., 2020) also found that White individuals, compared to non-White individuals, were more likely to accept male rape myths. Beyond this, researchers have also studied the practical implications of male rape myth acceptance. Rosenstein and Carroll (2015) found that higher levels of male rape myth acceptance were associated with lowered intent to intervene as a bystander in a sexual assault scenario – especially when the victim was a stranger (compared to a peer).

The Stigmatization of Male Rape and Barriers to Reporting

Pervasive acceptance of male rape myths in the U.S. has contributed to the stigmatization of men who have been raped (Ralston, 2012; Turchik & Edwards, 2012; Sivakumaran, 2005). Stigma, as defined by Goffman (1963), refers to the social disapproval of a specific attribute that

results in widespread devaluation of individuals who possess such attributes. Importantly, targets of male rape can be stigmatized by other individuals (i.e., public stigma), societal institutions (i.e., structural stigma), and/or by the target themselves (i.e., self-stigma; see Bos et al., 2013). While theorists agree that male targets of rape are subject to various forms of stigmatization, the stigma associated with male rape affects male targets differently based on their demographic factors, including race, sexual orientation, and class (see Ralston, 2012). This stigmatization poses significant barriers for male targets of rape in seeking support after their assaults, recovering from their assaults, and assimilating back into society (e.g., Rumney, 2009).

Perhaps among the most salient ways in which the stigmatization of male rape affects male targets are the barriers to acknowledging and reporting rape. Recent research suggests that male victims of rape, compared to female victims, are less likely to conceptualize their sexual victimization experiences (i.e., male victims are more likely to use nonvictimizing language to describe their assault despite the assault meeting the legal definition of rape; Reed et al., 2020). In fact, recent estimates suggest that over 75% of male rape victims are unacknowledged (Anderson et al., 2018). It appears that instances of unacknowledged rape are more common for heterosexual male victims (compared to male victims who are sexual minorities) and when men are raped by a woman (compared to a man; Arttime et al., 2014; Wilson & Newins, 2019). Similar to female rape, instances of male rapes are also largely unreported (Lowe & Rogers, 2017; Peterson et al., 2011). Theorists suggest that male targets, compared to female targets, may be more reluctant to report their rapes to the police, given the blame they often experience for their assaults (e.g., Davies, 2002), feelings of shame for violating masculine norms (e.g., Javaid, 2015), feelings of homophobia (either externalized or internalized; Sivakumaran, 2005), fear of not being believed (e.g., Lowe & Rogers, 2017), confusion about the assault (e.g., Kassing et al.,

2005), amongst other reasons. Male victims' reluctance to report rape may be greater than female victims' reluctance, as previous research has found that 15% of male rape victims, compared to 30% of female rape victims, reported their assaults to officials (Weiss, 2010).

The reluctance for men who have been raped to report their assaults is also likely attributable to the historical treatment of these individuals by the criminal justice system. While the mistreatment of female rape victims by U.S. police officials has been well documented in the literature (e.g., Lorenz et al., 2021), some research suggests that police may have even more negative reactions towards male victims (see Davies et al., 2009). Further, it appears that the mistreatment of male rape victims is even more exacerbated for *gay* male rape victims (Rumney, 2009). Some research suggests that police commonly perceive men who have been raped by other men to be gay, even when they are not (Rumney, 2009), resulting in common expressions of homophobia towards male rape victims (see Walker et al., 2005). Beyond this, men who have been raped also commonly experience suspicion, doubt, and indifference from police officers while reporting their assaults (Javaid, 2016). Theorists attribute this to the fact that male rape victims, compared to female rape victims, tend to be perceived as less credible given their deviance from the "ideal" rape victim image (see Randall, 2010). Despite ongoing efforts to improve police reactions towards rape victims (e.g., Mourtgos et al., 2021; Rich, 2019), policing in the U.S. remains a hostile environment for male rape victims, requiring further attention to provide adequate support for this population.

Masculine Honor at the Cultural Level

The stigmatization of male rape, and in turn perceptions of men who have been raped, are also likely related to masculine honor ideology. Masculine honor ideology contends male aggression is justifiable, and perhaps even necessary, in response to threat, provocation, and/or

insult (e.g., Cohen et al., 1996; Cohen & Nisbett, 1994; 1997; Saucier et al., 2016). Research in this area originated in cross-cultural examinations of masculine honor ideology. While cultures of honor exist all around the world (e.g., the Mediterranean region, Middle East, North Africa; Uskul & Cross, 2020; van Osch et al., 2013), most research in this area has examined the Southern culture of honor in the United States (Cohen et al., 1996; Cohen & Nisbett, 1994; Nisbett, 1993). Theorists assert the development of the Southern culture of honor was largely related to Southerner's reliance on herding during the 18th and 19th centuries as a means for their livelihood (Cohen & Nisbett, 1994). Given the lack of traditional law enforcement throughout the region, Southern men were often tasked with protecting their property from thieves, which often included the use of physical violence (e.g., Brown & Osterman, 2012; Nisbett & Cohen, 1996; Saucier et al., 2018a). If one's herd was subject to being stolen, it was necessary for Southern men to exhibit physical aggression to minimize their risk for repeated victimization (e.g., Nisbett, 1993). Thus, the Southern culture of honor dictated that men should strive to create tough reputations to demonstrate that they are not to be messed with (Cohen & Nisbett, 1997).

Research has demonstrated that regional differences between men in the American South and the American North in recent decades still exist as they relate to the endorsement of physical aggression in response to threat and provocation (e.g., Nisbett, 1993; Cohen et al., 1996). For example, Cohen and Nisbett (1994) found that Southern men, compared to Northern men, were more likely to endorse the use of physical violence to protect one's romantic partner, reputation, and property. This endorsement has been found to manifest in one's affect, cognition, behavior, and physiological reactions, with Southern men (compared to Northern men) displaying higher levels of aggression across all domains when primed (Cohen & Nisbett, 1996). These regional differences can also be seen in contemporary manifestations of aggression throughout the United

States. For example, the U.S. Southern region, compared to the U.S. Northern region, has higher levels of school violence (Brown et al., 2009), higher levels of suicide in response to honor-related stigma (Osterman & Brown, 2011), and higher levels of risk-taking (Barnes et al., 2012).

Regional differences in adherence to masculine honor ideology have also been examined as they relate to sexual violence. Brown and colleagues (2018) found that White men in the U.S. Southern region, compared to White men in the U.S. Northern or Western regions, were more likely to rape and murder their female romantic partners. Further, it was found that anonymous reports of experiencing violent sexual coercion were higher among White women in the U.S. Southern region, compared to other regions in the U.S. (Brown et al., 2018). Theorists suggest that disparities in these rates of sexual violence across the U.S. are attributable to the fact that men in honor-regions may use sexual violence as a way to maintain dominance and control over their female partners – especially if their partners have engaged in sexual infidelity (Brown et al., 2018; Vandello & Cohen, 2003; Vandello et al., 2009). While there has been minimal research examining how regional differences in masculine honor ideology relate to the sexual victimization of men, recent research suggests that honor-based abuse (e.g., physical violence, psychological abuse) is commonly committed against men who do not adhere to traditional masculine norms – especially those who are gay (Idriss, 2022). However, to my knowledge, the experiences of men who have been raped have yet to be examined in this context.

Masculine Honor at the Individual Level

More recently, researchers have examined masculine honor beliefs (MHBs) as an individual difference variable that exists outside the cultural regions described above (Barnes et al., 2012; Saucier et al., 2016). Saucier and colleagues (2016) developed the Masculine Honor Beliefs Scale (MHBS) which comprehensively measures individuals' adherence to masculine

honor ideology through seven distinct components (i.e., Masculine Courage, Pride in Manhood, Socialization, Virtue, Protection, Provocation, and Family/Community Bonds). Although MHBs dictate expectations about male aggression and behavior, there is gendered variance across those who endorse these beliefs (e.g., Martens et al., 2018; Saucier et al., 2016). Further, Saucier et al. (2018a) found that individual differences in MHBs mediated regional differences in MHBs, further demonstrating there is variability in adherence to this ideology, regardless of one's geographical location.

Thus far, MHBs have been examined in conjunction with a variety of social phenomena. For example, higher levels of MHBs are associated with aggressive responses to romantic rejection (Stratmoen et al., 2018; 2020), perceptions of unfair fighting behavior (O'Dea et al., 2019), muscularity concerns (Saucier et al., 2018b), perceptions of slurs against masculinity (e.g., "pussy"; Saucier et al., 2015b), perceptions of social issues (e.g., NFL protests, homophobia; Stratmoen et al., 2018; Brand & O'Dea, 2022), preferences for male agentic Presidential candidates (Martens et al., 2018), support for war and aggressive security measures (e.g., domestic spying, torture; Saucier et al., 2018c), and less support for virus mitigation efforts (e.g., social distancing) during the onset of the COVID-19 pandemic (Schiffer et al., 2021).

Masculine Honor Beliefs and Sexual Violence

Of most relevance to the current research, MHBs have been examined in relation to perceptions of sexual violence. Saucier et al. (2015a) found that higher levels of MHBs are associated with negative perceptions of rape and women who have been raped (Saucier et al., 2015a). Further, higher levels of MHBs are associated with greater acceptance of rape myths (i.e., false, prejudicial beliefs about rape; Burt, 1980), but also beliefs that rape should be severely punished (Saucier et al., 2015a). This juxtaposition of results described above is best

explained by the idea that rape (according to masculine honor ideology) is a dishonorable crime that should be prevented; however, if a woman is raped, she consequently brings dishonor upon herself and those close to her (i.e., her family; Zurbriggen, 2010; Saucier et al., 2015a). Given that research has found rape committed by White men against women is more common in honor states than non-honor states (Brown et al., 2018), it appears, masculine honor ideology relates to rape in different ways. While MHBs are associated with negative perceptions of rape and women who have been raped, rape may also be used as a weapon to assert dominance over women, for those who adhere to this ideology. Given that violence against women in honor cultures has been perceived as more acceptable in response to a woman's infidelity (e.g., Vandello et al., 2009) and that higher levels of MHBs are associated with a greater acceptance of aggression in response to romantic rejection (Stratmoen et al., 2018; 2020), it may be that the sexual victimization of women by men serves as a way to restore a man's honor and/or reputation.

More recently, researchers have examined how the relationship between MHBs and perceptions of sexual violence manifests in one's engagement with this issue (e.g., prevention, intervention). For example, Saucier et al. (2021) found that higher levels of MHBs among college students were associated with greater efforts in prioritizing the prevention of rape (e.g., volunteering for a sexual assault prevention walk) compared to supporting services to women who have been raped (e.g., volunteering at crises centers). These findings likely reflect the stigmatization of rape (Christiansen et al., 2012; Petrak, 2002) and the subsequent dishonor that is brought upon those who have been raped (e.g., Baaz & Stern, 2009; Zurbriggen, 2010). Thus, for those who adhere to masculine honor ideology, it appears that preventing rape from occurring at all, compared to supporting women who have been raped, is of higher importance. Saucier et al. (2022) recently extended this research by examining how MHBs related to expectations for

men in preventing sexual violence against women. Higher levels of MHBs were associated with higher ratings that a male bystander should physically intervene to prevent a male perpetrator initiate or commit sexual violence against women. Further, higher levels of MHBs were also associated with greater perceptions that a male bystander should experience shame and guilt, and would ultimately be to blame for the assault, should he fail to prevent to rape from occurring. These latter findings are demonstrative of the idea that a woman's rape may not only bring dishonor upon herself, but also those close to her (e.g., a male bystander). Thus, a male bystander's efforts in preventing rape may actually reflect an active avoidance of the stigmatization that often coincides with rape, for those who adhere to masculine honor ideology.

Recently, Foster and colleagues (2023) conducted the first examination of masculine honor ideology in relation to sexual violence against men. Using various individual difference measures of masculine honor ideology (including the MHBS; Saucier et al., 2016), these researchers found that higher endorsement of masculine honor ideology was related to more stigmatized attitudes towards men who have been sexually assaulted. More specifically, greater endorsement of masculine honor ideology was related to higher ratings that being sexually assaulted would harm a man's masculine identity and that men should conceal the details of their sexual assault with others. Further, men who endorsed masculine honor ideology were more likely to report that they would conceal their assault and seek revenge on a perpetrator if they were sexually assaulted. Taken together, this research demonstrates that the relationship between MHBs and negative perceptions of women who have been raped (Saucier et al., 2015a) extend to negative perceptions of men who have been raped, yielding important implications regarding masculinity and reporting sexual violence.

Although Foster and colleagues (2023) importantly demonstrated that MHBs are related to the stigmatization of male rape, this research did not specifically examine how MHBs relate to a measure of male rape myth acceptance. Given that theorists argue that male rape myth acceptance drives societal stigma towards men who have been raped (Javaid, 2015; Turchik & Edwards, 2012), such an examination would provide further information as to why MHBs are related to stigmatized attitudes towards men who have been sexually assaulted. Further, Foster and colleagues did not examine how the relationships between MHBs and perceptions of male rape vary across situational factors. Given that male rape is often (falsely) conceptualized as only being perpetrated by men (Chapleau, 2008; Turchik & Edwards, 2012), and that MHBs are associated with traditional beliefs about gender (Saucier et al., 2016) and homosexuality (Brand & O'Dea, 2022), it is likely that situational factors will moderate the relationships between MHBs and perceptions of male rape. Thus, more research is necessary to further understand how MHBs relate to sexual violence against men, an issue that remains understudied and trivialized.

Chapter 2 - Overview of the Current Studies

Across two studies, I examined how individual differences in MHBs related to perceptions of male rape. In Study 1, I examined the relationships between MHBs, male rape myth acceptance, and other constructs that have been found to predict male rape myth acceptance (e.g., female rape myth acceptance, homophobia, beliefs about traditional gender roles). I extended this in Study 2 by using an experimental design to examine how the sexual orientation of a man who has been raped (i.e., heterosexual or gay) and the gender of the perpetrator (i.e., man or woman) related to perceptions of a hypothetical rape scenario, dependent upon individuals' adherence to MHBs. The relationship between MHBs and perceptions of sexual violence against women has been well documented in recent years (e.g., Brown et al., 2018; Saucier et al., 2015a; 2021; 2011). However, to my knowledge, there has only been one examination of MHBs in relation to sexual violence against men (Foster et al., 2023). Thus, this program of research importantly extends our understanding of how masculine honor beliefs relate to perceptions of male rape (including how this may vary dependent upon situational factors), offering important theoretical and practical implications regarding sexual violence against men.

Chapter 3 - Study 1

Study 1 examined the relationships between MHBs, male rape myth acceptance, participant gender, and several other constructs that have been previously examined in relation to male rape myth acceptance (i.e., female rape myth acceptance, prejudice against gay men, perceptions of men who have sex with men, adherence to traditional gender roles, dispositional empathy, and social desirability). Of most relevance, and extending previous research (Foster et al., 2023; Saucier et al., 2015a), I tested Hypothesis 1: higher levels of MHBs will be significantly associated with a greater acceptance of male rape myths. This would importantly demonstrate how MHBs relate to the acceptance of prejudicial beliefs about male rape and men who have been raped. Similarly, I tested Hypothesis 2: higher levels of MHBs will be significantly associated with a greater acceptance of female rape myths, which would replicate previous findings (Saucier et al., 2015). I also tested Hypothesis 3: higher levels of MHBs will be significantly associated with higher levels of homophobia (old-fashioned and modern) and negative perceptions of men who have sex with men. This would be consistent with recent research (Brand & O'Dea, 2021) and further demonstrate how MHBs relate to perceptions of men who do not identify as heterosexual, a core tenet of idealized masculinity (Levant & Richmond, 2008). I also tested Hypothesis 4: higher levels of MHBs will be significantly associated with a greater adherence to traditional gender beliefs, which would be consistent with the theoretical framework of masculine honor ideology that dictates norms regarding gendered behavior (Saucier et al., 2016). I also tested Hypothesis 5: higher levels of MHBs will be significantly associated with lower levels of empathy (i.e., empathic concern and perspective taking), which would replicate previous research (Saucier et al., 2022). Lastly, I tested Hypothesis 6: higher levels of MHBs will be uniquely associated with a greater acceptance of

male rape myths, above and beyond relevant covariates (i.e., female rape myth acceptance, homophobia, traditional gender role ideology, participant gender). This would demonstrate that MHBs are among the sociocultural factors related to masculinity that underly the trivialization and stigmatization of male rape.

Study 1 Method

Participants

Participants were recruited online via CloudResearch (Litman et al., 2017) in exchange for a small amount of money. An a priori power analysis conducted for a correlational design (power = .80, α = .05) yielded a necessary sample size of 82. Further, an a priori power analysis conducted for a linear multiple regression with six tested predictors (i.e., MHBS, female rape myth acceptance, homonegativity, adherence to traditional gender roles, social desirability, participant gender; f^2 = .0625, power = .80, α = .05) yielded a necessary sample size of 225. I collected data from 276 participants; however, after removing participants due to incomplete data (n = 2), failed attention checks (n = 19), and failed captchas (n = 15), 240 participants remained. Of the current sample, approximately 57% identified as women, 40% identified as men, and 3% identified outside the gender binary. Approximately 85% of participants identified as heterosexual, 7% identified as bisexual, 3% identified as gay or lesbian, and 5% identified with another sexual orientation. Approximately 73% of participants identified as White, 8% identified as Asian, 7% identified as Black, 4% identified as Hispanic, and 8% identified as another race. The average age was 43.82 (SD = 12.77).

Measures

Masculine Honor Beliefs. To measure participants' adherence to masculine honor ideology, I administered the Masculine Honor Beliefs Scale (MHBS; Saucier et al., 2016). This

measure consists of 35 items (e.g., *If a man does not defend himself, he is not a very strong man; If a man is insulted, his manhood is insulted*) in which participants rated their agreement with each item using Likert-type scales from 1 (*Strongly Disagree*) to 9 (*Strongly Agree*).

Participants' scores were averaged across all items to create a composite score; higher scores indicated greater adherence to masculine honor ideology, $\alpha = .96$. See Appendix A for all items.

Male Rape Myth Acceptance. To measure participants' acceptance of male rape myths, I administered the Male Rape Myths Scale-Revised (MRMS-R; Hogge & Wang, 2022). This measure consists of 16 items (e.g., *A man who has been raped by another man has lost his manhood; A man who is raped by another man is probably homosexual*) in which participants rated their agreement with each statement using Likert-type scales from 1 (*Strongly Disagree*) to 9 (*Strongly Agree*). Participants' scores were averaged across all items to create a composite score, such that higher scores indicated a greater acceptance of male rape myths, $\alpha = .96$. See Appendix B for all scale items.

Female Rape Myth Acceptance. To measure participants' acceptance of female rape myths, I administered the Illinois Rape Myth Acceptance Scale – Short Form (IRMAS; Payne et al., 1999). This measure consists of 20 items (e.g., *If a woman doesn't physically fight back, you can't really say that it was rape; Men from nice middle-class homes almost never rape*) in which participants rated their agreement with each statement using 1 (*Strongly Disagree*) to 9 (*Strongly Agree*) Likert-type scales. Appropriate items were reverse-coded, and participants' scores were averaged across all items to create a composite score, such that higher scores indicated greater acceptance of female rape myths, $\alpha = .93$. See Appendix C for all scale items.

Attitudes Toward Gay Men. To measure participants' levels of old-fashioned prejudice toward gay men, I administered the Attitudes Toward Gay Men (ATG) subscale of the Attitudes

Toward Lesbians and Gay Men scale (ATLG; Herek, 1988). This subscale consists of 10 items (e.g., *Male homosexuality is a perversion; If a man has homosexual feelings, he should do everything he can to overcome them*) in which participants rated their agreement with each item using Likert-type scales from 1 (*Strongly Disagree*) to 9 (*Strongly Agree*). Appropriate items were reverse-coded, and participants' scores were averaged across all items to create a composite score, such that higher scores indicated more old-fashioned prejudice toward gay men, $\alpha = .96$. See Appendix D for all scale items.

Modern Homonegativity. To measure participants' levels of modern prejudice toward gay men, I administered the Modern Homonegativity Scale pertaining to gay men (MHS-G; Morrison & Morrison, 2003). This scale consists of 12 items (e.g., *Gay men should stop shoving their lifestyle down other people's throats; Gay men have become far too confrontational in their demand for equal rights*) in which participants rated their agreement with each item using Likert-type scales from 1 (*Strongly Disagree*) to 9 (*Strongly Agree*). Participants' scores were averaged across all items to create a composite score, such that higher scores indicated more modern prejudice toward gay men, $\alpha = .96$. See Appendix E for all scale items.

Perceptions of Men Who Have Sex with Men. To measure participants' attitudes towards men who have sex with men, I administered an adapted version of items constructed by Stein and Li (2008) and subsequently used by Earnshaw et al. (2016).³ Participants rated their agreement with 10 items (e.g., *I am afraid of men who have sex with men; Men who have sex with men do not belong in society*) using Likert-type scales from 1 (*Strongly Disagree*) to 9 (*Strongly Agree*).³ Stein and Li (2008) originally constructed a 17-item measure of HIV-related stigma that was adapted by Earnshaw et al. (2016) to measure stigma towards men who have sex with men among healthcare providers. To examine stigma towards men who have sex with men more broadly (rather than in a healthcare context), I will further adapt these items to be relevant for the sample to respond to. For example, "*Men who have sex with men should not be able to visit public hospitals*" was replaced with "*Men who have sex with men should not be able to visit public spaces (e.g., the grocery store)*." See Appendix F for all items.

(*Strongly Agree*). Appropriate items were reverse-scored, and I averaged participants' scores across all items to create a composite score, such that higher scores indicated more negative perceptions of men who have sex with men, $\alpha = .92$. See Appendix F for all scale items.

Gender Role Attitudes. To measure participants' attitudes about traditional gender roles, I administered the Social Role Questionnaire (Baber & Tucker, 2006). This measure consists of 13 items (e.g., *Some types of work are just not appropriate for women; Men are more sexual than women*) in which participants rated their agreement with each item using Likert-type scales from 1 (*Strongly Disagree*) to 9 (*Strongly Agree*). Appropriate items were reverse coded, and all items were averaged together to create a composite score, such that higher scores indicated a greater preference for traditional gender roles, $\alpha = .87$. See Appendix G for all scale items.

Dispositional Empathy. To measure participants' levels of dispositional empathy, I administered the Empathic Concern (7 items) and Perspective Taking (7 items) subscales of the Interpersonal Reactivity Index (Davis, 1983). Participants rated their agreement with all 14 items (e.g., *When I see someone being taken advantage of, I feel kind of protective towards them; I sometimes try to understand my friends better by imagining how things look from their perspective*) using Likert-type scales from 1 (*Does Not Describe Me Well*) to 9 (*Describes Me Very Well*). Appropriate items were reverse-scored, and I averaged participants' scores to create a composite score for their levels of Empathic Concern and Perspective Taking, respectively. Higher scores indicated higher levels of empathy for each subscale, $\alpha = .89$ and $.85$, respectively. See Appendix H for all scale items.

Social Desirability. To control for participants' social desirability, I administered the Social Desirability Scale-17 (SDS-17; Stöber, 2001). Participants responded to 17 items (e.g., *I never hesitate to help someone in case of emergency; I occasionally speak badly of others behind*

their back) with either *True* or *False*. Appropriate items were reverse-coded, and I summed participants' *True* responses, such that higher scores indicated a greater tendency to provide socially acceptable responses, $\alpha = .84$. See Appendix I for all scale items.

Procedure

This survey was constructed online via *Qualtrics* software. Participants signed up for this research using CloudResearch. After providing informed consent, participants provided demographic information and completed the measures described above in randomized, counterbalanced orders. Upon completion, participants were thanked, debriefed, and compensated \$0.25. All measures were approved by the Institutional Review Board at Kansas State University.

Study 1 Results and Discussion

Bivariate Relationships Between Measures

To test my hypotheses, I conducted zero-order correlations between Masculine Honor Beliefs (MHBs), Male Rape Myth Acceptance, Female Rape Myth Acceptance, Attitudes Towards Gay Men, Modern Homonegativity, Gender Role Attitudes, Perceptions of Men Who Have Sex with Men, Dispositional Empathy, Social Desirability, and participant gender. All zero-order correlations, in addition to the means and standard deviations for each measure, are reported in Table 1.

Of most interest to the current research and extending previous research (Foster et al., 2023; Saucier et al., 2015a), higher levels of MHBs were significantly positively associated with greater acceptance of male rape myths ($r = .54, p < .001$). This finding is consistent with Hypothesis 1, suggesting that greater adherence to masculine honor ideology is related to more acceptance of prejudicial beliefs that trivialize and minimize the experiences of men who have

Table 1. Zero-Order Correlations Between Participant Gender, MHBS, and Outcome Measures (Study 1)

	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11
1. Participant Gender	1.41	0.49	--										
2. MHBS	5.06	1.53	.12	--									
3. MRMA	2.62	1.85	.18**	.54***	--								
4. IRMA	2.33	1.63	.20**	.46***	.82***	--							
5. ATG	3.43	2.53	.11	.50***	.58***	.48***	--						
6. Modern Homonegativity	4.18	2.42	.13*	.57***	.55***	.48***	.77***	--					
7. Gay Sex	2.57	1.85	.19**	.42***	.76***	.70***	.77***	.60***	--				
8. SRQ	3.58	1.58	.19**	.62***	.65***	.62***	.70***	.72***	.68***	--			
9. Empathic Concern	6.77	1.59	-.30***	-.27***	-.42***	-.46***	-.26***	-.36***	-.35***	-.39***	--		
1. Perspective Taking	6.54	1.46	-.15*	-.21**	-.36***	-.33***	-.33***	-.35***	-.40***	-.40***	.62***	--	
11. SDS	8.75	4.13	-.13*	-.01	-.03	-.05	-.05	-.05	-.00	-.05	.32***	.34***	--

Note. Participant Gender was effect coded as 1 = Woman and 2 = Man. MHBS = Masculine Honor Beliefs. MRMA = Male Rape Myth Acceptance. IRMA = Illinois Rape Myth Acceptance. ATG = Attitudes Towards Gay Men. SRQ = Social Role Questionnaire. SDS = Social Desirability Scale.

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

been raped (e.g., “A man can enjoy sex even if it is being forced on him”). This is also in line with research on male rape myths that contend the acceptance of these beliefs are often grounded in traditional ideas about masculinity (Turchik & Edwards, 2012). Consistent with Hypothesis 2 and replicating previous research (Saucier et al., 2015a), higher levels of MHBs were significantly positively associated with greater acceptance of female rape myths (e.g., “It is usually only women who dress suggestively that are raped”; $r = .46, p < .001$). Although male rape myths and female rape myths similarly shift blame from the perpetrator to the victim (Turchik & Edwards, 2012), male rape myths are unique in that they often target the sexuality and masculinity of male victims (Rosenstein & Carroll, 2015). Interestingly, the relationship between MHBs and male rape myth acceptance was slightly stronger than MHBs’ relationship with female rape myth acceptance (see Table 1). Nonetheless, these findings demonstrate MHBs are related to false, prejudicial beliefs about rape that disparage both male and female targets.

Consistent with Hypotheses 3 and 4, and extant literature (Brand & O’Dea, 2021; Saucier et al., 2015a), higher levels of MHBs were significantly positively associated with higher levels of old-fashioned ($r = .50, p < .001$) and modern prejudice towards gay men ($r = .57, p < .001$), more negative attitudes towards men who have sex with men ($r = .42, p < .001$), and greater adherence to traditional gender roles ($r = .62, p < .001$). These relationships are likely demonstrative of the idea that for one to maintain a masculine image and reputation, they should avoid femininity and homosexuality (e.g., Brand & O’Dea, 2022; Levant & Richmond, 2008). Consistent with Hypothesis 5 and previous research (Saucier et al., 2022), higher levels of MHBs were associated with lower levels of empathic concern ($r = -.27, p < .001$) and perspective taking ($r = -.21, p < .01$). Taken together, my results show MHBs are related to more disparaging attitudes about gay men, preferences for traditional gender roles, and lower levels of empathy—

all of which have been identified as correlates of male rape myth acceptance. Lastly, inconsistent with my hypotheses, there was no significant relationship between MHBs and participant gender.

Gender Differences Among Measures

To exploratorily determine if gender differences existed between men ($n = 96$) and women ($n = 137$) among the measures described above, I conducted several independent samples t -tests. All means, standard deviations, t -values, p -values, and effect sizes are reported in Table 2. Given the small number of participants who identified outside the gender binary ($n = 7$), their data were not included in these analyses. Inconsistent with my hypotheses, as reported above, there were no significant differences between men and women in adherence to MHBs. However, consistent with my hypotheses, men, compared to women, reported significantly higher levels of male rape myth acceptance ($t(231) = 2.84, p = .005$) and female rape myth acceptance ($t(231) = 3.10, p = .002$). These findings are consistent with previous research (Chapleau, 2008; Davies et al., 2012), providing further support for the idea that men tend to report more prejudicial beliefs about rape than women. Men, compared to women, also reported significantly higher levels of modern homonegativity ($t(231) = 2.08, p = .039$), negative perceptions of men who have sex with men ($t(231) = 2.93, p = .004$), and preferences for traditional gender roles ($t(231) = 3.02, p = .003$). These findings are consistent with previous research (e.g., Nagoshi et al., 2008), suggesting men (compared to women) tend to have more conservative attitudes about gender roles and sexual orientation. Lastly, women, compared to men, reported significantly higher levels of empathic concern ($t(231) = -4.69, p < .001$) and perspective taking ($t(231) = -2.33, p = .021$). This is consistent with previous research (e.g., Toussaint & Webb, 2005), further demonstrating that women, compared to men, may have more empathy.

Table 2. Gender Differences Among Individual Difference Measures (Study 1)

Measures	<i>M</i>		<i>SD</i>		<i>t</i> (231)	<i>p</i>	<i>d</i>
	Men	Women	Men	Women			
MHBS	5.27	4.90	1.61	1.46	1.86	.065	.24
MRMA	3.02	2.33	1.96	1.48	2.84	.005	.40
IRMA	2.72	2.06	1.77	1.49	3.10	.002	.40
ATG	3.80	3.20	2.54	2.50	1.78	.076	.24
Modern Homonegativity	4.55	3.90	2.41	2.36	2.08	.039	.27
Gay Sex	3.00	2.29	1.96	1.71	2.93	.004	.39
SRQ	3.96	3.33	1.54	1.56	3.02	.003	.41
Empathic Concern	6.22	7.16	1.64	1.40	-4.69	<.001	.62
Perspective Taking	6.29	6.74	1.58	1.34	-2.33	.021	.31
SDS	8.10	9.19	4.38	3.93	-1.98	.049	.26

Note. Masculine Honor Beliefs. MRMA = Male Rape Myth Acceptance. IRMA = Illinois Rape Myth Acceptance. ATG = Attitudes Towards Gay Men. SRQ = Social Role Questionnaire. SDS = Social Desirability Scale.

Simultaneous Multiple Regression Predicting Male Rape Myth Acceptance

To determine if MHBs predicted unique variance in male rape myth acceptance (above and beyond relevant covariates), I conducted a simultaneous multiple regression. In this model, I included MHBS, Female Rape Myth Acceptance, Attitudes Towards Gay Men, Traditional Gender Roles, Social Desirability, and participant gender as predictors of Male Rape Myth Acceptance. These specific measures were included in this model because they are commonly examined as covariates of male rape myth acceptance (Davies et al., 2012; Kassing et al., 2005; Walfield, 2021). Although all measures (except for SDS) were significantly intercorrelated (p 's < .001), variance inflation factors indicated that multicollinearity was not an issue (VIFs < 2.84). I did not test for interactions because I did not have any formal hypotheses regarding interactions among these measures. See Table 3 for full effects and parameter estimates. All results are discussed in greater detail below.

Consistent with Hypothesis 6, I found significant unique main effects of MHBS ($F(1, 229) = 7.72, p = .006, \eta_p^2 = .03$), IRMA ($F(1, 229) = 219.83, p < .001, \eta_p^2 = .49$), and ATG ($F(1, 229) = 12.54, p < .001, \eta_p^2 = .05$) on participants' self-reported levels of male rape myth acceptance (see Table 3). More specifically, higher levels of MHBs, greater acceptance of female rape myths, and higher levels of homophobia were uniquely related to a greater acceptance of male rape myths. While female rape myth acceptance and homophobia have been previously identified as robust predictors of male rape myth acceptance (see Walfield et al., 2021), these findings demonstrate that adherence to masculine honor ideology also predicts unique variance in male rape myth acceptance above and beyond relevant covariates. Inconsistent with my hypotheses, SRQ and participant gender were not significant unique predictors of male rape myth acceptance.

Table 3. Effect Tests and Parameter Estimates for Simultaneous Linear Regression Predicting Male Rape Myth Acceptance

	<i>F</i>	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>	η_p^2	VIF
Intercept	-	-0.50	.26	-1.88	.061	.73	-
Participant Gender[Man]	0.08	0.02	.07	0.28	.777	.00	1.07
MHBS	7.72	0.15	.05	2.78	.006	.03	1.65
IRMA	219.83	0.75	.05	14.83	<.001	.49	1.68
ATG	12.54	0.13	.04	3.54	<.001	.05	1.98
SRQ	0.45	0.05	.07	0.67	.502	.00	2.84
SDS	0.06	0.00	.02	0.25	.806	.00	1.02

Note. Participant gender was coded as Woman = 1 and Man = 2. Beta weights are unstandardized.

Summary of Study 1

Study 1 examined the relationships between MHBs, male rape myth acceptance, and relevant correlates of male rape myth acceptance. Consistent with my hypotheses, higher levels of MHBs were associated with a greater acceptance of male rape myths. Further, simultaneous linear regression analyses revealed MHBs predicted unique variance in male rape myth acceptance, above and beyond relevant correlates (e.g., female rape myth acceptance, adherence to traditional gender roles, homophobia). Several theorists have argued that sociocultural factors, including traditional ideas about masculinity, are connected to male rape myths (Hogge & Wang, 2022; Turchik & Edwards, 2012). These findings importantly demonstrate that MHBs are likely among sociocultural factors that inspire disparaging beliefs about male rape and men who have been raped. This research importantly extends previous research regarding MHBs and female rape myths (Saucier et al., 2015a), demonstrating that adherence to masculine honor ideology also manifests in the acceptance of rape myths that target men. These findings also extend recent research that found the endorsement of masculine honor ideology is related to the stigmatization of men who have been sexually assaulted (Foster et al., 2023). Given that theorists suggest the pervasion of male rape myths drives societal stigma towards men who have been raped (Turchik & Edwards, 2012), my findings provide further insight into why MHBs may be related to stigma against men who have been raped. Overall, my results from Study 1 suggest adherence to masculine honor ideology manifests in greater acceptance of pervasive, yet false beliefs about male rape that serve to minimize and trivialize consequences for men who have been raped.

Chapter 4 - Study 2

Previous research has reliably and consistently demonstrated that men who have been raped are commonly subject to stigmatization in the U.S. (Ralston, 2012). Theorists argue that male rape victims are often stigmatized because they are perceived as violating traditional ideas about masculinity and heterosexuality (Turchik & Edwards, 2012). It has also been found that perceptions of male rape may be dependent upon situational factors, including the sexual orientation of the victim (Davies & McCartney, 2003) and the gender of the perpetrator (Davies & Boden, 2012). Accordingly, Study 2 extended Study 1's assessment of MHBs and male rape myth acceptance by examining how MHBs related to perceptions of a hypothetical male rape scenario. More specifically, I used a between-groups design to measure how MHBs related to perceptions of a hypothetical male rape, dependent upon the sexual orientation of the man who was raped (i.e., heterosexual or gay) and the gender of the perpetrator (i.e., man or woman).

Consistent with previous research, I tested several hypotheses in Study 2. Regarding MHBs, I tested Hypothesis 1: higher levels of MHBs will be associated with more disparaging attitudes towards a hypothetical male rape victim (e.g., higher levels of victim blaming, negative perceptions of victim's character, lower ratings that the assault should be conceptualized as rape). This would extend previous research that found MHBs are associated with negative perceptions of women who have been raped (Saucier et al., 2015a). This would also be consistent with recent research that found masculine honor endorsement was related to the stigmatization of men who have been sexually assaulted (Foster et al., 2023). Also related to MHBs, I tested Hypothesis 2: higher levels of MHBs will be associated with higher ratings that the male victim should have been able to resist the assault and should seek revenge on his perpetrator subsequent

the assault. This would be consistent with the theoretical framework of masculine honor ideology that asserts male aggression is warranted in response to threats (Saucier et al., 2016).

I also hypothesized that the relationships described above would be moderated by the sexual orientation of the victim and the gender of the perpetrator. With respect to the sexual orientation of the victim, I tested Hypothesis 3: higher levels of MHBs will be associated with more stigmatizing attitudes towards the victim when he is gay (compared to heterosexual) but also higher ratings that the male victim should have been able to resist the assault and should seek revenge after the assault when he is heterosexual (compared to gay). This would be consistent with MHBs' relationships with homophobia (Brand & O'Dea, 2022) and upholding strong, masculine reputations (Saucier et al., 2016), respectively. With respect to the gender of the perpetrator, I tested Hypothesis 4: higher levels of MHBs will be associated with more stigmatizing beliefs towards the male victim when the perpetrator is a woman (compared to a man). This would be consistent with MHBs' relationship with hostile and benevolent sexism (Saucier et al., 2016) and the idea that sexual encounters with women may serve as a demonstration of one's honor (Brown et al., 2018; Foster et al., 2022). Also related to the gender of the perpetrator, I hypothesized higher levels of MHBs would be associated with higher ratings that the victim should seek revenge on the perpetrator when the perpetrator is a man (compared to a woman). This would be consistent with the idea that homosexuality may serve as a threat to one's masculine honor (Brand & O'Dea, 2022) and should thus be avoided. Regarding the three-way interaction between MHBs, the sexual orientation of the victim, and the gender of the perpetrator, I tested Hypothesis 5: higher levels of MHBs will be associated with more stigmatizing attitudes towards the male victim when he is heterosexual (compared to gay) and when the perpetrator is a woman (compared to a man). This would be consistent with MHBs'

relationship with benevolent sexism (Saucier et al., 2016) and further reflective of the myth that women cannot rape men (Turchik & Edwards, 2012). I also hypothesized higher levels of MHBs would be associated with higher ratings that the victim should seek revenge on the perpetrator when the victim is heterosexual (compared to gay) and the perpetrator is a man (compared to a woman). This would be consistent with MHBs' relationship with homophobia (Brand & O'Dea, 2022) and preserving traditionally masculine, heterosexual images (Saucier et al., 2016).

Aside from MHBs, I also tested hypotheses related to the sexual orientation of the victim and the gender of the perpetrator. With respect to the sexual orientation of the victim, I tested Hypothesis 6: participants will report more stigmatizing attitudes towards the male victim when he is gay (compared to heterosexual) but also higher ratings that the victim should have been able to resist the assault when he is heterosexual (compared to gay). These themes would be consistent with previous research regarding the sexual victimization of gay men (Davies & Rogers, 2006) and proscriptive stereotypes about male heterosexuality (Levant & Richmond, 2008), respectively. Regarding the gender of the perpetrator, I tested Hypothesis 7: participants will report more stigmatizing attitudes towards the male victim when the perpetrator is a woman (compared to a man). This would be consistent with common male rape myths that assert women cannot rape men (Turchik & Edwards, 2012). Similarly, I also predicted participants would report higher ratings that the victim should seek revenge on the perpetrator when the perpetrator is a man (compared to a woman). This would also be consistent with the myth that most male rapes are perpetrated by other men (Turchik & Edwards, 2012), therefore warranting revenge. Lastly, regarding the two-way interaction between the sexual orientation of the victim and the gender of the perpetrator I tested Hypothesis 8: participants will report more disparaging beliefs about the male rape victim when he is heterosexual (compared to gay) and raped by a woman

(compared to a man). This would be consistent with previous research (Davies et al., 2006; Davies & Boden, 2012) and the idea that female-perpetrated rape contradicts traditional conceptualizations of masculinity and heterosexuality (Turchik & Edwards, 2012).

Study 2 Method

Participants

Participants were recruited online via CloudResearch (Litman et al., 2017) in exchange for a small amount of money.⁴ An a priori power analysis was conducted for linear multiple regressions with seven tested predictors (i.e., MHBS, Sexual Orientation of Male Victim Condition, Gender of Perpetrator Condition, and all respective interactions; $f^2 = .0625$, power = .80, $\alpha = .05$), yielding a necessary sample size of 237. I collected data from 280 participants; however, after removing participants for failed attention checks ($n = 7$), failed manipulation checks ($n = 36$), and failed captchas ($n = 2$), 235 participants remained for data analysis. Of the current sample, approximately 61% identified as women, 36% identified as men, and 3% identified outside the gender binary. Approximately 80% of participants identified as heterosexual, 9% identified as bisexual, 5% identified as gay or lesbian, 6% identified with another sexual orientation. Approximately 74% of participants identified as White, 8% identified as Black, 6% identified as Hispanic, 4% identified as Asian, and 8% identified as another race. The average age was 42.44 ($SD = 12.91$).

Materials

Vignette. Participants were randomly assigned to one of four conditions describing the hypothetical rape of a male victim. The vignette described a college-aged man (i.e., heterosexual or gay) who attends a party and becomes intoxicated. At the end of the party, a peer (i.e., man or

⁴Participants from Study 1 were excluded from recruitment for Study 2 on CloudResearch.

woman) offers the man a ride home, and the man accepts the offer. The vignette then proceeded to describe the peer sexually pressuring (i.e., kissing) the male victim prior to eventually forcing him to engage in sex with them. The complete vignettes are provided in Appendix J.

Dependent Measures. A series of items were created to measure participants' perceptions of the vignette describing a hypothetical male rape. Participants respond to these items using 1 (*Strongly Disagree*) to 9 (*Strongly Agree*) Likert-type scales. I conducted a principal components analysis (PCA) for each set of items discussed below to create reliable factors for my analyses. All retained factors were based on logic and parallel analysis and loaded onto their main factor with loadings greater than 0.47.

Perceptions of the male victim's character. I measured participants' perceptions of the victim's character using 10 items. I retained all items from the PCA, and two factors emerged: Positive Perceptions of the Victim (e.g., *Daniel is responsible*; $\alpha = .73$) and Negative Perceptions of the Victim (e.g., *Daniel is weak*; $\alpha = .85$). See Appendix K for all items.

Victim-blaming. I measured participants' propensity to victim blame the man who was raped using 11 items. I retained 10 items from the PCA, and one factor emerged: Victim Blame (e.g., *Daniel was probably acting like he wanted to have sex*; $\alpha = .85$). See Appendix K for all items.

Perceptions of the victim's experience. I measured participants' perceptions of the victim's experience using 6 items. I retained all items from the PCA, and one factor emerged: Positive Experience (e.g., *This was probably a pleasurable experience for Daniel*; $\alpha = .93$). See Appendix K for all items.

Perceptions of the victim's resistance. I measured participants' perceptions of the victim's ability to resist the assault using 5 items. I retained four items from the PCA, and one

factor emerged: Resist Assault (e.g., *Daniel should have been able to physically fight off Jordan*, $\alpha = .87$). See Appendix K for all items.

Perceptions of how the victim should proceed. I measured participants' perceptions of how the victim should proceed after the assault using seven items. I retained all items from the PCA, and one factor emerged: Seek Help (e.g., *Daniel should seek medical treatment*; $\alpha = .89$). See Appendix K for all items.

Perceptions of the victim seeking revenge. I measured participants' perceptions of the victim seeking revenge for his assault using 11 items. I retained 10 items from the PCA, and two factors emerged: Retaliate Physically (e.g., *Daniel should beat up Jordan*; $\alpha = .91$) and Retaliate Passively (e.g., *Daniel should post on social media to expose how Jordan behaved during this incident*; $\alpha = .86$). See Appendix K for all items.

Conceptualization of the assault as rape. I measured participants' perceptions of the hypothetical assault as rape by asking them to respond to one item: "*Based on the details provided above, how much do you believe this incident was rape?*" on a 1 (*Not at all Certain*) to 9 (*Very Certain*) Likert-type scale.

Procedure

Participants signed up for this research using Amazon's CloudResearch. After providing informed consent, participants provided demographic information, completed the MHBS (Saucier et al., 2016; $\alpha = .96$), read their respective vignette describing a hypothetical male rape, and responded to the series of items described above in counterbalanced orders. Upon completion, participants were thanked, debriefed, and compensated \$0.25. All measures were approved by the Institutional Review Board at Kansas State University.

Chapter 5 - Study 2 Results and Discussion

Bivariate Relationships Between Measures

To examine the relationships between MHBs and my outcome measures, I conducted zero-order correlations between MHBS, participant gender, and my outcome measures (described above). These correlations refer to the overarching relationships between measures, collapsed across all conditions. All zero-order correlations, in addition to the means and standard deviations for each measure, are reported in Table 4. Consistent with Hypotheses 1 and 2, higher levels of MHBs were significantly positively associated with negative perceptions of the victim ($r = .32, p < .001$), higher levels of victim blaming ($r = .42, p < .001$), ratings that the victim likely enjoyed the assault ($r = .24, p < .001$), ratings that the victim should have been able to resist the assault ($r = .42, p < .001$), and ratings that the victim should physically retaliate against the perpetrator subsequent to the assault ($r = .32, p < .001$). Also consistent with Hypothesis 1, higher levels of MHBs were significantly negatively associated with ratings that the victim should seek help (e.g., call the police, seek medical treatment; $r = -.19, p < .01$) after the assault and ratings that the assault should be conceptualized as rape ($r = -.20, p < .01$; see Table 4).

Gender Differences Among Outcome Measures

Like Study 1, to exploratorily determine if gender differences existed between men ($n = 84$) and women ($n = 144$) among the outcome measures described above, I conducted several independent samples t -tests. These results refer to overarching gender differences among outcome measures, collapsed across all conditions. Given the small number of participants who identified outside the gender binary ($n = 7$), their data were not included in these analyses. All means, standard deviations, t -values, p -values, and effect sizes are reported in Table 5. Men,

Table 4. Zero-Order Correlations Between Participant Gender, MHBS, and Outcome Measures (Study 2)

	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11
1. Participant Gender	1.37	0.48	--										
2. MHBS	4.92	1.52	.09	--									
3. Positive Perceptions of Victim	4.59	1.51	-.09	-.09	--								
4. Negative Perceptions of Victim	2.80	1.53	.17	.32***	-.27***	--							
5. Victim Blame	3.09	1.49	.26***	.42***	-.33***	.67***	--						
6. Positive Experience	1.92	1.58	.17	.24***	-.15**	.44***	.53***	--					
7. Resist Assault	3.87	2.12	.21	.42***	-.28***	.49***	.64***	.46***	--				
8. Seek Help	7.52	1.67	-.18	-.19**	.23***	-.33***	-.39***	-.60***	-.38***	--			
9. Physically Retaliate	2.08	1.59	.08	.32***	.07	.31***	.19**	.16**	.20**	-.00	--		
10. Passively Retaliate	3.32	2.28	.11	.12	.15*	.07	.04	-.03	.07	.13	.52***	--	
11. Conceptualization as Rape	8.15	1.82	-.09	-.20**	.12	-.32***	-.46***	-.75***	-.40***	.55***	-.04	.07	--

Note. Participant Gender was effect coded as 1 = Woman and 2 = Man. MHBS = Masculine Honor Beliefs. * $p < .05$, ** $p < .01$, *** $p < .001$.

Table 5. Gender Differences among MHBS and Outcome Measures (Study 2)

Measures	<i>M</i>		<i>SD</i>		<i>t</i> (226)	<i>p</i>	<i>d</i>
	Men	Women	Men	Women			
MHBS	5.15	4.85	1.74	1.35	1.42	.156	.19
Positive Perceptions of Victim	4.39	4.69	1.42	1.58	-1.43	.153	.20
Negative Perceptions of Victim	3.17	2.64	1.60	1.46	2.56	.011	.35
Victim Blame	3.64	2.84	1.40	1.46	4.08	<.001	.56
Positive Experience	2.28	1.73	1.72	1.47	2.56	.011	.34
Resist Assault	4.49	3.56	2.01	2.10	3.28	.001	.45
Victim Should Seek Help	7.12	7.75	1.92	1.46	-2.79	.006	.37
Physically Retaliate	2.23	1.97	1.73	1.42	1.23	.219	.16
Passively Retaliate	3.62	3.10	2.44	2.15	1.66	.099	.23
Conceptualization of Assault as Rape	7.90	8.26	1.85	1.83	-1.42	.157	.20

Note. MHBS = Masculine Honor Beliefs Scale.

compared to women, reported significantly higher ratings of the male victim as negative ($t(226) = 2.56, p = .011$), that the victim was to blame for his assault ($t(226) = 4.08, p < .001$), that the assault was likely a positive experience for the victim ($t(226) = 2.56, p = .011$), and that the victim should have been able to resist his assault ($t(226) = 3.28, p = .001$). These findings are consistent with previous research demonstrating that men, compared to women, are more likely to blame male rape victims for being assaulted (Chapleau, 2008) and are less sympathetic to the experiences of men who are raped (see Davies & Rogers, 2006). Contrarily, women, compared to men, reported higher ratings that the victim should seek help after his assault ($t(226) = -2.79, p = .006$). This finding may be demonstrative of the fact that women, compared to men, are more likely to consider male rape as a serious issue (e.g., Davies, 2008), and are thus more likely to report that male victims should seek help subsequent to a sexual assault. This may also reflect gendered norms regarding seeking help, such that men should avoid seeking help from others to maintain a masculine reputation (Mahalik et al., 2003).

Simultaneous Multiple Regressions Predicting Dependent Measures

To test my hypotheses, I also conducted a simultaneous linear regression for each of my outcome measures with MHBS, Sexual Orientation of Victim (effect coded as 1(*Gay*) and -1(*Heterosexual*)), Gender of Perpetrator (effect coded as 1(*Man*) and -1(*Woman*)), all respective two-way interactions, and the three-way interaction as predictors. These analyses allowed me to test the effects of each variable on my outcome measures above and beyond the other variables.⁵ These results are summarized in Tables 6-8. All results are discussed in greater detail below.

⁵I also conducted these regressions models with participant gender (i.e., man or woman) as an added predictor. These analyses revealed participant gender uniquely predicted some of my outcome measures (see Table 4 for zero-order correlations). However, the main effects of MHBS, Gender of Perpetrator, and Sexual Orientation of Victim, in addition to their respective interactions, still held for my outcome measures after controlling for participant gender.

Table 6. Simultaneous Regression Models Predicting Perceptions of Male Victim (Study 2)

Predictor	Positive Perceptions of Victim			Negative Perceptions of Victim			Victim Blame			Resist Assault		
	<i>F</i>	<i>p</i>	η_p^2	<i>F</i>	<i>p</i>	η_p^2	<i>F</i>	<i>p</i>	η_p^2	<i>F</i>	<i>p</i>	η_p^2
Model	0.46	.860	.01	5.44	<.001	.14	11.17	<.001	.26	13.65	<.001	.30
MHBS	1.73	.190	.01	26.78	<.001	.11	52.91	<.001	.19	58.96	<.001	.21
Victim Sexual Orientation (SO)	0.13	.718	.00	3.21	.074	.01	1.43	.233	.01	2.00	.159	.01
Gender Perpetrator (G)	0.24	.624	.00	2.42	.121	.01	8.18	.005	.04	19.77	<.001	.08
MHBS*SO	0.13	.721	.00	0.60	.440	.00	0.23	.634	.00	0.02	.876	.00
MHBS*G	0.41	.521	.00	0.66	.419	.00	1.14	.287	.01	5.92	.016	.03
SO*G	0.33	0.568	.00	2.28	.132	.01	8.03	.005	.03	6.67	.010	.03
MHBS*SO*G	0.08	.780	.00	0.24	.626	.00	1.96	.162	.01	0.04	.834	.00

Note. Significant effects are bolded. MHBS was centered with a slope of 4.92 in the tested interactions.

Table 7. Simultaneous Regression Models Predicting Perceptions of How Victim Should Proceed (Study 2)

Predictor	Seek Help			Physically Retaliate			Passively Retaliate		
	<i>F</i>	<i>p</i>	η_p^2	<i>F</i>	<i>p</i>	η_p^2	<i>F</i>	<i>p</i>	η_p^2
Model	8.38	<.001	.21	8.15	<.001	.20	2.41	.021	.07
MHBS	9.56	.002	.04	20.10	<.001	.08	2.27	.134	.01
Victim Sexual Orientation (SO)	5.71	.018	.03	2.49	.116	.01	0.27	.601	.00
Gender Perpetrator (G)	25.62	<.001	.10	12.25	.001	.05	7.93	.005	.03
MHBS*SO	1.17	.281	.01	5.05	.026	.02	1.76	.187	.01
MHBS*G	11.66	.001	.05	2.30	.130	.01	0.01	.930	.00
SO*G	2.89	.091	.01	0.27	.605	.00	0.64	.424	.00
MHBS*SO*G	1.34	.249	.01	1.88	.171	.01	0.78	.377	.00

Note. Significant effects are bolded. MHBS was centered with a slope of 4.92 in the tested interactions.

Table 8. Simultaneous Regression Models Predicting Perceptions of Assault (Study 2)

Predictor	Positive Experience			Conceptualization of Assault as Rape		
	<i>F</i>	<i>p</i>	η_p^2	<i>F</i>	<i>p</i>	η_p^2
Model	15.43	<.001	.32	11.74	<.001	.27
MHBS	18.77	<.001	.08	12.14	.001	.05
Victim Sexual Orientation (SO)	11.86	.001	.05	6.34	.012	.03
Gender Perpetrator (G)	46.73	<.001	.17	34.37	<.001	.13
MHBS*SO	1.12	.291	.01	0.28	.598	.00
MHBS*G	7.07	.008	.03	11.73	.001	.05
SO*G	11.15	.001	.05	4.54	.034	.02
MHBS*SO*G	2.31	.130	.01	3.85	.051	.02

Note. Significant effects are bolded. MHBS was centered with a slope of 4.92 in the tested interactions.

Masculine Honor Beliefs

Consistent with Hypothesis 1 and mirroring the zero-order correlations described above, I found a significant unique main effect of MHBS on several of my outcome measures. More specifically, I found a significant main effect MHBS on Negative Perceptions of Victim ($F(1, 227) = 26.28, p < .001, \eta_p^2 = .11$), Victim Blame ($F(1, 227) = 52.91, p < .001, \eta_p^2 = .19$), and Positive Experience for Victim ($F(1, 227) = 18.77, p < .001, \eta_p^2 = .08$). Higher levels of MHBs were uniquely associated with more negative perceptions of the victim, higher levels of victim blaming the man for his assault, and higher ratings that the victim likely enjoyed being sexually assaulted. These results suggest that MHBs are related to disparaging beliefs about male victims of sexual violence, including the prejudicial belief that they are responsible for being assaulted. MHBs' relationship with perceiving the assault as a positive experience for the victim is demonstrative of the myth that men should enjoy all sexual experiences (see Hammond et al., 2016; Walfield, 2021) – even if the man does not consent to sex.

Consistent with Hypothesis 2 and the zero-order correlations, I found a significant main effect of MHBS on Resist Assault ($F(1, 227) = 58.96, p < .001, \eta_p^2 = .21$), Victim Should Seek Help ($F(1, 227) = 9.56, p = .002, \eta_p^2 = .04$), and Victim Should Physically Retaliate ($F(1, 227) = 20.10, p < .001, \eta_p^2 = .08$). Higher levels of MHBs were uniquely associated with higher ratings that the male victim should have been able to resist his assault, lower ratings that the victim should seek help subsequent to the assault, and higher ratings that the victim should retaliate against the perpetrator physically after the assault. These findings are in line with the theoretical framework of MHBs regarding the idea that men should be able to defend themselves against threats (see Saucier et al., 2016) and that men should persevere through trauma (without seeking help from others) to uphold strong reputations (Lawless et al., under review). Lastly, I found a

significant main effect of MHBS on Conceptualization of Assault as Rape, $F(1, 227) = 12.14, p < .001, \eta_p^2 = .05$.⁶ Higher levels of MHBs were uniquely associated with lower ratings that the victim's assault should be conceptualized as rape. It is a commonly held myth that men are not capable of being raped (Turchik & Edwards, 2012; Walfield, 2021), and my results suggest adherence to MHBs is related to this stigmatizing belief.

Sexual Orientation of Victim

I also found a significant main effect of Sexual Orientation of Victim on my outcome measures. It should be noted that participants generally reported low ratings that the victim likely enjoyed being assaulted ($M = 1.93, SD = 1.58$). However, I found a significant unique main effect of Sexual Orientation of Victim on Positive Experience for Victim, $F(1, 227) = 11.86, p < .001, \eta_p^2 = .05$, such that participants rated the victim's assault would be a more positive experience when the victim was heterosexual ($M = 2.23, SE = .12$), compared to gay ($M = 1.58, SE = .13$). This finding may be demonstrative of sexual scripts that assert heterosexual men should desire sexual experiences, even if they are forced (e.g., Walfield, 2021; Wiederman, 2005). I also found a significant unique main effect of Sexual Orientation of Victim on Victim Should Seek Help, $F(1, 227) = 5.71, p = .018, \eta_p^2 = .03$, with participants reporting higher ratings that the victim should seek help when the victim was gay ($M = 7.91, SE = .15$) compared to when he was heterosexual ($M = 7.27, SE = .14$). While the means of these ratings were relatively high, my results suggest that participants perceived it to be more acceptable for gay men, compared to heterosexual men, to seek help after a sexual assault. This finding likely reflects the idea that for men (especially heterosexual men) to be perceived as tough and masculine, they should be self-reliant and avoid seeking help from others (see Mahalik et al., 2003).

⁶“Conceptualization of Assault as Rape” refers to participants’ response to the item “*Based on the details provided above, how much do you believe this incident was rape?*” on a 1 (*Not at all Certain*) to 9 (*Very Certain*) Likert-type scale.

Gender of Perpetrator

Consistent with Hypothesis 7, I found a significant unique main effect of Gender of Perpetrator on Positive Experience for Victim, $F(1, 227) = 46.73, p < .001, \eta_p^2 = .17$, such that participants had higher ratings that the victim's assault was likely a positive experience when the perpetrator was a woman ($M = 2.55, SE = .13$) compared to a man ($M = 1.36, SE = .12$). I also found a significant unique main effect of Gender of Perpetrator on Conceptualization of Assault as Rape, $F(1, 227) = 34.37, p < .001, \eta_p^2 = .13$, such that participants were more likely to report that the assault was rape when the perpetrator was a man ($M = 8.72, SE = .15$) compared to a woman ($M = 7.49, SE = .15$). Both of these findings are consistent with sexual scripts that contend men should desire and enjoy sexual experiences with women (Sanchez et al., 2012), which in turn perpetuate rape myths that women cannot rape men (Turchik & Edwards, 2012) and that *only* men commit rape (Fisher & Pina, 2013). I also found a significant unique main effect of Gender of Perpetrator on Resist Assault, $F(1, 227) = 19.77, p < .001, \eta_p^2 = .08$, with participants reporting higher ratings that the victim should have been able to resist his assault when the perpetrator was a woman ($M = 4.36, SE = .17$) compared to a man ($M = 3.42, SE = .17$). Similarly, I found a significant unique main effect of Gender of Perpetrator on Victim Blame, $F(1, 227) = 8.18, p = .005, \eta_p^2 = .04$, with participants reporting higher ratings that the victim was to blame for his assault when the perpetrator was a woman ($M = 3.32, SE = .12$) compared to a man ($M = 2.88, SE = .12$). The former finding likely reflects widespread norms about gender roles and physical strength (Eagly & Wood, 2012), such that men should be physically stronger than women and thus able to resist an assault perpetrated by a woman. Relatedly, the latter finding is likely further demonstrative of male rape myths that women

cannot rape men, resulting in more blame towards male victims who are assaulted by women (compared to men).

Further consistent with Hypothesis 7, I found a significant unique main effect of Gender of Perpetrator on Victim Should Seek Help, $F(1, 227) = 25.62, p < .001, \eta_p^2 = .10$. Participants had higher ratings that the victim should seek help when the assault was perpetrated by a man ($M = 7.97, SE = .14$) compared to a woman ($M = 7.03, SE = .14$). Consistent with my results described above, it is possible that participants reported lower ratings that the victim should seek help after being sexually assaulted by a woman (compared to a man) because the assault may be less likely to be considered rape. I also found a significant unique main effect of Gender of Perpetrator on Victim Should Physically Retaliate, $F(1, 227) = 12.25, p < .001, \eta_p^2 = .05$. Participants had higher ratings that the victim should physically retaliate against the perpetrator (e.g., physically assault the perpetrator) when the perpetrator was a man ($M = 2.47, SE = .13$) compared to a woman ($M = 1.67, SE = .14$). Lastly, I also found a significant unique main effect of Gender of Perpetrator on Victim Should Passively Retaliate, $F(1, 227) = 7.93, p = .005, \eta_p^2 = .03$. Participants had higher ratings that the victim should passively retaliate against the perpetrator (e.g., share details about the assault on social media) when the perpetrator was a man ($M = 3.77, SE = .21$) compared to a woman ($M = 2.82, SE = .21$). Further consistent with the myth that women cannot rape men (e.g., Turchik & Edwards, 2012), it may be that participants found it less appropriate for the victim to retaliate against a woman (compared to a man) perpetrator because female-perpetrated rape is less likely to be considered rape.

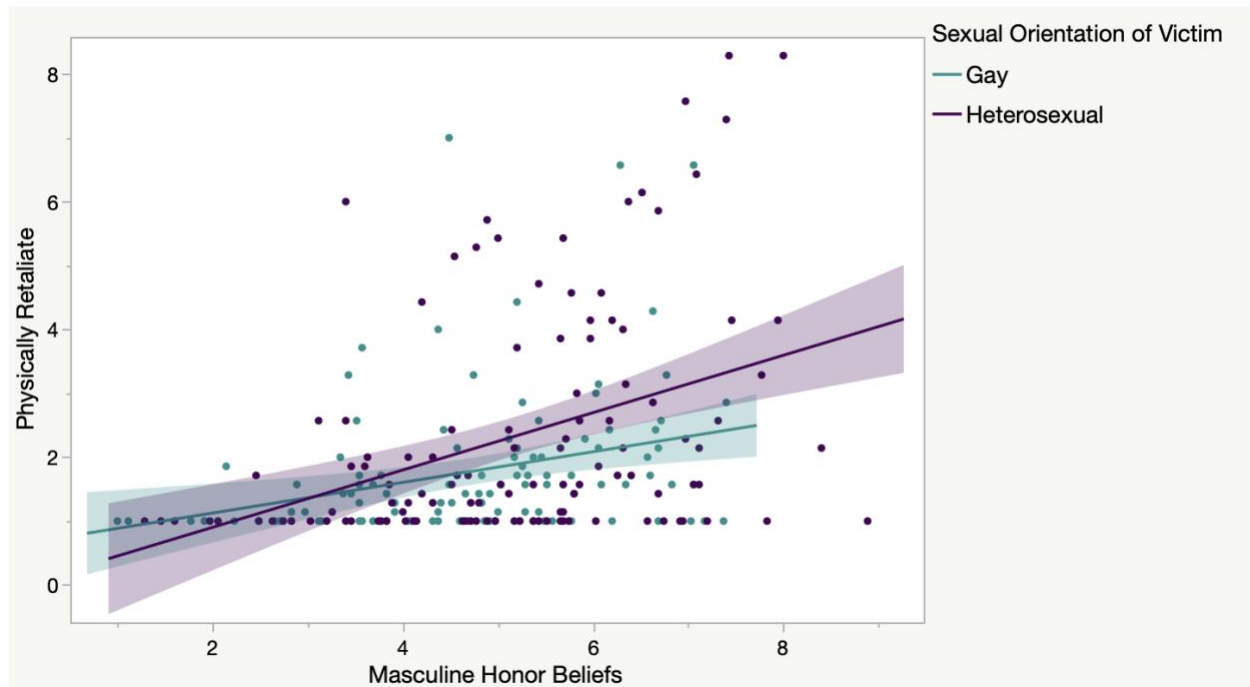
Two-Way Interactions

I found several significant two-way interactions on my outcome measures. More specifically, consistent with Hypothesis 4, I found a significant interaction between MHBS and

Sexual Orientation of Victim on Physically Retaliate, $F(1, 227) = 5.05, p = .026, \eta_p^2 = .02$ (see Figure 1). Higher levels of MHBs were associated with higher ratings that the victim should physically retaliate against the perpetrator after the assault; however, this relationship was stronger when the victim was heterosexual, compared to gay – regardless of whether the perpetrator was a man or woman (see Table 9 for simple slopes). Demonstrations of heterosexuality appear to be central to masculine honor ideology, as evidenced by MHBs' relationships with homophobia (Brand & O'Dea, 2022) and greater offense to homophobic slurs (Saucier et al., 2015b). Thus, for those who adhere to MHBs, it may be that it is more important for heterosexual men (compared to gay men) to uphold masculine reputations through the use of physical violence.

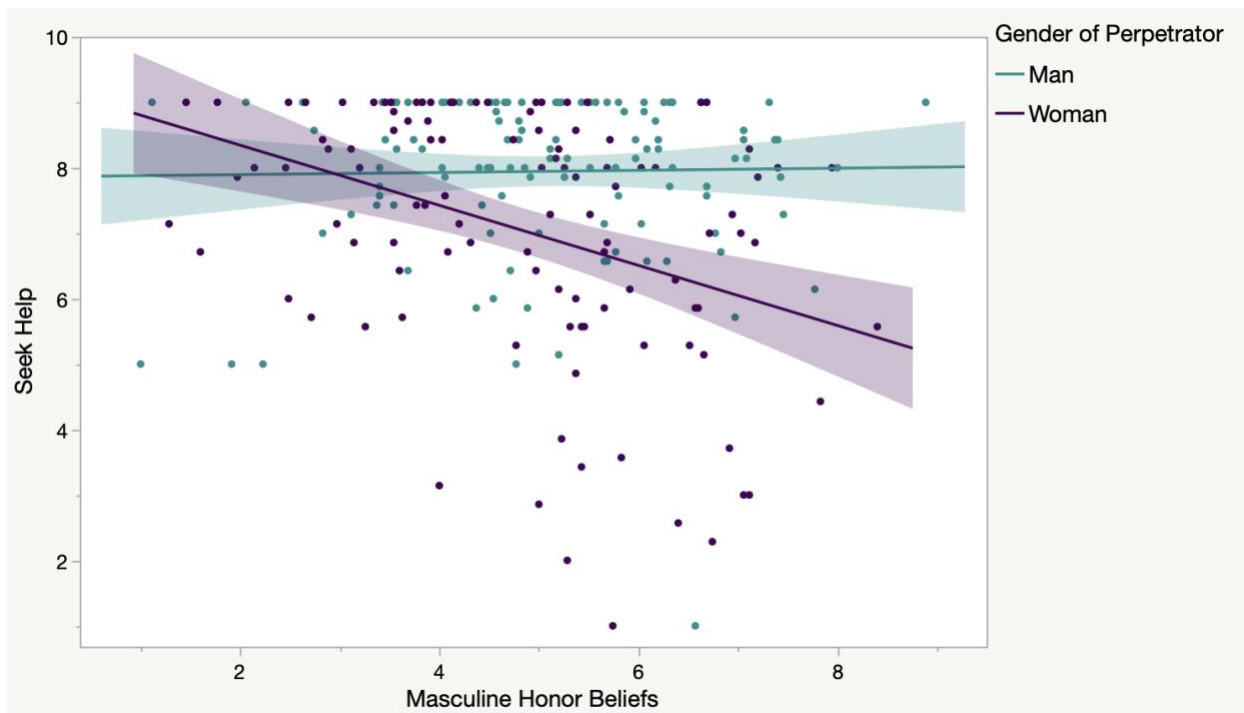
Further consistent with Hypothesis 4, I found a significant interaction between MHBS and Gender of Perpetrator on Positive Experience for Victim ($F(1, 227) = 7.07, p = .008, \eta_p^2 = .03$), Resist Assault ($F(1, 227) = 5.92, p = .016, \eta_p^2 = .03$), Conceptualization of Assault as Rape ($F(1, 227) = 11.73, p < .001, \eta_p^2 = .05$), and Seek Help ($F(1, 227) = 11.66, p < .001, \eta_p^2 = .05$; see Figure 2). Higher levels of MHBs were associated with higher ratings that the assault was likely a positive experience for the victim and higher ratings that the victim should have been able to resist the assault; however, these relationships were stronger when the perpetrator was a woman, compared to a man (see Tables 10 and 11, respectively, for simple slopes). Similarly, higher levels of MHBs were associated with lower ratings that the victim should seek help (e.g., call the police) after the assault and lower ratings that the assault should be conceptualized as rape; however, these relationships were stronger when the perpetrator was a woman, compared to a man (see Table 12 and 13, respectively, for simple slopes). Taken together, these findings suggest adherence to masculine honor ideology is related to beliefs that trivialize the experiences

Figure 1. MHBS x Sexual Orientation of Victim on Physically Retaliate



Note. The shaded regions above represent one standard error of the mean.

Figure 2. MHBS x Gender of Perpetrator on Seek Help



Note. The shaded regions above represent one standard error of the mean.

Table 9. Simple Slopes for MHBS x Sexual Orientation of Victim Predicting Physically Retaliate (Study 2)

Sexual Orientation of Victim	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Gay	0.14	.10	1.48	.139
Heterosexual	0.43	.08	5.11	<.001

Note. Significant effects are bolded.

Table 10. Simple Slopes for MHBS x Gender of Perpetrator Predicting Positive Experience (Study 2)

Gender of Perpetrator	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Man	0.10	.08	1.16	.247
Woman	0.41	.08	5.04	<.001

Note. Significant effects are bolded.

Table 11. Simple Slopes for MHBS x Gender of Perpetrator Predicting Resist Assault (Study 2)

Gender of Perpetrator	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Man	0.42	.12	3.64	<.001
Woman	0.81	.11	7.29	<.001

Note. Significant effects are bolded.

Table 12. Simple Slopes for MHBS x Gender of Perpetrator Predicting Seek Help (Study 2)

Gender of Perpetrator	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Man	0.02	.10	0.22	.823
Woman	-0.43	.10	-4.69	<.001

Note. Significant effects are bolded.

Table 13. Simple Slopes for MHBS x Gender of Perpetrator Predicting Conceptualization as Rape (Study 2)

Gender of Perpetrator	<i>B</i>	<i>SE</i>	<i>t</i>	<i>p</i>
Man	-0.00	.10	-0.04	.967
Woman	-0.48	.10	-4.98	<.001

Note. Significant effects are bolded.

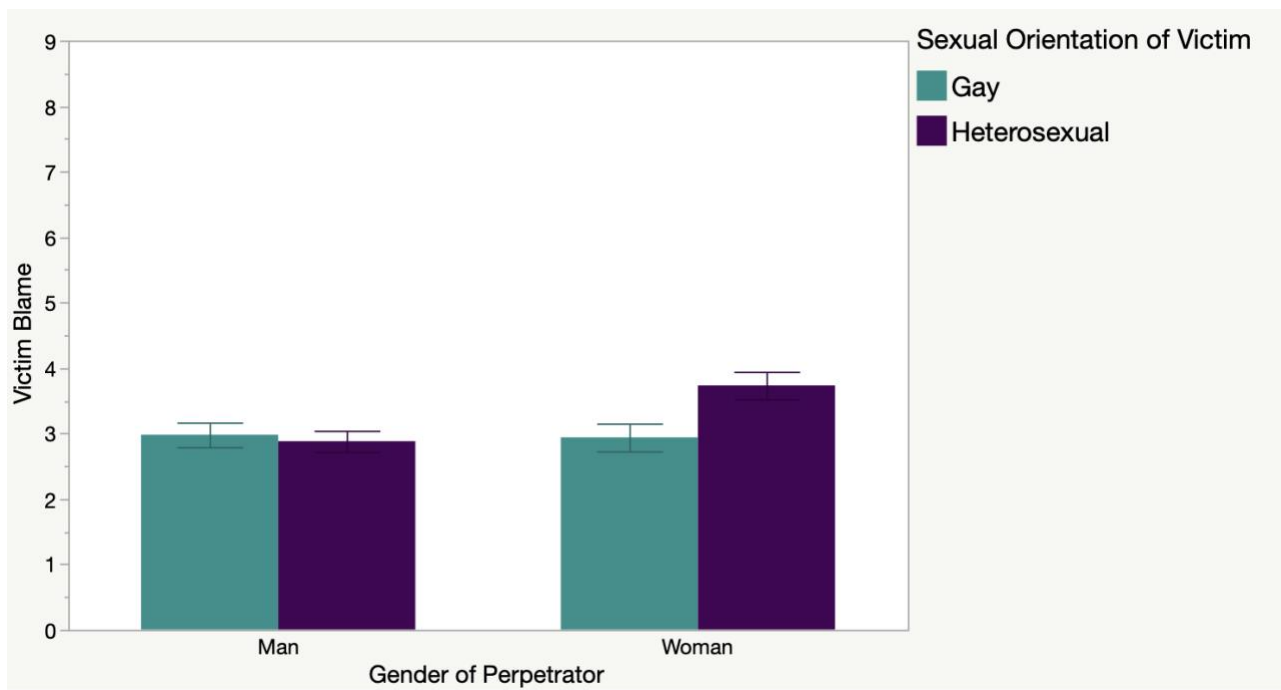
of, and minimize the consequences for, rape targeting men – especially when rape is perpetrated by a woman.

Lastly, consistent with Hypothesis 8, I found a significant interaction between Sexual Orientation of Victim and Gender of Perpetrator on Victim Blame ($F(1, 227) = 8.03, p = .005, \eta_p^2 = .03$; see Figure 3), Positive Experience for Victim ($F(1, 227) = 11.15, p = .001, \eta_p^2 = .05$), Resist Assault ($F(1, 227) = 6.67, p = .010, \eta_p^2 = .03$), and Conceptualization of Assault as Rape ($F(1, 227) = 4.54, p = .034, \eta_p^2 = .02$). Participants reported significantly higher levels of victim blaming, higher ratings that the victim likely enjoyed the assault, and higher ratings that the victim should have been able to resist the assault when the victim was heterosexual and the perpetrator was a woman, compared to the other conditions. Similarly, participants reported significantly lower ratings that the victim's assault should be conceptualized as rape when the victim was heterosexual and the perpetrator was a woman, compared to the other conditions. Taken together, these findings suggest male rape is especially trivialized when it is perpetrated by women against heterosexual men. This is consistent with several of my other findings, possibly attributable to the idea that women sexually assaulting men is contradictory to masculine stereotypes (e.g., men should be dominant and sexually available to women; Turchik & Edwards, 2012).

Three-Way Interactions

Lastly, inconsistent with my hypotheses, I did not find any significant three-way interactions between MHBS, Sexual Orientation of Victim, and Gender of Perpetrator on my outcome measures (see Tables 6-8). This suggests that the relationships between MHBs and perceptions of a hypothetical male rape were not moderated by the sexual orientation of the victim and the gender of the perpetrator at the same time.

Figure 3. Sexual Orientation of Victim x Gender of Perpetrator on Victim Blame



Note. The bars above represent one standard error of the mean.

Study 2 Summary

Taken together, these findings importantly demonstrate that MHBs' relationship with male rape myth acceptance (as found in Study 1) extend to disparaging attitudes towards hypothetical male rape victims. Overall, higher levels of MHBs were associated with more negative perceptions of the victim, higher levels of victim blaming, higher ratings that the victim should have been able to resist the assault and that the victim should retaliate against the perpetrator, and lower ratings that the assault should be conceptualized as rape. Interestingly, several of these relationships were moderated by situational factors. Most notably, higher levels of MHBs were associated with more attitudes that trivialize the victim's experience (e.g., higher ratings that the victim enjoyed the assault, lower ratings that the assault should be conceptualized as rape) when the rape was perpetrated by a woman, compared to a man. Thus, my findings suggest adherence to masculine honor beliefs inspire disparaging attitudes towards men who have been raped – particularly when rape is perpetrated by a woman.

These findings also yield important information regarding how situational factors (i.e., sexual orientation of victim, gender of perpetrator) relate to perceptions of male rape. Generally speaking, I found that participants reported more disparaging attitudes about the male victim (e.g., higher levels of victim blaming, higher ratings that the victim enjoyed the assault, lower ratings that the assault should be conceptualized as rape) when the victim was heterosexual (compared to gay) and when the perpetrator was a woman (compared to a man). These themes are consistent with ubiquitous male rape myths that assert women cannot rape men (Turchik & Edwards, 2012) and sexual scripts that dictate men should enjoy sexual experiences with women (e.g., Sanchez et al., 2012). Male rape is a highly stigmatized phenomenon, and my findings

suggest there are specific factors that make some instances of male rape more prone to stigmatization and trivialization than others.

Chapter 6 - General Discussion

The current research examined how individual differences in masculine honor beliefs (MHBs) related to perceptions of male rape. More specifically, I examined how MHBs related to male rape myth acceptance (MRMA) and covariates of MRMA (Study 1), and how MHBs related to perceptions of a hypothetical male rape, depending on the sexual orientation of the male victim (i.e., gay or heterosexual) and the gender of the perpetrator (i.e., man or woman; Study 2). Given that most research examining MHBs in relation to rape has focused on rape that targets women (Brown et al., 2018; Saucier et al., 2015a; 2021; 2022), my research focused on rape that targets men, an issue that remains understudied and largely trivialized. Recent research found that endorsement of masculine honor ideology is related to the stigmatization of men who have been sexually assaulted (Foster et al., 2023). While this research was an important first step in understanding how adherence to masculine honor ideology manifests in perceptions of sexual violence against men, more research in this area is required to understand why MHBs contribute to prejudice against men who have been raped, including how this may vary across different instances of male rape. Thus, to my knowledge, my research is the first to 1) explicitly measure the relationship between MHBs and male rape myth acceptance and 2) measure how MHBs relate to perceptions of a hypothetical male rape dependent upon relevant situational factors.

Masculine Honor Beliefs

Extending previous research (Foster et al., 2023; Saucier et al., 2015a), in Study 1, I hypothesized that higher levels of MHBs would be associated with a greater acceptance of male rape myths. Male rape myths are false, widespread beliefs about male rape that trivialize the experience of rape victims (e.g., “men cannot be raped”; Turchik & Edwards, 2012). My findings supported this hypothesis, suggesting that greater endorsement of MHBs is related to

more acceptance of false beliefs that disparage men who have been raped. Moreover, a simultaneous linear regression revealed that MHBs predicted unique variance in male rape myth acceptance, above and beyond relevant correlates (e.g., female rape myth acceptance, adherence to traditional gender roles). Research on male rape myth acceptance largely suggests that sociocultural factors – especially prescriptive stereotypes about male behavior -- are central to the formation of male rape myths and their pervasiveness in contemporary society (see Hogge & Wang, 2022; Turchik & Edwards, 2012). My Study 1 findings importantly suggest that MHBs, beliefs about upholding strong, masculine reputations (Saucier et al., 2016), are among the sociocultural factors that trivialize the experiences of men who have been raped.

Extending Study 1 and previous research (Foster et al., 2023; Saucier et al., 2015a), in Study 2, I hypothesized that higher levels of MHBs would be associated with more disparaging attitudes toward a hypothetical male rape victim. Supporting my hypotheses, across all conditions, higher levels of MHBs were uniquely associated with higher ratings of the victim as negative (e.g., weak), that the victim should have been able to resist his assault, and that the victim should physically retaliate against the perpetrator subsequent to his assault. These findings are consistent with the theoretical framework of masculine honor ideology, including the idea that that men should physically aggress against others to defend themselves and their reputations (Saucier et al., 2016). Thus, my findings suggest that the reputational concerns that are integral to masculine honor ideology (Cohen & Nisbett, 1994; 1997; Saucier et al., 2016) also extend to perceptions of sexual violence against men. Also consistent with my hypotheses, higher levels of MHBs were uniquely associated with higher ratings that the male victim's assault was a positive experience for him and lower ratings that the victim's assault should be conceptualized as rape. Male rape myths commonly assert that “real” men cannot be raped

(Walfield, 2021; Turchik & Edwards, 2012), in part attributable to the idea that sexual experiences aid in demonstrating one's manhood (e.g., Philaretou & Allen, 2001), and my Study 2 findings suggest MHBs contribute to these problematic beliefs.

In Study 2, I was particularly interested in understanding how the relationships between MHBs and perceptions of men who have been raped vary by the sexual orientation of the victim (i.e., gay or heterosexual) and the gender of the perpetrator (i.e., man or woman). Consistent with my hypotheses, the relationship between MHBs and ratings that the victim should physically retaliate against the perpetrator was moderated by the sexual orientation of the victim, such that this relationship was stronger when the victim was heterosexual (compared to gay). For a man to be perceived as honorable and masculine, according to masculine honor ideology, it appears that one must demonstrate their heterosexuality and avoid homosexuality (Brand & O'Dea, 2022; Saucier et al., 2015b). Thus, it is possible that for those who adhere to MHBs, it is more expected that heterosexual (compared to gay) men should physically aggress against a perpetrator to uphold an honorable reputation.

Also consistent with my hypotheses, the relationships between MHBs and perceptions of men who have been raped were moderated by the gender of the perpetrator. More specifically, higher levels of MHBs were associated with attitudes that trivialize male rape (i.e., higher ratings that the victim's assault was a positive experience, lower ratings that the assault should be conceptualized as rape) and less supportive attitudes towards the victim (i.e., lower ratings that he should seek help after the assault, higher ratings that he should have been able to resist the assault); however, these relationships were stronger when the perpetrator was a woman (compared to a man). These findings are largely consistent with male rape myths that contend women cannot rape men (Turchik & Edwards, 2012; Walfield, 2021) and suggest MHBs inspire

more disparaging beliefs about male rape when men are raped by women (compared to men). This disturbing pattern of results likely emerged for a couple different reasons. First, given that MHBs are associated with higher levels of both hostile and benevolent sexism (Saucier et al., 2016; 2022), it is possible that those who adhere to MHBs do not perceive women as being capable of asserting sexual dominance over men, thus being less likely to believe that female-perpetrated rape exists. Second, given that engaging in sexual intercourse with women may be one way for men to demonstrate their masculine honor (Brown et al., 2018; Foster et al., 2022), it may be that those who adhere to MHBs are more likely to perceive sexual experiences with women as honorable – even if women force sex upon men, also resulting in the belief that female-perpetrated rape is either not possible or not an issue. Relatedly, some research suggests men may fear labeling a sexually assault perpetrated by a woman as “rape” due to it contradicting their masculinity (Weare, 2018). Thus, it is possible MHBs were related to negative perceptions of the man being raped by a woman as a way of socially punishing the man for having the labeled experience of ‘rape.’ Regardless of why these relationships exist, my findings clearly demonstrate that while MHBs inspire beliefs that disparage men who have been raped, these beliefs are stronger when a woman perpetrates rape, compared to a man.

Situational Factors Related to Male Rape

Consistent with previous research (Davies & Boden, 2012; Davies & McCartney, 2003), I also hypothesized that the sexual orientation of the victim (i.e., gay or heterosexual) and the gender of the perpetrator (i.e., man or woman) would predict unique variance in perceptions of male rape, independent of individuals’ MHBs. I found that Sexual Orientation of Victim predicted unique variance in perceptions of the hypothetical rape, such that participants reported higher ratings that the assault was likely a positive experience for the victim and lower ratings

that the victim should seek help (e.g., call the police) after the assault when the victim was heterosexual (compared to gay). These findings are likely explained by sexual scripts that contend heterosexual men's desire for sex with women is a demonstration of their masculinity (Wiederman, 2005) and ubiquitous norms that (heterosexual) men should avoid seeking help from others to preserve masculine reputations (Mahalik et al., 2003). This is also consistent with theorists' argument that stigmatizing beliefs about male rape are a manifestation of prescriptive stereotypes about men and masculinity (Turchik & Edwards, 2012).

I also found that Gender of Perpetrator predicted unique variance in perceptions of the hypothetical male rape. Participants reported higher ratings that the male victim's assault was likely a positive experience when the perpetrator was a woman (compared to a man) and lower ratings that the assault should be conceptualized as rape when the perpetrator was a man (compared to a woman). These findings are consistent with several of my findings, further demonstrative of the myth that women cannot rape men – perhaps attributable to the idea that men should desire sexual encounters with women (Wiederman, 2005). Further, participants reported lower ratings that the male victim should have been able to resist the assault and higher ratings that the victim should retaliate (both physically and passively) when the perpetrator was a man, compared to a woman. The former finding is likely explained by gendered stereotypes related to physical strength, such that men are physically stronger than women (Eagly & Wood, 2012) and should thus be able to resist assaults perpetrated by women. The latter finding, however, may be explained by the idea that participants were more likely to perceive the assault as rape when it was perpetrated by a man (compared to a woman), thus warranting the victim to retaliate against the perpetrator subsequent to the assault.

Lastly, I also found that the interaction between Sexual Orientation of Victim and Gender of Perpetrator predicted unique variance in how the hypothetical male rape was perceived. More specifically, participants reported higher levels of victim blaming, higher ratings that the victim likely enjoyed the assault, and higher ratings that the victim should have been able to resist the assault when the victim was heterosexual and the perpetrator was a woman, compared to the other conditions. Similarly, participants reported lower ratings that the victim's assault should be conceptualized as rape when the victim was heterosexual and the perpetrator was a woman, compared to the other conditions. Overall, my Study 2 findings suggest there is variance in how male rape is perceived – including as it relates to the sexual orientation of the victim and the gender of the perpetrator. Moreover, my research suggests instances of male rape may be most stigmatized when they are perpetrated by women against heterosexual men.

Limitations and Future Directions

The current research is not without limitations. Most notably, all measures in this research were completed via self-report methods. My research questions involved the examination of a sensitive topic (i.e., sexual violence), which may have been particularly vulnerable to participants' social desirability bias (e.g., Krumpal, 2013). However, I controlled for participants' levels of social desirability in Study 1 (as measured by the SDS; Stöber, 2001), finding that participants' SDS did not affect their reported acceptance of male rape myths (see Tables 1 and 3). Nonetheless, it is still important to acknowledge the limitations of using self-report measures. Another limitation to the current research is that the vignettes used in Study 2 were not representative of all forms of sexual violence against men. More specifically, the vignettes described the rape of a college-aged man who consciously protests an assault committed by his peer. These vignettes did not account for several experiences that may be

relevant to male rape (e.g., drug-induced rape, rape by a romantic partner, rape involving a weapon). However, research suggests that most instances of male rape in the U.S. are perpetrated against men under the age of 25 (Smith et al., 2018) and committed by individuals known by the victim (compared to strangers; Du Mont et al., 2013; Tjaden & Thoennes, 2006). Additionally, instances of male rape by an acquaintance are more likely to involve alcohol and less likely to involve a weapon (Stermac et al., 2004). Thus, the vignettes used in this research were created to convey one form of sexual violence against men that is consistent with these situational factors, and I believe they were appropriate for one of the first examinations of MHBs in relation to male rape. Nonetheless, it is important for future research to continue examining different ways in which sexual violence against men manifests. Lastly, the current research did not examine how participants' sexual victimization history may have affected their responses. Several studies have found that no differences in female rape myth acceptance exist between women victims of sexual assault and non-victims (Carmody & Washington, 2001; Mason et al., 2004). However, to my knowledge, minimal research has examined how one's sexual victimization history affects male rape myth acceptance, and future research should address this.

Future research should continue to examine MHBs in relation to male rape. In Study 2, greater endorsement of MHBs was related to more negative perceptions of male rape victims, collapsed across all conditions. It is worth noting that these relationships may be partly driven by MHBs' positive relationship with homophobia (see relationships between MHBS and measures of sexual prejudice in Table 1). Extant literature suggests homonegativity often inspires negative attitudes towards male rape (especially given that male rape myths commonly suggest *only* gay men are affected by male rape; Turchik & Edwards, 2012). Given that I did not measure

participants' levels of homophobia in Study 2, future research should examine how MHBs' relationship with sexual prejudice relates to perceptions of men who are sexually victimized.

Future research should also more closely examine resistance efforts of men who are subject to sexual victimization, in relation to MHBs. Across all conditions, I found that greater adherence to MHBs was related to higher ratings that male victim should be able to resist being raped. However, I did not specifically manipulate the resistance efforts of the victim in my vignettes. Given that research suggests a man's resistance efforts during a sexual assault affect how they are perceived (Davies & Rogers, 2006), and that self-defense and physical strength are important for those who adhere to MHBs (O'Dea et al., 2019; Saucier et al., 2018b), it is likely that different methods of resistance (e.g., not fighting back, attempting to ward off the perpetrator) will affect how MHBs relate to perceptions of male rape. Similarly, future research should manipulate whether or not the male rape victim is conscious during his assault (e.g., due to alcohol intoxication). Previous research has found that such factors affect how women rape victims are perceived (e.g., Brown et al., 2018), and it may be that expectations for men resisting a sexual assault are varied, dependent upon one's level of consciousness.

Future research should also more closely examine how MHBs relate to perceptions of perpetrators of male rape. Given that my research was among the first to examine how MHBs contribute to the stigmatization of male rape, and that this stigma largely targets victims (Turchik & Edwards, 2012; Walfield, 2021), I believe it was appropriate to center my research questions around how male rape victims are perceived. However, some honor-related research has examined men's motivations for perpetrating sexual violence against women, finding that such violence may serve as a way for men to restore their manhood and/or dominance over women (Brown et al., 2018). Thus, an examination of how MHBs relate to perpetrators of male rape

could yield important theoretical implications to our understanding of honor-based violence against men. It would also be important to examine how MHBs relate to attitudes regarding the prevention of male rape (e.g., bystander intervention). Extant literature has demonstrated that the prevention of sexual violence against women is a priority for those who adhere to MHBs (Saucier et al., 2021; 2022), likely attributable to honor-related reputational concerns. However, the examination of bystander intervention efforts in relation to male rape is an understudied topic in the literature (cf. Rosenstein & Carroll, 2015), including how it might relate to MHBs. Thus, examining how MHBs relate to perceptions of bystander intervention in response to the sexual victimization of men could posit valuable information regarding the prevention of male rape.

Lastly, given the ubiquitous nature of male rape myths in the U.S., and that they commonly pose barriers for men to disclose their assaults and/or seek appropriate support (see Javaid, 2015; Turchik & Edwards, 2012), future research should more closely examine how the acceptance of these beliefs in our society can be reduced. To my knowledge, Patterson and colleagues (2022) conducted the first (and only) examination of the reduction of male rape myths. These researchers found that inducing empathy in participants (i.e., participants read a hypothetical story about a man's sexual victimization history and completed an empathy task) reduced participants' self-reported male rape myth acceptance. Future research should continue to examine potential methods of reducing male rape myth acceptance, including the use recorded videos describing male victim's experiences and/or in-person interventions where male victims can share their experiences with a broad audience. It would be particularly beneficial to implement such methods on college campuses, given that 1) targets of male rape are commonly college-aged (Smith et al., 2018), and 2) rape myths are particularly salient on college campuses (Walfield, 2021).

Similarly, given that adherence to MHBs often manifests in antisocial attitudes (including but not limited to negative perceptions of men who have been raped), it would be worth investigating how endorsement of MHBs might be reduced. Cihangir (2013) found that honor-related attitudes about gender at the cultural level (i.e., Moroccan and Turkish cultures) could be reduced through intervention programs (e.g., interventions about honor-based violence). However, to my knowledge, there has been no examination of how MHBs might be reduced at the individual level. Thus, future research should consider using targeted interventions to facilitate others' understanding of why beliefs that are central to MHBs (e.g., beliefs that men should engage in physical violence to demonstrate their masculinity) are problematic. Given that this ideology is socialized (Saucier et al., 2016), it would be important to specifically target children and young adults because this is a time in which gender stereotypes are particularly influential (e.g., Powlishta, 2000).

Implications

The current research yields important theoretical and practical implications regarding MHBs, male rape myth acceptance (Study 1), and the stigmatization of male rape more broadly (Study 2). MHBs are related to negative perceptions of women who have been raped (Saucier et al., 2015a) and recent research found greater endorsement of masculine honor ideology is related to stigmatized attitudes towards men who have been sexually assaulted (Foster et al., 2023). My research importantly extends the theoretical framework of masculine honor to ideology by demonstrating how MHBs relate to male rape myth acceptance and how perceptions of male rape are dependent upon situational factors (i.e., sexual orientation of victim, gender of perpetrator). My Study 1 findings demonstrated that MHBs predict unique variance in male rape myth acceptance, which helps further our understanding of why MHBs are related to the stigmatization

of sexual violence against men. Further, my Study 2 findings largely suggest that MHBs are related to more stigmatized attitudes towards male rape when it is perpetrated by a woman (compared to a man). Thus, taken together, my findings provide a more comprehensive understanding how MHBs manifest in perceptions of sexual violence against men.

Practically, this research yields valuable information regarding the pervasiveness of male rape myths and the stigmatization of male rape. My research found that MHBs predict unique variance in the acceptance of male rape myths. Male rape myths exist across several societal institutions (e.g., law, media, medicine; Turchik & Edwards, 2012) and pose significant barriers for male victims to seek appropriate support (e.g., report rape, pursue medical and/or therapeutic treatment; Javaid, 2015). Moreover, my findings suggest adherence to MHBs contribute to the acceptance of these problematic beliefs, which in turn can have devastating effects on men who have been sexually victimized. Recall that some research suggests approximately 15% of male rape victims report their assaults to officials (Weiss, 2010). Thus, it is possible that bringing societal awareness to the issue of male rape (with the hope of reducing its stigmatization) should challenge traditional masculine ideals that are central to masculine honor ideology. For example, a man's ability to physically defend himself from threats is a core tenet of masculine honor ideology (see Saucier et al., 2016), which likely explains why greater endorsement of MHBs was related to ratings that men should have been able to physically resist being sexually assaulted. To challenge these beliefs, practitioners and researchers should consider facilitating educational interventions about male rape that use personal narratives of men who have been sexually victimized. Previous research has found that college men's attitudes about sexual violence against women changed (i.e., they had more empathy for victims and were more likely to report that they would physically intervene in a sexual assault) after a victim disclosed details about

their sexual assault to them. Thus, it is possible that applying a similar model to male rape could be beneficial in mitigating the adverse effects of adherence to MHBs in relation to perceptions of male rape.

In addition to challenging traditional beliefs about masculinity that are central to honor ideology, practitioners and researchers should put forth increased efforts in educating the public about male rape more broadly. As referenced above, Patterson et al. (2022) found that inducing empathy for male rape victims among college students led to reduced acceptance of male rape myths. However, these education efforts should extend beyond higher education to other U.S. institutions (e.g., police departments, hospitals, military). Such education efforts should provide factual information about the prevalence of sexual violence against men in the U.S., in addition to information about how male victims can report their assaults and seek appropriate support. Given that my research suggests male rape is particularly subject to trivialization when it is perpetrated by women, it is important to specifically combat male rape myths that assert women cannot rape men. Thus, broadening discussions of sexual violence against men to include the possibility of female-perpetrated rape is necessary, which could follow previous models of male rape interventions that involve a male victim sharing their experiences (Patterson et al., 2022). It would also be important to challenge norms about masculinity and sexuality that assert men should seek out (and enjoy) sexual experiences with women (Sanchez et al., 2012; Santana et al., 2006). Taking these steps could importantly aid in reducing the stigmatization of male rape, which in turn may increase help-seeking behaviors for men who have been sexually victimized.

Conclusion

The sexual victimization of men in the U.S. is a devastating and highly stigmatized phenomenon. Across two studies, I examined how individual differences in MHBs related to

perceptions of male rape. Consistent with my hypotheses, higher levels of MHBs were uniquely associated with a greater acceptance of male rape myths, above and beyond relevant covariates (Study 1). Higher levels of MHBs were also uniquely associated with prejudicial attitudes towards male rape victims (e.g., higher levels of victim blaming and ratings that the victim's experience was positive, less recognition of assault as rape), higher ratings that the victim should have been able to resist the assault and that the victim should physically retaliate against the perpetrator, and lower ratings that the victim should seek help after the assault (Study 2). Generally speaking, these relationships were stronger when the perpetrator was a woman, compared to a man. Taken together, this research offers important theoretical and practical implications regarding masculine honor ideology, male rape myth acceptance, and the stigmatization of sexual violence against men. Overall, my research importantly demonstrates that adherence to masculine honor ideology manifests in beliefs that disparage and trivialize the experiences of male victims, contributing to the stigmatization of male rape in the U.S. and around the world.

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Appendix A - Masculine Honor Beliefs Scale (Saucier et al., 2016)

1. You would want your son to stand up to bullies.
2. A man should be embarrassed if someone calls him a wimp.
3. If a man's mother is insulted, his manhood is insulted.
4. A man should be expected to fight for himself.
5. If a man does not defend his wife, he is not a very strong man.
6. It is important for a man to be able to face danger.
7. It is important for a man to be more masculine than other men.
8. You would praise a man who reacted aggressively to an insult.
9. A man should protect his wife.
10. It is important to interact with other members of your community.
11. As a child you were taught that boys should defend girls.
12. It is very important for a man to act bravely.
13. Physical violence is the most honorable way to defend yourself.
14. It is important for a man to be able to take pain.
15. It is a male's responsibility to protect his family.
16. A man should not be afraid to fight.
17. If a man's wife is insulted, his manhood is insulted.
18. If your son got into a fight, you would be proud that he stood up for himself.
19. As a child you were taught that boys should always defend themselves.
20. It is a man's responsibility to respect his family.
21. It is morally wrong for a man to walk away from a fight.
22. A man should stand up for a female who is in his family or is a close friend.
23. It is important for a man to be loyal to his family.
24. If a man's brother is insulted, his manhood is insulted.
25. Physical aggression is always admirable and acceptable.
26. If a man does not defend himself, he is not a very strong man.
27. It is important to spend time with the members of your family.
28. A man should do whatever it takes to protect his wife because it is the right thing to do.
29. If your son got into a fight to defend his sister, you would be proud that he protected his sister.
30. A man's family should be his number one priority.
31. If a man cares about his wife, he should protect her even if everyone else thinks it's wrong.
32. If a man is insulted, his manhood is insulted.
33. It is important for a man to be courageous.
34. If a man's father is insulted, his manhood is insulted.
35. A man who doesn't take any crap from anybody" is an admirable reputation to have.

Appendix B - Male Rape Myths Scale – Revised (Hogge & Wang, 2022)

1. How much a man physically fought the rapist should be a major factor in determining if it was rape.
2. If a man's penis became erect while he was being raped, it probably means he started to enjoy it.
3. A man can enjoy sex even if it is being forced on him.
4. Many men claim they were raped if they consented to homosexual sex but regretted it later.
5. Most men who claim they were raped by women are somewhat to blame for not escaping or fighting off the woman.
6. If a man and his date have been kissing, and things get out of hand, it's his own fault if his date forces sex on him.
7. Male rape is usually committed by homosexual men.
8. Most men who are raped by other men are somewhat to blame for not escaping or fighting off the perpetrator.
9. A man who has been raped by another man has lost his manhood.
10. Most men who are raped by women are somewhat to blame for not being more careful.
11. Homosexual men are more likely to be raped because they are sexually promiscuous.
12. No self-respecting man would admit to being raped.
13. A man who is raped by another man is probably homosexual.
14. It is hard to believe a man who says he has been raped by a woman.
15. Male rape is not really a problem outside of prisons.
16. Being raped by another man can cause someone to become homosexual.

Appendix C - Illinois Rape Myth Acceptance Scale - Short Form

(Payne et al., 1999)

1. If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.
2. Although most women wouldn't admit it, they generally find being physically forced into sex a real "turn-on."
3. If a woman is willing to "make out" with a guy, then it's no big deal if he goes a little further and has sex.
4. Many women secretly desire to be raped.
5. Most rapists are not caught by the police.
6. If a woman doesn't physically fight back, you can't really say that it was rape.
7. Men from nice middle-class homes almost never rape.
8. Rape accusations are often used as a way of getting back at men.
9. All women should have access to self-defense classes.
10. It is usually only women who dress suggestively that are raped.
11. If the rapist doesn't have a weapon, you really can't call it a rape.
12. Rape is unlikely to happen in the woman's own familiar neighborhood.
13. Women tend to exaggerate how much rape affects them.
14. A lot of women lead a man on and then they cry rape.
15. It is preferable that a female police officer conduct the questioning when a woman reports a rape.
16. A woman who "teases" men deserves anything that might happen.
17. When women are raped, it's often because the way they said "no" was ambiguous.
18. Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.
19. A woman who dresses in skimpy clothes should not be surprised if a man tries to force her to have sex.
20. Rape happens when a man's sex drive gets out of control.

Appendix D - Attitudes Towards Gay Men (Herek, 1988)

1. Male homosexual couples should be allowed to adopt children the same as heterosexual couples.
2. I think male homosexuals are disgusting.
3. Male homosexuals should not be allowed to teach school.
4. Male homosexuality is a perversion.
5. Just as in other species, male homosexuality is a natural expression of sexuality in human men.
6. If a man has homosexual feelings, he should do everything he can to overcome them.
7. I would not be too upset if I learned that my son were a homosexual.
8. Homosexual behavior between two men is just plain wrong.
9. The idea of male homosexual marriages seems ridiculous to me.
10. Male homosexuality is merely a different kind of lifestyle that should not be condemned.

Appendix E - Modern Homonegativity Scale (Morrison & Morrison, 2003)

1. Many gay men use their sexual orientation so that they can obtain special privileges.
2. Gay men seem to focus on the ways in which they differ from heterosexuals, and ignore the ways in which they are the same.
3. Gay men do not have all the rights they need.
4. The notion of universities providing students with undergraduate degrees in Gay and Lesbian Studies is ridiculous.
5. Celebrations such as “Gay Pride Day” are ridiculous because they assume that an individual’s sexual orientation should constitute a source of pride.
6. Gay men still need to protest for equal rights.
7. Gay men should stop shoving their lifestyle down other people’s throats.
8. If gay men want to be treated like everyone else, then they need to stop making such a fuss about their sexuality/culture.
9. Gay men who are “out of the closet” should be admired for their courage.
10. Gay men should stop complaining about the way they are treated in society, and simply get on with their lives.
11. In today’s tough economic times, tax dollars shouldn’t be used to support gay men’s organizations.
12. Gay men have become far too confrontational in their demand for equal rights.

Appendix F - Perceptions of Men Who Have Sex with Other Men

(adapted from Stein & Li, 2013 and Earnshaw et al., 2015)

1. I am afraid of men who have sex with men.
2. I am afraid that men who have sex with men will be attracted to me.
3. I am afraid that men who have sex with men will give me HIV/AIDS if I have any contact with them.
4. Men who have sex with other men do not belong in society.
5. Men who have sex with men should be identified.
6. Men who have sex with men should not be able to visit public spaces (e.g., the grocery store).
7. It is unnatural for men to have sex with men.
8. I am willing to have typical physical contact (e.g., handshake, high-five) with men who have sex with men.
9. I am willing to verbally communicate in-person with men who have sex with other men.
10. I am willing to interact with men who have sex with men the same way I interact with other people.

Appendix G - Social Role Questionnaire (Baber & Tucker, 2006)

1. People can be both aggressive and nurturing regardless of sex.
2. People should be treated the same regardless of their sex.
3. The freedom that children are given should be determined by their age and maturity level and not by their sex.
4. Tasks around the house should not be assigned by sex.
5. We should stop thinking about whether people are male or female and focus on other characteristics.
6. A father's major responsibility is to provide financially for his children.
7. Men are more sexual than women.
8. Some types of work are just not appropriate for women.
9. Mothers should make most decisions about how children are brought up.
10. Mothers should work only if necessary.
11. Girls should be protected and watched over more than boys.
12. Only some types of work are appropriate for both men and women.
13. For many important jobs, it is better to choose men instead of women.

Appendix H - Interpersonal Reactivity Index (Davis, 1980)

1. I often have tender, concerned feelings for people less fortunate than me. (EC)
2. I sometimes find it difficult to see things from the "other guy's" point of view. (PT)
3. Sometimes I don't feel very sorry for other people when they are having problems. (EC)
4. I try to look at everybody's side of a disagreement before I make a decision. (PT)
5. When I see someone being taken advantage of, I feel kind of protective towards them. (EC)
6. I sometimes try to understand my friends better by imagining how things look from their perspective. (PT)
7. Other people's misfortunes do not usually disturb me a great deal. (EC)
8. If I'm sure I'm right about something, I don't waste much time listening to other people's arguments. (PT)
9. When I see someone being treated unfairly, I sometimes don't feel very much pity for them. (EC)
10. I am often quite touched by things that I see happen. (EC)
11. I believe that there are two sides to every question and try to look at them both. (PT)
12. I would describe myself as a pretty soft-hearted person. (EC)
13. When I'm upset at someone, I usually try to "put myself in his shoes" for a while. (PT)
14. Before criticizing somebody, I try to imagine how I would feel if I were in their place. (PT)

Appendix I - Social Desirability Scale (Stöber, 2001)

1. I sometimes litter.
2. I always admit my mistakes openly and face the potential negative consequences.
3. In traffic I am always polite and considerate of others.
4. I have tried illegal drugs (for example, marijuana, cocaine, etc.).
5. I always accept others' opinions, even when they don't agree with my own.
6. I take out my bad moods on others now and then.
7. There has been an occasion when I took advantage of someone else.
8. In conversations I always listen attentively and let others finish their sentences.
9. I never hesitate to help someone in case of emergency.
10. When I have made a promise, I keep it--no ifs, ands or buts.
11. I occasionally speak badly of others behind their back.
12. I would never live off other people.
13. I always stay friendly and courteous with other people, even when I am stressed out.
14. During arguments I always stay objective and matter-of-fact.
15. There has been at least one occasion when I failed to return an item that I borrowed.
16. I always eat a healthy diet.
17. Sometimes I only help because I expect something in return.

Appendix J - Study 2 Rape Vignettes and Attention Checks

Instructions: Please carefully read the following passage and respond to the items below.

Daniel, a 22-year-old **heterosexual/gay** man, attended an off-campus college party with many of his friends. Throughout the evening, Daniel had several alcoholic drinks and became intoxicated. Many of Daniel's friends began leaving the party later that evening, but Daniel wanted to stay. After having a few more drinks, Daniel realized that he was unable to drive home safely. A **man/woman** named Jordan, whom Daniel was familiar with but did not know personally, approached Daniel and offered him a ride home. Daniel accepted the offer and provided his home address.

When they arrived at Daniel's house, Jordan got out of the car to help Daniel get inside. Daniel, still intoxicated, stumbled on his way up the steps, but eventually made it inside with Jordan. Daniel thanked Jordan for the ride and said goodbye. Jordan did not leave, but instead tried to kiss Daniel and told him that he was handsome. Daniel resisted, stated that he was not interested, and told Jordan that **he/she** needed to leave. Jordan ignored Daniel and started to pull Daniel's clothes off, telling him that he needed to "loosen up." Jordan eventually pushed Daniel onto a nearby couch and forced Daniel to have sex with **him/her**, despite Daniel's protests.

Attention and Manipulation Checks

1. Did you read the previous passage carefully?
 - a. Yes
 - b. No
2. In the previous passage, what was Daniel's sexual orientation?
 - a. Gay
 - b. Heterosexual
 - c. I don't know
3. In the previous passage, what was Jordan's gender?
 - a. Man
 - b. Woman
 - c. I don't know

Appendix K - Study 2 Response Items

Instructions: Based on the information provided in the previous passage, please rate your agreement with each of the following statements on a scale from 1 (*Strongly Disagree*) to 9 (*Strongly Agree*).

Perceptions of victim's character:

Daniel is...

1. Weak
2. Pathetic
3. Cowardly
4. Powerful
5. Courageous
6. Irrational
7. Careless
8. Promiscuous
9. Responsible
10. Intelligent

Note. A PCA grouped items 4-5 and 9-10 to form “Positive Perceptions of Victim as a dependent measure. Items 1-3 and 6-8 were grouped to form “Negative Perceptions of Victim” as a dependent measure.

Victim blame:

1. Daniel is somewhat to blame for this incident.
2. Daniel's sexual orientation makes him somewhat to blame for this incident.
3. Daniel should not have accepted a ride from Jordan.
4. Daniel should not have let Jordan walk him inside his house.
5. Daniel should have stayed sober to avoid this incident.
6. Daniel should have been more responsible to avoid this incident.
7. Daniel was probably “asking for it.”
8. Daniel was probably acting like he wanted to have sex.
9. Daniel could have prevented this incident.
10. Daniel is not at fault for this incident. (R)
11. Jordan is completely to blame for this incident.

Note. A PCA grouped items 1-10 to form “Victim Blame” as a dependent measure.

Perceptions of victim's experience:

1. This was probably a terrifying experience for Daniel. (R)
2. This was probably a traumatic experience for Daniel. (R)
3. This was probably a painful experience for Daniel. (R)
4. This was probably an enjoyable experience for Daniel.
5. This was probably a pleasurable experience for Daniel.
6. This was probably an exciting experience for Daniel.

Note. A PCA grouped all six items to form “Positive Experience for Victim” as a dependent measure.

Perceptions of victim's ability to resist assault:

1. Daniel should have been able to physically fight off Jordan.
2. Daniel should have been able to force Jordan to leave his house.
3. Daniel should have been firmer in protesting the incident.
4. There is nothing more that Daniel could have done to prevent the incident. (R)

Note. A PCA grouped all four items to form “Resist Assault” as a dependent measure.

Perceptions of how victim should proceed:

In response to this incident, Daniel should...

1. Call the police
2. Call a rape support hotline
3. Report the incident to the police
4. Seek medical treatment
5. Seek psychological treatment (e.g., therapy)
6. Seek support from his family
7. Seek support from his friends

Note. A PCA grouped all seven items to form “Victim Should Seek Help” as a dependent measure.

Perceptions of victim seeking revenge:

*Please imagine that several days have passed since this incident occurred. Since the incident, Daniel has learned more information about Jordan, including where **he/she** lives.*

1. Daniel should beat up Jordan.
2. Daniel and his friends should beat up Jordan.
3. Daniel should yell at Jordan.
4. Daniel should threaten Jordan.
5. Daniel should kill Jordan.
6. Daniel should reach out to Jordan's family and friends to tell them about the incident.
7. Daniel should post on social media to share his experience about this incident.
8. Daniel should post on social media to expose how Jordan behaved during this incident.
9. Daniel should damage Jordan's property (e.g., light Jordan's belongings on fire).
10. Daniel should do nothing to Jordan in response to the incident.
11. Daniel should try to seek revenge on Jordan for the incident.

Note. A PCA grouped items 1-5 and 9 to form "Physically Retaliate" as a dependent measure. Items 6-8 were grouped to form "Passively Retaliate" as a dependent measure.

Conceptualization of assault:

1. Based on the details provided above, how much do you believe this incident was **rape**?

1 (*Not at All Certain*) to 9 (*Very Certain*)