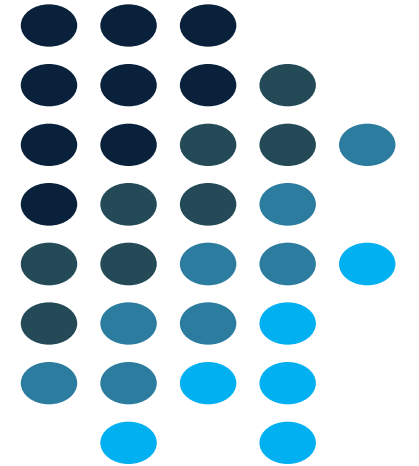


The effect of religious priming on rape victim blame

Emma Heath

Kathryn Sperry, PhD



UtahStateUniversity
DEPARTMENT OF PSYCHOLOGY

emma.heath@aggiemail.usu.edu

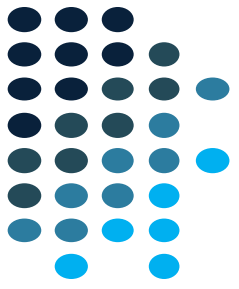
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Secondary Victimization



- Also known as “second rape”
- Leads to further traumatization, poor health outcomes, and victim silence
- ***Victim blame*** serves as a keystone in secondary victimization

Victim Blame



- Situational Contributors to Victim Blame
 - Intoxication (Littleton, Grills-Taquechel, & Axsom, 2009)
 - Provocative dress (Workman & Freeburg, 1999; Loughnan, Pina, Vasquez, & Puvia, 2013)
 - Delay in reporting (Hockett, Smith, Klausing, & Saucier, 2016)
 - Relationship with assailant (Angelone, Mitchell, & Grossi, 2015)

Dispositional Contributors



- Belief in a Just World (Landström, Strömwall, & Alfredsson, 2016)
- Traditional gender roles (Simonson & Subich, 1999)
- Endorsement of patriarchy (Suarez & Gadalla, 2010)
- Conservative political views (Anderson, Cooper, & Okamura, 1997)
- Religious beliefs about sex (Anderson, Cooper, & Okamura, 1997)

Religion and Victim Blame

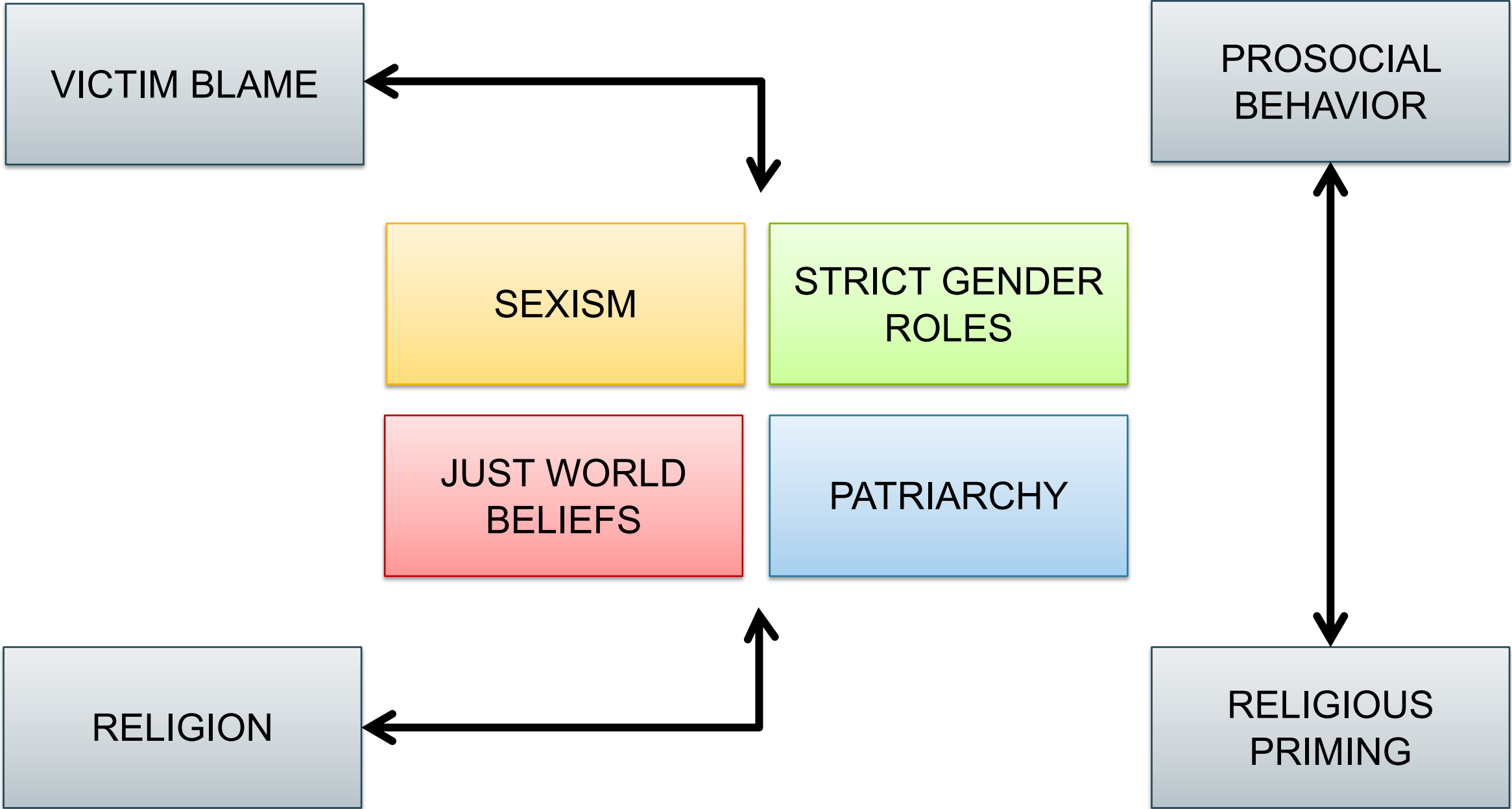


- Patriarchy (Lidzy, 2005)
- Traditional gender roles (Bryant, 2006)
- Ambivalent sexism (Davies, Gilston, & Rogers, 2016)

Priming Religion



- ***Religious priming:*** exposing participants to religious constructs
 - Helping a stranger belonging to an outgroup (Johnson, Memon, Alladin, Cohen, & Okun, 2015)
 - Anonymous prosocial behavior (Shariff & Norenzayan, 2007)
 - Less likely to respond with hostility when posed with a threat (Schumann, McGregor, Nash, & Ross, 2014)



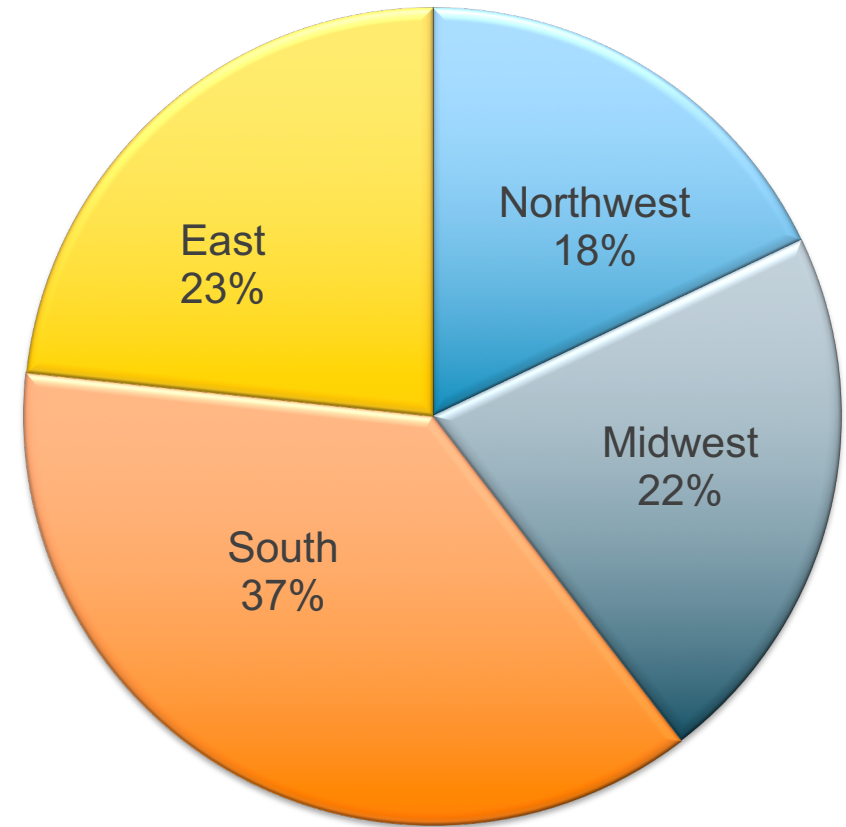
Research Question

Can religious priming reduce rape victim blame?



Method

- Qualtrics Panel ($N = 260$)
 - Even gender and age
 - Region of the U.S.



Survey Outline



Sarah was pretty intoxicated by the end of the party,

1) Sarah could have prevented this situation.

2) Sarah is responsible for what happened to her that night.

3) Sarah should have known better.

(Abrams, Viki, Massar, & Bonner, 2003)



Measures

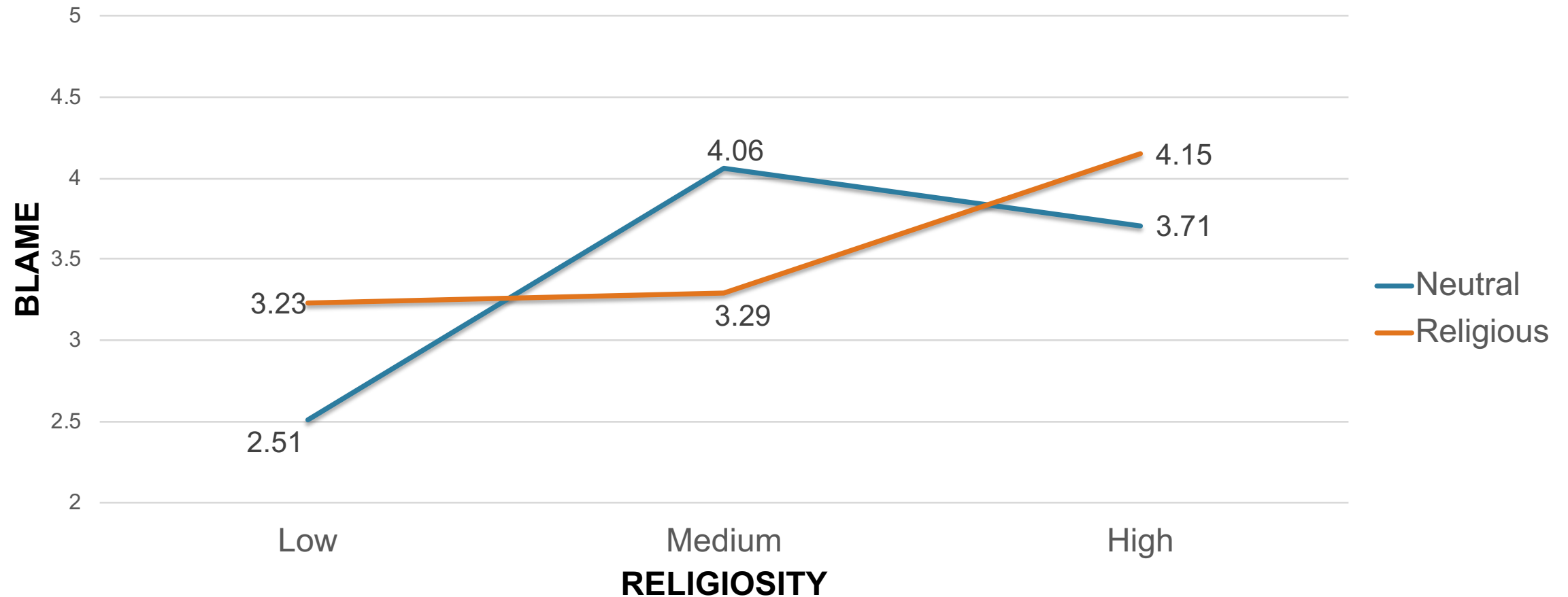
- Victim blame (6 items; $\alpha = .92$)
- Victim credibility (4 items; $\alpha = .90$)
- Rape Myth Acceptance scale (22 items; $\alpha = .96$)
(Payne, Lonsway, & Fitzgerald, 1999)
- Ambivalent Sexism Inventory (22 items; $\alpha = .82$)
(Glick & Fiske, 1996)
- Religious Fundamentalism scale (12 items; $\alpha = .91$)
(Altemeyer & Hunsberger, 2004)

Analysis

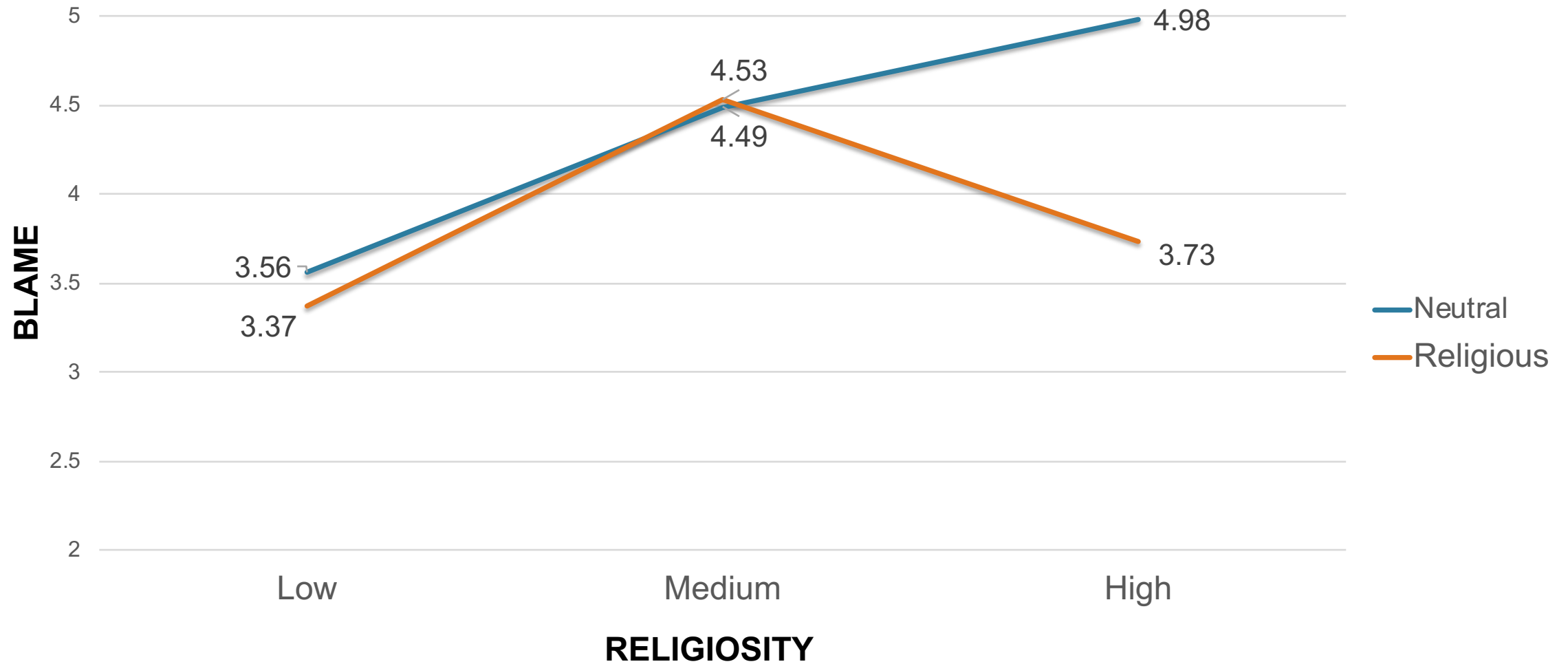


- Religious Fundamentalism split into 3 groups
 - Low (0 – 4.5)
 - Moderate (4.51 – 5.39)
 - High (5.4 – 9.0)
- 2 (gender) x 2 (religious vs. neutral prime) x 3 (religiosity) ANOVA
 - $F(2, 258) = 3.10, p < .05, \eta p^2 = .03$

Results for Females ($n = 131$)



Results for Males ($n = 129$)



Conclusions



- Replicated previous findings
 - As religious fundamentalism increases, victim blame increases
 - Ambivalent sexism is associated with victim blame
- Priming religion reduced victim blame among highly-religious males, but not highly-religious females.



Future Directions and Implications

High religiosity and female endorsement of sexism

- Utah (Charles, Guryan, & Pan, 2018)

Understanding this relationship could aid in...

- Jury selection and trial strategies
- Awareness and advocacy

Thank you

emma.heath@aggiemail.usu.edu



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