

Clinical and Scientific Findings Regarding Sexual Abuse Perpetrators, Victims, and Traditional Moral and Social Values

More than 100 reports in the scientific and professional literature, involving more than 35,000 subjects, indicate that rapists, child molesters, incestuous parents, and sexually motivated murderers are typically very conservative in their sexual and social values and sometimes more religious than average—suggesting that in many cases traditional sexual morality is a contributing factor in sexual abuse rather than a deterrent. At the First International Conference on the Treatment of Sex Offenders in 1989, there was broad agreement that Western societies with repressive sexual attitudes and traditional male/female roles are more likely to have high rates of all forms of sex crimes.

The citations and summaries below present evidence relevant to these issues. These summaries are not intended to be abstracts of the studies listed, but simply to highlight the relevant results. In some cases these results were not the principal findings of the research cited.

Alford, Jane, C. James Kasper, and Roger C. Baumann. 1984. “Diagnostic Classification of Sexual Child Offenders.” *Corrective and Social Psychiatry and Journal of Behavior Technology Methods and Therapy* 30: 2–12.

This study of 50 incarcerated child sexual offenders found that, while growing up, 65% attended church daily, 33% attended church weekly, and only 2% attended church rarely. The offenders found no conflict between religious devotion and sex with children.

Alford, Jane, Mary Grey, and C. James Kasper. 1988. “Child Molesters: Areas for Further Research.” *Corrective and Social Psychiatry and Journal of Behavior Technology Methods and Therapy* 34: 1–5.

This study identified three factors of child sexual abuse as having their roots in the use or misuse of Judeo/Christian tradition: (1) patriarchalism places the man as head of the family and the owner of his wife and children; (2) boundaries between various sexual activities become confused because all sex is considered sinful; (3) sexual activity within families is hidden behind a curtain of secrecy.

Anderson, Kathryn B., Harris Cooper, and Linda Okamura. 1997. “Individual Differences and Attitudes Toward Rape: A Meta-Analytic Review.” *Personality & Social Psychology Bulletin* 23(3): 295.

This study quantitatively synthesized the results of **72 studies** of rape attitudes, which included a total of **19,944 subjects**. Factors that predicted rape acceptance included traditional gender role beliefs, adversarial sexual beliefs, needs for power and dominance, and conservative political beliefs.

Bass, Barry A., and Marc David Levant. 1992. “Family Perception of Rapists and Pedophiles.” *Psychological Reports* 71: 211–214.

This study included 16 rapists, 18 pedophiles, 9 nonsex offenders, and 11 controls. Rapists and

pedophiles perceived both their fathers and mothers as having been controlling and having allowed very little autonomy in the family.

Bennett, Lewis P. 1992. "The Rapist and His Family: Issues of Cohesion, Adaptability, and Attitudes Toward Women." Ph.D. dissertation, University of Delaware. *Dissertation Abstracts International* 52 (12A, June): 4480–4481.

This study included 94 families with an incarcerated member (274 individuals). Mothers of rapists and other sex offenders had significantly more traditional attitudes toward women than mothers of other types of violent criminals.

Blake-White, Jill, and Christine M. Kline. 1985. "Treating the Dissociative Process in Adult Victims of Childhood Incest." *Social Casework* 66(7): 394–402.

This anecdotal study found that the incestuous father often presents himself as a quiet, solid family man who is a good provider and a regular churchgoer.

Borneman, Ernest. 1994. *Childhood Phases of Maturity: Sexual Developmental Psychology*, translated by Michael A. Lombardi-Nash. Amherst, New York: Prometheus Books.

Based on a 20-year longitudinal study of 4,000 children, this study describes the stages of sexual development from birth to age eight. It found that the prevention or punishment of age-appropriate sexual activities disrupted normal psychological, social, intellectual, and sexual development.

Brittain, Robert P. 1970. "The Sadistic Murderer." *Medicine, Science and the Law* 10: 198–207.

This is a summary of 20 years of forensic psychiatric experience with sadistic murderers. The sadistic sexual murderer is frequently prim, proper, even prudish, avoiding profanities and condemning obscenity, vulgarity, or impropriety in others. He condemns sexual conversation and deplors "blue" stories. He often has a reputation for excessive modesty, finding it difficult to urinate or undress when others are present. He has a fear of adult social and sexual contacts, finds it difficult to make advances toward women, and may have little or no experience of normal sexual intercourse. The seeds of his abnormalities seem to be planted at a very early age, with some evidence of sexual perversions even before puberty. Some sadistic murderers are religious, even church members, and may be sanctimonious quoters of scripture.

Doherty, V. 1988. *A Feminist Christian Approach to the Sexual Abuse of Children by Family Members*. Boston: University School of Theology.

In this anecdotal study of incestuous families, 88% were found to attend church regularly. The father ruled the family through intimidation, the family was likely to be isolated, and the victim was pressured to remain loyal to the family.

Elliott, Diana M. 1994. "The Impact of Christian Faith on the Prevalence and Sequelae of Sexual Abuse." *Journal of Interpersonal Violence* 9(1): 95–108.

This study included 2,964 professional women, of whom 918 were sexual abuse survivors. The results suggest that the religious orientation of the family of origin does not significantly impact

the prevalence of sexual abuse. However, parents' endorsement of conservative Christian beliefs, without the integration of those beliefs into family life, appears to increase the risk for sexual abuse. One possible explanation is that conservative Christians who do not integrate their beliefs into their lifestyle may use those beliefs to control family members in an authoritarian way, leaving children less likely to question authority and protect themselves.

Finkelhor, David. 1979. *Sexually Victimized Children*. New York: Free Press.

One of the findings in this study of 530 female and 266 male college students was that girls whose mothers punished them for asking questions about sex or for exploring their own bodies were 75 percent more vulnerable to sexual abuse than other girls in the study.

Finkelhor, David, Sharon Araji, Larry Baron, Angela Browne, Stefanie Doyle Peters, and Gail Elizabeth Wyatt. 1986. *A Sourcebook on Child Sexual Abuse*. Beverly Hills: Sage Publications. This comprehensive literature review and assessment showed that pedophiles had less exposure to pornography and less permissive moral standards than control groups, but had more guilt, shame, fear, and anxiety about sex. Pedophiles are often timid, unassertive, moralistic individuals with poor social skills who have difficulty developing adult social and sexual relationships. Incest offenders often have unsatisfactory marriages, lack sexual or emotional gratification, and have inhibitions about extramarital affairs and masturbation, so they turn to their children to fulfill their needs.

Finkelhor, David, Gerald Hotaling, I. A. Lewis, and Christine Smith. 1990. "Sexual Abuse in a National Survey of Adult Men and Women: Prevalence, Characteristics, and Risk Factors." *Child Abuse and Neglect* 14: 19–28.

In this nationwide random sample of 1,145 men and 1,481 women, 27% of the women and 16% of the men remembered having been sexually abused as children. For both men and women, 49% of the sex abuse perpetrators were described as authority figures. Women who described the sex education they received as inadequate were at higher risk for abuse.

Frude, Neil. 1982. "The Sexual Nature of Sexual Abuse: A Review of the Literature." *Child Abuse and Neglect* 6: 211–223.

This literature review found that incestuous fathers are sexually unsatisfied in other relationships. Moral inhibitions prevent many of them from resorting to masturbation, prostitutes, or extramarital affairs.

Gebhard, Paul H., J. H. Gagnon, W. B. Pomeroy, and C. V. Christenson. 1965. *Sex Offenders: An Analysis of Types*. New York: Harper & Row.

This study included 1,356 convicted male sex offenders, 888 non-sex-offender prisoners, and 477 controls. The incarcerated sex offenders, like prisoners in general, tended to be less religiously devout than the control group. However, 40 percent of the incest offenders against adult daughters were devout. Moral inhibitions, fear, and lack of opportunity had deterred many sex offenders from engaging in premarital sex. Heterosexual offenders against children (non-coercive) were generally moralistic and conservative, holding to the double standard and good

girl/bad girl concept. Most opposed premarital sex. Incest offenders against adult daughters were conservative, moralistic, sexually restrained, religiously devout, and traditional. Heterosexual aggressors against children (who used force or threats) had a Victorian attitude: their sexual activity with their wives was constrained, with minimal foreplay; they often used prostitutes; they held to the double standard and the good girl/bad girl concept. Some rapists used the good girl/bad girl concept to their advantage: any girl who can be picked up easily can legitimately be forced to have sex. Repeat offenders had more prepubertal sex play than incidental offenders. But after puberty, repeat offenders had more inhibitions and worries about sex: they worried more about masturbation and had less premarital sex because of moral considerations and fear of disclosure. Perhaps because of this restraint, they developed more responsiveness to the sight and thought of females and became preoccupied with unconventional sexual activities.

Gil, Vincent E. 1988. "In Thy Father's House: Self-Report Findings of Sexually Abused Daughters from Conservative Christian Homes." *Journal of Psychology and Theology* 16(2): 144–152.

In this study of 35 victims of father-daughter incest from conservative Christian homes, both fathers and mothers were regular churchgoers. Most mothers were unemployed. Many of the fathers were strict and legalistic. Neither natural fathers nor stepfathers were warm or effective in communicating feelings. This suggests that paternal participation in child-rearing, which is not common in traditional families, may help deter incest.

Gilgun, Jane F. 1986. "Sexually Abused Girls' Knowledge About Sexual Abuse and Sexuality." *Journal of Interpersonal Violence* 1(3): 309–325.

This study included 20 sexually abused girls between ages 10 and 15. Inadequate sex education appears to have contributed to most of these girls' vulnerability to abuse. Most reported not being told about sexual abuse, few had knowledge about sexual behavior in general, and most either did not know sexual terms or were reluctant to use them. Most of their information (or misinformation) about sex was received from peers. Three girls who had been given vague warnings about strangers were molested by people they knew; one girl who had been warned to stay away from an uncle did not connect the warning to her uncle's sexual behavior. Two girls, both academically gifted, had never heard of the things that the perpetrators did to them. Three girls did not understand what semen is. Three girls who appeared to have had excellent sex education were unable to defend themselves against abuse because of physical or psychological coercion, naivete, and a perceived obligation to obey adults at all times. In one case, sex education without sex abuse education resulted in the girl feeling guilty and shameful for having been abused.

Glueck, 1955 (data cited in Mohr, Turner, and Jerry, 1964).

Only about 10% of the convicted pedophile sample were religious doubters or disbelievers. About 20% were described as devout or "fanatic," while the remaining 70% were conventionally religious.

Goldstein, M. J., H. S. Kant, and J. J. Hartman. 1973. *Pornography and Sexual Deviance*. Los Angeles: University of California Press.

This study included 20 rapists, 20 male-object pedophiles, 20 female-object pedophiles, 37 non-abusive homosexuals, 13 transsexuals, 52 frequent pornography users, and 53 controls. The rapists, pedophiles, homosexuals, and adult pornography users had less exposure to pornography during adolescence than the control group. Low exposure to erotica seems to be a surface manifestation of a total pattern of restrictive sexual development. Rapists and pedophiles also had less adult exposure to pornography than the control group. Pedophiles masturbated less than controls as teenagers.

Rapists reported little nudity at home in childhood; sex was never a topic of conversation; they were severely punished when found looking at erotic material. They currently have difficulty talking about sex and hold conservative views regarding premarital sex. They engage in sex more often than the controls but enjoy it less. They report that pornography in adult years does not stimulate them to desire or engage in consensual sexual activity because of their fear of sex; of all the groups, they are the least stimulated by pornography. They had no greater exposure to sadomasochistic pornography than the control group. More rapists than controls reported frequent homosexual activity, suggesting that rape may sometimes be an attempt to cover up homosexual tendencies.

Male-object pedophiles reported less tolerance for nudity in their childhood home than the controls, and no discussion of sex in the home. They currently are the least comfortable talking about sex. They have conservative attitudes toward premarital sex, have generally avoided premarital sex, and most have never married. Fifty-eight percent had their first homosexual experience before the age of 14, but the age of their partners was not obtained. Female-object pedophiles had little discussion of sex in the home, but learned more about sex from clergymen than the controls. They currently are not comfortable talking about sex. Thirty-one percent had their first sexual experience with a prostitute. Most are married. They are the least permissive group in regard to premarital or extramarital sex. These pedophiles associate sex with sin and dirtiness, and may choose young girls as sex objects because of their innocence.

Groth, A. Nicholas, with H. Jean Birnbaum. 1979. *Men Who Rape: The Psychology of the Offender*. New York: Plenum Press.

This study included over 500 rapists who had come to the attention of criminal justice or mental health agencies. Rapists tend to be sexually uninformed and anxious. They have stereotyped ideas about male and female roles and behaviors. They tend to separate women into good and bad, virgins and whores—good women are asexual, sexual women are no good. Men are separated into strong and weak, “studs” and “queers.” Rapists tend to have a value system that is highly conservative and restrictive in regard to sexual activity, but uninhibiting in regard to aggressive behavior. They often regard sexuality as basically impure, humiliating, and degrading.

Herman, Judith L. 1981. *Father-Daughter Incest*. Cambridge: Harvard University Press.

This study included 40 victims of father-daughter incest and 20 victims of non-contact sexual abuse. Incestuous families were conventional to a fault. Most were churchgoing and financially stable. They maintained a facade of respectability that helped hide the sexual abuse. The fathers’ authority in the families was absolute, often asserted by force. Half of the fathers were habitually violent, but never enough to send a family member to the hospital. Their sexual assaults were usually planned in advance. The men were feared within the family but impressed outsiders as

sympathetic, even admirable. In the presence of superior authority, they were ingratiating, deferential, even meek. They were hard-working, competent, and often very successful. Of the 40 fathers, 31 were the sole support of their families. Sex roles were rigidly defined. Mother and sisters were considered inferior to father and brothers. The incestuous fathers exercised minute control over the women's lives, often discouraging social contacts and keeping them secluded in the home. Most of the mothers were full-time housewives; six did some part-time work, and three had full-time jobs. None of the mothers had the working skills or experience that would have made independent survival a realistic option. Over half of the mothers had disabling illnesses. In both contact and non-contact abuse families, puritanical and negative sexual attitudes were common. Sex was a taboo subject, and sex education was virtually non-existent. Family relationships were tense and cold. Non-sexual physical affection between family members was rare and uncomfortable. Bodies were considered dirty. Wives were submissive to husbands and were determined to preserve their marriages at any cost. Non-contact abusers controlled their families less by intimidation and force than by withdrawal and unavailability. They were often womanizers and made little effort to conceal their affairs. Mothers in non-contact abuse families were healthier, more assertive, more competent, and more socially active than mothers in incestuous families. They also had fewer pregnancies. They did not tolerate physical abuse, seclusion in the home, or forced pregnancy. They seemed better able to protect their daughters from overt sexual abuse.

Hoorwitz, Aaron N. 1983. "Guidelines for Treating Father-Daughter Incest." *Social Casework* 64(9), 515-524.

This anecdotal study contends that an incestuous father is likely to be a man who is devout, moralistic, and fundamentalist in his religious beliefs, coming from a background in which morality was practiced in public but breached in private.

Howells, Kevin. 1979. "Some Meanings of Children for Pedophiles." In *Love and Attraction: An International Conference*, ed. Mark Cook and Glenn Wilson. Oxford: Pergamon Press.

This study included 10 convicted pedophiles and a control group of 10 non-pedophile prisoners. Pedophiles were more likely to see relationships with both men and women in terms of dominance and submission, with their victims seen as easily dominated.

Hull, Debra B., and Jacqueline Burke. 1991. "The Religious Right, Attitudes Toward Women, and Tolerance for Sexual Abuse." *Journal of Offender Rehabilitation* 17: 1-12.

This study included 57 female and 57 male college students. Sexual abuse victims and perpetrators, unlike those with less experience of abuse, believe that women and men should not deviate from traditional sex roles, that women should have fewer social, economic, and political rights than men, and that women should have primary responsibility for child rearing and housekeeping. This study suggests that inequality between men and women may lead men to perpetrate sexual assault and women to accept it.

Imbens, Annie, and Ineke Jonker. 1992. *Christianity and Incest*. Minneapolis: Fortress Press.

This study involved 19 women who were incest victims; 18 came from religious families, and one from an anti-religious family with similar family dynamics. The religious girls' Christian

upbringing made them easy prey to sexual abuse in the extended family. Their religious upbringing also contributed to the conspiracy of silence surrounding the incest and caused them problems in working through their experiences. Their images of women as inferior to men and of Jesus suffering submissively strengthened the abusers' power over them and made the women powerless. The women were expected to suffer in silence and forgive their offenders repeatedly. Offenders used Bible passages or church-authorized texts to blame the abuse on the girls and to keep them quiet about it. Mothers were subservient to their husbands and powerless to prevent the abuse. The majority of the offenders are still involved in the church, half of them in an official position.

Lisak, David, and Susan Roth. 1990. "Motives and Psychodynamics of Self-Reported, Unincarcerated Rapists." *American Journal of Orthopsychiatry* 60: 268–280.

This study included 15 unincarcerated rapists or attempted rapists and 15 controls. Rapists scored higher than controls in need for sexual dominance, sex role stereotyping, and hypermasculinity. There were strong correlations between dominance and hostility toward women, and between sex role stereotyping and hostility toward women; all three of these variables correlated strongly with a negative relationship to the father. Paternal deprivation—the physical or emotional absence of the father—made it difficult for rapists to separate from their overprotective and overattached mothers. Lacking a strong role model, rapists were insecure in their masculinity and compensated with hypermasculine behavior. Their gender insecurity and incomplete separation from their mothers made them hypersensitive to domination and betrayal by women; they feared that all women could entrap them like their mothers. They fought back by regarding all women as enemies and targets for predation who must be controlled and dominated.

Malamuth, Neil M., James V. P. Check, and John Briere. 1986. "Sexual Arousal in Response to Aggression: Ideological, Aggressive, and Sexual Correlates." *Journal of Personality and Social Psychology* 50(2): 330–340.

In this study of 118 male college students, beliefs in male dominance, in stereotyped roles for women in relationships, and in traditional rules for male and female behavior were all positively correlated with sexual arousal to depictions of both a rape and a non-sexual assault on a woman. Subjects who were sexually aroused by force were more likely to say that they might rape or force a woman into sexual intercourse if they knew they would not be caught or punished.

Marshall, W. L., M. M. Christie, and R. D. Lanthier. 1979. *Social Competence, Sexual Experience and Attitudes to Sex in Incarcerated Rapists and Pedophiles*. Report to the Solicitor General, Government of Canada, Ottawa.

This study found that incarcerated sex offenders typically hold traditional attitudes about sex in general, and they consider all but the most conservative sexual practices to be deviant.

McConahay, Shirley A., and John B. McConahay. 1977. "Sexual Permissiveness, Sex-Role Rigidity, and Violence Across Cultures." *Journal of Social Issues* 33(2): 134–143.

This study was based on a random sample of 17 cultures from an anthropology database. In a cross-cultural study, sexual permissiveness was not correlated with sex-role rigidity or violence, but sex-role rigidity was highly correlated with violence. The study did not determine whether

sex-role rigidity causes violence, violence causes sex-role rigidity, or both are caused by a third factor such as general social stratification and social rigidity. The study supported the hypothesis that any link between sexual arousal and aggression is culturally learned, not innate.

Mohr, J. W., R. E. Turner, and M. B. Jerry. 1964. *Pedophilia and Exhibitionism: A Handbook*. Toronto: University of Toronto Press.

In this study of 55 convicted pedophiles, two-thirds of the pedophiles were practicing members of their churches.

Money, John. 1986. *Lovemaps: Clinical Concepts of Sexual/Erotic Health and Pathology, Paraphilia, and Gender Transposition in Childhood, Adolescence, and Maturity*. New York: Irvington.

This summary of the author's clinical experience in developmental sexology concluded that ages 5 to 8 seem to be the most crucial time for development of an individual's lovemap—his or her image of an idealized lover and what will happen in the romantic, erotic, and sexual relationship. Sexual rehearsal play with peers in childhood is necessary for healthy lovemap formation.

Various forms of sexual abuse, including deprivation or punishment of children's normal sexual play, may result in paraphilias—disorders of pairbonding. Most patients with paraphilias described a strict anti-sexual upbringing in which sex was either never mentioned or was actively repressed or defiled, and the pathological lovemaps of paraphilias can be explained developmentally in “saint and sinner” terms. Illegal or potentially dangerous paraphilias include apotemnophilia (self-amputation), asphyxiophilia (self-strangulation), autoassassinophilia (own murder staged), ephebophilia (youths), erotophonophilia (lust murder), frotteurism (rubbing against strangers), infantophilia (infants), kleptophilia (stealing), masochism, necrophilia (corpse), pedophilia (children), peiodeiktophilia (penile exhibitionism), rapism or biastophilia (violent assault), sadism, somnophilia (sleeping strangers), telephone scatophilia (lewdness), voyeurism, and zoophilia (animals).

Parker, Hilda, and Seymour Parker. 1986. “Father-Daughter Sexual Abuse: An Emerging Perspective.” *American Journal of Orthopsychiatry* 56(4): 531–549.

This study included 56 father-daughter incest perpetrators and 54 non-abusive fathers. Incestuous fathers or step-fathers were much less involved than the control group in child care and nurturing during the first three years of their daughters' lives. This finding supports the hypothesis that close familiarity with the daughter through child care leads to habituation that reduces the potential for sexual arousal.

Pruitt, Carolyn Dusty. 1987. *But “Thou Shalt Forget the Shame of Thy Youth”: A Study of Authoritarianism, Religiosity and Child Sexual Abuse*. D.Min. Dissertation, School of Theology at Claremont. Ann Arbor: UMI Dissertation Services.

In this study of 18 male incest offenders and 18 male controls, the incest offenders had higher levels of religiosity, authoritarianism, and autocratic family style than the controls.

Renvoize, J. 1982. *Incest: A Family Pattern*. London: Routledge & Kegan Paul.

This study of the characteristics of incestuous families found that children face more danger of sexual abuse in sexually strict families than in sexually permissive families.

Revitch, Eugene. 1965. "Sex Murder and the Potential Sex Murderer." *Diseases of the Nervous System* 26: 640–646.

This study was a review of the literature and newspaper accounts of nine sex murders and 34 assaults. One of the dynamic factors sometimes found in sex murder is preoccupation with sexual morality, including sexual guilt, inhibitions, and rejection of sex as impure. In some cases, offenders justified their assaults on the basis of the victim's alleged immorality.

Saradjian, Adam, and Dany Nobus. 2003. "Cognitive Distortions of Religious Professionals Who Sexually Abuse Children." *Journal of Interpersonal Violence* 18(8): 905–923.

This study was based on the statements of 14 clergymen who had sexually abused children. Their religious beliefs had been distorted to facilitate their offending, rather than inhibiting it. Distorted beliefs included: God would not let any harm come to the victim; their religious and charitable work compensated for the abuse; their status as clergy would prevent detection; God permitted or understood the abuse and would forgive them; being chosen by God showed God's acceptance of their pedophile tendencies; lack of divine intervention to prevent the abuse showed that God accepted it.

Sanday, Peggy Reeves. 1981. "The Socio-Cultural Context of Rape: A Cross-Cultural Study." *Journal of Social Issues* 37(4): 5–27.

In this cross-cultural study of 156 tribal societies, societies with high levels of violence and male aggressiveness had high rates of rape. In rape-prone societies, women held less power and authority and did not participate in public decision making; fathers were indifferent, aloof, cold, and stern, and were not involved in the care of infants and children. There was more sexual segregation in rape-prone societies. In rape-free societies, women participated in all aspects of social life—religion, politics, and economics. Rape-free societies are characterized by sexual equality and complementarity. This study suggests that rape is a learned behavior—that it is the playing out of a sociocultural script in which men prove their masculinity through toughness and aggression.

Scott, Ronald L. 1982. "Analysis of the Need Systems of Twenty Male Rapists." *Psychological Reports* 51: 1119–1125.

This study included 20 incarcerated rapists and 20 violent non-sex offenders. Rapists had a significantly higher need for abasement and dominance and a significantly lower need for autonomy and giving nurturance than violent non-sex offenders. Abasement is the need to feel guilty and to accept blame and punishment. Autonomy relates to nonconformity, independence, and criticism of authority. These data support the theory that rapists have unresolved dependency conflicts. They tend to be solitary in their behavior but conformist in their attitudes. The need for dominance supports the theory that rapists compensate for their insecurity by aggressive sexual control of women. The conflict between their need to conform and their need to control disposes them to impulsive aggressive behavior, followed by remorse. Their inability to nurture and form

reciprocal relationships leaves them with few interpersonal alternatives to rape.

Scott, Ronald L., and Laurie A. Tetreault. 1987. "Attitudes of Rapists and Other Violent Offenders Toward Women." *Journal of Social Psychology* 127(4): 375–380.

This study included 20 incarcerated rapists, 20 violent non-sex offenders, and 20 non-criminal controls. Rapists generally had more conservative attitudes toward the rights and roles of women than controls and non-sex offenders. Rapists were more conservative than both other groups on the vocational, educational, and intellectual roles of women; on dating, courtship, and etiquette; and on women's drinking, swearing, and dirty jokes. On women's independence and freedom, rapists and non-sex offenders were more conservative than controls. On women's sexual behavior, rapists were more conservative than non-sex offenders, who were more conservative than controls.

Stout-Miller, Ruth, Larry S. Miller, and Mary R. Langenbrunner. 1997. "Religiosity and Child Sexual Abuse: A Risk Factor Assessment." *Journal of Child Sexual Abuse* 6(4): 15–34.

This study of 397 students at a southern university found significant relationships between religiosity and victims of child sexual abuse by both relatives and non-relatives. Fundamental or moderate Protestants made up 58% of the non-victims but 82% of the victims. Liberal Protestants and Catholics made up 37% of the non-victims and only 7% of the victims. Non-religious students made up 5% of the non-victims and 11% of the victims. Persons sexually abused by a relative were much more likely to be affiliated with fundamental Protestant religions and to come from socially isolated families. Persons sexually abused by a non-relative were much more likely to come from homes with little or no religious involvement.

Summit, Roland, and JoAnn Kryso. 1978. "Sexual Abuse of Children: A Clinical Spectrum." *American Journal of Orthopsychiatry* 48(2): 237–251.

This is a summary of clinical psychiatric and social work experience with incest victims and perpetrators. The "endogamous incest" perpetrator is inhibited, conventional, and rigidly devoted to his role as a family man; he is determined to fulfill his sexual needs within his family. The "imperious incest" perpetrator may be highly religious, expressing rigid, fundamentalist Christian doctrines and quoting scriptures to justify his role as absolute ruler of his household.

Thorne, Frederick C., and Thomas D. Haupt. 1966. "The Objective Measurement of Sex Attitudes and Behavior in Adult Males." *Journal of Clinical Psychology* 22: 395–403.

Study 1 involved 57 medical students, 25 counseling patients, 40 incarcerated homosexuals, 156 property crime felons, 85 rapists and other sex offenders, and 23 homicidal felons. Study 2 involved 101 college students, 41 addicts in a residential treatment center, 145 property crime felons, 174 sex offenders (including 17 homosexuals), and 26 homicidal felons. All subjects were males. Responses to a sex inventory questionnaire yielded consistent results in both studies. The medical students and college students showed the most normal attitudes toward sexuality, expressing a healthy interest in the opposite sex, liberal attitudes, and a relative absence of neurotic conflict or frustration. The addicts and counseling patients showed attitudes which were more radically liberal but which were associated with definite personality disorder and maladaptation. The convicted homosexuals were liberal in attitudes but frustrated and conflicted

about their sexual orientation. Property crime felons showed more middle-of-the-road responses, although tending toward conservatism. They had moderate levels of sex conflict and maladjustment, but relatively good impulse control. The homicidal and sex offender groups were at the extreme conservative or repressed end of the range, with the murderers being the most conservative. Both groups expressed high levels of conflict and frustration, and inability to relate to the opposite sex or to express sexuality in socially acceptable ways. They attended church and prayed regularly, believed in the Bible, and expressed conventional sex mores. The standard psychoanalytical interpretation seems applicable to the homicidal and sex offender groups: high sex drive repressed from consciousness by strong superego, resulting in episodes of failure of impulse control associated with intense conflict and guilt.