

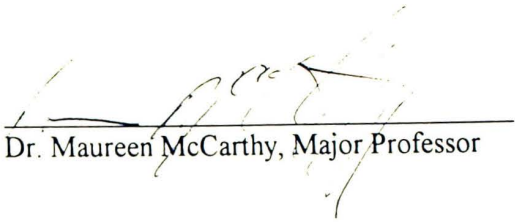
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RACIAL IDENTITY AND ATTRIBUTION OF BLAME
IN RAPE SCENARIOS

SUSAN L. ARGO


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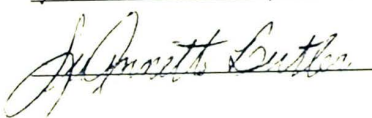
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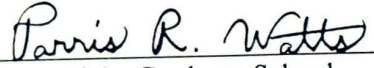
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RACIAL IDENTITY AND ATTRIBUTION OF BLAME
IN RAPE SCENARIOS

A Thesis

Presented for the

Master of Science

Degree

Austin Peay State University

Susan L. Argo

May, 1999

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ABSTRACT

Attribution of blame in the crime of rape was examined in this study. It was hypothesized that race and racial identity would be related to attribution of blame. Participants ($N = 107$) read a scenario about rape and completed a questionnaire to determine level of guilt. They also completed a racial identity measure. Results of this study were inconclusive. Only one level of racial identity was significantly correlated with level of guilt.

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CHAPTER I

INTRODUCTION

Attribution of blame in the case of rape may be influenced by several factors. Studies have shown rape supportive attitudes and rape myths could be contributing factors to this crime. (Giacopassi & Dull, 1986; Mori, L. Glenn, P. Selle, L. and Zarate, M., 1995; Szymanski, Devlin, Chrisler & Vyse, 1993). In addition, race of both the assailant and victim has been identified as being a potential influence in the assessment of guilt in rape and sexual assault trials. (Bagby & Rector, 1992; Foley & Pigott, 1997; LaFree, 1980; Levett & Kuhn, 1991) A combination of race and identity may also interact to provide and even better explanation.

Race as a determining factor in the attribution of blame has been widely researched with respect to the assailant (Bagby & Rector, 1992; Foley & Pigott, 1997; LaFree, 1980; Levett & Kuhn, 1991), victim (Cahoon, Edmonds, Spaulding, & Dickens, 1995; Heaven, Connors, & Pretorius, 1998, Willis, 1992; Wyatt, 1992), and the interaction of race with respect to assailant and victim (Foley & Pigott, 1997; Levett & Kuhn, 1991; Rector & Bagby, 1995). Similarly, the construct of racial identity has been developed to aid in the understanding individuals who are Black (Helms, 1993; Ponterro, Casas, Suzuki & Alexander, 1995). However, the construct of racial identity in conjunction with race has not been investigated with respect to attribution of blame in rape trials.

A more thorough understanding of the factors influencing attribution of blame is important for the courts and for a more generalized understanding of psychological factors that may influence the counseling process. Investigation of racial identity and race

may aid in our understanding of factors that jurors use to assess guilt and sentencing.

Additionally, understanding of attribution of blame may help counselors to understand how level of identity may influence the therapeutic process.

CHAPTER II

LITERATURE REVIEW

This study will examine questions related to attribution of blame in rape situations. There are several reasons that may explain why some people make decisions about attribution of guilt in rape; however, race and identity may interact to offer an even better explanation. The factors of race and racial identity will be examined. Therefore, it is important to begin with a definition of rape.

Rape has been defined as the forcing of sexual intercourse (i.e., oral, anal or vaginal), by another person, to another person, against the victim's will without consent (Thio, 1995). The emotional quality of rape often impacts prosecution of the crime. In addition to the strong emotions involved, prejudicial issues are elevated to an even higher level. Kalof and Wade (1995) indicate that attitudes toward race are often related attitudes about rape. Additionally, rape myths (i.e., false beliefs or information concerning the crime of rape) have been differentiated across race (Giacopassi & Dull, 1986; Mori et al, 1995; Szymanski, Devlin, Chrisler & Vyse, 1993).

Kalof and Wade (1995) explored the effects of race and gender on rape-supportive attitudes and sexual coercion. In their study, participants (N = 383) were asked to respond to a mail-out survey. This survey determined to what degree a person adhered to beliefs supportive of sexual assault. Included in this survey were questions about: sexual role stereotyping, adversarial sexual beliefs, acceptance of interpersonal violence, acceptance of rape myths, sexual victimization and sexual experiences. Results indicated

that women scored below men on all four beliefs. In other words, women were less likely to advocate rape-supportive attitudes. In addition, Black women were the least likely to support rape myths. In contrast to Black women, Black men were the most likely to accept rape myths, while White men were ranked second in their acceptance of rape myths. These factors indicate significant differences in rape-supportive attitudes.

Rape myths that may contribute to attribution of blame were also investigated by Giacopassi and Dull (1986). They asked college students ($N = 449$) to complete a questionnaire about rape myths. Using a 5 point Likert scale, these students were asked to respond to questions such as “rape is usually an unplanned act and, normal males do not commit rape.” Results were reported by groups: Black male, White male, Black female, and White female. Black males were the most accepting of five rape myths: (a) victim is usually a little to blame for the crime (b) a female cannot be forced to have intercourse against her will (c) rape is usually an unplanned impulsive act (d) women usually falsely accuse men of rape (e) females have fantasy dreams of rape. White males and White females were equally accepting of two myths. The most popular myths White males held were: (a) normal males do not commit rape (b) one of the most common types of rape is that involving Black men. The most popular myths White females held were: (a) rapes are usually reported because the women feel partially to blame (b) most rapists have severe psychological problems.

Rape myths were further investigated by Szymanski et al (1993) in which they gave respondents a packet containing the Bem Sex Role Inventory (BSRI), a rape scenario, a questionnaire designed to ask questions about the scenario, the Attitudes

Toward Women Scale, the Rape Myth Acceptance Scale, and the Attitude toward Rape questionnaire. They hypothesized that participants scoring high on the masculine scale of the BEM would have more conservative attitudes toward women, hold more rape myths, and blame the victim more during rape scenarios. Results indicated conservative men did hold more rape myths and did blame the victim more in rape scenarios. Although race was not a specific factor in this study, conservative attitudes are typically held by White males. This would indicate that rape myths could be a contributing factor to the crime of rape across different races.

Race has been identified as a potential influence in rape and sexual assault trials. For example race seems to play a role in determining guilt and sentencing of assailants (Bagby & Rector, 1992; Foley & Pigott, 1997; LaFree, 1980; Levett & Kuhn, 1991). Assailants who are Black are more likely to be convicted and they receive longer sentences. Secondly, if the race of the raped or sexually assaulted victim is Black, then, that victim is not treated with the same degree of seriousness as White women who are raped or sexually assaulted (Cahoon, Edmonds, Spaulding, & Dickens, 1995; Heaven, Connors, & Pretorius, 1998, Willis, 1992; Wyatt, 1992;). In addition, jurors in rape trials are more sympathetic to White assailants or victims (Levett & Kuhn, 1991; Foley & Pigott, 1997; Rector & Bagby, 1995).

Race of Assailant

Bagby and Rector (1992) investigated the question of sentencing with respect to differences on the basis of minority status. In their study, subjects were asked to read a transcript of a rape trial which varied the ethnicity (i.e., French and English Canadians) of

the defendant and the victim. After the transcript was read, they were asked to rate the guilt level of the defendant on a seven point scale. Results indicated the defendant was considered more guilty when he was a member of the out or minority group. In other words, participants were more partial to individuals who were more similar to themselves.

LaFree (1980) examined the records of rape trials ($N = 881$) from a large Midwestern city. He found that more serious charges and longer sentences were imposed on Black men that had sexually assaulted White women compared to White male perpetrators. Additionally, Black men were more likely to be charged with felonies and were more likely to serve longer periods of time in state penitentiaries.

In a similar study, Rector and Bagby (1995) found results that were consistent with LaFree (1980). In this study, subjects were asked to view a segment of a videotape from a rape trial. The race of the defendant and the subject were manipulated (i.e., Black or White) and the subjects were asked to decide if the defendant was guilty. If the defendant was determined guilty then the subject was asked to decide the length of their sentence. Results indicated subjects were more harsh when the defendant was Black. Again, if the defendant was Black, the subjects were more likely to find him guilty as well as giving the defendant a harsher sentence.

Race of the Victim

Cahoon, Edmonds, Spaulding, & Dickens (1995) investigated the racial differences concerning victims of crimes that were sexual in nature, between Black and White women. In a replication of an earlier study, they used a questionnaire and found

Black women believed that rape might follow heavy petting and be considered justifiable sex. This supported the hypothesis that there are discrepancies about the perceptions of rape between races. In addition, Black women believed that women, overall, could be held accountable for the man's actions.

Heaven et al. (1998) used a vignette methodology to test resistance in a rape crime and victim responsibility. A group of White students at a South African university and a group of college students in Australia were asked to read a scenario depicting two different rape situations. In one scenario, the person was forced and, in the other, the victim was coerced into the assault situation. The authors differed the vignettes by having the first assailant drag the girl kicking and screaming and in the second assailant talked to the victim and then forced her to have sex. The South African students were more likely to blame the victim if she were South African, regardless of the situation which is representative of the more conservative South African culture. They established that in the situation of women and rape, woman could be blamed for the crime based on their culture.

Willis (1992) also explored the relationship of victim's race in the determination of guilt in a rape trial. She did this by manipulating the race of a victim in a rape trial transcript. An additional variable included in this study was traditional versus egalitarian viewpoints. Traditional standpoints in this situation indicated a more conservative attitude toward rape and a more traditional attitude concerning sex. Egalitarian opinions were concerned with removing social inequalities and placing all people at an equal status.

Respondents read the transcript under each manipulated condition and evaluated the victim's responsibility on a nine point rating scale. Results indicated that participants with traditional viewpoints observed the crime as less serious when the women was a minority. Additionally, traditional observers found that when the assailant was of a different race than the victim, the crime was considered less serious than when the victim was of a minority group.

Race of the victim was further explored by Wyatt (1992). In a study conducted in Los Angeles County women (N = 248) were randomly selected and interviewed to determine if there were racial differences surrounding the crime of sexual assault or rape (Wyatt, 1992). The premise for this study was that Black women may not consider themselves as rape victims and the effect of sexual victimization would be long term. Similarities and differences in rape-related cases indicated one of the more pronounced differences between races involve the myths that surround the crime. Black women typically felt that they were more at risk than White women. Also, negative issues surrounding the crime for Black women include treatment. Black women did not typically have as many support sources, were more often single, and could not afford treatment.

Juror Sympathy to White Assailants/Victims

Race was found to influence juror sympathy in rape trials (Foley & Pigott, 1997; Levett & Kuhn, 1991; Rector & Bagby, 1995). Foley and Pigott (1997) in a simulated jury trial, asked jurors to determine the guilt and award monetary damages on the basis of the race of the victim. Photographs of victims were presented to the jurors and they were

asked if the victim was at fault in the rape. They were also asked if the victim should be compensated monetarily and if so, the amount. Race of the victim was manipulated by changing the race of the person in the photograph. The White victims were found less responsible for the rape and were awarded more money. Black victims received less sympathy and less money. This outcome was true regardless of the ethnicity of the juror.

Levett and Kuhn (1991) also found evidence existed for more sympathy if either the assailant or victim was of the majority group. Women were particularly influenced and had fewer feelings of stigmatization or blame to the victim if she was White. In addition, another study by Rector and Bagby (1995) also found the sentences were harsher if the victim was White and a product of an interracial crime.

Racial Identity

Thus far the literature does indicate that race of the victim, assailant, and jury does impact the decisions and perceptions in the crime of rape. Not only does race influence the decision in rape cases, but it is also hypothesized that racial identity may be a contributing factor. Several models of racial identity have been proposed including: the CAP perspective, the Nigrescence theory, and Cross' model. Based on a need for counselors and practitioners to deal with racial issues, theories of Black racial identity started to appear during the 1970's after the Civil Rights Era of that time period. The underlying premise was based on the concept that mental health professionals needed to develop some kind of structure to deal with these problems. The first theory was the Black Client as a Problem (CAP) perspective.

The construct of racial identity has much to do with whom or to what group of

people a person most identifies (Helms, 1993). Historically, racial identity evolved as a sociopolitical concept. It defined a group of people not by a biological concept such as the color of skin but instead by a social criterion, such as being a member of a minority group and surviving domination and oppression in the United States (Ponterro, Casas, Suzuki & Alexander, 1995). Racial Identity is primarily related to the environment and how that person learns to react to that environment based on that person's ethnicity or race and the group of association. In other words, racial identity is an affiliation with a group rather than a skin color.

Racial identity has to do with how one identifies with the racial group that he or she most associates. For example, Black racial identity might indicate how a person that has a Black heritage might associate (or not associate) with a group that is racially considered Black. The first formal theory of racial identity was entitled the Black Client as a Problem (CAP) perspective (Ponteretto, J. Casas, J. Suzuki, L. & Alexander, C. 1995).

Black Client as a Problem (CAP) model.

The CAP was developed because of the racial strife that Black people were experiencing (Helms, 1993). During this time, the majority group (i.e., Whites) held that Black people were no longer predictable and were acting out against society. Therefore, this supposition served as a basis in counseling and psychotherapy. Counselors were trained to believe that the White society would be the focus of this anger and overt hostility. In addition, there were no psychological models that helped the Black person deal with positive ways to develop healthy personalities.

Proposed majority interventions dealt mostly with ways to help usually not the client, but instead, the therapist got insight into the Black personality and dynamics. CAP models were developed for this purpose. These models proposed that the overt behaviors in Black clients would help the counselor determine who would act out in society and be a challenge to which type of counselor.

One of the more popular types of these models categorized Black people into three types (i.e., Black, Colored and Negro). A person in the colored type would perceive surroundings and evaluate themselves according to White standards. A person in the Negro type was considered to be unsure about which group they would relate to Blacks, Whites or themselves. Lastly, a person in the Black type was no longer ashamed of African racial characteristics and would resist negativism towards humankind. Each type was supposedly based on the person's thoughts, feelings and behaviors. The problem with theories such as this was that the focus was solely on how society interacted and not on a person's individual personality type or identity. Also, this model seemed to help with anxiety level of the counselor rather than the client.

Nigrescence

Nigrescence is a term derived from the French and it means to become Black. Nigrescence can be defined as the Black person's way of thinking, and becoming like one's reference group rather than in terms of seeing skin color. This perception is concerned with the trials and struggles in which a Black person attempts to develop an African American consciousness instead of a European American worldview (i.e. White perspective) (Parham & Williams, 1993). Nigrescence or Black racial identity theorist

(NRID) attempted to outline the thinking or realization processes that people go through in the struggle of reference group orientation predominately in the White culture.

Self-actualization played a big part in this theory by allowing clients to try to be the best he/she can be. Thus, when a person reached the highest level of self-actualization the client had obtained racial identity. Also, this theory attempted to outline the struggle Blacks had individually rather than the melting pot strategy being enforced during this time. Most of these models maintained that a person moved through a series of stages to reach their identity.

One of the most popular models used by counselors and psychotherapists was proposed by Cross (Helms, 1993). Originally this model had four or five stages and each stage attached meaning to self-concept and attitudes about the two main reference groups of Black and White. Implications include conscious choices about whether or not that group is going to be the role model for that individual. The original stages were: (1) Preencounter, (2) Encounter, (3) Immersion/Emersion, (4) Internalization, (5) Internalization and Commitment.

A person in the Preencounter stage will only relate to the White culture and will deny or reject membership in the Black culture. In the Encounter stage, people will reject all of the White culture and is seeking membership with the ideals of the Black culture. The Immersion/Emersion stage has to do with the person completely identifying with the Black culture and the denigration of the White system. In the Internalization stage, the person is becoming more comfortable with integrating her ideas and race into the White system but rejects racism and oppression. The last stage, Internalization and

Commitment, has not been considered as popular, but has much to do with the ability of social activism and the individual will take an active part in denying oppression and racism.

Parham and Williams (1993) researched this model by examining the demographic and background factors related to Racial Identity Attitudes. Participants (N = 114) were taken from three different churches, random mailings and a corporation in Southern California County. They completed the Racial Identity Attitude Scale (to measure stages of the Black identity development process) a demographic scale (to obtain descriptive information on subject samples) and a developmental questionnaire (which was designed to sample and catalog those experiences that had to do with racial issues). Results indicated that racial identity is probably not a linear process of going from stage to stage. It is instead based more on the interaction people have with other people (i.e. either negative or positive experiences). In addition, racial identity is related to where one is born and grew up. Also, a significant relationship was found between education level, income level and racial identity attitudes. Thus, if a person is of a higher income and education level, the person is more likely to go through the process of racial identity.

Racial Identity Attitudes Scale.

Cross's original stage model was amended by Helms (1993) in 1986 to include a client's world view. She was interested in how the client arranged the information in his or her schema. A client's worldview takes into consideration the person's information about themselves, the institution and other people and how the client incorporates this into his or her way of thinking. Therefore, the stages are not merely dependent on actions

that occur with the individual, but on other factors. These factors led to the development of the Racial Identity Attitudes Scale (i.e., RIAS) (Helms, 1993).

The RIAS has been used in other areas to identify levels of racial identity (Helms & Carter, 1991; Richardson & Helms, 1994; Brookins, 1994). Janet Helms and Robert Carter (1991) conducted a study with a sample of 183 White men and 76 Black men who took the Racial Identity Scale (RIAS-B) and answered a questionnaire about counselor preference. Results indicated client and counselors with similar racial identities (i.e. RIAS scores) had a higher level of client success than those without similar racial identities.

In addition to the previous study, Richardson and Helms (1994) also found that counselors and clients who are considered a parallel counseling dyad have a more successful relationship than those that who don't. A parallel counseling dyad is defined as a client and a counselor at the same stage in racial identity. These authors based their research on a counseling interactive model in which behaviors (both covert and overt) of the client and the counselor were observed. Fifty-two Black male undergraduates were asked to take the RIAS-B. The same clients were asked to answer a questionnaire about two tapes which gave their perception of comfortability of the counselor. The tapes included two scenarios in which a work scenario and sports scenario involved racial sensitivity. Results indicated although client's racial identity attitudes could be a predictor in emotional reactions, cognitive reactions could not. In other words, clients felt a certain level of comfortability with all of the counselors that discussed racial issues. In addition, the clients with counselors at the same level in racial identity felt more satisfied than those not at the same level as the client.

Brookins (1994) examined the relationship between afrocentric values, racial identity attitudes and belief system in a population of African American College students. He did this by administering the Belief System Analysis Scale (BSAS), the Racial Identity Attitudes Scales (RIAS-B) and the African-Self-Consciousness Scale (ASCS) to a group of 171 African American college students in a southeastern university. Results indicated there was a direct relationship between the BSAS and the RIAS but not the BSAS and the ASCS. Therefore, this study suggests a separation between Afrocentric values and African Self-consciousness but a relationship between beliefs and racial identity.

There are several reasons that may explain why some people make decisions about attribution of guilt in rape situations. However, most of the research was conducted with simply the race of assailant or victim. There has been limited research done on the role of racial identity and attribution of blame in rape scenarios. Since race and identity may interact to offer an even better explanation it seems especially important to study this aspect.

Limited research has been conducted to examine the impact of blame during a rape situation. This study will examine one aspect of this situation--racial identity. Examination of this construct will help to clarify of attribution of blame. It is hypothesized that rape and racial identity will interact, thus offering a more complete explanation for attribution of blame.

CHAPTER III

METHOD

Participants

University students ($N = 107$) were recruited using two methods. First volunteers were recruited through announcements in classes. Students recruited from classes reported to a room to complete the research material during pre-arranged times. Additionally, students were recruited from campus organizations (i.e., Alpha Phi Omega Service Fraternity, Gamma Sigma Sigma Service Sorority, Delta Sigma Theta Sorority Incorporated, Alpha Kappa Alpha Sorority Incorporated, Residence Hall Association, Housing and Residence Life Senior Staff, Housing and Residence Resident Assistants). For students recruited from organizations, permission was granted prior to the meeting. Volunteers were offered extra credit.

Demographic data was collected which indicated 24 of the participants were male and 83 participants were female. Ages of the participants ranged from 18 to 43 years ($X = 21$, $SD = 4$). Because this study examined Black Racial Identity, the race of the participants was Black.

Procedures

Participants were required to read an informed consent form (see Appendix A). Upon completion of the informed consent, participants were asked to take note of the identifying code and place it on all pages of the packet. Participants' confidentiality and anonymity were maintained because packets contained only an identifying code. They were told to keep one copy of the informed consent. A personal information sheet was

filled out that included gender, age and level of education (see appendix B). They were asked to read one of two rape scenarios and decide guilt using a score sheet that was attached to the scenario (Appendix C and D). The participant then completed the Black Racial Identity Scale (RIAS-B) (Appendix E). Participants received a debriefing statement (Appendix F) upon leaving and were again asked if there were any questions.

Instrumentation

Materials included: (1) an informed consent form (see appendix A), (2) A demographic sheet collecting data on age, gender and education level. (see appendix B), (3) Rape vignettes (see appendix C), (4) Rape attribution of Blame Questions (see appendix D), (5) Janet Helm's Black Racial Identity Scales (see appendix E), (6) debriefing statement (see appendix F),

Rape Vignettes

Two different vignettes which described a rape scenario were used in this study. These vignettes differed in only respect- race. In both scenarios, there was an attempt to keep everything constant with the exception of the race of the assailant. One vignette featured a Black assailant and one featured a White assailant.

Assessment of Guilt

Assessment of guilt, was measured using a series of three questions about the rape scenarios. The participant read one scenario and answered the questions on a six point Likert scale. The scale ranged from: strongly disagree, disagree, slightly disagree, slightly agree, agree and strongly agree. An average score from the three questions was used to indicate an overall level of guilt.

Black Racial Identity Scale (RIAS-B)

Measurement of Racial Identity was assessed by Janet Helm's Black Racial Identity Scale (RIAS-B). This 30 item self-report instrument is divided into four subscales. The subscales are: Pre-encounter, Encounter, Immersion-Emersion and Internalization. Scores on the RIAS-B were used to assess the stage of Racial Identity (i.e., Pre-encounter, Encounter, Immersion-Emersion and Internalization). Participants were asked to rate their degree of agreement to each question by using a five-point Likert Scale with number one being strongly agree and five strongly disagree.

Scoring for the RIAS-B was done by dividing the questions into the subscales prescribed by Helms (1993). Corresponding subscales and questions are as follows:

Table 1

Subscales and Corresponding Questions

Subscale	Questions
Pre-encounter	4, 8, 9, 12, 17, 21, 25, 29
Encounter	3, 23, 24
Immersion/Emersion	11, 14, 18, 19, 26, 27
Internalization	1, 2, 5, 6, 10, 20, 22, 28, 30
Filler	7, 13, 15, 16

A reliable measure of Black identity is essential. The reliability of a test refers to the degree of stability, consistency, predictability and accuracy (Miller, 1998). For example, if the same test were given on different days, and the scores were similar, then the test would have good test-retest reliability. However, if the test scores varied

dramatically, this would indicate poor reliability.

The type of reliability relevant to this study was internal consistency reliability. This type of reliability is based on the consistency of responses across the test items (Miller, 1998). Internal consistency reliability (Helms & Carter, 1991) was independently calculated for each subscale using Cronbach's Alpha. Correlations for the subscales were moderate: Pre-encounter: $r = .69$; Encounter $r = .50$; Immersion-Emersion $r = .67$; and Internalization $r = .79$ suggesting an average amount of subscale homogeneity. Validity findings were not high when the instrument was compared to similar measures of racial identity (Helms, 1993).

CHAPTER IV

RESULTS

The hypothesis for the present study was that Racial Identity would be related to perceptions of guilt based on the race of the assailant. To test this hypothesis, data analysis was conducted using a multiple regression. Racial identity subscales were treated as the independent variables and guilt of the assailant was the dependent variable. Regressions were calculated independently for each scenario.

Data was divided into two groups. The first group consisted of the participants that had read the scenario with a white assailant. The second group was comprised of the students who had read the scenario with a black assailant. Racial identity levels were calculated for each participant as recommended by Helms et al. (1993). Scores were derived from each subscale of the RIAS-B and constituted the independent variable for the regression analysis. Guilt scores were calculated by taking an average of the three questions about the scenario that were designed to measure level of guilt.

Data Analysis I

Analysis was conducted for the first scenario in which the white assailant was used. Results indicated that there were not significant correlation of guilt with the racial identity scores. A multiple regression analysis indicated non-significance for all the subscales in relation to guilt $R(49) = .27, p > .05$.

Data Analysis II

An investigation of the group with the second scenario which included the black assailant indicated significance $R(51) = .49, p < .05$. Upon further investigation, one

subscale was statistically significant as a predictor of guilt $t(51) = -2.87, p < .05$. The Immersion/Emersion subscale was negatively correlated with levels of guilt ($\beta = -.69$). In other words, if a person scored high on Immersion/Emersion then they would be less likely to attribute guilt to the assailant if the assailant was black. The results partially supported the hypothesis that racial identity would be related to perceptions of guilt based on the race of the assailant.

CHAPTER V

DISCUSSION

The purpose of this study was to examine the relationship between racial identity and attribution of blame in a rape scenario. More specifically, that racial identity would be related to perceptions of guilt based on the race of the assailant. Data analysis offered limited findings to support the hypothesis.

According to the statistical results of the analysis of the group that read the scenario using the white assailant, racial identity was not related to attribution of blame. It is possible that racial identity did not play a role when the assailant was White (Lafree, 1980).

However, analysis of the second scenario with the black assailant indicated significant findings. More specifically, the higher the score on the Immersion/Emersion scale, the less likely the participant would attribute blame to the assailant. The Immersion/Emersion stage is best described as the complete identification with the black culture and the denigration of the White system (Helms, 1993). Due to the earlier findings that suggest race has been identifiable as a potential influence of determining guilt in rape and sexual assault trials, results of the scenario using the black assailant would serve to support the assertion that a person that is in the stage of Immersion/Emersion would only identify with a person that is Black (Bagby & Rector, 1992; Foley & Pigott, 1997; LaFree, 1980; Levett & Kuhn, 1991). Thus, a person who was immersed in their culture may identify only with the person that is of the same culture and therefore be less likely to find a black assailant guilty.

Also, the findings of this study are similar to the findings of the study of Helms and Carter (1991). Helms and Carter found that participants would identify with people that were similar to them. Similarly, the participants in this study who seemed to identify with the Black culture attributed less blame to the assailant who was Black. Further research should evaluate this finding through a more sensitive design.

Limitations

The present study has some aspects which are limiting factors. First, generalizability is limited because participants were obtained from one university. This could mean that many of the participants are from similar backgrounds.

Second, age might be a limitation. Ages range from 18 to 43 years but most ($n = 84$) of the participants were under the age of 23. Age could have affected the results of this study because these students may have documented only a limited scope of racial identity which may have reduced the range of measurement.

Use of the RIAS-B was a significant limitation in this study. The RIAS-B did not produce clear stage categorizations. Because participants could not be classified an ANOVA could not be conducted. Also, several of the participants made comments about and asked for clarification on the questions on the RIAS-B.

In conclusion, results of this study were mixed. A significant relationship between one aspect of racial identity (Immersion/Emersion) and guilt was found. However, generalizability of these results should only be cautiously applied. Further investigation of the construct of racial identity should be conducted prior to the application to another study.

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APPENDICES

APPENDIX B

Participant Identifying Code _____

INFORMED CONSENT STATEMENT

You are being asked to participate in the following research study. Please carefully read the following information.

You will be asked to read a rape scenario and then answer some questions about the scenario. Then, you will be asked to complete a questionnaire about how you feel about yourself. We would also like for you to indicate your age, gender and education level. This process will take you approximately twenty minutes.

You are being asked to respond honestly and to the best of your ability. Every precaution will be taken to be sure that this information will be kept confidential. If at any time you wish to have your data removed from the study you may contact us and we will remove the information. If you wish to have your data removed, simply remember your participant identifying number indicated at the top of this page, and we will remove your data. You are also free to terminate your participation at any time without penalty.

It is anticipated that your participation includes minimal risk however, if you have any questions, you may contact Dr. Maureen McCarthy at (931) 648-7233. Also, if you wish to talk with someone about any feelings that have emerged because you have participated in this study, a list of counselors has been included for your use. At no time will you be identified as having participated in this study.

Please read the statements below. They describe your rights and responsibilities as a participant in this research project.

I agree to participate in the present study under the direction of Susan Argo, a graduate student at Austin Peay State University and Dr. Maureen McCarthy a faculty member in the Psychology Department at Austin Peay State University. I agree to complete the questions about the rape scenario, questions about how I feel about myself, and to answer some demographic questions.

I have been informed orally and in writing of the procedures to be followed and about any discomfort which may be involved. I have also been told of any benefits that may result from my participation. Dr. McCarthy has offered to answer any further inquiries that I may have regarding the research and she can be contacted Monday through Friday, by phone at 648-7233.

I understand that I may withdraw from participation at any time without any penalty or prejudice, and that all data obtained from me will be withdrawn from this study. I realize that by finishing this study, I willingly consent to participate in this study. I also acknowledge that I have been given a copy of this form to keep.

APPENDIX B
PERSONAL INFORMATION SHEET

Please answer the following questions:

1. Age: _____

2. Gender: Male

Female

3. How many years of education have you completed? (Check all that apply)

Freshman	0-23 hours	_____
Sophomore	24-59 hours	_____
Junior	60-95 hours	_____
Senior	96 and above	_____
Completion of Bachelor's degree		_____
Other		_____

APPENDIX C

RAPE SCENARIOS

Scenario 1: After a late class, a female student went to the library which was two blocks away. A black man was walking in the same direction and he began to follow her. Less than a block from the library, the man approached her, forced her into the bushes and made her have sex with him.

Scenario 2: After a late class, a female student went to the library which was two blocks away. A white man was walking in the same direction and he began to follow her. Less than a block from the library, the man approached her, forced her into the bushes and made her have sex with him.

APPENDIX D

QUESTIONS ABOUT RAPE SCENARIO

1	2	3	4	5	6
Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree

1. The man committed a crime.
2. The man is guilty of doing something wrong.
3. The man is responsible for what happened.

APPENDIX E

SOCIAL ATTITUDE SCALE

This questionnaire is designed to measure people's social and political attitudes. There are no right or wrong answers. Use the scale below to respond to each statement. On your answer sheet, blacken the number that describes how you feel.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

1. I believe that being Black is a positive experience.
2. I know through experience what being Black in America means
3. I feel unable to involve myself in White experiences and am increasing my involvement in Black experiences.
4. I believe that large numbers of Black are untrustworthy.
5. I feel an overwhelming attachment to Black people.
6. I involve myself in causes that will help all oppressed people.
7. I feel comfortable wherever I am.
8. I believe that White people look and express themselves better than Blacks.
9. I feel very uncomfortable around Black people.
10. I feel good about being Black, but do not limit myself to Black activities.
11. I often find myself referring to White people as honkies, devils, pigs, etc.
12. I believe that to be Black is not necessarily good.
13. I believe that certain aspects of the Black experience apply to me and others do not.

14. I frequently confront the system and the man.
15. I constantly involve myself in Black political and social activities (art shows, political meetings, etc.)
16. I involve myself in social action and political groups even if there are no other Blacks involved.
17. I believe that Black people should learn to think and experience life in ways that are similar to White people.
18. I believe that the world should be interpreted from a Black perspective.
19. I have changed my style of life to fit my beliefs about Black people.
20. I feel excitement and joy in Black surroundings.
21. I believe that Black people come from a strange, dark, and uncivilized continent.
22. People, regardless of their race, have strengths and limitations.
23. I find myself reading a lot of Black literature and thinking about being Black.
24. I feel guilty and/or anxious about some of the things I believe about Black people.
25. I believe that a Black person's most effective weapon for solving problems is to become a part of the white person's world.
26. I speak my mind regardless of the consequences (e.g., being kicked out of school, being imprisoned, being exposed to danger).
27. I believe that everything Black is good, and consequently, I limit myself to Black activities.
28. I am determined to find my Black identity.
29. I believe that White people are intellectually superior to Blacks.
30. I believe that because I am Black, I have many strengths.

APPENDIX F
DEBRIEFING FORM

Please read the following carefully. It explains the purpose of this investigation that you have participated in and what will happen to the information that was collected from this research project.

1. The purpose of this study was to investigate what role Racial Identity plays in blaming people in the situation of rape.
2. The procedure used: You completed one questionnaire: The Racial Identity Attitudes Scale. You answered three questions about a rape scenario. You also provided demographic information.
3. Risks and benefits associated with the study: Every precaution will be taken that this information will remain confidential. No deception was used in this project. The information on the questionnaire is not likely to cause psychological distress, however, you may also choose to withdraw your input from this study at any time.
4. What will happen to the information collected? The information collected will be used for the purposes of scientific presentation and publication. In any such use of this information, your identity will not be revealed. Your identity as a participant will never be revealed in any published or oral presentations of the results of this study. Information will be made public only in the form of summaries, which make it impossible to identify individual participants. If you wish, you can receive a copy of the results and/or discuss the study with the researcher on completion of the project. If you are interested in receiving such information, be sure and let the experimenter know as soon as possible.

Signature

Date