
RESEARCH ARTICLE

Religiosity as a Predictor of Attitudes Towards Pedophilia

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Religiosity is a main predictor of attitudes toward pedophilia (ATP). The strength of one's overall religious beliefs is a significant predictor in negative ATP, but no study thus far has isolated the five facets of religiosity (i.e., ideology, intellect, public/private practice, experience) to examine independent predictability. This study adapted the Attitudes About Sadomasochism Scale (ASMS) to create the Attitudes Toward Pedophilia Scale (ATPS) and modified the Centrality of Religiosity Scale (CRS) to measure the ideological facet only and its relationship with ATP. Adults were surveyed via Reddit.com and a university survey pool. Bivariate analyses did not reveal a statistically significant correlation between strength of religious ideology and negative ATP. Limitations to this study include small sample size, lacking diversity, and a low-item scale to measure religious ideological strength, which might explain the main finding's lack of statistical significance. Future researchers should work to account for these limitations to receive more comprehensive results, which could better implicate how to properly deal with pedophilia within religious groups.

Keywords: *religiosity, pedophilia, attitudes toward pedophilia*

In the time it takes to read this paper, Child Protective Services (CPS) will have substantiated evidence for two separate cases of sexual abuse of a minor (Rape, Abuse & Incest National Network, 2021). That is a calculated average of over 58,000 cases of verified minor sexual abuse in the United States each year, one-third of which (~20,000) are victims under 12 years of age (RAINN, 2021). In the religious sphere, the Catholic Church's recent sex abuse scandal investigation revealed that over 72 percent of alleged cases were with children under the age of 14 (John Jay College of Criminal Justice, 2004). Evidently, pedophilic disorder and

pedophiles have a presence within the institutions that claim to safeguard human dignity and protect the vulnerable. Child sexual abuse has not been isolated within religious communities and institutions, but certain attitudes towards offenders within these communities might influence their institutional ability to fulfill their own stated mission. Therefore, examining the relationship between religiosity and attitudes toward pedophilia may help prevent future incidences.

Definition and Prevalence of Pedophilia

These cases deal specifically with pedophilic disorder and pedophiles. The fifth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) describes adults who harbor inordinate sexual desires for pre-pubescent children as suffering from pedophilic disorder (American Psychiatric Association, 2013). Pedophilic disorder is placed in a broader category of paraphilic disorders, which the DSM-5 classifies as abnormal sexual desires (APA, 2013). It is important to note that only those who act on these desires earn the term "pedophile." Pedophilic disorder is difficult to identify and is heavily stigmatized. Tenbergen

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et al. (2015) report that between one and five percent of the general population struggle with pedophilia, but many individuals probably are unwilling to report their tendencies. Furthermore, sexually abusing children does not necessarily mean that one has pedophilia, nor does having pedophilic disorder mean that one will act on it (Seto, 2009). For example, Seto (2009) states that sometimes sexual predators act on children because they are the only available option to satiate their hypersexual desires, while others with pedophilic desires do not act all. However, the public discourse frequently uses “child sex offender” and “pedophile” interchangeably, which can negatively stigmatize those with pedophilia seeking treatment and negatively influence attitudes towards these types of people (Seto, 2009; Wurtele, 2018).

Attitudes Toward Pedophilia

Attitudes toward pedophilia are mostly negative even on the international stage. Jahnke et al. (2015) conducted a study using two different surveys to examine public perception of pedophilia, one for a German population and the other for an online group of English speakers. They reported that up to 14 percent of participants in the first survey believed persons with pedophilic disorder, even though they had not committed a crime, were better off dead than living (Jahnke et al., 2015). This number increased to 28 percent in the second survey. Jahnke et al. (2015) also reported that feelings of anger and efforts in social distancing were significantly elevated when questioned about persons with pedophilia. Thus, Jahnke et al. (2015) concluded that, regardless of action or inaction on sexual attraction to children, persons with pedophilia have potential to be intensely discriminated against with rash, punitive beliefs.

According to Stelzmann et al. (2020), these negative stigmas are enhanced with inaccurate, damaging media coverage that fails to acknowledge differences in violent offenders and non-offenders. In her study, Stelzmann and her colleagues investigated healthcare practitioners who claimed that national media only conveyed the correct information regarding pedophilia one-third of the time (Stelzmann et al., 2020). While the benefit of raising awareness by accurate or inaccurate portrayals was noted, Stelzmann et al. (2020) concluded that the stigmatizing news stories reinforced beliefs held by persons with pedophilic disorder and may have prevented them from seeking help. Therefore, without seeking help, the chances of acting on such de-

sires increase and the capability to prevent sexual offending lessens (Stelzmann et al., 2020). These results show that the media people consume may have a role in shaping attitudes toward pedophilia.

Heron et al. (2021) also conducted an international study and corroborated previous findings listed above. Additionally, they examined intervention methods for changing college students’ perception of those with pedophilic disorder. The authors found in a preliminary survey that pedophilia was significantly associated with child sex abuse and thus received significantly high ratings in perceived dangerousness to the public and the need to be punished (Heron et al., 2021). However, the researchers then had a person suffering from pedophilic disorder (not having acted upon it) share his story with them. Heron et al. (2021) found that punitive attitudes toward pedophilia were lessened after this humanizing experience, which suggests that negative stigmas can be altered. Wurtele (2018) supports this in reporting that students in the university setting held punitive attitudes toward persons with pedophilia, but that those attitudes could be mellowed after a semester-long course differentiating child sex abusers and persons with pedophilia.

Although certain attitudes toward pedophilia are mutable, research shows that, without intervention, the natural inclination for most groups of people (at least in the West) is to view child sex offenders and non-offending persons with pedophilia as identical categories. This union of terms is propagated in the media and some scholarly journals, resulting in uneducated labeling and discrimination (Stelzmann et al., 2020). Furthermore, if people associate pedophilia automatically with child molestation, it is quite understandable to have negative attitudes toward pedophilia acted or unacted.

Religiosity and Pedophilia

Religiosity is an interesting facet to investigate when looking at sensitive subjects such as pedophilia. Religiosity can be measured using five different dimensions (intellectual, ideology, public practice, private practice, and religious experience) and adding the total score of each dimension to receive an overall religiosity rating (Huber & Huber, 2012). In a broad sense, Huber and Huber (2012) report that the higher one’s collective score is, the more religiously affiliated that person is. This is an

important scale because, regardless of actual belief, religion in the Western World (particularly Christianity) has permeated nearly every aspect of society in one way or another (i.e., “holiday” from “holy day” to signify a day of rest and recreation, and common law having its origin in Judeo-Christian belief systems).

In Italy, for example, Battista et al. (2018) examined the relationship between religiosity, moral foundations, and political orientation. She and her colleagues found a significant, positive correlation between right-wing conservatism and frequent, consistent churchgoers. The more religious one was, the more that person expressed himself as conservative. Additionally, Battista et al. (2018) reported that these types of people, especially within the Catholic culture of Italy, assigned great importance to binding moral foundations such as purity, authority, and sanctity. Within this framework of binding moral foundations, purity includes the control of desires, while authority includes proper social order and expectations (Battista et al., 2018). Bearing in mind that pedophilia is abnormal, can lead to sexual misconduct (Tenbergen et al., 2015), and thereby disrupts the social order, Battista et al. (2018) argue that people with a stronger religious identity may align themselves more with values that are contradictory to accepting paraphilic activities such as pedophilia. Therefore, the findings in this study suggest that religiosity and attitudes toward pedophilia might be related (Battista et al., 2018).

Edger (2010) adds to the connection drawn by Battista et al. (2018) in her focused examination of Evangelicalism and its adherents' attitudes toward human sexuality. She finds that most Evangelical denominations believe in a particular literal translation of the sexuality defined in the Bible (Edger, 2010). For example, homosexuality, sexual promiscuity (including paraphilic tendencies such as pedophilia), and sexual addictions (e.g., pornography consumption) are understood by Evangelicals to be a break in the Natural Law ordained by God, and thus are condemned along with those who refuse to repent of their sinful ways (Edger, 2010). Therefore, Edger's (2010) findings support the idea that religiosity and attitudes toward pedophilia are connected.

Pornography consumption (including child pornography), as Tenbergen et al. (2015) has reported, is highly correlated with pedophiles. In one German study, Neutze et al. (2012) found that nearly 80 percent of verified pedophile par-

ticipants used some form of child pornography. Thus, holding negative attitudes toward pornography consumption may be connected to how one develops attitudes toward pedophilia, seeing as pornography consumption and pedophilia are positively correlated with one other and are both negatively correlated with religiosity (Borgogna et al., 2019; Edger, 2010). Therefore, religious persons' negative views towards their own pornography consumption (Borgogna et al., 2019) might also transfer to others who view a more religiously reprehensible form of pornography and sexual behavior (Edger, 2010).

So, regarding strength of overall religiosity and attitudes toward pedophilia, research has demonstrated that there is a clear connection. However, little has been done to isolate each facet of religiosity to determine its individual relationship with attitudes toward pedophilia. One of these facets, as mentioned above, is religious ideology. Huber and Huber (2012) define ideology as the basic religious belief in a transcendental reality that usually serves as the foundation to all following religious teachings. Thus, ideological belief serves as a prerequisite to the other facets of religiosity. For example, Huber and Huber (2012) write that the belief in the plausibility of a transcendent reality is needed to advance to more complex religious practices and traditions that most religions possess. In other words, until one accepts that there might be a relationship between transcendence and humanity, other religious dogmas most probably will not hold any relevance. Due to religious ideology serving as a foundational element of measuring religiosity (Huber & Huber, 2012), examining the effects of strong foundational beliefs within religious communities on attitudes toward pedophilia might help researchers and religious leaders pinpoint where attitudes toward pedophilia begin and how they develop over time. In other words, determining the source of the attitudes might help researchers, therapists, and persons within religious communities alleviate the issues that arise from negative attitudes toward pedophilia (i.e., mitigating non-offending persons with pedophilic tendencies from seeking help).

Conclusion and Hypothesis

Religiosity and its role in forming attitudes toward pedophilia is evident. However, the existing literature seems to focus on general religiosity scores rather than specific fac-

ets of religiosity, except for Borgogna's et al. (2019) study in its examination into the mediating effects of scrupulosity. This present study seeks to add to the discussion in examining the specific facet of religiosity (i.e., ideology) as described in Huber and Huber (2012). I hypothesize that individuals with stronger ideological beliefs will have a positive correlation with negative attitudes toward pedophilia.

Method

Participants

There were a total number of 86 participants who entered our survey via Reddit.com or Ball State psychology students through a survey pool (i.e., Ball State Psychological SONA Systems). On the recruitment ad, the participants were given a link and a QR code to be redirected to the Qualtrics survey. The participants received no incentives to participate in the study. The only requirements to participate in this study were that participants be over 18 years of age and complete the consent form at the beginning of the survey. Of this total ($N = 86$), there were 45 participants who completed the survey. Of those, we know that the minimum age for participants was 18 years old and the maximum age was 47 years old ($M = 24$, $SD = 6.85$). When looking at religious affiliations, 12 participants (26.7%) identified as Agnostic, 13 participants (28.9%) identified as Atheist, and 10 participants (22.2%) identified as Christian/Catholic, leaving six participants (13.3%) identifying as other/non-specified, and two identified participants each (4.4% each) for Jewish and Muslim, respectively. No participants identified as Buddhist or Hindu. When identifying sexual orientation, 21 participants (46.7%) identified as heterosexual, while 12 participants (26.7%) identified as bisexual. This left four participants (8.9%) identifying as homosexual (gay/lesbian), three participants (6.7%) identified as pansexual, and two participants each (4.4% each) identified as questioning or other/non-specified, respectively. Just one participant (2.2%) identified as asexual. Our participants identified as 33.3% cisgender man ($n = 15$) and 55.6% cisgender woman ($n = 25$). Transgender man, nonbinary, agender, genderfluid, and gender non-conforming each had one participant (2.2%), respectively, while no participants identified as transgender woman or other/non-specified. Racially and ethnically, 35 participants (77.8%) identified as White, three participants (6.7%) identified as Black/African American, three participants (6.7%) identified as other/non-specified. Asian and

Native Hawaiian/Pacific Islander each had two participants (2.2%), respectively, and no participants identified as Hispanic/Latinx or Native/Indigenous.

Measures

Attitudes Toward Pedophilia Scale. We used Yost's (2020) Attitudes About Sadomasochism Scale (ASMS) and changed terms such as "sadomasochism, sadomasochist, dominant, submissive" to "pedophilia, pedophile, offending (acting) pedophile, and non-offending (non-acting) pedophile" to reflect our main topic. No scale existed that measured attitudes toward pedophilia, so we found a scale that measured attitudes toward another paraphilic behavior (i.e., sadomasochism) and altered it to fit our study's main variable. We then tested its reliability with our alterations and found it to be a reliable measure of attitudes toward pedophilia. The Attitudes Toward Pedophilia survey contained 23 items. These items were scored using a 7-point Likert scale ranging from 1 (disagree strongly) to 7 (agree strongly). Items 18 to 21 were reverse-scored from 7 (disagree strongly) to 1 (agree strongly). The questionnaire was divided into four subscales: Factor One (Socially Wrong; e.g., "Pedophiles just don't fit in to our society."), Factor Two (Violence; e.g., "People who engage in any form of pedophilia are more likely to become involved in domestic violence."), Factor Three (Lack of Tolerance; e.g., "Pedophiles are just like everyone else."), and Factor Four (Real Life; e.g., "Pedophiles are passive in other aspects of their lives [besides sex]"). Factor One contained items one to 12, Factor Two contained items 13 to 17, Factor Three contained items 18 to 21, and Factor Four contained items 22 and 23. The average of these scores was calculated between each subscale. To obtain a total score with a minimum possible score of one and a maximum possible score of seven, the average of all 23 items was calculated. After reliability analysis, the original scale's Cronbach alpha ranged from $\alpha = 0.78$ to $\alpha = 0.92$.

Centrality of Religiosity Scale. We also used Huber and Huber's (2012) Centrality of Religiosity Scale (CRS). Participants had to complete the portion of the CRS that measured religious ideology. This abbreviated version of the CRS contained three items on a 5-point Likert scale ranging from 1 (not at all) to 5 (very much so). Item questions were as follows: "To what

extent do you believe God or something divine exists?"; "To what extent do you believe in an afterlife – e.g., immortality of the soul, resurrection of the dead, or reincarnation?"; and "In your opinion, how probable is it that a higher power really exists?". To obtain a total score with a minimum possible score of one and a maximum possible score of five, the average of all three items was calculated. After reliability analysis, the original CRS's Cronbach alpha ranged from $\alpha = 0.92$ to $\alpha = 0.96$.

Sexual Consent Scale & Sexual Compulsivity Scale. This study was initially part of a group project in which three student researchers related a unique variable (e.g., religiosity) for each member to a main variable (i.e., attitudes toward pedophilia). Participants completed a total of four questionnaires related to personality/sexuality, including two scales not relevant to my personal study. These scales were the revised Sexual Consent Scale (Humphreys, 2011) and the Sexual Compulsivity Scale (Kalichman et al., 1994) mentioned below. While I examined religious ideology as a predictor of ATP and used a modified version of the CRS, my fellow researchers examined sexual consent and sexual compulsivity as predictors of ATP as part of their respective studies and used these other scales to measure their own variables.

Procedure

Participants followed the recruitment advertisement link to an informed consent form where the purpose of the study, hypotheses, and contact information were provided. Survey participation required informed consent to be accepted. If consent was not granted, the survey was immediately terminated with a brief message thanking the participant for their time. If consent was granted, participants were then required to identify their age, whereby anyone less than 18 years old was taken directly to the end of the survey with a brief message thanking them for their time. For participants of 18 years or older, a series of questions was presented, beginning with demographic information such as religion, sexual orientation, gender identity, race, and ethnicity. Next, the Attitudes Toward Pedophilia (Yost, 2020) measure was presented to participants. Three sets of questions followed: the Centrality of Religiosity Scale (Huber & Huber, 2012), the revised Sexual Consent Scale (Humphreys, 2011), and the Sexual Compulsivity Scale (Kalichman et al., 1994). These three sets of questions were randomized in order of presentation to each participant. After completing the

survey questions, the participants were thanked for their time and the survey was concluded with a brief thank-you message.

Results

Descriptive Statistics. To test my hypothesis, I ran a correlation between attitudes toward pedophilia and strength of religious ideology. My research group's reliability for attitudes toward pedophilia ($\alpha = .88$) fell within the range of Yost's (2020) original reliability measure for attitudes about sadomasochism ($\alpha = .78 - .92$). Our mean ($M = 5.26$) is incomparable to the original scale due to our modification to measure attitudes toward pedophilia rather than sadomasochism. For measuring religious ideology, I used particular items of Huber and Huber's (2012) original scale as mentioned above. My reliability for measuring the strength of religious ideology was good ($\alpha = .89$), although it fell slightly below the range of reliability for Huber and Huber's (2012) unabbreviated scale ($\alpha = .92 - .96$). The mean ($M = 2.87$) in my study is incomparable with the original study due to my modification to measure specifically one's strength of religious ideology, not religiosity as a whole. See the table below for the descriptive statistics of our study.

Hypothesis Testing. My hypothesis was not supported. The relationship between negative attitudes toward pedophilia and strength of religious ideology was not statistically significant, $r(45) = .20, p = .198$. Thus, because the variables did not have a statistically significant correlation, my hypothesis was not supported.

Discussion

In this study, I sought to determine whether one's strength of religious ideology would predict one's attitudes toward pedophilia. I hypothesized that the strength of religious ideological belief would be positively correlated with negative attitudes toward pedophilia. I used the abbreviated CRS and the ATPS to measure this relationship. The main finding of this study was not found to be statistically significant. Strength of religious ideological belief and negative attitudes toward pedophilia were weakly positively correlated, but, due to the lack of statistical significance, this could be purely by chance. Thus, my hypothesis was not supported.

Implications for Future Research

Future studies may contend or affirm my

finding, and it would be beneficial to investigate further to see if the relationship between my variables are significant in other studies. Continuing our understanding of how religious ideologies influence attitudes toward pedophilia might aid efforts among religious communities in dealing with pedophiles within their ranks and protecting potential victims from them. For example, understanding this relationship may help destigmatize pedophilic tendencies so that those with them will actively seek help through therapy. Conversely, refusing to understand how religious ideologies influence attitudes toward pedophilia may discourage those with these tendencies from seeking the psychological help they require to function normally within their religious settings. Future research in this area could help bring to light the necessity for people struggling with pedophilia to receive treatment, not ostracization (which could lead to unhealthy forms of acting out on these disordered tendencies).

Limitations

This study had a couple obvious limitations. First, the participant pool was small with only 45 usable responses, and therefore difficult to generalize. This could have been due to the relatively short window of time to obtain responses or the mediums by which our survey was administered. This limits the diversity and generalizability of our results. Second, from this small pool, significant correlations might be mistaken. Given the limited amount of religious diversity in our sample, I cannot make any conclusions about whether or not different religious groups differ in their attitudes toward pedophilia. This may be misleading in a particular demographic's true ability to predict attitudes toward pedophilia, especially given that other related demographics with more respondents were not found to be significantly correlated in this study. The small number of respondents seemed to account for the general lack in diversity among participants. Future research could account for these issues by obtaining more respondents and expanding the mediums by which surveys are administered.

A third limitation needs acknowledging. This study used an abbreviated version of the CRS, which did not report as high reliability as the full CRS. The reliability was still good, but there were only three items measuring the strength of religious ideology. To obtain higher reliability and perhaps more authentically test my original

hypothesis, future research could increase the number of items and create a new scale to measure specifically ideological strength. I did not have the resources at my disposal to complete such an endeavor, but future researchers could investigate this proposition.

Conclusion

The purpose of this study was to add to the discussion of predictors of attitudes toward pedophilia. Ultimately, I had hoped this information could be used in future efforts to prevent children falling victim to pedophiles within religious institutions. Given that the people in religious institutions presumably measure highly in ideological strength (i.e., they believe what they profess), and that those institutions have also had issues with pedophiles among leadership (e.g., the Catholic Church according to the 2004 John Jay College of Criminal Justice report), I thought that examining this relationship might help these communities better understand how to prevent sexual crime against minors within their own organization. I had hoped that, through understanding the influence that religious ideology has on negative attitudes toward pedophilia, religious institutions could learn how to destigmatize people who struggle with pedophilia (non-offenders) in order to encourage them to seek appropriate psychological help. Treatment and therapy options are available, but often these individuals are afraid to seek help due to intensely negative stigmatization and ostracization. However, this study did not find statistical significance between the strength of religious ideology and attitudes toward pedophilia. Perhaps future studies with corrected processes (as discussed in Limitations) might find a statistically significant correlation, which could be important in mitigating sexual abuse of minors.

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**Descriptive Statistics
for Measures
Used ($n = 45$)**

Table 1

Descriptive Statistics for Measures Used ($n = 45$)

Measures	Minimum	Maximum	<i>M</i>	<i>SD</i>	Cronbach's α
ATP	2.87	6.48	5.26	0.90	0.88
CRS	1.00	5.00	2.87	1.31	0.89

Note: ATP = Attitudes Toward Pedophiles; CRS = Centrality of Religiosity; *M* = Mean; *SD* = Standard Deviation

Appendix A
Attitudes About Sadomasochism Scale (ASMS): Original
Questionnaire Items

Factor One: Socially Wrong

1. Sadomasochists just don't fit into our society.
2. Practicing sadomasochists should not be allowed to be members of churches or synagogues.
3. Sadomasochism is perversion.
4. Sadomasochistic behavior is just plain wrong.
5. Sadomasochism is a threat to many of our basic institutions.
6. I think sadomasochists are disgusting.
7. Sadomasochistic activity should be against the law.
8. Parents who engage in SM are more likely to physically abuse their children.
9. Sadomasochism is an inferior form of sexuality.
10. If I was alone in a room with someone I knew to be an Dominant, I would feel uncomfortable.
11. SM rarely exists in a psychologically healthy individual.
12. If I was alone in a room with someone I knew to be a Submissive, I would feel uncomfortable.

Factor Two: Violence

13. People who engage in any form of SM are more likely to become involved in domestic violence.
14. A Dominant is more likely to rape a romantic partner than the average person.
15. A Dominant is more likely to rape a stranger than the average person.
16. A Dominant is more likely to sexually molest a child than the average person.
17. A variety of serious psychological disorders are associated with sadomasochism.

Factor Three: Lack of Tolerance

18. Sadomasochists are just like everyone else.
19. Sadomasochism is erotic and sexy.
20. Many sadomasochists are very moral and ethical people.
21. Sadomasochistic activity should be legal, as all participants are consenting adults.

Factor Four: Real Life

22. Submissives are passive in other aspects of their lives (besides sex).
23. Dominants are aggressive and domineering in other aspects of their lives (besides sex).

Appendix B
Attitudes Toward Pedophilia Scale (ATPS): Modified
Questionnaire Items

Instructions: For each of the following statements, please note whether you agree or disagree using the following scale:

(1= *Disagree Strongly*; 7 = *Agree Strongly*)

Use the following definitions when considering your responses:

- Pedophilia: a sexual interest in prepubescent children, reflected in thoughts, fantasies, urges, arousal, or behavior (Seto, 2009)
- Pedophile: individuals who have experience pedophilia and/or are diagnosed with Pedophilic Disorder
- Offending pedophile: individuals who experience sexual interest in children and either have had sexual contact with a child or have accessed illegal child exploitation material
- Non-offending pedophile: individuals who experience sexual interest in children but have neither had sexual contact with a child nor have accessed illegal child exploitation material (Cantor, 2016).

Factor One: Socially Wrong

1. Pedophiles just don't fit into our society.
2. Practicing pedophiles should not be allowed to be members of churches or synagogues.
3. Pedophilia is perversion.
4. Pedophilic behavior is just plain wrong.
5. Pedophilia is a threat to many of our basic institutions.
6. I think pedophiles are disgusting.
7. Pedophilic activity should be against the law.
8. Parents who engage in pedophilia are more likely to physically abuse their children.
9. Pedophilia is an inferior form of sexuality.
10. If I was alone in a room with someone I knew to be an acting pedophile, I would feel uncomfortable.
11. Pedophilia rarely exists in a psychologically healthy individual.
12. If I was alone in a room with someone I knew to be a non-acting pedophile, I would feel uncomfortable.

Factor Two: Violence

13. People who engage in any form of pedophilia are more likely to become involved in domestic violence.

14. A non-acting pedophile is more likely than the average person to rape a romantic partner.
15. A non-acting pedophile is more likely than the average person to rape a stranger.
16. A non-acting pedophile is more likely to sexually molest a child than the average person.
17. A variety of serious psychological disorders are associated with pedophilia.

Factor Three: Lack of Tolerance

18. Pedophiles are just like everyone else.
19. Pedophilia is erotic and sexy.
20. Many pedophiles are very moral and ethical people.
21. Pedophilia activity should be legal, as all participants are consenting adults.

Factor Four: Real Life

22. Pedophiles are passive in other aspects of their lives (besides sex).
23. Pedophiles are aggressive and domineering in other aspects of their lives (besides sex).

Appendix C
Centrality of Religiosity Scale (CRS): Full Questionnaire
Items (only ideology items used)

Instructions: For each item below, please select a number to indicate a response.

Responses in 1-5:

(1 = *Not At All*; 5 = *Very Much So*)

1. (Intellect): How often do you think about religious issues?
2. **(Ideology): To what extent do you believe that God or something divine exists?**
3. (Public Practice): How often do you take part in religious services?
4. (Private Practice): How often do you pray?
5. (Experience): How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?
6. (Intellect): How interested are you in learning more about religious topics?
7. **(Ideology): To what extent do you believe in an afterlife – e.g, immortality of the soul, resurrection of the dead, or reincarnation?**
8. (Public Practice): How important is it to you to take part in religious services?
9. (Private Practice): How important is personal prayer for you?
10. (Experience): How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?
11. (Intellect): How often do you keep yourself informed about religious questions through radio, television, internet, newspapers, or books?
12. **(Ideology): In your opinion, how probable is it that a higher power really exists?**
13. (Public Practice): How important is it for you to be connected to a religious community?
14. (Private Practice): How often do you pray spontaneously when inspired by daily situations?
15. (Experience): How often do you experience situations in which you have the feeling that God or something divine is present?