

Running Head: ATTITUDES AND CHILD SEXUAL ABUSE

The Relationship between Students' and Perception of Parents' Attitudes and
Child Sexual Abuse

by

Jo Ann M. Unger

A Thesis submitted to the Faculty of Graduate Studies

In Partial Fulfillment of the Requirements for the Degree of

MASTER OF ARTS

Department of Psychology

University of Manitoba

Winnipeg, Manitoba

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FACULTY OF GRADUATE STUDIES

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Acknowledgments

I would like to acknowledge the support I received from my committee members, colleagues, friends, and family in data entry, consultation, and editing. Thank you to Dr. Ron Norton, Dr. Alana Grayston, Dr. Michael Thomas, Dr. John Shallow, Dr. Les Leventhal, Aynslie Hinds, Mary Froese, Chantal MacDonald, Rehman Abdulrehman, Amber Hills, and Maribel Abrenica.

I would also like to acknowledge that financial support for this project was provided by the Social Sciences and Research Council of Canada.

I would like to extend a special thank you to my advisor, Dr. Rayleen De Luca, for her continued consultation, encouragement, and support for this project and my academic career.

Last but certainly not least, I would like to thank “my little piece of heaven”, my husband, Paul Unger for being my best supporter and source of strength through this project and many others.

Abstract

The purpose of this study was to better understand child sexual abuse by looking at its relationship to religiosity and gender role attitudes in university students and their parents. Due to parents' important socializing influence on their children (Shaffer, 2000), students' perceptions of parental variables were included. Students rated themselves and their parents on religiosity and gender role attitudes by completing the Neosexism Scale (Tougas, Brown, Beaton, & Joly, 1995), the Attitudes Toward Women Scale (Spence, Helmreich, & Stapp, 1973), and a number of questions regarding their religious affiliation and practices. As well, students completed the Sexual Victimization Survey (Finkelhor, 1979, modified by Abdulrehman & De Luca, 2001) to assess their history of child sexual abuse. Logistic and multiple regression procedures were used to analyze the data. Traditional religious affiliation was associated with abuse by a relative for female victims and low religiosity was associated with child sexual abuse. Parent gender role attitude score means were higher or more traditional for the abused group than the non-abused group. Social isolation was found to be an important predictor of child sexual abuse, particularly for females. The results reflected the complexity of the relationship between child sexual abuse and gender role attitudes and religious measures. Religiosity may represent a protective factor against child sexual abuse except when religious affiliation is conservative. Traditional gender role attitudes in parents may be a risk factor for child sexual abuse. Additional results found and how they could be applied to a parent training program are presented. While replication of these results are needed, discovering attitudes associated with child sexual abuse and techniques to modify or encourage specific attitudes may be important in reducing child sexual abuse rates.

The Relationship between Parents' and Children's Attitudes and Child Sexual Abuse

The negative effects of child sexual abuse have been well documented in the psychological literature over the past few decades. Victims of child sexual abuse tend to experience low self-esteem (Grayston, De Luca, & Boyes, 1992; Romano & De Luca, 2001), depression, anxiety, sexuality problems (Romano & De Luca, 2001), difficulties in school, suicidal risk, pregnancy risk, disordered eating, substance use (Chandy, Blum, & Resnick, 1996a, 1996b), and sexual activity in adolescence (Perkins, Luster, & Villarruel, 1998). These effects are thought to be comparable for both male and female victims (Finkelhor, 1990; Lisak, 1994). The negative consequences of childhood victimization are not limited to childhood and adolescence. Long-term effects of child sexual abuse have also been documented. Adult victims of child sexual abuse display higher rates of emotional immaturity, low self-esteem, difficulty maintaining long-term relationships, depression (Doxey, Jensen, & Jensen, 1997), problems with sexuality (Browning, 2002; Lisak, 1994; Noll, Trickett, & Putnam, 2003) and difficulties in parenting their own children (Banyard, 1997).

The discovery of the devastating effects of child sexual abuse on its victims and the increased awareness of its presence within society, justifies its continued importance as an area of psychological research. While once thought rare, one in five females are now thought to have experienced child sexual abuse. An epidemiological study of 21 countries (Finkelhor, 1994) found rates of child sexual abuse at 7% to 36% for women and 3% to 29% for men. The higher rates found in some countries were thought to be due to more sensitive and sophisticated methodologies in assessing child sexual abuse. The rates of child sexual abuse in Canada were found to be 18% for women and 8% for

men (Finkelhor, 1994). However, it is still thought that child sexual abuse is underreported, especially for male victims (e.g. Ashbrook, 1995; Finkelhor, 1994). Thus, child sexual abuse continues to be a serious social issue in Canada and around the world. The main goal of this study was to increase our knowledge in the area of child sexual abuse in order to aid those dealing with its effects and to promote its reduction within society.

Clearly, the personal and social effects surrounding child sexual abuse are important areas of research. Further understanding of the issues, family dynamics, and attitudinal relationships involved in this area will not only aid victims of child sexual abuse but also society at large. Research in the child sexual abuse area will improve our ability to care for those experiencing the negative effects of victimization and improve prevention strategies. The purpose of the current research project is to shed light on the relationship between experiences of child sexual abuse with two important social forces, namely religiosity and gender role attitudes.

Religiosity

Religiosity has been measured in various ways in the psychological literature. Typically, it is defined as affiliation to some religious group, importance of religion in one's life, or frequency of attendance to religious services and events. While there has been much research relating religiosity to sexual attitudes and behaviour, the same attention has not been given to the relationship between religiosity and sexual abuse. Generally, it has been found that the endorsement of religion is correlated with less permissive sexual behaviours and attitudes (e.g. Fisher & Hall, 1988; Nicholas & Durrheim, 1995; Pluhar, Frongillo, Stycos, & Dempster-McClain, 1998; Taris & Semin,

1997; Thornton & Camburn, 1989). One study looked at predicting abuse-prone attitudes and practices in parents (Jackson, Thompson, Christiansen, Colman, Wyatt, Buckendahl, Wilcox, & Peterson, 1999). Parents with attitudes endorsing physical discipline were more conservative in ideology but did not rate religion as very important. On the other hand, those parents who had attitudes that devalued children and were prone to use verbal abuse with their children were more likely to rate religion as important to their lives.

Stout-Miller, Miller, and Langenbrunner (1997) found an interesting pattern of religiosity and child sexual abuse. Using questionnaire data from a large university sample they regressed religious denomination, extent of religious involvement of their family, and a number of demographic variables onto history of sexual abuse using logistic regression analysis. They then repeated the analysis separating those that were abused by relatives from those that were abused by non-relatives. They found that religious involvement and denomination were significant predictors of child sexual abuse. As religious affiliation became more fundamentalist, the risk of child sexual abuse increased and as the involvement with church and religious activities decreased, the risk of sexual abuse increased. For those abused by relatives, religious denomination but not religious involvement was a significant predictor of child sexual abuse. Again, as the family's religious affiliation became more fundamentalist, the risk of child sexual abuse by a relative increased. For those abused by non-relatives, both religious involvement and religious denomination were significant predictors of child sexual abuse. However, this time as religious involvement decreased and religious affiliation became more liberal or non-existent, the risk of child sexual abuse by a non-relative increased.

The strengths of this study give its results credibility, though some weaknesses should be noted. A few of the significant predictors had p-values greater than 0.05, which may cause their significance to be questioned. Religious denomination as a predictor of child sexual abuse was only significant at the 0.1 level. Replication of this study may result in different findings in this area. Also, it is important to note that this study was correlational in nature and cannot lead to assumptions about causation. This study's strengths include a large sample size including a large number of abused participants, seemingly solid measures, and good statistical techniques. While only correlational in nature and in need of replication outside of a university setting, this study aptly and effectively illustrates the multifaceted nature of the relationship between religiosity and child sexual abuse (see also Ganzevoort, 2002; Lawson, Drebing, Berg, Vincelle, & Penk, 1998). Thus, religion may be a risk factor for, though not cause of, child sexual abuse by a relative when it is fundamental or conservative in nature and a protective factor for being sexually abused by a non-relative. Further study will need to tease out the possible confounding variables and family dynamics involved in these relationships.

Some religions and denominations have been rated in terms of their fundamentalist religious stance and their conservative or liberal position on specific issues such as sexuality and gender roles. As has just been mentioned, it has been found that as fundamentalism increases, the risk of sexual abuse may also increase (Stout-Miller et al., 1997). The results of a number of studies are summarized in Table 1. These various rating systems show some consistency in their ratings of conservative to liberal religious groups and may allow us to predict whether we will find positive or negative

influences of religion on the experience of child sexual abuse. However, the current literature has focussed on Christian and Jewish groups and has remained silent on others.

A number of other studies have described the protective or healing influences of religion on those who have been sexually abused. Chandy, Blum, and Resnick (1996a, 1996b) found that those adolescents who showed the most resiliency, after being sexually abused, described themselves as religious or spiritual after the abuse. In their second study, self-perception as a religious or spiritual person was the most powerful variable in predicting resiliency after sexual abuse. Doxey, Jensen, and Jensen (1997) also indicated that religion could ameliorate the negative mental outcomes of childhood sexual abuse. They found that women who were highly religious and abused had higher levels of mental health than those who were low in religiosity regardless of sexual abuse status. Mental health was defined as emotional maturity, self-esteem, stability in their relationship to their partner, and low levels of depression. In a related area, Chang and associates (Chang, Skinner, & Boehmer, 2001) found that a self-perception of being religious had a buffering effect on health in response to sexual assault in the military. Even when controlling for social support, perceiving religion as a source of strength and comfort was associated with better mental health and less depressive symptoms.

However, this protective or healing aspect to religion may not apply in all situations. For example, when the perpetrator of child sexual abuse is a clergy member, adult victims show less trust in and commitment to the church leadership and the church (Rossetti, 1995). Also, if the victim of child sexual abuse in some way violates religious values, such as having a homosexual orientation, there may be a tendency for religious persons to blame the victim (Burriss & Jackson, 1999). The tendency for patriarchy, the

desire to protect the institution of marriage and possible perpetrators within its membership (Alaggia, 2001), and Christian doctrines that support the submission of women to men (Neal & Mangis, 1995) and children to adults, may cause children to be at risk for sexual abuse, further sexual abuse, and being ignored or blamed for their victimization.

Alaggia (2001) studied the in-depth interviews of 10 mothers whose children had been sexually abused by the mother's intimate partner. A number of themes emerged including the mothers' experience of loyalty issues between their children and their partners due to their religious beliefs and adherence to patriarchal structures. For these mothers, separation or divorce was not an option because their church and ethnic community would not accept divorce. While this study does not indicate how prevalent this issue may be, it does indicate that patriarchal structures and religious doctrines can play a role in the support child sexual abuse victims receive from their mothers and religious community.

Neal and Mangis (1995) cite many sources indicating that the messages within the Christian tradition include one of women and wives submitting to men and husbands, which may create a sense of passivity and dependence in women. Through analyzing Christian women's personal accounts, Neal and Mangis found that 55% of the women experiencing unwanted sexual experiences felt that they could not say no to their partner. Many of the women explained this by indicating that they felt that these men had authority over them and held the responsibility in the relationship. While this study was performed on a select group of individuals, with only one-third of the questionnaires being returned (332 out of 1000), and used qualitative analyses, it indicates that some

women in the Christian tradition are internalizing a passive role as women in sexual relationships. It is not difficult to see how issues of authority and patriarchy could apply to children in certain religious communities. Children may not have the courage to escape or speak out about the abuse when the adult, especially if male, is viewed with so much power.

In the current study, religiosity of students and their perception of their parents' religiosity are both included as possible predictors of experiences of child sexual abuse. Parental attitudes play an important role in influencing the behaviour and attitudes of their children. Sanders and Mullis (1988) found that parents had the highest rating in terms of influence on sexual opinions, beliefs, and attitudes. Parents are directly and indirectly involved in socializing their children. They attempt to pass on the beliefs, values, and behaviours that they feel are important for their children to know (Shaffer, 2000). Therefore, a measure of parental religiosity, as perceived by the students, was collected. Similarity between student and parent religiosity and religious affiliation was analyzed. Then, the role of religiosity in students and parents on student experiences of child sexual abuse was examined.

Gender Role Attitudes

While many behaviours, occupations, and roles are becoming more available to both genders in Western cultures, sex-role stereotypes are still an issue in today's society. These stereotypes affect both genders, as males and females are expected to display behaviours consistent with current gender role attitudes, or the behaviours and roles appropriate for their gender, and are socially punished for displaying opposite gender role behaviours. The media, religion, and even the education system are still promoting

traditional sex-role attitudes (Harrison & Pennell, 1989; Kelly, 1993). Male dominance is still accepted in today's Western society and is built into familial, economic, political, religious, and legal structures within all societies (Kelly, 1993). For example, in a study on the amount of time spent doing housework, Allen and Webster (2001) found that husbands spent approximately 32 hours per week in employment hours and 7 in household work hours, while women spent approximately 18 hours per week in employment hours and 30 in household work hours. Women are working outside of the home, though at a rate still less than men, but still carrying the weight of household chores. Jull (2002) studied the employment structure of the Canadian school system, focusing on Nova Scotia, and found that while there are high numbers of both male and female teachers, women continue to function primarily as teachers, while men occupy jobs in school administration and government ministerial positions. In Nova Scotia, women outnumber males 4:1 as elementary teachers, 2:1 overall, and men outnumber women 3:1 in positions of authority and power. Jull believes that this gendered public school bureaucracy filters down into the classroom, teaching students and teachers that power is masculine. In terms of employment issues, university students are still found to favour men in respect ratings and hiring recommendations when job applications remain identical (Jackson, Esses, & Burriss, 2001). While the proportion of women in managerial positions has increased in recent years, men and women's stereotypes of managers are still predominately masculine (Powell, Butterfield, & Parent, 2002).

While society still struggles with equality of the sexes and the opening up of behaviours for either gender, individuals differ in their acceptance of traditional gender role attitudes. These attitudes, or stereotypes about gender, affect the way individuals

behave in terms of their own engendered behaviour as well as how they perceive and treat other males and females (e.g. Martin & Halverson, 1983; Pomerleau, Bolduc, Malcuit, & Cossette, 1990).

An individual's gender role attitudes may have an impact on one's vulnerability to certain experiences including child sexual abuse. Or, in a reciprocal fashion, one's experiences with child sexual abuse may have an impact on one's gender role attitudes. This relationship was measured in the current study. It is still the case that men disproportionately abuse women (Finkelhor, 1994; Kelly, 1993; Lisak, 1997; Madu, 2001) and many researchers believe that traditional gender role socialization creates an environment that promotes abuse in this direction. According to Kelly (1993), families in the West are structured around two axes of power: gender and age. In this environment, boys are taught to challenge or attempt to control females. Similarly, Lisak (1997) stated that there is considerable evidence linking various forms of sexual and interpersonal violence with male gender socialization. He believes that the socialization process reduces men's ability to experience and express vulnerable emotions and develop empathy for others, while encouraging the expression of anger. This then increases men's capacity to sexually exploit others. As well, Lackie and de Man (1997) found an association between traditional sex role beliefs and sexual aggression in males. They measured a number of variables reported in the literature to be related to sexual aggression in males including sex-role stereotyping and masculinity. While their sample was moderate in size and focused on university students, the correlations found indicate that high masculinity ($r=.31$) and sex-role stereotyping ($r=.28$) are related to sexual aggression against women. The traditional gender role for males seems to be associated

with perpetration of sexual abuse.

The current study measured not only the gender role attitudes of the students but also students' perceptions of the gender role attitudes of their parents. It was expected that students' gender role attitudes and perception of parental gender role attitudes would be related to the students' experience of child sexual abuse. It was hypothesized that, gender role attitudes would be shown not only to affect one's own behaviour but also the encouragement and discouragement of specific engendered behaviours in one's children. Parents have been found to respond differently to their child's play behaviours depending on the sex-appropriateness of those behaviours (e.g. Fagot & Leinbach, 1995; Fagot & Hagan, 1991; Caldera, Huston, & O'Brien, 1989; Roopnarine, 1986). In a recent study, Wood, Desmarais, and Gugula (2002) measured the amount of time children and adults spent playing with gender-specific toys and the categorization and desirability of those toys as rated by adults. They found adults and boys spent more time playing with masculine toys while adults and girls were equally engaged in feminine and neutral toys. While they found an increase in the number of toys rated neutral than in the past, adults still rated the desirability of the toys for each gender consistently with traditional gender role stereotypes. Adult views of appropriate toys and play behaviour influence child conceptions of gender role behaviour. As well, parents' expectations of how individuals of different genders should perform in different domains have been shown to have a self-fulfilling effect on their children's success in those domains (e.g., Eccles, Jacobs, & Harold, 1990). In a review of research on the family's role in gender development during childhood and adolescence, McHale and colleagues (McHale, Crouter, & Whiteman, 2003) concluded that family experiences might have a more important impact on gender

development than previously believed. Thus, parents' gender role attitudes may have an influence on their children's current and future behaviour and attitudes.

The relationship between parents' gender role attitudes and children's experiences also has been noted in the area of sexuality. Neal and Mangis (1995) found that women reporting unwanted sexual experiences had fathers and mothers with more traditional attitudes toward women. This finding suggests that parents' gender role attitudes may be related to vulnerability of unwanted sexual experiences or differential reporting rates and is consistent with studies on gender role and sexuality attitudes. For example, Lottes (1991) found that a greater acceptance of victim-callous attitudes was associated with less acceptance of egalitarian gender role beliefs, more acceptance of adversarial sexual beliefs, and greater acceptance of traditional attitudes toward female sexuality. In a related fashion, De Judicibus & McCabe (2001) found that males and females with more sexist attitudes were more likely than those with egalitarian attitudes to blame the victim of sexual harassment. In the current study, the gender role attitudes of the parents, as perceived by the students, was compared to the students' own gender role attitudes and their experiences of child sexual abuse.

Hypotheses

There were a number of research questions addressed and hypotheses made in the present study. Below is the list of research questions considered, followed by specific hypotheses.

1. How similar are the gender role attitudes and religiosity of parents and students as perceived by the students?
2. Does religiosity in parents and students predict students' experience of child

sexual abuse and subjective distress?

3. Do gender role attitudes in parents and students predict students' experience of child sexual abuse and subjective distress?

It was expected that students and their parents, as perceived by the students, would show some similarity in their gender role attitudes and religiosity. As already mentioned, parents play an important role in influencing the attitudes and behaviours of their children (Shaffer, 2000). As well, older children may have an influence on the attitudes of their parents (Peter, 1985). Thus, it was expected that there would be some correspondence between parents' and students' gender role attitudes and religiosity as rated by students.

Research questions two and three, the ability of religiosity and gender role attitudes to predict child sexual abuse, are the most integral to the current project. Can student ratings of religiosity and gender role attitudes in parents and in students help predict students' experience of child sexual abuse? For those that have been sexually abused, can these variables predict the amount of distress the victim feels at the time of the abuse and currently? The main goal of this study was to uncover those gender role attitudes and religious orientations that are associated with having experienced child sexual abuse and increased distress after the abuse. If this can be done, we would be able to facilitate healing in victims of child sexual abuse and their parents through fostering helpful gender role attitudes and religious orientations. As well, we may be able to promote helpful gender role attitudes and religious orientations in society at large in order to prevent the further victimization of children. The benefit of discovering answers to all of the above research questions is that we will have a better understanding of child sexual

abuse, gender role attitudes, and religiosity and how they relate to one another.

The second research question asks how religious variables can affect one's experience of child sexual abuse. It was thought that religious affiliation would be associated with the prevalence of child sexual abuse. Affiliation to a fundamental religious group was associated with higher rates of child sexual abuse by a relative and not being affiliated to a religious group was associated with higher rates of sexual abuse by a non-relative (Stout-Miller et al., 1997). However, as has been mentioned, religion may also provide protective measures such as offering social support through religious community involvement. Based on these conflicting findings, it was hypothesized that high or low religiosity in parents and students, as perceived by students, would not be related to rates of child sexual abuse as it would be confounded with religious affiliation and social support. However, students from conservative or fundamental groups and those not affiliated to a religious group were expected to have the highest reported rates of child sexual abuse. Due to the exploratory nature of the relationship between subjective distress and religious variables and gender role attitudes, no hypotheses were generated for the subjective distress variables.

Research question three focuses on the effect of gender role attitudes on students' experience of child sexual abuse. As previously mentioned, gender role attitudes play an influential role in the behaviour deemed appropriate for each gender. Traditional gender roles for women are associated with being a sexual object and submitting to the sexual advances of men. However, non-traditional roles may stress both the value of women beyond their sexuality and stressing sexual independence and equality for women. Because it is consistent with traditional gender roles to submit to the wishes of males

(Neal & Mangis, 1995), females with more traditional gender role attitudes may be more susceptible to experiencing child sexual abuse. Burke, Stets and Pirog-Good (1988) found that females and males with more feminine gender identities were more likely to sustain and inflict more sexual and physical abuse due to high emotionality. However, it has also been found that female victims of child sexual abuse identified with and displayed more male gender role behaviours than other females. It was hypothesized that this may be due to associating femininity with victimization, anger at the mother for being passive and weak, or having a mother who is emotionally disengaged or away from the home (Aiosa-Karpas, Karpas, Pelcovitz, & Kaplan, 1991; Cosentino, Meyer-Bahlburg, Alpert, & Gaines, 1993).

For men, being sexually active is an important part of the traditional masculine gender role. When looking at child sexual abuse, however, the issue becomes more complicated. Sexual abuse perpetrated by women toward men is consistent with masculine gender role characteristics (Duncan & Williams, 1998) therefore higher rates of child sexual abuse by women may be associated with traditional gender roles in men. However, male victims may struggle with issues of sexual orientation and masculinity. If males are victimized by another male, they may question their sexual orientation. Being a victim of either a male or female may cause male victims to question their masculinity, as being a victim goes against traditional male gender roles. This may involve confusion about their masculinity or compensation through the use of hypermasculine attitudes and behaviours (Lisak, 1994). Sexually abused males have been found to have more undifferentiated and less masculine characteristics than controls which Richardson, Meredith, and Abbot (1993) hypothesize to be due to more masculine males having the

ability to resist the perpetrator. Therefore, based on the conflicting research data, no specific hypotheses were generated for student gender role attitudes and experiences of child sexual abuse. It was anticipated that the current study would shed light onto the relationship between traditional versus egalitarian gender role attitudes and child sexual abuse.

In terms of sexual abuse and parents' gender role attitudes, as rated by students, it was expected that traditional gender role attitudes in parents of women would be associated with higher rates of child sexual abuse. This would parallel the findings of traditional gender role attitudes in parents being associated with higher rates of unwanted sexual experiences in their daughters, as found by Neal and Mangis (1995). Traditional gender role attitudes are consistent with the submission of women to men and their elders. The participants in the Neal and Mangis' study (1995) reported feeling unable to say no to the sexual advances of males in their lives, particularly when their parents held traditional gender role attitudes. It was suspected that women of parents with more traditional gender role attitudes are more susceptible to child sexual abuse, as they may be more submissive and have difficulty saying no to sexual advances of males and adults. No specific hypothesis for the gender role attitudes of parents of male students will be generated. The literature seems to be silent on this issue.

Child sexual abuse has been studied for some time and a number of significant predictors, other than the ones currently being examined, have been discovered. In order to understand the unique contribution of religious measures and gender role attitudes, these variables were included as control variables in the analyses. Lower socio-economic status as measured with father's education, mother's education and income and social

isolation have been found to be associated with increased presence of child sexual abuse (Stout-Miller et al., 1997). Briggs and Hawkins (1996) found that children from low socio-economic backgrounds had a number of factors causing them to be at greater risk for child abuse, benefited less from a child protection program, and had parents who had low involvement in the program and did not reinforce safety concepts at home. Social isolation has been associated with child sexual abuse in females before the age of 12 and for females abused by someone outside the family (Fleming, Mullen, & Bammer, 1997). Living in a rural, as opposed to a non-rural, geographic location has been thought to be associated with child sexual abuse (Boney-McCoy & Finkelhor, 1995). Finally, absence of one or both parents and the presence of a stepfather have been thought to be risk factors for child sexual abuse (Putnam, 2003). These seven control variables were included as predictors in the following analyses.

Method

Participants

The participants for this study were 377 female and 306 male university students recruited from the Introductory Psychology classes at the University of Manitoba. They received course credit for their voluntary participation in this study. Alternative assignments were available for students who did not wish to participate in this study. Participants were limited to those individuals fluent in English, as questionnaires, written in English, were used to collect the relevant data. They were also required to be 18 years of age or older in order to give informed consent. After removing participants due to response errors and extensive missing data, 361 female and 295 male participants were eligible to be included in an analysis depending on their missing values on the variables

used in those analyses. One hundred ten or 30% of the female participants and 50 or 17% of the male participants were classified as sexually abused at 16 years of age or younger. Two hundred fifty-one or 70% of the female participants and 245 or 83% of the male participants were classified as non-abused. Criteria for these classifications are explained below.

It is important to emphasize that students were the source of information for both the student variables and the parent variables. While it may be interesting and even relevant to assess parents on their gender role attitudes and religiosity, there is also much value in assessing students' perceptions of these variables. How the student perceives their parents' attitudes will have an effect on their own attitudes. Silva and Ross (2002) found that perceptions of maternal disapproval of premarital sex was related to less sexual behaviour. Jaccard and fellow researchers (Jaccard, Dittus, & Gordon, 1998) found that adolescent perceptions of their mother's disapproval of premarital sex was predictive of adolescent sexual behaviour independent of the accuracy of their perceptions. Neal and Mangis (1995) found that perception of participants' parents' gender role attitudes was predictive of not feeling able to refuse unwanted sexual advances. Students' perceptions of their parents' religiosity and gender role attitudes assess how participants view their family environment in these areas and may have more predictive power than the actual attitudes of the parents.

Procedure

Students completed a number of questionnaires designed to tap the variables of interest. The questionnaires were administered in group settings of approximately 30 to 90 students per session. Informed consent was obtained through students reading and

signing a consent form (Appendix A). The tasks to be completed were outlined on the consent form and students signed the consent form if they were willing to participate. Students were identified by participant number only, making their responses completely confidential. Their names did not appear on the record form or questionnaire booklets. If they chose not to participate or felt uncomfortable at anytime during the session, they were told they could leave the session and still receive credit toward their course. No students left the sessions without completing the consent form and questionnaires. The purpose of the study was outlined in only general terms and titles for the measures were changed, as exact knowledge of the variables being measured might have influenced the students' responding.

Students then completed the questionnaires outlined in the section below. They received a questionnaire booklet and answered the questions both in the questionnaire booklet and on a record form. Four forms of the questionnaire booklet were created in order to counterbalance the order effect of the questionnaires. This was done using the Latin Square technique. The procedure of alternating between the questionnaire booklet and the record form to record their answers caused some difficulties for students. While the instructions were clear and were tested on practice participants, the instructions were complicated. Throughout the sessions, the experimenter aided those having difficulties and asking for help. However, a large number of participants did not ask for help and answered the questions in the wrong section. Some of the errors could be corrected by hand but some could not and that data had to be discarded or left as missing data.

For most students, answering the questionnaires took approximately 30 to 45 minutes. Upon completion of the questionnaires, students received a feedback handout

that outlined the exact nature of the study as well as contact phone numbers if they had any concerns about or were in anyway emotionally affected by the study (Appendix B). This study may have reminded child sexual abuse victims of their abusive experiences and may have caused some emotional stress. Phone numbers for counselling resource centres were given on the feedback handout and students were strongly encouraged to seek assistance as needed. As well, students were encouraged and provided with information on reporting their experiences of child sexual abuse to the appropriate authorities, if they had not already done so.

Measures

Religiosity. This variable was assessed using three common questions often found in the literature on religiosity. After consulting the literature, Donnelly, Duncan, Goldfarb and Eadie (1999) concluded that single-item measures such as self-reported intensity of belief and frequency of church attendance are able to measure intrinsic pro-religious orientation as well or better than multi-item scales of religiosity. Students were asked to provide their religious affiliation (Brinkerhoff & Mackie, 1984), frequency of attendance (Brinkerhoff & Grandin, 1992), and the importance of religion in their lives (Pluhar et al., 1998) both for themselves and for their parents. This portion of the questionnaire package can be found in Appendix C. Similar to previous studies (Perkins et al., 1998; Pluhar et al., 1998), frequency of attendance and importance of religion were combined to indicate the level of religiosity and affiliation was used to indicate one's fundamental versus liberal religious position.

Previous rating schemes (Glover, 2001; Hertel & Hughes, 1987; Smith, 1990; Stout-Miller, et al., 1997) were used to classify religious groups on the fundamental to

liberal continuum. Religious groups were assigned a number from 1 to 5, 1 the most liberal and 5 the most conservative, depending on the category they received in the previous rating schemes. If there was a discrepancy between schemes, the religious group was assigned to the category most used in the previous literature. Table 2 displays the categories assigned to each religious group used in the questionnaire booklet. Level of religiosity was calculated by adding the standardized scores for the frequency of attendance and the importance of religion questions on the religiosity questionnaire (questions 4a and 5 for students and questions 9a and 10 for parents, Appendix C), similar to the procedure used in previous studies (Perkins et al., 1998; Pluhar et al., 1998).

Gender role attitudes. To assess gender role attitudes, two measures were selected. Students completed both questionnaires for themselves and then repeated them again for their parents. The first questionnaire chosen was the Neosexism Scale (Tougas, Brown, Beaton, & Joly, 1995). This scale was selected because it is a good measure of gender role attitudes in terms of sexism and recognizes that the manifestation of sexism is changing in the modern politically correct era. The Neosexism Scale was developed partially on the basis of theories of modern racism. While old-fashioned sexism is characterized by the endorsement of traditional gender roles, differential treatment of women and men, and stereotypes about lesser female competence, modern sexism is characterized by the denial of continued discrimination, antagonism towards women's initiatives, and lack of support for policies designed to help women (Swim, Aikin, Hall, & Hunter, 1995). Neosexism is defined as a "manifestation of a conflict between egalitarian values and residual negative feelings toward women" (Tougas et al., 1995,

p.843).

The Neosexism Scale has been found to have good psychometric properties. In the original study (Tougas et al., 1995), this scale had a Cronbach's alpha of .78 and .76 with a test-retest reliability of .84 ($p < .01$). The scale correlated with attitudes toward affirmative action ($r = -.58$ and $r = -.36$) and evaluation of a current affirmative action program at participants' place of work ($r = -.43$). Campbell, Schellenberg, & Senn (1997) found that the Neosexism Scale had a better internal reliability with an alpha of .81 and found greater differences between male and female participants than the Modern Sexism Scale (Swim et al., 1995), which was also developed to assess modern forms of sexism. The Neosexism Scale correlated significantly with a number of other attitudinal measures thought to tap an underlying sexist attitude including the Attitude toward Feminism and Women's Movement Scale ($r = -.516, p < .001$), Attitudes toward Lesbian and Gay Men Scale - short form ($r = -.411, p < .0001$), and the Humanitarian-Egalitarian Scale ($r = -.224, p < .05$). Masser and Abrams (1999) found similar correlations between these attitudinal measures and the Neosexism Scale, with Cronbach's alphas ranging between .62 and .85.

The second scale used to assess gender role attitudes was the 25-item version of the Attitudes toward Women Scale (AWS) (Spence, Helmreich, & Stapp, 1973). The AWS was chosen to assess more traditional and blatant sexist attitudes. The scale contains statements about the rights and roles of women in all major areas of activity in which expectations could be made based on gender including educational, vocational, and relationship areas. The 25-item version of the AWS was developed in order to facilitate using the measure to obtain a numerical index score for individuals in a given

group reflecting traditional or liberal views of women's roles in society. Twenty-five items from the original 55 items were selected that maximally discriminated men's scores from women's scores and had the highest biserial correlations. Correlations between the 25-item version and the 55-item version ranged from .956 to .969 in four samples (Spence et al., 1973).

The AWS has been used frequently in past and recent literature to assess conservative versus liberal gender role attitudes and has good psychometric properties. Whitley and Ægisdóttir (2000) found a coefficient alpha of .86 and significant differences between men and women's scores for the 25-item AWS. They also found that it correlated with measures of right-wing authoritarianism ($r = .43$), social dominance orientation or seeing the appropriateness of one group having power over another ($r = .58$), attitudes toward lesbians ($r = -.51$), and attitudes toward gay men ($r = -.60$). Henley, Spalding, and Kosta (2000) found the 25-item AWS to be correlated with conservative views of women and women's issues ($r = -.66$), liberal views of women and women's issues ($r = .31$), and feminist behavioural items ($r = .31$) indicating that this scale is still a valid measure of conservative and liberal views about women's roles in contemporary society. A meta-analysis of the use of AWS in relation to self-reported sexual aggression in men (Murnen, Wright, & Kaluzny, 2002) found that the AWS correlated $-.201$ with sexual violence toward women. This correlation is particularly relevant to and supports the use of AWS in the current study.

In order to prevent response bias toward socially acceptable answers and facilitate uniformity, the titles and instructions were modified. The Neosexism questionnaire was called Social Issues Questionnaire 1 and the AWS was called Social Issues Questionnaire

2. The final form of these questionnaires and the accompanying instructions can be found in Appendix D.

Experience of child sexual abuse. In order to assess the students' child sexual abuse history, students completed the Sexual Victimization Survey (SVS) with modifications (Finkelhor, 1979, modified by Abdulrehman & De Luca, 2001), which can be found in Appendix E. The title was changed in order to protect students from interpreting their sexual experiences in childhood before answering the questions. Students might not view their experiences as abusive and then may withhold that information because they believe it does not qualify for the study. Changing the title encouraged students to consider all sexual experiences in childhood regardless of their personal interpretation of them. Two questions assessing the amount of distress the participants felt at the time of the incident and currently were added to the SVS. The first part of the scale includes basic demographic information while the second part assesses the presence and details of a childhood sexual experience.

An experience was considered abusive based on the power a perpetrator would have over the victim. An abusive experience was identified using age (5 or more years older than the victim), a position of power (e.g. baby-sitter or teacher), or use of force or coercion (Abdulrehman & De Luca, 2001). If the participant was 16 years of age or younger at the time of the incident and at least one of the previously mentioned conditions were met, the participant was placed in the sexually abused group. Relationships that qualified as positions of power or authority were parent, grandparent, stepparent, uncle or aunt, teacher, and baby-sitter.

Results

Preliminary Analysis

Cleaning data procedure. Through creating frequency tables for each variable, the data was checked for errors and missing values. All questionnaires with errors were checked by hand. Data was removed or corrected as appropriate. The value for each question on the gender role attitude questionnaires were added together to create a final gender role attitude score. If the Neosexism Scale had 3 (26%) or fewer questions missing for a particular participant, the missing questions were replaced with the mean of the answered questions for that participant. If the AWS had 6 (24%) or less questions missing for a particular participant, the missing questions were replaced with the mean of the answered questions for that participant. If there were more than the previously mentioned number of questions missing, the total gender role attitude score was not calculated and was considered missing.

Inconsistencies between variables on the Religiosity Questionnaire (Appendix C) were also corrected. If a religious group was selected in question 2, question 1 had to be answered yes. If no religion was selected in question 2, question 1 had to be answered no. If question 4b, regarding frequency of attendance, was answered 0, then question 4a had to be answered never and if question 4b was greater than 0, question 4a could not be answered never. These conditions held for the parent version of these questions as well.

Outliers. Observations that deviated more than 1.5 times the value of the interquartile range either above the upper quartile or below the lower quartile were identified as univariate outliers (Glass & Hopkins, 1996). All outliers were checked for errors. Student gender role attitude score had 2 outliers, which were Winsorized. This was done by replacing the outlying data with non-outlying values while retaining the

order of the outliers (Sexton, Norton, Walker, & Norton, 2003). The social isolation and distress measures, questions 13, 36 and 37 of the SVS (Appendix E), each had a number of outliers. However, these data were not Winsorized, as the outliers would not have changed in value. The outliers on these variables caused them to be skewed and were, therefore, transformed appropriately. This is explained further in the normality section.

Multivariate outliers were analyzed by entering all of the variables of interest as independent variables, regressing on subject number as the dependent variable, and saving the Mahalanobis distance (Tabachnick & Fidell, 2001). Separate regression analyses were performed using the variables that would enter the actual planned analyses but keeping males and females together. Mahalanobis distance is a chi-square value and was compared to the critical value for each analysis. A dummy variable was then created to code the participant as a multivariate outlier. The independent variables were then regressed against this dummy variable to detect which variables the participants were outliers on. These values were then checked for errors and cases were deleted if no errors were found. This procedure was repeated until no outliers were detected. A total of 14 cases were removed, many of which were outliers on a number of regression analyses.

Normality. The assumption of normality was tested by calculating the skew for each variable. Non-nominal variables that had a skew greater than $|0.7|$ were transformed appropriately. The square root of the social isolation measure (question 13, Appendix E) was taken to correct its skew. The income measure (question 7, Appendix E) was put to the power of 5 before its skew was less than $|0.7|$. The log was taken of the distress measures (questions 36 and 37, Appendix E). This satisfactorily corrected the skew for question 36 and brought question 37 closer to ideal, $sk = 1.003$. These newly

transformed variables were used in all subsequent analyses.

Order and parent choice effects. To test the effect that the order of questionnaires and the choice of parent or parents had on the variables, one-way ANOVAs were completed for each variable of interest. A one-way ANOVA was performed for each variable with order and again with parent choice as the between subjects factor. For many of the variables both order and parent choice were significant predictors. Therefore, both order and parent choice were added as control variables into the subsequent regression and logistic regression analyses.

Descriptive Statistics

In order to better understand the sample used in this study, a number of descriptive statistics were collected. The majority of these statistics can be found in Table 3. These statistics indicate that the majority of the students were single (75.8%) and in their first year of university (77.0%). Their family income was in the high range (60.3%) and their parents were quite educated. Most students grew up in cities (48.4%) while a large portion also grew up on a farm or very small town (26.4%). Most of the students' families were very (25.4%) or somewhat socially outgoing (48.1%). The mean age for this sample was 20.02 years with a range of 17 to 49 years.

Specific descriptive statistics regarding abuse characteristics were also collected for the abused portion of the sample, which can be found in Table 4. The abused participants experienced a wide variety of sexual contact with their perpetrator. The majority of the perpetrators were male (65.6%) and the participants' boyfriend or girlfriend (45.0%) or friend (28.1%). The abuse most often took place over one day (25.6%) or a few months (29.4%). The number of abusive incidents was most often 1 to

2 incidents (23.8%) or 3 to 10 incidents (30.6%). Most of the abused participants were verbally convinced by their perpetrator to participate in the abuse (77.5%). The majority of abused participants did not believe they had been abused (77.5%). The average age of the victim at the time of the abuse was 12.71 years with a range of 4 to 16 years. The average age of the perpetrator at the time of the abuse was 16.05 years with a range of 4 to 45 years.

The means for the religiosity and gender role attitude measures for the abused and non-abused groups can be found in Table 5. The mean religiosity scores for the abused and non-abused groups are very similar. However, the mean parent gender role attitude scores for females, males, and overall show a slight difference between the abused and non-abused groups. In all three cases, the parent gender role attitude scores are higher or more traditional for the abused group than the non-abused group. One-way ANOVAs were conducted to compare the means between the abused and non-abused groups on mean parent gender role attitude scores. While none were statistically significant, they each approached significance (female, $p = .077$, male, $p = .067$, overall, $p = .097$). Also, the mean student gender role attitude score for males was slightly higher or more traditional in the abused group than in the non-abused group, $p = .080$.

The frequencies and corresponding percentages of the religious affiliation category for the abused and non-abused groups can be found in Table 6. No note worthy differences can be found between the abused and non-abused groups for females, males, or overall on this variable. However, one does note that the majority of participants considered themselves either non-religious or affiliated with a moderately conservative Christian denomination. This restricted range may have had an effect on further results.

The means and standard deviations for the distress measures in abused males and females can be found in Table 7. On average, the female abused participants indicated that they were more distressed by the abusive incident than male abused participants. Also, both female and male abused participants showed an overall, slight decrease in the amount of distress caused by the abusive incident over time.

Correlations

Student and parent religious measures and gender role attitude scores were correlated with one another to ascertain the similarity between student and parent measures. As can be seen in Table 8, student measures correlated moderately with the corresponding parent measures ranging from .636 to .776. It is also interesting to note that religious affiliation scores were moderately correlated to religiosity scores indicating some overlap in these measures. The correlations between all religious measures ranged from .513 to .776. No significant correlations were found between the religious measures and the gender role attitudes scores. Correlations between these four measures ranged from -.014 to .041, with significance ranging from .330 to .987. Level of religiosity or having a liberal or conservative religious affiliation was not correlated with having liberal or conservative gender role attitudes.

Logistic Regression Analyses

Logistic regression assumptions. There were a number of assumptions that needed to be tested before the logistic regression analyses could be performed. These included comparing cases with missing data to those without, adequacy of expected frequencies, testing the linearity of the logit, and checking for multicollinearity in the variables (Tabachnick & Fidell, 2001). These assumptions were tested on the full

dataset. In order for goodness-of-fit statistics or chi-squares comparing models to be valid, the expected cell frequencies for all pairs of discrete variables need to be greater than one and no more than 20% less than five. Logistic regression does not make assumptions about linear relationships among predictors but does assume there are linear relationships between continuous predictors and the logit transform of the dependent variable (Tabachnick & Fidell, 2001).

Separate variance t-tests for the continuous variables were performed to test for patterns in the missing data (Tabachnick & Fidell, 2001). These tests were not significant for most variables. However, student gender role attitude score and parent religiosity as well as amount of distress at the time of the incident and relative as a perpetrator came up with significant separate variance t-tests. This means that missing data on parent religiosity may be related to student gender role attitude scores and missing data on relative as a perpetrator may be related to the experience of distress at the time of the incident. These possible relationships must be taken into consideration when interpreting future results. However, these pairs of variables were seldom if ever used in the same analyses, therefore, concern is minimal. For categorical variables, patterns in the missing data were tested using crosstabs (Tabachnick & Fidell, 2001). The percentages of missing data of one variable in each of the categories of another variable were compared. Percentages in most of the variables were comparable. For student religious affiliation category, the liberal Christian denomination group often had higher percentages of missing data. However, this is due to the fact that there were very few cases in that category. The "no" categories for being abused and for having a relative as a perpetrator both had more missing values on amount of distress at the time of the incident and

amount of distress now than the yes categories. This, however, is to be expected if one considers the method of data collection. Individuals, who did not report a childhood sexual experience or child sexual abuse, would have been asked to stop answering questions at some point on the SVS. They would not have answered the distress questions, therefore, they should have more missing data on those variables.

The adequacy of expected cell frequencies was tested by performing crosstabs for all pairs of discrete variables (Tabachnick & Fidell, 2001). No cells had expected frequencies of less than 5 cases when the dataset was considered as a whole. However, a number of analyses on abused subjects only were not able to be completed due to the low number of participants in that group and high number of variables. This will be acknowledged in the following appropriate sections.

To test the linearity of the logit, variables made up of the interactions between each predictor and its natural logarithm are added to the logistic regression model. If one or more of the added interaction terms is statistically reliable, the assumption of the linearity of the logit is violated (Tabachnick & Fidell, 2001). In the current study, none of the continuous predictors violated the assumption of the linearity of the logit.

Multicollinearity of variables was tested by analyzing the correlation matrix of all variables to see if any variables correlated at a value greater than .9 and by checking the regression coefficients for unusually large values (Tabachnick & Fidell, 2001). None of the correlations between variables came close to the .9 value, however, in the analyses involving male sexually abused participants with relative as the perpetrator for the dependent variable, the regression coefficients were unusually large. This may have been due to multicollinearity or low number of participants in this group combined with a high

number of variables. Therefore, these particular analyses could not be interpreted meaningfully. Again, this will be acknowledged in the relevant section below.

Religiosity measures. Logistic regression analysis using backward elimination was used to ascertain significant predictors of child sexual abuse in females, males, and overall. The variables of interest included student religious affiliation category, student religiosity, parent religious affiliation category, and parent religiosity. Control variables also included as predictors in the analysis and all future analyses included form, choice of parent, geographic location (city versus rural), presence of both parents, presence of stepfather, family income, father's education, mother's education, and family social isolation. For female data, none of the religious measure predictors were found to be significant. The final model included form and social isolation, $\chi^2(4, N = 231) = 10.859$, $p = .028$, Nagelkerke $R^2 = .064$. The model was able to correctly predict 96.8% of non-abused participants but only 5.5% of abused participants with an overall success rate of 68.0%. Social isolation was a statistically significant predictor, $p = .032$, with an odds ratio of 2.910. For a one unit increase in social isolation, the odds of being sexually abused increase by almost three times. For male data, the religious measure predictors were also not found to be significant. The final model included form and father's education, $\chi^2(4, N = 178) = 14.428$, $p = .006$, Nagelkerke $R^2 = .136$. The model was able to correctly predict 100% of non-abused participants but none of abused participants with an overall success rate of 84.8%. Father's education was a statistically significant predictor, $p = .044$, with an odds ratio of 1.334. For a one unit increase in father's education, the odds of being sexually abused increase by 1.3 or 30%. When the genders were combined into one analysis, none of the religious measure predictors were found to

be significant. The final model included only form, $\chi^2 (3, N = 409) = 7.714, p = .052$, Nagelkerke $R^2 = .028$.

Logistic regression analyses were also completed for only abused participants with relative as a perpetrator as the dependent variable. Due to the low number of abused males, $n = 50$, the lower number of males abused by a relative, $n = 9$, and the large number of predictors necessary to test the question at hand, logistic regression analyses could not be completed for this group. The analyses resulted in error messages or unrealistically large parameters. For the group of abused females, analyses could not be completed by entering all of the religious variables and control variables into the modeling using backward elimination because of the same problem. However, each religious variable on its own could be entered with the control variables in order to ascertain their unique contribution to the model. When this was done for student religious affiliation category and for student religiosity, they were the only variables to remain in the model. One final model included student religious affiliation category, $\chi^2 (1, N = 88) = 4.548, p = .033$, Nagelkerke $R^2 = .118$. The model was able to correctly predict 100% of non-abused participants but none of abused participants with an overall success rate of 92%. Student religious affiliation category, as a predictor, neared statistical significance, $p = .064$, with an odds ratio of 1.823. For a one unit increase in student religious affiliation category or an increase in conservatism, the odds of being sexually abused by a relative increase by 1.8 or 80%. The other model included student religiosity, $\chi^2 (1, N = 99) = 4.235, p = .040$, Nagelkerke $R^2 = .087$. The model was able to correctly predict 100% of non-abused participants but none of abused participants with an overall success rate of 89.9%. Student religiosity was a statistically significant

predictor, $p = .044$, with an odds ratio of 1.451. For a one unit increase in student religiosity, the odds of being sexually abused by a relative increase by 1.4 or 40%.

Gender role attitudes. Logistic regression analysis using backward elimination was next used to ascertain the unique contribution of gender role attitude scores in predicting child sexual abuse in females and males. The variables included in these analyses were student gender role attitude score, parent gender role attitude score, and the previously mentioned control variables. For female data, the final model included form, social isolation, and parent gender role attitude score $\chi^2 (5, N = 265) = 24.516, p < .001$, Nagelkerke $R^2 = .124$. The model was able to correctly predict 94.5% of non-abused participants and 22.9% of abused participants with an overall success rate of 72.1%. Social isolation was a statistically significant predictor, $p = .041$, with an odds ratio of 2.650. Parent gender role attitude score was also a statistically significant predictor, $p = .032$, with an odds ratio of 1.010. As social isolation increases and parent gender role attitudes become more conservative there is an increased chance of being in the sexually abused group. For male data, the final model included only form, $\chi^2 (3, N = 217) = 10.938, p = .012$, Nagelkerke $R^2 = .084$.

Logistic regression analyses were then completed for only abused participants with relative as a perpetrator as the dependent variable. Again, because of the low number of sexually abused male participants, regression analyses with the gender role attitude scores and the control variables could not be preformed. For the female data, none of the predictors made it to the final model. Even when student gender role attitude score and parent gender role attitude score alone were regressed against relative as a perpetrator, the gender role attitude scores were not significant. For females, the

significance for student gender role attitude score was $p = .114$ and for parent gender role score, $p = .236$. For males, the significance for student gender role attitude score was $p = .906$ and for parent gender role score, $p = .692$.

Combined Analyses. Logistic regression analyses were used to understand the significance of religious measures and gender role attitude measures within the same analyses. The backward elimination procedure was used beginning with student religious affiliation category, parent religious affiliation category, student religiosity, parent religiosity, student gender role attitude score, parent gender role attitude score, and all control variables for females, males, and both genders together. For female data, the final model again included form and social isolation, $\chi^2 (4, N = 196) = 13.125, p = .011$, Nagelkerke $R^2 = .092$. The model was able to correctly predict 97.8% of non-abused participants but only 8.5% of abused participants with an overall success rate of 70.9%. Social isolation was a statistically significant predictor, $p = .024$, with an odds ratio of 3.530. For a one unit increase in social isolation, the odds of being sexually abused increase by three and a half times. For male data, the final model included form, choice of parent, father's education, mother's education, social isolation, and parent religiosity $\chi^2 (9, N = 158) = 22.988, p = .006$, Nagelkerke $R^2 = .232$. The model was able to correctly predict 99.2% of non-abused participants and 12.0% of abused participants with an overall success rate of 85.4%. Statistics on variables in the equation can be found in Table 9. As father's education increases and as mother's education, social isolation, and parent religiosity decreases, the risk of child sexual abuse increases for males in this sample. For female and male data combined, the final model included form, choice of parent, parent religiosity, and student religiosity, $\chi^2 (7, N = 354) = 18.351, p = .010$,

Nagelkerke $R^2 = .076$. The model was able to correctly predict 100.0% of non-abused participants but only 2.4% of abused participants with an overall success rate of 76.8%. Both religiosity measures approached statistical significance. Parent religiosity had a significance of $p = .074$ and an odds ratio of .803. Student religiosity had a significance of $p = .096$ and an odds ratio of 1.233. As parent religiosity decreased and as student religiosity increased, the odds of being sexually abused increased.

An attempt was made to include all independent variables of interest, i.e. both religious measures and gender role attitude measures, and control variables into analyses predicting relative as the perpetrator for males and females. Due to the large number of independent variables and low number of abused participants, these analyses were not valid.

Distress Regression Analyses

Regression assumptions. Regression assumptions requiring assessment included normality, linearity, homoscedasticity of the variables to be used, and independence of errors. The normality assumption was addressed in the preliminary analysis section. Variables with a skew higher than |0.7| were transformed appropriately. Linearity of variables would have been tested by conducting bivariate scatterplots for those variables likely to deviate from linearity indicated by a high level of skew. However, the only continuous variable that qualified was one of the distress variables, which had already been transformed. The linearity assumption was met. Homoscedasticity or homogeneity of variance was tested in each regression analysis by plotting the residual scores with the predicted scores. The scatterplots indicated that this assumption was adequately met. Finally, the independence of errors was assessed through analyzing the Durbin-Watson

statistic for each regression analysis. Values ranging from 1.5 to 2.5 indicate no autocorrelation in residual scores. All regression analyses met this assumption.

Distress at the time of incident. A multiple regression using backward elimination was performed with distress at the time of the abusive incident as the dependent variable and student gender role attitude score, parent gender role attitude score, student religious affiliation category, parent religious affiliation category, student religiosity, parent religiosity, and all control variables as independent variables for females, males, and both genders together. For female data, the final model included choice of parent, student gender role attitude score, presence of both parents, and presence of a stepfather, $F(4, 52) = 3.688, p = .010, R^2 = .221$. Variable statistics included in the final model can be found in Table 10. Student gender role attitude score approached significance, $p = .081$, as a predictor in this model. As student gender role attitude scores for females become more traditional, distress at the time of the incident increased. High distress is also associated with living with only one biological parent and not having a stepfather. For male data, the final model included form, choice of parent, student religiosity, student gender role attitude score, parent gender role attitude score, mother's education, and geographic location, $F(8, 14) = 3.271, p = .025, R^2 = .651$. Student religiosity, $p = .026$, student gender role attitude score, $p = .002$, and parent gender role attitude score, $p = .005$, were all significant predictors of distress experienced at the time of the incident for males. Variable statistics included in the final model can be found in Table 11. As student religiosity and parent gender role attitude score increased and as student gender role attitude score and mother's education decreased, the amount of distress experienced at the time of the incident increased. Living in a rural area also

predicted distress at the time of the incident. When genders were combined, the final model only included choice of parent, student religiosity, and social isolation, $F(3, 76) = 3.676, p = .016, R^2 = .127$. Student religiosity approached statistical significance, $p = .068$, while social isolation was a statistically significant predictor of distress at the time of the incident, $p = .044$. As student religiosity and social isolation increased, the distress experienced at the time of the incident increased.

Distress now. The regression analyses just reported were then repeated with distress experienced now as the dependent variable. For female data, the final model included student religious affiliation category and student religiosity, $F(2, 52) = 6.901, p = .002, R^2 = .210$. Both student religious affiliation category, $p = .030$, and student religiosity, $p = .001$, were statistically significant predictors of female distress experienced currently. As student religious affiliation category decreased or became more liberal or non-existent and student religiosity increased, female distress experienced now increased. For male data, the final model included form, choice of parent, student religious affiliation category, parent gender role attitude score, and social isolation, $F(8, 15) = 2.618, p = .068, R^2 = .466$. Student religious affiliation category was a statistically significant predictor of current male distress, $p = .029$, while parent gender role attitude score approached significance, $p = .056$. Variable statistics included in the final model can be found in Table 12. As student religious affiliation category, parent gender role attitude score, and social isolation increased or became more traditional, the amount of distress experienced currently increased. When genders were combined, the final model only included student religiosity, and social isolation, $F(2, 73) = 5.771, p = .005, R^2 = .137$. Student religiosity approached statistical significance, $p = .067$, while social

isolation was a statistically significant predictor of distress at the time of the incident, $p = .003$. As student religiosity and social isolation increased, the distress experienced currently increased.

Discussion

Correlations

It was hypothesized that student and student perceptions of parents' gender role attitude scores, religious affiliation category, and religiosity would correlate moderately due to the socializing effects found within families. The moderate correlations of student with parent measures indicate that this hypothesis was met. This lends support to the idea that parents have a socializing effect on their children (Shaffer, 2000) particularly in the area of gender role attitudes and religiosity. This influence may have an impact on how children are able to respond to threatening situations leading up to child sexual abuse or may create an environment that causes the children to be vulnerable to child sexual abuse. It is important to recognize, however, that these are correlational data and that the students may also have had a socializing effect on their parents (Peter, 1985). Whatever the direction of influence, the hypothesis that student and parent measures would be moderately correlated has been met.

While no hypothesis was generated for this issue, it was interesting to note the pattern of correlations between the gender role attitude scores and the religious measures. It might have been expected that one would see a correlation between the conservatism on the gender role attitude scores and the religious affiliation category. If participants are part of a conservative religious group, it might be expected that they would also hold conservative gender role attitudes. However, this was not supported in this study.

Correlations between gender role attitude scores and religious affiliation category were almost nil and not significant. This lack of findings may be due, however, to the restricted range found within the religious affiliation category measure. Most of the participants selected no religious affiliation or a moderately conservative religious affiliation. Those within the no affiliation category likely had a large range of gender role attitude scores, thus causing the correlation between gender role attitudes scores and religious affiliation category to be low.

Religiosity

It was hypothesized that conservative religious affiliation would and religiosity would not be able to predict child sexual abuse. Support was not found for these hypotheses. When religious measures and control variables were entered into logistic regression analyses, none of the religious measures were able to predict child sexual abuse for females, males, or overall. Social isolation was a predictor for females and higher father's education was a predictor for males. This is inconsistent with the findings of Stout-Miller et al. (1997) who found that as religious affiliation became more conservative, the risk of child sexual abuse increased. Again, this lack of findings is possibly related to the restricted range of religious affiliation category found in this sample. Also, the relationship between religious affiliation category and religiosity may have reduced their unique contribution to child sexual abuse and caused them to be removed from the regression models.

However, when gender role attitude scores were also added to these analyses, a new pattern of predictors emerged for males and for the genders combined. For males, higher father's education, lower mother's education, low social isolation, and low parent

religiosity predicted child sexual abuse. The significance of parent religiosity supports the idea that religiosity may play a protective role in experiences of child sexual abuse or that parents become less religious in response to their children's abusive experiences. Because the religiosity measures include a measure of religious involvement, this finding parallels Stout-Miller et al. (1997) who found that a decrease in religious involvement is associated with increased odds of being sexually abused. When the genders were combined, low parent religiosity and high student religiosity were found to be predictors of child sexual abuse. Again, the low parent religiosity supports previous findings of a protective factor of religious involvement likely caused by the increased social support (Stout-Miller et al., 1997). However, the high student religiosity seems to represent a risk factor for child sexual abuse in this sample. Increased religious involvement and importance of religion for students was associated with child sexual abuse. High student religiosity may represent students' endorsement of patriarchal and traditional structures found within many religions (Alaggia, 2001; Neal & Mangis, 1995). These traditional views may cause children to obey and put particular trust in adults, particularly from their religious community. Endorsement of such views may cause a vulnerability to be abused by those same trusted and powerful adults. High religiosity, however, may also represent students seeking religious involvement after being abused as a possible coping mechanism. More research and stronger results are required to support these hypotheses.

It was also hypothesized that conservative religious affiliation category would be able to predict child sexual abuse by a relative and no affiliation would be able to predict child sexual abuse by a non-relative. Support was found for this hypothesis for female victims of child sexual abuse with relative as the perpetrator for the dependent variable.

As student religious affiliation category became higher or more conservative, the risk of being abused by a relative increased. Thus the opposite was also true, as the student religious affiliation category became lower or non-existent, the risk of being abused by a relative decreased and the risk of being abused by a non-relative increased. This pattern parallels the findings of Stout-Miller et al. (1997). Being at risk of sexual abuse from family members, may reflect a religious or traditional attitude of "owning" or having ultimate authority over one's children and being able to do with them as one pleases. Being at risk of sexual abuse from outside one's family, may reflect the lack of social support and adult involvement and supervision provided by being involved in a religious community. These findings support the multifaceted and complex relationship between religious measures and child sexual abuse.

Gender Role Attitudes

It was hypothesized that child sexual abuse would be associated with traditional gender role attitudes in parents for female participants. This hypothesis was supported by this sample. When gender role attitude scores and control variables were entered into a logistic regression analysis for females, high social isolation and high or traditional parent gender role attitudes were associated with increased odds of being sexually abused. This is consistent with the findings of Neal and Mangis (1995). They found that women, who had unwanted sexual experiences as children, adolescence, or young adults, were more likely to have parents with traditional gender role attitudes. This same pattern has now been confirmed in women with experiences of child sexual abuse. These findings support the idea that parents, with traditional gender role attitudes, may create an environment for their daughters that causes them to be at risk for sexual exploitation.

Traditional gender roles for women have been associated with passivity and giving into the wishes of men (Neal & Mangis, 1995). If parents are teaching these attitudes to their daughters, these girls may not feel they have an option to refuse or report the advances of men or adults. However, it is important to recognize that this relationship is correlational and therefore causation can only be speculated, not determined.

While gender role attitude scores were not significant for the male participants, the means of the gender role attitude scores are in the hypothesized direction. While not statistically significant, the parent gender role attitude scores were higher or more traditional in the abused group than in the non-abused group for females, males, and genders combined. No hypotheses were generated for the male sample, as the literature was silent on this issue. This pattern of means suggests that traditional parent gender role attitudes are related to experiences of child sexual abuse in their children of either gender. This traditional pattern in male families was also supported by the logistic regression analysis that included all gender role attitude scores, religiosity measures, and control variables. A high father education and a low mother education were associated with increased odds of being sexually abused for males. As this pattern of education is consistent with traditional gender role attitudes, this also indicates that a home endorsing traditional gender role attitudes may be a risk factor for child sexual abuse in males. Parents with traditional views of males may be more open and flexible with the idea of their young boys experimenting sexually. This may cause them to become more vulnerable to situations where their partner is much older or an authority figure, thus defining the incident as sexual abuse. However, once again, these interpretations can only be stated cautiously, as causation cannot be determined from the current analyses.

As well, the male student gender role attitude score mean was higher for the abused group than the non-abused group. No hypothesis was generated for this relationship, as the literature was contradictory on this issue. The higher male student gender role attitude score in the abused group may be related to a compensatory effect of having been abused. The abused males, in the face of being a victim, may feel they need to compensate by endorsing more traditionally masculine ideas (Lisak, 1994). Or males with more traditional attitudes may view sex with an older woman as an ideal masculine activity (Duncan & Williams, 1998), thus becoming engaged in an abusive incident without viewing the incident as abuse.

Distress Measures

Due to the exploratory nature of the relationship between gender role attitudes and religious measures with distress experienced due to sexual abuse, no hypotheses were generated. However, one might expect that those variables that are associated with child sexual abuse may also be associated with increased distress. Therefore, more traditional parent gender role attitudes for females and more conservative religious affiliation category for both genders might be related to increased distress at the time of the incident and years later.

A number of variables were found to be predictors of distress at the time of the child sexual abuse incident for females, males, and when genders were combined. For females, a higher student gender role attitude score, not having both parents in the home, and not having a stepfather were associated with increased distress. Past research suggests that missing one parent and having a stepfather are risk factors for child sexual abuse (Putnam, 2003). However, this pattern of variables may represent the lack of

having two parents in one's life. Having a stepfather as well as a mother may provide added supervision and support that can be important for a child experiencing sexual abuse. While parent gender role attitude was not a significant predictor of distress for females, student gender role attitude was. The more traditional the student gender role attitude score, the greater the distress at the time of the abusive incident. It would seem then that having traditional views of men's and women's roles would be inconsistent with having experienced child sexual abuse or having had an early sexual experience. Because we do not know the direction of this relationship, it could also mean that women, having experienced much distress due to child sexual abuse, develop more traditional gender roles.

For males, high student religiosity, low student gender role attitude scores, high parent gender role attitude scores, low mother's education, and a rural geographical location were associated with greater distress at the time of the incident. The low mother's education (Fleming et al., 1997) and rural location (Boney-McCoy & Finkelhor, 1995) are consistent with past research on risk factors for child sexual abuse and may represent the lack of knowledge and resources to seek help at the time of the incident. More distressed males having a high religiosity could reflect a need to find a coping mechanism to deal with abuse issues. Or, the importance of religiosity may increase the amount of distress felt, as having an early sexual experience would go against many religious belief systems. Religious individuals may also have a greater concept that sexual abuse experiences are wrong and destructive. Having a liberal gender role attitude may also cause males to experience more distress due to child sexual abuse, as they will not as easily endorse the idea that early sexual experiences are a part of their gender role

and thus “normal” (Duncan & Williams, 1998). It is also possible that highly distressed males might develop liberal gender role attitudes in reaction to the abuse. As being a victim goes against the traditional male gender role, distressed, sexually abused boys might become confused about their gender role identity (Lisak, 1994). However, it seems more likely that they would try to reduce their distress by overcompensating toward the traditionally masculine side (Lisak, 1994). Traditional parent gender role attitudes being associated with increased distress in males may be related to feelings of being a victim. The victims may not want to disclose or seek help from their parents if they know their parents would not approve of them being a victim to someone else’s wishes. The victims may try to be strong on their own, as seeking help also goes against traditional male gender roles. However, parents may also develop traditional gender role attitudes in response to the distress experienced by their abused sons, as the direction of the relationship is unknown.

When the genders were combined into one analysis, high student religiosity and high social isolation were associated with increased distress at the time of the abusive incident. Social isolation as a predictor is consistent with past research (Fleming et al., 1997) and may reflect one’s ability to access resources at the time of the abusive incident or withdrawal from social involvement after the abuse. High student religiosity, as mentioned for the males, may reflect the desire to seek help through religious experiences and community or reflect the increased distress due to the inconsistency of their sexual abuse or experience with their religious beliefs.

Slightly different patterns of predictors were found for females, males, and overall when current distress was used as the dependent variable. For females, low or liberal

student religious affiliation category and a high student religiosity were associated with more current distress due to child sexual abuse. This pattern may mean that women who are highly religious with a liberal affiliation feel more distress over their past abusive experience. High religiosity would be consistent with more current distress, as early sexual experiences would go against their religious beliefs and they may have a greater concept that such experiences are wrong and destructive. High religiosity may also reflect distressed individuals using religious involvement as a coping mechanism. While past hypotheses might cause one to expect that a more conservative religious affiliation would be associated with more distress, those with a liberal affiliation may have a greater understanding that such an experience was abusive and thus wrong. Those with a more conservative affiliation may have been able to normalize their experience through traditional attitudes of children bending to the authority of adults. This pattern could also mean that those with no religious affiliation, as that is the most liberal category in this scheme, lack the social support from a religious community in being able to work through their issues and emotions related to the abuse. However, females with more current distress may also have developed a more liberal religious affiliation in response to their distress.

For males, greater current distress due to child sexual abuse was associated with high or traditional student religious affiliation category, parent gender role attitude scores, and social isolation. High social isolation may be in response to having been abused or may reflect the inability to access social resources to aid in working through the issues related to the abuse. A high or conservative student religious affiliation as a predictor for current distress is opposite to what was found for females. Having more

traditional religious beliefs may mean being more strongly against early sexual experiences, thus increasing distress for those who have been sexually abused. Males may place more responsibility for the abusive incident on themselves thus causing them to feel more distress about the experience. However, males with more current distress may also have developed a more conservative religious affiliation in response to their distress. Traditional parent gender role attitudes may cause male victims to feel unable to seek support from their parents, as their parents may disapprove of males being victims of any kind (Ashbrook, 1995; Kasl, 1990) and may be more approving of males being sexually active early in life. Traditional parents may also place more responsibility for the incident on the young male victim due to their traditional view of male gender roles, thus increasing the victim's distress. However, parents may also have developed more traditional gender role attitudes in response to their sons' current distress.

When genders were combined, high student religiosity and high social isolation were associated with increased current distress due to child sexual abuse. This is the same pattern that was found for the genders combined when looking at distress at the time of the abusive incident. Again, social isolation is an important predictor of distress and reflects that lack of social support necessary to cope with a sexually abusive experience or social withdrawal due to the distress of being abused. Having a high religiosity may reflect the desire to seek social support or a coping mechanism. It may also reflect the increased distress due to the inconsistency between one's religious beliefs and early sexual experiences and a greater concept that such experiences are wrong and damaging.

Summary of Major Findings

A number of the results found in this study were consistent with the hypotheses generated. Additional interesting relationships between religious measures and gender role attitudes with child sexual abuse were found as well as findings that were consistent with previous research looking at risk factors for child sexual abuse. Consistent with the original hypothesis, high student religious affiliation category for females was predictive of child sexual abuse by a relative as opposed to a non-relative. As one becomes more conservative in religious affiliation, one is at greater risk of being sexually abused by someone within one's family. This is consistent with the previous findings of Stout-Miller et al. (1997). While not expected to be a significant predictor, high student religiosity for females was also predictive of abuse by a relative. This may reflect more commitment to and endorsement of the conservative and possibly risky views of one's traditional religious group. While not expected to be related to child sexual abuse, low parent religiosity predicted child sexual abuse in some instances. As well, in one analysis, a high student religiosity was related to child sexual abuse. The low parent religiosity supports the notion that religious involvement may represent a protective factor for child sexual abuse (Stout-Miller et al., 1997). High religiosity for students as a risk factor may reflect an endorsement of patriarchal structures including children obeying adults without question. However, these are only hypotheses, as causation was not determined. More research is needed to understand this seemingly contradictory pattern of results.

A number of findings related to gender role attitudes also deserve reiterating. The gender role attitude means, though not significant, were in the direction consistent with the hypotheses generated. Traditional parent gender role attitudes were expected to

predict child sexual abuse in females. The mean parent gender role attitude score was more traditional in the abused group than the non-abused group for females, males, and overall. As well, the mean male student gender role attitude score was higher for the abused group than the non-abused group. Parental traditional gender role attitudes may place both females and males at risk of child sexual abuse or represent a change in parental gender role attitudes due to the sexual abuse experienced by the child. This, as well as traditional parent gender role attitudes being a predictor for child sexual abuse for females, is consistent the findings of Neal and Mangis (1995). Traditionally, women are expected to be passive and submit to the wishes of men and authority figures, which may put them at risk of sexual exploitation. Traditional gender role attitudes being associated with child sexual abuse in males may reflect overcompensation of traditional views in response to being a victim or that becoming involved in an abusive sexual relationship may be seen as consistent with the traditional male gender role.

All of the distress analyses included religious measures and/or gender role attitude measures as predictors of distress. High student religiosity was a predictor for distress at the time of the incident for males and overall and current distress for females and overall. This is likely to reflect the distress these religious individuals may feel due to having had an early sexual experience outside of marriage or seeking a coping mechanism through religious involvement. It may also reflect their increased knowledge that such behaviour is inappropriate and damaging. Low student religious affiliation category was related to current distress for females and high student religious affiliation category was related to current distress for males. Having a liberal or no religious affiliation was related to females feeling more distress while having a conservative religious affiliation was related

to males feeling more distress. Females without a religious community may lack the social support to work through their issues surrounding the abusive incident or may have become more liberal in their religious affiliation in response to their distress. Males holding to more conservative attitudes regarding sex may feel more guilt and distress about having had an early sexual experience or may have become more conservative in their religious affiliation in response to their distress. Traditional student gender role attitudes were predictive of distress at the time of the abusive incident for females while liberal student gender role attitudes were predictive of distress at the time of the abusive incident for males. Traditional females and liberal males may view sexuality as less important to their gender role and thus feel distressed at having had an early sexual experience. Traditional females may feel that early sexual experiences are more improper and liberal males will not identify with the ideal of a traditionally highly sexualized male. Or, both males and females may have experienced a shift in gender role attitudes due to their distress over the abusive incident. A traditional parent gender role attitude was associated with both, distress at the time of the incident and current distress for males. The traditional view of males involves power and autonomy, which is the opposite of being a victim of child sexual abuse. Knowing that their parents hold this view may cause male victims to feel more distress over their experience and possibly cause them to be less likely to disclose the abuse. However, parents may also have developed a traditional gender role attitude in response to the distress experienced by their sons.

While not related to the purpose of this project, it is important to note the role social isolation played as a predictor for child sexual abuse. In many of the analyses

involving both genders predicting child sexual abuse and distress and consistently in the analyses for females predicting child sexual abuse, social isolation appeared as a predictor. This is consistent with past research looking at risk factors for child sexual abuse (Fleming et al., 1997; Stout-Miller et al., 1997). Social isolation may reflect the lack of adult supervision in one's life, the role secrecy may play in perpetuating the abuse, the lack of support or someone to tell after the abusive incident (Fleming et al., 1997), or the social withdrawal abuse victims may experience in response to the abuse. These factors may place someone at risk for sexual abuse and increased distress after the abusive incident or abuse may place someone at risk of becoming more withdrawn from society. Social isolation may be a particularly important factor for women as relationships are seen as an important element in the female gender role.

Implications

The findings from this research lead to a number of possible implications in terms of attitudes that could be promoted within families and society to provide safety for children. However, it is important to remember that the models found in this study were not statistically strong and the direction of causation could not be determined. The following implications are possible suggestions that could be implemented if the current findings were supported and strengthened by further research and the direction of causation determined. The moderately high correlations between parent and student measures support the idea that parents play a role in influencing the attitudes, environment, and behaviour of their children. Thus, the current findings may be best applied to family or parent training programs in order to change the overall attitudes of the family. As well, the number of significant parent predictors supports the importance

of parental gender role and religious attitudes in the area of child sexual abuse and thus the application to parent training programs.

If the current preliminary results could be supported and strengthened through further research, a number of concepts related to religious attitudes might be promoted within a parent training program. Low parent religiosity as a predictor of child sexual abuse points to a protective factor in religious involvement, most likely reflecting the social support religious communities can provide. Therefore, parent training programs could emphasize the importance of community support and involvement in parenting and protecting their child from child sexual abuse, particularly from those outside of the family. However, as one's religious affiliation becomes more conservative, the risk of abuse from within the family increases. To counter this effect, one may promote liberal attitudes towards children within parent training programs or develop training and abuse awareness programs within the traditional religious communities themselves.

With further research, the preliminary findings within the gender role area might also be applied to a parent training program. Traditional gender roles in parents tended to be associated with abuse, most strongly for females. For females, this may reflect the attitude that women should be passive, not assertive, and bend to the wishes of men and authority figures. This attitude, passed on from one's parents, could affect a young girl's ability to avoid, escape, or disclose an abusive situation. For males, a traditional parent gender role attitude being associated with child sexual abuse may reflect the concept that it is acceptable for young boys to experiment sexually. This attitude may be passed onto young boys and cause them to be vulnerable to sexual predators. However, because those with traditional views of men are less likely to view men as victims, the boys may not

view their experiences as abusive. Applying these ideas to a parent training program would involve promoting and teaching more egalitarian gender role attitudes. More specifically this could involve teaching parents that girls and boys should be encouraged to refuse and disclose uncomfortable interactions with older children and adults. As well, this could involve improving awareness of child sexual abuse by providing the definition of and information on child sexual abuse for both girls and boys.

Applying the findings from the distress portion of the research is more difficult, as many of the findings turned out to contradict each other. More research is required regarding the relationship between gender role attitudes, religiosity, and distress due to sexual abuse, before the implications can be readily applied. However, the analyses where genders were combined found consistent predictors for both distress at the time of the incident and current distress. High student religiosity and high social isolation predicted a high level of distress. High religiosity may reflect the need for a coping mechanism for highly distressed victims or the increased awareness that early sexual activity or sexual abuse is wrong and damaging. Both could be used to support the importance of social support and community involvement, which could be taught within the parent training program. As well, it might be particularly important to aid religious victims to place the blame of the incident onto the perpetrator rather than onto themselves. Victim distress in religious individuals may be due to the guilt of having had a sexual experience and reducing victim distress may be encouraged by teaching victims that the abuse is not their fault.

Limitation of Current Project and Directions for Future Research

A number of limitations of the current research project weaken the findings and

require identification. First, the complexity of the data collection procedures led to the necessity of interpreting a small amount of the data and throwing out a number of whole cases and a moderate amount of partial cases. This may have affected the results as the missing data may have been different than or may have been able to strengthen the current models. It also led to not all of the analyses being completed due to the low number of subjects in the abused group and the high number of variables in each analysis. Second, the fact that the order of the questionnaires and the choice of parent were significant is a weakness of the study. Because order and choice of parent were related to child sexual abuse, they needed to be entered as independent variables in the analyses. Their significance took away from the amount of variance that might have been explained by the variables of interest. Third, the restricted range of the religious affiliation variable may have affected the lack of findings in this area. Fourth, the predictability of the models and significance of the predictors was often weak. Most models had a very low success rate in their ability to predict abused participants and had low R-square values. As well, not all of the predictors were significant at the .05 level. These variables were allowed to remain in the model due to the exploratory nature of this research. Finally, the data that were collected were correlational and retrospective in nature. The implications and applications of such research can only be speculative in nature, as the direction of causation cannot be identified. As well, some of the questions required participants to reflect back over many years. Their memories of childhood events and the environment of their home would have been subject to memory flaws.

Increasing the size of the sample could eliminate a number of the limitations of this study. If the abused group, specifically the male abused group, was larger, the

analyses left out of this project could be preformed. It is possible that the increase in sample size might also eliminate the order effect found, improve the predictability of the models, and improve the restricted range of the religious affiliation variable.

The preliminary and exploratory nature of this project as well as its minimal predictability, call for its replication and research in a number of related areas. First, the current project could be improved through more research in the area of religiosity in general. There is little psychological information on non-Christian religions. This led to their removal from the analyses due to their unknown properties. Second, because of the significance of parent choice, this variable could be included as a variable of interest in future projects. The relationship between parent and child and whether the children chose same-sex or opposite-sex parent, as the parent with most influence, might provide more information on the role gender role attitudes and religious measures have on child sexual abuse. Third, some attempt to develop an experimental design with the current variables would allow for causation to be found. One possibility includes taking general measures of children's and parent's gender role attitudes and religious variables in a pre-school setting at one point in time and then repeating the measures at a second point in time while also including abuse questions. This design would allow for an element of causation to be implied as well as to see the change in attitudes over time. Finally, direct measurement of parent attitudes could be measured in the future. While student perception of parental attitudes is important and predictive of child sexual abuse, direct measurement of parental attitudes might add to the model.

The preliminary findings of this study with their implications support the need for replication and further research in the area of child sexual abuse and attitudinal variables.

This study has shown that traditional gender role attitudes and a traditional religious affiliation may be risk factors for child sexual abuse. As well, religiosity, particularly when not conservative, and social involvement may be protective factors for child sexual abuse. Replication of these findings may allow for their application within educational venues such as parent training programs. As attitudes are open to modification through educational programs, discovering those attitudes associated with child sexual abuse may be very important to reducing child sexual abuse in the population. If future research in this area can predictably show that traditional gender role attitudes and traditional religious affiliation are risk factors for child sexual abuse, programs can be implemented to aid in modifying dangerous attitudes. Thus, future research in the area of attitudinal risk factors for child sexual abuse is very important due to the potential of reducing rates of child sexual abuse.

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Appendix A

Consent Form

You are invited to participate in a research study conducted by Jo Ann Unger, a M.A. student from the Psychology Department of the University of Manitoba. To contact her, you may leave a message at [redacted]. In this study, you will be asked to complete a number of short questionnaires. You will be asked your opinion on a variety of social issues as well as provide personal information about yourself in a number of areas including religion and sexual experiences. You will also be asked to provide your view of your parents' opinion on a number of social issues as well as their religious affiliation and practices.

It should take approximately 50 minutes to complete the questionnaires. If you become uncomfortable at any time, you are free to end your participation without loss of course credits.

Only group results (e.g. means) will be used and individual results will be kept completely confidential. There is no identifying information on the record form or questionnaire. The record forms and questionnaires will be kept in a locked laboratory office and will be viewed only by laboratory researchers. The results of this study may be referred to in presentations at psychological conferences, in an M.A. thesis paper, or journal article.

The research ethics board of the University of Manitoba has approved this study. If you have any concerns about the way in which the study is conducted, you may contact the faculty advisor of this project, Dr. Rayleen De Luca

Your signature below indicates your agreement to participate in the study, as described above, and that you are 18 years of age or older. We appreciate your taking the time to consider participating in this study.

Jo Ann M. Unger, Graduate Student

Date: _____

Printed Name: _____

Signature: _____

If you wish to receive a summary of the study's results, please provide your email or mailing address as of June, 2004. If not, please do not provide your address.

Email or Mailing Address:

Appendix B

Attitudes and Sexual Experiences: Feedback Form

The purpose of this study is to understand the relationship between religiosity and gender role attitudes of students and their parents with experiences of child sexual abuse of the students. Future projects will look at the sexual practices data, which you completed, and its relationship to religiosity, gender role attitudes, experiences of child sexual abuse and possibly other variables.

First, we want to see how similar gender role attitudes and religiosity of students are to their parents' gender role attitudes and religiosity according to students. Because of the socializing influence of parents (Shaffer, 2000), we expect to see some similarities.

Second, we want to see how religiosity in students and parents relates to students' experience of child sexual abuse. Religiosity may be associated with higher or lower levels of child sexual abuse depending on one's religious affiliation. Religion may provide social support to families reducing the vulnerability of children to child sexual abuse depending on the conservatism of the religion.

Finally, we will look at the effect gender role attitudes of students and parents may have on student experiences of child sexual abuse. At this time, we are not sure what pattern of findings to expect as this is a relatively new area of research. Neal and Mangis (1995) found that traditional gender role attitudes in parents were associated with women feeling unable to refuse unwanted sexual advances. It is hoped that this study will help us to better understand child sexual abuse particularly in their relationship to gender role attitudes and religiosity.

The purpose of this study was not completely disclosed at the onset of the study. This was done in order to protect your responses from any biases that may exist in the areas of gender role attitudes, religiosity, and child sexual abuse. These issues, in today's society, are sensitive ones and disclosure of this study's purpose could have negatively affected the results obtained.

We understand that the issue of child sexual abuse is a particularly sensitive one. This study may have aroused memories or feelings that may be affecting you negatively. If this is so, we strongly encourage you to seek resources available to you to help you work through these issues including friends, family, and religious leaders. If your negative feelings persist, then talking to a trained counsellor may be helpful. The Clinic Crisis Line () is a 24-hour confidential service with trained volunteers. They offer services for individuals in crisis, with troubling concerns, or those who want to know about resources available in Winnipeg. Students at the University of Manitoba can also access free counselling services at the Student Counselling and Career Centre ().

Other resources that may be useful and are available in Winnipeg include the Elizabeth Hill Counselling Centre () and the Interfaith Marriage and Family Institute ().

Child sexual abuse is also a serious legal offence. It is our legal obligation to encourage students who have been sexually abused as children and have not reported these offences to the proper authorities, to do so. Perpetrators of sexual abuse may continue to abuse children if they are not reported and receive the appropriate punishment and/or treatment. You can report incidents of child sexual abuse to your local law

enforcement office or Winnipeg Child and Family Services at

If, for any reason, you wish to withdraw your data from this study, or have any concerns or questions, please leave a message for Jo Ann Unger at . You may also contact the faculty advisor of this project, Dr. Rayleen De Luca . Thank you very much for your participation in this study.

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Appendix C

Religiosity Questionnaire

Please answer the following questions on the record sheet provided.

1. Do you presently feel a part of some religious group? Yes = 1, No = 2

2. If so, what is that religious group?

Roman Catholic = 1

Eastern Orthodox = 2

Episcopalian = 3

Congregationalist = 4

Methodist/United = 5

Presbyterian = 6

Lutheran = 7

Baptist = 8

Pentecostal = 9

Mormon = 10

Anglican = 11

Other Protestant = 12 Please name: _____

Judaism = 13

Islam = 14

Traditional Aboriginal Spirituality = 15

Hinduism = 16

Buddhism = 17

Other Eastern = 18 Please name: _____

No religion = 19

Other = 20 Please name: _____

3. What is the name of the church, synagogue, or temple that you attend?

4. a) How often do you attend services at a church, synagogue, or temple?

Never = 1

A couple of times a year = 2

Once a month = 3

A few times a month = 4

Once a week = 5

More than once a week = 6

b) In the space provided, estimate how many times you attend religious services per year: _____

5. On a scale from 1 to 10, indicate on the record sheet how important religion is to you and your life?

Not important					Very important				
1	2	3	4	5	6	7	8	9	10

Now, answer the following questions how you think your parents would answer them. If they have opposing opinions, choose the parent who you think has had the most influence on you and contact with you. If you choose one parent, please indicate in the space provided which parent you chose, i.e. mother or father. If you choose both, write "both" in the space provided below.

6. Do you presently feel a part of some religious group? Yes = 1, No = 2

7. If so, what is that religious group?

Roman Catholic = 1 Eastern Orthodox = 2

Episcopalian = 3 Congregationalist = 4

Methodist/United = 5 Presbyterian = 6

Lutheran = 7 Baptist = 8

Pentecostal = 9 Mormon = 10

Anglican = 11

Other Protestant = 12 Please name: _____

Judaism = 13 Islam = 14

Traditional Aboriginal Spirituality = 15 Hinduism = 16

Buddhism = 17

Other Eastern = 18 Please name: _____

No religion = 19

Other = 20 Please name: _____

8. What is the name of the church, synagogue, or temple that you attend?

9. a) How often do you attend services at a church, synagogue, or temple?

Never = 1

A couple of times a year = 2

Once a month = 3

A few times a month = 4

Once a week = 5

More than once a week = 6

b) In the space provided, estimate how many times you attend religious services per year: _____

10. On a scale from 1 to 10, indicate on the record sheet how important religion is to you and your life?

Not important

Very important

1 2 3 4 5 6 7 8 9 10

Appendix D

Social Issues Questionnaire 1

The statements listed below describe attitudes toward social issues that different people have. There are no right or wrong answers, only opinions. Please indicate the degree to which you agree or disagree to the following statements. If you strongly agree with a statement, give it a high rating of 6 or 7. If you strongly disagree with a statement, give it a low rating of 1 or 2. If your agreement or disagreement is not strong, rate the statement between 3 and 5 as appropriate. A rating of 4 indicates a neutral rating or that you are undecided. Please do not write on the questionnaire booklets. A separate record sheet will be provided for you. Thank you for your participation in this study.

Strongly Disagree							Strongly Agree
1	2	3	4	5	6	7	

1. Discrimination against women in the labour force is no longer a problem in Canada.
2. I consider the present employment system to be unfair to women.
3. Women shouldn't push themselves where they are not wanted.
4. Women will make more progress by being patient and not pushing too hard for change.
5. It is difficult to work for a female boss.
6. Women's requests in terms of equality between the sexes are simply exaggerated.
7. Over the past few years, women have gotten more from the government than they deserve.
8. Universities are wrong to admit women in costly programs such as medicine, when in fact, a large number will leave their jobs after a few years to raise their children.
9. In order not to appear sexist, many men are inclined to overcompensate women.
10. Due to social pressures, firms frequently have to hire underqualified women.
11. In a fair employment system, men and women would be considered equal.

Now, indicate the degree to which your parents, or parent chosen previously, would agree or disagree with the following statements.

12. Discrimination against women in the labour force is no longer a problem in Canada.
13. I consider the present employment system to be unfair to women.
14. Women shouldn't push themselves where they are not wanted.
15. Women will make more progress by being patient and not pushing too hard for change.
16. It is difficult to work for a female boss.
17. Women's requests in terms of equality between the sexes are simply exaggerated.
18. Over the past few years, women have gotten more from the government than they deserve.
19. Universities are wrong to admit women in costly programs such as medicine, when in fact, a large number will leave their jobs after a few years to raise their children.
20. In order not to appear sexist, many men are inclined to overcompensate women.
21. Due to social pressures, firms frequently have to hire underqualified women.
22. In a fair employment system, men and women would be considered equal.

Social Issues Questionnaire 2

The statements listed below describe attitudes toward social issues that different people have. There are no right or wrong answers, only opinions. Please indicate the degree to which you agree or disagree to the following statements. If you strongly agree with a statement, give it a high rating of 6 or 7. If you strongly disagree with a statement, give it a low rating of 1 or 2. If your agreement or disagreement is not strong, rate the statement between 3 and 5 as appropriate. A rating of 4 indicates a neutral rating or that you are undecided. Please do not write on the questionnaire booklets. A separate record sheet will be provided for you. Thank you for your participation in this study.

Strongly Disagree							Strongly Agree
1	2	3	4	5	6	7	

1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.

2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.
3. Both husband and wife should be allowed the same grounds for divorce.
4. Telling dirty jokes should be mostly a masculine prerogative.
5. Intoxication among women is worse than intoxication among men.
6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.
7. It is insulting to women to have the "obey" clause remain in the marriage service.
8. There should be a strict merit system in job appointment and promotion without regard to sex.
9. A woman should be as free as a man to propose marriage.
10. Women should worry less about their rights and more about becoming good wives and mothers.
11. Women earning as much as their dates should bear equally the expense when they go out together.
12. Women should assume their rightful place in business and all the professions along with men.
13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
14. Sons in a family should be given more encouragement to go to college than daughters.
15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
16. In general, the father should have greater authority than the mother in the bringing up of children.
17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiancés.
18. The husband should not be favored by law over the wife in the disposal of family property or income.

19. Women should be concerned with their duties of childbearing and house tending, rather than with desires for professional and business careers.
20. The intellectual leadership of a community should be largely in the hands of men.
21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.
22. On the average, women should be regarded as less capable of contributing to economic production than are men.
23. There are many jobs in which men should be given preference over women in being hired or promoted.
24. Women should be given equal opportunity with men for apprenticeship in the various trades.
25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

Now, indicate the degree to which your parents, or parent chosen previously, would agree or disagree with the following statements.

26. Swearing and obscenity are more repulsive in the speech of a woman than of a man.
27. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.
28. Both husband and wife should be allowed the same grounds for divorce.
29. Telling dirty jokes should be mostly a masculine prerogative.
30. Intoxication among women is worse than intoxication among men.
31. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.
32. It is insulting to women to have the "obey" clause remain in the marriage service.
33. There should be a strict merit system in job appointment and promotion without regard to sex.
34. A woman should be as free as a man to propose marriage.

35. Women should worry less about their rights and more about becoming good wives and mothers.
36. Women earning as much as their dates should bear equally the expense when they go out together.
37. Women should assume their rightful place in business and all the professions along with men.
38. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
39. Sons in a family should be given more encouragement to go to college than daughters.
40. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
41. In general, the father should have greater authority than the mother in the bringing up of children.
42. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiancés.
43. The husband should not be favored by law over the wife in the disposal of family property or income.
44. Women should be concerned with their duties of childbearing and house tending, rather than with desires for professional and business careers.
45. The intellectual leadership of a community should be largely in the hands of men.
46. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.
47. On the average, women should be regarded as less capable of contributing to economic production than are men.
48. There are many jobs in which men should be given preference over women in being hired or promoted.
49. Women should be given equal opportunity with men for apprenticeship in the various trades.
50. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

Appendix E

Sexual Experiences Survey

Please write your age at the top of the record sheet and begin answering Question 1, continuing on the record sheet provided.

Part I (Demographic information is collected for statistical purposes only)

1) Sex: Female = 1 Male = 2

2) Marital Status:

single = 1 married or living as married = 2 separated or divorced = 3
other = 4

3) Year in program at university: (e.g., 1, 2, or 3,...)

4) Living arrangements:

with parents = 1 alone = 2 with friends or other family = 3
with spouse or partner = 4 residence = 5

5) Number of children in your family, including yourself, even if you don't live with them now.

one = 1 two = 2 three = 3 four = 4 five or more = 5

6) In your family, you are

the only child = 1 the youngest child = 2 in the middle = 3
the oldest = 4

7) Estimate yearly family income when you were 18 years and younger.

<\$10,000/yr. = 1 \$10-19,000/yr. = 2 \$20-29,000/yr. = 3 \$30-39,000/yr. = 4
>\$40,000/yr. = 5

8) Indicate the level of education completed by your father.

some elementary grades = 1 some high school grades = 2 high school = 3
some college or university = 4 college diploma = 5 university degree = 6
graduate school = 7

9) Indicate the level of education completed by your mother.

some elementary grades = 1 some high school grades = 2 high school = 3
 some college or university = 4 college diploma = 5 university degree = 6
 graduate school = 7

10) Indicate the number of parents (your genetic parents or those who adopted you from birth) that consistently lived with you while you were 18 years of age and younger.

both parents = 1
 1 parent (may or may not include another guardian) = 2
 neither parent (raised by foster or adopted parent(s), or other guardian(s)) = 3

11) Did you, at anytime when you were 18 years of age or younger, live with a stepfather?

Yes = 1 No = 2

12) Estimate size of the town or city you lived in the longest when you were 18 years of age or younger.

farm or town of 10,000 people or less = 1
 11-50,000 people = 2
 51-150,000 people = 3
 151-300,000 people = 4
 more than 300,000 people = 5

13) Estimate the level of social activity of your family when you were 18 years of age or younger.

very outgoing socially = 1
 somewhat outgoing socially = 2
 not very outgoing socially = 3
 somewhat isolated socially = 4
 very isolated socially = 5

14) In what religion were you raised ?

Roman Catholic = 1 Eastern Orthodox = 2 Episcopalian = 3
 Congregationalist = 4 Methodist = 5 Presbyterian = 6
 Other Protestant = 7 _____
 Judaism = 8 Islam = 9
 Traditional Aboriginal Spirituality = 10
 Hinduism = 11 Buddhism = 12
 Other Eastern = 13 _____
 Agnostic = 14 No religion = 15
 Other = 16 _____

15) What is your predominant ethnic background (choose no more than 2):

Irish = 1 Italian = 2 German = 3
 French-Canadian = 4 Polish = 5 Other Eastern European = 6
 Asian = 7 Spanish = 8 English = 9
 Scottish = 10 Aboriginal = 11 Philippino = 12
 African = 13 Middle Eastern = 14 Ukrainian = 15
 Other = 16 _____

Part II

It is now generally realized that most people have sexual experiences as children while they are still growing up. Some of these experiences are with friends and playmates, and some with relatives and family members. Some are very upsetting and painful, and some are not. Some influence people's later lives and sexual experiences, and some are practically forgotten. Although these are often important events, very little is actually known about them.

We would like you to try to remember the sexual experiences you had while growing up. Please indicate yes or no for the following questions with regard to any sexual experiences you had during childhood (up to the age of 17) with someone else.

YES = 1 NO = 2

16. An invitation or request to do something sexual.
17. Kissing or hugging in a sexual way.
18. Another person showing his/her sex organs to you.
19. You showing your sex organs to another person.
20. Another person fondling you in a sexual way.
21. You fondling another person in a sexual way.
22. Another person touching your sex organs.
23. You touching another person's sex organs.
24. Attempting intercourse (oral, anal, or vaginal).
25. Intercourse (oral, anal, or vaginal).

If you answered no to all questions from 11 to 20, then you don't have to complete the rest of the form.

If you answered yes to any of the questions 11 to 20, then please continue to answer the following questions.

If any of the above experiences occurred with more than one individual, then answer the following questions with the experience that seems most significant to you.

PLEASE WRITE YOUR ANSWERS TO THE NEXT 3 QUESTIONS (a to c) IN THE
SPACE PROVIDED BELOW.

- a) How old were you the first time this happened? _____
- b) How old was the other person, the first time it happened? _____

c) Was the other person:

- a stranger _____
- an acquaintance _____
- a friend of yours _____
- a friend of your parents _____
- your father or mother _____
- your grandfather/grandmother _____
- your stepfather/stepmother _____
- your boyfriend/ girl friend _____
- your uncle or aunt _____
- your brother or sister _____
- your cousin _____
- your neighbour _____
- your teacher _____
- you baby-sitter _____
- other (specify) _____

NOW CONTINUE TO ANSWER ON THE RECORD SHEET

26. Was the other person: male = 1 female = 2

27. For how long would you estimate that this sexual behaviour continued? (Answer for the most appropriate category.)

- happened over one day of a few days = 1
- happened over a period of a few weeks = 2
- happened over a period of a few months = 3
- happened over a period of a few years = 4
- happened over a period of many years = 5

28. How many times would you estimate that this sexual behaviour occurred?

- only once or twice = 1
- from 3-10 times = 2
- from 11-25 times = 3
- from 25-50 times = 4
- more than 50 times = 5

Using the following scale, indicate if the other person ever

YES = 1 NO = 2

29. threatened you verbally

30. forced you physically

31. hurt you physically

32. convinced you to participate

33. Looking back at this experience now, would you say this experience was
positive 1...2...3...4...5 negative

34. How confident do you feel about your memory of this experience?
not very confident 1...2...3...4...5 very confident

35. Do you feel that you were sexually abused as a child? yes = 1 no = 2

36. On the record sheet, please indicate on a scale from 1 to 10 how distressing the
incidence was at the time that it occurred.

not at all distressing	extremely distressing
1 2 3 4 5 6 7 8 9 10	

37. Now, on a scale from 1 to 10, please indicate on the record sheet how distressing that
event is to you today.

not at all distressing	extremely distressing
1 2 3 4 5 6 7 8 9 10	

Table 1

Conservatism of Christian Denominations on Sexuality and Gender Roles

Study	Conservatism			
	Liberal	Mod Liberal	Mod Conservative	Conservative
Cochran & Beeghly, 1991				
Premarital sex	Non-affiliated	Catholics	Lutherans	Baptists
	Jews	Presbyterians	Methodists	Other Protestants
	Episcopalians			
Brinkerhoff & Mackie (1984)				
Gender role attitudes	Presbyterians	Catholics	Lutherans	Mormons
	Non-affiliated	Anglicans		Pentecostals
		Baptists		
Hertel & Hughes (1987)				
Family issues attitudes	Episcopalians		Lutherans	Protestant fundamentalists
	Jews		Methodists	Baptists
	Non-affiliated		Presbyterians	Catholics

Note. Mod stands for moderately.

Table 2

Conservatism Category of Religious Groups

Religious Group	Conservatism Category
Roman Catholic	4
Eastern Orthodox	Unknown
Episcopalian	3
Congregationalist	3
Methodist/United	4
Presbyterian	3
Lutheran	4
Baptist	5
Pentecostal	5
Mormon	5
Anglican	Unknown
Other Protestant	Unknown
Judaism	2
Islam	Unknown
Traditional Aboriginal Spirituality	Unknown
Hinduism	Unknown
Buddhism	Unknown
Other Eastern	Unknown
No religion	1
Other	Unknown

Note. Most liberal category is given a value of 1 while the most conservative a value of 5.

Table 3

Descriptive Frequencies and Percentages

Variable	Single		Married/ CommonLaw		Separated/ Divorced		Other	
Marital Status	520, 75.8%		42, 6.1%		5, .7%		99, 14.9%	
University Year	1	2	3	4	5			
	528, 77.0%	98, 14.3%	26, 3.8%	8, 1.2%	1, .1%			
Income	<\$10,000	\$10-19,000	\$20-29,000	\$30-39,000	>\$40,000			
	26, 3.8%	41, 6.0%	82, 12.0%	96, 14.0%	414, 60.3%			
Father's Education	Some Elementary	Some High School	High School	Some Secondary	College Diploma	University Degree	Graduate School	
	21, 3.1%	94, 13.7%	135, 19.7%	92, 13.4%	95, 13.8%	167, 24.3%	59, 8.6%	
Mother's Education	Some Elementary	Some High School	High School	Some Secondary	College Diploma	University Degree	Graduate School	
	17, 2.5%	59, 8.6%	159, 23.2%	101, 14.7%	112, 16.3%	176, 25.7%	38, 5.5%	
Geographic Location	Farm or >10,000	11-50,000	51-150,000	151-300,000	>300,000			
	181, 26.4%	50, 7.3%	43, 6.3%	58, 8.5%	332, 48.4%			
Social Isolation	Very Outgoing	Somewhat Outgoing	Not Very Outgoing	Somewhat Isolated	Very Isolated			
	174, 25.4%	330, 48.1%	113, 16.5%	32, 4.7%	12, 1.7%			

Note. $n = 686$. Missing data not included.

Table 4

Descriptive Frequencies and Percentages for the Abused Group

Variable	Invitation	Kiss/Hug	Person Display Sex Organ	You Display Sex Organs	Person Fondle	You Fondle	Person Touch Sex Organs	You Touch Sex Organs	Attempt Intercourse	Intercourse
Sexual Contact	137 85.6%	136 85.0%	138 86.3%	119 74.4%	133 83.1%	115 71.9%	127 79.4%	116 72.5%	106 66.3%	88 55.0%
Perp. Relation.	Stranger	Acquaintance	Friend	Boy/Girl-friend	Uncle or Aunt	Sibling	Cousin	Neighbour	Teacher	Baby-sitter
	3 1.9%	14 8.8%	45 28.1%	72 45.0%	3 1.9%	3 1.9%	8 5.0%	9 5.6%	1 0.6%	2 1.3%
Duration	One Day	Few Weeks	Few Months	Few Years	Many Years					
	41 25.6%	30 18.8%	47 29.4%	29 18.1%	8 5.0%					
Freq.	1-2	3-10	11-25	25-50	>50					
	38 23.8%	49 30.6%	23 14.4%	18 11.3%	27 16.9%					
Use of Force	Verbal Threat	Physical Force	Physical Hurt	Convince						
	39 24.4%	35 21.9%	23 14.4%	124 77.5%						

Note. $n = 160$. Missing data not included. See Appendix E for Sexual Contact questions. Perp. Relation. stands for Perpetrator Relationship. Freq. stands for Frequency of Abusive Incidents.

Table 5

Abused and Non-abused Group Means on Variables of Interest

Gender	Group	Student Religiosity	Parent Religiosity	Student Gender Role	Parent Gender Role
Female	Abused	.0412	.0149	90.6351	114.8936
	Non-abused	.2878	.2249	90.5630	108.3773
Male	Abused	-.2372	-.2157	118.3715	129.7722
	Non-abused	-.2969	-.1990	110.9814	121.6377
All	Abused	-.0450	-.0573	99.6025	119.7404
	Non-abused	.0069	.0267	100.8209	115.0066

Note. Cell *n*'s vary depending on the missing values for that variable.

Table 6

Abused and Non-abused Group Frequencies for Religious Affiliation Category

Gender	Group	None	Judaism	Liberal	Moderate	Conservative
Female						
Student	Abused	47 50.54%	1 1.08%	1 1.08%	37 39.78%	7 7.53%
	Non-abused	93 46.04%	1 .50%	1 .50%	99 49.01%	8 3.96%
Parent	Abused	35 38.46%	2 2.20%	1 1.10%	47 51.65%	6 6.59%
	Non-abused	67 35.08%	1 .52%	0 0%	117 61.26%	6 3.14%
Male						
Student	Abused	23 51.11%	1 2.22%	0 0%	19 42.22%	2 4.44%
	Non-abused	106 51.46%	4 1.94%	1 .49%	84 40.78%	11 5.34%
Parent	Abused	12 35.29%	2 5.88%	0 0%	19 55.88%	1 2.94%
	Non-abused	67 35.26%	5 2.63%	2 1.05%	105 55.26%	11 5.79%
All						
Student	Abused	70 50.72%	2 1.45%	1 .72%	56 40.58%	9 6.52%
	Non-abused	201 48.79%	5 1.21%	2 .49%	185 44.90%	19 4.61%
Parent	Abused	47 37.60%	4 3.20%	1 .80%	66 52.80%	9 5.60%
	Non-abused	135 35.16%	6 1.56%	2 .52%	224 58.33%	17 4.43%

Note. Cell *n*'s vary depending on the missing values for that variable.

Table 7

Descriptive Statistics of Distress Measures for Sexually Abused Participants

Variable	Mean	Standard Deviation
Female		
Distress Then	4.7177	3.2401
Distress Now	3.7757	2.9149
Male		
Distress Then	2.8444	2.6710
Distress Now	2.6136	2.6695

Note. Distress measures range from 1, not at all distressing, to 10, extremely distressing.

Table 8

Correlation of Student and Parent Measures

Variables	Statistics	S. Rel. Affil.	P. Rel. Affil.	S. Religiosity	P. Religiosity	S. Gender Role	P. Gender Role
S. Rel. Affil	Pearson Corr.		.636	.712	.625	.041	-.001
	Sig. (2-tailed)	--	>.001	>.001	>.001	.330	.987
	N		634	637	626	561	557
P. Rel. Affil.	Pearson Corr.			.513	.666	-.014	.021
	Sig. (2-tailed)		--	>.001	>.001	.749	.627
	N			632	622	554	551
S. Religiosity	Pearson Corr.				.776	.056	.014
	Sig. (2-tailed)			--	>.001	.182	.736
	N				631	562	558
P. Religiosity	Pearson Corr.					.033	.038
	Sig. (2-tailed)				--	.434	.370
	N					552	550
S. Gender Role	Pearson Corr.						.649
	Sig. (2-tailed)					--	>.001
	N						573
P. Gender Role	Pearson Corr.						
	Sig. (2-tailed)						--
	N						

<i>Abbreviation</i>	<i>Full Variable Name</i>	<u>Legend</u>	<i>Full Variable Name</i>
S. Rel. Affil.	Student Religious Affiliation	P. Religiosity	Parent Religiosity
P. Rel. Affil.	Parent Religious Affiliation	S. Gender Role	Student Gender Role Attitude Score
S. Religiosity	Student Religiosity	P. Gender Role	Parent Gender Role Attitude Score

Table 9

Logistic Regression Model of Male Child Sexual Abuse Victimization

Variables	B	S.E.	Wald	Significance	Exp(B)
Form			6.291	.098	
Form(1)	-2.551	1.131	5.086	.024	.078
Form(2)	-.053	.579	.008	.928	.949
Form(3)	-.748	.625	1.433	.231	.473
Parent			6.055	.048	
Parent(1)	1.396	.579	5.812	.016	4.037
Parent(2)	-.030	.692	.002	.966	.971
Father's ed.	.437	.195	5.002	.025	1.547
Mother's ed.	-.352	.189	3.464	.063	.703
Social Isolat.	-1.641	.886	3.426	.064	.194
Parent Relig.	-.271	.161	2.814	.093	.763
Constant	.139	1.710	.007	.935	1.149

Note. $n = 158$.

<u>Legend</u>	
<i>Abbreviation</i>	<i>Full Variable Name</i>
Form	Form of Questionnaire
Parent	Choice of Parent
Father's ed.	Father's Education
Mother's ed.	Mother's Education
Social Isolat.	Social Isolation
Parent Relig.	Parent Religiosity

Table 10

Regression Model for Female Distress at Time of Incident

Variable	Standardized Beta	t	Significance
Constant		2.677	.010
Parent2	-.278	-2.259	.028
Student Gend. Role	.220	1.777	.081
Parent Presence	-.304	-2.165	.035
Stepfather Present	-.288	-2.059	.045

Note. $n = 84$. Parent stands for Parent Choice and Student Gend. Role stands for Student Gender Role Attitude Score.

Table 11

Regression Model for Male Distress at Time of Incident

Variable	Standardized Beta	t	Significance
Constant		2.405	.031
Form3	-.419	-1.953	.071
Parent 1	.793	3.561	.003
Parent2	1.025	3.850	.002
Student Religiosity	.508	2.480	.026
Student Gen. Role	-1.060	-3.830	.002
Parent Gen. Role	.830	3.285	.005
Mother's Education	-.725	-3.749	.002
Geographic Locat.	.547	2.490	.026

Note. $n = 32$.

<i>Abbreviation</i>	<u>Legend</u> <i>Full Variable Name</i>
Form	Form of Questionnaire
Parent	Choice of Parent
Student Gen. Role	Student Gender Role Attitude Score
Parent Gen. Role	Parent Gender Role Attitude Score
Geographic Locat.	Geographic Location

Table 12

Regression Model for Male Distress Now

Variable	Standardized Beta	t	Significance
Constant		-2.958	.010
Form2	-.455	-1.902	.077
Parent2	.474	2.053	.058
Student Rel. Affil.	.520	2.406	.029
Parent Gen. Role	.400	2.068	.056
Social Isolation	.648	2.699	.016

Note. $n = 26$.

<u>Legend</u>	
<i>Abbreviation</i>	<i>Full Variable Name</i>
Form	Form of Questionnaire
Parent	Choice of Parent
Student Rel. Affil.	Student Religious Affiliation
Parent Gen. Role	Parent Gender Role Attitude Score