Toward Understanding Heterosexual Aggression in Iran: Prevalence, Predictors, and Perceptions of Sexual Aggression among Iranian Women and Men

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In Memory of my beloved late mother,
"Maman Nahid", my first female role model.

This dissertation is dedicated to

the lost souls and prisoners of
the **"Woman, Life, Freedom"** movement in IRAN …

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Manuscript 2

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Abstract

Sexual aggression is a global and serious public health and social issue that violates human rights. Sexual aggression can be broadly defined as any type of behavior that aims at forcing another person to engage in sexual acts without their willingness to do so (Krahé et al., 2015). Thus far, scientific evidence on sexual aggression in Iran is very limited (Kamimura et al., 2016; Nikparvar et al., 2021), whereas research on the topic in Western societies is well-studied (see reviews by Fedina et al., 2018; Krahé et al., 2015). In order to achieve understanding of heterosexual aggression in society, scientific evidence is needed about the accurate scale of sexual aggression victimization and perpetration among women and men, along knowledge about the predictors (risk and vulnerability factors) of heterosexual aggression (Krahé, 2020; Ullman & Najdowski, 2011), and rape perceptions in the specific social context of society which condones and promotes sexual aggression (Gravelin et al., 2019). This dissertation included two manuscripts: Manuscript 1 focused on establishing the scale and potential predictors of sexual aggression victimization and perpetration among women and men in Iran. Findings revealed a substantially high rates of sexual aggression in both childhood and adulthood among Iranian women and men. Moreover, heterosexual aggression is gender-asymmetric in Iran, as since the age of 15, women experienced a significantly higher prevalence of sexual victimization than men did, whereas men reported a higher prevalence of sexual perpetration than women did. Regarding predictors of heterosexual aggression, our results confirmed the major impact of child sexual abuse and risky sexual behavior as both risk and vulnerability factors for sexual aggression. Both female and male victims of child sexual abuse (younger than 15) were not only more likely to directly experience sexual re-victimization and commit sexual aggression later in life but also to indirectly experience these outcomes through their higher engagement in risky sexual behaviors. Also, as another predictor of sexual aggression only among men, those who

exhibited a higher endorsement of hostile masculinity were more likely to be at a greater risk of perpetrating sexual aggression against women. Manuscript 2 empirically tested how the relationship between the victim and the perpetrator as a couple (married vs. dating) affected the way people judge and react to a rape incident, the victim, and the perpetrator. Compared to women, men attributed higher blame to rape victims, were less likely to label the incident as rape, and had less tendency to punish the perpetrator. Results showed that both women and men, tended to blame the married victim more, express less certainty in labeling the marital encounter as rape, however, with larger differences between two encounters for men than women in exonerating the marital perpetrator. This research further examined how dominant social norms about sexuality in Iranian society—religious fundamentalist and honor norms—influenced rape judgments and perceptions. Findings, indeed, showed that stronger religious fundamentalist and honor-oriented beliefs increased likelihood of victim blaming, less certainty of judging the rape encounter as rape, and less severe punishment to the perpetrator. Endorsement of these norms were more pronounced in lower rape judgment and perpetrator punishment in the marital rape compared to the date rape. The findings of this dissertation have provided novel scientifically culture-curated evidence for informing sexual education, prevention, and intervention programs regarding (hetero)sexual aggression in Iran.

Introduction

Despite the fact that the Iranian government had rejected the United Nations' Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) about twenty years ago (United Nations Women, 2011), they have recently legally acknowledged the gender-based nature of violence against women through the passing of a new bill. In January 2022, the parliament of Iran ratified the bill titled 'The Protection, Dignity, and Security of Women against Violence' after nearly a decade of parliamentary procedure—amending, approving and defeating legislative motions (IranWire, 2023). If enacted into law, this bill will obligate the government to produce a greater number of programs that promote support for women and the prevention of violence against them. This legislation initially defined violence as “any kind of behaviors inflicted on women due to their gender, vulnerable position, or type of relationship. These behaviors can manifest in physical, psychological, emotional, and sexual forms, as well as include violations of their dignity and the restriction or deprivation of their legal rights and freedoms”(ALJAZEERA, 2021). Since the early stages of this bill, reactions amongst different social groups have been mixed.

The academic community and feminist activists showed much support for the bill; however, they questioned the scientific basis of the bill's informed prospects for violence prevention and intervention, both in terms of social policy and legal reform (Deutsche Welle, 2023). They have raised concerns about the lack of data, official statistics and national studies on the prevalence, forms and predictors of violence against women in Iran, particularly regarding sexual aggression. On the other hand, religious fundamentalists and traditionalists who represented substantial parts of Iranian society, including the government, expressed strong opposition to this bill. They argued that the envisioned provisions of this bill potentially violated ‘Sharia’ (Islamic law) and honor norms—two main socio-cultural norms of Iranian society. As a result of these oppositions, many provisions of this bill were edited or

eliminated, particularly those concerning marital rape and sexual aggression in general, as well as prolonging the parliamentary procedure by a decade (Deutsche Welle, 2023).

The Iranian Context

'Sharia' is a body of Islamic traditions derived from the sacred scriptures of Islam, particularly the Quran (i.e., Muslims' holy book) and Hadith (i.e., Prophet Mohammed's quotes; Abiad, 2008). Since the Islamic revolution in 1979, Iran has been characterized as an Islamic state, hence 'Sharia' permeates all the sectors of its institution along the cultural and gender norms, including sexuality. This impact is, for example, evident in the implementation of gender-discriminatory laws and policies including Hijab (head covering), sex segregation in public places, and gender inequalities in family and civil rights (Aghtaei, 2017). It is debated that the resulting gender discriminatory laws in Iran do not protect Iranian women against violence, specifically sexual aggression (Amnesty International, 2015). In civil law, domestic relations, whether it be marital or familial, are established as a hierarchical institution where the husband and/or the father holds absolute authority over their family (The Civil Law, 2014; Article 1105). These hierarchal gendered norms can provide insights into the existing gender-discriminatory laws in Iran, such as the absence of divorce rights for women, minimal punishments for physical violence against wives and children, and the lack of criminalization of marital rape. Therefore, it is not surprising that the reform of these laws through the provisions of the new bill—'The Protection, Dignity, and Security of Women against Violence'—has been perceived a threat to the values of religious fundamentalists.

Traditionalists argued that the definition of violence should be contextualized within Iranian society, advocating for decolonization of violence, and asserting that the provisions of the bill are "too liberal and Western" and in need of revision (Deutsche Welle, 2023). This stems from the dominance of an honor culture in Iranian society, where violence mostly against women is downplayed and tolerated within certain social settings (Rai & Fiske, 2012).

This can be reflected in cases of violence against women who engaged in pre-marital sex, had extra-marital affairs (perceived as being unfaithful to the husband), or committed any acts that bring shame to the family and, thus to their honor (Farahani, 2007).

This raises a critical and concerning question about whether Iran's cultural context—religious fundamentalism and honor culture—has also influenced the perception of sexual aggression, effectively contributing to the lack of legal recognition of rape specifically evident in the marital and dating settings where marital rape is not criminalized but extramarital sexual intercourse is criminalized.

This dissertation advances understanding of heterosexual aggression in Iran. Manuscript 1 of this dissertation provides scientific knowledge on the prevalence of heterosexual aggression and identifies predictors of sexual aggression victimization and perpetration among Iranian women and men.

Manuscript 2 of this dissertation focuses on how different nonconsensual sexual encounters, based on the victim-perpetrator relationship (married versus dating), affect rape judgments and reactions towards the victim, the perpetrator, and the rape incident within the specific socio-cultural and legal context of Iranian society. This research addresses a gap in the existing literature by conducting an empirical study.

The subsequent two sections provide a brief overview of the underlying literature and theoretical background for research conducted in this dissertation. The following section describes the research conducted in this dissertation. The dissertation concludes by discussing the main findings, their implications, limitations and providing suggestions for future research. Finally, the dissertation closes with a conclusion statement.

Prevalence and Predictors of Heterosexual Aggression in Iran

In the first few days following the wake of the #MeToo movement (originated in the U.S.) in Iran, the hashtag for rape and sexual assault in Farsi (the Iranian national language),

#Tajovozjensi, became one of the top 10 most widely used hashtags on social media worldwide. Numerous Iranian women shared accounts of experiencing sexual aggression perpetrated by their family members, friends, or individuals in positions of authority through social media platforms (Human Rights Watch, 2020). The movement has given a louder voice to the ongoing debates among Iranian feminist activists and the academic community regarding the serious issue of sexual aggression in Iran.

Despite the vast research on sexual aggression in Western societies (see reviews by Fedina et al., 2018; Krahé et al., 2015), so far, scientific evidence on sexual aggression in Iran is scarce (Kamimura et al., 2016; Nikparvar et al., 2021). One reason for the lack of data on sexual aggression can be attributed to the Census Bureau in Iran, the official government agency, which does not permit investigations into the topic in research institutions such as universities (Moradian, 2009). This rule exists because public and social discourse on topics related to sexuality is forbidden in all sectors of Iranian society, including the legal, social, and educational realms (Shahidian, 1996). It was only in 2004 that ‘The Women's Center for Presidential Advisory’, during the tenure of President Mohammad Khatami, a renowned reformist politician, conducted a large-scale study on domestic violence in the capital cities of Iran's 28 provinces. However, this study has never been publicly disseminated, and the results were merely shared with government agencies and legislators in the hopes of inspiring family law reform (Moradian, 2009).

Available research on sexual aggression among Iranian women and men is very limited and mainly focused on domestic violence or intimate partner violence (IPV), particularly cases where wives are sexually victimized by their husbands (e.g., Mohammad Beigi et al., 2019). In addition, studies on sexual perpetration by women against men is lacking which requires significantly more research attention. Manuscript 1 aims to address

this shortcoming and provides the first comprehensive assessment of sexual victimization and perpetration among Iranian women and men—heterosexual aggression.

Despite the state-imposed restrictions on sexual relationships and sexuality following the Islamic revolution, changes have been observed in Iranian youth's attitudes toward intimacy and sexual behaviors since the early 2000s. Studies have shown that dating became widespread among Iranian youth, with 52% of Iranian women reporting dating before marriage (Moaddel, 2010). Moreover, the rates of pre-marital sex and early sexual debut have increased among Iranian youth. Surveys conducted among young Iranians revealed that 29% of men and 12% of women engaged in sexual activity before marriage (Khalajabadi-Farahani, 2016). The current sexual behavior of Iranians, however, may not be accompanied by right choices and thus healthy sexual experiences. A review of sexual and reproductive health in Iran showed that Iranians often engage in risky and unhealthy sexual behaviors. These behaviors include not using condoms (from 12.8% to 89.6%), having multiple sexual partners (from 7.7% to 62.9%), engaging in prostitution (from 1.3% to 7.0%), and sexual activity under influence of alcohol consumption (from 1.6% to 11.0%). This issue can be aggravated by the fact that Iranians do not receive adequate sexual education (see review by Khalajabadi-Farahani, 2020). Therefore, one could expect to observe high rates of sexual victimization and perpetration among Iranians, because as studies in Western societies have consistently shown, there is a high correlation between risky sexual behaviors and the experience or committing of sexually aggressive acts (e.g., Krahé et al., 2015).

Thus far, no study has investigated potential correlates (predictors) of sexual victimization and perpetration among women and men in Iran. It is significant to scientifically understand the experiences, behaviors, and circumstances that render an individual vulnerable to sexual victimization and elevate the risk of committing sexual aggression (see review by Krug et al., 2002). Therefore, building upon the role of child sexual abuse and risky sexual

behaviors as two major risk and vulnerability factors of sexual aggression from past research in Western countries, manuscript 1 further examines their predictive effects on heterosexual aggression. Additionally, the role of endorsing hostile masculinity among men on sexual aggression against women is investigated.

Rape Perception in Iran

The #MeToo movement in Iran led to the arrest and conviction of a college lecturer who serially drug-raped dozens of his students. His arrest resulted from the high number of tweets containing rape accusations against him on social media (IRANWIRE, 2020). This wave of the movement ignited discussions regarding victim blaming and rape culture in Iranian society. During his trial, social media was bombarded with thousands of comments entailing victim blaming and perpetrator exoneration (e.g., "They (the victims) went to his place, so what did they expect to happen?"; IRANWIRE, 2020). This is the first time that Iranian authorities have publicly responded to rape allegations and even encouraged the case's victims to attend the police stations to make an official complaint. The complainants' attorney assured the rape victims that the assumption of engaging in a consensual sexual relationship with the perpetrator due to their presence at his place, which could potentially be punishable, has been rejected by the judge of this case. In Iran, engaging in sex outside of marriage, such as in dating situations, is considered sinful and punishable ('Zena', Islamic Penal Law, 2014). This law hinders acquaintance rape victims from seeking justice. However, in this special case, the assurance comes as the prosecutors discovered 300 video-taped rape encounters involving different unconscious women who were drugged via their drinks. Nevertheless, only 30 out of these victims came forward to make an official complaint (RadioFarda, 2020).

Non-consensual sex in marriage is not criminalized in Iran ('Tamkin'; Article 1102 in the Islamic Civil Code), and officially reported cases of marital rape incidents are documented as instances of "physical injuries" rather than "sexual assault" (IRANWIRE, 2016). These

injuries result from physically forced intercourse perpetrated by the husband. In fact, marital rape victims report their victimization as instances of physical violence by their husbands to proceed with divorce. However, often the judges advise women to seek family consultancy to resolve their marriage difficulties, and close the case (Naghavi et al., 2019).

Available research from Western societies revealed that the relationship between the victim and the perpetrator can influence people's judgments and reactions towards the victim, the perpetrator, and the rape encounter (see review by Grubb & Harrower, 2008). While rape perception is a solid understood topic in these societies (e.g., see review by van der Bruggen & Grubb, 2014), there is a lack of knowledge about how people perceive rape in Muslim societies, such as Iran. In particular, a scientific understanding of the rape culture in Iranian society is highly significant, given its pivotal role in shaping people's responses and reactions to victims and perpetrators, influencing rates of rape reporting, and impacting the handling of rape cases within the judiciary system. Manuscript 2 aims to examine how Iranian women and men perceive rape depending on the victim and the perpetrator relationship (married vs. dating) in the specific social and legal context of Iran.

Rape victims often receive negative reactions from people including their social circles, their communities, health care professionals, and the justice system (see review by van der Bruggen & Grubb, 2014). When people blame the victim for the sexual assault, victims experience a “secondary victimization” that can inflict further harm and compromise their recovery and wellbeing (Smith & Skinner, 2012). In particular, the misconceptions of “real rape” can affect such consequences for victims. The “real rape” stereotype is a cognitive schema that defines specific criteria for an incident to be considered a "real rape". A rape incident qualifies as “real rape”, if it fits with a stranger rape script—known also as prototypical rape—that includes an attack perpetrated by a stranger, in a dark and secluded area, involving forced sexual intercourse with a victim who strongly resists (Hockett et al.,

2016). While cases of stranger rape are generally perceived as more severe and emotionally distressing compared to instances the victim and the perpetrator have a prior relationship (Krahé, 2016), studies showed that acquaintance rape victims are more likely to experience levels of post-traumatic stress disorder (PTSD; e.g., Campbell & Soeken 1999). Nevertheless, people perceive date and marital rape as less serious than stranger rape (Krahé, 2016). Additionally marital rape is often minimized the most (Monson et al., 2000).

Sexual aggression is a substantially under-reported crime worldwide, both in absolute and relative terms to other violent crimes (e.g., robbery). In absolute terms, only about 1 in 4 (24.9%) cases of rape were reported to the police from self-survey experience of rape to the National Crime Victimization Survey in the U.S. (2018), while 62.6% cases of robbery were documented in the same year, a significantly higher percentage compared to reported rape cases. One reason for the low rates of rape reporting is that rape victims fear not being believed by those around them and the professionals within the legal process, as if the incident was not a "real rape" (Cohen et al., 2013). This fear is due to the major impact of the "real rape" stereotype, where the higher the unwanted sexual experience deviates from the criteria of this stereotype, the more likely that the surroundings, and legal officials would be less certain that it was rape. Victims might also internalize the "real rape" stereotype and fail to specify their experience as rape if it does not conform to the stereotype, resulting in a reluctance to report the sexual assault in the first place (see review by Wilson & Miller, 2016). Notably, for two consecutive years in the UK, there were no reported rape incidents that met the "real rape" criteria (Waterhouse et al., 2016). Thus, the more the sexual aggressive experience diverges from the "real rape" stereotype, the lower the probability of reporting the incident. With this rationale, one can expect that marital rape victims are less likely to report rape than date victims.

Moreover, with greater intimacy between the victim and the perpetrator, blame is more typically put on the victim rather than their perpetrator, although this may not be the case for rape incidents that involved alcohol (Krahé et al., 2008). Thus far, there is no available study that examined perceptions of marital rape in Iran. Based on the above grounds, manuscript 2 investigates whether people compared to the date rape encounter, attribute higher blame to the marital victim, less certain to judge the marital encounter as rape and lower punishment of the marital perpetrator.

Given the embedded gendered aspects of sexual assault, gender has been the most extensively studied variable in rape perceptions (see review by Grubb & Harrower, 2008). Previous research consistently showed that men typically display a greater inclination to assign blame to the victim compared to women (see review by Grubb & Harrower, 2008). However, evidence is contradictory because some studies show no gender differences or higher attributions of blame by women compared to men towards the acquaintance victim (see review by Gravelin et al., 2019). Therefore, manuscript 2 proceeds by testing the gender differences in tendency towards blame attributions. It further examines whether the variations in attributions of judgments to marital and date rape encounters are larger among men than women.

Rape culture persists through the practice of silencing rape victims within institutions , communities, and among individuals (Shariff, 2017). Evidence demonstrates that dominant sociocultural norms about gender and sexuality affect victim blaming and rape judgment in a society (Gravelin et al., 2019). The social and legal context of Iran is dominated by numerous religious fundamentalist and honor norms (Karimi-Malekabadi et al., 2022; Razavi et al., 2022) that can serve as pillars of rape culture in Iran. These norms likely influence people's perceptions of rape encounters, particularly concerning the relationship between the victim and the perpetrator within intimate relationships (i.e., married, dating).

Honor culture establishes gendered honor norms—specific set of behaviors and expectations for women and men to be honorable. Prior research showed that endorsing such gendered honor norms are highly associated with intimate partner violence in a society (e.g., Ceylan-Batur & Uskul, 2022). Gender-based honor norms may lead to the justification of aggression against women, particularly when women are perceived as engaging in behaviors that are seen as threatening their partner's honor (e.g., disobedience, infidelity, romantic rejection) or tarnishing the woman's honor (e.g., engaging in pre-marital sex). One of the most aggressive responses to a partner's disobedience is "marital rape" in honor culture, which is often condoned and results in exonerating the husband as a perpetrator. This is driven by the importance of family and husband's honor, which is regarded as the matter of life or death (Vandello & Cohen, 2003). On the other hand, date rape victims experience lower blame for their plight compared to married victims. This is because dating rape primarily violates a woman's honor (purity), which is considered to be of lesser significance than family and man's honor (Farahani, 2007; Karimi-Malekabadi et al., 2022).

Religious fundamentalism is another dominant socio-cultural factor that has strong influence on gender and sexual norms in Iran (Razavi et al., 2022). 'Sharia' centers the beliefs of religious fundamentalists in Muslim-majority countries (Arjomand, 2004), in which they advocate implementing 'Sharia' in all sectors of society. Previous studies showed that Islamic values are associated with higher gender-based hierarchy including domestic and public spheres (Flood & Pease, 2009). Evidence demonstrated links between higher gender-based hierarchal norms and greater rape victim blaming. This tendency can manifest in higher inclination of minimization and tolerance of marital rape incidents compared to date incidents, because husbands hold higher authority over wives in married settings than dating perpetrators do over dating victims (Munsch & Willer, 2012).

Lastly, manuscript 2 concludes through investigating the role of endorsing honor and religious fundamentalist on rape perception depending on being married or on a date. These socio-cultural factors embody norms that contribute to the tolerance and acceptance of sexual violence against women, specifically among intimate partners.

The Present Research

This dissertation examined the prevalence and predictors of heterosexual aggression as well as investigating rape perceptions in the social and legal context of Iranian society. Manuscript 1 provides estimations and potential predictors of sexual aggression victimization and perpetration among women and men. Manuscript 2 focuses on how the relationship between the victim and the perpetrator as a couple in two different settings (marriage vs. dating) influences people's judgments and reactions to rape in Iranian society. The aim, research questions, the methods, the main results are outlined below for each manuscript.

Manuscript 1: Prevalence and Predictors of Heterosexual Aggression

The first step to obtaining accurate estimations of sexual aggression and enabling comparability of the rates with findings from other cultures is to employ a valid and reliable instrument that captures a broad range of unwanted sexual acts, coercive strategies used, and various victim-perpetrator relationships (e.g., see review by Krebs et al., 2017). Hence, manuscript 1 applied The Sexual Aggression and Victimization Scale (SAV-S)—developed by Krahé & Berger (2013)— as the golden scale to assess self-reports of sexual victimization and perpetration between Iranian women and men from both perspectives of victim and perpetrator since the age of 15. Moreover, building upon the extensive evidence, which consistently showed that women are predominantly the victim and men are typically the perpetrator in sexually aggressive encounters (Krahé, 2020), this research further tested the gender-asymmetry of sexual aggression victimization and perpetration. Furthermore, for understanding predictors of heterosexual victimization and perpetration in Iran, the

association between CSA, risky sexual behavior, and men's hostile masculinity with a higher probability of reporting sexual aggression against women is examined.

This study included a sample of 530 adult Iranians (322 women, 208 men) aged 18 years and older. Participants were recruited through an online pre-registered survey conducted via various social media platforms (i.e., Telegram, WhatsApp, Instagram, and LinkedIn). After participants gave informed consent to the survey, they provided demographic information and responded to questionnaires. Specifically, they reported on their experience of child sexual abuse when being younger than 15, indicated the SAV-S, the risky sexual behavior items, and for men, the hostile masculinity scale. The Ethics Commission of the Faculty of Human Sciences at the University of Bern granted approval for the study, affirming that it posed no risk to the participants and anonymity was assured.

In sum, this study showed that since the age of 15, women experienced a significantly higher prevalence of sexual victimization (63.0%) than men did (51.0%), whereas men reported a higher prevalence of sexual perpetration (37.0%) than women did (13.4%). Regarding the severity of sexual victimization, women most frequently encountered unwanted sexual contact, while men reported instances of rape as the most frequent form. Results further revealed no gender differences in rape victimization. Furthermore, sexual aggression was more frequent among individuals who knew each other, such as current or former partners, friends, or acquaintances, compared to incidents involving strangers. While being victimized, both women and men most frequently being enforced by "threat or use of physical force", followed by "verbal pressure", and "the person's incapacitated state to resist due to intoxication". However, in situations of perpetration, both women and men most often reported, using verbal pressure, use or threat of physical force, and the use of the other person's inability to resist due to intoxication, respectively. Regarding predictors of sexual aggression, results revealed that women and men who had experienced child sexual abuse

were more likely to be sexually victimized later. Interestingly, experience of child sexual abuse also indirectly increased the probability of both sexual victimization and sexual perpetration through higher engagement in risky sexual behaviors. For men, Higher endorsement of hostile masculinity predicted a greater risk of sexual aggression perpetration.

Taken together, the presented research provides the first comprehensive data that estimated the scale of heterosexual aggression victimization and perpetration in Iran. In addition, it uncovers the impact of potential predictors of victimization and committing unwanted sexual acts. It thereby marks the first and promising stride towards understanding and explaining heterosexual aggression in Iran, providing novel and significant insights for sexual education, prevention and intervention measures against (hetero)sexual aggression in Iran.

Manuscript 2: Rape Perception

Manuscript 2 of this dissertation makes a step forward in understanding people's rape perceptions of two different relationship constellations among the victim and the perpetrator (married vs. dating) within social and legal context of Iran. To this aim, manuscript 2 examined how Iranian women and men perceived a rape incident depending on the relationship between the victim and the perpetrator, and how rape perceptions varied in relation to participants' endorsement of honor norms and religious fundamentalism.

This experimental research is a 2 (Perceiver gender: woman, man) × 2 (Victim-perpetrator relationship: marriage, dating) between-subject design with victim blaming as well as judgments of rape and punishment of the perpetrator as dependent variables and honor beliefs and religious fundamentalism as continuous moderators. Adult Iranian participants (525; 321 women, 204 men) were recruited through social media (e.g., Telegram, WhatsApp, Instagram, LinkedIn) and entered in the online survey. The Ethics Commission of the Faculty

of Human Sciences at the University of Bern granted approval for the study, affirming that it posed no risk to the participants and anonymity was assured.

Participants were randomly assigned to one of two experimental conditions, which manipulated the victim-perpetrator relationship (married vs. dating). Then they read a vignette describing a nonconsensual sexual encounter (adapted from Temkin & Krahé, 2008), in which the victim and the perpetrator were either married or dating. They further were asked the extent to which they blamed the victim (defined by the combination of high victim and low perpetrator blame), their certainty that the sexual encounter was rape, and their punishment attributions to the perpetrator. Participants later indicated their endorsement of honor norms and religious fundamentalism before completing a manipulation check asking about the victim-perpetrator relationship between the couple.

The results of this study illuminate how the relationship between the victim and the perpetrator can influence people's perceptions of a rape incident. Both women and men tended to blame the married victim more, displayed less certainty in labeling the marital encounter as rape, and assigned lower punishment to the married perpetrator, with larger differences between conditions for men than for women in exonerating the married perpetrator. Furthermore, there was a gender asymmetry in rape perception, as men, compared to women, showed greater victim blaming, minimized the incident as rape, and exonerated the perpetrator to a higher extent. In addition, greater endorsement of honor norms and religious fundamentalism—both dominant socio-cultural norms in Iran—predicted higher victim blaming, lower likelihood to judge the incident as rape, and less severe punishment of the perpetrator. Endorsement of these norms were more predictive of lower rape judgement and perpetrator punishment in the marital rape than in the date rape encounter. All in all, this research provides crucial insights about rape culture in Iran that contributes to tolerance of sexual aggression specifically against victims of intimate partner violence.

Discussion

Sexual aggression against individuals is a global public health issue and is associated with various mental, physical, and interpersonal consequences for victims, such as depression, substance abuse, posttraumatic disorder (PTSD), and a greater risk of perpetrating sexual aggression (Dworkin et al., 2017; Peterson et al., 2011). Despite the vast research on sexual aggression in Western countries (see reviews by Fedina et al., 2018; Krahé et al., 2014), scientific evidence about sexual aggression in Iran is scarce (Kamimura et al., 2016; Nikparvar et al., 2018). With the aim of achieving understanding of (hetero)sexual aggression in society, providing an accurate estimations and predictors of (hetero)sexual aggression as well as rape perceptions within the specific social and cultural context of that society is crucial. This dissertation provides the novel and comprehensive evidence about heterosexual aggression in Iran, estimating the prevalence and potential predictors of sexual victimization and perpetration among women and men, as well as examining rape judgments within the context of rape culture in Iran. Manuscript 1 investigated the prevalence and predictors (risk and vulnerability factors) of sexual aggression victimization and perpetration among women and men in Iran. Manuscript 2 empirically examined how the relationship between the victim and the perpetrator (married vs. dating) affected people's rape perceptions within the specific socio-cultural context of Iran, which is dominated by religious fundamentalist and honor norms. The subsequent section provides a concise overview of the key findings and significant implications of each manuscript, followed by an examination of the limitations of the present study and a perspective on potential avenues for future research.

Manuscript 1 offers comprehensive and novel evidence about the magnitude, climate, and potential predictors of heterosexual aggression in Iran. Results showed that predominantly women were the victims and men were the perpetrators in sexually aggressive incidents, which is consistent with the extensive body of existing research (Krahé et al.,

2014). It further expanded upon the limited information regarding the coercive strategies employed, the victim-perpetrator relationships involved in such incidents, and the severity and types of experienced sexual aggression. Findings revealed that in contrast to the "real rape" stereotype, sexual aggression occurred most often among individuals known to one another (e.g., current or former partners and friends or acquaintances) rather than among strangers. This also confirms the significant number of tweets about victimization by a known person following the #MeToo movement in Iran (Human Rights Watch, 2020). Moreover, both women and men reported "threat or use of physical force" as the most frequently used coercive strategy during victimization, while they reported "verbal pressure" as the most common coercive strategy used for committing sexual aggression. Given the severity of sexual victimization, women most frequently experienced instances of “unwanted sexual contact”, while men reported instances of rape as the most often form. Notably, despite the common misbelief that “men don’t get raped by a woman” (Weare, 2018), results further revealed that there was no difference between women and men in their experience of rape (23.1%, 24.2%).

Moreover, this dissertation closes a gap in vulnerability and risk factors of sexual victimization and perpetration in Iran by examining the potential predictor roles of CSA, risky sexual behaviors and hostile masculinity. The present results showed that CSA is a key vulnerability and risk factors of sexual re-victimization and perpetration among Iranian women and men. The prevalence of at least one incident of CSA (younger than 15) among women and men is high (52.2%, 54.3%). However, men compared to women, experienced sexual aggression two or three times more often in more severe forms of sexual violence by an older adult (i.e., attempted or completed intercourse). These findings regarding the overall prevalence and severity of experiences among men contrast with data from Western societies, where women typically report a higher incidence of CSA compared to men (e.g., Krahé &

Berger, 2017). The CSA assessment was conducted using a similar scale. Thereby, the observed discrepancy in the findings can be attributed to cross-cultural differences and social policies related to CSA between Iran and Western societies. Hence, scientific and legal attention to this alarming issue for prevention and intervention of CSA in the context of Iranian society is of great significance. Furthermore, the results indicate that CSA is linked to re-victimization and later engagement in sexual violence, highlighting the profound negative and harmful repercussions of CSA. This underscores the importance of addressing this issue beyond the previously mentioned reasons. Additionally, CSA victims showed higher engagement in risky sexual behaviors (e.g., casual sex, drug/alcohol consumption in sexual situations, and ambiguous communication). Such risky sexual behaviors were, in turn, related to higher re-victimization and perpetration later in life which also underlies the vulnerability and risk factor of these behaviors in predicting sexual aggression in Iran. Furthermore, those men who exhibited a higher endorsement of hostile masculinity reported higher rates of sexual perpetration. This finding confirms the available vast evidence in Western societies that male violence and hostility towards women predicts sexual violence against them (e.g., Malamuth et al., 2021). However, in order to inform culture-curated prevention and intervention programs, research on socio-cultural norms that influence sexual aggression against women is encouraged. This dissertation (manuscript 2) was inspired to explore how prevailing socio-cultural norms impact individuals' perceptions of two distinct rape scenarios. This research sheds light on the tolerance and acceptance of sexual aggression against women in Iran.

These findings have implications for researchers and policy makers focused on developing prevention and intervention programs that address (hetero)sexual aggression in Iran. The prevalence of sexual aggression is very high both in childhood and adulthood in Iran. CSA is a major risk and vulnerability factor for heterosexual victimization and perpetrator, thereby first acknowledging this alarming issue in society (the state puts blindfold on CSA)

and specific scientific attention for prevention and intervention should be of priority. Another critical practical implication of this dissertation is the inclusion of the sensitization to potential risky situations for heterosexual aggression into sexual education curriculum and prevention programs. Alcohol consumption impacts negatively victims and perpetrators in a sexual relationship. Perpetrators are more likely to misinterpret of a person's behaviors as sexual interest or ignore non-consensual cues for sexual advances (Abbey et al., 1998). On the other hand, victims are less able to resist the unwanted sexual acts physically or to communicate clearly that they are not giving sexual consent (Abbey et al., 2002). Noteworthy, despite the fact that alcohol production and consumption is illegal in Iran (Iran Penal Law, 2014), a study showed that 12.0% of Iranians consumed alcohol in the last 12 months (Chegeni et al., 2020). Furthermore, the significance of emotional intimacy as a crucial element of sexual relationships could be stressed, as it has the potential to lower the likelihood of sexual aggression (Abbey et al., 2006).

Manuscript 2 offers scientific understanding of how the relationship between the victim and the perpetrator (married vs. dating) affects Iranians' judgments to the victim, the perpetrator, and the rape encounter within the social and legal context of Iran. Men compared to women, attributed higher blame to rape victims, were less likely to label the incident as rape, and had less tendency to punish the perpetrator. Compared to the date encounter, both women and men showed a tendency to blame the married victim more, expressed less certainty in labeling the marital encounter as rape. Yet, women and men punished the date rape perpetrator to the same extent, but women assigned more severe punishment to the marital perpetrator than men did. These findings emphasize the role of intimacy and precedence of sexual relationships between the victim and the perpetrator, as well as the effect of deviations from "real rape" stereotype on rape perceptions. Moreover, results highlight that rape perception is gender-asymmetric which is due to the inherent gendered nature of sexual aggression (mentioned

above). However, the impact of gender-discriminatory laws related to marital rape on women's attribution of punishment to marital perpetrators might also elucidate why women appear to hold husbands more legally accountable compared to men. In Iran, the absence of criminalization for marital rape leaves women without legal protection.

Furthermore, this dissertation provides novel data by taking into account the role of rape culture on rape perception, particularly when the couple is married versus dating. Higher endorsement of religious fundamentalist and honor-oriented norms –two pillars of rape culture in Iran—were associated with higher victim blaming, lower certainty of the incident as rape, lower punishment of the perpetrator in general. However, the stronger people endorsed these norms, they were less likely to judge the incident as rape and assigned less severe punishment to the marital-rape as opposed to the date-rape perpetrator. These results stress condoning and acceptance of sexual aggression among individuals with stronger religious fundamental and honor-oriented beliefs which is in line with past research (Ceylan-Batur & Uskul, 2022). Moreover, the different attributions of rape judgment to marital and date encounter can be explained by violating two different gendered-honor codes. As in marital rape involved violations of men's and family's honor which is inherited in both honor culture and religious fundamentalism (manifested in higher gendered hierarchy and family-orientation beliefs), while in date rape, female honor was violated that had lower significance in the eye of a honor-oriented society with Muslim values (Karimi-Malekabadi et al., 2022).

Beyond advancing the literature, the present research delivers crucial insights that have implications for actions and decisions concerning all parties (e.g., family, friends, health care professionals, judges) involved in marital and date rape in Iran. First, sympathetic reactions from surroundings and their acknowledgment of the rape from the first place would prevent further harm to rape victims. This acknowledgment could help decrease of self-blame among victims (Jaffe et al., 2021) and potentially reduce the likelihood of re-victimization by

an intimate partner later in life. By acknowledging their assault, individuals may be less inclined to maintain a relationship with the assailant (Littleton et al., 2017). Moreover, the present research draws attention to the legal and social obligations of the state for serving justice and providing legal protection for date and marital rape. Underreported cases of rape are a global issue, however, in Iran, gender-discriminatory rape laws further hinder reporting to authorities (Shahali et al., 2016); Iranian rape law doesn't criminalize marital rape, whereas engaging in extra-marital sex is criminalized, hence, reporting date rape can potentially incur punishment for the victim (Islamic Penal Law, 2014). Remarkably, the prevalence of sexual victimization by an intimate partner is high among Iranian women. This dissertation revealed that 40.4% of female victims reported sexual victimization by an intimate partner, which represents the highest victimization rate compared to other constellations, such as acquaintance or stranger assaults. Therefore, the fundamental step is a law reform as it may likely increase the number of reported rapes, based on research showing that higher perception of barriers to reporting rape is associated with lower rate of rape reports to law enforcements (e.g., Hahn et al., 2021). However, studies have demonstrated that rape laws alone can be ineffective unless they are accompanied by education and social policies aimed at challenging the rape culture which often systematically ingrains a tolerance for rape in a society (Kaplan, 2016). In this vein, the findings indeed confirmed that violations of religious fundamentalist and honor norms play significant roles in condoning and acceptance of sexual aggression against women in Iran. This is particularly evident in the differential treatment of sexual aggression in marital contexts compared to dating situations. This can be also traced in reactions to 'The Protection, Dignity, and Security of Women against Violence' bill, which resulted in the removal of the proposed improvements of legal protections for women against violence, notably the criminalization of marital rape. Consequently, prevention and intervention programs focused on challenging deeply rooted social norms—honor norms and

religious fundamentalism in Iran—that promote and condone sexual violence, have the potential to be more effective in addressing rape culture in Iran.

The research conducted in this dissertation have some limitations that are indicative for future studies. First, the use of a convenience sample restricts the generalizability of both the research presented in Manuscripts 1and 2. This limitation implies that the results may not be generalized to Iranians in general. Recruiting a representative sample is desirable, yet it is a difficult task. The high rate of selective dropouts due to the sensitive nature of this subject makes obtaining a representative sample challenging. Moreover, achieving a representative sample can be even more difficult given the censorship of research on sexual aggression in Iran. Second, the current research did not include estimates and predictors of unwanted sexual aggression among LGBTQ+ community as well as male victimization by men and female victimization by women which highlights an urgent point for pursuing further studies in Iran. Additionally, including "object" for attempted or completed penetration into (i.e., anus, vagina, mouth, or any body part) may capture broader unwanted sexual acts in estimations of sexual aggression, therefore should be considered for future research avenues. Moreover, employing qualitative methods or open-format questions can yield comprehensive and valuable insights into participants' subjective interpretation and attributions of meaning to sexually aggressive encounters (O'Sullivan et al., 1998). Furthermore, incorporating various victim-perpetrator relationship as of perpetrators of CSA victims would provide crucial evidence for informing prevention and intervention programs addressing this issue.

Third, since the vignettes' descriptions in rape scenarios (Manuscript 2) were brief and provided limited information (e.g., about the victim, the perpetrator, and their behaviors prior to the encounter), participants might have relied on generalized stereotypes about sexual assault rather than forming judgments solely based on the contents of the brief scenarios (Temkin & Krahé, 2008), therefore, judgments of rape scenarios with various lengths and contents

should be more thoroughly examined in future research. In addition, despite the vast use of vignette methodology as the most valid and reliable method for examining victim blaming (van der Bruggen & Grubb, 2014), utilizing different methodologies are encouraged such as adopting videotaping or qualitative approach (Anderson, 1999; Cohen et al 2009). Furthermore, future research in this discourse could find value in exploring how beliefs about rape myths, perceptions of a just world, and adherence to traditional gender roles influence perceptions of rape across various victim-perpetrator relationships (Gul & Schuster, 2020).

Fourth, noteworthy to remark that our findings cannot be generalizable to all Muslim societies. Muslims encompass a culturally and ethnically heterogenous group, and similarly Islamic beliefs and practices varies significantly across regions (Said & Sharify-Funk, 2003). This study specifically examined perceptions of rape within the unique socio-cultural context of Iran, where the dominance of 'Sharia' is pervasive across all sectors of society, establishing an Islamic state. This differentiates Iran from other Muslim countries that are non-Islamic states, such as Turkey. To gain a comprehensive understanding, future research could pursue research on the role of the state (Islamic vs. non-Islamic) on perceptions of rape. Finally, an avenue worth exploring involves investigating different facets of religious fundamentalism and its relationship to the acceptance of violence against women. Given its multifaceted nature, this construct could provide valuable insights into understanding the dynamics of violence and gender hierarchy in society.

Conclusion

This dissertation expands the scarce knowledge about heterosexual aggression in the social and legal context of Iran. Manuscript 1 provided the first and comprehensive data of heterosexual aggression among women and men from both perspectives of the victim and the perpetrator, that includes information of how (use of coercive strategies), with or by whom (victim-perpetrator constellation), unwanted heterosexual aggression (between women and

men) happens. It further identified the potential predictors of sexual victimization and perpetration—CSA, risky sexual behaviors, hostile masculinity attitudes—which led to developing solid and novel evidence in understanding risk and vulnerability factors for heterosexual aggression in Iran. Manuscript 2 illustrated that both women and men were more likely to blame the wife (married victim) and to minimize her rape incident compared to the date rape's encounter, however, women punished the husband (the marital perpetrator) more than men. Religious fundamentalist and honor-oriented beliefs have significant impacts on judgment attributions and reactions to the victim, the perpetrator and the rape encounter. Additionally, individuals with stronger endorsement of such beliefs tend to minimize the incident of marital rape and exonerate the husband more than in the case of a date encounter. In conclusion, this dissertation emphasizes that the prevalence of sexual aggression in both childhood and adulthood is very high in Iran and religious fundamentalist and honor norms as pillars of rape culture in Iran impact tolerance and acceptance of sexual aggression, specifically in marriage.

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Manuscripts

Manuscript 1:

Sexual Aggression among Women and Men in an Iranian Sample: Prevalence and Correlates

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Abstract

This pre-registered study examined the prevalence and correlates of sexual aggression in a sample of 530 Iranians (322 women, 208 men) with a behaviorally specific questionnaire distinguishing between different coercive strategies, victim-perpetrator relationships, and sexual acts. Significantly more women (63.0%) than men (51.0%) experienced at least one incident of sexual aggression victimization since the age of 15 years, and significantly more men (37.0%) than women (13.4%) reported at least one incident of sexual aggression perpetration. In women and men, the experience of child sexual abuse predicted sexual victimization and sexual aggression perpetration after the age of 15 years, both directly and indirectly through higher engagement in risky sexual behavior. Greater endorsement of hostile masculinity among men explained additional variance in the prediction of sexual aggression perpetration. This research is a first step towards documenting and explaining high rates of sexual aggression victimization and perpetration among Iranian women and men, providing important information for sex education as well for the prevention of sexual aggression. However, to achieve these goals, we highlight the need for systematic actions in all educational, social, and legal sectors of Iranian society.

Keywords: sexual aggression perpetration, sexual victimization, child sexual abuse, risky sexual behavior, Iran

Sexual Aggression among Women and Men in an Iranian Sample: Prevalence and Correlates

Nearly one in three women experience sexual aggression in their lifetime (World Health Organization, 2017). Sexual aggression is defined as behavior to make another person engage in sexual acts despite their unwillingness to do so (Krahé et al., 2015). The experience of sexual aggression among adults is a worldwide problem that has numerous physical, psychological, and interpersonal consequences for the victims (Martin et al., 2011). Victims of sexual aggression have an elevated risk of affective disorders, post-traumatic stress disorder symptoms, suicidal ideation and attempts, substance abuse, and a higher likelihood of engaging in sexual aggression perpetration (Peterson et al., 2011).

In Iran, the recent #MeToo movement originating in the U.S. has had a major impact on society, as hundreds of Iranian women have posted stories on social media about sexual aggression experienced from their family members, friends, or authority figures (Human Rights Watch, 2020). In addition to the many women, men have joined the movement and revealed that they are victims of (child) sexual abuse. In contrast to the extensive research on sexual aggression in Western countries (see reviews by Fedina et al., 2018; Krahé et al., 2014), evidence on the prevalence of sexual aggression victimization and perpetration in Iran is scarce (Kamimura et al., 2016; Nikparvar et al., 2018). The present research addressed this shortcoming and investigated the prevalence of sexual aggression victimization and perpetration among adult women and men in an Iranian sample. It is the first to assess different coercive strategies, victim-perpetrator constellations, and sexual acts from both the victim and the perpetrator perspectives. Moreover, this study examined variables associated with a higher probability of sexual aggression victimization and perpetration established in the literature from Western countries, namely child sexual abuse, risky sexual behavior, and for men, hostile masculinity. A scientific understanding of sexual aggression in Iran is of

relevance given the specific cultural and social norms about sexuality that result from the introduction of the Islamic law ‘Sharia’ after the Islamic revolution in 1979 (Motamedi et al., 2016).

Prevalence of Sexual Aggression

Sexual aggression is gender-asymmetrical: Despite the high variability across studies, the prevalence of sexual aggression victimization is typically higher for women than for men, whereas the prevalence of sexual aggression perpetration is substantially higher for men than for women (Krahé et al., 2014). For example, the U.S. National Intimate Partner and Sexual Violence Survey showed that 12.3% of women, but only 1.4% of men reported having experienced some form of forced completed penetration (i.e., rape), forced attempted penetration, or completed penetration while they were unable to resist due to intoxication in their lifetime (Black et al., 2011). Moreover, evidence from 10 European countries revealed that the lifetime prevalence of female sexual victimization ranged from 19% to 52.2% since the age of consent, and male sexual victimization ranged from 10.1% to 55.8% (Krahé et al., 2015). Rates of female sexual aggression perpetration ranged from 2.6% to 14.8%, whereas male perpetration rates varied from 5.5% to 48.7% (Krahé et al., 2015).

Most research on sexual aggression perpetration has focused on men (e.g., Abrahams et al., 2014), although sexual aggression is also perpetrated by women (see Fisher & Pina, 2013). In a large sample of college students in Germany, 9.4% of women reported sexual aggression perpetration towards men (Krahé et al., 2021). Studies using the same methodology in Turkey and Chile revealed female perpetration rates of 14.2% and 16.5%, respectively (Schuster et al., 2016a, 2016b).

Sexuality in Iranian Society

A conservative culture about sexuality has dominated Iran throughout its history, which became even stronger after the Islamic revolution in 1979 (Shahidian, 1996).

Following this revolution, Iran has become one of the predominant Islamic countries in the Middle East and has implemented its institutional structure based on ‘Sharia’ (Islamic Law; Abiad, 2008). ‘Sharia’ is a religious law that has strongly influenced cultural and social norms, including sexuality (Motamedi et al., 2016). According to the Iranian Penal Code (Article 221; The Islamic Penal Law, 2014), sexual intercourse between an unmarried woman and man (Zena) is considered sinful and thus punishable. No age of consent for consensual sex is legally recognized (The Islamic Penal Law, 2014), and sex education is only provided in bachelor studies at universities and merely encompasses basic reproductive health curricula (see review by Khalajabadi-Farahani, 2020).

Following trends of urbanization, globalization, and the increase of women’s participation in public spheres, sexual norms and lifestyles of both Iranian men and women have been changing over the last decades (Motamedi et al., 2016). Pre-marital sex and early sexual debut have risen among Iranian youth (Khalajabadi-Farahani, 2016). Surveys among young Iranians revealed 29% of men and 12% of women engaged in sex before marriage, and 47% of female university students had their first sexual activity before university (Khalajabadi-Farahani, 2016).

The social context of Iran is deeply rooted in patriarchal ideologies, which see the female body as the property and part of honor of the male members of her family (Farahani, 2007). Therefore, any violation of female purity is judged as an unforgivable tarnish of the honor and dignity of the family, whether it results from engaging in consensual sexual activities outside of marriage or sexual aggression (Aghtaie, 2017).

The Iranian culture is characterized by a gender-based double standard in sexuality, given that ‘Sharia’ has facilitated and promoted male sexual desire through polygyny and temporary marriage (‘Sighe’; Haeri, 1992). Also, policies and laws, such as compulsory ‘Hijab’ (i.e., head covering) and sex segregation in schools, public transportation, and sport

centers, have been implemented to protect men from their inherent susceptibility to arousal by female bodies (Moghadam, 2013). In line with this reasoning, rape is culturally understood upon the assumption that the assaulted victim has aroused the perpetrator(s) by not adhering to the restrictive codes of behavior and appearance (Aghtaie, 2017). To conclude, Iran is recognized as a sexually conservative society with a high disparity of gender-related legal rights and cultural expectations for women's and men's sexual behavior.

In Iran, the prevalence of sexual victimization has been examined mainly in the context of domestic violence or intimate partner violence (IPV). Past reports documented rates of female IPV victimization ranging from 13.1% to 73.4% (Aghakhani et al., 2015; Mohammad Beigi et al., 2019; Soleimani et al., 2017). For male IPV victimization, rates of 52.6%, 43.5% and 10.7% respectively have been reported (Mohammad Khani et al., 2009; Kamimura et al., 2016; Nikparvar et al., 2018). The variation in the estimates of reported IPV (both female and male) likely results from the use of different definitions of sexual aggression and different survey methods, which prevent clear conclusions about the extent of sexual aggression and hamper the comparability of prevalence rates in Iran with research findings from other countries. Finally, knowledge about sexual aggression perpetration by either Iranian women or men is very limited. To date, only two small-scale studies have assessed these rates, and both studies had a narrow focus on violence within intimate relationships exclusively (46.7% of women, 43.5% of men; Kamimura et al., 2016; 7.9% of women, 17.6 % of men; Nikparvar et al., 2018).

Correlates of Sexual Victimization and Perpetration

To the best of our knowledge, no study so far has examined correlates of sexual aggression victimization and perpetration among Iranian women and men. In research from Western cultures, child sexual abuse (CSA), risky sexual behavior, and hostile masculinity have been identified as variables linked to an increased probability of sexual aggression

victimization and perpetration. CSA may have serious consequences, such as affective disorders, substance abuse, and post-traumatic stress disorder (Hailes et al., 2019), and victims are at higher risk of experiencing sexual re-victimization later in life (Walker et al., 2019). Although earlier work assumed that the association between CSA and re-victimization would only apply to women (Fargo, 2009), more recent research revealed a similar association for male CSA victims (Walker et al., 2019).

One reason why CSA victims are more likely to experience sexual re-victimization is their greater engagement in risky sexual behavior (Krahé & Berger, 2017). Risky sexual behavior includes casual sex, high number of sex partners, consuming alcohol or drugs in sexual situations, and the ambiguous communication of sexual intentions (D'Abreu & Krahé, 2016). Such behavior is more likely among CSA victims, as child sexual abuse distorts the child's sexual cognitions and behaviors (Finkelhor, 1987), manifesting as high number of partners, early sexual debut, unprotected sex, and sexual coercion of others (Abbey et al., 2006; Tharp et al., 2013). CSA was found to be a longitudinal predictor of sexual aggression perpetration among both female and male CSA victims, also mediated by their more frequent engagement in risky sexual behaviors (Krahé & Berger, 2017).

In addition, there are gender-specific correlates of male sexual aggression perpetration. Sexually aggressive men differ from non-aggressive men in their attitudes related to sexual aggression, violence acceptance, and gender relations (e.g., Malamuth et al., 2021). Specifically, hostile masculinity in terms of endorsing violence and hostile attitudes towards women was identified as a predictor of sexual aggression perpetration by men against women (see review by Tharp et al., 2013).

The Present Research

To examine sexual aggression in Iran and connect it to findings from other countries, we employed a validated instrument that uses behaviorally specific questions, representing the

gold standard in international research on sexual aggression (Krahé & Vanwesenbeeck, 2016). Specifically, the Sexual Aggression and Victimization Scale (SAV-S; Krahé & Berger, 2013) distinguishes between different (a) victim-perpetrator relationships, (b) coercive strategies, and (c) sexual acts. To understand correlates of sexual victimization and perpetration in Iran, we tested whether CSA, risky sexual behavior, and men's hostile masculinity would be associated with a higher probability of reporting sexual aggression. In addition to using dichotomous scores of CSA, sexual victimization, and sexual aggression perpetration, we took differences in the level of severity of these experiences and behaviors into account. Extrapolating from research in Western cultures and based on the limited knowledge from Iranian surveys, the following hypotheses were examined:

Hypothesis 1: The prevalence of sexual aggression victimization is higher among women than among men.

Hypothesis 2: The prevalence of sexual aggression perpetration is higher among men than among women.

Hypothesis 3: The more serious the experience of CSA, ranging from no CSA to completed penetration, the higher the severity of sexual victimization and sexual aggression perpetration, ranging from no victimization/perpetration to completed rape. CSA is also a positive predictor of risky sexual behavior.

Hypothesis 4: The path from CSA to sexual aggression victimization is mediated by a higher tendency to engage in risky sexual behavior.

Hypothesis 5: The path from CSA to sexual aggression perpetration is mediated by a higher tendency to engage in risky sexual behavior.

Hypothesis 6: Men's endorsement of hostile masculinity is an additional predictor of sexual aggression perpetration over and above CSA and risky sexual behavior.

We preregistered all hypotheses and the analysis plan, and the materials, data files, and syntax that support the findings of this research are available on OSF (https://osf.io/zvjgs/).

Method

Participants and Design

A *priori* power analysis indicated the need for at least 322 participants to have 80% power to detect small to medium effect sizes for the predicted mediations (Fritz & MacKinnon, 2007; see Supplement A in the online supplement for an explanation of the power analysis). A total of 532 Iranian adults completed the online survey. Data from two men had to be excluded, as one indicated that he did not provide true information and the other did not complete the CSA scale. Thus, the final sample included 530 participants (322 women, 208 men). Their age ranged from 18 to 72 years (M = 35.01, SD = 7.70). Most participants (90.6%, n = 480) identified as heterosexual, 0.8% (n = 4) as homosexual, 4.3% (n = 23) as bisexual, 0.9% (n= 5) as asexual, and 3.4% (n = 18) did not define their sexual orientation. About half of the participants were married (54.7%, n = 290), followed by 30.9% (n = 164) singles, 10% (n = 53) in a committed relationship, 3.8% (n = 20) divorced, and 0.6% (n = 3) widowed. In terms of educational background, most participants (94.7%; n = 502) had a university degree. In terms of religious affiliation, 57.2% (n = 303) self-identified as Muslim, 38.9% (n = 206) identified with no religion, and the remaining participants identified with another religion, such as Zoroastrian or Christian (3.9%; n = 21).

Measures

All study materials were presented in Farsi. The questionnaire was translated from English to Farsi by an Iranian native speaker fluent in English and then back translated into English by a native English speaker from Iran fluent in Farsi (see Supplement B in the online supplement for the survey in English and Farsi).

Sexual Aggression Victimization and Perpetration

The Sexual Aggression and Victimization Scale (SAV-S; Krahé & Berger, 2013) was used to assess the prevalence of sexual aggression victimization and perpetration between women and men. The SAV-S distinguishes between three coercive strategies: (1) threat or use of physical force (e.g., hurting or holding down), (2) exploitation of the victim's inability to resist due to intoxication or other reasons, and (3) the use of verbal pressure (e.g., threatening to spread lies or ending the relationship). For each coercive strategy, three different victim-perpetrator relationships were presented: (1) current or former partner, (2) friend or acquaintance, and (3) stranger.

For each combination of coercive strategies, victim-perpetrator relationships, and sexual acts (i.e., unwanted sexual touch, attempted intercourse, completed intercourse, and other sexual acts), participants indicated whether, since the age of 15, they had experienced the unwanted sexual acts (victimization part) or made another person engage in these sexual acts (perpetration part). Unwanted sexual touch was described as including unwanted kissing, touching of genitals, or touching of any part of the body that felt sexually violating.

Responses were made on a 3-point rating scale with the options 0 (*never*), 1 (*once*), and 2 (*more than once*). In total, the combination of three coercive strategies, three victim-perpetrator relationships, and four sexual acts resulted in 36 items for the victimization part and 36 parallel items for the perpetration part of the survey. Participants received a version of the SAV-S referring to an opposite-sex constellation between victim and perpetrator (i.e., women were asked about victimization by, and perpetration against, a man, and men were asked about victimization by, and perpetration against, a woman).

Child Sexual Abuse (CSA)

Iran does not legally recognize pre-marital sex, as is the case in many Middle Eastern countries. Based on Iran's state law, the minimum age for marriage is 15 years except when it is lowered under specific circumstances approved by the court (e.g., physical and mental

maturity of the individual; The Islamic Penal Law, 2014). Hence, we considered the age of 15 years as the cut-off age for engaging in consensual sexual activities in this study.

Three items measured the experience of sexual contact abuse (Krahé & Berger, 2017). Participants indicated whether they had experienced as a child (i.e., under 15 years old) a situation in which an older person/an adult had: (1) sexually touched them or made them touch him or her, (2) tried to penetrate their body (mouth, vagina, or anus), although it did not happen in the end, and (3) penetrated their body. This measure used a 5-point rating scale ranging from 0 (*never*) to 4 (*almost all the time*). Calculating internal consistency was not meaningful as the three items were additive and independent one of each other.

Risky Sexual Behaviors

Nine items assessed risky sexual behavior based on Krahé et al. (2007). One item asked about casual/impersonal sex (i.e., "When you had sex: how often was it with someone you knew hardly or not at all?"), four items referred to alcohol and drug use (e.g., "How often did you/did the other person drink alcohol in situations in which you had sexual intercourse?"), and four items were about the ambiguous communication of sexual intentions (e.g., "How often did you say 'No' when you meant 'Yes' for having sex?"). This measure used a 7-point scale ranging from 1 (*never*) to 7 (*always*). We averaged these items into a scale, with acceptable internal consistency of $\alpha = .73$.

Hostile Masculinity

Male participants indicated their attitudes towards hostile masculinity on 12 items following Vega and Malamuth (2007). Three items assessed attitude towards violence: "To what extent is it appropriate to use violence (e.g., abusive language, pushing, hitting, kicking, and burning) in these situations: (1) When you do not get your way; (2) When someone is doing something you do not like; (3) In any situations. Responses were made on a 7-point scale ranging from 1 (*never*) to 7 (*always*). Nine items assessed hostility towards women (e.g.,

"I feel that most women would lie to get ahead"). The response scale was a 7-point scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Responses were averaged across the 12 items, and the resulting scale had a high internal consistency, $\alpha = .79$.

Procedure

All data were collected in an online format. Since access to representative samples is limited in Iran due to the strict censorship of research on sexual aggression in Iranian's research institutes, we distributed the link of the survey as broadly as possible via social media (e.g., Telegram, WhatsApp, Instagram, and LinkedIn). Despite the internet censorship, most Iranians are connected on social media via new technologies (United Nations, 2014).

The study was introduced by saying that sex is important and fun but can sometimes involve misunderstandings, and therefore a brief survey would be conducted to find out how often people engaged in sexual contacts that they or their partner did not really want. The first page of the survey informed participants about confidentiality and anonymity. After giving active consent, participants provided demographic information, followed by the CSA items, the SAV-S, the risky sexual behavior items, and for men also the hostile masculinity scale. At the end of the questionnaire, participants were thanked for their participation and provided with the opportunity to enter a raffle to win vouchers from an Iranian online store. The study was approved by the Ethics Committee of the first author's university.

Data Preparation

For calculating the prevalence rates, responses to each SAV-S item on the three-point scale were dichotomized into 0 (*never*) and 1 (*at least once*) because numbers in the "more than once category" were too small to warrant separate consideration in the analyses. Also recognizing the problem of small numbers as a threat to reliability, tests for significant gender differences were conducted only for comparisons with cell frequencies greater than 20, following a recommendation by Black et al. (2011).

For the analyses linking CSA and risky sexual behavior to sexual aggression victimization and perpetration, participants' responses to the SAV-S were converted into a non-redundant severity score (see Koss et al., 2008): (1) "No victimization", if participants answered "*never*" to all victimization items, (2) "sexual contact" for those who reported experiencing unwanted sexual touch, but not attempted or completed coercion and attempted or completed rape, (3) "attempted coercion" for those who reported attempted penetration through the use of verbal pressure, but not completed coercion, attempted rape or rape, (4) "coercion" for those who reported penetration through verbal pressure, but no attempted rape or rape, (5) "attempted rape" for those who reported attempted penetration through the use or threat of physical force or the exploitation of the inability to resist, but not completed rape, and (6) "rape" for those who reported completed penetration by the use or threat of physical force or exploitation of their incapacitated state. A parallel procedure was applied for scoring the severity of perpetration. In a further step, the categories of attempted and completed coercion were collapsed because of the low numbers in both categories, yielding a final five-level score. This procedure is in line with the approach used in other studies (Johnson et al., 2017).

For the responses to the three CSA items, we first calculated a dichotomous score by coding participants' answers as 0 (no CSA victim) for those who responded "*never*" to all three items and 1 (CSA victim) for those who responded > 0 to any of the three items. For the path analysis, we then created a four-level ordinal score of CSA (following past research; Abbey et al., 2006) based on participants' responses to each item: 0 (no CSA), if participants answered "*never*" to all items, 1 (sexual touch) if participants endorsed > 0 to the first item, but 0 to the second and third items, 2 (attempted penetration), if participants answered > 0 to the second item and 0 to the third item, and 3 (completed penetration), if participants responded > 0 to the third item.

Results

Descriptive Statistics

A similar proportion of men (54.3%) and women (52.2%) experienced CSA based on the dichotomous score, $\chi^2(1, N = 530) = 0.24$, $p = .628$. In terms of severity (ordinal score) however, women experienced more severe CSA than men, $\chi^2(3, N = 530) = 37.88$, $p < .001$. Follow-up χ^2 tests for the different levels of severity based on the adjusted standardized residuals revealed that the proportion of participants who did not experience any form of CSA was not significantly different between women and men. However, significantly more women than men reported sexual touch (41.3% of women, 24.0% of men), $\chi^2(1, N = 530) = 16.66$, $p < .001$, whereas significantly more men than women reported attempted penetration (13.9% of men, 6.2% of women), $\chi^2(1, N = 530) = 9.00$, $p < .01$, and completed penetration (16.3% of men, 4.7% of women), $\chi^2(1, N = 530) = 20.57$, $p < .001$.

Table 1 shows the means and bivariate correlations for all variables separately for women and men. Men scored higher on the ordinal CSA score, risky sexual behavior, and sexual aggression perpetration than did women. All bivariate correlations among the model variables were significant, except for a nonsignificant correlation between CSA and men's endorsement of hostile masculinity. Age was not correlated significantly with the model variables except for a small positive correlation with risky sexual behavior for women ($r = .14$, $p = .015$) and a small negative correlation ($r = -.16$, $p = .020$) with hostile masculinity for men. Therefore, age was not included in any further analyses. Fisher's z test showed that no correlation coefficient differed significantly between women and men.

Prevalence of Sexual Aggression Victimization and Perpetration

Consistent with Hypothesis 1, significantly more women (63.0%) than men (51.0%) reported having experienced sexual victimization since the age of 15, $\chi^2(1, N = 530) = 7.59$, $p = .006$. However, the gender difference of the mean severity score was not significant (see

Table 2). In line with Hypothesis 2, significantly more men (37.0%) than women (13.4%) reported having perpetrated sexual aggression, $\chi^2(1, N = 530) = 40.41$, $p < .001$. The mean of the ordinal severity score of reported perpetration was also significantly higher for men than for women.

To examine differences between men and women in the forms and contexts of victimization and perpetration, we compared the prevalence rates of sexual victimization and perpetration separately by gender, coercive strategy, victim-perpetrator relationship constellations, and sexual acts. These results are presented in the following sections and shown in Tables 2 and 3. To test for significant gender differences, an adjusted significance level of .05/n tests (for cell sizes > 20) was adopted.

Prevalence by Coercive Strategy

Victimization. The most frequently reported coercive strategy was victimization through the use or threat of physical force (47.8% of women and 37.0% of men), followed by verbal pressure (38.2% of women and 29.3% of men) and exploitation of the inability to resist (25.8% of women and 17.3% of men; see Table 2). Only the gender difference for the use or threat of physical force was significant, with more women than men experiencing it, $\chi^2(1, N = 530) = 6.00$, $p = .014$.

Perpetration. The most frequently reported strategy by male and female perpetrators was the use of verbal pressure (9.0% of women and 23.1% of men), followed by the use or threat of physical force (6.2% of women and 19.7% of men), and the exploitation of the other person's incapacitated state (4.3% of women and 13.0% of men; see Table 3). The gender difference was significant only for the use of verbal pressure, with more men than women reporting to have used this strategy, $\chi^2(1, N = 530) = 20.15$, $p < .001$.

Prevalence by Victim-Perpetrator Relationship

Victimization. Perpetrators known to the victim accounted for most of the sexual victimization incidents (see Table 2). The most prevalent perpetrator was a current or former partner (reported by 40.4% of women and 35.1% of men), followed by a friend or acquaintance (35.7% of women and 30.3% of men), and, with the lowest frequency, a stranger (25.2% of women and 14.9% of men). Adopting a significance level of .05/3 = .017, the gender difference was significant only for victimization by a stranger, reported more often by women than by men, $\chi^2(1, N = 530) = 7.97$, $p = .005$.

Perpetration. Rates of perpetration were also higher against persons known to the perpetrator, such as a former or current partner and a friend or acquaintance (see Table 3). For men, perpetration rates were highest against a friend (27.9%), followed by a (former) partner (21.2%), and lowest against a stranger (11.5%). Women reported most frequently perpetrating sexual aggression against a current or former partner (11.2%), then against a friend (2.5%), and least frequently against a stranger (0.6%). Adopting a significance level of .05/3 = .017, the gender difference was only significant for sexual aggression against a (former) partner, with higher frequencies for men than for women, $\chi^2(1, N = 530) = 9.11$, $p = .003$.

Prevalence by Unwanted Sexual Acts

Victimization. Across all relationship constellations and coercive strategies, the highest frequencies for men and women were found for unwanted sexual touch (reported by 57.1% of women and 48.6% of men), followed by forced attempted intercourse (36.6% of women, 38.5% of men), other unwanted sexual acts such as oral sex (34.5% of women, 31.7% of men), and forced completed intercourse (30.7% of women, 30.3% of men). Looking at the specific sexual acts and relationship constellations across all coercive strategies, more women than men reported unwanted sexual touch by a stranger, $\chi^2(1, N = 530) = 8.24$, $p = .004$.

Perpetration. Across all relationship constellations and coercive strategies, women and men most often made another person engage in unwanted sexual touch (12.1% of women, 35.6% of men), followed by forced attempted intercourse (7.1% of women, 20.2% of men), other unwanted sexual acts (6.8% of women, 19.7% of men), and forced completed intercourse (5.9% of women, 19.7% of men). More men than women perpetrated unwanted sexual touch, $\chi^2(1, N = 530) = 41.48$, $p < .001$, forced attempted intercourse, $\chi^2(1, N = 530) = 20.00$, $p < .001$, and other unwanted sexual acts, $\chi^2(1, N = 530) = 20.01$, $p < .001$. Looking at the specific sexual acts and relationship constellations across all coercive strategies, more men than women reported having made a current or former partner engage in unwanted sexual touch, $\chi^2(1, N = 530) = 9.30$, $p = .002$.

Severity of Sexual Victimization and Perpetration

Table 4 presents the five-level ordinal severity scores for men and women. The highest percentage of victimization was found for the category of completed rape for both women and men (reported by 24.2% of women and 23.1% of men), whereas the least prevalent victimization category was attempted rape (6.8% of women and 7.7% of men). The distribution of participants across the five levels varied significantly by gender, $\chi^2(4, N = 530) = 14.80$, $p = .005$. Follow-up comparisons of the different levels based on the adjusted standardized residuals showed that more women than men experienced unwanted sexual contact, $\chi^2(1, N = 530) = 12.54$, $p < .001$. More men than women reported no experience of victimization, $\chi^2(1, N = 530) = 7.59$, $p = .006$.

Regarding perpetration, both women and men reported most frequently perpetrating unwanted sexual contact (5.6%, 15.4%). The smallest number of women as well as men was found for attempted or completed coercion (1.9% of women, 9.1% of men) and attempted rape (1.9% of women, 1.0% of men). The overall distribution of severity scores differed significantly between men and women, $\chi^2(4, N = 530) = 45.74$, $p < .001$. Due to small cell

sizes, only the non-perpetrator category could be tested for gender differences as a post-hoc follow-up. As predicted, more women than men reported no perpetration, $\chi^2(1, N = 530) = 39.12, p < .001$.

Correlates of Sexual Aggression Victimization and Perpetration

Based on the pre-registered analysis plan, we ran multi-group path analyses for the total sample (Mplus 8.6, Muthén & Muthén, 2012). We later amended the plan to use the graded severity (ordinal scoring) of CSA, victimization experiences and perpetration behavior yielded by our measures (exploratory data analysis). Sexual aggression victimization and perpetration were specified as ordered categorical outcome variables, and the default weighted least square mean and variance estimator (wlsmv) was used to test the direct and indirect paths through the calculation of confidence intervals based on 10,000 bootstraps.

First, we tested a multi-group model by gender in which all paths were constrained to be equal for women and men. This model showed a good fit with the data, $\chi^2(5) = 1.94, p = .858$; CFI = 1.00, RMSEA = .000, 90% CI [0.000, 0.046], SRMR = 0.014. Next, we estimated an unconstrained model in which the paths were allowed to vary between women and men. This model was fully saturated, so it did not yield meaningful fit indices. Because a comparison of the constrained and the unconstrained models using χ^2 difference testing is not available with the wlsmv estimator, we followed the recommendation in Mplus to test significant gender differences in the unconstrained model via the DIFFTEST function. None of the paths differed significantly between men and women, indicating that the proposed paths did not vary by gender. On that basis, and to account for gender differences in the mean levels of CSA, risky behavior, and sexual aggression perpetration, we tested a single-group model with gender included as a covariate on all paths. This model, presented in Figure 1, was also fully saturated; hence no model fit indices were available.

In line with the predictions of Hypothesis 3, severity of CSA was significantly associated with sexual victimization, $c_1' = .24$, $p < .001$, and sexual aggression perpetration, $c_2' = .17$, $p = .001$. More severe CSA was associated with significantly more risky sexual behavior, $a_1 = .23$, $p < .001$, which, in turn, was related to higher sexual aggression victimization, $b_1 = .33$, $p < .001$, and perpetration, $b_2 = .29$, $p < .001$.

Consistent with Hypothesis 4, the indirect effect of CSA on sexual victimization via risky sexual behaviors was significant, $a_1b_1 = .074$, 99% CI [0.034, 0.123]. Supporting Hypothesis 5, the indirect effect of CSA on sexual aggression perpetration via risky sexual behavior was also significant, $a_1b_2 = .065$, 99% CI [0.026, 0.116].

Consistent with Hypothesis 6, adding hostile masculinity to the path model for men's sexual aggression perpetration and controlling for its correlation with CSA and risky sexual behavior yielded a significant path coefficient for this variable, $\beta = .16$, $p = .046$, over and above the other two predictors in the model, CSA and risky sexual behavior.

Discussion

This study provided the first comprehensive data about sexual aggression in heterosexual victim-perpetrator constellations in Iran, considering women and men as both victims and perpetrators. The study used behaviorally specific questions that covered different types of coercive strategies, victim-perpetrator constellation, and sexual acts. Scientific knowledge about sexual aggression in Iran is of particular interest given that the introduction of 'Sharia' (i.e., Islamic law) after the Islamic revolution in 1979 dominates state law, social norms and specifically sexuality. Our findings reveal high prevalence rates of sexual victimization and perpetration since age 15 and of the experience of child sexual abuse among both male and female participants. Moreover, explaining the high rates of sexual victimization and perpetration, results showed that women and men who experienced child sexual abuse were more likely to engage in risky sexual behaviors, which was related to a higher

probability of sexual aggression victimization and perpetration later in life. Moreover, the more men endorsed hostile masculinity, the higher their odds were of perpetrating sexual aggression against women.

More women (63.0%) than men (51.0%) reported experiences of sexual victimization. The overall rate for women is higher than those found in past studies conducted in Iran (Danesh et al., 2016; 56.1%; Vakili et al., 2010; 30.9%) except for one study by Aghakhani et al. (2015) in which 73.4% of married women reported being victimized by at least one type of sexual aggression by their husbands. A possible reason for the higher prevalence rate among women in our study may be the more detailed and behaviorally specific assessment of sexual victimization, which facilitates a better detection of experiencing sexual aggression. Also, the higher prevalence could be due to the more diverse sample of female participants in the present study, which – unlike the literature based on college student samples – included women of different age, marital status, and religious affiliation. Finally, the present study was not limited to sexual aggression in intimate relationships, but covered a wider range of victim-perpetrator constellations. The present rate of women's victimization by a current or former partner of 40.4% compares with the total rate including non-partners of 63%. Regarding male victimization, the present victimization rate by a current or former partner of 35.1% was similar to the rates reported in past work (Kamimura et al., 2016; Mohammad Khani et al., 2009), but substantially higher than the reported rates in the study by Nikparvar et al. (2018; 10.7%). Considering the severity of sexual victimization, women most often experienced unwanted sexual contact, whereas men reported being raped as the most frequent form. Surprisingly, the rates of rape victimization did not differ between men and women.

The high overall rates of male victimization together with the nonsignificant gender difference on the severity score of sexual victimization cannot be explained conclusively within the design of our study. A point of departure for further theorizing may be found in the

role of gender equality. Previous research has yielded inconclusive results regarding the association of country-level indices of gender equality with male and female sexual victimization. The study by Hines (2007) involving 19 countries found that male victimization rates were positively correlated with gender equality in a country. Given that Iran ranks low on gender equality indexes (e.g., rank 150 out of 156 countries in the Global Gender Gap Report; World Economic Forum, 2021), this finding would suggest relatively low rates of male victimization and a larger gap between female and male victimization rates, which is contrary to what we found. However, Hines (2007) did not find higher female victimization rates in countries with lower gender equality, as was the case in our study. Another study involving 10 countries found higher male victimization rates in countries with lower gender quality, which could be attributed partly to lower sexual assertiveness of men relative to women in the respective countries (Krahé et al., 2015). Further studies from Iran and comparative analyses of data from countries similar or different to Iran in terms of gender equality are needed to replicate the rates of male sexual victimization in this country and offer a theoretical explanation for gender similarities in the rates of sexual victimization.

Regarding sexual aggression perpetration, rates were higher for men (37.0%) than for women (13.4%), which is in line with consistent findings from Western cultures (e.g., Krahé et al., 2015). Compared to the two available Iranian studies on sexual aggression perpetration in intimate relationships that included both women and men, the present rate of female and male perpetration (11.2%, 21.2%) on a current and former partner is similar to the rates of Nikparvar et al. (2018), but our results are significantly lower than the reported rates of Kamimura et al. (2016). Notably, the findings from the latter study are based on a very small sample, so the generalizability of these findings is unclear.

Regarding the severity of sexual aggression perpetration, both men and women most often made others engage in unwanted sexual contact. A possible explanation for high rates of

female perpetration can be viewing men as hostile. A multinational study showed that in countries where women endorse higher gender hostility towards men, they are more likely to perpetrate sexual aggression against men (Hines, 2007). However, given the lack of information about women's hostility against men in the present study and the scarcity of data about female perpetration in Islamic countries, this explanation goes beyond the present data and suggests a possible avenue for future research.

Sexual aggression occurred most often among persons known to each other, such as (former) partners and friends or acquaintances, and less often among strangers. This finding aligns with prior findings from other cultures (e.g., Krahé et al., 2015) as well as research from Iran (Kamimura et al., 2016; Nikparvar et al., 2018). The frequency of stranger assault was higher for women than for men. Parallel to this finding, men most frequently reported sexual aggression perpetration against a female friend or acquaintance.

When being victimized, the coercive strategy most often used against men as well as women was the threat or use of physical force, followed by verbal pressure, and the exploitation of the other person's inability to resist. However, when committing sexual aggression, both women and men most frequently reported using verbal pressure, followed by use or threat of physical force, and the exploitation of the victim's incapacitated state. In other words, participants differ in their reports of the coercive strategy used when engaging in, as opposed to being victimized by, sexual aggression. One explanation could be that participants may be more reluctant to report engaging, rather than experiencing, severe forms of sexual aggression due to the antisocial nature of this behavior.

Explaining the high rates of female sexual victimization and male perpetration in our data, a closer look at the gender discriminatory law based on 'Sharia' is needed. The Iranian state law harshly punishes convicted (male) perpetrators of rape, and the death sentence is possible (The Islamic Penal Law, 2014). However, in practice, rape convictions are rare due to

the status of rape in the legal regulations. For example, it is very likely that judges treat rape committed by men as a subsection of consensual sex (‘Zena’) because there should be no reason for a woman to be in the residence of a male stranger, which means that the female victim can incur punishment due to the assumption that she engaged in sex out of marriage (Article 221; The Islamic Penal Law, 2014). It is noteworthy to mention that currently some judges may be lenient on women (‘Hokm ba Orf’), however this is not a uniform practice. Moreover, as the law grants husbands the right to have sex with their wife on demand (The Islamic Penal Law, 2014), marital rape is exempted from rape law. Therefore, the legal system reduces female protection against sexual aggression, which in turn may provide immunity for male perpetrators and increase the rates of female sexual victimization. It is likely that the figures we found for sexual aggression by a current and former partner include a substantial proportion of assaults within marriage that would not be recognized as such based on legal definitions.

Beyond the legal treatment of sexual violence, several cultural factors may contribute to the high prevalence of sexual aggression victimization and perpetration found in our sample. First, the state prohibits any social and institutionalized discourse about sexuality, which means that sex education curricula lack information about intimacy, consent, and respect for the right to sexual self-determination. Accordingly, knowledge about sexuality is limited, which may undermine individuals’ mutual respect for each other’s self-determination in sexual relationships (Motamedi et al., 2016). Second, despite the liberal sexual attitudes and behaviors shared particularly among urban youth in recent years, dubbed as the “sexual revolution in Iran” (Mahdavi, 2009), the patriarchal norms and traditional gender roles prescribed by the state and society remain strong, which manifests in double standards for male and female sexuality. While women are expected to preserve their virginity until marriage and uphold the family honor (Farahani, 2007), ‘Sharia’ has promoted temporary

marriage (‘Sighe’), which allows men to have intimate relations with women (Haeri, 1992). In such context, women who have engaged in extra-marital sex or even dating can be considered “easy-to-have” or “whores”, whereas no such stigma is attached to men (Farahani, 2007). This portrayal of women compromises the respect for females’ consent and can provide a justification for men’s sexually aggressive behavior.

To gain insight into potential factors associated with a greater probability of reporting sexual aggression victimization and perpetration, we examined the role of child sexual abuse (CSA) and risky sexual behaviors for women and men. In addition, hostile masculinity was examined as a predictor of men’s sexual aggression perpetration. Results showed that more than half of both male (54.3%) and female (52.2%) participants reported having experienced at least one form of sexual contact by an older person/adult before they reached the age of 15 years. These rates are substantially higher than those found in previous studies in Western cultures. For example, a longitudinal study with German college students found that 8.5% of men and 11.4% of women reported experiences of CSA before they were 14 years old (Krahé & Berger, 2017). Moreover, whereas the overall prevalence did not vary by gender in our study, significantly more men than women reported severe forms of CSA in the form of attempted or completed penetration. The finding of men’s higher experience of severe CSA contrasts with evidence from Western cultures, where women typically experience higher CSA than men (Barth et al., 2013). Since there is no public discourse of CSA in Iran (Shapouri, 2007), we used behaviorally specific questions to capture CSA incidents rather than broad items (such as “have you ever experienced child sexual abuse?”), which require knowledge of what CSA actually means. Thus, our items likely made it easier for participants to establish whether they experienced a form of sexual behavior from others that meets the defining criteria of CSA. A further explanation of the high prevalence of CSA may lie in the specific cultural and legal context in Iran. As child sexual abuse is a taboo topic in Iranian

society, there are no underlying social and legal structures to prevent and treat CSA. This renders children more vulnerable to sexual aggression (Shapouri, 2007). “The Protection of Children and Juveniles Law” was passed only recently, and its enforcement is unknown (The Islamic Parliament Research Center, 2020). Given the paucity of statistics about CSA in Iran, future research that tests potential explanations is needed to clarify the observed difference of the more severe forms of CSA among women and men. Future studies aiming to understand CSA are of great importance, not only to prevent CSA but also to prevent re-victimization in later life.

The present finding that CSA is a key predictor of sexual re-victimization aligns with prior research from Western cultures (e.g., Krahé & Berger, 2017). CSA victims more likely engaged in risky sexual behavior, such as casual sex, alcohol or drug consumption in sexual situations, and ambiguous communication about sexual intentions. These behaviors in turn, are related to a greater likelihood of sexual aggression victimization and perpetration. Our results are consistent with ample evidence demonstrating the significance of CSA and risky sexual behaviors as risk factors of later sexual victimization (see review by Tharp et al., 2013). One explanation for engaging in risky sexual behaviors is that CSA victims apply sex-related coping strategies to dampen the distress from the prior traumatic experience (Miron & Orcutt, 2014). Therefore, interventions aimed at reducing children’s experience of CSA can be a promising avenue to reduce adult sexual aggression victimization and perpetration.

Along the same lines, our results support the prediction that men’s endorsement of hostile masculinity is related to their odds of reporting sexual aggression perpetration against women. The Iranian state and society promote male dominance over women, especially when women do not observe traditional gender roles that are prescribed by the state or blemish the familial and societal honor (Aghtaie, 2017). Consequently, male violence and hostility toward women manifest in various forms, such as in physical, psychological, or sexual aggression,

and occur in both the public and private spheres (Amnesty International, 2015). Hence, future research in cultures with high endorsement of honor and patriarchal ideologies is needed to uncover and address the contribution of these factors to sexual aggression.

Limitations and Future Research Directions

Although the current study makes significant contributions to the scientific understanding of sexual aggression in a major Middle Eastern country, limitations must be noted. First, as the present research used a convenience sample, the generalizability of its findings is unclear. Future studies with representative samples would be desirable, yet difficult to obtain given the strict censorship of research on sexual aggression in Iranian research institutes. However, it is doubtful that truly representative prevalence data can be obtained even if representative samples are invited to participate, as the problem of selective dropout in this highly sensitive topic area will likely lead a nonrepresentative group of participants contributing data for the analysis. This is a problem faced by prevalence studies on sexual aggression in general, but it is even more serious in countries with very restrictive rules about sexual conduct, such as Iran.

Second, the current sample mainly consisted of highly educated participants with at least a Bachelor's degree. Although this reflects the high rate of enrollment in tertiary education in Iran, which is twice as high as the global average (above 70% in 2015; World Education News Reviews, 2017), the rate in the present sample is still higher than the national average. Second, as CSA was measured retrospectively, the memories of CSA victims might have been affected by the traumatic effects of this adverse childhood experience and by subsequent revictimization experiences (Krahé & Berger, 2017). However, obtaining retrospective CSA reports is a standard approach in the study of sexual aggression, and empirical evidence suggests that they can provide valid findings (Hardt & Rutter, 2004). Third, future research should investigate the prevalence of CSA in different types of victim-

perpetrator constellations, such as family members versus strangers, for a more comprehensive understanding.

Moreover, research assessing additional victim-perpetrator constellations in post-CSA sexual aggression, such as victims' or perpetrators' family members and relatives, would be valuable in order to examine whether cultural factors, such as family honor or stigma, need to be addressed when designing interventions targeting sexual aggression in Islamic societies (Haboush & Alyan, 2013). Finally, the current study was limited to sexual aggression in heterosexual victim-perpetrator constellations, excluding male victimization by men and female victimization by women. Future studies should adopt an inclusive approach going beyond gender-binary analyses of victimization and perpetration rates.

Despite these limitations, the current research is a promising starting point for future work that examines factors associated with sexual aggression in Islamic countries. In Iran, past research showed that honor culture and religious fundamentalist norms (Sharia) that have been implemented in most of sectors of society are associated with high victimization of women (Aghtaie, 2017). 'Sharia' plays a pivotal role in defining social norms about sexuality that are likely to shape individuals' sexual scripts. Sexual scripts are cognitive schemas that prescribe "what counts as sex, how to recognize sexual situations, and what to do during sexual encounters" (Frith, 2009, p. 100) and consequently influence the sequence of actions and behaviors in sexual settings (Metts & Spitzberg, 1996). Thus, future research investigating the role of fundamental religious fundamentalism and sexual scripts for sexual aggression in Iran would be interesting. Although we did not investigate the relationship between the strength of Muslim affiliation and observing Sharia and the odds of victimization and perpetration, future studies are needed to uncover and address this interesting question. Also, given a lack of sex education, further studies examining the effects of pornography consumption, consensual sexual scripts, and attitudes towards sexual coercion would be

valuable to elucidate the socio-cultural context of sexual aggression in Iran and other Islamic countries.

Practice Implications

The current findings serve to raise awareness that the prevalence of sexual aggression both in childhood and adulthood among women and men in Iran is very high, which contradicts official claims by the state that the rate of such incidents is low and negligible (Radio Farda, 2020). In addition, this study is the first in Iran that informs about sexual aggression through providing data about how (use of different coercive strategies) and with or by whom (victim-perpetrator relationship) sexual aggression occurs. Beyond the "real rape stereotype" of a stranger attack through physical force, perpetrators may be acquaintances, friends and current or former partners, who use coercive strategies such as "exploiting the victim's incapacitated state due to alcohol or drug consumption" and or "using verbal pressure" as well. Therefore, the current research can inform prevention programs specifically in a society that does not criminalize marital rape.

Moreover, given that sexual aggression likely harms victims' well-being, our data have the potential to generate evidence-based information to educate, prevent, and design intervention programs about sexual aggression, specifically tailored to the Middle Eastern culture. Yet, interventions require systematic actions. The first step can be initiating open discourses about sexuality and sexual violence in society, while including evidence-based sex education in the school curriculum that emphasizes sexual autonomy and consent, highlighting female sexual agency. Moreover, since fair and non-discriminatory laws protect citizens against crimes, special attention to the rape law in Iran for a gender-fair handling of rape cases as well as criminalizing sexual aggression against men and marital rape are strongly suggested based on the current findings.

Regarding child sexual abuse, our evidence may have important implications for all parties involved, such as parents, teachers, psychologists, health care professionals, and policy makers, highlighting how experiences of child sexual abuse increase the probability of re-victimization and perpetration later in life. Furthermore, as engaging in risky sexual behaviours was significantly predicted by CSA and, in turn, significantly predicted sexual aggression victimization and perpetration, interventions aiming to increase individuals' awareness of risky behaviours and vulnerable situations must be a priority.

Conclusion

This research expands the scarce knowledge on sexual aggression in Iran, which so far was limited mainly to women's sexual victimization by their husbands. Results showed that sexual victimization has a high prevalence among women and men, and perpetration rates are also substantial. Providing knowledge on correlates of sexual aggression in Iran, this study showed that women and men who experienced child sexual abuse were more likely to engage in risky sexual behaviors, which in turn predicted a higher probability of sexual aggression victimization and perpetration. The present study calls for more empirical research as the basis for developing sex education curricula that encompass consensual sex and sexual aggression in Iran.

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Table 1

Means and Bivariate Correlations

Variables (Range)	*M* (*SD*) Women	*M* (*SD*) Men	1	2	3	4	5	6
1. Child sexual abuse (0-3)	0.68[a] (0.79)	1.01[b] (1.12)	–	.24***	.12*	.19**	N/A	-.06
2. Sexual victimization (1-5)	2.57 (1.61)	2.44 (1.67)	.32***	–	.34***	.37***	N/A	.11
3. Sexual aggression perpetration (1-5)	1.32[a] (0.94)	1.83[b] (1.33)	.28***	.35***	–	.24***	N/A	.02
4. Risky Sexual Behavior (1-7)	1.62[a] (0.52)	1.73[b] (0.55)	.27***	.32***	.34***	–	N/A	.14*
5. Hostile Masculinity (1-7)	N/A	2.61 (0.76)	.12	.19**	.19**	.14*	–	N/A
6. Age	33.99[a] (7.71)	36.60[b] (7.44)	-.02	-.02	.06	-.04	-.16*	-

Note. [a, b] Means differ significantly between women and men. *$p < .05$, **$p < .01$, ***$p < .001$. Correlation coefficients for women (*nf* = 322) are shown above the diagonal, coefficients for men below the diagonal (*nm* = 208). N/A: only male participants completed the hostile masculinity scale.

Table 2

Sexual Aggression Victimization in Percent (Frequency) since Age 15 in the Break-down of Coercive Strategies, Victim-Perpetrator Relationship, and Sexual Acts, N = 530 (nf = 322, nm = 208)

% (*n*)		Coercive Strategy							
		Use/Threat of Physical Force		Exploitation of Inability to Resist		Verbal Pressure		Total Relationship (At Least One >=1 per Row)	
Victim-Perpetrator Relationship	Sexual Acts	Women	Men	Women	Men	Women	Men	Women	Men
(Ex)Partner	Sexual touch	26.7 (86)	21.1 (44)	12.4 (40)	11.5 (24)	22.7 (73)	19.7 (41)	35.1 (113)	34.1 (71)
	Attempted intercourse	21.7 (70)	15.9 (33)	9.9 (32)	7.2 (15)	17.1 (55)	15.9 (33)	28.9 (93)	26.4 (55)
	Completed intercourse	19.9 (64)	14.9 (31)	9.0 (29)	6.3 (13)	15.5 (50)	13.0 (27)	25.5 (82)	23.1 (48)
	Other sexual acts	19.9 (64)	14.4 (30)	8.1 (26)	6.7 (14)	15.5 (50)	13.5 (28)	26.1 (84)	22.1 (46)
Total (Ex)Partner		30.7 (99)	23.6 (49)	13.4 (43)	12.0 (25)	25.8 (83)	20.2 (42)	40.4 (130)	35.1 (73)
Friend/Acquaintance	Sexual touch	21.4 (69)	19.7 (41)	15.5 (50)	12.5 (26)	14.6 (47)	17.3 (36)	31.7 (102)	28.8 (60)
	Attempted intercourse	9.0 (29)	14.4 (30)	8.1 (26)	9.1 (19)	7.1 (23)	11.5 (24)	14.9 (48)	20.2 (42)
	Completed intercourse	6.5 (21)	10.1 (21)	5.6 (18)	7.2 (15)	5.9 (19)	8.2 (17)	12.1 (39)	14.9 (31)
	Other sexual acts	9.9 (32)	13.5 (28)	7.1 (23)	6.7 (14)	7.1 (23)	10.6 (22)	16.1 (52)	18.8 (39)

Table 2 continued

% (*n*)		Coercive Strategy							
		Use/Threat of Physical Force		Exploitation of Inability to Resist		Verbal Pressure		Total Relationship (At Least One >=1 per Row)	
Victim-Perpetrator Relationship	Sexual Acts	Women	Men	Women	Men	Women	Men	Women	Men
Total Friend		24.8 (80)	21.2 (44)	16.8 (54)	12.5 (26)	16.5 (53)	17.8 (37)	35.7 (115)	30.3 (63)
Stranger	Sexual touch	18.3 (59)	11.5(24)	8.1(26)	3.4 (7)	7.8 (25)	3.8 (8)	23.6**(76)	13.5**(28)
	Attempted intercourse	3.7 (12)	6.7 (14)	3.1 (10)	1.4 (3)	2.2 (7)	1.0 (2)	5.9 (19)	7.7 (16)
	Completed intercourse	2.2 (7)	6.3 (13)	1.9 (6)	1.4 (3)	1.6 (5)	1.0 (2)	3.1 (10)	7.2 (15)
	Other sexual acts	4.3 (14)	6.2 (13)	2.8 (9)	1.9 (4)	2.8 (9)	2.4 (5)	5.6 (18)	8.2 (17)
Total Stranger		19.9* (64)	12.5*(26)	8.4 (27)	3.8 (8)	8.4 (27)	4.3 (9)	25.2**(81)	14.9**(31)
Total Coercive Strategy (At least one >=1 per row)		47.8* (154)	37.0*(77)	25.8(83)	17.3(36)	38.2(123)	29.3(61)	63.0**(203)	51.0**(106)

Note. Gender differences: *$p < .05$, **$p < .01$, ***$p < .001$. Multiple responses were possible. For items with frequencies of <= 20, no comparisons were made.

Table 3

Sexual Aggression Perpetration in Percent (Frequency) since Age 15 in the Break-down of Coercive Strategies, Victim-Perpetrator Relationship, and Sexual Acts, N = 530 (nf = 322, nm = 208)

% (*n*)		Coercive Strategy							
		Use/Threat of Physical Force		Exploitation of Inability to Resist		Verbal Pressure		Total Relationship (At Least One >=1 per Row	
Victim-Perpetrator Relationship	Sexual Acts	Women	Men	Women	Men	Women	Men	Women	Men
(Ex)Partner	Sexual touch	4.7 (15)	9.7 (20)	3.4 (11)	4.8 (10)	7.1(23)	13.5(28)	9.9**(32)	19.2**(40)
	Attempted intercourse	3.4 (11)	8.2 (17)	2.8 (9)	3.8 (8)	3.4 (11)	10.6 (22)	6.2 (20)	14.4 (30)
	Completed intercourse	3.4 (11)	6.7 (14)	1.9 (6)	4.3 (9)	3.1 (10)	10.1 (21)	5.0 (16)	13.9 (29)
	Other sexual acts	4.3 (14)	5.8 (12)	2.2 (7)	3.4 (7)	3.4 (11)	10.6 (22)	6.2 (20)	13.5 (28)
Total (Ex)Partner		5.3 (17)	11.1 (23)	3.7 (12)	4.8 (10)	8.1(26)	14.4(30)	11.2**(36)	21.2**(44)
Friend/Acquaintance	Sexual touch	1.2 (4)	14.4 (30)	0.6 (2)	9.6 (20)	0.9 (3)	13.5 (28)	2.5 (8)	26.9 (56)
	Attempted intercourse	0.6 (2)	6.7 (14)	0.6 (2)	3.8 (8)	0.3 (1)	7.7 (16)	1.2 (4)	13.0 (27)
	Completed intercourse	0.3 (1)	5.3 (11)	0.3 (1)	4.3 (9)	0.3 (1)	5.8 (12)	0.9 (3)	10.6 (22)
	Other sexual acts	0.6 (2)	5.8 (12)	0.3 (1)	4.3 (9)	0.3 (1)	8.7 (18)	0.9 (3)	13.0 (27)

Table 3 continued

% (*n*)		Coercive Strategy							
		Use/Threat of Physical Force		Exploitation of Inability to Resist		Verbal Pressure		Total Relationship (At Least One >=1 per Row	
Victim-Perpetrator Relationship	Sexual Acts	Women	Men	Women	Men	Women	Men	Women	Men
Total Friend		1.2 (4)	15.9 (33)	0.6 (2)	10.1 (21)	0.9 (3)	14.4 (30)	2.5 (8)	27.9 (58)
Stranger	Sexual touch	0.0 (0)	6.3 (13)	0.3 (1)	4.8 (10)	0.3 (1)	3.4 (7)	0.6 (2)	10.6 (22)
	Attempted intercourse	0.0 (0)	3.4 (7)	0.0 (0)	2.9 (6)	0.0 (0)	1.9 (4)	0.0 (0)	5.8 (12)
	Completed intercourse	0.0 (0)	3.8 (8)	0.0 (0)	2.4 (5)	0.0 (0)	1.9 (4)	0.0 (0)	6.3 (13)
	Other sexual acts	0.0 (0)	1.9 (4)	0.0 (0)	1.9 (4)	0.3 (1)	2.4 (5)	0.3 (1)	4.8 (10)
Total Stranger		0.0 (0)	6.7 (14)	0.3 (1)	5.8 (12)	0.3 (1)	3.8 (8)	0.6 (2)	11.5 (24)
Total Coercive Strategy (At Least One >=1 per Row)		6.2 (20)	19.7 (41)	4.3 (14)	13.0 (27)	9.0 ***(29)	23.1*** (48)	13.4*** (43)	37.0*** (77)

Note. Gender differences: *$p < .05$, **$p < .01$, ***$p < .001$. Multiple responses were possible. For items with frequencies of <= 20, no comparisons were made.

Table 4

Sexual Aggression Victimization and Perpetration in Percent (Frequency) since Age of 15 based on Koss et al.'s (2008) Proposed Scoring System, N = 530 (nf = 322, nm = 208)

	Sexual Aggression Victimization		Sexual Aggression Perpetration	
% (*n*)	Women	Men	Women	Men
No victimization/perpetration	37.0** (119)	49.0**(102)	86.3*** (278)	63.0***(131)
Sexual contact	24.5 ***(79)	12.0 ***(25)	5.6 (18)	15.4 (32)
Attempted or completed coercion	7.5 (24)	8.2 (17)	1.9 (6)	9.1 (19)
Attempted rape	6.8 (22)	7.7 (16)	1.9 (6)	1.0 (2)
Rape	24.2 (78)	23.1 (48)	4.3 (14)	11.5 (24)

Note. Gender differences: *$p < .05$, **$p < .01$, ***$p < .001$. For items with frequencies of <= 20, no comparisons were made.

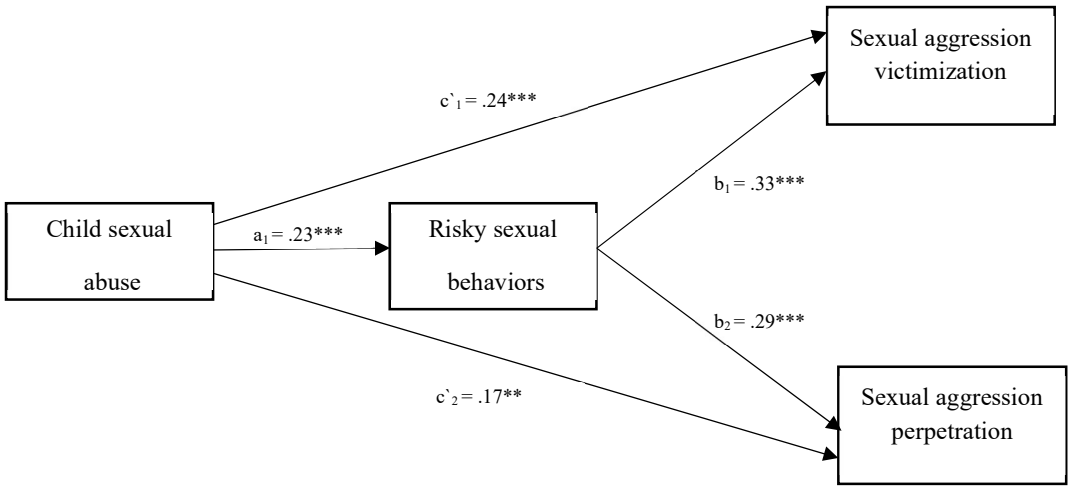

Figure 1. Standardized regression coefficients for the association of child sexual abuse with sexual aggression victimization and perpetration in the total sample, mediated by risky sexual behavior (Hypotheses 3, 4, and 5, n = 530). All paths controlled for gender.

*p < .05, **p < .01, ***p < .001.

Manuscript 2:

Married or on a Date: Cultural Norms and Gender Differences in Rape Perception in an Iranian Sample

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Abstract

This research examined how women and men in an Iranian sample perceived a heterosexual rape encounter depending on the relationship between the victim and the perpetrator. In Iran, the legal structures do not criminalize marital rape but criminalizes extra-marital sex among dating adults. In an online study, 525 participants (321 women, 204 men) were randomly assigned to read a vignette describing a nonconsensual sexual encounter in which the victim and the perpetrator were either married or dating. Participants then indicated victim blaming, judgement of the incident as rape, and punishment attribution to the perpetrator. Both women and men blamed the married victim more and were less certain to judge the marital encounter as rape, with larger differences between conditions for men than for women in exonerating the married perpetrator. Greater endorsement of honor norms and religious fundamentalism—both dominant socio-cultural norms in Iran—predicted higher victim blaming, lower likelihood to judge the incident as rape, and less severe punishment of the perpetrator. Endorsement of these norms were more predictive of lower rape judgement and perpetrator punishment in the marital rape than in the date rape encounter. The discussion addresses implications that follow from a better understanding of how women and men perceive nonconsensual sexual intercourse in Islamic societies. It highlights the importance of legal reforms acknowledging rape as a violation of women's rights across different victim-perpetrator constellations as well as addressing rape culture in which violence against women is condoned and maintained.

Keywords: Victim-perpetrator Relationship, Responsibility Attribution, Honor Culture, Religious Fundamentalism, Iran

Married or on a Date: Cultural Norms and Gender Differences in Rape Perception in an Iranian Sample

Understanding the way people judge and perceive (heterosexual) rape has been extensively studied and is well understood in Western nations (e.g., see review by van der Bruggen & Grubb, 2014). However, little is known about how people in other parts of the world—such as in Islamic cultures—perceive rape. Such knowledge is needed, given that blaming rape victims for their plight can significantly undermine their recovery process, their willingness to report, and affect the handling of rape cases in the criminal justice system (see review by Krahé, 2016).

Rape culture is characterized by the way in which gender-based societal attitudes and norms strategically condone, downplay, or normalize acts of sexual aggression, primarily targeting women, within institutions, communities, and among individuals (Shariff, 2017). Such a culture often maintains itself by silencing the rape victims. Thus, as victim blaming and tolerance of sexual violence are associated with dominant socio-cultural norms and beliefs about gender and sexuality in a society (Gravelin et al., 2019), understanding how such norms affect perception and judgment of rape is of particular importance in nations that are high in honor norms and religious norms. However, for many Islamic cultures including Iran, such knowledge is largely absent.

Iranian society is characterized by numerous honor-based traditions (Karimi-Malekabadi et al., 2022), strong beliefs in religious fundamentalism (Razavi et al., 2022), and a strong influence of ‘Sharia’ (i.e., Islamic law). These influences are evident at various institutional levels within Iranian society, including politics, legislation, social life, and education, given that Iran is an Islamic state.

The present research examined how Iranian women and men perceived a rape incident depending on the relationship between the victim and the perpetrator, and how perceptions

varied in relation to participants' endorsement of honor norms and religious fundamentalism. Given the different legal and social perception of sexual encounters among dating or married couples, we examined judgments about victims and perpetrators of a date rape versus a marital rape. To this end, we first investigated how the victim-perpetrator relationship (married vs. dating) and the perceiver gender (women vs. men) influenced participants' tendency to blame the victim, as indicated by a combination of high victim blame and low perpetrator blame, their certainty of judging the incident as rape, and their punishment attributions to the perpetrator. We further examined how these judgments were related to participants' endorsement of socio-cultural norms prevalent in Islamic states, such as honor norms and religious fundamentalism. Understanding the social perception of nonconsensual sexual intercourse beyond the insights from Western cultures has significant implications for individual, societal, and institutional responses towards date and marital rape in Iran.

Rape Culture and the Legal Situation in Iran

After the Islamic revolution in 1979, Iran has become one of the predominant Islamic countries in the Middle East and has implemented institutional structure based on 'Sharia' (Islamic law; Arjomand, 2004). 'Sharia' is a religious law with impact on cultural and social norms, including sexuality. Given that 'Sharia' has facilitated and promoted male sexual desire through polygyny and temporary marriage ('Sighe'; Islamic Civil Law, 2014), Iranian culture is characterized by gender-based double standards in sexuality and legal rights. In fact, many policies and laws such as compulsory head covering for women ('Hijab') and sex segregation in schools, public transportation, and sport centers, have been implemented with the aim of protecting men from their inherent susceptibility to arousal by female bodies. The legal definition in Iran is different from the conceptions of rape in Western nations' jurisdictions, where rape is generally defined as intentional penetration through the genital, anus, or mouth of another person without their consent (U.S. Department of Justice, 2012). In

Iran, rape (‘Zena e ba Onf’ or ‘Zena e ba Ekrah’) is defined as when a man who is *not the husband* of the victim physically forces or threatens a woman to engage in sexual intercourse with him (Islamic Penal Law, 2014). In other words, nonconsensual sex within marriage is not legally recognized as rape, despite the recent study’s findings that among Iranian female victims, 40.4% reported sexual victimization by an intimate partner, which represents the highest victimization rate compared to other constellations, such as acquaintance or stranger assaults (Malayeri et al., 2022). Simultaneously, for women, engaging in sex out of marriage, like when dating, is sinful and thus punishable (Islamic Penal Law, 2014). However, despite this, dating and sexual activity have risen among Iranians over the last two decades. Yet, there remains a stigma attached to women who engage in extra-marital sex which can contribute to the condoning of men’s sexually aggressive behaviors. Furthermore, underreported cases of rape are a global issue, and in Iran, gender-discriminatory rape laws further hinder reporting to authorities (Shahali et al., 2016).

The legal processing of rape charges in Iran is inconsistent and discriminating against women. In theory, the judiciary system should treat incidents meeting the legal definition as rape and punish the perpetrators, in line with the sentences envisaged by Iranian state’s law, which range from the least (e.g., flogging) to the harshest (i.e., death penalty) sentence. Yet, in practice, rape convictions are rare due to the handling of rape complaints in the judicial process. For example, judges are often inclined to treat rape as a subsection of consensual sex because there is no reason for a woman to be in the residence of a male stranger, and consequently the female victim can incur punishment because she engaged in sex out of marriage (Iranian Penal Law, 2014). Moreover, Iranian state law emphasizes husbands’ right to have sex with their wives on demand (‘Tamkin’; Article 1102 in Iranian Civil Code), and unless wives refuse sex for legitimate reasons, they will experience harsh legal consequences, such as withdrawal of spousal support (‘Nafaghah’), granting husbands the right to marry a

second wife, or get a divorce (Article 1108 in Iranian Civil Code).

Differences in the Social Perception of Rape

In most rape incidents (up to 90%), victims are acquainted with their perpetrators (Rape, Abuse and Incest National Network, 2020). Yet, stranger rape is generally considered more serious and psychologically distressing than rape involving acquaintances (date) or marital relationships, where the victims and the perpetrators know each other (Krahé, 2016). People perceive date and marital rape as less serious than stranger rape, and with greater intimacy between the victim and the perpetrator, victims are typically blamed more and perpetrators less, although this may not be the case for rape incidents that involved alcohol (Krahé et al., 2008). One important factor is the concept of 'implied sexual consent' in intimate relationships, where the history of sexual relations between the victim and the perpetrator reinforces the notion that each partner has a legitimate entitlement to the other's sexuality (Shotland & Goodstein, 1992).

As the sexual history between a woman and a man increases, participants tend to be less in agreement with the idea that men are required to seek consent for sex. Furthermore, male observers are more likely to perceive sexual encounters as being more consensual (Humphreys, 2007). These findings are supported by a study with U.S. participants, which revealed that both men and women tended to assign more blame to a married victim compared to a victim on a date. However, the disparity between the two types of relationships (marital versus date) was more pronounced among men than women (Monson et al., 2000). This study further highlighted that people do not always believe that just because a couple is dating they have had sex, and as a result, that rape within their relationship is less serious and the victim is more blameworthy. On the other hand, they imply that once a woman consents to sex in a relationship and this is known, judgments of the seriousness of the rape decline and the victim blaming increases.

Thus far, there is no study that investigated Iranian people's perception of a marital rape's encounter. Following the above reasoning, we argued that compared to rape happening on a date, perceivers would be less likely to consider a rape within marriage as a nonconsensual encounter between the man and the woman and blame the woman in the marital more than in the dating situation. Moreover, when the perpetrator was the husband rather than a date, perceivers should attribute a less severe punishment to the perpetrator.

In terms of differences among perceivers, gender has been the most extensively studied variable. Men are typically more inclined to blame the victim than women are (see review by Grubb & Harrower, 2008). One reason may be women's and men's differential identification with victims and perpetrators. Men tend to identify more with the (male) perpetrator, whereas women tend to identify more with the (female) victim (van der Bruggen & Grubb, 2014). However, other studies did not find a gender difference, including the two available Iranian studies on attributions of blame to female victims in acquaintance (date) rape scenarios (Bagherian et al., 2021; Karimi-Malekabadi et al., 2022). Based on the defensive attribution theory, women may blame the rape victim to reduce their perceived vulnerability to distance themselves from the possibility that they will have the same fate of the victim (Pinciotti & Orcutt, 2020). Hence, the question of gender differences in the tendency to blame a rape victim required further investigation.

Based on most past research, compared to women, men would blame the victim more, would be less likely to judge the incident as a rape, and attribute less severe punishment to the perpetrator. Moreover, we predicted that men would be more responsive to the information about victim-perpetrator relationship so that the difference in their attributions to the married victim and the date victim would be greater compared to women.

Honor Culture and Religious Fundamentalism

Socio-cultural norms and beliefs, such as honor culture and religious fundamentalism, are likely to be reflected in people's perception of rape encounters depending on the relationship between the victim and perpetrator. Honor culture is characterized as a set of beliefs, attitudes, and norms about the importance of the personal image and can act as a sociocultural potential risk factor for intimate partner violence (Gul et al., 2021). One of the main honor codes is the gendered honor code by which men are expected to be strong, intolerant of disrespect, and able to defend their reputation and their families against all perceived threats (called 'Qeirat' for Iranian men; Razavi et al., 2023). Women are expected to preserve their sexual purity before marriage, exhibit loyalty, and show submission to their spouse and family members (called 'Haya' for Iranian women; Karimi-Malekabadi et al., 2022). This gendered honor code can manifest as a justification for violence towards women when women's behaviors implicate a threat to their partner's honor or reputation (i.e., disobedience, infidelity, romantic rejection; Vandello et al, 2009). Moreover, it is this threat to the husband's reputation that can lead to the exoneration of perpetrators in marital rape (Gul & Schuster, 2020) and subsequently to greater blame of the wife, with the socio-cultural goal of protecting his and his family's reputation.

In honor cultures, sexual violence is further perceived as a threat to the reputation of the female victim's male kin or husband, who historically were the aggrieved parties in the legal procedure. Consistent with these honor codes, past research revealed that the more participants held honor beliefs, the more they attributed blame to female rape victims and accepted rape myths and sexist attitudes, although they also held more negative attitudes to rape (Ceylan-Batur & Uskul, 2022). In Iran, higher endorsements of honor codes were related to higher blame attribution to victims of sexual assault (Karimi-Malekabadi et al., 2022).

Honor-oriented individuals expect higher sexual obedience from a married woman than from a female date in agreement with gendered honor codes, and because marital rape

involves a threat to the husband's and family's reputation. Therefore, we predicted that the more honor-oriented individuals were, the more they would blame the married victim more than the dating victim, less likely they would judge the incident as rape, and the less severe the punishment they would assign to the perpetrator of the date as compared to marital rape.

In addition to honor norms, religious fundamentalism may be linked to perceptions of rape as it prescribes gender and sexual norms in the society. Religious fundamentalism describes the strict endorsement of the ideology that there is only one true set of religious teachings and fundamental rules that is infallible. As such, true believers must vigorously obey the original interpretation of religious books and scripts (Altemeyer & Hunsberger, 1992). In Muslim-majority countries, Islamic fundamentalists favor an Islamic state as a socio-politico-economic system (Arjomand, 2004), in which they can implement the Islamic law 'Sharia' in the state. Individuals with higher religious fundamentalist beliefs endorse more Islamic scripts, which reinforce a gender-based hierarchy in the public and private sectors of society through expecting women as subordinates and men as authorities. Individuals who adhere to norms about gender-based hierarchy are more likely to minimize rape that occurred between the perpetrator with higher status and authority than the victim (Munsch & Willer, 2012), because marital rape more than date rape can be minimized based on the high authority of husbands over wives. Therefore, we assumed that the stronger participants' religious fundamentalism, the more they would blame the victim. We further expected this association to be stronger for marital than date rape.

The Present Research

This study examined how Iranian women and men perceived a heterosexual rape scenario depending on the relationship between the female victim and the male perpetrator. It further investigated the influence of socio-cultural norms of honor and religious fundamentalism on rape perception. For this purpose, participants read a vignette describing a

nonconsensual sexual encounter, in which the victim and the perpetrator were either married or dating. They then indicated the extent to which they blamed the victim (defined by the combination of high victim and low perpetrator blame), their certainty that the sexual encounter was rape, and their punishment attributions to the perpetrator. We examined endorsement of honor norms and religious fundamentalism as moderator variables.

The first set of hypotheses concerns victim blaming, certainty of judging the sexual encounter as rape, and punishment attributions to the perpetrator, testing differences between women and men and marital versus date rape.

Hypothesis 1: Men, compared to women, will blame the victim more, will be less likely to judge the sexual encounter as rape, and attribute a less severe punishment to the perpetrator.

Hypothesis 2: Compared to date rape, perceivers will blame the marital rape victim more, will be less likely to judge the sexual encounter as rape, and attribute a less severe punishment to the married perpetrator.

Hypothesis 3: The differences in attribution and judgement of date vs. marital rape will be larger among men than women.

The second set of hypotheses concerns the role of honor norms and religious fundamentalism, and their interaction with the victim-perpetrator relationship.

Hypothesis 4: The more perceivers endorse honor norms, the more they will blame the victim, the less likely they will judge the sexual encounter as rape, and the less severe punishment they will attribute to the perpetrator.

Hypothesis 5: The more perceivers endorse honor norms, the larger the differences in attributions and judgement of date versus marital rape.

Hypothesis 6: The more perceivers endorse religious fundamentalism, the more they will blame the victim, the less likely they will judge the sexual encounter as rape, and the less

severe the punishment they will attribute to the perpetrator.

Hypothesis 7: The more perceivers endorse religious fundamentalism, the larger the differences in attributions and judgement of date versus marital rape.

Method

Participants and Design

A priori power analyses revealed a required sample size of 489 participants to have 80% power to detect a small effect ($f = 0.15$) for MANOVA, ANOVA, and regression models (see Appendix B in the Online Supplement for details). Adult Iranian participants (18 years and older) were recruited via social media (e.g., Telegram, WhatsApp, Instagram, LinkedIn). This approach reached a large potential audience as 79% of Iranians use the internet (The World Bank, 2021) and most of them are connected on social media (United Nations, 2014). We introduced this research to participants as a study on the perception of social interactions. At the end of the survey, participants could choose to enter a raffle for vouchers from an online Iranian store by following the link to a separate survey.

In total, 611 adults completed the survey. Of these, 78 were excluded because they incorrectly answered the manipulation check question on the victim-perpetrator relationship, and eight because of their non-binary gender, which disallowed us from keeping them for the analyses. The final sample consisted of 525 participants (321 women, 204 men). Participants ranged in age from 18 to 70 years ($M = 32.74$, $SD = 7.56$). Appendix C in the Online Supplemental Material provides additional demographic information about the sample.

The experiment has a 2 (Perceiver Gender: woman vs. man) × 2 (Victim-Perpetrator Relationship: marriage vs. dating) between-subject design with victim blaming, judgment of the sexual encounter as rape, and punishment attribution to the perpetrator as dependent variables. Endorsement of honor norms and religious fundamentalism were continuous moderators. Participants were randomly assigned to one of the two experimental conditions

that manipulated the victim-perpetrator relationship. Participants then read the respective rape scenario (adapted from Temkin & Krahé, 2008). In the dating condition, a man (named Amir) had nonconsensual sex with his female date (named Bahar) after they had been seeing each other for two months at his place but had not been sexually intimate before. In the marriage condition, Amir and Bahar had been married for two years and had been sexually intimate regularly. The names Amir and Bahar are frequently chosen first names in Iran according to the National Organization for Civil Registration registry (IRAN News Network, 2020).

Measures

All study materials were presented in Farsi. The questionnaire was translated from English to Farsi by an Iranian native speaker fluent in English and then back translated into English by a native English speaker from Iran fluent in Farsi. Appendix A in the Online Supplement displays the verbatim English and Farsi survey.

Victim Blaming

To measure the tendency to blame the victim, participants indicated the victim's and the perpetrator's responsibility on eight items (adapted from Bieneck & Krahé, 2011). The first four items referred to the responsibility attribution to the perpetrator (e.g., "To what extent do you think Amir is responsible for the situation?", "How much do you think Amir is to blame for what happened?). The remaining four items referred to the responsibility attribution to the victim (e.g., "To what extent do you think that Bahar had control over the situation?", "How likely it is that Bahar could have avoided the situation?"). The response scale ranged from 1 (*not at all/very unlikely*) to 7 (*very much so/very likely*). A confirmatory factor analysis established that after reverse-scoring the items of perpetrator responsibility, the eight items formed a unidimensional scale, Chi^2 (df= 16) = 20.37, p = .204, CFI = .992; RMSEA = .023, 95% CI[.000; .049], SRMR = .025. On that basis, we averaged the eight items to create a composite victim blaming scale, with high internal consistency, α = .71.

Judgment of the Sexual Encounter as Rape

Participants indicated how certain they were that the nonconsensual sexual encounter qualified as rape on a 7-point Likert scale ranging from 1 (*certainly not rape*) to 7 (*certainly rape*) adopted from past work (Hills et al., 2021; Monson et al., 2000).

Punishment Attribution to the Perpetrator

Participants indicated the extent to which they thought the perpetrator should be held criminally accountable for his action (Gul & Schuster, 2020) on a 7-point scale ranging from 1 (*not at all*) to 7 (*absolutely*). Then they chose the punishment the perpetrator deserved. Answers were made on a 6-point scale ranging from 1 (*no punishment*), 2 (*fine, but no prison*), 3 (*1-7 years in prison*), 4 (*8-15 years in prison*), 5 (*16-20 years in prison*), 6 (*more than 20 years in prison*). The two items were first converted into z-scores because of the difference in response scales and then averaged to create a composite score of punishment attribution to the perpetrator, $\alpha = .66$.

Endorsement of Honor Norms

Participants responded to the ten items of the Honor Endorsement Index (HEI; Vandello et al., 2009; e.g., “A man must defend his honor at any cost”, “A woman must be pure and honest”). Given the scope of this study and the specific honor norms of Iranian society, we added the item “A woman must observe her husband’s needs or (in general) be obedient”. The response scale ranged from 1 (*strongly disagree*) to 7 (*strongly agree*). Items were average to create an honor endorsement score, with high internal consistency, $\alpha = .87$.

Endorsement of Religious Fundamentalism

Using the Religious Fundamentalism Scale (RFS; Altemeyer & Hunsberger, 2009), participants indicated their fundamentalist beliefs on 12 items (e.g., “To lead the best, most meaningful life, one must belong to the one, fundamentally true religion”, “The fundamentals of God’s religion should never be tampered with or comprised with others’ beliefs”).

Responses were made on a 7-point scale ranging from 1 *(strongly disagree*) to 7 (*strongly agree*) and averaged into composite score based on high internal consistency, $\alpha = .89$.

Procedure

The online survey was introduced as a study of perceptions of social interactions and after reading the scenario, participants were presented with the items measuring victim blaming, judgment of the incident as rape, and attributions of punishment to the perpetrator. Participants further indicated their endorsement of honor norms and religious fundamentalism before completing a manipulation check asking about the victim-perpetrator relationship between the couple. The two socio-cultural moderator variables were measured after the key dependent variables, to avoid that participants' conscious reflection on their honor norms and religious fundamentalist ideologies could raise suspicion about the actual study purpose and bias participants' responding to the dependent variables. Finally, participants provided demographic information including gender, age, sexual orientation, marital status, dating preferences, place of living, education level, religious affiliation, and social-economic status.

Data-Analytic Strategy

A 2 (victim-perpetrator relationship) × 2 (participant gender) multivariate analysis of variance (MANOVA) tested Hypotheses 1 to 3 on victim blaming, judgment of the sexual encounter as rape, and punishment attribution to the perpetrator. Significant multivariate effects were followed with univariate effects. Significant interactions were decomposed by simple-effects tests, with Bonferroni corrections to decrease the risk of type 1 error. Regression models tested Hypotheses 4 to 7, using the MLR estimator in Mplus, version 8.8 (Muthen & Muthen, 2012). The models included participant gender, victim-perpetrator relationship, centered honor norms and religious fundamentalism scores, and their respective interactions with victim-perpetrator relationship. Standardized regression coefficients are reported**.** Because the models were fully saturated, no model fit indices are available.

Significant interactions were decomposed with the SPSS PROCESS macro using 95% bootstrap confidence intervals based on 10,000 samples. Figure 1 displays the conceptual model of the hypotheses.

Transparency and Openness

All hypotheses and analyses were preregistered on OSF (https://tinyurl.com/OSF-Prereg; working link for peer-review). The data and analysis code are also available on OSF (https://osf.io/4axs9/?view_only=48fd9b09d56f4a89ba27be26db766e9f). The verbatim research materials appear in Appendix A in the Online Supplement. The Ethics Commission of the *authors* university approved the study as risk-free for the participants.

Results

Descriptive Statistics and Correlations

Table 1 presents the means, standard deviations, and correlations of all variables across relationship constellations, separately for women and men. All bivariate correlations were significant except for a nonsignificant correlation between religious fundamentalism and punishment attribution to the perpetrator for men. Fisher's *z* test showed that no correlation coefficients differed significantly between women and men.

In addition, the means and standard deviations of all variables broken down by the different relationship constellations (dating vs. marriage) and participant gender by demographics are displayed in the Online Supplemental Material (Tables S1 for living place, Table S2 for religious affiliation, Table S3 for marital status, and Table S4 for education).

Effects of Gender and Victim-Perpetrator Relationship

The MANOVA indicated significant multivariate main effects of perceiver gender, Wilks' Lambda = 0.97, $F(3, 519) = 5.73$, $p < .001$, $\eta_p^2 = .03$, and victim-perpetrator relationship, Wilks' Lambda = 0.74, $F(3, 519) = 61.95$, $p < .001$, $\eta_p^2 = .26$. Table 2 displays the means for the univariate effects.

Supporting Hypothesis 1, significant univariate main effects of perceiver gender revealed that men compared to women blamed the victim more, $F(1, 521) = 12.58$, $p < .001$, $\eta_p^2 = .02$, were less certain that the sexual encounter was rape, $F(1, 521) = 13.35$, $p < .001$, $\eta_p^2 = .03$, and attributed less severe punishment to the perpetrator, $F(1, 521) = 8.84$, $p = .003$, $\eta_p^2 = .02$.

Consistent with Hypothesis 2, all three univariate effects for victim-perpetrator relationship were significant. Compared to the date encounter, participants blamed the marital rape victim more, $F(1, 521) = 5.64$, $p = .018$, $\eta_p^2 = .01$, were less certain that the marital as opposed to the dating sexual encounter was rape, $F(1, 521) = 40.99$, $p < .001$, $\eta_p^2 = .07$, and attributed less severe punishment to the marital rape perpetrator, $F(1, 521) = 160.54$, $p < .001$, $\eta_p^2 = .24$.

These main effects were qualified by a significant multivariate interaction of perceiver gender and victim-perpetrator relationship, Wilks' Lambda = 0.98, $F(3, 519) = 4.14$, $p = .006$, $\eta_p^2 = .02$. Supporting Hypothesis 3, a significant univariate interaction of gender and victim-perpetrator relationship was found on the attribution of punishment to the perpetrator, $F(1, 521) = 11.85$, $p = .001$, $\eta_p^2 = .02$. Decomposing this interaction by victim-perpetrator relationship showed that women and men did not differ in their punishment for the date-rape perpetrator, but women recommended a significantly harsher sentence for the marital-rape perpetrator, $F(1, 521) = 19.17$, $p < .001$, $\eta_p^2 = 0.04$, than men did, $F(1, 521) = 0.119$, $p = .731$, $\eta_p^2 = 0.00$ (see Figure 2). Contrary to our prediction, however, the interaction was nonsignificant for victim blaming and certainty that the sexual encounter was rape. Thus, the findings yield only partial support for Hypothesis 3.

The Role of Honor Norms and Religious Fundamentalism

Separate regression analyses with Mplus were conducted for the endorsement of honor norms and religious fundamentalism to examine their moderating role on the effect of victim-

perpetrator relationship on the three outcome variables. The conditional effects of the moderators as lower and higher levels were values of +/- 1 *SD* from the mean. Consistent with Hypothesis 4, the more perceivers endorsed honor norms, the more they blamed the victim, *ß* = 0.47, $p < .001$, 95% CI [0.21, 0.72], the less they judged the sexual encounter as rape, *ß* = -0.66, $p < .001$, 95% CI [-0.95, -0.36], and the less severe punishment they attributed to the perpetrator, *ß* = -0.71, $p < .001$, 95% CI [-0.95, -0.46].

In line with Hypothesis 5, we found a significant Honor Norms Endorsement × Victim-Perpetrator Relationship interaction on the judgment of the sexual encounter as rape, *ß* = 0.45, $p < .001$, 95% CI [0.20, 0.71], and on punishment attribution to the perpetrator, *ß* = 0.48, $p < .001$, 95% CI [0.25, 0.71]. For judgment of the sexual encounter as rape (see Figure 2, Panel a), the conditional effects revealed that perceivers with higher endorsement of honor norms were more certain that the sexual encounter was a rape in the dating scenario, coefficient = 0.73, $p < .001$, 95% CI [0.49, 0.98], than in the marital scenario, coefficient = 1.17, $p < .001$, 95% CI [0.83, 1.53], whereas no such difference emerged among those with low endorsement of honor norms, coefficient = 0.29, $p = .108$, 95% CI [-0.63, 0.64]. For punishment attribution (see Figure 2, Panel b), the strength of the significant conditional effects varied depending on how much people endorsed honor norms, even though it was significant for both levels. The effect was smaller for those with low levels of endorsement of honor beliefs, coefficient = 0.50, $p < .001$, 95% CI [0.33, 0.68] than for those with high levels, coefficient = 1.03, $p < .001$, 95% CI [0.85, 1.20]. The tendency to punish the date rape perpetrator more than the marital rape perpetrator was more pronounced in participants with grater endorsement of honor norms. For victim blaming, the interaction was nonsignificant.

In line with Hypothesis 6, the stronger perceivers endorsed religious fundamentalism, the more they blamed the victim, *ß* = 0.47, $p = .001$, 95% CI [0.20, 0.74], the less certain they were the sexual encounter was rape, *ß* = -0.54, $p = .003$, 95% CI [-0.88, -0.20], and the less

punishment they attributed to the perpetrator, β = -0.54, p < .001, 95% CI [-0.84, -0.25].

Supporting Hypothesis 7, and in parallel to the results for honor norm endorsement, there was a significant Religious Fundamentalism × Victim-Perpetrator Relationship interactions on the certainty that the sexual encounter was rape, β = 0.40, p =.009, 95% CI [0.10, 0.69], and on punishment attribution, β = 0.45, p < .001, 95% CI [0.18, 0.72]. For the certainty that the incident was rape, the strength of the significant conditional effects varied depending on how much people endorsed religious fundamentalism beliefs (see Figure 2, Panel c). Participants were more certain that the dating scenario than the marital scenario was rape, but the difference was more pronounced the higher participants scored on religious fundamentalism, low beliefs: coefficient = 0.41, p = .024, 95% CI [0.05, 0.76], high beliefs: coefficient = 1.16, p < .001, 95% CI [0.80, 1.51]. Similarly and in parallel to the pattern for honor norms, more severe punishment was attributed to the perpetrator of date vs. marital rape, especially among those with strong religious fundamentalist beliefs, low beliefs: coefficient = 0.56, p < .001, 95% CI [0.38, 0.74], high beliefs: coefficient = 1.04, p < .001, 95% CI [0.86, 1.22]. The effect was stronger among perceivers who more strongly endorsed religious fundamentalist beliefs (see Figure 2, Panel d).

Exploratory Analysis

The two moderator variables honor norms and religious fundamentalism were substantially correlated in the total sample, r(523) = .54, p < .001, and in the two gender groups separately (see Table 1; correlation among men, r(204) = .60, p < .001, and among women, r(321) = .52, p < .001). Therefore, we ran a further model with both moderators. This model showed that when both variables were included, the main effect and interaction of religious fundamentalism were no longer significant, indicating that endorsement of honor norms was a stronger predictor of rape perceptions and of the differential judgment of rape certainty in marital versus date sexual encounters than religious fundamentalism.

An additional analysis tested whether the more perceivers endorse honor norms, the larger the differences in attributions and judgement of rape will be among women and men. Results found no support for this hypothesis, as the Honor Norms × Gender interactions were nonsignificant on all dependent variables: Victim blaming, β = -0.21, p =.111, 95% CI [-0.32, 0.03], rape judgment, β = 0.06, p =.720, 95% CI [-0.25, 0.37], and rape punishment, β = 0.08, p =.571, 95% CI [-0.11, 0.20].

Discussion

This study examined how Iranian women and men perceived a nonconsensual heterosexual encounter depending on the relationship between the female victim and the male perpetrator. Against the background that Iranian law, in contrast to many Western nations' laws, does not criminalize marital rape but criminalizes extra-marital sex among dating adults (Islamic Penal Law, 2014). We examined victim blaming, rape judgments, and rape punishment depending on whether the woman and man were married versus dating. Scientific knowledge about rape perceptions in this cultural and legal background is lacking, yet of high importance, as it bears important implications for the individual, social, and institutional responses towards marital and date rape in Iran.

Supporting Hypothesis 1, men, compared to women, attributed more blaming to the rape victim, attributed less severe punishment to the perpetrator, and judged the sexual encounter less as rape. These results align with the large available evidence from Western societies that rape perception is gender asymmetrical (see review by Gravelin et al., 2019). Yet, they stand in contrast to two recent Iranian studies that revealed no gender differences in victim blaming (Bagherian et al., 2022; Karimi-Malekabadi et al., 2022). One of the studies argued that these findings might be due to Iranian women and men endorsing the gendered honor codes for women to a similar extent, as the participants believed, for example, that women should adhere to the Islamic modest dress code and abstain from relations with male

strangers (Bagherian et al., 2022). By contrast, our results showed that men endorsed honor norms more than did women, and honor norms significantly predicted rape perceptions after controlling for interactions with gender. This suggests that the effect of honor endorsement on rape perception was not moderated by gender. Therefore, further research may specifically focus on unpacking potential gender differences in victim blaming in Iranian samples.

Supporting Hypothesis 2, the victim-perpetrator relationship affected participants' judgement of the nonconsensual sexual encounter. Specifically, compared to date rape, marital rape resulted in more victim blaming, less severe punishment attribution to the perpetrator, and a lower likelihood of judging the incident as rape. These results are in line with sexual precedence theory (Shotland & Goodstein, 1992), which predicts that the more often a couple is engaged in sexual activities, the more perceivers rate their sex as consensual, the less they classify it as rape, and the more likely they are to exonerate the perpetrator (Martin et al., 2007). Although our results are in line with the majority of available studies (see review by Grubb & Harrower, 2008), a smaller number of studies revealed higher blame attribution to date victims than married victims (e.g., Frese et al., 2004). It is possible that the inconsistent findings result from differences in the rape scenarios, given that these scenarios sometimes include additional details such as that the victim has been drinking or engaging in suggestive behavior (Gravelin et al., 2019).

Our findings showed that women and men punished the date rape perpetrator to the same extent, but women assigned more severe punishment to the marital perpetrator than men did. This result may resonate with the role of gender-discriminatory laws as marital rape is not criminalized by Iranian law and lack of punitive action for marital-rape perpetrators (Islamic Penal Law, 2014). Thus, married women are in a vulnerable position. Likely therefore, the female participants held the married perpetrator significantly more criminally liable than the date compared to men, increasing the difference between the two scenarios.

In line with our predictions, greater endorsement of both honor norms and religious fundamentalism predicted higher victim blaming, lower certainty that the incident was rape, and less severe punishment the rape perpetrators. In addition, participants with stronger honor norms and religious fundamentalist beliefs were less likely to judge the incident as rape and assigned less severe punishment to the marital-rape as opposed to the date-rape perpetrator. Regarding honor beliefs, this result was in line with prior research (e.g., Ceylan-Batur & Uskul, 2022) that violation to honor is highly correlated with tolerance of aggression against women. Though aggressive actions are condemned, they can be perceived as morally appropriate in certain social relationships and circumstances (relationship regulation theory; Rai & Fiske, 2012) wherein female, male, and family honor were violated. However, studies showed that regardless of violation of female and family honor, situations that threatened men's honor (i.e., masculinity, authority) predicted tolerance to violence against women (e.g., Dietrich & Schuett, 2013). This is supported by our study as the more participants endorsed honor norms, the less severe punishment they assigned to the marital perpetrator compared to the date perpetrator, and the less they judged the marital encounter as rape. This can be explained by the higher threat to the husband's honor in a marital rape encounter.

The parallel results for higher religious fundamentalist beliefs predicting higher victim blaming can be elucidated through the moral tenets and gendered codes shared with honor culture (Ceylan-Batur & Uskul, 2022). The correlation between endorsing honor norms and religious fundamentalism was substantial for both men and women. Our exploratory analyses found that when both honor and religious fundamentalism were included in the same model, religious fundamentalism was no longer significantly associated with the measures of rape perception. Lastly, individuals with greater honor and religious fundamentalist beliefs assigned less severe punishment to the marital-rape perpetrator and were less likely to judge the encounter as rape in the marital than in the date encounter, and this difference was greater

the more they endorsed such beliefs. These greater variations in rape perceptions in the marital than the date scenario can be explained by violations of different honor codes by rape victims. In the marital rape scenario, the wife's disobedience to having sex on demand may have threatened the husband's masculinity and authority (male honor codes) especially in the eyes of individuals who strongly endorse honor norms. The same threat to a man's rights is not inherent in the date rape scenario. Here, the date victim has violated her own purity and sanctity (female honor codes) by dating and staying at the place of a man she is not married to. Aligned with available studies, when the husband perceived threat to his authority, his perpetration was more condoned by people with stronger religious and honor-oriented beliefs, which is beyond the violation of female honor (e.g., Ceylan-Batur & Uskul, 2022). Also, a recent Iranian study supported the explanation for the date victim, it has revealed that the violation of the purity (female honor code) was the only predictor of victim blaming in an encounter of acquaintance/dating sexual violence (Karimi-Malekabadi et al., 2022). Masculine and authoritative norms (male honor codes) can also partly explain the relationship between religious fundamentalism and violence against wives in honor cultures, which ultimately serves to maintain the authority of men for controlling women (Flood & Pease, 2009). Such control is indeed manifested in discriminatory legal rights (derived from the Islamic law, 'Sharia') that enforce the higher authority of men in the political and public realms of the Iranian society for restricting women in the private realm as men's "properties" to perform "wifey duties", particularly by observing his sexual needs.

Strength, Limitations, and Future Research

The current study adds to the limited body of research from Islamic countries, and specifically from Iran, on how women and men perceive rape scenarios in different victim-perpetrator constellations and against the background of cultural norms about honor and religion. Based on a solid theoretical and empirical foundation from research on rape

perception in Western countries, we developed a set of predictions that took the cultural and legal situation in Iran into account. In a country characterized by strict rules about sexual conduct, a sample of more than 500 participants can be considered a strength of the study. By providing evidence from Iran, this research contributes to the cultural diversity of research on rape perception beyond WEIRD (i.e., Western, Educated, Industrialized, Rich, and Democratic; Henrich et al., 2010) nations.

At the same time, some limitations are indicative of future research. First, the recruitment of a convenience sample limits the generalizability of the current findings, even though the sample matches representative figures in terms of living characteristics. Among participants, 73.9% reported living in big city, which is very close to the national rate of Iran's urban population (76%, The World Bank, 2021). In terms of education level, the sample was skewed towards higher education, with 88.2% of the sample holding a bachelor's degree or higher, which is higher than the current rate of educational enrollment of 70% in 2015, the latest available statistics (World Education Reviews News, 2017).

Moreover, the sample composition might have been affected by a self-selection bias, because for ethical reasons participants were informed in the introduction that they would be asked to read and evaluate a brief description of an unwanted sexual interaction between a woman and a man. Such self-selection could have introduced bias in different directions. It might be that individuals who consider sexual aggression as a serious social issue in Iran were more willing to participate or that participants who felt uncomfortable engaging with sexuality-related content might have chosen not to participate. Yet, a possible self-selection bias cannot explain the differences found in the perception of the date-rape and the marital-rape cases within the sample, as participants were randomly assigned to the scenarios.

A further limitation suggests need for future research pertains to the rape scenarios used. Given that the vignettes descriptions were short and contained only limited information

(e.g., about the victim, the perpetrator, and their behaviors prior to the encounter) participants may have relied on generalized stereotypes about sexual assault rather than basing their judgments on the contents of the brief descriptions in the scenarios (Temkin & Krahé, 2008). Future research may examine differences in reactions to scenarios that vary in length and level of details. Although this study aimed at highlighting the significant role of honor culture and religious fundamentalism on rape perception, further studies in this area may benefit from investigating the role of rape myth beliefs, just world beliefs, and traditional gender roles on rape perceptions in different victim-perpetrator relationships (Gul & Schuster, 2020).

Despite these limitations, our study provides knowledge about perceptions of marital and date rape in Iran. Yet, our findings cannot be generalized to all Muslim societies given that this study examined rape perception in the specific socio-cultural context of Iran, where 'Sharia' is dominant on all institutional sectors of society forming an Islamic state. This differentiates Iran from other Muslim countries that are non-Islamic states, such as Turkey. Future research is needed to investigate the role of the state (Islamic vs. non-Islamic) on rape perceptions. Another avenue is to explore various aspects of religious fundamentalism in relation to tolerance of violence against women as this construct is multifaceted and can provide insights into understanding violence and gender hierarchy in society.

Finally, given the inconsistent legal processing of rape cases in Iran, future research may focus on the parties involved in the criminal justice system (e.g., police, medical forensic examiners, attorneys, judges). Their perceptions of date and marital rape cases may have direct impact not only on the handling of reported cases, but likely also on victims' willingness to report a sexual assault (Krahé et al., 2008).

Implications for Practice

The present findings have significant implications for the individual, social, and institutional responses towards rape victims, particularly victims of marital and date rape. At

the individual level, wellbeing of rape victims depends on sympathetic responses by their social environment (e.g., family, friends, health care professionals), including the acknowledgement of the incident as a sexual assault in the first place as it reduces self-blame in victims and helps them acknowledge the incident as rape (Jaffe et al., 2021).

At the societal level, prevention programs informed by sound theorizing and empirical evidence could challenge deeply rooted social norms—honor norms and religious fundamentalism in Iran—that promote and condone sexual violence (Alvarez et al., 2016). For example, research has revealed that exposing 'pluralistic ignorance' (i.e., mutual misperception about the attitudes and beliefs of members of the collective) was effective in changing attitudes towards honor-based intimate partner violence (Vandello et al., 2009). As men are more likely to believe that other men are more aggressive than they are, and endorse more violence than they do, addressing this misconception may reduce honor-related intimate violence. Therefore, a shared public recognition of this misconception through campaigns may be effective in reducing honor-related sexual violence (e.g., Gul et al., 2019). Moreover, promoting the recognition of nonconsensual sex as a form of violent behavior may lead to reducing the problem of unacknowledged sexual assault in terms of victims' nonlabelling of their experience as a sexual assault (Marchewka et al., 2022). In addition, studies have shown that non-acknowledging rape is associated with re-victimization (Littleton et al., 2017).

The highest responsibility for improving the social and legal status of rape victims falls to the state, which has the greatest power and obligation to serve justice for the victims via the criminal justice system. In the case of Iran, this involves reform in rape law through criminalizing marital and acquaintance (date) rape. A reform may likely increase the number of reported rapes, based on research showing that higher perception of barriers to reporting rape is associated with lower rate of rape reports to law enforcements (e.g., Hahn et al., 2021).

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Table 1

Means, Standard Deviations, and Bivariate Correlations

Variables (Range)	*M* (*SD*) Women	*M* (*SD*) Men	1	2	3	4	5
1. Victim blaming (1-7)	2.64[a] (1.04)	2.95[b] (0.97)	–	-.54***	-.50***	.41***	.36***
2. Judgment of the sexual encounter as rape (1-7)	6.30[a] (1.37)	5.82[b] (1.75)	-.52***	–	.57***	-.27***	-.15**
3. Punishment attribution to the perpetrator[+]	0.08[a] (0.82)	-0.12[b] (0.92)	-.54***	.68***	–	-.30***	-.14*
4. Honor norms endorsement (1-7)	2.94[a] (1.33)	4.21[b] (1.45)	.33***	-.19**	-.24**	–	.52***
5. Religious fundamentalism endorsement (1-7)	2.36[a] (1.25)	2.62[b] (1.39)	.22**	-.19**	-.11	.60***	–

Note. [a, b] Means differ significantly between women and men. Correlation coefficients for women (n = 321) are shown above the diagonal, coefficients for men below the diagonal (n = 204). [c] Correlation coefficients differ between women and men. [+] z-standardized score with a mean of 0 and a SD of 1.

*p < .05, **p < .01, ***p < .001.

Table 2

Means and Standard Deviations for Victim Blaming, Judgment of the Sexual Encounter as Rape, Punishment Attribution to the Perpetrator, Endorsement of Honor Norms and Religious Fundamentalism by Perceiver Gender (Female vs. Male) and Victim-Perpetrator Relationship (Marriage vs. Dating)

			Victim Blaming		Judgment of Sexual Encounter as Rape		Punishment Attribution to the Perpetrator		Endorsement of Honor Norms		Endorsement of Religious Fundamentalism	
	Condition	*N*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Women	Marriage	145	2.70	1.10	5.98	1.69	-0.26	0.83	3.08	1.47	2.42	1.29
	Dating	176	2.59	0.99	6.57	0.95	0.36	0.69	2.82	1.20	2.58	1.30
Men	Marriage	96	3.12	1.02	5.24	2.09	-0.70	0.81	4.33	1.44	2.30	1.21
	Dating	108	2.80	0.91	6.34	1.17	0.39	0.68	4.10	1.45	2.67	1.47

Note. The measure of punishment attribution to the perpetrator was z standardized. The scales for victim blaming, judgment of the sexual encounter as rape, endorsement of honor norms, and endorsement of religious fundamentalism ranged from 1 (*strongly disagree*) to 7 (*strongly agree.*

Figure 1

The Conceptual Model

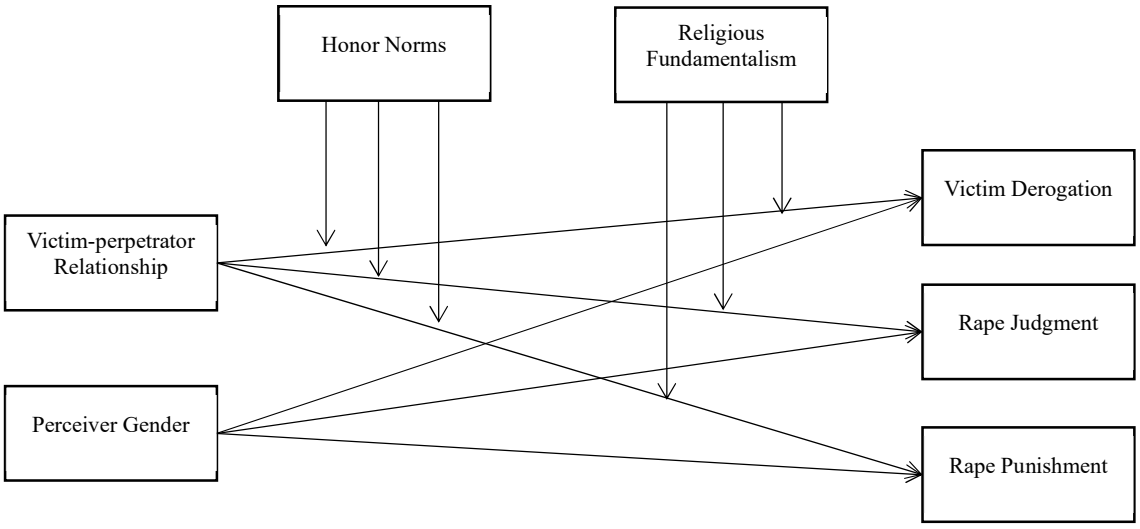
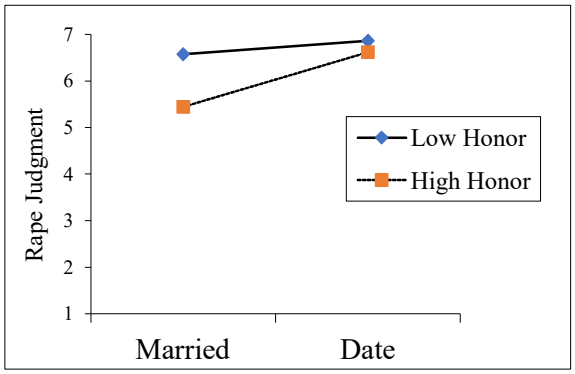


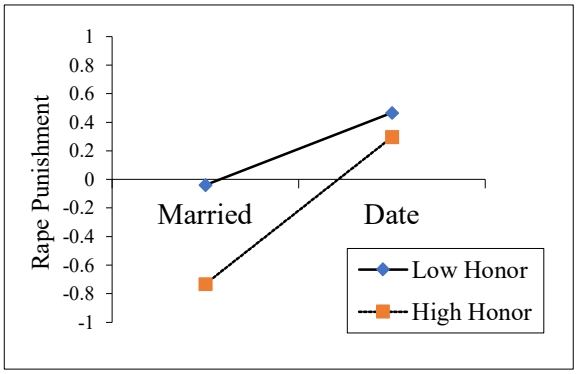
Figure 2

Moderation effects of honor norms endorsement and religious fundamentalism on judgment of the sexual encounter as rape (panels a and c) and punishment attribution to the perpetrator (panels b and d) in the marital versus date sexual encounter.

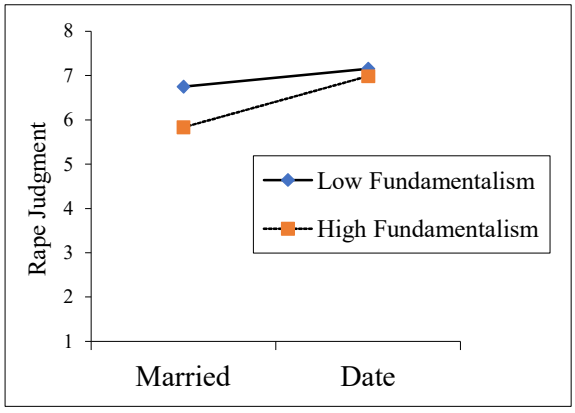
(a) Honor Norms & Rape Judgment



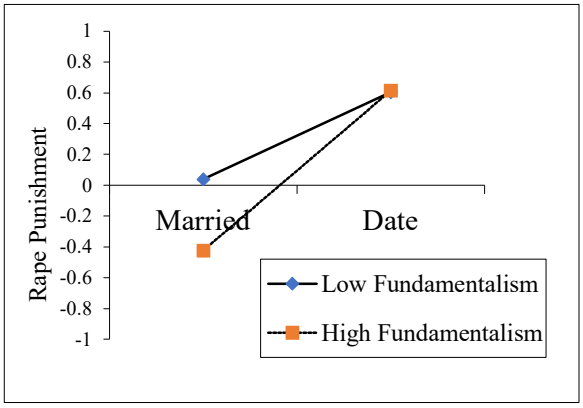
(b) Honor Norms & Rape Punishment



(c) Fundamentalism & Rape Judgment



(d) Fundamentalism & Rape Punishment



Appendix

Online Supplemental Materials for Manuscript 1

Prevalence and Correlates of Sexual Aggression Victimization and Perpetration between Women and Men in Iran

Contained within this document:

Appendix S1: Explanation of power analysis to calculate the minimum sample size

Appendix S2: Overview of questionnaire administered in the study (English translation and Farsi version that was presented to participants)

Appendix S1: Explanation of power analysis to calculate the minimum sample size

We used empirical sample sizes to obtain .80 power to detect the predicted indirect effects (CSA →Risky sexual behavior →Sexual victimization) and (CSA→ Risky sexual behavior → Sexual perpetration). Fritz and McKinnon (2007) empirically computed power analysis for six different tests using simulations to achieve .80 power. The parameters are α (effect of predictor on mediator), β(effect of mediator on dependent variable adjusted for predictor), and $\tau\ prim$ (total effect). We considered percentile bootstrap test with parameters' values of α and β equals to 0.26 which denotes approximately half way between small and medium effect sizes according to Cohen's (1988) criteria and the value 0 for $\tau\ prim$ to simulate complete mediation. The lower limit of the number of subjects needed for 0.80 power is yielded 162 (Fritz & MacKinnon, 2007). Hence, we propose a minimum recruitment of 322 participants, namely 200 male and 200 female participants.

Appendix S2: Overview of questionnaire administered in the study

English Version

Dear Participant,

Welcome to a brief survey that is concerned with **unwanted heterosexual experiences between women and men in Iran**.

Sex is a very important part of relationships. Sex is fun but it can sometimes involve misunderstandings and problems of communication.

In this survey, we want to find out how often men and women engage in sexual contacts that they or their partners do not really want.

On the following pages, we will ask you a number of questions concerning unwanted sexual experiences you may have had. Before we start, please read the consent form on the next page.

Thank you in advance,

*** name of authors ***

Consent form

We guarantee that your answers will be kept completely anonymous and will be used solely for research purposes.

We ask for your confirmation that you were sufficiently informed about the study and decided to participate on a voluntary basis.

By clicking on the agreement button below, you do not enter any further obligations.

You can terminate the survey at any time if you find the survey's questions upsetting.

If you decide to proceed with the survey, please click on the Agreement button below.

Confirmation of agreement

Demographic information

1. How old are you?
2. What is your gender?

Female	Male
○	○

3. How would you describe your sexual orientation?

Heterosexual	Homosexual	Bisexual	Asexual	I do not define my sexual orientation
○	○	○	○	○

4. What is your marital (relationship) status?

Single	In a committed relationship	Married	Divorced	Widowed
○	○	○	○	○

5. What is your highest education level?

Primary school degree	Diploma degree	University degree (Bachelor, Master, and Doctoral)	Other
○	○	○	○

6. Which religion do you affiliate to?

Islam	Zoroastrianism	Christianity	Judaism	No religion	Other
○	○	○	○	○	○

Child sexual abuse

As a child (under 15 years old), have you experienced a situation in which …

	Never	Very rarely	Sometimes	Often	Almost all the time
An older person/an adult sexually touched you or made you touch him or her.	○	○	○	○	○
An older person/an adult tried to penetrate your body (mouth, vagina, or anus) although it did not happen in the end.	○	○	○	○	○
An older person/an adult penetrated your body.	○	○	○	○	○

Sexual Aggression Victimization and Perpetration

VERSION for female participants

In the following, we would like to ask you about **unwanted sexual experiences**.

IMPORTANT: All the questions that follow refer to experiences you have made **since the age of 15.**

To clarify by unwanted, we mean sexual contacts where **you were made** engage in sexual acts with a man against your will because …

- He used or threatened to **use physical force** or
- He exploited the fact that **you were unable to resist** (*e.g., due to alcohol*) or
- He **put verbal pressure on you**

It cannot be ruled out entirely that the following questions may elicit memories of upsetting experiences you had in the past. You can terminate the survey at any time if you find the questions upsetting.

Has a man ever made (or tried to make) you have sexual contact with him **against your will by threatening to use force or by harming you** (*e.g., by hurting you, holding you down, or threatening to do so*)**?**

1. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

2. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

3. An unknown man (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Has a **man ever made (or tried to make) you have sexual contact with him <u>against your will</u> by exploiting the fact that you were unable to resist** *(e.g., after you had had too much alcohol or drugs)***?**

4. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

5. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

6. An unknown man (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Has a man **ever made (or tried to make) you have sexual contact with him <u>against your will</u> by putting verbal pressure on you** *(e.g., by threatening to end the relationship or to spread lies)***?**

7. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

8. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

9. An unknown man (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

The following questions are about whether **you have ever made** a man engage in sexual acts against his will.

Again, all questions refer to experiences you have made **since the age of 15.**

Have you ever made (or tried to make) a man have sexual contact with you **against his will by threatening to use force or by harming him** (*e.g., by hurting him, holding him down, or threatening to do so*)**?**

10. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○

Other sexual acts	○	○	○

11. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

12. An unknown man (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Have you ever made (or tried to make) a man have sexual contact with you **against his will by exploiting the fact that he is unable to resist** *(e.g., after he had had too much alcohol or drugs)***?**

13. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

14. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

15. An unknown man (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Have you ever made (or tried to make) a man have sexual contact with you **against his will by putting verbal pressure on him** (*e.g., by threatening to end the relationship or spreading lies*)**?**

16. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

17. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

18. An unknown man (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Sexual Aggression Victimization and Perpetration

VERSION for male participants

In the following, we would like to ask you about **unwanted sexual experiences**.

IMPORTANT: All the questions that follow refer to experiences you have made **since the age of 15.**

To clarify by unwanted, we mean sexual contacts where **you were made** engage in sexual acts with a woman against your will because …

- She used or threatened to **use physical force** or
- She exploited the fact that **you were unable to resist** (*e.g., due to alcohol*) or
- She **put verbal pressure on you**

It cannot be ruled out entirely that the following questions may elicit memories of upsetting experiences you had in the past. You can terminate the survey at any time if you find the questions upsetting.

Has a woman ever made (or tried to make) you have sexual contact with her **against your will by threatening to use force or by harming you** (*e.g., by hurting you, holding you down, or threatening to do so*)**?**

19. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

20. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

21. An unknown woman (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Has a woman **ever made (or tried to make) you have sexual contact with her <u>against your will</u> by exploiting the fact that you were unable to resist** *(e.g., after you had had too much alcohol or drugs)***?**

22. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

23. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

24. An unknown man (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Has a woman **ever made (or tried to make) you have sexual contact with her <u>against your will</u> by putting verbal pressure on you** *(e.g., by threatening to end the relationship or to spread lies)***?**

25. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

26. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

27. An unknown woman (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

The following questions are about whether **you have ever made** a woman engage in sexual acts <u>against her will.</u>

Again, all questions refer to experiences you have had **since the age of 15.**

Have you ever made (or tried to make) a woman have sexual contact with you **<u>against her will</u> by threatening to use force or by harming her** (*e.g., by hurting her, holding her down, or threatening to do so*)**?**

28. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

29. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

30. An unknown woman (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Have you ever made (or tried to make) a woman have sexual contact with you **against her will by exploiting the fact that she is unable to resist** *(e.g., after she had had too much alcohol or drugs)***?**

31. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

32. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

33. An unknown woman (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Have you ever made (or tried to make) a woman have sexual contact with you **against her will by putting verbal pressure on her** (*e.g., by threatening to end the relationship or spreading lies*)**?**

34. Your current or former partner in a steady relationship

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

35. A friend or acquaintance

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

36. An unknown woman (e.g., someone I met at a club)

	Never	Once	More than once
Sexual touch	○	○	○
Attempted intercourse	○	○	○
Completed intercourse	○	○	○
Other sexual acts	○	○	○

Risky sexual behaviors

Almost done, please answer the following questions.

	Never	Very rarely	Rarely	Sometimes	Often	Most of the time	Always
When you had sex: how often was it with someone you knew hardly or not at all?	○	○	○	○	○	○	○
How often did you/did the other person drink alcohol in situations in which you had sexual intercourse?	○	○	○	○	○	○	○
How drunk were you/was the other person in these situations?	○	○	○	○	○	○	○
How often did you/did the other person take drugs in situation in which you had sexual intercourse?	○	○	○	○	○	○	○
How stoned you were/was the other person in these situations?	○	○	○	○	○	○	○
How often did you say “Yes” when you meant “No” for having sex?	○	○	○	○	○	○	○
How often did you say “No” when you meant “Yes” for having sex?	○	○	○	○	○	○	○
When you started making sexual advances, how often did your partner(s) first say “No” even though she/he also wanted to have sex with you?	○	○	○	○	○	○	○
How often did your partner(s) say “Yes” even though she/he did not want to have sex with you?	○	○	○	○	○	○	○

Hostile masculinity

To be answered by male participants only

To what extent is it appropriate to use violence (*e.g., abusive language, pushing, hitting, kicking, and burning*) in the below situations?

	Never	Very rarely	Rarely	Sometimes	Often	Most of the time	Always
When you do not get your way.	○	○	○	○	○	○	○
Someone is doing something you do not like.	○	○	○	○	○	○	○
In any situations.	○	○	○	○	○	○	○

To what extent, do you agree or disagree with the following statements?

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree
I feel that many times women flirt with men just to tease them or to hurt them.	○	○	○	○	○	○	○
I believe that most women tell the truth. (r)	○	○	○	○	○	○	○
I usually find myself agreeing with women.(r)	○	○	○	○	○	○	○
I feel that most women would lie to get ahead.	○	○	○	○	○	○	○
Generally, it is safer not to trust women.	○	○	○	○	○	○	○
When it really comes down to it, many women are deceitful.	○	○	○	○	○	○	○
I get easily angry by women.	○	○	○	○	○	○	○
I am sure I get a raw deal from women in my life.	○	○	○	○	○	○	○
Sometimes women bother me by just being around.	○	○	○	○	○	○	○

Comments

Thank you, this is the end of this study.
Please write down in the text box below, any questions and comments you have about the questionnaire.

Invitation to Raffle

As a gratitude, we invite you to take part in a raffle to win a gift voucher of Digikala worth 1,000,000 Rials.
Please click on this link to enter the raffle, so that your email addresses will be saved separately from your data.

The winners will receive the gift vouchers via **email**.

End the Survey

Email Entry
Participants who clicked on the link, will be directed to this page (in a new window).

Please enter your email address to participate in the raffle.

Thank you again for your participation!

End the Survey

Farsi Version

پرسشنامه فارسی

مقدمه

شرکت کننده گرامی

ورود شما به پژوهش "تجارب جنسی ناخواسته‌ی زنان و مردان در ایران" را خوش آمد می‌گوییم.

رابطه جنسی بخش مهم و هیجان انگیزی از روابط عاطفی است ولی گاهی اوقات می تواند همراه با سوءتفاهم و مشکلات ارتباطی همراه باشد.

ما در این مطالعه در پی بررسی این موضوع هستیم که آیا افراد بدون رضایت مجبور به برقراری رابطه جنسی شده اند یا خیر.

در صفحات بعدی، در مورد تجارب جنسی‌تان سوالاتی از شما پرسیده خواهد شد.

قبل ازشروع، لطفا توافق نامه را در صفحه‌ی بعد مطالعه نمایید.

پیشاپیش از همکاری شما سپاسگزاریم!

نام پژوهشگران

توافق نامه

ما به شما اطمینان می دهیم که پاسخ های شما کاملا ناشناس خواهد ماند و تنها برای مقاصد پژوهشی استفاده می‌گردد.

ما از شما می خواهیم که داشتن اطلاع کافی در مورد موضوع این پژوهش و تمایل به شرکت داوطلبانه در آن را تایید نمایید.

با فشار دادن گزینه ی"تایید موافقت"، شما تعهد دیگری ندارید و **می توانید در هر زمان که خواستید بدون ذکر دلیل به انجام این پرسشنامه پایان دهید.**

در صورتی که تمایل دارید این پرسنامه را انجام دهید، لطفا گزینه ی " تایید موافقت" را فشار دهید.

تایید موافقت

الف) مشخصات فردی (برای رفتن به صفحه‌ی بعد، پاسخ به سوالات ستاره دار الزامی می باشد)

۱.چند سال دارید؟*

۲.جنسیت شما چیست؟*

مرد	زن
○	○

۳.جهت گیری جنسی خود را چگونه توصیف می کنید؟*

دگرجنسگرا	هم جنسگرا	دوجنسگرا	بدون تمایل جنسی	من تعریف مشخصی از جهت گیری جنسی خود ندارم
○	○	○	○	○

۴.وضعیت تاهل شما چیست؟*

مجرد	در رابطه عاطفی متعهدانه	متاهل	مطلقه	مجرد
○	○	○	○	○

۵.بالاترین سطح تحصیلات شما چیست؟*

ابتدایی	دیپلم	دانشگاهی (کارشناسی، کارشناسی ارشد و دکتری)	دیگر
○	○	○	○

۶.به چه مذهبی باور دارید؟*

اسلام	زرتشت	مسیحیت	یهودیت	به هیچ مذهبی باور ندارم	دیگر
○	○	○	○	○	○

لطفا به سوالات در صفحات بعدی پاسخ دهید:

ب) پرسشنامه آزار جنسی کودکان

آیا چنین موقعیت هایی را زمانی که کودک بودید (کمتر از ۱۵ سال داشتید) تجربه کرده اید؟

	هرگز	به ندرت	بعضی اوقات	بیشتر مواقع	تقریبا همیشه
فرد برزگسالی شما را بطور جنسی لمس کرده باشد یا شما را مجبور کرده که او را لمس کنید (هر گونه لمس جنسی که برای تحریک جنسی انجام شود مانند بوسیدن لبها، لمس اندام های جنسی و غیره).	○	○	○	○	○
فرد بزرگسالی تلاش کرده با شما دخول جنسی داشته باشد (واژنی، دهانی یا مقعدی) اما در نهایت موفق به این کار نشده باشد.	○	○	○	○	○
فرد بزرگسالی با شما دخول جنسی داشته است (واژنی، دهانی یا مقعدی).	○	○	○	○	○

ج) پرسشنامه تجربه قربانی وخشونت جنسی

نسخه شرکت کنندگان زن

دستور العمل بخش قربانی جنسی زنان

در ادامه ما سؤالاتی در مورد **تجارب جنسی ناخواسته** مطرح می‌کنیم.

مهم: سوالات زیر در مورد تجارب شما **از سن ۱۵سالگی به بعد** است.

اگر مردی شما را **مجبور به داشتن رابطه جنسی** با خود کرده است در حالیکه تمایلی به انجام این کار نداشته اید، شما "تجربه جنسی ناخواسته" داشته اید زیرا.....

- آن مرد به شما **آسیب فیزیکی** زده است یا تهدید به آن کرده است یا
- آن مرد از اینکه **شما بخاطرنداشتن هوشیاری کامل قادر به مقاومت در مقابل او نبوده اید** استفاده کرده است (بطور مثال تحت تاثیر الکل یا مواد مخدر/ محرک قرار داشته اید) یا
- آن مرد **به شما فشار کلامی** وارد کرده است.

متاسفانه نمیتوان این نکته را از نظر دور داشت که بعضی از این سوالات می تواند تجارب آزاردهنده ای را از گذشته به یادتان آورد، بنابراین از شما می خواهیم که هر زمان که احساس کردید سوالات برایتان خیلی ناراحت کننده است به پرسشنامه پایان دهید.

۱-بخش قربانی خشونت جنسی زنان

آیا تا بحال مردی **با وارد کردن آسیب فیزیکی یا تهدید به استفاده از آن** شما را مجبور کرده است (یا تلاش کرده مجبور کند) تا با او رابطه ی جنسی داشته باشید در حالیکه **تمایلی به انجام این کار نداشته اید** (بطور مثال با (تهدید به) کتک زدن، دست و پای شما را گرفتن و استفاده از ضرب و شتم)؟

توجه: به هر گونه لمس جنسی که برای تحریک جنسی انجام شود مانند بوسیدن لبها و لمس اندام های جنسی تماس جنسی گفته می شود.

۱.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲.یک دوست یا آشنا *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۳.یک مرد غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○

دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال مردی **با استفاده از اینکه شما قادر به مقاومت در برابر خواسته های او نبوده اید (بخاطر نداشتن هوشیاری کامل)** شما را مجبور کرده است (یا تلاش کرده مجبور کند) تا با او رابطه ی جنسی داشته باشید در حالیکه **تمایلی به انجام این کار نداشته اید** (بطور مثال بعد از اینکه شما مقدار زیادی الکل یا مواد مخدر یا محرک مصرف کرده بودید)؟

۴.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۵.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۶.یک مرد غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید)*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○

دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال مردی **با وارد کردن فشار کلامی** شما را مجبور کرده است (یا تلاش کرده مجبور کند) تا با او رابطه ی جنسی داشته باشید در حالیکه **تمایلی به انجام این کار نداشته اید** (بطور مثال با تهدید به پایان دادن به رابطه عاطفی خود و جدا شدن از شما و یا تهدید به رسوا کردن تان)؟

۷.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۸.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۹.یک مرد غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲-بخش ارتکاب خشونت جنسی زنان

دستورالعمل ارتکاب خشونت جنسی زنان

در ادامه ما می خواهیم بدانیم **که آیا شما مردی را به داشتن رابطه جنسی با خود مجبور کرده اید** در حالیکه او تمایلی به انجام این کار نداشته است.

یادآور می شویم که سوالات زیر در مورد تجارب شما **بعد از سن ۱۵ سالگی** می باشد.

آیا تا بحال مردی **را با وارد کردن آسیب فیزیکی یا تهدید به استفاده از آن** مجبور کرده اید (یا تلاش کرده اید مجبور کنید) تا با شما رابطه ی جنسی داشته باشد در حالیکه **تمایلی به انجام این کار نداشته است** (بطور مثال با (تهدید به) کتک زدن، دست و پای او را گرفتن واستفاده از ضرب و شتم)؟

توجه: به هر گونه لمس جنسی که برای تحریک جنسی انجام شود مانند بوسیدن لبها و لمس اندام های جنسی تماس جنسی گفته می شود.

۱۰.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۱۱.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○

انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۱۲.یک مرد غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال مردی را **با استفاده از اینکه او قادر به مقاومت در برابر خواسته های شما نبوده است (بخاطر نداشتن هوشیاری کامل)** مجبور کرده اید (یا تلاش کرده اید مجبور کنید) تا با شما رابطه ی جنسی داشته باشد در حالیکه **تمایلی به انجام این کار نداشته است** (بطور مثال بعد از اینکه او مقدار زیادی الکل، مواد مخدر یا مواد محرک مصرف کرده بود)؟

۱۳.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۱۴.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۱۵.یک مرد غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال مردی را **با وارد کردن فشار کلامی** مجبور کرده اید (یا تلاش کرده مجبور کنید) تا با شما رابطه ی جنسی داشته باشد در حالیکه تمایلی به انجام این کار نداشته است (بطور مثال با تهدید به پایان دادن به رابطه عاطفی خود و جدا شدن از او و یا تهدید به رسوا کردنش)؟

۱۶.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۱۷.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۱۸.یک مرد غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

نسخه شرکت کنندگان مرد

دستور العمل بخش قربانی جنسی مردان

در ادامه ما سؤالاتی در مورد **تجارب جنسی ناخواسته** مطرح می‌کنیم.

مهم: سوالات زیر در مورد تجارب شما **از سن ۱۵سالگی به بعد** است.

اگر زنی شما را **مجبور به داشتن رابطه جنسی** با خود کرده است در حالیکه تمایلی به انجام این کار نداشته اید، شما "تجربه جنسی ناخواسته" داشته اید زیرا.....

- آن زن به شما **آسیب فیزیکی** زده است یا تهدید به آن کرده است یا
- آن زن از اینکه **شما بخاطرنداشتن هوشیاری کامل قادر به مقاومت در مقابل او نبوده اید** استفاده کرده است (بطور مثال تحت تاثیر الکل یا مواد مخدر/ محرک قرار داشته اید) یا
- آن زن **به شما فشار کلامی** وارد کرده است.

متاسفانه نمیتوان این نکته را از نظر دور داشت که بعضی از این سوالات می تواند تجارب آزاردهنده ای را از گذشته به یادتان آورد، بنابراین از شما می خواهیم که هر زمان که احساس کردید سوالات برایتان خیلی ناراحت کننده است به پرسشنامه پایان دهید.

۳-بخش قربانی خشونت جنسی مردان

آیا تا بحال زنی **با وارد کردن آسیب فیزیکی یا تهدید به استفاده از آن** شما را مجبور کرده است (یا تلاش کرده مجبور کند) تا با او رابطه ی جنسی داشته باشید در حالیکه **تمایلی به انجام این کار نداشته اید** (بطور مثال با (تهدید به) کتک زدن، دست و پای شما را گرفتن و استفاده از ضرب و شتم)؟

توجه: به هر گونه لمس جنسی که برای تحریک جنسی انجام شود مانند بوسیدن لبها و لمس اندام های جنسی تماس جنسی گفته می شود.

۱۹.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲۰.یک دوست یا آشنا *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲۱.یک زن غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○

انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال زنی **با استفاده از اینکه شما قادر به مقاومت در برابر خواسته های او نبوده اید (بخاطر نداشتن هوشیاری کامل)** شما را مجبور کرده است (یا تلاش کرده مجبور کند) تا با او رابطه ی جنسی داشته باشید در حالیکه **تمایلی به انجام این کار نداشته اید** (بطور مثال بعد از اینکه شما مقدار زیادی الکل یا مواد مخدر یا محرک مصرف کرده بودید)؟

۲۲.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲۳.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲۴.یک زن غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید)*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○

انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال زنی **با وارد کردن فشار کلامی** شما را مجبور کرده است (یا تلاش کرده مجبور کند) تا با او رابطه ی جنسی داشته باشید در حالیکه **تمایلی به انجام این کار نداشته اید** (بطور مثال با تهدید به پایان دادن به رابطه عاطفی خود و جدا شدن از شما و یا تهدید به رسوا کردن تان)؟

۲۵.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲۶.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲۷.یک زن غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۴-بخش ارتکاب خشونت جنسی مردان

دستورالعمل ارتکاب خشونت جنسی مردان

در ادامه ما می خواهیم بدانیم **که آیا شما زنی را به داشتن رابطه جنسی با خود مجبور کرده اید** در حالیکه او تمایلی به انجام این کار نداشته است.

یادآور می شویم که سوالات زیر در مورد تجارب شما **بعد از سن ۱۵ سالگی** می باشد.

آیا تا بحال زنی **را با وارد کردن آسیب فیزیکی یا تهدید به استفاده از آن** مجبور کرده اید (یا تلاش کرده اید مجبور کنید) تا با شما رابطه ی جنسی داشته باشد در حالیکه **تمایلی به انجام این کار نداشته است** (بطور مثال با (تهدید به) کتک زدن، دست و پای او را گرفتن واستفاده از ضرب و شتم)؟

توجه: به هر گونه لمس جنسی که برای تحریک جنسی انجام شود مانند بوسیدن لبها و لمس اندام های جنسی تماس جنسی گفته می شود.

۲۸.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۲۹.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○

انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۳۰.یک زن غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال زنی را **با استفاده از اینکه او قادر به مقاومت در برابر خواسته های شما نبوده است (بخاطر نداشتن هوشیاری کامل)** مجبور کرده اید (یا تلاش کرده اید مجبور کنید) تا با شما رابطه ی جنسی داشته باشد در حالیکه **تمایلی به انجام این کار نداشته است** (بطور مثال بعد از اینکه او مقدار زیادی الکل، مواد مخدر یا مواد محرک مصرف کرده بود)؟

۳۱. پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۳۲.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۳۳.یک زن غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

آیا تا بحال زنی را **با وارد کردن فشار کلامی** مجبور کرده اید (یا تلاش کرده مجبور کنید) تا با شما رابطه ی جنسی داشته باشد در حالیکه تمایلی به انجام این کار نداشته است (بطور مثال با تهدید به پایان دادن به رابطه عاطفی خود و جدا شدن از او و یا تهدید به رسوا کردنش)؟

۳۴.پارتنر یا همسر فعلی (سابق) در یک رابطه عاطفی با ثبات*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۳۵.یک دوست یا آشنا*

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

۳۶.یک زن غریبه (که مثلا در یک کافه یا مهمانی ملاقات کردید) *

	هرگز	یکبار	بیشتر از یکبار
تماس جنسی	○	○	○
تلاش برای دخول جنسی (واژنی یا مقعدی)	○	○	○
دخول کامل جنسی (واژنی یا مقعدی)	○	○	○
انجام رفتارهای جنسی دیگر(مانند سکس دهانی)	○	○	○

د) پرسشنامه رفتارهای جنسی مخاطره آمیز

به پایان پرسشنامه نزدیک شده اید، لطفا به سوالات زیر پاسخ دهید:

	هرگز	خیلی به ندرت	به ندرت	گاهی اوقات	غالبا	بیشتر مواقع	همیشه
تا به حال چندبار با کسی سکس داشته اید که او را خوب نمی شناختید یا کاملا برایتان غریبه بوده است؟	○	○	○	○	○	○	○
تا بحال چند بار زمانی که دخول جنسی داشته اید، شما یا شریک جنسی تان الکل مصرف گرده بودید؟	○	○	○	○	○	○	○
تا چه اندازه در زمان دخول جنسی، شما یا شریک جنسی تان مست بوده اید؟	○	○	○	○	○	○	○
تا به حال چند بار زمانی که دخول جنسی داشته ایدد، شما یا شریک جنسی تان تحت تآثیر مواد بوده اید؟	○	○	○	○	○	○	○
تا چه اندازه در زمان داشتن دخول جنسی، شما یا شریک جنسی تان تحت تآثیر مواد بوده اید؟	○	○	○	○	○	○	○
تا به حال چند باربه پیشنهاد رابطه جنسی پاسخ "مثبت" دادید در حالیکه واقعا نمی خواستید سکس داشته باشید؟	○	○	○	○	○	○	○
تا به حال چند باربه پیشنهاد رابطه جنسی پاسخ "منفی" دادید در حالیکه واقعا می خواستید سکس داشته باشید؟	○	○	○	○	○	○	○
تا به حال چند بار(چند وقت به چند وقت) شریک یا شریک های جنسی تان به درخواست های جنسی تان پاسخ "منفی" می دادند در حالیکه واقعا می خواستند با شما سکس کنند؟	○	○	○	○	○	○	○
تا به حال چند بار(چند وقت به چند وقت) شریک یا شریک های جنسی تان به درخواست های جنسی شما پاسخ "مثبت" می دادند در حالیکه واقعا نمی خواستند با شما سکس کنند؟	○	○	○	○	○	○	○

ه) پرسشنامه مردانگی خصمانه

فقط شرکت گنندگان مرد به سوالات زیر پاسخ می دهند.

تا چه حدی در موقعیت های زیر استفاده از خشونت را مناسب می دانید (بطور مثال بددهنی کردن، هل دادن، کتک زدن، لگد زدن، سوزاندن و غیره)

	هرگز	خیلی به ندرت	به ندرت	گاهی اوقات	غالبا	بیشتر مواقع	همیشه
وقتی اوضاع آنطور که میخواهید پیش نمی رود.	○	○	○	○	○	○	○
از کسی کاری یا عملی سر می زند که شما خوشتان نمی آید.	○	○	○	○	○	○	○
در هر موقعیتی.....	○	○	○	○	○	○	○

تا چه اندازه با عبارت های زیر موافق یا مخالف هستید؟

	کاملا مخالفم	مخالفم	تا حدی مخالفم	نظری ندارم	تا حدی موافقم	موافقم	کاملا موافقم
من احساس می کنم که اکثر اوقات زنان برای مردان عشوه گری می کنند تا آنان را دست بیاندازند یا اذیت کنند.	○	○	○	○	○	○	○
من معتقدم بیشترزنان حقیقت را می گویند.	○	○	○	○	○	○	○
من معمولا با زنان توافق نظر دارم.	○	○	○	○	○	○	○
من احساس می کنم بیشتر زنان دروغ می گویند تا کارشان پیش برود.	○	○	○	○	○	○	○
بطور کلی بهتر است که به زنان اعتماد نکنیم.	○	○	○	○	○	○	○
وقتی کار به سکس کشیده می شود، بیشتر زنان فریبکار هستند.	○	○	○	○	○	○	○
من به راحتی از دست زنان عصبانی می شوم.	○	○	○	○	○	○	○
زنان با من رفتار منصفانه ای نداشته اند.	○	○	○	○	○	○	○
بعضی أوقات حتی حضور زنان در اطرافم مرا آزار می دهد.	○	○	○	○	○	○	○

و) پایان پرسشنامه و نظرات

به پایان این پرسشنامه رسیدید!

از زمانی که برای پاسخ‌گویی به پرسشنامه ما اختصاص دادید سپاسگزاریم.

لطفا پیشنهادات و انتقادات خود را در مورد این پرسشنامه با ما مطرح نمایید.

ه) دعوت به قرعه کشی

برای قدردانی، از شما دعوت می کنیم تا در قرعه کشی ما که شامل یک کارت خرید از دیجی کالا به مبلغ ۱۰۰.۰۰۰ تومان است شرکت نمایید.

لطفا برای شرکت در قرعه کشی روی این لینک کلیک نمایید تا آدرس ایمیل شما در پایگاه داده ی جداگانه ای ذخیره شود. (برای حفظ ناشناس ماندن اطلاعات)

برندگان قرعه کشی، کارت خرید خود را از طریق **ایمیل** دریافت می کنند.

Online Supplemental Materials for Manuscript 2

Married or on a Date: Cultural Norms and Gender Differences in Rape Perception in an Iranian Sample

Contained within this document:

Appendix A: Questionnaire in Farsi (as Administered to Participants) and English

English Version

Dear Participant,

Welcome to a brief survey that is concerned with **Perception of Social Interactions**.

This survey takes about **10 minutes**. There are no right or wrong answers; we are interested in **your personal opinion. You will be asked to read and evaluate a brief description of an unwanted sexual interaction between a woman and a man.**
You remain anonymous, and your data will be treated confidentially. It is not possible to identify you from your answers. You can terminate your participation at any time and without giving reasons and without disadvantages.
Your participation is of great importance for the success of this study! Therefore, as a thank you for your participation, we are giving away **10 gift vouchers of 3,000,000 Rials each.**

Thank you for your valuable participation!

Instruction: Please read a brief report of a situation that recently took place in Iran on the next page. Read it carefully, as you will be asked some questions about it later.

Date Rape Scenario	**Marital Rape Scenario**
Amir and Bahar met a few months ago at a shared flat party of mutual acquaintances. They got along well right away and exchanged cell phone numbers at the end of the party. For the past two months, they have been going out regularly. Recently, they went for dinner in the city. The evening went very well; they had a good time and had a lot to laugh about.	Amir and Bahar first met at a shared flat party of mutual acquaintances. They got along well right away and two years later decided to get married. Recently, they went for dinner in the city. The evening went very well; they had a good time and had a lot to laugh about.

After the dinner, they went to Amir's place to have another coffee and continue chatting. Soon, Bahar and Amir sat down on the sofa and decided to watch a film together.	After the dinner, they came home to have another coffee and continue chatting. Soon, Bahar and Amir sat down on the sofa and decided to watch a film together.
Amir slid a little closer and put his arm around Bahar. They sat there like that for a while, but it was clear that Amir was not particularly interested in the film. He slid even closer, pulled Bahar close to him and kissed her passionately. She first kissed him back, but then turned away, because she liked him, too, but was not in the mood and preferred to continue watching the film. The two of them had not been sexually intimate before and it would have been their first time.	Amir slid a little closer and put his arm around Bahar. They sat there like that for a while, but it was clear that Amir was not particularly interested in the film. He slid even closer, pulled Bahar close to him and kissed her passionately. She first kissed him back, but then turned away, because she liked him, too, but was not in the mood and preferred to continue watching the film. The married couple has been sexually intimate on a regular basis in two years of their marriage.
Then, Amir's hands wandered from her breasts down between her legs. At that point, Bahar protested. She got up from the sofa and said that it would probably be better if she went home now. Amir took no notice and pushed her back onto the sofa. He held down her arms and pushed her down with his own weight. She tried to fight him off unsuccessfully, and he had sexual intercourse with her.	Then, Amir's hands wandered from her breasts down between her legs. At that point, Bahar protested. She got up from the sofa and said that it would probably be better if she went to sleep now. Amir took no notice and pushed her back onto the sofa. He held down her arms and pushed her down with his own weight. She tried to fight him off unsuccessfully, and he had sexual intercourse with her.

Instruction: Now that you know more about the situation, we are interested in your personal assessment.

Victim Blaming (adapted from Bienek & Krahé, 2011)

1. To what extent do you think Amir is responsible for the situation? R

Not at all						Very much
○	○	○	○	○	○	○

2. How much do you think Amir is to blame for what happened? R

Not at all						Very much
○	○	○	○	○	○	○

3. To what extent do you think that Amir had control over the situation? R

Not at all						Very much
○	○	○	○	○	○	○

4. How likely do you think that Amir could have avoided the situation? R

Very unlikely						Very likely
○	○	○	○	○	○	○

5. To what extent do you think that Bahar is responsible for the situation?

Not at all						Very much
○	○	○	○	○	○	○

6. To what extent do you think that Bahar had control over the situation?

Not at all						Very much
○	○	○	○	○	○	○

7. How likely it is that Bahar could have avoided the situation?

Very unlikely						Very likely
○	○	○	○	○	○	○

8. How sorry do you feel for Bahar? R

Not at all						Very much
○	○	○	○	○	○	○

Rape Judgment (Hills et al., 2020)

1. To what extent do you think this situation describes rape?

Certainly not rape						Certainly rape
○	○	○	○	○	○	○

Punishment Judgment of the Perpetrator (Gul & Schuster, 2020)

1. To what extent do you think Amir should be held criminally liable for what he did?

Not at all						Absolutely
○	○	○	○	○	○	○

Imagine that you alone had to decide how much time Amir should spend in prison for raping Bahar. How many months in prison will you recommend?

No punishment	Fine but no prison	1-7 years in prison	8-15 years in prison	16-20 years in prison	More than 20 years
○	○	○	○	○	○

Honor Endorsement Index (HEI; Vandello et al., 2009)

1. A woman must protect the family's good reputation.
2. There are many things that are much more important than a woman's honor. R
3. A woman's honor must be defended by the men in the family.
4. A woman must be pure and honest.
5. A man must defend his honor at any cost.
6. A man must defend his family's honor at any cost.
7. A real man must be capable of defending himself against an insult.
8. There are many things that are much more important than a man's honor. R
9. A man must be tough.

10. A woman must observe her husband's needs or (in general) be obedient.

Strongly disagree						Strongly agree
○	○	○	○	○	○	○

Religious Fundamentalism Scale (RFS; Altemeyer & Hunsberger, 2004)

1. God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.
2. No single book of religious teachings contains all the intrinsic, fundamental truth about life. R
3. The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.
4. It is more important to be a good person than to believe in God and the right religion. R
5. There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that that God has given humanity.
6. When you *ge*t right down to it, there are only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.
7. Scriptures may contain general truths, but they should not be considered completely, literally true from beginning to end. R
8. To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.
9. "Satan" is just the name people give to their own bad impulses. There really is *no such thing* as a diabolical "Prince of Darkness" who tempts us. R
10. Whenever science and sacred scripture conflict, science must be wrong.
11. The fundamentals of God's religion should never been tampered with, or compromised with others' beliefs.
12. All of the religions in the world have flaws and wrong teachings. R

Strongly disagree						Strongly agree
○	○	○	○	○	○	○

Manipulation check

Finally, please indicate the relationship status of Amir and Bahar, the two persons you read about in the report?

They are married	They are dating	I don't remember
○	○	○

Demographic information

7. What is your gender?

Female	Male	Other
○	○	○

I identify my gender as ……

8. How old are you?

9. How would you describe your sexual orientation?

Heterosexual	Homosexual	Bisexual	Asexual	I prefer not to define my sexual orientation
○	○	○	○	○

10. What is your marital status?

Single	Married	Divorced	Widowed
○	○	○	○

11. If you selected single, which of the dating preferences applies to you?

I don't date in general	I date the opposite gender	I date the same gender
○	○	○

I have other dating preferences….

12. What is your highest level of education?

Primary school degree	High school degree	Bachelor degree	Masters degree	Doctoral degree
○	○	○	○	○

Other….

13. Which religion do you affiliate with?

Islam	Zoroastrianism	Christianity	Judaism	No religion
○	○	○	○	○

Other....

14. How religious do you consider yourself to be?

Not at all religious						Very much religious
○	○	○	○	○	○	○

9. How do you describe the place where you grew up or live now?

A city	A town	The country side/a remote place/ rural place
○	○	○

---

10. Please think about where you stand in comparison to others in your country. On the scale below, "lowest status" refers to those with the least money, least education, and worst jobs, and "highest status" refers to those with the most money, highest education, and best jobs. Please select the number that best represents where you are on this scale compared to others in your country.

Lowest status						Highest status
○	○	○	○	○	○	○

---

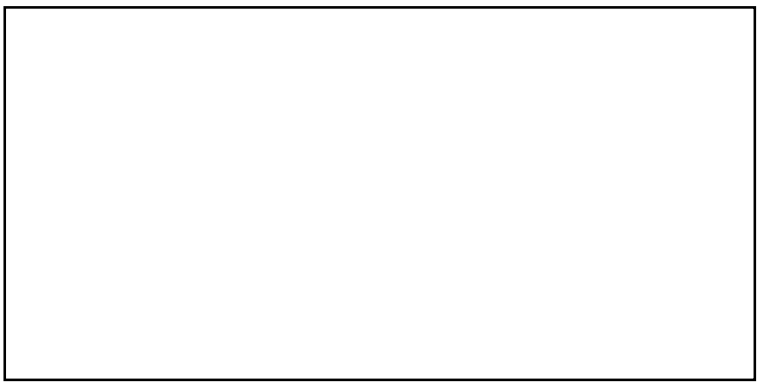
11. Please read each statement below which describes a person and indicate how much he/she is or is not like you:
    - Tradition is important to her/him. She/he tries to follow the customs handed down by her/his religion or her/his family.
    - She/he thinks it is important that every person in the world should be treated equally. She/he believes everyone should have equal opportunities.

Not at all like me						A lot like me
○	○	○	○	○	○	○

Thank you, this is the end of this study!

This study investigates the impact of the relationship between the victim and perpetrator of heterosexual rape on perceptions of rape. Past research showed that men compared to women attribute higher blame to the rape victim and minimize the rape incident more. Moreover, compared to the date rape, people are more likely to blame the marital victim (wife), and more likely exonerate the marital perpetrator (her husband).

If you wish to make any **remark about the study**, please use the space below



As a *TOKEN OF* gratitude, we invite you to take part in a raffle to win a gift voucher of Digikala worth 3,000,000 Rials.

To participate in the raffle, please follow this link to a separate survey where you can enter your email address.

The raffle winners will receive their gift vouchers via email.

Farsi Version

پرسشنامه فارسی

مقدمه

شرکت کننده گرامی،

به پرسشنامه ادراک روابط اجتماعی خوش آمدید.

این پرسشنامه تنها ۱۰ دقیقه از زمان شما را میگیرد. هیچ پاسخ درست یا غلطی وجود ندارد و ما تنها علاقمند به نظر شخصی شما هستیم. از شما خواسته خواهد شد که شرح مختصری از یک رابطه جنسی خشونت آمیز بین زن و مردی را بخوانید و آنرا در سوالات بعدی ارزیابی کنید.

در تمام طول پرسشنامه اطلاعات شخصی و داده های شما محرمانه خواهند ماند. بنابراین، شناسایی شما از طریق پاسخ هایی که داده‌اید امکان پذیر نخواهد بود و شما می توانید هر زمان که خواستید و بدون بیان دلیل آن و بدون هیچ ایرادی به مشارکت خود در تکمیل این پرسشنامه پایان دهید.

شرکت شما در این پژوهش برای ما بسیار ارزشمند است! به همین منظور ما در نظر داریم برای تشکر از شما 10 کارت هدیه ی ۳.۰۰۰.۰۰۰ ریالی را به قید قرعه تقدیم شرکت کنندگان عزیز کنیم.

از همکاری ارزشمند شما سپاسگزاریم!

در صفحه ی بعدی، گزارش کوتاهی در مورد وضعیتی که اخیرا در ایران اتفاق افتاده آمده است. لطفا به دقت آن را بخوانید زیرا بعدا سوالاتی در مورد آن از شما پرسیده خواهد شد.

الف) سناریوهای جنسی

سناریوی رابطه دوستی

امیر و بهار چند ماه پیش در یک مهمانیِ دوستانِ مشترکشان با هم آشنا شدند. از همان ابتدای مهمانی خیلی خوب با هم ارتباط برقرار کردند بطوریکه در آخر مهمانی شماره تلفنشان را با هم رد و بدل کردند. آنها بطور مرتب در دو ماه گذشته با هم بیرون قرار می‌گذاشتند . اخیرا آنها برای شام بیرون رفته بودند. شب خیلی خوبی بود، به آنها خیلی خوش گذشت و کلی با هم خندیدند.

بعد از شام، آنها به آپارتمان امیر رفتند تا با هم قهوه بخورند و به صحبت هایشان ادامه دهند.

بعد از مدت کوتاهی بهار و امیر روی مبل نشستند و تصمیم گرفتند که با هم فیلمی تماشا کنند. امیر کمی نزدیکتر به بهار نشست و دستش را دور بهار حلقه کرد. آنها همانطور مدتی نشستند ولی معلوم بود که امیر علاقه چندانی به تماشای فیلم ندارد. او باز هم خودش را به بهار نزدیکتر کرد، بهار را به سمت خود کشید و بطور شهوت انگیزی شروع به بوسیدن او کرد. بهار اول او را بوسید ولی بعد رویش را برگرداند چون امیر را دوست داشت اما در فازش نبود و ترجیح می‌داد که ادامه‌ی فیلم را تماشا کند. آنها تا به حال با هم رابطه‌ی جنسی نداشتند و امشب می‌توانست اولین رابطه آنها باهم باشد.

امیر شروع کرد به لمس کردن بهار و زمانیکه دستانش از سینه‌های او به سمت لای رانهایش رسید، بهار اعتراض کرد، از جایش بلند شد و گفت که بهتر است به خانه اش برگردد. امیر هیچ توجهی نکرد و او را از پشت روی مبل انداخت. در حالیکه دستانش را نگه داشته بود، با وزنش او را زیر خود فشار می‌داد. بهار سعی می‌کرد با او مقابله کند ولی موفق نشد و امیر در نهایت با او سکس (دخول کامل جنسی) کرد.

سناریوی ازدواج

امیر و بهار چند سال پیش در یک مهمانیِ دوستانِ مشترکشان با هم آشنا شدند. از همان ابتدای مهمانی خیلی خوب با هم ارتباط برقرار کردند بطوریکه در آخر مهمانی شماره تلفنشان را با هم رد و بدل کردند. آنها بطور مرتب با هم بیرون قرار می‌گذاشتند و بعد از مدتی با هم ازدواج کردند. اخیرا آنها برای شام بیرون رفته بودند. شب خیلی خوبی بود، به آنها خیلی خوش گذشت و کلی با هم خندیدند.

بعد از شام، آنها به خانه برگشتند تا با هم قهوه بخورند و به صحبت هایشان ادامه دهند.

بعد از مدت کوتاهی بهار و امیر روی مبل نشستند و تصمیم گرفتند که با هم فیلمی تماشا کنند. امیر کمی نزدیکتر به بهار نشست و دستش را دور بهار حلقه کرد. آنها همانطور مدتی نشستند ولی معلوم بود که امیر علاقه چندانی به تماشای فیلم ندارد. او بازهم خودش را به بهار نزدیکتر کرد، بهار را به سمت خود کشید و بطور شهوت انگیزی شروع به بوسیدن او کرد. بهار اول او را بوسید ولی بعد رویش را برگرداند چون امیر را دوست داشت اما در فازش نبود و ترجیح می‌داد که ادامه‌ی فیلم را تماشا کند. آنها در طولِ دو سال زندگیِ زناشویی شان به طور مرتب با هم رابطه‌ی جنسی داشتند.

امیر شروع کرد به لمس کردن بهار و زمانیکه دستانش از سینه‌های او به سمت لای رانهایش رسید، بهار اعتراض کرد، از جایش بلند شد و گفت که بهتر است برود بخوابد. امیر هیچ توجهی نکرد و او را از پشت روی مبل انداخت. در حالیکه دستانش را نگه داشته بود، با وزنش او را زیر خود فشار می‌داد. بهار سعی می‌کرد با او مقابله کند ولی موفق نشد و امیر در نهایت با او سکس (دخول کامل جنسی) کرد.

حال که شما شناخت بیشتری در مورد وضعیت پیش آمده پیدا کردید، می خواهیم بدانیم ارزیابی شخصی شما در مورد آن چیست؟

ب) انتساب مسئولیت به قربانی و مرتکب

به نظر شما..

1. تا چه حد امیر مسئول وضعیت پیش آمده است؟ *
2. تا چه حد امیر بایستی برای اتفاقی که افتاده سرزنش شود؟ *
3. تا چه اندازه امیر بر این وضعیت کنترل داشت؟ *
4. به نظر شما چقدر احتمال داشت که امیر بتواند از وقوع این وضعیت اجتناب کند؟ *
5. تا چه اندازه بهار مسئول وضعیت پیش آمده است؟
6. تا چه حد بهار بر این وضعیت کنترل داشت؟ *
7. به نظر شما چقدر احتمال داشت که بهار بتواند از وقوع این وضعیت اجتناب کند؟
8. چقدر برای بهار متاسف هستید؟

اصلا	○	○	○	○	○	○	بسیار زیاد
بسیار بعید	○	○	○	○	○	○	به احتمال زیاد

ج) قضاوت در مورد تجاوز جنسی

1. به نظر شما این وضعیت تا چه حد تجاوز جنسی محسوب می شود؟

أصلا تجاوز جنسی نیست	○	○	○	○	○	○	کاملا تجاوز جنسی است

د) قضاوت در مورد مجازات فرد خاطی

1. به نظر شما امیر تا چه حدی باید به خاطر عملی که انجام داده از لحاظ قانونی پاسخگو باشد؟

اصلا — کاملا

○ ○ ○ ○ ○ ○ ○

2. تصور کنید که شما به تنهایی باید تصمیم بگیرید که امیر به خاطر تجاوز جنسی به بهار باید به زندان برود. چه مدت زمان حبس را پیشنهاد می‌کنید؟

لازم نیست مجازات شود	جریمه بپردازد ولی زندان لازم نیست	بین 1 تا 7 سال زندان	بین 7 تا 15 سال زندان	بین 16 تا 20 سال زندان	بیشتر از 20 سال زندان
○	○	○	○	○	○

ه) شاخص تایید فرهنگ ناموسی

1. یک زن بایستی آبرو و حیثیت خانواده را حفظ کند.
2. مسائل بسیاری وجود دارند که از شرف و آبروی یک زن خیلی مهترند. *
3. مردان خانواده بایستی از شرف و آبروی زنانشان (ناموسشان) دفاع کنند.
4. یک زن باید پاکدامن و نجیب باشد.
5. یک مرد باید از ناموسش به هر قیمتی دفاع کند.
6. یک مرد باید از آبروی خانواده به هر قیمتی دفاع کند.
7. یک مرد واقعی باید بتواند از خودش در برابر توهین (بی حرمتی) دفاع کند.
8. مسائل بسیاری وجود دارند که از شرف و آبروی (ناموس) یک مرد خیلی مهترند.*
9. یک مرد باید محکم و سرسخت باشد.
10. یک زن باید مطیع شوهرش باشد و نیازهایش را برآورده کند.

کاملا مخالفم — کاملا موافقم

○ ○ ○ ○ ○ ○ ○

و) پرسشنامه بنیادگرایی دینی

1. خداوند به بشریت یک راهنمای جامع و بی نقص برای خوشبختی و رستگاری عطا نموده است که باید به طور مطلق از آن پیروی شود.

2. کتابی با تعلیمات مذهبی وجود ندارد که شامل تمام حقایق ذاتی و اساسی درباره زندگی باشد. *

3. عامل اصلی شر در این دنیا شیطان است که هم چنان بطور مداوم و وحشیانه ای با خدا می جنگد.

4. نیک سیرت بودن انسان مهمتر از اعتقاد داشتن به خدا و یک مذهب راستین است.

5. یک سری تعلیمات مذهبی وجود دارند که بسیار راستین هستند و حاوی پیام های بسیار بنیادی از طرف خداوند برای بشریت هستند.

6. در نهایت دو گروه انسان وجود دارند: گروه اول صالحین هستند که پاداش شان نزد خداوند محفوظ است و گروه دیگر آنهایی هستند که پاداشی نزد خداوند ندارند.

7. کتاب های مقدس ممکن است حاوی حقایقی کلی باشند اما نباید آنها را از ابتدا تا انتها کاملا درست و عینِ حقیقت تلقی کرد. *

8. برای داشتن معنادارترین و بهترین زندگی، فرد باید به یک مذهب اساسا راستین تعلق داشته باشد.

9. "شیطان" تنها اسمی است که مردم روی نیت های بدِ خود می گذارند در حالیکه در واقعیت چیزی به نام شاهزاده تاریکی وجود ندارد که ما را وسوسه کند.*

10. هر زمان که علم و مذهب در مورد مساله ای در تضاد با هم باشند، قطعا موضع علم غلط است.

11. در اصولِ اساسیِ دینِ خداوند نباید دست برده شود یا با دیگر عقاید مصالحه شود.

12. تمام ادیان دارای آموزه های نادرست و کاستی هایی هستند. *

در آخر، لطفا مشخص کنید که امیر و بهار--دو فردی که گزارش بالا را در موردشان خواندید--چه رابطه ای باهم داشتند؟

- آنها زن و شوهر بودند.
- آنها با هم در رابطه دوستی بودند (دوست دختر و دوست پسر بودند) یا با هم قرار می‌گذاشتند.
- یادم نیست.

ی) مشخصات فردی

جنسیت شما چیست؟

زن	مرد	دیگر
○	○	○

من جنسیت خود را اینگونه تعریف می کنم ☐

چند سال دارید؟ ☐

جهت گیری جنسی خود را چگونه توصیف می کنید؟

دگر جنسگرا	هم جنسگرا	دوجنسگرا	بدون تمایل جنسی	من تعریف مشخصی از جهت گیری جنسی خود ندارم
○	○	○	○	○

وضعیت تاهل شما چیست؟

مجرد	متاهل	مطلقه	همسرم از دنیا رفته
○	○	○	○

اگر در گزینه ی بالا متاهل را انتخاب نکرده اید، کدام یک از گزینه های زیر به سبک رابطه عاشقانه یا جنسی شما نزدیکتر است ؟

بطور کلی با کسی قرار عاشقانه یا جنسی نمی گذارم	با جنس مخالف قرار عاشقانه یا جنسی می گذارم	با هم جنسم قرار عاشقانه یا جنسی می گذارم
○	○	○

من سبک رابطه عاشقانه یا جنسی دیگری دارم ☐

مکانی را که در آن بزرگ شده اید یا در حال حاضر در آن زندگی می کنید را چگونه توصیف می کنید؟

یک شهر بزرگ ○
یک شهر کوچک ○
حومه شهر/ منطقه ای دورافتاده/ منطقه ای روستانشین ○

بالاترین سطح تحصیلات شما چیست؟

ابتدایی ○
دیپلم ○
کارشناسی ○
کارشناسی ارشد ○
دکتری ○
دیگر ☐

معتقد به چه مذهبی هستید؟

اسلام ○
زرتشت ○
مسیحیت ○
یهودیت ○
به هیچ مذهبی اعتقاد ندارم. ○
دیگر ☐

تا چه اندازه خود را مذهبی می دانید؟

أصلا مذهبی نیستم ○ ○ ○ ○ ○ ○ ○ بسیار زیاد مذهبی هستم

در مقیاس درجه‌بندی زیر، "پائین ترین وضعیت" به کسانی اطلاق می شود که کمترین سطح درآمد، کمترین سطح تحصیلات و پایین ترین سطح شغلی را داشته باشند و "بالاترین وضعیت" به کسانی اطلاق می شود که بالاترین سطح درآمد، بالاترین

سطح تحصیلات و بالاترین سطح شغلی را داشته باشند. لطفا عددی را که در این مقیاس در مقایسه با دیگران به بهترین شکل وضعیت شما را در کشورتان نشان می دهد انتخاب کنید.

پایین ترین وضعیت (1)	2	3	4	5	6	بالاترین وضعیت(7)
○	○	○	○	○	○	○

لطفا عبارت های زیر را که شخصی را توصیف می کند بخوانید و مشخص کنید که شخص مورد نظر تا چه حد شبیه شما هست یا نیست:

۱. سنت برایش مهم است. او تلاش می کند تا از سنت های مذهبی و خانوادگی پیروی کند.
۲. به اعتقاد او انچه اهمیت دارد این است که با همه‌ی انسان ها بطور یکسان رفتار شود و همه باید از فرصت های برابر برخوردار باشند.

أصلا شبیه من نیست						بسیار شبیه من هست
○	○	○	○	○	○	○

به پایان این پرسشنامه رسیدید!

از زمانی که برای پاسخ‌گویی به پرسشنامه ما اختصاص دادید سپاسگزاریم.

هدف از انجام این پژوهش بررسی تاثیر رابطه بین قربانی و مرتکب تجاوز بر قضاوت افراد از حادثه تجاوز است. پژوهش های گذشته نشان میدهند که مردان در مقایسه با زنان، بیشتر قربانیان را سرزش کرده و با احتمال بالاتری تجاوز جنسی راکم اهمیت ارزیابی می کنند. علاوه بر این، افراد با احتمال بالاتری قربانی تجاوز در ازدواج (زن) را در مقایسه با دختری که مورد تجاوز دوست پسرش قرار گرفته بیشتر مورد سرزنش قرار داده و بیشتر ممکن است شوهر قربانی را از ارتکاب آن مبرا سازند.

اگر در مورد این پژوهش نظری دارید، آن را با ما در میان بگذارید:

برای قدردانی، از شما دعوت می کنیم تا در قرعه کشی ما که شامل یک کارت خرید از دیجی کالا به مبلغ ۳۰۰.۰۰۰ تومان است شرکت نمایید.

لطفا برای شرکت در قرعه کشی روی این لینک کلیک نمایید تا آدرس ایمیل شما در پایگاه داده ای جداگانه ای ذخیره شود. (به منظور حفظ اصل ناشناس ماندن اطلاعات)

برندگان قرعه کشی، کارت خرید خود را از طریق **ایمیل** دریافت می کنند.

وارد کردن ایمیل:

برای شرکت در قرعه کشی، لطفا آدرس ایمیل خود را اینجا وارد نمایید.

صحبت آخر:

اگر تمایل به گرفتن مشاوره تخصصی در مورد خشونت جنسی دارید، لیستی از مراکز مشاوره رایگان در زیر آمده است؛کافی است که روی دکمه کمک در زیر کلیک کنید.

کمک

با تشکر فراوان از شرکت شما در این پژوهش!

Appendix B: Power Analysis to Obtain Minimum Sample Size

A priori power analyses for MANOVA and the follow-up ANOVAs indicated the need for at least 306/351 participants to have 80% power to detect small effect size ($f = 0.15$) based on Cohen (1988)'s effect size conventions. We used *G*Power* 3.1.9.4. (Faul et al., 2007) to calculate MANOVA and ANOVA power analyses for special effects and interactions with four groups, two predictors, and three response variables. The power for the multiple regression models was obtained by using *G*Power*, which showed the need for at least 489 participants to have 80% power to detect small effect size ($f = 0.15$) for three predictors: victim-perpetrator relationship and honor norms (religious fundamentalism) and one interaction (victim-perpetrator relationship × honor norms or victim-perpetrator relationship × religious fundamentalism). Hence, we aimed to recruit a minimum of 550 participants, namely 275 male and 275 female participants.

Appendix C: Further Demographic Information about the Sample

Most participants (87%, *n* = 457) identified as heterosexual, 0.8% (*n* = 4) as homosexual, 4.4% (*n* = 23) as bisexual, 1.5% (*n* = 8) as asexual, and 6.3% (33) did not define their sexual orientation. Most participants were either single (46.7%, *n* = 245) or married (48.0%, *n* = 252), followed by 4.6% (*n* = 24) divorced, and 0.8%, (*n* = 4) widowed. Regarding place of living, 73.9% (*n* = 388) lived in a big city and the rest either lived in a town or a countryside/rural place. In terms of education level, 88.2% (*n* = 462) of the participants held a university degree. About half of the participants self-identified as Muslim (50.5%, *n* = 262), 42.6% (*n* = 221) identified with no religion, and the remaining identified with Zoroastrianism (0.2%, *n* = 1), Christianity (2.9%, *n* = 15), Judaism (0.2%, *n* = 1), or another religion (3.6%, *n* = 19). Yet, participants on average endorsed religious beliefs relatively little (*M* = 2.51, *SD* = 1.72, on a scale from 1 = not at all to 7 = very much). Regarding social status, most participants stated that they had middle social status based on their income, education and job compared to others in their society (*M* = 4.27, *SD* = 1.17, on a scale from 1 = lowest status to 7 = highest status). Moreover, endorsement of traditional values was little among the participants (*M* = 2.23, *SD* = 1.15).

Table S1

Means and Standard Deviations for all Variables, by Participants' Living Place, Participant Gender, and Victim-Perpetrator Relationship

				Victim blaming		Judgment of Sexual Encounter as Rape		Punishment Attribution to the Perpetrator		Endorsement of Honor Norms		Endorsement of Religious Fundamentalism	
Gender	Living Place	Condition	*N**	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Women	City	Marriage	112	2.65	1.09	5.99	1.63	-0.25	0.85	3.33	1.18	2.37	1.28
		Dating	139	2.57	1.00	6.50	1.04	0.33	0.72	3.23	1.07	2.27	1.20
	Town	Marriage	31	2.86	1.05	6.06	1.73	-0.29	0.78	3.58	1.28	2.59	1.40
		Dating	34	2.63	1.00	6.82	0.46	0.49	0.57	3.33	1.00	2.39	1.28
	Countryside /Rural	Marriage	2	2.75	2.48	4.00	4.24	-0.40	1.16	4.2	0.71	2.92	0.24
		Dating	3	2.83	0.95	7.00	0.00	0.33	0.16	4.00	2.08	3.03	0.53
Men	City	Marriage	61	3.14	0.97	4.97	2.19	-0.73	0.83	4.22	1.12	2.43	1.33
		Dating	76	2.86	0.85	6.33	1.17	0.38	0.69	4.1	1.15	2.68	1.39
	Town	Marriage	32	3.12	1.04	5.59	1.86	-0.70	0.76	4.68	0.99	2.83	1.24
		Dating	29	2.67	1.08	6.34	1.23	0.40	0.70	4.15	1.17	2.45	1.64
	Countryside /Rural	Marriage	3	2.88	1.95	7.00	0.00	0.01	0.49	4.80	0.61	2.86	0.88
		Dating	2	2.38	0.18	6.50	0.71	0.50	0.49	5.36	1.34	4.21	1.47

Note. Measure of punishment attribution to the perpetrator was z-standardized. The scales for victim blaming, judgment of sexual encounter as rape, endorsement of honor norms, and endorsement of religious fundamentalism ranged from 1 (*strongly disagree*) to 7 (*strongly agree*).

Table S2

Means and Standard Deviations for all Variables, by Participants' Religious Affiliation, Participant Gender, and Victim-Perpetrator Relationship

Gender	Religious Affiliation	Condition	*N*	Victim Blaming		Judgment of Sexual Encounter as Rape		Punishment Attribution to the Perpetrator		Endorsement of Honor Norms		Endorsement of Religious Fundamentalism	
				M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Women	Islam	Marriage	81	2.94	1.05	5.74	1.82	-0.42	0.87	3.73	1.22	3.12	1.28
		Dating	91	2.81	0.97	6.45	1.05	0.28	0.71	3.46	1.16	2.87	1.24
	No-religion	Marriage	53	2.32	1.11	6.28	1.52	-0.03	0.79	2.79	0.90	1.50	0.57
		Dating	71	2.24	0.88	6.75	0.71	0.44	0.60	2.96	0.87	1.51	0.51
	Zoroastrian	Marriage	53	2.32	1.11	6.28	1.52	-0.03	0.79	2.79	0.90	1.50	0.57
		Dating	71	2.24	0.88	6.75	0.71	0.44	0.60	2.96	0.87	1.51	0.51
	Christianity	Marriage	3	3.03	1.52	5.67	1.56	-0.35	0.31	4.43	1.42	2.19	0.29
		Dating	5	2.38	1.57	6.80	0.45	1.09	0.63	2.90	1.21	3.35	1.17
	Judaism	Marriage	0	-	-	-	-	-	-	-	-	-	-
		Dating	1	4.00	-	3.00	-	-0.80	-	4.20	-	2.08	-
	Other	Marriage	5	2.75	0.72	6.60	0.89	0.01	0.42	3.68	0.95	1.72	0.58
		Dating	7	2.94	0.78	6.57	1.69	0.47	0.45	3.97	1.30	2.42	1.58
Men	Islam	Marriage	38	3.33	0.97	4.89	2.17	-0.84	0.78	4.72	0.93	3.45	1.25
		Dating	52	2.94	0.99	6.17	1.37	0.36	0.76	4.54	0.94	3.47	1.39
	No-religion	Marriage	49	2.96	1.05	5.61	1.91	-0.50	0.79	4.06	1.14	1.87	0.85
		Dating	48	2.58	0.80	6.52	0.92	0.44	0.59	3.66	1.24	1.64	0.77
	Zoroastrian	Marriage	0	-	-	-	-	-	-	-	-	-	-
		Dating	0	-	-	-	-	-	-	-	-	-	-
	Christianity	Marriage	2	2.94	0.62	4.00	-	-0.67	0.19	4.85	0.49	2.17	0.47
		Dating	5	3.20	0.81	6.20	1.30	0.35	0.89	4.28	1.12	3.67	1.55
	Judaism	Marriage	0	-	-	-	-	-	-	-	-	-	-
		Dating	0	-	-	-	-	-	-	-	-	-	-
	Other	Marriage	5	2.99	1.20	4.00	3.00	-1.32	0.90	4.80	0.99	2.85	1.31
		Dating	2	3.50	0.18	6.5	0.71	-0.05	0.68	4.70	0.85	3.00	1.65

Note. Measure of punishment attribution to the perpetrator was z-standardized. The scales for victim blaming, judgment of sexual encounter as rape, endorsement of honor norms, and endorsement of religious fundamentalism ranged from 1 (*strongly disagree*) to 7 (*strongly agree*).

Table S3

Means and Standard Deviations for all Variables, by Participants' Marital Status, Participant Gender, and Victim-Perpetrator Relationship

				Victim Blaming		Judgment of Sexual Encounter as Rape		Punishment Attribution to the Perpetrator		Endorsement of Honor Norms		Endorsement of Religious Fundamentalism	
Gender	Marital Status	Condition	*N*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Women	Single	Marriage	58	2.59	0.97	6.19	1.40	-0.11	0.83	3.11	1.11	2.18	1.12
		Dating	70	2.38	0.92	6.69	0.79	0.42	0.67	3.17	0.96	2.21	1.12
	Married	Marriage	79	2.66	1.11	6.09	1.58	-0.29	0.79	3.50	1.18	2.52	1.38
		Dating	98	2.75	1.01	6.90	1.04	0.32	0.68	3.36	1.17	2.39	1.30
	Divorced	Marriage	6	3.77	1.44	4.00	2.68	-1.03	0.76	4.22	1.32	3.04	1.09
		Dating	7	2.66	0.88	6.29	1.25	0.27	0.97	2.80	0.86	2.11	0.68
	Widowed	Marriage	2	4.19	0.62	1.50	0.71	-1.55	0.68	5.30	0.99	3.75	2.36
		Dating	1	1.25	-	7.00	0	0.42	-	3.10	-	1.17	-
Men	Single	Marriage	53	3.10	0.93	5.66	1.82	-0.60	0.80	4.29	1.14	2.57	1.26
		Dating	64	2.83	0.90	6.30	1.26	0.35	0.77	4.12	1.19	2.85	1.53
	Married	Marriage	39	3.10	1.09	4.85	2.25	-0.82	0.80	4.51	1.04	2.61	1.37
		Dating	36	2.74	0.95	6.56	0.94	0.49	0.53	4.16	1.23	2.45	1.42
	Divorced	Marriage	4	3.66	1.49	3.50	2.65	-0.84	1.00	4.50	0.78	2.38	1.27
		Dating	7	2.98	0.89	6.00	1.16	0.37	0.51	4.46	0.56	2.31	1.10
	Widowed	Marriage	0	-	-	-	-	-	-	-	-	0	-
		Dating	1	2.25	-	4.00	-	-0.53	-	3.80	-	1.70	-

Note. The measure of punishment attribution to the perpetrator was z-standardized. The scales for victim blaming, judgment of the sexual encounter as rape, endorsement of honor norms, and endorsement of religious fundamentalism ranged from 1 (*strongly disagree*) to 7 (*strongly agree*).

Table S4

Means and Standard Deviations for all Variables, by Participants' Educational Level, Participant Gender, and Victim-Perpetrator Relationship

				Victim Blaming		Judgment of Sexual Encounter as Rape		Punishment Attribution to the Perpetrator		Endorsement of Honor Norms		Endorsement of Religious Fundamentalism	
Gender	Educational Level	Condition	*N*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Women	Primary School	Marriage	0	-	-	-	-	-	-	-	-	-	-
		Dating	0	-	-	-	-	-	-	-	-	-	-
	Diploma	Marriage	15	2.79	1.17	5.87	2.10	-0.12	0.99	3.49	1.15	2.42	1.29
		Dating	12	2.50	0.78	6.58	1.00	0.60	0.62	3.47	1.27	3.15	1.37
	Bachelor	Marriage	50	2.92	1.04	5.76	1.98	-0.34	0.91	3.48	1.32	2.35	1.40
		Dating	60	2.55	0.84	6.77	7.00	0.42	0.77	3.28	1.16	2.23	1.13
	Master	Marriage	59	2.54	1.12	6.15	1.47	-0.26	0.83	3.50	1.17	2.50	1.25
		Dating	60	2.72	1.04	6.37	1.04	0.22	0.66	3.22	1.03	2.28	1.20
	Doctoral	Marriage	20	2.50	1.09	6.05	1.15	-0.24	0.49	2.87	0.92	2.38	1.25
		Dating	39	2.47	1.15	6.51	1.14	0.37	0.62	3.27	1.04	2.13	1.23
	Other	Marriage	1	3.25	-	7.00	-	0.42	-	2.50	-	2.25	-
		Dating	5	2.70	1.35	7.00	0.00	0.59	0.37	3.04	0.98	2.82	1.26
Men	Primary School	Marriage	0	-	-	-	-	-	-	-	-	-	-
		Dating	0	-	-	-	-	-	-	-	-	-	-
	Diploma	Marriage	11	3.67	1.25	5.18	2.48	-0.75	0.80	4.89	0.97	3.38	1.52
		Dating	17	2.78	1.02	6.65	0.79	0.46	0.64	4.99	1.18	3.40	1.66
	Bachelor	Marriage	42	3.13	0.90	5.29	2.05	-0.63	0.79	4.53	0.97	2.64	1.15
		Dating	43	2.90	0.89	6.49	0.86	0.55	0.63	4.18	1.02	2.60	1.61
	Master	Marriage	33	3.12	1.06	5.15	2.17	-0.79	0.86	4.12	1.23	2.20	1.25
		Dating	38	2.77	0.94	5.89	1.58	0.16	0.75	4.00	0.97	2.43	1.13
	Doctoral	Marriage	10	2.49	0.84	5.40	1.78	-0.60	0.79	4.12	0.92	2.69	1.49
		Dating	8	2.40	0.74	6.88	1.58	0.48	0.52	3.01	1.49	2.21	1.45
	Other	Marriage	0	-	-	-	-	-	-	-	-	-	-

	Dating	1	3.13	-	7.00	-	0.42	-	2.40	-	3.42	-

Note. Measure of punishment attribution to the perpetrator was z-standardized. The scales for victim blaming, judgment of sexual encounter as rape, endorsement of honor norms, and endorsement of religious fundamentalism ranged from 1 (*strongly disagree*) to 7 (*strongly agree).*