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A

**The Relationship Between Feminist Attitudes And Affect  
in Response to  
Sexual Assault Information**

by  
**Julie Rand Spooner**

A dissertation submitted to the Graduate Faculty in Psychology  
in partial fulfillment of the requirements for the degree of  
Doctor of Philosophy,  
The City University of New York

1997

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This manuscript has been read and accepted for the Graduate Faculty in **Psychology** in satisfaction of the dissertation requirement for the degree of Doctor of Philosophy.

May 1, 1997  
Date

Sue Rosenberg Zalk  
Chair of Examining Committee

May 1 1997  
Date

J. Mearns  
Executive Officer

Sue Rosenberg Zalk, Ph.D

Vera Paster, Ph.D.

Carmen Vazquez, Ph.D.

Rosaria Caporrino, Ph.D.

Lucia Keller, Ph.D.

Anni Bergman, Ph.D.

Supervisory Committee

THE CITY UNIVERSITY OF NEW YORK

## **Abstract**

### **The Relationship Between Feminist Attitudes and Affect in Response to Sexual Assault Information**

**by  
Julie Rand Spooner**

**Advisor: Professor Sue Rosenberg Zalk**

The present study explored the relationship between stage of feminist development and affective response to information concerning sexual violence against women. This study examined the connection between feminist attitudes and affective responses while remedying some of the limitations found in past research in this area. One major revision of past research includes conceptualizations of feminist attitudes. The present study incorporated recent models which propose a stage theory of feminist identity development.

One hundred and seventy seven women from a large urban university participated in this study which assessed their feminist identity as well as their change in mood in response to an essay on sexual assault. The mood measure assessed 6 dimensions of mood, as well as total mood disturbance, a scale for global mood state. The ethnic composition was 40.1% African- American, 30.5% Latina, 11.9% white, 10.7% Asian, 6.2% other. One hundred and twenty seven (71.8%) of the students indicated that they were between 18 and 24 years old.

Findings with the present sample did not conform to the feminist stages proposed by Downing and Roush (1985).

Consequently, the hypotheses which had been based on the Downing and Roush (1985) stage theory were rejected, and reconceptualized. Instead of being placed in a single stage, participants were included in all 5 categories at one of three levels (high, medium or low). Thus, the stage theory was replaced with the concept of categories of *attitudinal dimensions*.

An analysis of the items did reveal changes on 5 mood dimensions. There were no significant changes in mood based on the attitudinal dimensions. A factor analysis resulted in 4 revised attitudinal dimensions. Based in the attitudes reflected by the items, the 4 dimensions were labelled *Feminist/ Pro-Activist*, *Traditional*, *Male Positive*, and *Transitional*. An analysis of the revised categories revealed a significant relationships between mood change and level on several attitudinal dimensions.

Results, which indicate a relationship between feminist attitudes and affect, have clinical implications. Clinicians, often trained to focus on characterological traits to explain affective responses, would benefit from a greater awareness of the interdependence of belief systems and emotion. In addition, the significance of various social conditions in shaping affect, such as widespread sexual violence against women, also has relevance to clinicians.

In a society characterized by frequent occurrences of sexual violence against women, research findings on women's affective responses to surrounding social conditions provides mental health workers with critical clinical information.

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*This dissertation is dedicated to all of the women who have survived sexual violence,  
to the women who did not survive,  
and to those of us who struggle to change the conditions that make sexual violence against women an inevitable and predictable outcome.*

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## I. Introduction

The proposed research examines the relationship between feminist beliefs and affective responses to information about sexual assault. Little research has been done in this particular area, though there has been considerable interest in the broader issue of the psychological impact of the conditions associated with gender inequality. Several feminist scholars have pondered the question: "what are the psychological effects on women of the existence of gender inequality?" (eg. Worrell & Remer, 1992; Condor, 1989; J.B.Miller, 1976) Other relevant questions include: Do a woman's attitudes and perceptions pertaining to the conditions associated with gender inequality influence her affective response? Similarly, do a woman's affective responses help shape her attitudes and perceptions regarding these conditions? The present study examines one aspect of the nature of this dynamic; namely, the relationship between affective and attitudinal dimensions of responses to sexual assault, as an example of gender inequality.

Psychological research concerning feminist attitudes has generally focused on how these attitudes might contribute to psychological well-being (eg. Pyant and Yanico, 1991; Chesler, 1994; Kleinplatz, McCarrey and Kateb, 1992). While numerous researchers assumed that feminist consciousness-raising would have a positive impact on womens' well-being, little empirical research is published which lends support to these claims. It was simply assumed that feminism would be good for women! In addition, while there are

studies concerning gender role attitudes, little research has focused on feminist ideology as a whole.

Since the 1970's, only a handful of studies have emerged which examine psychological differences between traditional and feminist women (Pyant and Yanico, 1991). Preliminary research suggests that traditional gender role attitudes are associated with higher levels of depression (Weitz, 1982) and anxiety/ conflict (Kleinplatz, McCarrey and Kateb, 1992), as well as lower levels of self-esteem (DeMan and Benoit, 1982). In contrast, as compared to traditional women, feminists were found to be more independent (McClain, 1978), to have higher levels of ego development (Rozsnafszky and Hendel, 1977), and tended to be more autonomous and self accepting (Cherniss, 1972). Women who endorsed feminist gender role attitudes also reported fewer menstrual problems as well as other physical symptoms (Brattenani and Silverthorne, 1978). Gender role attitudes have also been linked to authoritarian or dogmatic personality structures (Bowker, 1981; Sarup, 1976; Whitehead and Taws, 1976).

The present study explores the relationship between feminist beliefs and affective responses to sexual assault information. Considerable research indicates a relationship between attitudes and affective responses in a broad range of topics (eg. Kwon and Oei, 1992; Forston and Stanton, 1992; Nacoste and Wise, 1991). Considerable research also indicates a relationship between *feminist* attitudes and affect in a broad range of topics (eg. Grossman and Wood, 1993; Craighead and Green, 1989; Brody, Hay, and Vandewater, 1990). The research on the various attitudes, as well as

feminist attitudes in particular, suggests that there is indeed an interdependent relationship between attitudes and affective responses, such that they mutually impact each other. Such a finding would seem to agree with conventional wisdom, that an individual's views or perceptions regarding a certain attitudinal object would influence, and be influenced by, affective responses.

Sexual violence serves as the topic under investigation with regard to the relationship between feminist beliefs and affective responses, as this issue has been identified by numerous feminist scholars as the quintessential form of gender oppression (eg. Grauerholz and Koralewski, 1991; Russell, 1984, 1975; Brownmiller, 1975). An exploration and understanding of sexual violence is critical for an analysis of gender, as it serves as a potent symbol of the social conditions stemming from gender-based subordination. Rape is perhaps the most cogent representation of female subordination. Sexual assault, its brutality and prevalence, as well as its obvious relevance to the issue of gender, serves as a perfect symbol of male sexual predominance. Survivors of sexual assault are overwhelmingly female, while perpetrators are almost exclusively male. Thus, sexual assault represents a "male" crime, and a "female" plight. It is for this reason that sexual violence would appear to be of particular relevance in an examination of the relationship between feminist attitudes and affect.

While the relationship between affect and a broad range of attitudes has been well documented, including the case of feminist attitudes and affect, of particular relevance is the relationship between feminist attitudes and affect as they pertain to sexual

assault. Indeed, considerable research indicates a relationship between feminist attitudes and affective responses to sexual violence. According to research in this area, higher levels of feminist attitudes are associated with higher levels of negative affect in response to materials concerning sexual violence (eg. Senn and Radtke, 1990; Peterson and Pfof, 1989; Mayerson and Taylor, 1987).

Research concerning the interaction between feminist attitudes and affective responses to sexual violence contains several limitations (which will be explored in more detail in the literature review). Firstly, most of these studies include attitudes which have been associated with feminism, yet they fail to provide information on feminist ideology as a whole. As a result, while the findings may shed light on affect in the context of particular attitudes, such as adversarial sexual beliefs (Senn and Radtke, 1990), these results cannot be generalized to women who endorse feminist ideology as a broad and complex construct.

A second limitation in past research concerning sexual violence and affect is that the materials used in these studies tend to be emotionally charged, and in a story-like format. The nature of these materials limits the capacity of the results to be generalizable, as they lend themselves to intense and more personalized kinds of affective reactions. These studies also tend to hold a one dimensional view of feminism, as subjects are simply divided into two categories, such as traditional versus non-traditional. This model fails to take into account recent research in feminist identity development (eg. Downing and Roush, 1985, O'Neil et. al., 1993) which suggests a

stagewise evolutionary process. This process of development includes qualitative changes along several dimensions.

The present research incorporates the more recent conceptualizations of feminist identity to explore the relationship between developmental stages of feminist identity and affective responses to sexual assault information. For the purposes of the present study, feminist beliefs are defined in terms of the attitudes measured by the Feminist Identity Development Scale (Bargad and Hyde, 1991), which covers a broad range of feminist beliefs (eg. gender roles in relation to career, family, relationships, and attitudes towards feminist activism.)

In the present study, sexual assault serves as the context that surrounds gender-based attitudes, while affective responses are viewed in relation to feminist belief stages. While the feminist/gender role identity development theories all include affective dimensions in the descriptions of the developmental stages (Downing and Roush, 1985; O'Neil et al., 1993), to the author's knowledge, no studies to date have provided empirical evidence of the affective changes that accompany gender role development.

## II. Review of the Literature

To examine the relationship between affect and feminist identity stage development, it is essential to explore the larger context of attitude research. As previously stated, there exists within the attitude research literature, studies which document the relationship between affect and attitudes pertaining to a broad range of subjects.

### Attitudes and affect:

Attitudes are generally viewed as a disposition to react to objects and events in a "characteristic way" (McGinnies, 1994). Attitudes have classically been defined as having three components, including a cognitive, affective, and behavioral element (Schank and Langer, 1994). They include a person's beliefs as well as an emotional or evaluative quality, resulting in a propensity towards either support or opposition, acceptance or rejection, or a broader range of affective reactions. In addition, attitudes include a behavioral component to the extent that they have implications regarding the actions a person is likely to take.

Beliefs have specifically been defined in relation to attitudes, as the cognitive component of attitudes (McGinnies, 1994). They may be thought of as a perceived connection between an object and its attributes (Argyle and Colman, 1995), or philosophical assumptions and principles concerning the nature of objects (Myers, 1993). Affects, the second component of attitudes, have often been viewed

in terms of their associated physiological characteristics, and have thus been defined as sympathetic nervous activity in response to an (attitude) object (Rosenberg, 1960; Argyle and Colman, 1995).

Affects consist of feelings, moods and emotions (Argyle and Colman, 1995) evoked in response to either internal or external stimuli.

The social psychology literature consists of numerous attitude studies, which include research in the area of affect. Considerable research indicates a relationship between attitudes and affect in a broad range of contexts. For example, dysfunctional attitudes have been associated with depression (Stiles, Schroder, and Johansen, 1993; Kwon and Oei, 1992; Nacoste, and Wise, 1991; Zuroff, Igreja, and Mongrain, 1990; Zemore and Veikle, 1989). Alcohol related attitudes, namely the expectation of certain affects from alcohol in subjects identified as problem drinkers, were also associated with depression. Attitudes related to body image (ie. the actual/ideal discrepancy) were associated with depression and anxiety (Forston and Stanton, 1992). Attitudes toward seeking help were found to be a predictor of depression in wives caring for their sick husbands (Robinson, 1989).

Researchers have also explored how more global attitudes are related to emotion. For example, the belief in a just world (Ritter, Benson and Snyder, 1990) was found to be negatively correlated with depression. Parental attitudes, including views concerning maternal employment and perceptions concerning the child's well-being, also correlated with depressive mood states (Goldberg, Greenberger, Hamill and O'Neil, 1992). Attitudes toward intellectual aging were associated with affective responses to the increased

forgetfulness associated with aging (Erber, Szuchman and Rothberg, 1992). In a study involving health care providers, judgements associated with various diseases (eg. AIDS, syphilis.) were related to the emotional responses connected with these illnesses. The attitudes of health care providers were also found to be correlated with their emotional responses to the blind as well as to AIDS patients (Dworkin, Albrecht, and Cooksey, 1991). Research in a work setting (Eisenberger, Fasolo, and Davis-LaMastro, 1990) linked employee attitudes with affective responses to the job. Research concerning political beliefs indicated that affect contributed significantly to the prediction of attitudes toward 4 social groups (women, men, Democrats and Republicans) and 3 social issues (abortion, affirmative action, and Public Assistance)(Eagley, Mladine, and Otto, 1994).

Cognitive therapy techniques are based on the theory that a shift in attitudes, or cognitive perceptions, will lead to a change in affective experience. Numerous techniques have developed which encourage clients to reevaluate their attitudes and beliefs. Rational-emotive therapy (Ellis, 1996, 1995, 1987) is based on the notion that irrational beliefs lead to emotional distress, while belief systems analysis theory (Myers, 1993) attributes emotional discomfort in African-Americans to the decline of an Afrocentric world view. Rokeach (1994, 1985, 1979), who devoted a lifetime to research in the area of the relationship between affect and belief systems, developed a technique which was derived from belief systems theory.

Attitude research sheds light on the larger issue of the relationship between attitudes and affective experience. The present study deals with the relationship between affect and feminist identity stage development in response to sexual assault information. In the context of the present study, feminist identity development is viewed in relation to the stagewise evolution of feminist attitudes. Of interest is the interaction between affect and the feminist attitudes of a particular stage of feminist identity development. For this reason, it is appropriate to examine the relationship between affect and attitudes pertaining to feminism.

#### Feminist attitudes and affect:

While there is a broad range of definitions of feminism, psychologists have found useful constructs in order to measure feminist attitudes. Most of the scales that measure feminist attitudes cover a variety of issues pertaining to societal expectations and the social conditions related to gender. Studies include topics such as assumptions concerning traditional employment for women and men, gender-based division of labor in marriage, parental roles, the gender role socialization of children, and stereotyped assumptions concerning personality traits (eg. Takooshian, 1983; Brogan and Kutner, 1976; Smith, Ferree, and Miller, 1975). Many researchers have also included beliefs related to the current gender-based power structure, and views regarding various social issues such as abortion, sexual harassment, and homosexuality (eg. Jean and Reynolds, 1980; Kalin, Heusser, and Edwards, 1982; Dempewolf, 1972).

The issue of the relationship between gender and affect has received considerable attention in the (feminist) psychology literature, often in the form of studies which document gender differences in affective experience (eg. Biaggio, 1989; Brody, 1985). Gender differences which had already been noted, such as the higher incidence of depression in women (eg. Weitz, 1982.), were now framed in a new context. Theories shifted from biological explanations, stemming from the concept that "anatomy is destiny", to theories concerning social factors, such as cultural norms and sexism (eg. Kogut, Langley, and O'Neil, 1992; Kaplan et. al., 1983; Israel, 1984).

A second body of research in the area of gender and affect fine tuned the issue of sex-based differences in affective experience by demonstrating that these purported gender differences were more due to gender identity or orientation (measured in terms of levels of masculinity/ femininity or gender role behaviors), than to biological gender differences (eg. Craighead and Greene, 1989). Thus, the majority of the variance in affective responses correlated with gender identity, the degree of femininity versus masculinity, or the tendency to engage in gender-typed behaviors, as opposed to the biological status of female versus male.

The literature which is most relevant in terms of the present research pertains to the relationship between feminist attitudes and affect. The attitude research examined here stems from the shift away from biological explanations for gender differences in affective experience. Much of the research includes within-sex comparisons, consisting of groups which differ in terms of their orientation to their

gender. In a study which examined responses to life stressors (Belk and Snell, 1989), a personal adherence to traditional beliefs regarding women, as measured by the Beliefs about Women Scale, was linked to higher levels of depression and hopelessness. Individuals who adhered to gender stereotypes, and indicated a recent history of stressful experiences, reported elevated levels of distress. Kleinplatz, McCarrey and Kateb (1992) found that women with traditional gender role attitudes scored lower on self esteem and lifestyle satisfaction, and higher on anxiety/ conflict. The results were attributed to the discrepancy in the values placed on masculinity and femininity, as well as "...the intrinsic rewards that accrue to women who lead their lives according to their own preferences and beliefs regardless of social costs..." (Kleinplatz, McCarrey and Kateb, 1992; pp. 333).

Traditional sex role attitudes were also linked to affect in a study which examined the relationship between separation anxiety and depressive symptomatology in mothers with children of three different age groups (Hock, Schirtzinger, Lutz, and Widaman, 1995). Mothers who had the highest anxiety, with 6-year-old children, also had the highest levels of depressive symptoms, and were more likely to embrace traditional sex role values (pertaining to their marriage). In a male sample, conflicted attitudes associated with the male role were significantly related to depression (Good and Mintz, 1990). All 4 factors of gender role conflict (success, power, and competition; restrictive emotionality; restrictive affectionate behavior between men; and conflicts between work and family relations) were significantly associated with depression.

Grossman and Wood (1993) conducted a study which operationalized gender role theory as it pertains to normative expectations for sex differences in emotional experience. Results indicated a positive correlation between traditional gender role attitudes and reported experiences of emotional intensity in women. In contrast, as compared to the more feminist males, traditional males reported less emotional intensity. In another study concerning emotional intensity (Brody, Hay, and Vandewater; 1990), gender role attitudes and identity were predictive of the intensity of anger, disgust, fear, pity, hurt, envy and liking reported toward the same or opposite sex in 1st, 2nd, 5th, and 6th Graders. Girls reported more anger toward males than females, and both girls and boys tended to be more hurt and disgusted by opposite sex than same sex children. Gender role attitude and identity were more predictive of the quality of emotions than was biological gender.

Pyant and Yanico (1991) conducted a study concerning the relationship of gender role attitudes and racial identity to Black women's psychological well-being. In a sample of 78 Black women, including both students and nonstudents, racial identity attitudes were found to be predictive of depression, self-esteem and well-being. *Preencounter* attitudes, which represent more traditional racial views, were a negative predictor of general well-being and self-esteem in both groups, and a positive predictor of depression in nonstudents. No significant results were found concerning the relationship between gender role attitudes and these same mental health variables.

Another study involving African-American women examined the relationship between feminism and four aspects of guilt: sexual guilt, guilt about hostility, morality conscience, and total guilt. Results indicated that as compared to traditional women, non-traditional women were less guilty on all four dimensions (Slane and Morrow, 1981). While there were no racial differences in the strength of feminist beliefs, racial differences appeared in terms of the interaction between feminism and guilt. In African-American women, feminism was related to less guilt about hostility. In white women, while feminism was unrelated to guilt about hostility, feminist beliefs were associated with less sexual guilt and morality conscience.

The relationship between feminist attitudes and affect has also been examined on a sociocultural level. Two researchers proposed theories concerning the relationship between societal values concerning gender norms and affective experience. Ullrich (1992) examined the role of menstrual taboos in shaping the affective experience of the Havik Brahmin women of South India. As the role of women shifted over the past 20 years, from that of a bearer of children to that of a more equal marriage partner, there was a notable decrease in the incidence of depressed mood associated with menstruation. In a reappraisal of *Women and Madness* two decades after its publication, Phyllis Chesler (1994) reexamined her theory concerning the relationship between women's affective experience and the existence of a devalued, socially sanctioned female role. According to these scholars, affective experience is, at least in part, shaped by the attitudes of the surrounding culture.

The above described studies provide evidence for the relationship between feminist attitudes and affect in a variety of contexts. The present study examines this relationship in the context of sexual violence against women. It is hypothesized that there will be an interaction between a woman's feminist attitudes related to her stage of feminist identity development, and her affective response to information that pertains to sexual assault. An understanding of the role of sexual violence in this culture helps to explain why it is such a central feminist issue, and as such, why it is most likely to evoke varied responses based on feminist attitudes. It is precisely because sexual violence is such a central concern among feminists, who by definition take note of the many manifestations of gender inequality, that it serves as the focus of the present study concerned with feminist attitudes and affect.

#### The significance of sexual assault

The present study explores the relationship between feminist attitudes and affect in the context of sexual assault information. It asks the question: upon being presented with information pertaining to sexual assault, what will be the nature of the resultant interaction between a woman's feminist beliefs and her affective responses? Sexual assault is particularly relevant to an examination of feminist attitudes as it represents one of the most potent examples of male domination.

Sexual assault is significant on a societal level, and pertinent in terms of gender dynamics for several reasons. Sexual violence against women is prevalent (eg. Koss, 1993; Gidycz and Koss, 1989;

Russell, 1982, 1993) yet hidden (eg. Browne, 1993; Koss, 1988). Despite its devastating effects on the survivor (eg. Burgess and Holstrom, 1974, 1979; Becker and Kaplan, 1991; Kelley, 1988), it often goes unrecognized, as forcible sex is often not considered rape (Harney and Muehlenhard, 1991). The pervasive fear of rape among women has broad implications due to its debilitating effects to women (Day, 1994; Donat and D'Emilio, 1992; Gordon and Rigor, 1989). In addition to the pervasiveness of female fear of rape, numerous other derivatives of rape which contribute to the contempt and victimization of women pervade the culture (eg. Lonsay and Fitzgerald, 1995; Reilly et. al., 1992; Stock, 1991). Sexual violence against women has also been examined in terms of its role in maintaining gender inequality (Marsh, 1993; Robertson, 1990; Russell, 1984). The perpetuation of male dominance is an inevitable outcome of widespread sexual violence against women.

When exploring research on sexual assault, it is interesting to note that due to numerous misconceptions concerning what should be deemed appropriate in terms of sexual behavior, rape often goes unnoticed. In fact, much evidence points to the fact that police officers, jurors, attorneys, judges, to name a few, rarely regard forced intercourse between acquaintances as rape (Henderson, 1994; Kowalski, 1992; Benson, Charlton and Goodhart, 1992). For this reason it is no surprise that women forced to have sex by male acquaintances, and males who force female acquaintances to have sex, rarely regard their experience as rape (Ellis, 1994; Hanson and Gidycz, 1993; Berkowitz, 1992). This widespread inability to identify

sexual assault further points to the "normalcy", or the relative social tolerance of this crime.

Let us first establish the far-reaching effects of rape in this culture. The empirical evidence that concerns the incidence and prevalence of rape provides a context for this issue. One widely cited study included a survey that involved 930 randomly selected females of the San Francisco area (Russell, 1984). Results indicated that rape was a frequent crime. In particular, 21 percent of the women interviewed had experienced a completed forcible rape at least once. In addition, 44 percent had experienced either a rape or attempted rape. Of this 44 percent, only 8 percent (or, less than one in twelve) of the rapes or attempted rapes had been reported to the police.

Several other surveys support the claim that rape is frequent in this country. A study involving 2,500 female members of a work-site based health maintenance plan also revealed the prevalence of rape. In this study, Koss (1989) found that 21 percent of the women had experienced a forcible rape. In addition, in a national survey involving 6000 women, Koss, Gidycz, and Wisniewski (1987) found that 15 percent of the women in the sample reported having been raped, while an additional 12 percent reported attempted rape. These statistics indicate that rape is, by no means, a rare occurrence. Several studies have also reported the finding that rape most commonly occurs between people who know each other (eg. Goodman et. al., 1993; Schwartz, 1991; Watkins, 1990).

As one begins to consider the prevalence of rape, and imagines what it implies in terms of a woman's sense of self, sexuality, and

sense of safety, to name a few, the implications are far reaching. The above described studies concerning the prevalence of rape estimate between one in four to one in six women is a survivor of sexual assault. Numbers of women experiencing attempted rapes was even higher. One can imagine that each of these 1 in 6 women is shaping the lives of others as a mother, a lover, a daughter, a sister, and so forth. In this manner, it is easy to envision the major impact this fact has on society as a whole. It would be interesting to examine, for instance, the implications of such a large number of survivors of sexual assault raising their daughters and sons. It is for this and other similar reasons that many theorists refer to the notion of a "rape culture" (Rozee, 1993; Mills and Granoff, 1992, Griffin, 1979).

In patriarchal societies, sexual assault represents the quintessential form of violence used to subjugate women. Actual rape and the fear of rape pervade American society at a level which is sufficient to greatly subdue women. It is a form of terrorism whereby the fear of rape permeates the lives of women, limiting their mobility and freedom of expression. The ways in which this fear constricts the lives of women has been well documented (eg. Gordon and Rigor, 1989; Griffin, 1979). Much of the fear women experience when walking down the street and even while at home has become unconscious, such that the limitations it places on a woman's sense of herself as a free, valuable and competent member of society are immeasurable. It influences the choices women make concerning travel, whether it be abroad or the route for returning home from work at night. It also impacts on how a woman moves, how she dresses, and her style of expression.

Numerous feminists have documented the importance of rape as a tool of social control (eg. Day, 1994; Larkin and Popaleni, 1994; Stock, 1991). Rape, in terms of its prevalence and relative tolerance has often served as an important symbol of women's inferior status and lack of power in this culture (eg. Brownmiller, 1975; Russell, 1984; Schwendinger, 1983). The choice of the issue of sexual assault stems from my interest in the emotional impact of patriarchy as a social structure. To study attitudes toward rape with a feminist orientation is to venture into the grim underbelly of American society; to glimpse at the casualties of the enduring conflicts between the sexes.

The notion of rape as a crime of political dominance could be considered a basic premise of any feminist analysis. The function of rape is to keep women afraid, subdued, and dependent on men. Thus, the threat of sexual violence not only subdues women, it also coerces them to turn to men for protection from this violence (Regehr and Glancy, 1993; Ross and Faustini, 1989). Physical strength is reinstated as a central variable in terms of social power when women need fear for their bodies. In addition, this female dependency is certainly advantageous for men, as it serves to increase or simply maintain their power over women, and to further secure their superior position in the social hierarchy.

The feminist assertion that the subjugation of women is built into the social organization of society has been supported by cross cultural evidence. Sanday (1981) hypothesized that the incidence of rape would vary among tribal societies according to the degree of power and status attributed to these women. She found that rape

was prevalent in societies where the contributions of women to society was minimized, and women were excluded from positions of power. Yet in societies where the contributions of women were highly valued and the distribution of power was more egalitarian, rape was infrequent if not non-existent. This study is informed by evidence of a clear link between sexual assault and the role of power in the gender dynamics of a culture.

Rape is a form of political dominance in the sense that it coerces women to turn to men for physical protection. In addition, the actual act of sexual assault is a literal expression of the violent subjugation of women. Because sexual violence against women represents such a profound violation in terms of its devastating effects on the survivor, and it is so widespread in terms of its prevalence, yet it pervades the culture on so many levels so as to often go unnoticed, rape is a subject which clearly merits further investigation. Its relevance as it pertains to feminist attitudes makes it particularly pertinent to the present study.

The present section explored the role of sexual violence in this culture in terms of its particular relevance to gender inequity and feminism. The first section examined the relationship between attitudes and affect in a variety of contexts, followed by a review of research concerning the interaction between affect and feminist attitudes in particular. With an exploration of the social significance of sexual violence included in the current analysis, it is now possible to proceed with an examination of the relationship between feminist attitudes and affect in response to materials pertaining to sexual assault.

### Gender role attitudes and affective responses to sexual violence:

The majority of studies documenting affective responses to sexual violence involve rape survivors, with the goal of documenting recovery stages as well as describing and evaluating various types of treatment for this population. Studies concerning affective responses to sexual victimization in the public at large are diverse in terms of their focus. Much of the research simply examined the emotional impact of exposure to materials depicting sexual violence (eg. Bond and Mosher, 1986; Senn and Radtke, 1990). Researchers used many different types of stimuli that portray sexual violence, such as rape reports (Bohner, Weisbrod and Barvi, 1993), reenactments of rape trails (Linz, Donnerstein and Penrod, 1988; Linz, Fuson, and Donnerstein, 1990), reenactments of rape incidents (Linz, Donnerstein and Penrod, 1988) and mainstream pornography in the form of films (eg. Kelley, 1985; Russell, Horn and Huddle, 1988), slides (Senn and Radtke, 1990), and written materials (eg. Mayerson and Taylor, 1987). One study included rape education films and a documentary on the psychological effects of "slasher" films (Linz, Fuson and Donnerstein, 1990).

Researchers have examined the emotional impact of materials depicting sexual violence on both women and men, as well as the effects on level of self-esteem (eg. Bohner, Weisbrod and Barvi, 1993; Mayerson and Taylor, 1987). Studies also examined how various attitudes and beliefs, such as the degree of rape myth acceptance (eg. Russell, Horn and Huddle, 1988; Linz, Fuson and Donnerstein, 1990),

or adversarial sexual beliefs (Senn and Radtke, 1990; Peterson and Pfof, 1989), attitudes towards women (Kelley, 1985), men (Senn and Radtke, 1990; Kelley, 1985), or feminism (Mayerson and Taylor, 1987; Senn and Radtke, 1990), endorsement of sex role stereotypes (Peterson and Pfof, 1989; Mayerson and Taylor, 1987), acceptance of interpersonal violence (Russell, Horn and Huddle, 1988; Mayerson and Taylor, 1987) and level of social affection (Russell, Horn and Huddle, 1988) were linked to the issue of sexual perpetration.

Some research on affective responses to sexual violence investigated how feminist attitudes mediated emotional responses to rape (eg. Bohner, Weisbrod and Barvi, 1993; Senn and Radtke, 1990). Other studies examined whether exposure to materials depicting sexual violence, often in the form of mainstream pornography, would have the effect of altering beliefs, such as attitudes toward women (Kelley, 1985). Others examined the impact of repeated exposure on affective responses, to explore the possibility of a desensitization effect (Linz, Fuson and Donnerstein, 1990; Linz, Donnerstein and Penrod, 1988). These researchers measured affective responses over time, often examining the link between pornography and responses to sexual assault. The purpose of these studies was to determine if repeated exposure to sexual violence in mainstream pornography would lead to desensitization in terms of affective reactions to rape. These studies found that repeated exposure to pornography led to a decrease in negative affect in response to materials depicting the reenactment of a rape trial.

Studies which most closely resemble the present examination concern gender beliefs as mediator in emotional responses to sexual

victimization. Two studies conducted in Germany and the U.S. (Bohner, Weisbrod and Raymond; 1993) found increases in negative affect and decreases in self-esteem in women who do not endorse rape myths, following exposure to police reports of rape. In contrast, men high in rape myth acceptance (RMA) showed an increase in positive affect and self-esteem. Women who were high in RMA and men who were low in RMA were "largely unaffected." It is interesting to note that data from 41.6% of the female subjects was excluded as they indicated they were the victims of either a completed or attempted rape. The authors concluded that the results lent support to the feminist hypothesis that sexual assault acts as a form of social control to maintain male dominance. Another study which involved the role of cognitive mediators in emotional responses to sexual violence involved rape education films (Linz, Fuson and Donnerstein; 1990). Exposure to two rape education films and a documentary on the psychological impact of "slasher" films resulted in higher levels of negative affect, as compared to controls, following the viewing of a reenactment of a rape trial. These subjects also assigned less responsibility to the victim and more responsibility to the defendant than did controls.

Results concerning cognitive mediators as factors that influence levels of self-esteem in response to sexual violence are inconclusive. The above described studies found a decrease in self-esteem in response to sexual assault in women who do not endorse rape myths. Another study found lowered self-esteem in response to exposure to "rape myth pornography" in women who were high in sex-role stereotypes (Myerson and Taylor; 1987). Rape myth acceptance has

been associated with traditional gender-role beliefs, such that women who endorse rape myths would be expected to accept sex-role stereotypes (eg. Burt, 1983). Thus, one would predict that women who do not endorse rape myths (eg. Bohner, Weisbrod and Raymond, 1993; Linz, Fuson and Donnerstein, 1990) would have similar responses to women who do not accept sex-role stereotypes (eg. Mayerson and Taylor, 1987; Burt, 1983). Yet in comparing these studies, such a parallel was not found. Additional research is required to clarify this issue.

Studies which do not emphasize cognitive factors as an intervening variable also found increases in negative affect in response to sexual violence. Senn and Radtke (1990) found increases in mood disturbance in response to mainstream violent pornography. Such mood disturbances were not found in controls or in subjects who viewed erotica. Bond and Mosher (1986) conducted a study concerned with the prevalent myth that women enjoy rape. They measured the affective responses of subjects following the guided imagery of an erotic rape fantasy or two realistic rape conditions. Subjects imagining a realistic rape reported significant increases in affective disgust, fear, anger, pain, shame and depression. Subjects imagining an erotic fantasy of a rape were significantly more sexually aroused, and reported higher levels of enjoyment, interest and pleasure.

Women have consistently shown increases in negative affect in response to sexual violence. In contrast, males did not show evidence of increased fear, anger, or depression when exposed to materials that portray sexual perpetration. Peterson and Pfof

(1989) found no increases in negative affect in males who viewed rock videos depicting sexual violence. Another interesting finding of this study is that almost forty percent (39.6%) of the men indicated some likelihood of committing rape if they could be assured of no subsequent punishment. The authors concluded that this finding provided further evidence of the prevalence of attitudes of violence against women.

Kelley (1985) found that males expressed more positive affect than females after a sexually aggressive film. In addition, men who were more openly sexual (erotophiles) expressed more positive attitudes after viewing either the rape film shown by the male experimenter or the erotic film shown by the female experimenter, as compared to erotophobes. Increases in negative affect were only found in response to non-erotic violent videos. These violent videos were also found to increase the adversarial sexual beliefs of these males. Men were also found to experience increases in negative affect in response to films depicting female aggression (Russell, Horn and Huddle; 1988). Males who viewed film clips of professional lady wrestlers or a mud wrestling segment showed negative changes in their mood states, predominantly an increase in aggression and a decrease in social affection, as compared to controls.

One study which looks specifically at gender role as a mediator in affective responses to rape involved the concept of machismo. Mosher and Anderson (1986) examined the correlation between the "macho personality constellation" and men's reports of sexual aggression. A second hypothesis concerned the correlation between the macho personality and affective responses to guided imagery of a

realistic (noneroticized) rape. As predicted, the more macho males experienced less negative affect than less macho males, as they imagined themselves violently raping a woman. Macho personality was associated with less disgust, anger, fear, distress, shame, contempt and guilt, in response to induced identification with a rapist. Thus, within the male population, the degree of machismo is related to the degree of negative affect associated with sexual violence.

Additional findings in the area of emotional responses to sexual violence involved the issue of desensitization in males. Prolonged exposure to films depicting sexual violence led to a decrease in emotional reactions, as well as empathy, in response to a reenactment of a rape trial (Linz, Fuson and Donnerstein, 1990; Linz, Donnerstein and Penrod, 1988). Subjects exposed to sexually violent films were less sympathetic to the rape victims portrayed in the rape trial, and judged them to be less injured and less worthy than did controls. They were also less empathic to rape victims in general. The authors proposed a model of desensitization to media violence and the carry over to decision making concerning victims of sexual violence.

#### Limitations of research concerning gender role attitudes and affective responses to sexual violence:

The research that examines the relationship between gender role attitudes and affect in response to sexual violence has several limitations. Many of these studies claimed that the reported differences in affect were the result of the experimental

manipulations though they did not include baseline affect measures or control groups. In addition, the materials included in these studies are inherently emotionally provocative, as they are designed to induce powerful affective responses. They include reenactments of rape trials (eg. Linz, Fuson, and Donnerstein, 1990), police reports (Bohner, Weisbrod and Barvi,1993), as well as pornographic materials depicting sexual violence (eg. Kelley, 1985; Peterson and Pfost, 1989; Mayerson and Taylor, 1987). Responses to materials which are expected to be emotionally charged do not provide information on responses to less inherently charged materials. Women are confronted with statistics and examples of sexism on a daily basis through sexist advertisements, the news media, street harassment, and numerous interpersonal interactions, to name a few. Studies which employ emotionally charged materials are less applicable to the more subtle kinds of experiences.

The materials used in past studies on affect and sexual violence also contain a second limitation. In addition to the provocative qualities in the above described materials, the stimuli presented to subjects also tend to depict interactions between various individuals, often in a story-like format. The result is that subjects may potentially identify with the characters involved, and experience a more personalized empathic response. While it is certainly relevant to examine the reactions of women imagining themselves in the context of an incident of sexual perpetration, it is potentially more compelling to explore womens' responses as they consider the broader context of sexual violence, on a societal level. Research on feminist identity development suggests that gaining an

understanding of gender inequality on a societal level does have an impact on affective experience (eg. Downing and Roush, 1985, O'Neil and Roberts Carroll, 1988; O'Neil et. al. 1993; Bargad and Hyde, 1991).

The materials used in the present study included information that pertains to the prevalence and repercussions of rape in American society. These materials did not focus on specific incidents of sexual violence, but rather on the widespread societal impacts. As a result, the information did not lend itself to identification with the individuals involved in the particular events surrounding a sexual assault incident.

Much of the past research concerning gender role attitudes and affective responses to sexual violence is also limited in terms of the scope of the attitudes researchers measure. The majority of these studies focus on attitudes which have been associated with feminism, such as acceptance of sex role stereotypes, or the tendency to endorse rape myths. Very few studies examine the relationship between affect and feminist ideology as a whole.

One final shortcoming of past research concerning gender role attitudes and affective responses to sexual violence is that these studies tend to employ a limited view of feminist beliefs. In these studies, subjects are generally divided in two categories based on their gender role attitudes, such as traditional versus non-traditional, or high versus low tendency to endorse rape myths. This method of categorizing subjects either dichotomizes feminist attitudes, comparing two groups, or employs a correlational analysis. Either approach assumes that feminism exists on a linear continuum,

whereby an individual simply has less or more of it. Thus, feminism is viewed as a one dimensional construct which simply varies in terms of quantity. Consequently, these researchers assume the affective responses will be correlated to the degree of feminist attitudes.

Recent research in the area of feminist identity suggests that feminist beliefs cannot be viewed on a linear continuum. Rather, feminist views evolve in a stage-wise progression (Downing and Roush, 1985; Bargad and Hyde, 1991; Rickard, 1989; O'Neil, et al., 1993). Each developmental stage contains aspects which are qualitatively distinct, and may not be viewed as shifting from less or more along a single dimension. Feminist development is believed to encompass numerous elements which fluctuate as an individual evolves in her or his belief systems and identity. As a result of these findings, researchers created developmental stage models which are believed to more accurately reflect the gradual transition from a more traditional to a more feminist gender role orientation.

Theories concerning gender role/feminist identity development include several specific stages whereby an individual's gender role identity evolves. These models describe this evolution in terms of an individual's encounters and perceptions of gender role prescriptions, as well as experiences of gender-based discrimination. These experiences help shape the developing beliefs and behaviors that pertain to gender. The models generally describe a gradual progression from a stance in which one is accepting of traditional gender roles, and in a state of denial in terms of sexism, to a position of gender role transcendence and a commitment to combatting

gender inequality. Of particular relevance to the present thesis is the fact that different affective qualities would be predicted for each developmental stage. The next section, which explores the feminist identity development theories, delineates the ways in which these theories enrich our understanding of feminist attitudes.

#### Gender identity development theories:

An analysis of affective responses in the context of feminist attitudes relies on an understanding of the dynamics of gender role and gender identity. Gender identity development theories provide models of the stages whereby one acquires a sense of one's gender. The feminist identity model (Downing and Roush, 1985) and the gender role journey (O'Neil, et al; 1993) both delineate the unfolding process of one's experience of one's gender role, and the evolution of responses to sexism. Research in this area revealed that it is not sufficient to compare two categories of less versus more feminist attitudes. This literature provides a more comprehensive framework to explore affective experience in relation to feminist attitudes.

#### *The Gender Role Journey:*

O'Neil and Roberts Carroll (1988) created a model of gender role identity development, which they named the "gender role journey." The gender role journey refers to the process of gender role growth over the lifespan, including all of the incumbent phases that denote significant changes in thoughts and emotions. The conceptualization of the model was derived from Moreland's (1976) work with consciousness-raising groups, as well as observations of

the participants of three gender role journey workshops (O'Neil et. al., 1993).

The Gender Role Journey workshops were a 6-day, 36-hour program designed to educate women and men regarding their gender role socialization and development, as well as to provide a therapeutic environment to promote healing from sexism and gender role conflicts (O'Neil and Roberts Carroll, 1988). The workshops incorporate diverse materials including lectures, readings, music, music videos, film clips, and group discussions to both inform participants of gender role research, as well as to stimulate thoughts and emotions concerning personal gender-related experiences. Participants were educated as to the harmful effects of sexism and rigid gender role prescriptions. Facilitators strove to provide a safe and supportive environment, and self-disclosure as well as daily feedback were encouraged. The results of the observations of the participants of these workshops was a five stage model of gender role development. The 5 phases of the Gender Role Journey are presented in Table 1.

## Table 1. Phases of the Gender Role Journey<sup>1</sup>

### Phase 1. Acceptance of traditional gender roles

- Accepts traditional notions of masculinity and femininity
- Endorses restrictive view of gender roles
- Endorses strength, control, power restrictive emotionality for men
- Endorses warmth, expressiveness, nurturance passivity for women
- Experiences limited awareness of how restrictive gender roles limit human potential
- Lacks awareness of how sexism restricts and violates people
- Receives awards for acting in stereotypic ways
- Fears questioning authority
- Lacks information about how gender roles are learned
- Feels powerless and dependent
- Feels anger when others violate gender role stereotypes

### Phase 2. Ambivalence about gender roles

- Experiences dissatisfaction with stereotypic notions of gender roles
- Questions restrictiveness of gender roles through exposure to new ideas about sexism
- Experiences increased awareness of how gender roles and sexism violate people
- Experiences some fear of what it would mean to change one's gender role ideas or behaviors
- Vacillates between the safety of stereotypic gender roles and the excitement and anxiety of possible gender role change

-Feels confusion and lacks clarity about how sexism relates to gender roles

### Phase 3. Anger

-Experiences negative emotions and expresses them at prevailing social norms, institutions, and individuals who reinforce sexism and stereotypic socialization of males and females

-Experiences limited outlets for negative emotions, isolation, and personal pain about sexism

-Expresses negative emotion in ways that produce conflict, anxiety, and depression

-Restricts circle of friends to those who can hear or accept the anger

### Phase 4. Activism

-Makes gender role changes in one's own life that are less restrictive and conflictual

-Uses the anger about sexism in positive ways

-Commits oneself to social-political-educational courses of action

-Undertakes personal, professional, and political plans of action to increase awareness of restrictive gender roles and sexism

-Feels either confirmed or disconfirmed by activism regarding gender roles and sexism

### Phase 5. Celebration and Integration of Gender Roles

-Experiences new awareness and satisfaction of viewing self and the world in a less restrictive and stereotypic way

- Integrates anger about sexism regularly with efficiency and effectiveness
- Understands other people's gender role journeys and their views of sexism and gender roles
- Experiences increased "gender role freedom" in personal and professional relationships
- Continues active efforts to educate the public about gender roles and the violence of sexism

1. O'Neil and Roberts Carroll (1988: 194)

The first phase of the gender role journey, *acceptance of traditional gender roles*, consists of (as the title implies) the endorsement of stereotypic notions of masculinity and femininity. The second phase, *ambivalence about gender roles*, emerges as there is a questioning of the limitations and restrictiveness of traditional gender roles, and an increased awareness of the impact of sexism. During the *anger* phase, there is the emergence negative emotions in response to the awareness of gender-based discrimination. The *activism* phase is accompanied by the commitment to striving for social change in the area of sexism. The final phase, the *celebration and integration of gender roles*, consists of personal freedom with regards to gender role, and a continued commitment to social change.

In order to evaluate the effectiveness of the Gender Role Journey workshops, data were collected immediately after the workshop, at 1- and 3- month intervals after the workshop, as well as 1 and 2 years later. At each of these time intervals following the

workshop, participants were asked whether they felt the experience had had an impact on their self-knowledge, relationships with their parents, sensitivity regarding gender stereotypes, emotional responses, as well as career goals. One month after the workshop, a significant number of participants reported that the experience had affected them in almost all of the areas mentioned. A significant number of participants also reported continued effects both one and two years after the workshop. These results provide preliminary evidence as to the effectiveness of gender role workshops in heightening awareness and shifting emotions associated with gender-related issues.

The Gender Role Journey Measure was developed to operationalize the theory behind the Gender Role Journey ( O'Neil et. al., 1993). The operational definitions of the five phases, as well as the theoretical basis for the gender role journey "metaphor" were derived from the observations of the participants of the gender role journey workshops over a five year period from 1985 to 1990. The organizers of these workshops then wrote the original items for the scale. These items were then evaluated, in terms of content validity, by a panel of raters who were familiar with the theory which underlies the gender role journey (as outlined by the originators of the theory).

The 46-item GRJM and the Personal Attributes Questionnaire (PAQ)(Spence and Helmreich, 1978) were then administered to both male and female college students. The PAQ is a measure of femininity versus masculinity, which contains items that describe characteristics which are stereotypically believed to be attributed to

either females or males. Results indicated that there were gender differences in terms of stage development as measured by the GRJM, and that these differences were further enhanced by gender role orientation differences (as measured by the PAQ). Specifically, as compared to men, women reported more gender role ambivalence, confusion, anger, and fear. For all categories of the PAQ, women reported more personal-professional activism in terms of gender roles. In contrast, the males of all categories of the PAQ reported more traditional attitudes towards gender roles than did the women of these corresponding categories.

The authors' hypothesis that the items of the GRJM would cluster into the five phases elaborated in the model was only partially confirmed. The factor analysis revealed three factors which represented phases or combinations of the phases outlined. These phases were then renamed to reflect the item content in each of the factors. The resultant revisions included the combining of phases 2 and 3 into one phase that was renamed Gender Role Ambivalence, Confusion, Anger and Fear. Similarly, phases 4 and 5 were combined into one phase renamed Personal-Professional Activism. As a result of these findings, the authors recommended that the original five phase theory be converted into a three phase model. Internal consistency reliabilities ranged from .76 to .89. Test-retest reliabilites for each factor were between .53 and .77.

While the post analysis of the impact of gender role journey workshops provide some evidence of their effectiveness, certain aspects of the workshop format should be examined more closely. One of the central assumptions underlying the workshops is that

building alliances between women and men is essential in order to promote healing from the negative effects of constrictive gender role definitions and gender-based discrimination (O'Neil and Roberts Carroll, 1988). However, the widespread victimization of women, by men, through sexual violence, domestic violence, incest and economic inequity, to name a few, are some of the central by-products of these gender-based conflicts. This perpetrator/victim dichotomy has profound implications in terms of a therapeutic context. In light of this reality, the question as to whether a mixed-gender workshop is the most ideal setting in which to address these issues becomes problematic.

A possible lack of acknowledgement of these concerns is evidenced by a description of the principle's underlying the workshop. The authors state that sexism is " ...a form of violence between and among men and women.." (O'Neil and Roberts Carroll; 1988, pp.194). This type of phrasing obscures the essential differences in power between women and men in society, which result in significant differences in terms of the consequences experienced by individuals as a result of sexism. The imbalance of dominant versus subordinate, or perpetrator versus victim, is likely to result in significant differences in gender role development in women and men. Stage 3 is said to be marked by a recognition that "..sexism produces male and/or female victims." Attempts to address females and males simultaneously ultimately leads to the inaccurate conclusion that "we (both women and men) are all in the same boat." The fact that the GRJ workshops were run by a coed pair, in which the male had a higher status than the female (a doctoral

level psychologist versus a master's level counselor), may also prove to be problematic.

An additional limitation is the fact that, as confirmed by one of the originators of the model (personal communication; O'Neil, August 12, 1996), there has been no published validity data since the measure's original release. This lack of validity data is not surprising in light of the relative newness of the measure.

*A Model of Feminist Identity Development:*

Downing and Roush (1985) proposed a model of feminist identity development which they adapted from a model of Black identity development (Cross,1971), personal and clinical experience, as well as other developmental models (Avery, 1977; Gurin, 1982; Moreland,1976). Their motivation for providing a theory stemmed from their belief that women must work through the feelings that stem from the sexism and discrimination they are forced to confront in order to develop a positive feminist identity. Unlike the Gender Role Journey model, the model for feminist identity development was specifically designed to address the gender role experiences of women.

The result of their research was a five stage model of feminist identity development, including 1.)passive acceptance, 2.)revelation, 3.)embeddedness-emanation, 4.)synthesis and 5.)active commitment. During the *passive acceptance* stage, a woman is either unaware of or denies the impact of the prejudice she confronts. These women accept the tenets of the dominant culture as well as traditional sex roles, and believe that men are superior to women. Repeated experiences of crises or contradictions spark the emergence of the

second stage; *revelation*. During this period, a woman can no longer deny the sexism that surrounds her. Feelings of anger emerge as she confronts pervasive injustice, while feelings of guilt are associated with her realization of her participation in the past injustice of her own life. During this time women tend to view all men as negative, and develop a pseudo-identity in reaction to the sexism that surrounds them.

Women in the third stage, *embeddedness-emanation*, seek out positive female representations through feminist organizations and supportive friendships with women. They seek to foster a sense of safety for their newly found female-positive identity, and a sense of "sisterhood". The process of emanation consists of the ability to take a more relativistic perspective of discrimination, ie. to cease to view all men negatively. Once the positive feminist identity has been integrated, a woman enters the fourth stage, *synthesis*. She is then able to transcend traditional sex roles, to channel her energies more productively and respond effectively to discrimination. The final stage, *active commitment*, consists of a woman's ability to translate her feminist identity into "meaningful and effective action" and truly dedicate herself to social change. The stages of Downing and Roush's feminist identity model appear in Table 2.

Table 2. Feminist Identity Development Stages<sup>1</sup>

<p><u>1.Passive Acceptance:</u></p> <p>Passive acceptance of traditional sex roles and discrimination; belief that traditional roles are advantageous; men are considered superior.</p>	<p><u>2.Revelation:</u></p> <p>Catalyzed by a series of crises, resulting in open questioning of self and roles and feelings of anger and guilt; dualistic thinking, men are perceived as negative.</p>	<p><u>3.Embeddedness-Emanation</u></p> <p>Characterized by connectedness with other select women, affirmation and strengthening of new identity. Eventually more relativistic thinking and cautious interaction with men.</p>
<p><u>4.Synthesis:</u></p> <p>Development of an authentic and positive feminist identity; sex-role transcendence; "flexible truce" with the world; evaluate men on an individual basis.</p>	<p><u>5.Active Commitment:</u></p> <p>Consolidation of feminist identity; commitment to meaningful action, to a non-sexist world. Actions are personalized and rational. Men are considered equal but not the same as women.</p>	

1. Downing and Roush (1985: 698).

The Downing and Roush (1985) model provided a useful preliminary conceptualization of the stages of feminist development in women. Shortly after the publication of this developmental model, two scales were created to operationalize and further validate the theory (Bargad and Hyde, 1991; Rickard, 1989). Bargad and Hyde (1991), the authors of the Feminist Identity Development Scale (FIDS), completed two studies in which they developed the scale, verified the test-retest reliability, and applied the scale as a new tool to measure the effects of a woman's studies course on feminist identity development as defined by Downing and Roush (1985).

The Feminist Identity Development Scale has several advantages as compared to the Gender Role Journey Measure. As the FIDS was specifically designed for women, it can more directly address women's particular status relative to men, with all of its incumbent implications. Thus, gender identity development is viewed specifically in the context of women's experiences of sexism, in light of her subordinate position. The FIDS also has the advantage of having undergone further validity and reliability testing after its original release (Gerstmann and Kramer, in press). For these reasons, The present study employed the Feminist Identity Development Scale as a measure of feminist attitudes.

The scale development process for the FIDS consisted of several phases. Initially, five women faculty and graduate students were provided with the description of the stages included in the Downing and Roush (1985) article, and asked to write self statements which would exemplify the stages outlined in the model. During the second phase, a group of ten faculty and graduate students were presented

with the resultant 163 items, in random order, and asked to rate them in terms the extent to which they applied to each of the five stages of the model. Eighty two of the 90 remaining items had a 90% agreement or better among raters. At several points throughout the scale development process, items were evaluated for redundancy and ambiguity.

The resultant 73-item scale was then put into a 5-point Likert format, and administered to a group of 156 undergraduate women, to assess test-retest reliability. Factor analysis of the data yielded five factors. Items with a test-retest reliability greater than .60 were retained. The final version included 48 items. This first study produced a preliminary scale to measure Downing and Roush's (1985) feminist identity development model, and provided some test-retest reliability data for the scale.

The stated objective of the second Bargad and Hyde (1991) study was to cross-validate the structure of the scale, to further establish the reliability of the scale, and to apply it as a means of assessing the effects of a woman's studies course on feminist identity development. The study included students of three women's studies courses, as well as a control group including students who had been on the waiting list for women's studies courses. All students were administered the FIDS on three separate occasions; at the beginning, the midpoint and at the end of the semester. At the end of the semester, students completed open-ended questionnaires, as well as semistructured group interviews.

The results of the quantitative data revealed that while the controls showed no significant differences in feminist identity

development as measured by the FIDS, the women's studies students reported several changes. These students reported that they agreed less with the Stage I items, and agreed more with the Stage II and Stage III items by the end of the semester. Thus, the views of these students shifted from the *Passive Acceptance* stage towards the stages which indicate a heightened awareness of sexism, and a desire to connect with other women who share similar gender role views. The qualitative data provided further evidence of a heightened awareness of sexism among participants, as well as an increased rejection of traditional gender role definitions. Bargad and Hyde's (1991) second study provided a new method to evaluate the effects of women's studies courses in terms of shifts in feminist identity development as outlined by the Downing and Roush (1985) model. This study also provided further validity data for the model.

A recent study (Gerstmann and Kramer, in press) has added additional validity data for the Feminist Identity Development Scale. The authors concluded that findings of this study generally lend support for the validity and reliability of the Feminist Identity Development Scale. Results also proved the scale to have high internal consistency. Factor analysis generally supported the FIDS as a measure of the five stages as described by the Downing and Roush model. However, in the discussion, questions were raised concerning the validity of the last two stages: namely, Synthesis and Active Commitment. The authors noted the need for further research concerning these two stages.

The *feminist identity model* and the *gender role journey* metaphor provide recent models for the conceptualization of gender

role identity development. Both developmental theories describe the evolutionary process of gender role related thoughts, feelings, and behaviors in response to life events. The stages are explored in depth, each as a distinct entity with its own set of attitudinal and affective components. According to these theories, feminist attitudes develop in a stagewise manner, each stage constituting its own unique and distinct experience. These theories provide a broader understanding of feminist attitudes as a complex, stagewise, evolutionary process as opposed to a one dimensional continuum of "less" versus "more" feminist. These stage theories also acknowledge the role of constricted gender role prescriptions and gender-based discrimination in shaping the gender identity development process, and incorporate an understanding of the emotional repercussions of these experiences.

*Rationale for hypotheses:*

In order to assess the relationship between feminist attitudes and affect in response to sexual assault information, participants were presented with an article which contained basic information that pertains to sexual violence against women. Pre and post affect measures were administered, as well as a measure of feminist identity development.

The feminist identity model (Downing and Roush, 1985) describes the stagewise evolutionary process of a woman's gender identity as a result of life experiences. In summary, the model describes the evolution from an acceptance of traditional gender stereotypes and denial concerning gender-based discrimination, to a

more flexible approach to gender roles and a broader understanding of gender bias. Based on the attitudinal and affective components that are characteristic of each stage, several predictions can be made concerning the likely response of a woman at each stage to information concerning sexual violence as an example of gender-based discrimination. These predictions are also based on previous research concerning the relationship between attitudes associated with feminism and affect in response to materials concerning sexual violence (eg. Linz, Fuson and Donnerstein, 1990; Bohner, Weisbrod and Barvi, 1993; Mayerson and Taylor, 1987).

Stage 1. *Passive acceptance.* Women in this stage of development, which is characterized by a "passive acceptance" of gender stereotypes and a traditional system which includes male domination, are not likely to evidence significant changes in affect in response to information concerning sexual violence against women. These women who, by definition, endorse traditional gender attitudes would coincide with the "traditional" women in past research on affective responses to materials concerning sexual violence. In past studies, traditional women did not exhibit significant changes in affect when presented with materials related to sexual violence (eg. Peterson and Pfof, 1989; Mayerson and Taylor, 1987, Bohner, Weisbrod and Barvi, 1993; Senn and Radtke, 1990).

Stage 2. *Revelation.* This stage is marked by turmoil when women experience a crisis of contradictions, as past gender beliefs are challenged by one or more significant experiences. This stage is

characterized by instability and intense negative emotions associated with a heightened awareness of restricted gender role prescriptions and gender-based discrimination. As a result of the intensity of the emotions experienced during revelation, it is predicted that in response to information that pertains to sexual violence, women in this stage would report the highest levels of negative affect.

Stages 3, 4, &5 *Embeddedness-emanation, synthesis, and active commitment*. Significant changes in affective experience do not accompany the last three stages of the *feminist identity model*. During these three stages, a women continues to further internalize her feminist identity, and make lifestyle changes that increase her contact with like-minded individuals and social groups that support her wish to eventually actualize her feminist ideals in political activism.

While each stage is distinct in terms of the level of social support, particular views towards men, and the extent of participation in the women's movement, the emotional changes which characterize the transitions of the earlier stages have, to a large extent, subsided. It is possible that as a women progresses from stages 3 to 5, she becomes progressively less moved to respond to gender-based discrimination with negative affect. However, this gradual decrease in reactivity is not expected to be significant. Consequently, it is predicted that women in stages 3, 4, & 5 will experience a stronger negative reaction to sexism than women in stage 1, yet significantly less than women in stage 2.

Rickard's (1989) decision to eliminate stage 5 of the Downing and Roush model when she developed a measure to test these stages lends further support for the combining of stages 4 and 5. In addition, Gerstmann and Kramer (in press) raised questions concerning the validity of the last two stages of the FIDS.

### Summary of literature:

The present study examines the relationship between feminist attitudes and affect in response to information concerning sexual violence against women. This investigation of feminist attitudes incorporates recent findings concerning feminist identity development theories, which provide stage models for gender role identity development (eg. Downing and Roush, 1985; O'Neil, Egan, et. al., 1993).

The first section examines research concerned with the relationship between attitudes and affect in a variety of contexts. These findings suggest that there is a link between several different attitudes and affective responses in a number of contexts (eg. Nacoste, and Wise, 1991; Zuroff, Igreja, and Mongrain, 1990; Zemore and Veikle, 1989). The second section focuses on the relationship between affect and feminist attitudes in particular. Feminist attitude research has repeatedly found a relationship between these attitudes and affective responses in a number of diverse contexts (eg. Kleinplatz, McCarrey and Kateb, 1992; Good and Mintz, 1990; Grossman and Wood, 1993).

A considerable amount of research that concerns the relationship between feminist attitudes and affect has specifically

focused on sexual violence against women (eg. Linz, Donnerstein and Penrod, 1988; Kelley, 1985; Russell, Horn and Huddle, 1988). The reasons why sexual violence has been the focus of research concerning feminist attitudes is due to the significant role of rape in terms of gender relations (eg. Larkin and Popaleni, 1994; Stock, 1991; Russell, 1984;). In the third section, the significance of rape was explored, followed by a review of research concerning the relationship between feminist attitudes and affect in response to materials that portrayed sexual violence against women.

Research in the area of sexual violence suggests a relationship between attitudes associated with feminism and affect in response to materials depicting sexual violence against women (eg. Senn and Radtke, 1990; Mayerson and Taylor, 1987). As compared to traditional women, women who endorse feminist attitudes show higher levels of negative affect in response to materials depicting sexual violence (eg. Bohner, Weisbrod and Barvi, 1993; Mayerson and Taylor, 1987; Peterson and Pfof, 1989). Several limitations were identified in the methodology including the absence of baseline affect measures, and weaknesses in terms of the materials presented to participants. Limitations were also examined in terms of inadequacies in the conceptualizations of feminist attitudes employed in these studies.

The next section included a review of recent research that explored gender role identity development (Downing and Roush, 1985; O'Neil, et al; 1993). These more recent formulations provide a more comprehensive view of feminist attitudes. This research also sheds light on the relationship between the process of evolution of

these attitudes and affective experience. Due to the comprehensive view of feminist attitudes provided by these recent theories, as well as their ability to incorporate affective variables, these new theories have the potential of remedying the deficiencies or further strengthening past research that examines feminist attitudes and affect.

The final section discusses the rationale of the hypotheses mainly in terms of how Downing and Roush's (1985) model of feminist identity development will be employed in the present study. This section provides a brief overview of the methods, as well as an explanation of the predictions that can be made based on the Downing and Roush model. Specifically, it lists several predictions about the relationship between feminist stage and levels of negative affect in response to sexual assault information.

The present study incorporates recent findings concerning gender role identity development to explore the relationship between feminist attitude stage development and affect in response to information about sexual assault. It employs the more comprehensive view of feminist attitudes provided by recent stage theories, includes baseline affect measures, as well as materials which are not inherently emotionally provocative or likely to invoke personalized empathic responses.

### *Hypotheses:*

It is hypothesized that as compared to the more traditional women of stage 1, women who have begun to reject traditional gender role beliefs and have begun to accept feminist attitudes (as is

represented by stages 2 through 5), will experience significantly higher levels of negative affect in response to information about sexual violence against women. It is hypothesized that women in the earlier stage of feminism (stage 2) who have not yet integrated their feminist views and developed a support system will be significantly more strongly affected, in terms of the experience of negative emotions, than either the traditional women of stage 1, or the latter stage feminists (stages 3-5).

*Hypothesis 1. As compared to pre test levels, there will be no significant change in negative affect for the women in stage 1 in response to information concerning sexual violence against women.*

*Hypothesis 2. As compared to pre test levels, there will be a significant increase in negative affect for women in stage 2,3,4, &5 in response to information concerning sexual violence against women.*

*Hypothesis 3. There will be no significant difference in the post test level of negative affect for the women in stages 3,4 & 5.*

*Hypothesis 4. As compared to the women in stage 1, the women in stages 2,3,4, & 5 will show significantly more negative affect in the post test measure.*

*Hypothesis 5. The level of negative affect in the post test for the women in stage 2 will be significantly greater as compared to*

*the women in stages 1, 3, 4, & 5 in response to information concerning sexual violence against women.*

### **III. Methods**

#### Overview:

A structured experiment was conducted to test the relationship between feminist attitudes and affective responses to information on sexual violence against women. The hypothesis is that a women's stage of feminist identity development, as measured by the Feminist Identity Development Scale (FIDS)(Bargad and Hyde, 1991) will be associated with the level of negative emotion in response to sexual assault information.

#### Subjects:

Participants consisted of 177 female undergraduate psychology students from one of the campuses of a large urban university. The ethnic composition was 40.1% African-American, 30.5% Latina, 11.9% white, 10.7% Asian, and 6.2% other. One hundred and twenty seven (71.8%) of the students indicated that they were between 18 and 24 years old. Twenty six students (14.7%) were between ages 25 and 29. The remaining 13.6% fell within the range of 30 to 54 years old.

About half of the participants lived in a household with 2 or 3 other people (22% and 26% respectively). The average household income was between \$20,000 and \$30,000 per year. Thirteen percent of the students were married (23) while the remaining students were either divorced, separated or single. Four percent of the participants were divorced while 1.1% reported that they were separated. Of those participants who were single, 9.6% reported that

they were living with a partner, while 57.6% indicated that they lived alone (the remainder did not respond to the question). Almost one third of the students who participated were in their first year of college (29.4%). Only a small minority of subjects (12.4%) reported that they were currently involved in any school or community activity that addresses women's issues. A slightly higher number (16.4%) indicated that they had been involved in such activities for at least two months in the past.

The results of the present study indicated relatively high rates of sexual victimization among participants. Over a third of the respondents (35%) reported unwanted sexual activity, while 16.9% had experiences which meet the legal definition of sexual assault (ie. forced intercourse). When asked about experiences of sexual victimization among those "close" to the participants, the numbers were significantly higher. 45.8% reported that someone close to them had experienced unwanted sexual activity, while 45% knew someone who had been raped.

#### Experimental procedures:

Steps were taken to assure confidentiality and anonymity of participants, and it was made clear that they were free to withdraw at any time without penalty (See Appendix A. for consent form). The procedures consisted of two sessions which occurred on two different days. In the first session, participants completed the consent forms and the feminism measure (FIDS: See Appendix B). In the second session, participants completed the mood measure (POMS: see Appendix C) and the demographics questionnaire (See Appendix D).

They then read the essay (See Appendix E), completed the second mood measure (POMS), and then answered questions concerning past experiences of sexual assault/ coercion (See Appendix F).

The sexual assault essay was a three page overview of basic facts pertaining to sexual violence against women, followed by two pages of references. The essay included a cover page, a brief introduction, and sections about women's fear of sexual violence, the prevalence of sexual victimization, the aftermath of sexual assault, and male propensity to rape.

At the beginning of the testing session, participants were informed that I was conducting research concerning how attitudes towards women and men affect moods, and that they would be asked to fill out a couple of simple questionnaires and read a short essay. Participants were informed that I would be using a coding system for identification, so that all the information they provide would be anonymous, and their responses would be strictly confidential. It was also made clear that their participation in this study was completely voluntary; that participants may chose not to participate with no penalty, and if they choose to participate they were free to leave at any time. The class professor was not present during these procedures to further reduce pressure to participate. Consent forms were then distributed. Students were asked to sign the forms and pass them forward.

At this point, the investigator distributed the feminist attitudes questionnaire (FIDS). Once each participant received the questionnaire, the researcher explained the coding system and asked all participants to enter their code in the space provided at the top of

their answer sheet. (The code consisted of their class code, the participant's day of birth, the first two letters of their mother's name, and the second letter of their last name.) Participants were then asked to begin answering the questions included in the gender role questionnaire to the best of their ability. I explained that I was not looking for "correct" answers, rather I was interested in their views. The questionnaires were collected at the end of the session.

At the start of the second testing session, once the test materials were distributed, participants were reminded of the coding system, and asked to enter their code at the top of the booklet. The researcher then stated that the first scale was a mood measure, and that they were simply to indicate how they were feeling at that moment. Once the mood scales were completed, they were asked to fill out the questionnaire which concerns demographic information, and to then take their time and read the brief essay that followed. The researcher also indicated that there was a second mood scale, and they should fill it out in the same manner; namely, according to how they were feeling at that time. The researcher also indicated that the final portion included a few questions pertaining to past experiences.

At the close of the study, all participants were given a brief explanation of the goals of the study. Participants were also provided with information concerning resources for sexual assault survivors, as well as a contact number for the researcher. Subjects were informed that they should feel free to contact the researcher with any questions or comments.

## Instruments:

### The Feminist Identity Development Scale:

The Feminist Identity Development Scale (Bargad and Hyde, 1991) was created to operationalize and further validate the model of feminist development proposed by Downing and Roush (1985).

As outlined in the literature review, the scale development process for the FIDS included a study with the following goals; to cross-validate the structure of the scale, to further establish the reliability of the scale, and to apply it as a means of assessing the effects of a woman's studies course on feminist identity development. The resultant 48-item scale was cast into a 5-point Likert format.

Recent research has added additional validity data for the Feminist Identity Development Scale (Gerstmann and Kramer, in press). This study included 198 female undergraduates in both women's studies and general psychology classes. The goal of the study was to explore the psychometric properties of the scales including the internal consistency and reliability, the construct validity, the factor structure, and to determine the role of social desirability in feminist identity development. The study also examined the convergent validity through an investigation of the relationship between the FIDS and a second measure of feminist identity development (Feminist Identity Scale; FIS)(Rickard, 1989).

The FIDS and the FIS were administered both at the beginning and the end of the semester. The social desirability measure was administered only at the end of the semester. The FIDS showed high internal consistency. The test-retest reliability ranged from .51 to .81

with a mean of .71. The factor analysis generally supported the names attributed to the stages. The factor loadings for the five stages combined accounted for 40.4% of the variance. In addition, when items were added individually, the percentage of items from a single stage used to name a factor ranged from 27% to 100%, with a mean of 62%. The naming of the factors as well as the pattern of the factor loadings support the validity of the FIDS in assessing the stages proposed by Downing and Roush (1985).

The construct validity of the measure was assessed through a comparison of psychology students who had expressed an interest in taking a woman's studies course (and had never taken one previously) versus those who did not express an interest. As predicted, students who indicated an interest in women's studies scored higher in feminist identity than the non-interested students. As compared to non-interested students, interested students were lower in Passive Acceptance (stage 1) and higher in both Revelation (Stage 2) and Embeddedness-Emanation (stage 3).

Further construct validity was provided by data concerning the change in women's studies students from the beginning to the end of the semester. There was a significant difference between time 1 and time 2 on Passive Acceptance and Revelation. There was also a change in Active Commitment, which almost reached significant levels. In addition, the psychology students showed no significant change in feminist identity development from time 1 to time 2.

Convergent validity of the Feminist Identity Development Scale was assessed through an examination of the scale's relationship to the Feminist Identity Scale. The correlation of the corresponding

subscales ranged from .37 to .75, with a mean of .61. A factor analysis, conducted to further assess convergent validity, produced factor loadings with a range of  $\pm$ .55 to  $\pm$ .99. The 5 factors combined accounted for 85.9% of the variance. A social desirability measure was administered at the end of the semester to determine the role of self deception, and the desire to appear "politically correct." Results did not generally support the notion that social desirability plays a significant role in feminist identity development.

The results of this study generally lend support for the validity and reliability of the Feminist Identity Development Scale. Comparisons of psychology students who expressed an interest in women's studies versus non-interested psychology students, pre-and post measures of women's studies students, as well as comparisons of psychology and women's studies students at the end of the semester all produced results which significantly support the construct validity of the scale. Convergent validity was found to be significant through an examination of the relationship between the corresponding subscales of the FIDS and the FIS. Results also proved the scale to have high internal consistency. Factor analysis generally supported the FIDS as a measure of the five stages as proposed by Downing and Roush.

#### The Profile of Mood States (POMS):

The Profile of Mood States (McNair, Lorr, and Droppleman; 1971) is a 65-item scale which measures 6-paired dimensions of mood states, including: tension-anxiety, depression-dejection, anger-hostility, vigor-activity, fatigue-inertia, and confusion-bewilderment.

The scale also includes a global mood measure, called *total mood disturbance*, which is derived from the sum of the scores on the individual dimensions. This scale represents the results of a total of 100 different adjective scales by means of a repeated factor analysis. An original set of 55 scales was created by use of the Nowlis and Green (1957; cited in McNair, Lorr and Droppleman, 1992) and Sells, Barry Trites and Chinn (1956; cited in McNair, Lorr and Droppleman, 1992) reports, a dictionary and thesaurus. Scales were then added and deleted from the original list based on the results of several factor analytic studies (McNair, Lorr and Droppleman, 1992).

The POMS has been used in numerous studies to measure variations in mood states in response to factors including medication treatments (Covi et. al., 1995; Dimsdale and Newton, 1992;), hormonal changes during the menstrual cycle (Cumming, Fox and Cumming, 1995; Bancroft, Sanders, Davidson and Warner; 1983), during pregnancy (Smith et. al. 1990), following physical exertion (Brown et. al., 1995; ) and in smoking cessation research (Dalack et. al., 1995, Sachs and Benowitz, 1989).

The POMS was specifically used as a repeated measure in numerous studies. In a study concerning medication management, psychiatric outpatients completed the POMS before and after a therapist's intervention (a "medication management module")(Dekle and Christianson, 1990). The POMS was most frequently employed as a repeated measure in research concerning the effects of physical exertion on mood states (eg. Kanareck, Ryu and Przypek, 1995; Pronk, Crouse and Rohack, 1995; Peirce and Pate, 1994; Conboy, 1994; Maroulakis and Zervas, 1993; Friedman and Berger, 1991).

## IV. Results

### Overview:

The hypotheses of the present study predicted a significant relationship between stages of feminist development and change in mood in response to sexual assault information. The data analyses were designed to answer the following question: Is there a significant relationship between stage of feminist development (scores on the FIDS)(Bargad and Hyde, 1985) and change in mood (as measured by the Profile of Mood States)(McNair, Lorr, and Droppleman; 1971) in response to sexual assault information? Changes in mood were assessed according to the 6 mood dimensions included in the measure, as well as total mood disturbance, a score which provides a global assessment of mood state.

### Stages of feminist development:

In order to determine the feminist identity stage membership of each participant, a comparison of means was performed using the scores of the questions for each stage. The participant should then be placed in the stage with the highest mean (Gerstmann and Kramer, in press). For the present sample, this method proved unsuccessful. Firstly, in order for the participant to be placed in a single stage, her mean for one stage would have to be significantly higher than the means of the other four stages. Criteria were established based on the fact that the FIDS was cast in a 5-point Likert format, ranging from 1 ("strongly disagree") to 5 ("strongly agree"). Thus, a mean close to 1 would reflect strong disagreement,

while a mean close to 5 would indicate strong agreement with most of the statements in the category. The items for each of the FIDS stages appear in Appendix G.

It was determined that, due to the fact that a score of 4 corresponds to "agree", a mean of 3.75 or greater indicated that, on average, the participant agreed with the items of the stage. However, for 66 of the 177 participants (37%), the means were greater than 3.75 in two or more stages. Thus, on average, these subjects agreed with the items in two or more stages. As a result, these subjects could not be placed in only one stage. Forty five of the 177 subjects (25%) had means of less than 3.75 in all 5 stages, which indicated that they did not agree with a sufficient number of the items in any stage. In addition, in some cases, the most extreme score was extremely low. Thus, the factor that most characterized these subjects was that they strongly disagreed with the attitudes of that stage.

As a result of these findings, it was determined that participants could not be placed into one of five separate stages. In addition, in cases where subjects had high means in two or more stages, they were not always stages that were adjacent to one another. These facts provide evidence which contradicts the validity of the feminist identity development stage model (Downing and Roush, 1985) for the present sample. Consequently, this stage model could not be applied in the present study.

In the place of stages, the groups were viewed as 5 categories, or attitudinal dimensions. Thus, a more accurate representation of the data was to divide subjects according to whether they were

"high" (agreed), "medium" (neither agreed nor disagreed), or "low" (disagreed) in relation to the attitudes included in each category. Consequently, each of the participants were scored on all five categories at one of three levels ranging from low to high. Based on the 5 point Likert format of the measure, the means ranging from 2.75 to 3.75 were considered "medium". Means 2.74 and below were assigned "low" and means 3.76 and above were considered "high." The number of participants for each level within each category are presented in Table 3.

Table 3. Original Attitudinal Dimensions - The number of participants for each level within each category:

	<u>Categories:</u>				
	<u>Passive Acceptance</u>	<u>Revelation</u>	<u>Embeddedness-Emanation</u>	<u>Synthesis</u>	<u>Active Commitment</u>
<u>High</u>	2	3	23	85	86
<u>Med</u>	78	140	145	88	90
<u>Low</u>	97	2	9	4	1

According to the new FIDS (Bargad and Hyde, 1991) categories, participants were each scored in all of the 5 categories, at one of the three levels (low, medium, or high). For this reason, subjects could no longer be compared across categories. Thus, for example, the women in "stage" 1 could no longer be compared with the women in "stage" 2 as was originally proposed in the hypotheses. As a result of this

finding, the hypotheses which assumed a stage theory of feminist development, were rejected.

In the place of the proposed data analysis based on the original hypotheses, a new set of procedures was devised. Instead of comparing across "stages," the three different levels (low, medium, and high) were compared within each category. A 5(categories) x 3 (category levels) x 2(pre and post test) repeated measures ANOVA was then performed on each of the 6 mood dimensions, as well as total mood disturbance (the global mood score), to determine if there was a significant difference in mood for time1 versus time 2 for the three levels within each category. Interactions between categories were inhibited in the analysis as the same participants appear in all 5 categories. Because of the number of tests employed, in order to avoid a type 1 error, a significance of  $p < .01$  was required (The ANOVAs are presented in Appendix H).

There was no main effect for the three category levels, indicating that participants in the low, medium, and high levels did not differ in mood across testing, and there was no interaction between the level and the pre and post test scores in any of the 5 categories. Thus, there was no significant change in mood based on level within any of the 5 categories. The pre and post test means are presented in Table 4.

Table 4. Means of the POMS Scores of the Original Categories for the FIDS Data:

DEPRESSION-DEJECTION:

<u>Level:</u>		<u>Category</u>				
		Passive Acceptance	Revelation	Embedded. Emanation	Synthesis	Active Commitment
High	pre	9.00	17.21	12.95	11.93	13.22
	post	13.50	20.48	16.82	16.15	19.26
Med	pre	11.21	9.91	12.32	12.82	12.35
	post	18.28	14.76	18.11	17.18	15.68
Low	pre	13.90	12.50	11.63	14.00	.0000
	post	16.48	23.50	12.88	22.83	.0000
		F(2,166)= 1.05 p<.35	F(2,166)= .35 p<.71	F(2,166)= .47 p<.63	F(2,166)= .24 p<.78	F(2,166)= 1.01 p<.37

TENSION-ANXIETY:

High	pre	7.50	13.26	10.02	10.72	11.86
	post	13.50	17.31	13.30	13.19	16.17
Med	pre	10.24	9.03	11.75	10.82	9.72
	post	14.20	13.36	17.11	14.98	14.02
Low	pre	11.60	16.00	8.54	11.17	9.00
	post	15.77	19.00	9.58	26.17	8.00
		F(2,166)= .36 p<.70	F(2,166)= .18 p<.84	F(2,166)= .20 p<.82	F(2,166)= 4.08 p<.02	F(2,166)= .17 p<.87

ANGER-HOSTILITY:

High	pre	4.50	13.66	9.87	8.70	10.88
	post	13.00	20.82	18.44	15.34	19.00
Med	pre	9.63	8.16	10.02	12.12	9.38
	post	17.87	15.68	18.68	18.71	16.78
Low	pre	11.38	13.50	12.92	9.67	14.00
	post	18.16	23.00	10.63	27.83	11.00
		F(2,166)= .60 p<.55	F(2,166)= .10 p<.90	F(2,166)= 3.84 p<.02	F(2,166)= 2.76 p<.07	F(2,166)= .64 p<.53

**CONFUSION-BEWILDERMENT:**

<u>Level:</u>	<u>Category</u>				
	Passive Acceptance	Revelation	Embedded. Emanation	Synthesis	Active Commitment
High pre	8.50	9.61	7.61	8.27	8.22
High post	11.00	10.03	9.65	8.74	9.12
Med pre	7.36	7.40	9.05	8.00	8.93
Med post	9.05	8.55	9.29	9.45	9.51
Low pre	9.27	11.50	7.33	11.17	2.00
Low post	8.95	9.50	6.38	9.33	2.00
	$F_{(2,163)}=$ 1.13 $p<.33$	$F_{(2,163)}=$ .68 $p<.51$	$F_{(2,163)}=$ .73 $p<.48$	$F_{(2,163)}=$ 1.50 $p<.23$	$F_{(2,163)}=$ .79 $p<.46$

**FATIGUE-INERTIA:**

High pre	4.50	11.80	10.88	9.92	10.29
High post	7.00	11.16	10.04	10.57	11.07
Med pre	8.70	8.75	9.58	10.13	9.91
Med post	8.62	8.47	10.06	8.62	8.44
Low pre	11.47	11.50	8.21	8.50	2.00
Low post	10.84	14.50	6.38	10.00	4.00
	$F_{(2,166)}=$ 1.08 $p<.34$	$F_{(2,166)}=$ .18 $p<.84$	$F_{(2,166)}=$ 1.30 $p<.28$	$F_{(2,166)}=$ .90 $p<.41$	$F_{(2,166)}=$ 2.39 $p<.10$

**VIGOR-ACTIVITY:**

High pre	16.50	15.20	13.60	15.09	16.00
High post	11.00	12.50	12.95	13.23	13.92
Med pre	15.38	13.88	14.82	13.60	13.55
Med post	14.55	11.03	11.27	11.29	10.32
Low pre	13.72	19.00	16.83	17.00	5.00
Low post	9.99	21.00	12.83	8.67	5.00
	$F_{(2,166)}=$ .87 $p<.42$	$F_{(2,166)}=$ 1.11 $p<.33$	$F_{(2,166)}=$ 2.58 $p<.08$	$F_{(2,166)}=$ .84 $p<.43$	$F_{(2,166)}=$ .20 $p<.82$

TOTAL MOOD DISTURBANCE:

<u>Level:</u>	<u>Category</u>				
	Passive Acceptance	Revelation	Embedded. Emanation	Synthesis	Active Commitment
High	pre 50.50 post 69.00	80.76 92.30	64.53 80.51	64.32 76.66	70.52 88.48
Med	pre 62.54 post 82.47	56.93 71.42	67.56 84.44	67.49 80.23	63.43 74.19
Low	pre 70.99 post 79.75	84.00 110.50	65.46 58.67	71.50 104.83	32.00 30.00
	F <sub>(2,166)</sub> = 1.07 p<.35	F <sub>(2,166)</sub> = .22 p<.81	F <sub>(2,166)</sub> = 1.35 p<.26	F <sub>(2,166)</sub> = .83 p<.44	F <sub>(2,166)</sub> = 1.02 p<.36

Results of the t-test for paired samples indicated that there was a main effect on the repeated measure for time of test (pre-post test) for 4 of the 6 mood dimensions, as well as for total mood disturbance, in response to sexual assault information. Results from a fifth mood dimension approached significance. The significance level was set at .01 to account for the use of multiple tests.

There was a significant increase in depression-dejection ( $t(176)=-4.78$ ,  $p<.001$ ), tension-anxiety ( $t(176)=-4.93$ ,  $p<.001$ ), and anger-hostility ( $t(176)=-.8.54$ ,  $p<.001$ ), from time<sub>1</sub> to time<sub>2</sub>.

There was a significant decrease in vigor-activity ( $t(176)= 7.23$ ,  $p<.001$ ) from time<sub>1</sub> to time<sub>2</sub>.

Increases in confusion-bewilderment approached significance ( $t(173)=-2.18$ ,  $p<.03$ ).

There was no significant difference in the fatigue scores ( $t(176)=1.46$ ,  $p<.15$  from time<sub>1</sub> to time<sub>2</sub>).

The pre and post test means and standard deviations for the main effect for time of test appear in Table 5.

Table 5. Mood Measure: Means (pre and post) and Standard Deviations:

			<u>Pre-post</u> <u>comparisons</u>
Depression-dejection:	Pre M=12.31	SD=11.24	t(176)= -4.78
	Post M=15.69	SD=12.81	p<.001
Tension-anxiety:	Pre M=11.55	SD=7.78	t(176)= -4.93
	Post M=14.18	SD=8.77	p<.001
Anger-hostility:	Pre M=9.47	SD=8.94	t(176)= -8.54
	Post M=15.44	SD=11.70	p<.001
Confusion-Bew.:	Pre M=8.20	SD=5.12	t(176)= -2.18
	Post M=8.87	SD=5.33	p<.03
Vigor-activity:	Pre M=13.62	SD=6.23	t(176)= 7.23
	Post M=10.89	SD=6.27	p<.001
Fatigue-inertia:	Pre M=10.32	SD=6.74	t(176)= 1.46
	Post M=9.82	SD=6.75	p<.15
Total Mood Dist.:	Pre M=65.37	SD=32.76	t(176)= -4.63
	Post M=74.65	SD=38.52	p<.001

Factor analysis of the FIDS items with the present sample:

A factor analysis was performed using the items on the FIDS (Bargad and Hyde, 1991) to determine if the stages outlined by Downing and Roush (1985) were reflected in the scores of the present sample. This analysis yielded 16 factors. Based on the amount of variance they accounted for, the factors were numbered from 1 to 16. The first factor accounted for a significantly greater portion of the variance than did the remaining factors (13.5%). By applying the scree method, as proposed by Horn (1965; cited in Dillon and Goldstein, 1984), factors 7-16 were eliminated as they each accounted for only 3.6% of the variance or less. The first 6 factors accounted for a total of 39.8% of the variance (See Appendix I).

In accord with Gerstmann and Kramer's (in press) criteria, the questions included in each factor had factor loadings of  $\pm 0.40$ . The 4th and 6th factors were eliminated as, according to the factor loading criteria, they each included only one of the questions from the FIDS. The four remaining factors accounted for a total of 30.9% of the variance. These four factors, generated from the present sample, did not coincide with the five stages proposed by the feminist identity development model (Downing and Roush, 1985). The first factor consisted of a total of 13 questions which were derived from 4 different stages of the FID model (Downing and Roush, 1985). The second, third and fifth factors each included questions from two different stages. The items for each new factor and their corresponding category on the FIDS are presented in Table 6.

Table 6. Stages derived from the factor analysis:<sup>1</sup>  
Revised Attitudinal Dimensions:

Factor 1. Feminist - Pro-Activist:

PA17. I've never really worried or thought about what it means to be a woman in this society (reverse scored).

R21. It makes me really upset to think about how women have been treated so unfairly in this society for so long.

R42. Recently, I read something or had a specific experience that sparked by greater understanding of sexism.

EE19. I just feel like I need to be around women who share my point of view right now.

EE2. Being a part of a woman's community is important to me.

EE35. If I were to paint a picture or write a poem, it would probably be about women or women's issues.

EE48. Particularly now, I feel most comfortable with women who share my feminist point of view.

AC3. I want to work to improve women's status.

AC44. On some level, my motivation for almost every activity I engage in is my desire for an egalitarian world.

AC47. I have a lifelong commitment to working for social, economic, and political equality for women.

AC23. It is very satisfying to me to be able to use my talents and skills for my work in the women's movement.

AC33. I feel that I am a very powerful and effective spokesperson for the women's issues I am concerned with right now.

AC12. I am willing to make certain sacrifices in order to work toward making this society a non-sexist, peaceful place where all people have equal opportunities.

Factor 2. Traditional:

PA22. I do not want to have equal status with men.

PA45. I am not sure what is meant by the phrase "women are oppressed under patriarchy."

PA46. I think it is lucky that women aren't expected to do some of the more dangerous jobs that men are expected to do, like construction work or race car driving.

R38. When I see the way most men treat women, it makes me so angry.

### Factor 3. Male Positive:

PA14. One thing I especially like about being a woman is that men will offer me their seat on a crowded bus or open doors for me because I am a woman.

PA12. I think that rape is sometimes the woman's fault.

S9. While I am concerned that women be treated fairly in life, I do not see men as the enemy.

S4. I feel that some men are sensitive to women's issues.

S6. Although many men are sexist, I have found that some men are very supportive of women and feminism.

### Factor 4. Transitional<sup>2</sup>:

PA28. I think that most women will feel most fulfilled by being a wife and mother (reverse scored).

R32. It just<sup>3</sup> recently occurred to me that I think that it's unfair that men have the privileges they have in this society simply because they're men.

R30. I am angry that I've let men take advantage of me.

1. To the left of each question are the initials and question number of the original Bargad and Hyde stages, ie. PA17=passive acceptance question number 17, R=Revelation, EE=Embeddedness-Emanation, S=Synthesis, AC=Active Commitment.

2. Originally factor 5.

3. Error: In the Bargad and Hyde version, the word "only" is used in place of "just."

When the new factors were scored and the means compared, for the same reasons outlined for the feminist identity development stages (Downing and Roush, 1985), participants could not be placed in individual categories. In the case of the present factors, the same criteria (3.75 or above) were applied to determine "stage"

membership. Twenty eight of the 177 participants (16%) had means of 3.75 or higher in at least two categories, and 90 (51%) of the subjects had no means greater than 3.75. Thus, a stage theory for the present model was rejected. Each of the remaining categories was named based on the characteristics described in the items included in the category. The first category was named *Feminist-Pro activist*. The second, third, and fourth categories were named *Traditional*, *Male Positive*, and *Transitional*, respectively.

In order to determine if there was a significant difference in mood for time 1 versus time 2 for the three levels within each category, a 4(categories) x 3(category levels) x 2(pre and post test) repeated measures ANOVA was performed on each of the 6 mood dimensions and total mood disturbance. As in the previous ANOVA, because the same participants appear in all 4 categories, interactions between categories were inhibited in the analysis. Due to the number of tests employed, in order to avoid a type 1 error, a significance of  $p < .01$  was required (ANOVAs are presented in Appendix J).

The same criteria that were employed with the FIDS (Bargad and Hyde, 1991) scores were used to determine the level within each category. The means ranging from 2.75 to 3.75 were considered "medium," means 2.74 and below were assigned "low," and means 3.76 and above were placed in the "high" category. Subsequently, the three levels, low, medium, and high, were compared. The number of participants for each level within each category appear in Table 7.

Table 7. Revised Attitudinal Dimensions - The number of participants for each level within each category:

<u>Levels:</u>	<u>Categories</u>			
	<u>Feminist Pro-Activist</u>	<u>Traditional</u>	<u>Male Positive</u>	<u>Transitional</u>
<u>High</u>	46	4	74	14
<u>Med</u>	130	103	98	119
<u>Low</u>	1	70	5	14

The repeated measures ANOVA on the new categories revealed a main effect for level (ie. low, medium, high) on anger-hostility for the *Transition* category ( $F=7.80, p<.001$ ). Participants that scored high in the *Transition* category scored higher on anger-hostility ( $M=17.6$ ) than did students at the medium level ( $M=14.10$ ) who scored higher than those at the low level ( $M=11.55$ ). The interaction effects reported below, clarify these findings.

There were significant interactions between level (low, medium, high) and pre and post test score for the *Transitional* category for anger-hostility ( $F=6.87, p<.001$ ), and fatigue-inertia ( $F=5.66, p<.004$ ). The interaction approached significance for confusion-bewilderment ( $F=4.25, p<.015$ ) and total mood disturbance ( $F=3.79, p<.025$ ). These interactions indicate that mood change can be predicted from level in the *Transitional* category in the following ways (See Table 8).

Table 8. Means of the POMS Scores of the Revised Categories:

DEPRESSION-DEJECTION:

Level:		Category			
		Feminist Pro-Activist	Traditional	Male Positive	Transitional
High	pre	17.00	17.75	12.50	18.06
	post	19.64	15.47	15.95	17.76
Med	pre	12.61	15.41	13.63	11.15
	post	14.75	17.14	15.49	16.90
Low	pre	.0000	11.46	20.00	13.71
	post	.0000	15.47	20.40	13.67
		$F_{(2,168)} =$ .97 p<.38	$F_{(2,168)} =$ .77 p<.46	$F_{(2,168)} =$ 1.13 p<.33	$F_{(2,168)} =$ 1.75 p<.18

TENSION-ANXIETY:

High	pre	13.27	12.00	11.67	12.97
	post	16.94	12.00	13.85	16.23
Med	pre	12.16	14.01	12.96	11.73
	post	14.14	16.59	14.18	16.13
Low	pre	9.00	10.92	13.80	13.44
	post	8.00	14.55	21.40	11.88
		$F_{(2,168)} =$ .38 p<.69	$F_{(2,168)} =$ 1.20 p<.30	$F_{(2,168)} =$ 1.56 p<.21	$F_{(2,168)} =$ 1.62 p<.20

ANGER-HOSTILITY:

High	pre	13.34	15.50	8.04	15.05
	post	19.80	23.00	16.15	20.14
Med	pre	11.06	14.24	13.47	9.20
	post	15.61	18.36	14.92	19.01
Low	pre	14.00	8.51	19.60	13.21
	post	11.00	14.21	26.80	9.89
		$F_{(2,168)} =$ .68 p<.50	$F_{(2,168)} =$ .34 p<.71	$F_{(2,168)} =$ 4.85 p<.01	$F_{(2,168)} =$ 6.87 p<.001

CONFUSION-BEWILDERMENT:

<u>Level:</u>	<u>Category</u>			
	Feminist Pro-Activist	Traditional	Male Positive	Transitional
High	pre 9.14 post 9.75	10.50 10.25	7.69 8.29	10.42 8.77
Med	pre 9.11 post 8.21	9.38 9.05	8.59 8.78	7.94 9.05
Low	pre 2.00 post 2.00	7.75 7.77	12.80 9.60	8.26 7.97
	$F_{(2,168)}=$ 1.10 $p<.34$	$F_{(2,168)}=$ .37 $p<.69$	$F_{(2,168)}=$ 2.67 $p<.07$	$F_{(2,168)}=$ .072 $p<.02$

FATIGUE-INERTIA:

High	pre 11.93 post 11.51	14.00 10.00	12.03 9.70	12.12 8.80
Med	pre 10.00 post 8.26	9.86 9.72	8.66 8.79	10.86 11.45
Low	pre 2.00 post 4.00	10.43 9.30	12.00 11.40	7.78 7.40
	$F_{(2,168)}=$ 1.45 $p<.24$	$F_{(2,168)}=$ 1.08 $p<.34$	$F_{(2,168)}=$ .22 $p<.80$	$F_{(2,168)}=$ 5.66 $p<.00$

VIGOR-ACTIVITY:

High	pre 15.28 post 14.16	12.25 14.25	14.11 12.53	13.09 11.38
Med	pre 13.44 post 10.85	14.10 12.59	12.28 10.85	13.84 11.24
Low	pre 5.00 post 5.00	14.45 10.93	18.20 14.60	15.73 15.10
	$F_{(2,168)}=$ .62 $p<.54$	$F_{(2,168)}=$ 3.32 $p<.04$	$F_{(2,168)}=$ 1.70 $p<.19$	$F_{(2,168)}=$ .57 $p<.57$

TOTAL MOOD DISTURBANCE:

<u>Level:</u>	<u>Category</u>			
	Feminist Pro-Activist	Traditional	Male Positive	Transitional
High pre	79.95	82.00	66.07	81.70
High post	91.80	86.50	76.43	83.08
Med pre	68.36	77.01	69.55	64.72
Med post	71.75	83.40	72.98	83.69
Low pre	32.00	63.48	96.40	72.14
Low post	30.00	72.19	104.20	65.90
	F <sub>(2,168)</sub> = 1.47 p<.23	F <sub>(2,168)</sub> = .97 p<.38	F <sub>(2,168)</sub> = .83 p<.44	F <sub>(2,168)</sub> = 3.79 p<.03

1.) There was a decrease in anger for those low in this factor, and an increase in anger in the medium and high groups; 2.) There was little change in confusion for those in the low group. Those in the medium group reported increases and the high groups showed decreases in confusion; 3.) The changes in fatigue were not linear. The most notable change was the reported decrease for those in the high group, with little changes found in the remaining groups; 4.) There was a decrease in total mood disturbance for those in the low group, while those in the medium group showed increases. Those in the high group also showed a slight increase.

There was also a significant interaction between pre-post test scores on anger-hostility and level (low, medium, high) on the *Male Positive* category. This interaction revealed an increase in anger among those scoring high and low on this category.

The interaction between pre and post test scores and level on vigor-activity for the *Traditional* category approached significance ( $F=3.32$ ,  $p<.04$ ) indicating a decrease in this mood among those scoring low and medium, and an increase among those scoring high.

## V. Discussion

### Overview:

The present study explores the relationship between feminist attitudes and affective responses to sexual assault information. It is an investigation of the relationship between women's attitudes concerning gender inequality and women's affective responses. This relationship was examined in the context of information concerning one example of gender inequality; namely, sexual assault. A study was carried out in a pre post design. The question addressed was: Is there a measurable change in mood in relation to a woman's stage of feminist development, in response to an essay which contained information concerning sexual violence against women? During the first testing session, participants completed a measure of feminist development. The second testing session included the sexual assault essay, as well as a pre and post mood measure

### Attitude research concerning sexual violence:

Previous research that concerns feminist attitudes and sexual violence against women suggests that women's moods are differently affected by sexual violence based on their gender role beliefs. These studies tended to use materials which were inherently emotionally provocative. The materials included reenactments of rape trials (Linz, Fuson, and Donnerstein; 1990), rape reports (Bohner, Weisbrod, and Barvi; 1993), and reenactments of rape incidents (Linz, Donnerstein and Penrod; 1988).

The present study employed materials which were not designed to provoke a personal response to sexual violence. Rather, the essay used in the study was intended to draw attention to the larger issue of sexual violence against women. The fact that, on the whole, the women in the present sample reported significant changes in mood in response to the essay shows that the potential for this issue to evoke emotion in women is perhaps greater than had previously been demonstrated. Thus, the present findings make a contribution to the repertoire of materials included in this research area, and lends evidence to the emotional potency of the issue of sexual violence against women. The present data suggests that women are affected by information about sexual assault.

#### A reexamination of the feminist identity development theory:

A review of the literature resulted in the decision to explore feminist attitudes according to a stage theory in place of the model often used in other similar studies. Previous studies often used a linear model, so that feminist attitudes were viewed as a less or more phenomenon. More recent models introduced a developmental approach to feminist attitudes (Downing and Roush, 1985; O'Neil et. al., 1993). The feminist identity development model (Downing and Roush; 1985) was applied to explore feminist attitudes as an evolutionary process with stages which are each qualitatively different.

According to this model, women progress from a traditional view of gender roles to a more feminist outlook. The transition away from the more traditional stance (stage 1) is often sparked by

dramatic experiences which strongly contradict the traditional views and lead to a reevaluation of these views (stage 2). The latter stages are characterized by an initial need to immerse oneself in a female-positive community (stage 3), to a clearer integration of one's feminist identity (stage 4), to an eventual desire to transform one's feminist beliefs into social action (stage 5). These proposed stages imply a stagewise progression, whereby the experiences of earlier stages lead to a transition to the next stage.

The findings of the present study do not support the stage model for feminist identity development. For this sample, a large number of participants could not be assigned to one stage, as there was no single stage in which they scored significantly higher than the four other stages. In many cases, the scores of participants were high in two or more stages. These scores indicated that the subjects were in agreement with most of the items in two or more stages. In addition, the concept of a stage model implies a linear progression from one stage to the next. For this reason, one would not expect to find individuals in two or more stages simultaneously. In the case of transitional periods, an individual might have characteristics from two adjacent stages. However, many participants had high scores in stages that were not next to each other.

Because the present sample did not support the stage model on which the hypotheses were based, these hypotheses were rejected, and required reconceptualization. The first adaptation was to include participants in all five stages in one of three levels, either low, medium, or high. Thus, instead of viewing the stages as mutually exclusive and chronological, they were instead viewed as a series of

*5 attitudinal dimensions.* Each participant then had a profile of either low, medium, or high for each attitudinal dimension. Thus, they resembled a series of separate attitudes, such as support or opposition to abortion rights, equal pay for women, or pornography, which are all related yet distinct. Results indicated that there were no significant differences between low, medium, and high, for any of the 5 attitudinal dimensions, in terms of in mood changes in response to sexual assault information.

An additional point related to feminist identity development theory concerns what may be perceived as a pro-feminist bias in the research. Clearly, the Downing and Roush (1985) model, as well as the assumptions that underscore the present study, tend to view feminist attitude development as an stagewise process in which a feminist orientation represents a more evolved stance. Many who agree with the assertion that women (as well as men) would benefit from a belief system that favors gender equality and an end to male domination, do not self identify as feminists. Disagreement on this point usually stems more from a dispute over the definition of feminism, rather than the actual gender beliefs.

#### Ethnicity and feminist development:

It is difficult to know why exactly the women in the present study did not correspond to the stages proposed by the feminist identity development model. Some of the difference may be attributable to the ethnic composition of the women in the present sample. Bargad and Hyde's (1991) research, which produced and

validated a measure for feminist identity development, included samples which were 82.7% and 96.2% white. A second study to validate the measure included a sample which was 66% white. The present sample was only 11.9% white. The concepts included in this feminism measure may have been interpreted differently due to differences in ethnicity.

In addition to differences in ethnicity, the present sample also differed from previous studies using the FIDS (Bargad and Hyde, 1991; Gerstmann and Kramer, in press) in terms of class and social conditions. The present study took place on a public, urban university campus. The sample used in this study was from a working class college population. The fact that these students were from low income families in an urban environment is a factor that must be considered. While there has been research that examines the role of ethnicity, little research has explored the impact of class and urbanicity on gender experiences.

There is research which suggests that women of color, or African-American women in particular, may go through different developmental stages than the ones proposed by Downing and Roush (1985). In an unpublished paper, Helms (1990) introduced a 4 stage model of gender identity development (Ossana, Helms, and Leonard; 1991). She takes issue with the assumption that the evolution toward a feminist orientation is the natural progression for all women. In her model, she employs the word "womanist" to describe a more female-positive stance. In her model of womanist identity development, she describes an evolution from an adherence to

external prescriptions for gender roles to a more internally driven value system.

Stage 1 of the Helms (1990) model, *Preencounter*, resembles the Passive Acceptance stage in the Downing and Roush model. Women in this stage conform to societal views of gender, ascribe to narrow definitions of the female role, and think and behave in ways that devalue women and empower men. The second stage, *Encounter*, is marked by experiences which lead to a reevaluation of traditional gender prescriptions. Women in this stage are said to idealize women and reject male supremacist definitions of women. The stage which follows, the *Immersion-Emersion* stage, is characterized by a search for alternative more empowering views of womanhood, and a community of supportive women. Stage four, *Internalization*, represents the integration of these alternative views of womanhood into a new found identity. During this stage, definitions of womanhood originate from within, and the rejection of external standards of gender roles is further solidified.

In the case of the womanist identity theory, the main point of departure from the Downing and Roush (1985) model stems from alternative views of feminism. In the feminist identity development model, the acceptance of a feminist viewpoint, and the subsequent decision to apply these beliefs in social action are significant markers in the evolution from stage to stage. Helms (1990) does not view the acceptance of feminist beliefs as a prerequisite to progressing in a woman's gender development. She allows for alternative choices in terms of ways of relating to men, or to the feminist movement as a whole.

When Helms (1990) assumes that women can evolve in their gender development while still rejecting feminist beliefs, it is unclear which aspects of feminism she feels women can overlook. When she states that women can come to value themselves regardless of their chosen role or the ways in which they relate to men, she seems to imply that feminist tenets reject certain roles for women, and specify a particular way to relate to men. Yet a broader understanding of feminism acknowledges that traditional roles for women are not rejected at face value (ie. a woman's decision to put her family before her career). The important issue is why and under what conditions women make these choices.

On the question of relating to men, it is possible that Helms (1990) is making the common assumption that a feminist orientation includes a rejection of men. Yet according to the feminist identity model, the more "evolved" women (ie. the women in stages 3) do not view men as the enemy, view some men as sensitive to women's issues, and as potentially supportive of feminism (Downing and Roush, 1985).

In light of Helms' (1990) criticisms of feminism or activism as a natural choice for women of color, it is interesting to note that the women in the present sample did not reject these concepts. This fact became evident when the items of the Bargad and Hyde (1991) measure were factor analyzed, which resulted in revised categories. Factor 1 (*Feminist-Pro-Activist*), which accounted for most of the variance, included numerous statements that indicated agreement with feminist views. In addition, nearly half of the questions made direct references to a desire to be active in the woman's movement.

Yet the questions raised by Helms' (1990) critique, and the findings of the present study, point to the need for a reevaluation of feminist theory, and its relevance for women of color.

An additional finding which may relate to the ethnic composition of the present sample concerns the question of activism. *Feminist/Pro-Activist*, which included many statements that express the desire to participate in the woman's movement, accounted for the largest portion of the variance of all the factors. It included six statements which specifically speak to the willingness to make sacrifices, to act as a spokesperson, and make a lifelong commitment to work to improve the status of women. Yet only a small percentage of the women reported that they had in fact been active in the women's movement. This is consistent with previous findings concerning women of color who, reportedly, tend to support feminist views and yet remain absent from the ranks of the women's movement (Martin and Nagayama Hall, 1992).

#### Results of the factor analysis: New Categories

Additional evidence for the lack of applicability of the feminist identity development model for the present sample resulted from the factor analysis of the items used in the FIDS (Bargad and Hyde, 1991). The factors derived from this analysis did not correspond with the definitions for each stage outlined in the feminist identity development model (Downing and Roush, 1985), or the items from the measure based on the model (Bargad and Hyde, 1991). In addition, due to the patterns of the means, these new factors could

not be viewed as stages. In many cases, participants could not be placed in a single stage as they had high means in two stages. A second problem was that participants' most extreme scores were extremely low, indicating that what most characterized their attitudes was that they strongly disagreed with the statements in a particular stage. Others had no high means, indicating that they did not sufficiently agree with the statements in any of the stages. The final result was four revised attitudinal dimensions: *Feminist/ Pro-Activist, Traditional, Male Positive, Transitional* (see Table 6).

*Feminist-Pro Activist* (factor 1) contains items from 5 of the original stages (Bargad and Hyde, 1991). It combines questions from *Revelation*, the stage when women make the transition from a more traditional perspective, and two of the later stages, when a women evolves further in her feminist stance. Thus, this group of statements are derived from feminist identity development stages (Downing and Roush, 1985) which all represent evolutionary phases within a more feminist orientation. The name of this category reflects the many items that express a tendency to endorse feminist beliefs, as well as a desire to become active in the women's movement.

*Male Positive* includes several items which indicate sympathetic or supportive attitudes towards men. This category includes many of the statements from Bargad and Hyde's (1991) stage 4 (*Synthesis*). *Synthesis* is the stage which places an emphasis on a woman's tendency to avoid blanket assumptions about men, but rather to view some men as potential allies. Interestingly, the first revised factor, *Feminist - Pro-Activist*, includes all of the Downing

and Roush (1985) stages from a non-traditional perspective accept those from *Synthesis*. Three of the five questions from this "male positive" stage appear in this new factor (*Male Positive*). In addition, no other questions from *Synthesis* can be found in any of the other three factors. This factor also contains two other statements which might be interpreted to connote "male positive" tendencies, such as the item which expresses an appreciation for chivalry, and one which shifts the blame for rape to the woman. It is for these reasons that this new factor was given the name *Male Positive*.

*Transitional* (factor 4) contains only three questions. It is characterized by a rejection of the notion that women are content when they remain in traditional roles, and anger related to past experiences unfair treatment by males. This factor, which also contains the statement regarding a recent acknowledgement of male privilege, appears to have a transitional element. Thus, this stage marks the transition from a traditional to a more feminist orientation. Two of the three questions are from *Revelation*, the transitional stage of the Bargad and Hyde (1991) measure. The last category derived from the factor analysis, *Traditional*(Factor 2), appears to represent a more traditional orientation. Three out of the four questions are from Downing and Roush's more traditional stage, *Passive Acceptance*.

It is interesting to note that Downing and Roush's (1985) more traditional stage did not include any statements regarding anger. In the present sample, the only categories which include questions that make direct references to anger at sexism are Traditional and Transitional. Thus, according to the factor analysis, the women who

agreed with the more traditional statements also tended to agree with items that expressed anger at sexism. Conversely, the more feminist attitudinal dimensions in this new model were not characterized by statements associating angry reactions to evidence of gender inequality. This finding represents a potential revision of the Downing and Roush model (1985) in terms of views concerning gender attitudes for this population. In the present sample, traditional attitudes tended to coexist with anger concerning unfair treatment by males.

The fact that most of the significant findings in terms of mood predicting changes from level were found in the *Transitional* category is interesting in the context of the original hypotheses. If this attitudinal dimension does have elements which cause it to resemble Downing and Roush's (1985) *Revelation*, then these findings take on a new meaning. It was originally hypothesized that because of the tumultuous aspects of this transitional stage, the women in *Revelation* would show the greatest increase in negative affect in response to sexual assault information. Thus, out of all of the Downing and Roush (1985) stages, it was originally hypothesized that the women in this stage would have the strongest reaction to the essay.

In light of this original prediction, it is interesting to note that for the participants in *Transition*, significant interactions were found in terms of mood changes by category level. There were significant differences in terms of the changes in mood in response to the essay for those high in *Transition* as compared to those low in *Transition*. These findings might be a preliminary indication that, as was

originally hypothesized, the tumultuous emotions associated with the transition from a more traditional to a more feminist orientation might be associated with greater mood changes in response to information about sexual assault.

While it is tempting to attempt to devise a new theory based on the groups derived from the factor analysis, it is a somewhat arbitrary method to construct new categories. The current attitudinal dimensions were derived from the items on the Feminist Identity Development Scale (FIDS/ Bargad and Hyde; 1991). These questions were written to match the model by the same name developed by Downing and Roush (1985), based on the concepts and assumptions which stem from this model. The stages in the revised version represent a reshuffling of these questions, and should be viewed in the context of the original theory.

The results from the groups derived from the factor analysis are noteworthy, in terms of the significant changes in mood. In relation to attitudes, some significant changes in mood were found. These mood changes were revealed when the present sample of women was categorized based on the factors derived from their scores, as opposed to the categories derived from Bargad and Hyde (1991). Thus, attitudinal dimensions did predict mood when the sample was divided into groups which better represented their performance on the attitude measure. Thus, for the present sample, relevant attitudinal dimensions did exist, and these categories were associated with differential mood changes in response to sexual assault information. These results provide some evidence of the

potential role of attitudes in shaping affective responses to sexual assault information.

Sexual violence against women:

The rates of sexual victimization were relatively high in light of two factors. Firstly, the format that was used in the present study is limited in terms of its ability to assess experiences of sexual violence. The present study merely asked the question once, in a checklist format. Studies specifically designed to obtain accurate rates of sexual victimization often employ a more personalized approach, such as interviews, and include several questions on the issue (eg. Koss, 1989; Russell, 1984). In addition, the participants in the present study are quite young, with over 70% age 24 or younger. It is clear that older women, who have simply accumulated more years of experience, have a greater chance of encountering sexual violence.

Clinical implications of findings:

Several researchers have examined the role of gender orientation in affective experience (eg. Biaggio, 1989; Brody, 1985; Kogut, Langly and O'Neil, 1992). Research in this area indicates that traditional attitudes tend to be associated with lower levels of self esteem, and higher levels of anxiety/ conflict. (Kleinplatz, McCarrey and Kateb, 1992). As compared to feminists, traditional women also tended to have higher levels of depression and hopelessness, as well as distress (Belk and Snell, 1989). Traditional attitudes in a group of mothers were associated with anxiety and depression (Hock, Schirtzinger, Lutz and Widaman, 1995). The present study

contributes to this literature that expands our understanding of the relationship between gender orientation and affect.

According to the findings of the present investigation, there were significant changes in mood within the sample as a whole. These findings suggest that the women in the present sample were affected by the sexual assault information. The study did effectively demonstrate that a measurable change in mood could result from exposure to an essay that included some basic facts related to sexual assault. This is the first study known by the present author which investigates mood changes in response to information that pertains to sexual assault.

What are the clinical implications of the fact that women experience significant changes in mood when exposed to information concerning sexual violence against women? As previously stated, these findings indicate that women are more responsive to the issue of sexual assault than was previously demonstrated. Our clinical perceptions of women should be viewed in light of the fact that, to a measurable degree, women are sensitive to the larger issue of rape, not merely to personalized depictions of rape related incidents. Our awareness as clinicians should incorporate these findings which indicate that women's moods can be affected by rape as a social issue.

The finding concerning proposed stages of feminist development also has relevance in terms of the clinical setting. It is notable that different populations of women, based on ethnicity and social surroundings, may have significant differences in terms of their experiences and views concerning gender politics. Clearly it is

important that clinicians are aware that gender has different meanings within different communities. This information greatly influences the ability of clinicians to interpret the information clients present, and to offer appropriate interventions in light of these interpretations.

When attitudinal dimensions were created based on the factor analysis, some significant mood changes were detected as a function of attitudinal dimension. These preliminary findings suggest a possible influence of gender attitudes in shaping affective responses to sexual assault information. If a woman's affective response to sexual assault information is shaped by her beliefs related to gender roles and gender inequality, then clinicians' interpretations should incorporate an awareness of a woman's gender beliefs. In short, gender beliefs, or feminism, begin to have clinical relevance when they are shown to impact on affective experience.

One final point related to the present findings concerns the clinical implications of high rates of sexual victimization, as well as the emotional impact of widespread knowledge of sexual victimization. As clinicians, our understanding of women should reflect an awareness of the prevalence of sexual assault and other unwanted sexual experiences. Even among women as young as the ones in the present sample, for many of them, sexual violence had already intruded upon their lives. Thus, a significant number of women whom clinicians encounter will have had direct experience, or knowledge through someone close to them, of sexual victimization. This fact concerning the lives of women points to the need for

clinicians to understand the emotional repercussions of sexual violence.

Limitations of present research:

The most essential limitation of the present study, which concerns the validity of the Feminist Identity Development Scale (FIDS)(Bargad and Hyde, 1991), also turned out to be an important finding. Yet due to the problems associated with dividing the present sample into meaningful categories based on gender attitudes, it was difficult to then make predictions concerning mood changes relative these attitudes. As a result, the present study is limited to the result concerning the significant change in mood found in the sample as a whole, as well as the findings concerning the attitude groups which resulted from the factor analysis. In addition, this study provides no evidence concerning the duration of any mood changes. Any assumptions based on the present findings should take into account the fact that the second mood measure was taken shortly after the pre test measure.

Another limitation of the present research relates to the distribution of mean scores. In the case of the attitudinal dimensions derived from the Downing and Roush (1985) model, as well as the categories derived from the factor analysis, a large proportion of the participants fell within the "medium" range. Clearly, the validity of the comparisons between levels (within each category) is hindered by the fact that several of the levels contained less than 10 participants.

A second problem also pertains to means in the "medium" level. A mean of 3.00 could be derived from a participant who responded with a 3 (neither agree nor disagree) to several items in one category. Yet a mean of 3.00 could also result from the average of a series of 1's (strongly disagree) and a series of 5's (strongly agree). These two examples, which would produce identical means, would undoubtedly appear quite different in terms of their associated attitudes. Hence, any interpretations related to the medium level should incorporate this understanding.

#### Suggestions for future research:

Due to the limitations stemming from an inability to adequately group the present sample into feminist stages, it became difficult to draw conclusions concerning mood changes in relation to feminist development. The limitation posed by this dilemma provides room for future research in numerous areas designed to overcome this shortcoming. Firstly, research in the area of feminist development indicated that the Feminist Identity Development Scale does have relevance in certain populations (Bargad and Hyde, 1991; Gerstmann and Kramer, in press). For this reason, in the case of groups of women for whom the FIDS is meaningful, the original hypotheses concerning mood changes in response to sexual assault information could be tested. Thus, the same study might be conducted in populations which resemble those used in the original research.

The fact that the Feminist Identity Development theory did not provide useful categories for the present sample also leaves room for future research involving populations similar to those used in this

study. One area of interest is the need for a stage theory for feminist development that is relevant to African-Americans, Latinas and other women of color, as well as different socioeconomic groups. Thus, a review of the literature concerning the gender beliefs of white middle class women, as well as empirical research involving women of color, and various socioeconomic levels, would reveal useful information concerning the beliefs and experiences of these women within the realm of gender. Research in this area might also be used to create a measure of feminist identity development that incorporates an understanding of the influence of ethnicity and class in gender experience. The Womanist Identity Development measure (Helms 1990) provides an example of the direction such research might take.

In light of the clinical implications of the effects of changes in mood in women in response to information concerning sexual assault, several associated areas might be explored. If women show significant changes in affect in response to sexual assault, which represents one example of the manifestations of gender inequality, it might be useful to explore emotional responses to other aspects of patriarchy. Womens' changes in mood may be examined in response to information about such forms of male dominance as wife battery, pornography, and gender related economic inequities, to name a few.

The larger issue of emotional responses to oppression might also be addressed in other oppressed groups, such as people of color, gays, and the economically disenfranchised (ie. the poor). One example might be to examine the emotional reactions of African-Americans in response to a particular manifestation of racism, such

as widespread police brutality in the Black community with relative impunity. As in the present study, the emotional responses of the sample might be viewed in relation to racial identity attitudes, or other attitudes which reflect one's views concerning social conditions. In the case of African-Americans, the measure derived from Cross' (1971) theory of racial identity development provides a useful vehicle.

One final area of inquiry which stems from the clinical implications of the relationship between changes in mood, attitudes, and inequality concerns the link between mood and personality. Changes in mood in response to examples of inequality have clear clinical implications. Yet the larger issue of the impact of these mood changes on personality also requires further exploration. Thus, what is the interaction between perceptions of social conditions (social attitudes), mood changes, and personality development. The present research was intended to be a contribution to our understanding of the clinical implications of one aspect of social inequality.

#### Summary:

In the present study, a pre post test design was employed to explore the relationship between feminist attitudes and affect within the context of one example of gender inequality; namely, sexual assault. Past research suggests that attitudes and affect are interrelated in general, and with regards to feminist attitudes, in particular. Past research concerned with responses to sexual violence against women also indicated a link between feminist attitudes and affective responses.

The present study employed a developmental model of feminist identity (Downing and Roush, 1985) to explore the interconnectedness of feminist attitudes and affect. One hundred and seventy seven female college students completed a feminist attitude measure (Feminist Identity Development Scale; Bargad and Hyde, 1991) and read an essay that contained information about sexual assault. Mood was assessed both before and after participants read the essay (Profile of Mood States: McNair, Lorr, and Droppleman, 1971).

Results indicated that the participants in the present sample did not conform to the stages outlined by the feminist identity development model (Downing and Roush, 1985). As a result, the hypotheses which were based on the model, were rejected and reconceptualized. The stages were replaced by a series of *attitudinal dimensions*, with a scale that included low, medium, and high for each dimension. All participants were included in each of the 5 attitudinal dimensions at one of the 3 levels.

There was a main effect for time of test on 4 of the 6 mood dimensions and total mood disturbance, indicating that the sample as whole did respond to the essay. The levels within the attitudinal dimensions did not predict mood changes. A factor analysis of the items resulted in 4 revised attitudinal dimensions. Significant mood changes were found based on the levels within several of the revised attitudinal dimensions.

Results of the present study indicate that within the context of sexual assault information, there is in fact a relationship between feminist attitudes and affect. The suggestion of an

interconnectedness between attitudes and affect has relevance to clinicians. A heightened awareness of beliefs systems is indicated for clinicians concerned with affect. The high incidence of sexual assault and other unwanted sexual experiences suggests a need to examine the clinical implications of high levels of sexual victimization among women.

One final notable finding of the present study concerned the results pertaining to feminist attitudes. The fact that the women in the present sample did not conform to the stages as outlined in the original model (Downing and Roush, 1985) draws attention to the complexity of feminist identity. Specifically, these results provide evidence to the diversity of gender experience based on such factors as class, ethnicity, and urbanicity. The present study may serve to inspire researchers to examine feminist beliefs within the context of the broad range of experiences women face based on varied social conditions and cultural traditions.

Appendix A. Consent Form:

Consent Form

The purpose of this study is to examine the relationship between various gender role attitudes and moods. You will be asked to complete questionnaires concerning your attitudes towards women and men and your present mood state, and information concerning your background and past experiences, as well as to read a brief essay which includes some basic facts which pertain to sexual assault. Due to past experiences, certain individuals may or not be made uncomfortable when reading this information. Please note that your participation is purely voluntary and you may choose to leave at any time without penalty. The study will involve two half hour sessions.

Your responses will be confidential. In fact, you will not be asked your name or any other identifying information when the research materials are distributed. Your identity will be recorded via a coding system. All records will be stored in a locked file cabinet.

*I have read the above statements and I agree to participate in this research study. I understand that my participation is voluntary and I am free to leave at any time without penalty.*

Signed \_\_\_\_\_ (Participant)

Signed \_\_\_\_\_

Julie Spooner, M.A.

The Graduate Center of the City University of New York

Appendix B. Feminist Identity Development Scale:

Instructions:

On the following pages you will find a series of statements which people might use to describe themselves. Read each statement carefully and decide to what degree you think it presently describes you. Then select one of the five answers that best describes your present agreement or disagreement with the statement.

For example, if you strongly agree with the statement "I like to return to the same vacation spot year after year," you would rate the statement with the number 5 in the space provided as shown below:

1	2	3	4	5
Strongly disagree	disagree	neither agree nor disagree	agree	strongly agree

5 I like to return to the same vacation spot year after year.

Remember to read each statement carefully and describe to what degree you think it describes you at the present time.

1	2	3	4	5
Strongly disagree	disagree	neither agree nor disagree	agree	strongly agree

-----

1. I don't think there is any need for an Equal Rights Amendment; women are doing well.
2. Being a part of a woman's community is important to me.
3. I want to work to improve women's status.
4. I feel that some men are sensitive to women's issues.
5. I used to think there wasn't a lot of sex discrimination, but now I know how much there really is.
6. Although many men are sexist, I have found that some men are very supportive of women and feminism.
7. Especially now, I feel that the other women around me give me strength.
8. I am very committed to a cause that I believe contributes to a more fair and just world for all people.
9. While I am concerned that women be treated fairly in life, I do not see men as the enemy.
10. I share most of my social time with a few close women friends who share my feminist values.
11. I don't see much point in questioning the general expectation that men should be masculine and women should be feminine.
12. I am willing to make certain sacrifices in order to work toward making this society a non-sexist, peaceful place where all people have equal opportunities.
13. I would describe my interactions with men as cautious.

1	2	3	4	5
Strongly disagree	disagree	neither agree nor disagree	agree	strongly agree

---

14. One thing I especially like about being a woman is that men will offer me their seat on a crowded bus or open doors for me because I am a woman.

15. When I think about sexism, my first reaction is always anger.

16. My social life is mainly with women these days, but there are a few men I wouldn't mind having a non-sexual friendship with.

17. I've never really worried or thought about what it means to be a woman in this society.

18. I evaluate men as individuals, not as members of a group of oppressors.

19. I just feel like I need to be around women who share my point of view right now.

20. I care very deeply about men and women having equal opportunities in all respects.

21. It makes me really upset to think about how women have been treated so unfairly in this society for so long.

22. I do not want to have equal status with men.

23. It is very satisfying to me to be able to use my talents and skills for my work in the women's movement.

24. If I were married and my husband was offered a job in another state, it would be my obligation as his spouse to move in support of his career.

25. I don't think there is one "right" way to be a feminist.

26. I tend to be careful when I interact with men.

1	2	3	4	5
Strongly disagree	disagree	neither agree nor disagree	agree	strongly agree

-----

27. I believe that when people choose a career, they should not let sex role stereotypes influence their choice.

28. I think that most women will feel most fulfilled by being a wife and mother.

29. When you think about most of the problems in the world- pollution, discrimination, the threat of nuclear war- it seems to me that most of them are caused by men.

30. I am angry that I've let men take advantage of me.

31. Being a feminist is one of a number of things that make up my identity.

32. It just recently occurred to me that I think that it's unfair that men have the privileges they have in this society simply because they're men.

33. I feel that I am a very powerful and effective spokesperson for the women's issues I am concerned with right now.

34. I feel angry about the way women have been left out of history textbooks.

35. If I were to paint a picture or write a poem, it would probably be about women or women's issues.

36. I think that men and women had it better in the 1950's when women were housewives and their husbands supported them.

37. Some of the men I know seem more feminist than some of the women.

38. When it see the way most men treat women, it makes me so angry.

1	2	3	4	5
Strongly disagree	disagree	neither agree nor disagree	agree	strongly agree

---

39. I can finally feel very comfortable identifying myself as a feminist.
40. Generally, I think that men are more interesting than women.
41. Men and women are equal but different.
42. Recently, I read something or had a specific experience that sparked by greater understanding of sexism.
43. I think that rape is sometimes the woman's fault.
44. On some level, my motivation for almost every activity I engage in is my desire for an egalitarian world.
45. I am not sure what is meant by the phrase "women are oppressed under patriarchy."
46. I think it is lucky that women aren't expected to do some of the more dangerous jobs that men are expected to do, like construction work or race car driving.
47. I have a lifelong commitment to working for social, economic, and political equality for women.
48. Particularly now, I feel most comfortable with women who share my feminist point of view.

NAME _____ DATE _____ SEX:    Male (M)        Female (F)		IDENTIFICATION _____ _____ _____ _____ _____ _____ _____ _____ _____ _____	<input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 <input type="radio"/> 5 <input type="radio"/> 6 <input type="radio"/> 7 <input type="radio"/> 8 <input type="radio"/> 9
Below is a list of words that describe feelings people have. Please read each one carefully. Then fill in ONE circle under the answer to the right which best describes HOW YOU HAVE BEEN FEELING DURING THE PAST WEEK INCLUDING TODAY.  The numbers refer to these phrases.  0 = Not at all 1 = A little 2 = Moderately 3 = Quite a bit 4 = Extremely			<input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 <input type="radio"/> 5 <input type="radio"/> 6 <input type="radio"/> 7 <input type="radio"/> 8 <input type="radio"/> 9
Col (C)                      O.P. (O)	NOT AT ALL A LITTLE MODERATELY QUITE A BIT EXTREMELY	21. Hopeless <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 22. Relaxed <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 23. Unworthy <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 24. Spiteful <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 25. Sympathetic <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 26. Uneasy <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 27. Restless <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 28. Unable to concentrate <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 29. Fatigued <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 30. Helpful <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 31. Annoyed <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 32. Discouraged <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 33. Resentful <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 34. Nervous <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 35. Lonely <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4	NOT AT ALL A LITTLE MODERATELY QUITE A BIT EXTREMELY
1. Friendly <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 2. Tense <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 3. Angry <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 4. Worn out <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 5. Unhappy <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 6. Clear-headed <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 7. Lively <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 8. Confused <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 9. Sorry for things done <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 10. Shaky <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 11. Listless <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4	45. Desperate <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 46. Sluggish <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 47. Rebellious <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 48. Helpless <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 49. Weary <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 50. Bewildered <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 51. Alert <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 52. Deceived <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 53. Furious <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 54. Efficient <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 55. Trusting <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 56. Full of pep <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 57. Bad-tempered <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 58. Worthless <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 59. Forgetful <input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4		

Appendix C. The Profile of Mood States.



T  
 D  
 A  
 V  
 F  
 C

4 = Extremely			
Col (C)	O.P. (O)		
	NOT AT ALL A LITTLE MODERATELY QUITE A BIT EXTREMELY		
1. Friendly	0 1 2 3 4	21. Hopeless	0 1 2 3 4
2. Tense	0 1 2 3 4	22. Relaxed	0 1 2 3 4
3. Angry	0 1 2 3 4	23. Unworthy	0 1 2 3 4
4. Worn out	0 1 2 3 4	24. Spiteful	0 1 2 3 4
5. Unhappy	0 1 2 3 4	25. Sympathetic	0 1 2 3 4
6. Clear-headed	0 1 2 3 4	26. Uneasy	0 1 2 3 4
7. Lively	0 1 2 3 4	27. Restless	0 1 2 3 4
8. Confused	0 1 2 3 4	28. Unable to concentrate	0 1 2 3 4
9. Sorry for things done	0 1 2 3 4	29. Fatigued	0 1 2 3 4
10. Shaky	0 1 2 3 4	30. Helpful	0 1 2 3 4
11. Listless	0 1 2 3 4	31. Annoyed	0 1 2 3 4
12. Peeved	0 1 2 3 4	32. Discouraged	0 1 2 3 4
13. Considerate	0 1 2 3 4	33. Resentful	0 1 2 3 4
14. Sad	0 1 2 3 4	34. Nervous	0 1 2 3 4
15. Active	0 1 2 3 4	35. Lonely	0 1 2 3 4
16. On edge	0 1 2 3 4	36. Miserable	0 1 2 3 4
17. Grouchy	0 1 2 3 4	37. Muddled	0 1 2 3 4
18. Blue	0 1 2 3 4	38. Cheerful	0 1 2 3 4
19. Energetic	0 1 2 3 4	39. Bitter	0 1 2 3 4
20. Panicky	0 1 2 3 4	40. Exhausted	0 1 2 3 4
		41. Anxious	0 1 2 3 4
		42. Ready to fight	0 1 2 3 4
		43. Good natured	0 1 2 3 4
		44. Gloomy	0 1 2 3 4
		45. Desperate	0 1 2 3 4
		46. Sluggish	0 1 2 3 4
		47. Rebellious	0 1 2 3 4
		48. Helpless	0 1 2 3 4
		49. Weary	0 1 2 3 4
		50. Bewildered	0 1 2 3 4
		51. Alert	0 1 2 3 4
		52. Deceived	0 1 2 3 4
		53. Furious	0 1 2 3 4
		54. Efficient	0 1 2 3 4
		55. Trusting	0 1 2 3 4
		56. Full of pep	0 1 2 3 4
		57. Bad-tempered	0 1 2 3 4
		58. Worthless	0 1 2 3 4
		59. Forgetful	0 1 2 3 4
		60. Carefree	0 1 2 3 4
		61. Terrified	0 1 2 3 4
		62. Guilty	0 1 2 3 4
		63. Vigorous	0 1 2 3 4
		64. Uncertain about things	0 1 2 3 4
		65. Bushed	0 1 2 3 4

**MAKE SURE YOU HAVE ANSWERED EVERY ITEM.**



POM 021

e of Mood States:



Appendix D. Demographics Questionnaire:

PLEASE ANSWER THE FOLLOWING:

Female  Male

Age:  18-24  40-44  60 and above  
 25-29  45-49  
 30-34  50-54  
 35-39  55-59

Ethnicity:

African-American/ Black  
 Latino(a)/ Hispanic  
 Caucasian  
 Asian/ Asian-American  
Other \_\_\_\_\_

Number of people currently living in your household

Yearly family income:

0-\$10,000  
 \$10-20,000  
 \$20-30,000  
 \$30-40,000  
 \$40-50,000  
 \$50,000 and above

Marital status (check as many as apply):

Married  
 Divorced  
 Separated  
 Single (see below)  
 living with a partner/ spouse equivalent  
 not living with a partner/ spouse equivalent

Year in school (OR see below):  FR  SO  JN  SR

- approximate number of credits completed  
 30 or below  91-120 credits  
 31-60 credits  121 and above  
 61-90 credits

Are you currently involved in any school or community activity that addresses women's issues?  yes  no.

-Were you in the past (for two months or more)?  yes  no.

Appendix E. Sexual Assault Essay:

## **Sexual Assault: An Overview<sup>1</sup>**

*"Every man I meet wants to protect me.  
I can't figure out what from."*

-Mae West

*"I'm saving myself 'till I get raped."*

-Geena Davis (*The Long Kiss Goodnight*)

1. The essay presented to subjects had 1/2 inch side margins and fit on to 3 pages, with 2 pages of references.

*On a daily basis, women are surrounded by sexualized images of other women in television commercials, advertisements on buses and subways, the openly displayed pornographic magazines of newspaper stands, and the notorious beer ads in the windows of the corner grocery stores. Most women also confront street harassment on a daily basis, as well as sexual harassment in other settings, obscene phone calls, and numerous experiences of uninvited touching by men—a squeeze of the shoulder, hugs, kisses and pinches, the numerous "mini rapes" that remind women of their sexual role. All of these experiences combine to give a woman the impression that she is a mere object of male desire.*

#### Women's fear of sexual violence:

From a young age, women are taught that the world is not a safe place for girls. Female children are taught that there are men out there who do harm to little girls, yet no one seems to ask why. Such vague warnings as well as early negative experiences leave young women with a sense of danger and vulnerability related to sexual organs, to adult men, and a confusion about the appropriate way to behave. In *The Female Fear*, Gordon and Rigor (1989) describe how the fear of rape inhabits the female psyche:

The only crime women fear more than rape is murder. And while rape is not often in the forefront of the minds of most women, it is ever present. Most women experience fear of rape as a nagging, gnawing sense that something awful could happen, an angst that keeps them from doing things they want or need to do... Women's fear of rape is a sense that one must always be on guard, vigilant and alert, a feeling that causes a woman to tighten with anxiety if someone is walking too closely behind her, especially at night...It evokes visions of horrifying experiences of women known or heard about, and of women portrayed on TV and movie screens and in the newspapers (pg. 2.).

Women say the "worst aspects" of rape are the possibility of being killed and the possibility, perhaps the likelihood, that if they survive they will be humiliated and stigmatized. Most rape victims report having feared for their lives during their attacks, and some

women say they would rather die than be raped and live. For many women, to be raped is in essence to die. Some women have killed themselves after surviving rape attacks, and many other survivors consider it.

Another aspect of female fear is even more common. A recent nationwide survey reported that women across the country do not feel safe in their own neighborhoods. Even as close as 2 blocks from where they live, women identify "dangerous places" where they imagine rapes occur, and a high likelihood that they themselves might be victimized. Women worry more than men do in the same situations, such as using public transportation, or being out alone after dark. As a result, women restrict their behavior-even isolate themselves-in order to avoid being harmed.

Women view rape as a very serious problem. They are well aware of their own degree of risk, and can readily describe their image of a typical rape. Many know of the damaging physical and emotional effects of rape from firsthand accounts from friends or relatives, and they have changed their own lives because of that knowledge.

#### The prevalence of sexual victimization:

"Nationally, a *conservative* estimate is that , under current conditions, 20-30% of girls now twelve years old will suffer a violent sexual attack during the remainder of their lives...In fact, the average American woman is just as likely to suffer a sexual attack as she is to be diagnosed with cancer, or to experience a divorce (Johnson, 1980; 145-146).

"According to the figures from the now-famous August 1985 *Los Angeles Times* survey, it is estimated that nearly 38 million adults were sexually abused as children. Current research....[also] indicates that 1 in every 3 women and 1 in every 7 men are sexually abused by the time they reach the age of 18. (emphasis in original)(Engel, 1989; 1).

Several recent studies examining the prevalence of sexual victimization indicate that it is by no means a rare occurrence in the lives of women. When asked if they have been coerced or physically

forced to perform sexual acts, large numbers of women are responding, "yes." Numerous studies are finding that, already by college age, women are reporting forced or coerced sexual victimization at a rate of 25-35%.

The most comprehensive study concerning acquaintance rape revealed that of the 3,187 women interviewed 53.7% *were victims of some form of sexual victimization, and more than 1 in 4 of the women (27.5%) experienced a completed or attempted rape.*

Community based studies are finding similar rates of victimization. Men are forcing women to have sex through the use of weapons, threats, coercion, or their superior physical strength. These attacks are not occurring in the dark alleys of crime-ridden "ghettos", but rather on college campuses and in people's homes in the context of "dates."

#### The aftermath of sexual assault:

In a rape situation the woman has had her relatively secure life threatened and drastically disrupted....Perhaps for the first time she's been forced to realize that such ugly things can happen to her: not to a stranger, not to her cousin, not to her friend, but to her (Medea and Thompson, 1974; 101).

Shortly after the attack, women often feel terrified, worried, anxious and confused, with racing thoughts. There is often pain associated with the physical attack, including soreness and bruising in various parts of the body such as the throat, neck, breasts, thighs, legs and arms. Many physical symptoms persist after the attack, such as tension headaches and fatigue, as well as sleep disturbances. The woman might cry or scream out in her sleep, and many experience nightmares. Women also describe feeling nauseated just thinking about the rape. A number of women develop chronic vaginal infections, and numerous aches and pains following the rape.

In a study conducted by Ms. Magazine, 30% of the women who had been raped contemplated suicide after the attack. Another study indicates that 75-80% still had rape related fear and anxiety after one year. Many women also experience drastic personality

shifts which can last months or even years. Rape counselors estimate that 75-85% of married rape survivors are divorced within two years of their attacks. Sexual assault deeply undermines a women's basic sense of safety, and leads to a heightened sense of suspicion and distrust concerning the intentions of others.

Many women experience a marked disruption of their sex lives. For a large number of women, sex becomes linked with abuse and a sense of being used. As a result, sex may become associated feelings of dread, anger or disgust which often replace previous feelings of joy or pleasure. Sex also tends to provoke flashbacks of the attack in many survivors. Though satisfaction gradually improves in the months and years following the attack, *it rarely reaches pre-rape levels*. As one researcher put it, "The fact that so many women do cope and survive (rape) is impressive."

#### Male propensity to rape:

In several studies, men were asked to estimate how likely it is that they would force a woman to engage in a variety of sexual acts. *Overall, an average of 35% of males admitted to some likelihood of committing a rape.*

*While rape is a dreaded threat in the lives of so many women, with traumatic repercussions to survivors, 1 in 3 "average" men admit that they are capable of raping a woman.*

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\*Entire Section Based on: Gordon, M.T. and Rigor, S. (1989). The Female Fear. The Free Press: NY.

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1. Error: This reference was omitted at the time of administration of the essay.

Appendix F. Sexual Assault/ Coercion Questionnaire:

PLEASE ANSWER THE FOLLOWING QUESTIONS

Anonymity and confidentiality:

Remember, you have not been asked any identifying information and your responses will remain strictly confidential.

1. Have you engaged in sexual intercourse when you didn't want to because someone threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

yes  no

a. Has this happened to anyone close to you?  yes  no

2. Have you engaged in *any kind* of sexual activity, such as kissing or petting, when you didn't want to because someone threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

yes  no

a. Has this happened to anyone close to you?  yes  no

Thank you for your participation.

## Appendix G. Feminist Identity Development Scale Items by Subscales:<sup>1</sup>

### Stage 1. Passive Acceptance:

1. I don't think there is any need for an Equal Rights Amendment; women are doing well.
28. I think that most women will feel most fulfilled by being a wife and mother.
14. One thing I especially like about being a woman is that men will offer me their seat on a crowded bus or open doors for me because I am a woman.
17. I've never really worried or thought about what it means to be a woman in this society.
24. If I were married and my husband was offered a job in another state, it would be my obligation as his spouse to move in support of his career.
22. I do not want to have equal status with men.
36. I think that men and women had it better in the 1950's when women were housewives and their husbands supported them.
11. I don't see much point in questioning the general expectation that men should be masculine and women should be feminine.
45. I am not sure what is meant by the phrase "women are oppressed under patriarchy."
46. I think it is lucky that women aren't expected to do some of the more dangerous jobs that men are expected to do, like construction work or race car driving.
40. Generally, I think that men are more interesting than women.
43. I think that rape is sometimes the woman's fault.

### Stage 2. Revelation:

5. I used to think there wasn't a lot of sex discrimination, but now I know how much there really is.
32. It just recently occurred to me that I think that it's unfair that men have the privileges they have in this society simply because they're men.
29. When you think about most of the problems in the world- pollution, discrimination, the threat of nuclear war- it seems to me that most of them are caused by men.
21. It makes me really upset to think about how women have been treated so unfairly in this society for so long.

42. Recently, I read something or had a specific experience that sparked by greater understanding of sexism.

38. When it see the way most men treat women, it makes me so angry.

30. I am angry that I've let men take advantage of me.

### Stage 3. Embeddedness-Emanation:

19. I just feel like I need to be around women who share my point of view right now.

2. Being a part of a woman's community is important to me.

16. My social life is mainly with women these days, but there are a few men I wouldn't mind having a non-sexual friendship with.

10. I share most of my social time with a few close women friends who share my feminist values.

7. Especially now, I feel that the other women around me give me strength.

35. If I were to paint a picture or write a poem, it would probably be about women or women's issues.

48. Particularly now, I feel most comfortable with women who share my feminist point of view.

### Stage 4. Synthesis:

37. Some of the men I know seem more feminist than some of the women.

9. While I am concerned that women be treated fairly in life, I do not see men as the enemy.

4. I feel that some men are sensitive to women's issues.

6. Although many men are sexist, I have found that some men are very supportive of women and feminism.

18. I evaluate men as individuals, not as members of a group of oppressors.

### Stage 5. Active Commitment:

3. I want to work to improve women's status.

44. On some level, my motivation for almost every activity I engage in is my desire for an egalitarian world.

47. I have a lifelong commitment to working for social, economic, and political equality for women.

23. It is very satisfying to me to be able to use my talents and skills for my work in the women's movement.

20. I care very deeply about men and women having equal opportunities in all respects.

33. I feel that I am a very powerful and effective spokesperson for the women's issues I am concerned with right now.

8. I am very committed to a cause that I believe contributes to a more fair and just world for all people.

12. I am willing to make certain sacrifices in order to work toward making this society a non-sexist, peaceful place where all people have equal opportunities.

1. Bargad and Hyde (1991: 200)

Appendix H. Repeated Measures Analysis of Variance for FIDS Data:1

DEPRESSION-DEJECTION:

Source	df	F	Significance of F
Between subjects			
Bet + residual	166		
Passive Acceptance	2	.16	.851
Revelation	2	1.74	.179
Embedd.-Emanation	2	.04	.961
Synthesis	2	.39	.678
Active Commitment	2	.81	.446
Within subjects			
Within+residual	166		
Depression	1	.96	.329
PA x Depression	2	1.05	.352
R X Depression	2	.35	.709
EE X Depression	2	.47	.625
S x Depression	2	.24	.784
AC x Depression	2	1.01	.368

TENSION-ANXIETY:

Between subjects			
Bet + residual	166		
Passive Acceptance	2	.14	.871
Revelation	2	2.62	.076
Embedd.-Emanation	2	.88	.417
Synthesis	2	1.48	.231
Active Commitment	2	.20	.822
Within subjects			
Within+residual	166		
Tension	1	2.62	.107
PA x Tension	2	.36	.699
R X Tension	2	.18	.835
EE X Tension	2	.20	.819
S x Tension	2	4.08	.019
AC x Tension	2	.17	.846

**ANGER-HOSTILITY:**

		F	
Source	df	F	Significance of F
-----			
Between subjects			
Bet + residual	166		
Passive Acceptance	2	.12	.889
Revelation	2	2.83	.062
Embedd.-Emanation	2	.33	.716
Synthesis	2	1.30	.275
Active Commitment	2	.17	.846
-----			
Within subjects			
Within+residual	166		
Anger	1	1.63	.204
PA x Anger	2	.60	.550
R X Anger	2	.10	.905
EE X Anger	2	3.84	.023
S x Anger	2	2.76	.066
AC x Anger	2	.64	.530

**CONFUSION-BEWILDERMENT:**

Between subjects			
Bet + residual	163		
Passive Acceptance	2	.12	.888
Revelation	2	1.26	.286
Embedd.-Emanation	2	.49	.615
Synthesis	2	.37	.691
Active Commitment	2	.97	.382
-----			
Within subjects			
Within+residual	163		
Confusion	1	.53	.469
PA x Confusion	2	1.13	.326
R X Confusion	2	.68	.508
EE X Confusion	2	.73	.482
S x Confusion	2	1.50	.226
AC x Confusion	2	.79	.456

**FATIGUE-INERTIA:**

		F	
Source	df	F	Significance of F
-----			
<b>Between subjects</b>			
Bet + residual	166		
Passive Acceptance	2	1.62	.200
Revelation	2	.91	.406
Embedd.-Emanation	2	.87	.421
Synthesis	2	.07	.932
Active Commitment	2	.74	.478
-----			
<b>Within subjects</b>			
Within+residual	166		
Fatigue	1	.93	.337
PA x Fatigue	2	1.08	.341
R X Fatigue	2	.18	.835
EE X Fatigue	2	1.30	.276
S x Fatigue	2	.90	.407
AC x Fatigue	2	2.39	.095

**VIGOR-ACTIVITY:**

		F	
Source	df	F	Significance of F
-----			
<b>Between subjects</b>			
Bet + residual	166		
Passive Acceptance	2	4.45	.013
Revelation	2	1.37	.256
Embedd.-Emanation	2	2.02	.136
Synthesis	2	1.57	.211
Active Commitment	2	4.37	.014
-----			
<b>Within subjects</b>			
Within+residual	166		
Vigor	1	.70	.403
PA x Vigor	2	.87	.419
R X Vigor	2	1.11	.331
EE X Vigor	2	2.58	.079
S x Vigor	2	.84	.432
AC x Vigor	2	.20	.818

TOTAL MOOD DISTURBANCE:

Source	df	F	
		F	Significance of F
-----			
Between subjects			
Bet + residual	166		
Passive Acceptance	2	.07	.931
Revelation	2	3.20	.043
Embedd.-Emanation	2	.08	.925
Synthesis	2	.73	.483
Active Commitment	2	.92	.402
-----			
Within subjects			
-----			
Within+residual	166		
TMD	1	1.25	.264
PA x TMD	2	1.07	.346
R X TMD	2	.22	.805
EE X TMD	2	1.35	.262
S x TMD	2	.83	.440
AC x TMD	2	1.02	.364

1. PA=Passive Acceptance, R=Revelation, EE=Embeddedness-Emanation, S=Synthesis, AC=Active Commitment.

Appendix I. Factor Analysis:

<u>Factor</u>	<u>Eigenvalue</u>	<u>% of Variance</u>	<u>Cumulative %</u>
1	6.49999	13.5	13.5
2	3.40844	7.1	20.6
3	2.81599	5.9	26.5
4	2.31982	4.8	31.3
5	2.09415	4.4	35.7
6	1.95921	4.1	39.8

Appendix J. Repeated Measures Analysis of Variance for Revised Categories:<sup>1</sup>

DEPRESSION-DEJECTION:

Source	df	F	
		F	Significance of F
-----			
Between subjects			
Bet + residual	168		
Fem./ Pro-Activist	2	.89	.414
Traditional	2	.70	.497
Male Positive	2	.56	.573
Transitional	2	3.63	.029
-----			
Within subjects			
Within+residual	168		
Depression	1	.06	.805
FPA x Dep	2	.97	.380
Trad 2 X Dep	2	.77	.464
MP 3 X Dep	2	1.13	.327
Trans 4 x Dep	2	1.75	.177
-----			

TENSION-ANXIETY:

Between subjects			
Bet + residual	168		
Fem./ Pro-Activist	2	.26	.770
Traditional	2	.97	.380
Male Positive	2	.89	.412
Transitional	2	3.33	.038
-----			
Within subjects			
Within+residual	168		
Tension	1	.09	.760
FPA x Tension	2	.38	.687
Trad X Tension	2	1.20	.304
MP X Tension	2	1.56	.212
Trans 4 x Ten	2	1.62	.201

ANGER-HOSTILITY:

Source	df	F	
		F	Significance of F
-----			
Between subjects			
Bet + residual	168		
Fem./ Pro-Activist	2	.26	.769
Traditional	2	.67	.514
Male Positive	2	2.48	.086
Transitional	2	7.80	.001
-----			
Within subjects			
Within+residual	168		
Anger	1	.16	.694
FPA x Anger	2	.68	.506
Trad X Anger	2	.34	.712
MP X Anger	2	4.85	.009
Trans 4 x Anger	2	6.87	.001

CONFUSION-BEWILDERMENT:

Between subjects			
Bet + residual	165		
Fem./ Pro-Activist	2	1.06	.347
Traditional	2	1.31	.272
Male Positive	2	.95	.389
Transitional	2	1.06	.349
-----			
Within subjects			
Within+residual	165		
Confusion	1	.98	.324
FPA x Conf	2	1.10	.336
Trad X Conf	2	.37	.690
MP X Conf	2	2.67	.072
Trans x Conf	2	4.28	.015

FATIGUE-INERTIA:

Source	df	F	Significance of F
-----			
Between subjects			
Bet + residual	168		
Fem./ Pro-Activist	2	1.84	.163
Traditional	2	.53	.589
Male Positive	2	.37	.694
Transitional	2	1.01	.366
-----			
Within subjects			
Within+residual	168		
Fatigue	1	.45	.505
FPA x Fatigue	2	1.45	.237
Trad X Fatigue	2	1.08	.341
MP X Fatigue	2	.22	.803
Trans x Fatigue	2	5.66	.004

VIGOR-ACTIVITY:

Between subjects			
Bet + residual	168		
Fem./ Pro-Activist	2	2.77	.066
Traditional	2	.16	.852
Male Positive	2	2.21	.113
Transitional	2	1.15	.320
-----			
Within subjects			
Within+residual	168		
Vigor	1	.14	.707
FPA x Vigor	2	.62	.541
Trad X Vigor	2	3.32	.039
MP X Vigor	2	1.70	.185
Trans x Vigor	2	.57	.566

TOTAL MOOD DISTURBANCE:

Source	df	F	
		F	Significance of F
-----			
Between subjects			
Bet + residual	168		
Fem./ Pro-Activist	2	1.25	.290
Traditional	2	.39	.676
Male Positive	2	1.40	.249
Transitional	2	3.89	.022
-----			
Within subjects			
Within+residual	168		
TMD	1	.04	.839
FPA x TMD	2	1.47	.234
Trad X TMD	2	.97	.383
MP X TMD	2	.83	.438
Trans x TMD	2	3.79	.025

1. FPA=Feminist/ Pro-Activist, Trad=Traditional, MP=Male Positive, Trans=Transitional.

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