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Factors influencing attitudes towards prostitution

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FACTORS INFLUENCING ATTITUDES TOWARDS PROSTITUTION

by

Brian Robert Brehman

Bachelor of Arts
University of Nevada, Las Vegas
2008

A thesis submitted in partial fulfillment
of the requirements for the

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ABSTRACT

Factors Influences Attitudes Towards Prostitution

by

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The purpose of this study was to examine the factors that influence attitudes towards prostitution. Students from University of Nevada, Las Vegas and University of British Columbia (N=591) were compared based on their responses to the Attitudes Towards Prostitution (ATP) Scale and by demographic differences. Analysis of variance (ANOVA) identified significant differences in ethnicity, religiosity, and certain sexual experiences. Regression analysis revealed location of students and religiosity were significant predictors of attitudes.

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TABLE OF CONTENTS

ABSTRACT.....	iii
ACKNOWLEDGEMENTS.....	iv
LIST OF TABLES.....	vi
CHAPTER 1 INTRODUCTION.....	1
CHAPTER 2 REVIEW OF RELATED LITERATURE.....	3
Risks Specific to Prostituted Women.....	4
Johns and John Schools.....	5
Potential Johns.....	7
Ecological Factors Unique to Nevada.....	8
Theoretical Explanation for Prostitution.....	10
Gaps in Current Literature.....	12
CHAPTER 3 METHODOLOGY.....	14
Participants.....	14
Measures.....	15
Independent Variables.....	16
Dependent Variables.....	16
Data Analyses.....	17
CHAPTER 4 RESULTS.....	18
Univariate Analyses.....	18
Multivariate Analyses.....	35
CHAPTER 5 DISCUSSION AND CONCLUSIONS.....	56
Findings.....	56
Limitations.....	63
Recommendations for Future Research.....	65
BIBLIOGRAPHY.....	67
VITA.....	70

LIST OF TABLES

Table 1	Comparison of demographics by university	15
Table 2	Percentage comparison of responses, family items	19
Table 3	Percentage comparison of responses, societal items	21
Table 4	Percentage comparison of responses, lifestyle items.....	22
Table 5	Percentage comparison of responses, legal items.....	25
Table 6	Means of sexual experience.....	27
Table 7	Attitudes towards prostitution, ANOVA comparison, family items	29
Table 8	Attitudes towards prostitution, ANOVA comparison, societal items.....	30
Table 9	Attitudes towards prostitution, ANOVA comparison, lifestyle items	32
Table 10	Attitudes towards prostitution, ANOVA comparison, legal items	34
Table 11	Regression results for item, "As long as a man's wife doesn't know about it, there is no harm done to a marriage if a man goes to a street prostitute"	36
Table 12	Regression results for item, " It would be ok if my son went to prostitutes"	38
Table 13	Regression results for item, "I believe sex trade workers provide an outlet that helps preserve marriages and intimate relationships by keeping men from having affairs"	39
Table 14	Regression results for item, "Most pimps victimize prostitutes by taking the money that they earn"	40
Table 15	Regression results for item, "Street prostitution causes urban decay"	42
Table 16	Regression results for item "Most street prostitutes make a lot of money"	43
Table 17	Regression results for item, "Women are street prostitutes because they want to be. It is their choice"	44
Table 18	Regression results for item, "I believe most prostitutes are lazy and work in prostitution because it's easier than getting a 'real' job"	46
Table 19	Regression results for item, "Most street prostitutes are alcoholics"	47
Table 20	Regression results for item, "Most street prostitutes are drug addicts"	48
Table 21	Regression results for item, "Most street prostitutes have psychological problems"	50
Table 22	Regression results for item, "I believe women who work in street prostitution have low moral standards"	51
Table 23	Regression results for item, "The media glamorizes the life of prostitutes"	52
Table 24	Regression results for item, "I believe most street prostitutes are trashy or disreputable"	53
Table 25	Regression results for item, "I believe red light districts would reduce the harmful effects of street prostitution on neighborhoods"	55

CHAPTER 1

INTRODUCTION

The idea of supply and demand goes back to nearly the beginning of man walking upright. This simple idea is the basis for modern commerce, where commodities are sold daily on the open market. When the commodity in question is sex, the situation gets more complicated and in almost the entire Western world, illegal.

Up until recently prostitution was largely considered a victimless crime, and what research that has been conducted focused on the prostitutes and pimps, not the consumers of sex (a.k.a. Johns). A recent change in ideals has made the purchasers of sex more culpable than in the past and left a void in the research community (Monto, 2000). This change was at least in part brought about by emerging research linking human trafficking with prostitution. This is especially true in Las Vegas which has a highly transient nature with literally millions of tourists a year looking to purchase sex.

Johns provide a near endless demand for sex, a demand that prostituted women and children meet. In rare instances this exchange of money for service is legal, but for the most part it is not. In North America the only place where prostitution is legal in a brothel is Nevada and this legal exception exists in only less populous counties. Pursuant to Nevada Revised Statutes, chapter 201, prostitution is legal in the state of Nevada as long as the county has a population of less than 400,000 residents. This excludes both Las Vegas and Reno (Clark and Washoe County, respectively) from having legal brothels. Despite this, there is still a general atmosphere of prostitution tolerance, if not acceptance that abounds throughout the state, despite the limited legality of prostitution.

This puts residents of Nevada in a unique situation that is compounded by the hypersexual entertainment industry experienced in cities like Reno and Las Vegas. With

the nickname "Sin City" it is not only implied, but expected that visiting Las Vegas will result in chicanery that is tolerated nowhere else. Las Vegas acts as the litmus test for decency; if something is considered too risqué for Las Vegas then there is no way it will be permitted anywhere else. Because of this, Las Vegas is a one of a kind area to research how hypersexuality and proximity to prostitution affects the attitudes of the residents.

Up to this point, research has only focused on Johns that have been arrested, which is a small cross section of the population that could purchase sex. This study will expand the scope and look at those that could be future potential consumers of sex. In addition, it will examine whether a hyper sexual environment has a normalizing effect on the attitudes of prostitution.

This study compared the attitudes of male undergraduate students from University of Nevada, Las Vegas (UNLV) and University of British Columbia (UBC) to examine whether the hypersexuality of Las Vegas affects attitudes towards prostitution among students at UNLV. It was hypothesized that the close proximity to legal prostitution would result in a higher rates of usage among UNLV student than those that attend UBC as well as have higher rates of sexual frequency and drive. In addition, it was predicted that because of this proximity, students at UNLV would endorse more pro-prostitution attitudinal beliefs than those at UBC.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Research on prostitution is a widely studied topic with a fairly myopic view on the service provider side. That is to say, the vast majority of research conducted to date on prostitution involves studying the prostituted women. While not the most studied topic in academia, there is a great bit known about certain aspects of prostitution.

Unfortunately this research largely focuses on the medical issues associated with prostitution. By the turn of the 21st century roughly half of all studies conducted on prostitution dealt with sexual transmitted diseases (Vanwesenbeeck, 2001). The research being conducted on prostitution typically follows what society has deemed of greatest importance at that time (Monto & McRee, 2005). With moral and economic interests the hot topics of the 21st century it comes as little surprise that research mimics this trend.

The legalization of prostitution is a matter of constant discussion as the implications are both moral and economic. Common rationale for legalization of prostitution includes health and safety issues as was the case in New Zealand in 2003 when prostitution was legalized (Farley, 2004). Unfortunately legalized prostitution at best only comprises about 10% of total prostitution conducted, leaving many young women and children in danger (Farley, Stewart, & Smith, 2007).

This danger to prostituted women begins even before starting a life of prostitution, as many are victims of human trafficking. The United States is 2nd only to Germany in the number of human trafficking victims received yearly for sex exploitation purposes; with most coming from Russia, former Soviet States, and Asia (Schauer & Wheaton, 2006). While the true number of human trafficking victims is unknown, it is estimated that 50,000 people are trafficked into the U.S. every year, with 700,000 victims

trafficked worldwide (Schauer & Wheaton, 2006). At any given time it is estimated there are up to 150,000 people held as slaves in the U.S. and between 4 and 27 million globally (Logan, Walker, & Hunt, 2009). Of those victims of human trafficking, roughly two-thirds of them are in the prostitution industry (Logan et al., 2009). A portion of these victims invariably find themselves sold into slavery in Las Vegas. Many of those victims are under age, female immigrants with little English communication ability and questionable immigration status (Wilson & Dalton, 2008). It goes without saying that the life of a prostituted woman is less than ideal. There are constant risks of violence, substance use/abuse, and psychological issues.

Risks Specific to Prostituted Women

Risk of Substance Abuse

The use of alcohol and other drugs is higher among prostituted women than the general population (Burnette, Schneider, Timko, & Ilgen, 2009). Sixty percent of prostituted women have sought out treatment for crack usage, 30% for cocaine, and nearly 20% for heroin with 40% of prostituted women admitting to intravenous drug use (Burnette et al., 2008).

Risk of Physical Harm

As with the rates of higher substance use, predictably so are the rates of sexual assault (Young, Boyd, & Hubbell, 2000). Research has found that 82% prostituted women have been the victim of a physical assault and 68% have been raped (Farley & Barkan, 1998). The risk of contracting sexually transmitted diseases is also a serious risk.

Risk of Psychological Harm

The risks to prostituted women are not contained to just physical harm, psychological harm is a serious risk as well. Farley and Barkan (1998) found that 68% of prostituted women met the criteria for post-traumatic stress disorder (PTSD). Burnette et al. (2008) found over 60% of prostituted women had depression, nearly 30% suffered from anxiety, and over 40% had attempted suicide at some point in their life with 14% recently attempting suicide.

Johns and John Schools

The dangers encountered by prostituted women are not all at the hands of their pimps or the perils of working the streets. The purchasers of sex, Johns, are to blame as well. In the last decade, there has been a paradigm shift placing the focus of the act of prostitution more on the John than the prostituted woman (Monto, 2000). This shift created an opportunity for education with the creation of John schools in 1995 with programs being offered in San Francisco and Portland (Monto, 2000).

Goal of John Schools

John schools serve to educate consumers of sex on the risks of having sex with a prostitute; both from a health and legal standpoint (Monto, 2000; Wortley, Fischer, & Webster, 2002). These programs are sometimes given as an alternative to a fine, or charges being filed at all. This hopes to serve as a deterrent against future purchasing of sex, and to change the attitudes of Johns away from pro-prostitution beliefs (Monto, 2000). The limited research on Johns has suggested that education of Johns can help reduce prostitution demand by changing their attitudes (Kennedy, Klein, Gorzalka, & Yuille, 2004; Wortley & Fischer, 2002).

Evaluation and Validation of John Schools

While there is limited data on John schools, the research that exists about the Johns in those programs is encouraging. Sawyer, Rosser, and Schroeder (1998) conducted a study of a small sample of Johns that had been arrested and found many had negative views of prostitution despite the fact they were actively participating in it. In addition, a study in 2001 found that men that were better educated on prostitution were less likely to adhere to myths that hold prostitution in a favorable light (Sawyer, Metz, Hinds, & Brucker). This suggests that with education, the attitudes of Johns can be modified to reduce the chance of future use of prostituted women.

Wortley and Fischer (2002) found that John schools can change the attitudes of the participants in a positive way that makes them more conscious of the risks of prostitution. These findings seem to support and further elaborate on the idea of educating the Johns to deter solicitation of prostitution. The validity of John schools was evaluated further when Kennedy et al. (2004) assessed a John school in British Columbia. Their findings confirmed what Wortley and Fischer (2002) found; with increased education comes better understanding of the risk involved in purchasing sex from a prostitute.

If educating a John and successfully changing his beliefs about prostitution is possible after the fact, then it stands to reason that this attitudinal change is possible for those that have yet to purchase sex. However, at the same time Johns have been found to have higher levels of sexual conservatism, so just attitudinal beliefs might not account for the acceptance one has of prostitution (Busch, Bell, Hotaling, Monto, 2002; Klein, Kennedy, & Gorzalka, 2009; Monto & Hotaling, 2001). This is possibly indicative of a double standard that it is ok for men to use prostituted women, but not acceptable for

women to be prostitutes. In addition, Farley et al. (2007) found that men with pro-prostitution beliefs considered prostitution to lower the moral standards of a community, thus creating another contradiction.

Potential Johns

Farley, Stewart, & Smith (2007) conducted one of the few studies on potential purchasers of sex. Their study compared 785 students from universities across the United States with students at the University of Nevada, Reno (UNR) on attitudes towards prostitution, rape myth acceptance, and sexually coercive behavior.

Normalization of Pro-Prostitution Related Beliefs

Farley et al. (2007) found that the UNR students normalized a variety of pro-prostitution attitudes more than the college students from other states. In addition they found that those with higher pro-prostitution beliefs also had a higher level of rape myth acceptance. The rape myth is that all women secretly want to be raped and therefore are responsible, at least in part, for their own sexual assault (Allen, Emmers, Gebhardt, & Giery, 1995). This set of myths is perpetuated when 20-60% of people sampled hold pro-prostitution beliefs (Cotton, Farley, & Baron, 2002; Monto, 2000; Polk & Cowan, 1996;). For prostituted women it gets even worse, as they are seen as unable to be raped or harmed, like mere objects as opposed to living humans (Miller and Schwartz, 1995). This treatment as objects is not confined to just Johns or college students; prostituted women that are raped often times face the same rape myth acceptance by member of the criminal justice system (Farley & Kelly, 2000).

The findings by Farley et al. (2007) about rape myth acceptance report that students in Reno were far more likely to support the myth that violent sexual encounters arouse women and that the use of sexual coercion is an acceptable method to gain sexual

activity. Those findings support earlier work conducted by Cotton et al. (2002) that found a positive correlation between rape myth and prostitution myth acceptance. The relationship between rape myths and prostitution is further strengthened by Klein, et al. (2009) when they found significant correlations between sexual violence and myth acceptance. If men that hold more favorable opinions about prostitution also support rape myths this puts prostituted women in even greater danger of being victims of sexual assault.

With these pro-prostitution beliefs at the possible root of the behavior of Johns, it is important to better understand how these beliefs are formed and what leads someone to become a John. Because of this it is important to understand the attitudes of men before they purchase sex and learn how to change their attitudes to reduce the demand for prostituted women and lower the number of men purchasing sex. If the factors that influence attitudes towards prostitution are ecological in origin, then it is paramount to distill what makes one environment more likely to produce pro-prostitution beliefs than others.

Ecological Factors Unique to Nevada

The difference between UNR students and those from other colleges could be the result of a variety of reasons, however the most obvious factor is that prostitution is legal in most of the state of Nevada compared to being illegal in all other states. In addition, cities like Reno and Las Vegas are at the forefront of pushing the decency envelope which leads to a hypersexual representation of reality. This could suggest that the hypersexuality of the city and proximity to legal prostitution are contributing factors to

attitudes of prostitution. In that way, Reno and Las Vegas are very much the same, thus making Las Vegas the next logical location of interest.

Hypersexuality in Las Vegas

Las Vegas is known for being a risqué, anything goes city, in fact the livelihood of the city depends on the tourism generated from the “what happens in Vegas, stays in Vegas” ideal (Knox, Groom, & Zusman, 2008). This overly sexual portrayal of Las Vegas is not a new concept; over 50 years ago the first topless show in Las Vegas opened at the Dunes Hotel (Gephart, 2001). In the present, billboards of a near pornographic nature line the major thoroughfares of the cities, spreading their message to man, woman, and child alike (Dentith, 2004). In addition, there are no less than 20 adult entertainment clubs within two miles of Las Vegas Boulevard in the five miles between Russell Road and Charleston Boulevard (Map of Adult Entertainment Clubs near the Las Vegas Strip). This openness of sexuality is not removed from the actual casinos even as there are more than ten topless shows and over a dozen topless pools housed within hotel properties on Las Vegas Boulevard (Las Vegas Topless Shows; Topless Pools Las Vegas). This creates an area saturated with sexual images and situations, which according to research can create an environment more likely to normalize prostitution attitudes (Malamuth, Addison, & Koss, 2000; Ward, 2003).

Risk from Alcohol Consumption

This highly sexual atmosphere, when combined with an abundance of alcohol, can make for a dangerous environment to vulnerable women. Alcohol use is a major contributor to situations that lead up to sexual assault as well as the thought processes involved. Alcohol use is shown to increase sexual arousal which leads to increased sexual aggression in both aggressive and nonaggressive males (Davis, Norris, George,

Martell, & Heiman, 2006a, 2006b; Loiselle & Fuqua, 2007). This increase in sexual arousal from alcohol increases the aggression in males and thus increases their likelihood of committing a sexually aggressive act (Davis et al., 2006a). Alcohol use can also aid in the acceptance of the rape myth amongst women as well as help them more closely associate with the victim (Davis et al., 2006b).

In addition, alcohol hinders a woman's ability to recognize improper sexual advances and has been shown to lead to an increased reaction time in defending them self from an attack (Loiselle & Fuqua, 2007). According the Loiselle and Fuqua (2007), 55% of date rape victims, and 73% of the date rapists were intoxicated when the attack took place. The use of alcohol as a means of date rape is implemented twice as often as the use of force. Intoxicated women also find that they are not able to detect risky situations as well as their sober counterparts and in return find that they are unable to thwart unwanted sexual advances. Those findings are the best case scenario figures because they represent consensual relationships of college students, not a John purchasing sex from a prostituted woman.

Theoretical Explanation for Prostitution

One possible explanation for these desires can be explained by the routine activities theory. This theory states a crime's likelihood is dictated by three elements: motivated (likely) offenders, available suitable targets, and lack of capable guardians (Cohen & Felson, 1979). This study focuses on the often over-looked motivated offender aspect of the routine activities theory and how it relates to the motivations of consumers as opposed to those of the prostituted woman. Up until now, many studies have not looked at motivated offenders simply because of the prevalence of crime. That is to say,

why bother measuring motivation when it is obvious motivation exists in the presence of crime being committed.

If, as reported above, there are enough men being arrested for soliciting prostitution that there needs to be education programs for them, then it stands to reason that there are plenty of motivated offenders purchasing sex. Because of this, studying the attitudes consumers have towards prostitution is a vital step in understanding the motivation surrounding the purchasing of sex from prostituted women. Prior research has shown that men continue to purchase sex even when they know that it is an illegal activity (Kennedy et al., 2004).

In terms of available suitable targets, prostitution is an unusual criminal activity in that the targets, prostituted women, make themselves openly available despite the illegality of the act. There is a difference between being available and consenting to victimization however. Many prostituted women are forced to sell themselves by pimps or to feed a drug addiction; rarely is a woman prostituted of her own free will (Young et al., 2000).

Lacking of a capable guardian is the final necessary aspect, and it is as much of an oddity as the availability of suitable targets. Much of the time a prostitute has a guardian, a pimp, but that guardian, by virtue of their title, is not capable of anything other than forcing women and children into selling themselves. In addition, prostituted women have no other guardians to help protect them. The community and law enforcement knowingly allow prostitution to continue while arresting the prostitutes at the same time and calling them criminals (Farley et al., 2007; Farley & Kelly, 2000). This allows the criminal

underground to use and abuse women as they wish with no recourse for the women victimized.

This paradox creates a situation that helps to explain why prostitution runs rampant; two of the three necessary conditions are basically present by default, thus only leaving a motivated, sexually aroused, man to solicit a prostitute to complete the requisite elements (Monto & McRee, 2005).

While Johns are motivated anywhere prostitution exists, this study hypothesized that there are some ecological factors that increase the odds of offenders having higher motivation levels than others due to proximity to legal prostitution, and the hypersexuality of a city. This provides a distinct difference between cities like Reno and Las Vegas when compared to other cities in North America.

It is possible that this increased desire for sex, related to the hypersexuality of a city, leads to an offender (John) that is more motivated due to the environment than a John in another city that has less sexual overtones.

Gaps in Current Literature

Up to this point, research has determined that people have different beliefs about prostitution but there is very little explanation for these differences in beliefs. This study will address this need by exploring the variables that contribute towards differences in attitudes towards prostitution that lead some people to hold pro-prostitution beliefs while others do not. Is the difference in beliefs purely based on the proximity to sin that Las Vegas possesses, or are there religious and ethnic factors also at play. Does sexual experience or desire factor into attitudinal beliefs. This study will hopefully serve as a

springboard for future, in depth, research on changing attitudinal beliefs by identifying the factors influencing the attitudes towards prostitution.

CHAPTER 3
METHODOLOGY

Participants

The participants consisted of 351 male undergraduate students from the University of Nevada, Las Vegas and 260 male undergraduates from the University of British Columbia. In exchange for completing a survey, students in both samples were awarded course credit. Both males and females completed the survey at UNLV, while only males participated at UBC. Because of this, females from UNLV were excluded from this study. In addition, since this study was only concerned with future, potential purchasers of sex, those that have indicated a previous purchase of sex were excluded from the main analyses. For this sample 13 (3.7%) participants were excluded from UNLV and 8 (3.1%) from UBC. In addition, one participant was excluded due to a lack of recorded gender. This leaves the final sample size as 591 (339 UNLV; 252 UBC).

The majority of UNLV students identified themselves as Caucasian (63%). The remaining ethnicities were groups representing 15% or less of the population and are presented in Table 1. The majority of UBC students reported their ethnicity as Asian/Pacific Islander (54%) with another 35% reporting Caucasian or of European descent. When asked about religious affiliation, 26% of UNLV students claimed no religion and 50% Christian. Students at UBC identified their religion as 47% none and 35% Christian. Full details are presented in Table 1. An additional question was also included to measure religiosity or importance of spirituality in students' lives. Complete responses are presented in Table 1. Mean age for UNLV was 21.5 (sd=4.57) and 20.1 (sd=3.12) for UBC.

Table 1

Comparison of demographics by university

		UNLV		UBC	
		n	%	n	%
Ethnicity					
	Caucasian	212	62.5	89	35.3
	Hispanic	44	13	n/a	n/a
	Black	35	10.3	2	0.8
	Pacific Islander	13	3.8	134	53.2
	Other	35	10.3	27	10.7
Religion					
	None	90	26.5	118	46.8
	Christian	170	50.1	88	34.9
	Mormon	23	6.8	n/a	n/a
	Jewish	9	2.7	9	3.6
	Islamic/Muslim	3	0.9	18	7.1
	Catholic	12	3.5	n/a	n/a
	Buddhist	1	0.3	14	5.6
	Other	31	9.1	5	2
Religiosity					
	Not at all	63	18.6	53	21
	A little	84	24.9	71	28.2
	Some	83	24.6	68	27
	Quite a bit	71	21.0	49	19.4
	Very much so	37	10.9	11	4.4

Measures

The questionnaires used in both locations included items on attitudes towards prostitution that have been previously used and validated (Kennedy et al, 2004; Pucci, 2007; Sawyer, et al, 1998). The demographic information collected includes; age, gender, year in school, religion, marital status, sexual orientation, length of residency, etc.

For this study there were 30 items from the attitudes towards prostitution scale as well as six sexual experience items that were used in addition to demographic information on ethnicity, religion, and religiosity. The items excluded were either due to a lack of a corresponding item among data sets, or an item had been changed in content enough that could have caused an issue with validity in comparing the two samples.

Procedures

The UNLV and UBC data were collected via hard copy questionnaires that were then entered into an electronic database. The hard copy data were entered into an electronic database utilizing double data entry to avoid data entry errors that could corrupt the analysis (Barchard & Pace, in press). The data collected at UNLV followed all procedures required by the Institution Review Board of UNLV (protocol #: 0702-2235 & 1001-3335M) including informed consent and debriefing of subjects.

Independent Variables

The independent variables for this study were geographic location (UNLV or UBC), ethnicity, religion and religiosity. The demographic information was a combination of open-ended (ethnicity) and circling the field that applies (religion), while religiosity (i.e. "Do you think of yourself as a religious or spiritual person?") was measured on a Likert-type scale asking how religious one is ranging from 1 "not at all" to 5 "very much so".

Dependent Variables

Dependent variables included responses to the attitudes on prostitution questionnaire. The questionnaire, in both forms used, consisted of demographic information, over 100 items on attitudes towards prostitution, and a sexual experience

frequency survey. The demographic information collected includes; age, gender, year in school, religion, religiosity, marital status, sexual orientation, length of residency, etc. The attitude measures of prostitution included items that cover: family and fidelity (e.g., "men who go to prostitutes have broken their marriage vows"), societal/economic issues (e.g., "I believe there is nothing wrong with street prostitution"), perceived lifestyle of prostitutes (e.g., "most street prostitutes are drug addicts"), and legal issues (e.g., "I think street prostitution should be prohibited in residential areas"). The measures of attitudes towards prostitution on were scored in a Likert-type scale of 1 to 5 or from strongly disagree to strongly agree. Sexual experience and drive were measured with items on a Likert-type ranging from "none at all" to "4 or more a day" on a nine point scale. The sexual experience portion surveyed frequency of sexual intercourse, masturbation, kissing and petting, sexual fantasies, and age of first sexual intercourse.

Data Analyses

Frequency analyses of respondents were conducted to compare the UNLV and UBC reported attitudes towards prostitution. Univariate analyses of data were conducted to determine if the attitudes varied significantly between the two locations. Pearson Chi-Square for nominal level variables (ethnicity and religion) and analysis of variance (ANOVA) were used to look at differences in demographics and attitudes. Proportions of sex purchasers, sexual experience and drive, were also compared with ANOVAs.

A multivariate analysis was conducted using hierarchical logistic regression analysis to identify what factors accounted for the differences between the responses of UNLV and UBC students among the statistically significant items.

CHAPTER 4

RESULTS

Univariate Analyses

Purchasers of Sex Comparison

Those participants that identified as having already purchased commercial sexual activity were compared. An analysis of variance (ANOVA) was conducted and found that when comparing the means of those that did purchase sex there was no statistically significant difference in the proportion reporting commercial sexual activity between UNLV and UBC students (n=21, 13 UNLV, 8 UBC; $F=.171$, $p=.679$).

Attitudes Towards Prostitution Response Comparisons

Analyses of the attitudes towards prostitution items began with a comparison of the percentages reported by both samples for all 30 items, with the items grouped into four categories; family, societal, lifestyle, and legal issues.

The first items examined were the family and fidelity questions (Table 2). UNLV students were much more agreeable to letting their son visit a prostituted woman than the students from UBC. Just over 50% of UNLV students agreed that it would be ok if their son visited prostituted women while 82% of the UBC students disagreed with this statement. Only 30% of the UNLV disagreed with the idea of their son going to a prostituted woman. This finding is in direct contradiction with other items in this category. Both groups equally disapproved of the idea of their daughters voluntarily becoming a prostitute (97% UNLV vs. 96% UBC disagreed) or the idea of marrying someone that was a prostitute (87% UNLV vs. 88% UBC. For both of those items UNLV students responded with a higher proportion of "strongly disagree" compared to UBC.

Table 2

Percentage comparison of responses, family items

	SD	D	N	A	SA
1. If I were thinking about getting married I wouldn't mind marrying a woman who had worked in street prostitution.					
UNLV	72.2	15.4	8.3	2.7	1.5
UBC	60.6	28.3	6.8	2.8	1.6
2. It would be ok if my daughter grew up to be a street prostitute if she wanted to.					
UNLV	92.3	5.0	2.1	.6	0
UBC	86.9	9.1	2.4	1.6	0
3. As long as a man's wife doesn't know about it, there is no harm done to a marriage if a man goes to a street prostitute.					
UNLV	64.1	29.7	3.0	3.0	0.3
UBC	56.6	30.7	5.2	6.4	1.2
4. It would be ok if my son went to prostitutes					
UNLV	15.3	15.3	18.5	44.4	6.5
UBC	52	30.4	9.6	7.6	0.4
5. Men who go to prostitutes have broken their marriage vows.					
UNLV	2.9	4.1	8.0	35.7	49.3
UBC	2.8	4.0	10.4	36.0	46.8
6. Most men go to a prostitute once in a while.					
UNLV	18.9	39.9	30.2	10.7	0.3
UBC	11.5	39.3	43.7	5.2	0.4
7. I believe sex trade workers provide an outlet that helps preserve marriages and intimate relationships by keeping men from having affairs.					
UNLV	33.6	33.3	26.0	6.5	0.6
UBC	41.7	36.1	17.9	3.2	1.2

SD = strongly disagree, D = disagree, N = neutral, A = agree, SA = strongly agree

Support for purchasing sexual services dropped when asked in the context of infidelity. UNLV students disagreed less that workers in the sex trade keep men from having affairs by providing a sexual outlet to unhappily married men when compared to those at UBC (67% to 77%, respectively). Both groups equally agreed that going to a prostitute is a violation of marriage vows (85% UNLV, 82% UBC), but UNLV students disagreed more to the idea that as long as the wife doesn't know then no harm is done to the marriage (94% UNLV, 87% UBC). Both samples believed purchasing sex is a form of infidelity, but UNLV students believed more harm is done to the marriage by doing so. In addition, UNLV students disagree more to the notion the most men go to prostitutes once in a while (59% UNLV, 51% UBC). This again contrasts their high acceptance of sons going to a prostituted woman so perhaps they are considering this act independent of an infidelity issue.

The second group of items examined covered the role prostitution has in society as well as the economic impact it may have on a community (Table 3). The participants from both UNLV and UBC agreed that prostitution has negative effects on society; however, UBC agreed more (86% UNLV, 92% UBC). Both groups disagreed that there is nothing wrong with street prostitution, with UNLV having a slightly higher percentage of disagreement (67% UNLV, 62% UBC). UNLV students agreed more (66%) that prostitution leads to urban decay compared to UBC (61%). In addition, UNLV students were much more likely to agree that pimps victimize prostitutes by taking the money they earn (79% UNLV, 44% UBC).

Table 3

Percentage comparison of responses, societal items

	SD	D	N	A	SA
8. I believe there is nothing wrong with street prostitution.					
UNLV	30.5	37.0	17.2	10.9	4.4
UBC	25.4	37.3	17.1	16.3	4.0
9. Most pimps victimize prostitutes by taking the money that they earn.					
UNLV	0	3.3	17.2	56.1	23.4
UBC	4.0	21.0	31.0	36.5	7.5
10. Street prostitution has a negative effect on the neighborhood or community.					
UNLV	.6	5.0	8.6	43.8	42.0
UBC	1.2	1.6	5.6	54.2	37.5
11. Street prostitution causes urban decay.					
UNLV	0.9	11.0	22.3	46.4	19.3
UBC	0.8	12.4	25.5	53.0	8.4

SD = strongly disagree, D = disagree, N = neutral, A = agree, SA = strongly agree

The next group covered items involving aspects of a prostituted woman's life (Table 4). UNLV students were more agreeable in believing prostituted women made a lot of money (34% UNLV, 26%), while disagreeing more that the lives of prostituted women were more glamorized by the media (56% UNLV, 41% UBC). At the same time, UNLV had a far higher level of agreement that prostituted women live in poverty (55% UNLV, 45% UBC). UNLV students were more likely to think that prostituted women freely chose their job (31% UNLV, 17% UBC) and that prostituted woman are too lazy to get a "real" job (34% UNLV, 14%). Neither group believed prostituted women enjoy sex

Table 4

Percentage comparison of responses, lifestyle items

	SD	D	N	A	SA
12. Most street prostitutes make a lot of money.					
UNLV	5.0	28.5	32.6	27.6	6.2
UBC	10.4	29.1	34.7	21.9	4.0
13. Women are street prostitutes because they want to be. It is their choice.					
UNLV	11.2	31.7	25.4	22.5	9.2
UBC	16.7	39.3	26.6	16.3	1.2
14. I believe the majority of women in street prostitution enjoy sex with their customers.					
UNLV	10.1	43.2	37.6	7.7	1.5
UBC	11.5	39.3	43.7	5.2	0.4
15. I believe street prostitution is just another job choice.					
UNLV	15.4	43.	17.8	22.3	1.5
UBC	12.7	40.6	29.5	15.1	2.0
16. I believe most prostitutes are lazy and work in prostitution because it's easier than getting a "real" job.					
UNLV	7.7	33.7	24.6	24.9	9.2
UBC	9.6	33.9	42.6	11.6	2.4
17. I believe most street prostitutes live in poverty.					
UNLV	0.9	14.5	29.5	46.6	8.6
UBC	0.8	13.1	41.0	37.8	7.2

SD = strongly disagree, D = disagree, N = neutral, A = agree, SA = strongly agree

Table 4 (con't)

Percentage Comparison of Responses, lifestyle items

18. Most street prostitutes are alcoholics.					
UNLV	1.2	13.9	47.8	30.6	6.5
UBC	1.6	20.3	57.4	17.9	2.8
19. Most street prostitutes are drug addicts.					
UNLV	1.2	9.5	37.6	42.3	9.5
UBC	2.0	11.6	48.2	33.1	5.2
20. Most street prostitutes have psychological problems.					
UNLV	0.9	10.1	31.0	43.8	14.3
UBC	2.8	18.7	40.2	31.9	6.4
21. The media glamorizes the life of prostitutes.					
UNLV	10.6	45.4	16.5	23.0	4.4
UBC	6.7	34.5	29.8	24.6	4.4
22. I believe women who work in street prostitution have low moral standards.					
UNLV	2.7	14.2	20.7	39.6	22.8
UBC	4.8	24.0	36.4	28.4	6.4
23. I believe most street prostitutes are trashy or disreputable.					
UNLV	1.2	19.2	24.6	41.7	13.3
UBC	3.6	21.6	43.2	28.0	3.6
24. I believe most street prostitutes got off to a bad start in life.					
UNLV	2.7	13.9	26.6	48.8	8.0
UBC	2.4	10.0	30.3	49.8	7.6

SD = strongly disagree, D = disagree, N = neutral, A = agree, SA = strongly agree

with the Johns (53% UNLV, 51% UBC), however UNLV was polarized and both agreed and disagreed more that prostitution was a job similar to other professions than UBC which had a much higher proportion of those that responded neutrally (18% UNLV, 30% UBC).

Students also had different attitudes towards the psychological issues facing women in prostitution. Fifty-eight percent of UNLV students agreed that prostituted women suffered from psychological problems compared to UBC student who only 38% agreed. Both samples equally agreed that prostitutes got off to a bad start in life (57% UNLV, 57% UBC). UNLV student had higher percentages of agreement that most prostituted women have issues with alcoholism (37% UNLV, 21% UBC) and drug addiction (52% UNLV, 38% UBC)

At a more personal level, UNLV students were much more believing that prostituted women have low moral standards (62% UNLV, 35% UBC) as well as being disreputable (55% UNLV, 32% UBC).

The last group of items revolves around the legal issues of prostitution (Table 5). The students from both UNLV and UBC equally agreed that prostitution is a major problem (50% UNLV, 51% UBC) and that tougher laws need to be enacted to deal with street prostitution (51% UNLV, 53% UBC). However, a vast majority of UBC students believe that juvenile prostitution is a serious concern, whereas adult prostitution is less serious concern compared to UNLV (24% UNLV, 86% UBC). Additionally, UBC students agreed more that areas of legalized prostitution would reduce the negative effects on neighborhoods (45% UNLV, 56% UBC).

Table 5

Percentage comparison of responses, legal items

	SD	D	N	A	SA
25. I think street prostitution should be prohibited in residential areas.					
UNLV	3.0	4.1	10.1	36.4	46.4
UBC	1.6	3.6	11.2	48.2	35.5
26. I believe red light districts would reduce the harmful effects of street prostitution on neighborhoods.					
UNLV	8.0	16.4	30.7	36.9	8.0
UBC	3.2	11.2	29.2	47.2	9.2
27. I believe street prostitution is a serious problem in our society.					
UNLV	2.4	17.4	30.1	33.6	16.5
UBC	1.6	19.6	27.6	41.2	10.0
28. Juvenile prostitution is cause for concern but adult prostitution is not.					
UNLV	23.7	40.7	12.0	16.5	7.2
UBC	1.6	5.6	6.8	42.0	44.0
29. I think no matter what society tries to do, street prostitution will always exist.					
UNLV	1.5	2.7	9.2	63.0	32.7
UBC	0.8	7.6	7.6	62.9	21.1
30. I believe we need tougher laws to deal with street prostitution.					
UNLV	4.7	18.0	26.5	35.4	15.3
UBC	5.2	15.2	26.8	35.2	17.6

SD = strongly disagree, D = disagree, N = neutral, A = agree, SA = strongly agree

Both group of students believed prostitution should be banned in residential areas (83% UNLV, 84% UBC). Both groups firmly agreed that regardless of the measures society tries to take to reduce prostitution, the effort will be in vain and prostitution will exist eternally (86% UNLV, 84% UBC).

Sexual Experience Comparison

In addition to prostitution attitudes, sexual experiences were compared to see if significant differences were present. Results for reported levels of sexual experience and drive are presented in Table 6. There was a statistically significant difference between the groups in terms of age of first sexual intercourse. While statistically significant, the difference is roughly six months (16.51 UNLV, 17.08 UBC) and both average ages are above the age of consent for Canada and in Nevada.

In terms of frequency of sexual intercourse, there was a statistically significant difference in both the actual frequency as well as the ideal frequency between the two groups. Not only do UNLV students have sex more often, but they would like to have it more often. UNLV students also reported a higher frequency of engaging in kissing and petting than UBC students. For all of the measures of sexual experience that involve two (or more) persons, UNLV reported statistically significant differences for all.

For acts that are typically considered intimate acts with oneself, there were no statistically significant differences between UNLV and UBC students. Both groups reported nearly identical frequencies for engaging in masturbation as well as having sexual fantasies. While not holding any statistical significance, it should be noted that these last two items were the only ones that UBC students reported a higher mean than UNLV.

Table 6

Means of sexual experience

	Las Vegas		Vancouver		F
	Mean	Std. Deviation	Mean	Std. Deviation	
At what age did you first have sexual intercourse? (yrs)	16.51	2.35	17.08	1.87	6.770*
How often do you engage in sexual intercourse? ^a	3.73	2.09	2.75	1.81	35.250***
How often do you engage in masturbation? ^a	4.33	2.11	4.50	1.98	0.932
How often do you engage in kissing & petting? ^a	5.21	2.65	4.17	2.41	23.625***
How often do you engage in sexual fantasies? ^a	5.04	2.64	5.38	2.61	2.317
How often do you engage ideal frequency of sexual intercourse? ^a	5.28	2.23	4.59	2.30	12.747***

^a 1=not at all, 2=less than once per month, 3= 1 to 2 times per month, 4= 1 time per week, 5= 2-3 times per week, 6= 4-6 times per week, 7= 1 time per day, 8= 2-3 times per day, 9= 4 or more times per day

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

Demographic Comparison

For the primary analysis, the basic demographic information of the two groups were compared. Pearson Chi-Square analysis revealed a statistically significant difference in the ethnicity reported ($\chi^2=2.162$, $p<.001$), as well as religion ($\chi^2=94.134$, $p <.001$). Additionally, there was a statistically significant differences in religiosity ($F=5.064$, $p<.05$) as well as age ($F=17.013$, $p<.001$)

Attitudes Towards Prostitution Comparisons

Based on the percentage responses, all of the attitude items in the survey were compared between the samples via one-way ANOVAs. Of the 30 items analyzed, 16 showed statistically significant differences when comparing responses across the two universities. The 30 questions were still categorized into four groups of questions covering family, societal, lifestyle, and legal issues.

The first group of questions analyzed dealt with issues surrounding the family relationship and fidelity to that family. In this group three out of seven questions showed statistically significant differences. UNLV had significantly higher means for two of the items while UBC had a higher mean for the remaining item. These results are presented in Table 7.

The second group of items examined covered the role prostitution has in society as well as the economic impact it may have on a community. Of the four items, two revealed statistically significant differences with UNLV having a higher mean for both item. The results are available in Table 8

Table 7

Attitudes towards prostitution, ANOVA comparison, family items

	Las Vegas		Vancouver		F
	Mean	Std. Deviation	Mean	Std. Deviation	
1. If I were thinking about getting married I wouldn't mind marrying a woman who had worked in street prostitution.	1.46	0.87	1.57	0.86	2.209
2. It would be ok if my daughter grew up to be a street prostitute if she wanted to.	1.11	0.42	1.19	0.54	3.826
3. As long as a man's wife doesn't know about it, there is no harm done to a marriage if a man goes to a street prostitute.	1.46	0.72	1.65	0.93	7.988**
4. It would be ok if my son went to prostitutes	3.12	1.21	1.74	0.94	189.787***
5. Men who go to prostitutes have broken their marriage vows.	4.24	0.97	4.20	0.97	0.266
6. Most men go to a prostitute once in a while.	2.33	0.91	2.20	0.88	3.105
7. I believe sex trade workers provide an outlet that helps preserve marriages and intimate relationships by keeping men from having affairs.	2.07	0.95	1.86	0.90	7.334**

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

Table 8

Attitudes towards prostitution, ANOVA comparison, societal items

	Las Vegas		Vancouver		F
	Mean	Std. Deviation	Mean	Std. Deviation	
8. I believe there is nothing wrong with street prostitution.	2.22	1.13	2.36	1.14	2.270
9. Most pimps victimize prostitutes by taking the money that they earn.	4.00	0.73	3.23	0.99	117.198***
10. Street prostitution has a negative effect on the neighborhood or community.	4.22	0.85	4.25	0.74	0.275
11. Street prostitution causes urban decay.	3.72	0.93	3.56	0.84	4.925*

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

The next category consisted of items covering a broad spectrum dealing with the perceived lifestyles of prostituted women. Of the 13 items in this area, nine demonstrated statistically significant differences (Table 9). UNLV demonstrated higher means for eight of the nine items, with UBC having a higher mean on one item.

The final section of items consists of legal matters concerning prostitution (Table 10). In total there were six items compared, and two of them were found to have statistically significant differences between the two groups. Contrary to the previous item groups, UBC had a significantly higher mean for the both of the item

In summation, the ANOVA results provided a wide variation in responses' and significance levels. Of particular interest is item #28, "Juvenile prostitution is a cause of serious concern but adult prostitution is not", from the legal section. This item had a F-test result of 377.46, which is very high on its own, as well as compared to other items in the scale. It is unknown if this is a legitimate score or if this item is disingenuous in what it actually measures. It is possible that it is a compound question which is being read differently by different groups.

The next set of analyses will look at each item individually in an attempt to identify contributing factors to attitudes towards prostitution. If the hypothesis holds true, then location will be a significant factor in the attitudes of those sampled.

Table 9

Attitudes towards prostitution, ANOVA comparison, lifestyle items

	Las Vegas		Vancouver		F
	Mean	Std. Deviation	Mean	Std. Deviation	
12. Most street prostitutes make a lot of money.	3.01	1.01	2.80	1.02	6.405*
13. Women are street prostitutes because they want to be. It is their choice.	2.87	1.16	2.43	0.99	20.054***
14. I believe the majority of women in street prostitution enjoy sex with their customers.	2.47	0.83	2.44	0.78	0.299
15. I believe street prostitution is just another job choice.	2.51	1.05	2.53	0.96	0.038
16. I believe most prostitutes are lazy and work in prostitution because it's easier than getting a "real" job.	2.94	1.12	2.63	0.90	12.778***
17. I believe most street prostitutes live in poverty.	3.47	0.88	3.37	0.83	1.967
18. Most street prostitutes are alcoholics.	3.27	0.83	3.00	0.75	17.031***
19. Most street prostitutes are drug addicts.	3.49	0.84	3.28	0.81	9.765**
20. Most street prostitutes have psychological problems.	3.60	0.88	3.20	0.91	28.692***

Table 9 (con't)

Attitudes towards prostitution, ANOVA comparison, lifestyle items

	Las Vegas		Vancouver		n	F
	Mean	Std. Deviation	Mean	Std. Deviation		
21. The media glamorizes the life of prostitutes.	2.65	1.08	2.85	1.01	591	5.301*
22. I believe women who work in street prostitution have low moral standards.	3.66	1.06	3.08	0.98	589	45.690***
23. I believe most street prostitutes are trashy or disreputable.	3.47	0.99	3.06	0.88	589	26.204***
24. I believe most street prostitutes got off to a bad start in life.	3.46	0.92	3.50	0.86	590	0.385

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

Table 10

Attitudes towards prostitution, ANOVA comparison, legal items

	Las Vegas		Vancouver		N	F
	Mean	Std. Deviation	Mean	Std. Deviation		
25. I think street prostitution should be prohibited in residential areas.	4.19	0.98	4.12	0.86	590	0.785
26. I believe red light districts would reduce the harmful effects of street prostitution on neighborhoods.	3.21	1.07	3.48	0.92	589	10.644**
27. I believe street prostitution is a serious problem in our society.	3.45	1.03	3.38	0.96	589	0.538
28. Juvenile prostitution is cause for concern but adult prostitution is not.	2.43	1.22	4.21	0.91	588	377.454***
29. I think no matter what society tries to do, street prostitution will always exist.	4.05	0.75	3.96	0.81	590	1.801
30. I believe we need tougher laws to deal with street prostitution.	3.39	1.09	3.45	1.10	589	0.453

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

Multivariate Analyses

The results one-way ANOVAs proved less conclusive than anticipated, so to further break down how certain factors interact on the resulting attitude score, hierarchical logistic regressions were performed on the ATP Scale items that were found to possess a statistically significant difference. Of the 16 items with significant differences, 15 were analyzed via regression analysis. The excluded item was removed for being a potentially confusing item that may not have been an accurate measure of prostitution attitudes.

The first model of the regression analysis included variables that were found to be statistically significant between the samples; ethnicity (Caucasian, Asian/Pacific Islander,), religion (none, Christian), religiosity, and age of participant. The second model included all of the variables from model 1, but added location (UNLV or UBC). The items were analyzed in the order they appeared during the ANOVA analyses, in the same groups; family, society, lifestyle, and legal.

The Family items were the first group and the first item analyzed, “As long as a man's wife doesn't know about it, there is no harm done to a marriage if a man goes to a street prostitute,” demonstrated that the variables included predicted responses (see Table 11). In the first model, religiosity was a significant predictor of attitudes ($F=7.158$, $p<.001$) explaining 5.9% of the variance in attitudes. In the second model, religiosity was still the only significant predictor, but still explaining 5.9% of the variance (R^2 change $p=.385$). However, neither religion nor location were statistically significant.

Table 11

Regression results for item, "As long as a man's wife doesn't know about it, there is no harm done to a marriage if a man goes to a street prostitute"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	-.160	.083	-.098	.054
	Asian	.119	.097	.063	.220
	Religion				
	None	-.033	.109	-.019	.761
	Christian	-.107	.098	-.065	.276
	Religiosity	-.131	.032	-.194***	.000
	Age	.005	.008	.023	.568
R ² = .069, Adj. R ² = .059					
Model 2	Ethnicity				
	White	-.168	.084	-.102	.045
	Asian	.069	.113	.036	.544
	Religion				
	None	-.029	.109	-.017	.788
	Christian	-.089	.100	-.054	.374
	Religiosity	-.133	.032	-.197***	.000
	Age	.006	.008	.028	.491
	Location	-.073	.084	-.044	.385
R ² = .070, Adj. R ² = .059, R ² change = .001, Adj. R ² change = .000					

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

For the next item, "It would be ok if my son went to prostitutes," Age and Asian ethnicity were a significant predictor of attitudes ($F=13.007$, $p<.001$) and explained 13.5% of the variance in the first model (see Table 12). The second model removed all previously significant predictors with the addition of location being significant, now explaining 29.3% of the variance (R^2 change $p<.001$).

Model 1 of the third item, "I believe sex trade workers provide an outlet that helps preserve marriages and intimate relationships by keeping men from having affairs." found Caucasian and Asian ethnicity as well as religiosity to be significantly predictive of attitudes ($F=3.953$, $p <.01$) explaining 2.9% of the variance (see Table 13). The addition of location was significant and religiosity and Caucasian ethnicity remained significant predictors explaining 4.1% of the variance (R^2 change $p<.01$) As such Asian ethnicity was no longer a significant predictor, however Christian religion was now significant.

The next group of items examined during the hierarchical logical regression were those dealing with social issues prostituted women face as well as issues that are commonly attached to problems with prostitution.

For the fourth item analyzed, "Most pimps victimize prostitutes by taking the money that they earn." Asian ethnicity was a significant predictor ($F=6.837$, $p<.001$), explaining 5.6% of the variance (see Table 14). The inclusion location in the second model increased the significance of the model (R^2 change $p < .001$). Location is the only significant predictor explaining 15.9% of the variance.

Table 12

Regression results for item, "It would be ok if my son went to prostitutes"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	-.257	.142	-.101	.071
	Asian	-1.102	.159	-.396***	.000
	Religion				
	None	.096	.172	.037	.578
	Christian	.263	.156	.102	.092
	Religiosity	-.102	.054	-.097	.060
	Age	.038	.014	.125	.005
R ² = .146, Adj. R ² = .135					
Model 2	Ethnicity				
	White	-.048	.130	-.019	.710
	Asian	-.197	.169	-.071	.243
	Religion				
	None	.071	.155	.027	.650
	Christian	.026	.143	.010	.855
	Religiosity	-.052	.049	-.049	.296
	Age	.024	.012	.079**	.050
	Location	1.275	.125	.500***	.000
R ² =.304, Adj. R ² = .293, R ² change = .143, Adj. R ² change = .158					

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

Table 13

Regression results for item, "I believe sex trade workers provide an outlet that helps preserve marriages and intimate relationships by keeping men from having affairs"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	-.265	.096	-.142**	.006
	Asian	-.270	.113	-.125*	.017
	Religion				
	None	-.180	.126	-.092	.154
	Christian	-.166	.114	-.088	.146
	Religiosity	-.126	.037	-.164**	.001
	Age	.006	.009	.027	.509
R ² = .039, Adj. R ² = .029					
Model 2	Ethnicity				
	White	-.235	.096	-.126*	.015
	Asian	-.077	.130	-.036	.555
	Religion				
	None	-.194	.125	-.099	.122
	Christian	-.234	.116	-.125	.044
	Religiosity	-.117	.037	-.153**	.002
	Age	.002	.009	.010	.810
	Location	.280	.097	.148**	.004
R ² = .053, Adj. R ² = .041, R ² change = .014, Adj. R ² change = .012					

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

Table 14

Regression results for item, "Most pimps victimize prostitutes by taking the money that they earn"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.016	.095	.009	.866
	Asian	-.462	.111	-.214***	.000
	Religion				
	None	-.011	.124	-.006	.928
	Christian	.139	.112	.074	.216
	Religiosity	.007	.037	.010	.843
	Age	.014	.009	.060	.141
R ² = .066, Adj. R ² = .056					
Model 2	Ethnicity				
	White	.099	.090	.053	.271
	Asian	.069	.122	.032	.574
	Religion				
	None	-.050	.117	-.025	.673
	Christian	-.048	.108	-.026	.659
	Religiosity	.031	.035	.040	.382
	Age	.003	.009	.013	.741
	Location	.770	.091	.407***	.000
R ² = .169, Adj. R ² = .159, R ² change =.103, Adj. R ² change =.103					

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

The item "Street prostitution causes urban decay" found Asian ethnicity, Christian religion, religiosity, and age to be a significant predictor ($F=6.737, p < .001$) explaining 5.6% of the variance (see Table 15). In model 2, White and Asian ethnicity, religiosity, age, and location were significant predictors together explaining 6.8% of the variance (R^2 change $p < .01$).

The largest group of attitude questions, those on the perceived lifestyle of prostituted women, was analyzed next. One item from this group was excluded, "The media glamorizes the life of prostitutes" because of non significance during the regression model 1.

The sixth item "Most street prostitutes make a lot of money" found Caucasian and Asian ethnicity as well as age to be a significant predictor of attitudes, explaining 3.1% of the variance ($F=4.116, p < .001$; see Table 16). The second model continued to find Caucasian ethnicity and age to be a significant predictor of attitudes, as well as Caucasian ethnicity and location, explaining 3.7% of the variance (R^2 change $p < .05$). Asian ethnicity was no long a significant predictor.

For the seventh item, "Women are street prostitutes because they want to be. It is their choice," Caucasian and Asian ethnicity as well as Christian religion were significant predictors of attitudes ($F=6.079, p < .001$) and explained 4.9% of the variance in the first model (see Table 17). The second model added age as a predictor in addition to the previous ethnicity and religion predictors now with 5.4% of variance explained (R^2 change $p < .05$).

Table 15

Regression results for item, "Street prostitution causes urban decay"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.186	.091	.104*	.042
	Asian	.198	.106	.096	.064
	Religion				
	None	.098	.119	.052	.413
	Christian	.241	.108	.134*	.026
	Religiosity	.141	.036	.192***	.000
	Age	-.019	.009	-.085*	.036
R ² = .065, Adj. R ² = .056					
Model 2	Ethnicity				
	White	.214	.091	.120*	.019
	Asian	.383	.123	.185**	.002
	Religion				
	None	.084	.118	.045	.480
	Christian	.175	.109	.098	.109
	Religiosity	.149	.035	.203***	.000
	Age	-.023	.009	-.102**	.012
	Location	.268	.092	.148**	.004
R ² = .079, Adj. R ² = .068, R ² change = .014, Adj. R ² change = .012					

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

Table 16

Regression results for item "Most street prostitutes make a lot of money"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	-.331	.105	-.162**	.002
	Asian	-.337	.123	-.143**	.006
	Religion				
	None	-.203	.137	-.095	.140
	Christian	.038	.125	.019	.762
	Religiosity	-.063	.041	-.075	.124
	Age	-.025	.010	-.098*	.018
$R^2 = .041$, Adj. $R^2 = .031$					
Model 2	Ethnicity				
	White	-.307	.105	-.151**	.004
	Asian	-.183	.142	-.078	.198
	Religion				
	None	-.213	.137	-.100	.121
	Christian	-.014	.127	-.007	.913
	Religiosity	-.057	.041	-.068	.168
	Age	-.028	.010	-.111**	.008
	Location	.223	.106	.108	.036
$R^2 = .048$, Adj. $R^2 = .037$, R^2 change = .007, Adj. R^2 change = .006					

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

Table 17

Regression results for item, "Women are street prostitutes because they want to be. It is their choice"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	-.286	.113	-.129*	.012
	Asian	-.633	.132	-.247***	.000
	Religion				
	None	.045	.148	.020	.759
	Christian	.275	.133	.124*	.040
	Religiosity	-.006	.044	-.007	.892
	Age	-.020	.011	-.073	.072
$R^2 = .059$, Adj. $R^2 = .049$					
Model 2	Ethnicity				
	White	-.261	.113	-.118*	.021
	Asian	-.478	.153	-.187**	.002
	Religion				
	None	.034	.147	.015	.819
	Christian	.220	.136	.099	.105
	Religiosity	.001	.044	.001	.983
	Age	-.023	.011	-.085*	.039
	Location	.225	.114	.101*	.048
$R^2 = .065$, Adj. $R^2 = .054$, R^2 change = .006, Adj. R^2 change = .005					

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

Model 1 of the eighth item, "I believe most prostitutes are lazy and work in prostitution because it's easier than getting a 'real' job" found age to be significantly predictive of attitudes ($F=3.192, p <.05$) explaining 2.2% of the variance (see Table 18). The addition of location added it as a new significant predictor and age remained a significant predictor explaining 3.8% of the variance (R^2 change $p <.01$).

For the ninth item analyzed, "Most street prostitutes are alcoholics" Caucasian ethnicity was a significant predictor ($F=3.374, p <.01$), explaining 2.4% of the variance (see Table 19). The inclusion of location in the second model increased the significance of the model (R^2 change $p <.001$). Caucasian and Asian ethnicity, religiosity, and location are all significant predictors.

For the item "Most street prostitutes are drug addicts," Caucasian ethnicity was found to be a significant predictor ($F=2.472, p <.05$) explaining 1.5% of the variance (see Table 20). In model 2, Caucasian and Asian ethnicity as well as location were significant predictors together explaining 2.8% of the variance (R^2 change $p <.01$). Religion was no longer a significant predictor of attitudes under model 2.

Table 18

Regression results for item, "I believe most prostitutes are lazy and work in prostitution because it's easier than getting a 'real' job"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	-.036	.107	-.017	.740
	Asian	-.133	.126	-.055	.291
	Religion				
	None	-.062	.141	-.028	.660
	Christian	.204	.127	.098	.109
	Religiosity	.014	.042	.016	.747
	Age	-.030	.011	-.116**	.005
R ² = .032, Adj. R ² = .022					
Model 2	Ethnicity				
	White	.001	.107	.000	.993
	Asian	.108	.145	.045	.456
	Religion				
	None	-.080	.140	-.037	.567
	Christian	.118	.129	.057	.359
	Religiosity	.024	.042	.028	.567
	Age	-.035	.011	-.136**	.001
	Location	.350	.108	.166**	.001
R ² = .049, Adj. R ² = .038, R ² change = .017, Adj. R ² change = .016					

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

Table 19

Regression results for item, "Most street prostitutes are alcoholics"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.176	.083	.109*	.035
	Asian	.162	.097	.087	.095
	Religion				
	None	-.069	.109	-.041	.524
	Christian	.133	.099	.082	.179
	Religiosity	.053	.032	.080	.104
	Age	.005	.008	.025	.543
R ² = .034, Adj. R ² = .024					
Model 2	Ethnicity				
	White	.217	.082	.135**	.008
	Asian	.426	.111	.230***	.000
	Religion				
	None	-.091	.107	-.054	.396
	Christian	.036	.099	.023	.713
	Religiosity	.065	.032	.098*	.044
	Age	.000	.008	-.002	.961
	Location	.383	.083	.235***	.000
R ² = .068, Adj. R ² = .057, R ² change = .034, Adj. R ² change = .033					

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

Table 20

Regression results for item, "Most street prostitutes are drug addicts"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.221	.086	.133*	.011
	Asian	.087	.101	.046	.385
	Religion				
	None	-.103	.113	-.060	.359
	Christian	.012	.102	.007	.906
	Religiosity	.054	.034	.079	.108
	Age	-.001	.008	-.003	.937
<hr/>					
R ² = .025, Adj. R ² = .015					
Model 2	Ethnicity				
	White	.248	.086	.149**	.004
	Asian	.265	.116	.138+*	.023
	Religion				
	None	-.117	.112	-.067	.298
	Christian	-.051	.103	-.031	.621
	Religiosity	.062	.033	.091	.066
	Age	-.004	.008	-.021	.615
	Location	.258	.087	.154**	.003
<hr/>					
R ² = .040, Adj. R ² = .028, R ² change = .015, Adj. R ² change = .013					

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

The eleventh item “Most street prostitutes have psychological problems” found Asian ethnicity and religiosity to be significant predictors of attitudes (8.0%; $F=9.493$, $p<.001$), see Table 21). The second model still found religiosity to be a significant predictor of attitudes with the addition of location, explaining 8.9% of the variance (R^2 change $p < .05$). Asian ethnicity was no long a predictor of attitudes in the second model.

The twelfth item, “The media glamorizes the life of prostitutes” found Asian ethnicity to be a significant predictor under model 1 explaining 1.2% of the variance ($F=2.171$, $p<.05$; Table 22). The addition of location for model 2 yielded no significant factors predictive of attitudes ($p= .179$). Asian ethnicity was no long significant.

The thirteenth item analyzed, “I believe women who work in street prostitution have low moral standards,” demonstrated that the variables included predicted responses (see Table 23). In the first model, Asian ethnicity, indicating no religion, religiosity and age were all significant predictor of attitudes ($F=16.085$, $p<.001$) explaining 13.4% of the variance in attitudes. In the second model, ethnicity was no longer a significant predictor, but reporting no religion, religiosity, age, and location were now explaining 17.1% of the variance (R^2 change $p<.001$).

For the next item, "I believe most street prostitutes are trashy or disreputable," religiosity was a significant predictor of attitudes ($F=6.990$, $p<.001$) and explained 5.8% of the variance in the first model (see Table 24). The second model yielded new significant predictors with ethnicity (Caucasian) and location in addition to religiosity still being predictive with 7.7% of the variance explained (R^2 change $p<.001$). Asian ethnicity was no longer significant with the second model.

Table 21

Regression results for item, "Most street prostitutes have psychological problems"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.130	.092	.071	.161
	Asian	-.392	.108	-.185***	.000
	Religion				
	None	.101	.120	.053	.400
	Christian	-.003	.109	-.002	.977
	Religiosity	.149	.036	.198***	.000
	Age	.007	.009	.031	.436
<hr/>					
R ² = .090, Adj. R ² = .080					
Model 2	Ethnicity				
	White	.154	.092	.084	.096
	Asian	-.229	.125	-.108	.067
	Religion				
	None	.089	.120	.047	.456
	Christian	-.061	.111	-.033	.582
	Religiosity	.156	.036	.207***	.000
	Age	.004	.009	.016	.685
	Location	.238	.093	.128*	.011
<hr/>					
R ² = .100, Adj. R ² = .089, R ² change = .010, Adj. R ² change = .009					

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

Table 22

Regression results for item, "I believe women who work in street prostitution have low moral standards"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.009	.104	.004	.934
	Asian	-.345	.122	-.140**	.005
	Religion				
	None	-.331	.136	-.148*	.016
	Christian	.095	.123	.044	.442
	Religiosity	.149	.040	.170***	.000
	Age	-.039	.010	-.149**	.000
R ² = .143, Adj. R ² = .134					
Model 2	Ethnicity				
	White	.066	.102	.031	.517
	Asian	.024	.139	.010	.862
	Religion				
	None	-.354	.134	-.158**	.008
	Christian	-.032	.123	-.015	.793
	Religiosity	.165	.040	.188***	.000
	Age	-.046	.010	-.177***	.000
	Location	.532	.103	.246***	.000
R ² = .181, Adj. R ² = .171, R ² change = .038, Adj. R ² change = .037					

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

Table 23

Regression results for item, "The media glamorizes the life of prostitutes"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.072	.109	.034	.511
	Asian	.345	.128	.141**	.007
	Religion				
	None	-.036	.143	-.016	.800
	Christian	.028	.129	.013	.830
	Religiosity	.069	.042	.080	.105
	Age	.007	.011	.028	.500
R ² = .022, Adj. R ² = .012					
Model 2	Ethnicity				
	White	.056	.110	.027	.610
	Asian	.242	.149	.099	.104
	Religion				
	None	-.029	.143	-.013	.841
	Christian	.064	.132	.030	.628
	Religiosity	.065	.043	.075	.130
	Age	.009	.011	.036	.389
	Location	-.148	.110	-.070	.179
R ² = .025, Adj. R ² = .013, R ² change = .003, Adj. R ² change = .001					

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

Table 24

Regression results for item, "I believe most street prostitutes are trashy or disreputable"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.188	.098	.097	.055
	Asian	-.210	.114	-.094	.067
	Religion				
	None	-.146	.128	-.072	.255
	Christian	-.010	.116	-.005	.929
	Religiosity	.114	.038	.144**	.003
	Age	-.014	.010	-.059	.148
R ² = .068, Adj. R ² = .058					
Model 2	Ethnicity				
	White	.225	.097	.116*	.021
	Asian	.029	.132	.013	.826
	Religion				
	None	-.164	.127	-.081	.197
	Christian	-.095	.117	-.049	.416
	Religiosity	.125	.038	.157**	.001
	Age	-.019	.010	-.079	.052
	Location	.347	.098	.178**	.000
R ² = .087, Adj. R ² = .076, R ² change = .020, Adj. R ² change = .018					

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

Model 1 of the fifteenth and final item, “I believe red light districts would reduce the harmful effects of street prostitution on neighborhoods” found religiosity to be significantly predictive of attitudes ($F=5.843$, $p <.001$) explaining 4.7% of the variance (see Table 25). Model 2 found age and location as new significant predictors and religiosity also remained a significant predictor explaining 6.4% of the variance (R^2 change $p <.001$).

Table 25

Regression results for item, "I believe red light districts would reduce the harmful effects of street prostitution on neighborhoods"

		B	SE B	β	Sig
Model 1	Ethnicity				
	White	.013	.103	.007	.897
	Asian	-.007	.121	-.003	.956
	Religion				
	None	.070	.136	.033	.609
	Christian	-.175	.123	-.086	.156
	Religiosity	-.128	.040	-.154**	.002
	Age	.020	.010	.080	.050
R ² = .057, Adj. R ² = .047					
Model 2	Ethnicity				
	White	-.024	.103	-.012	.817
	Asian	-.248	.140	-.106	.077
	Religion				
	None	.085	.135	.040	.531
	Christian	-.092	.124	-.045	.461
	Religiosity	-.138	.040	-.166**	.001
	Age	.025	.010	.100*	.015
	Location	-.351	.104	-.171**	.001
R ² = .076, Adj. R ² = .064, R ² change = .018, Adj. R ² change = .017					

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

CHAPTER 5

DISCUSSION AND CONCLUSIONS

Findings

This study set forth with a modest goal of attempting to ferret out what differences, if any, existed in the factors influencing attitudes towards prostitution. It was expected that UNLV students would report a significantly higher proportion that had purchased sex from a prostituted woman. It was also hypothesized that UNLV students would be more supportive of pro-prostitution beliefs than those at UBC because of the hypersexual nature of Las Vegas and proximity to legal prostitution.

As a preface to the main analysis, first the actual purchasers of sex were compared by location. It was expected that the proximity to legal prostitution in combination with pro-prostitution beliefs would yield a higher number of purchasers of sex from UNLV. While the raw number of purchasers ($n=13$) at UNLV was higher than UBC ($n=8$) the proportions were nearly the same (3.7% to 3.1%, respectively) and not statistically different.

Based on the observations of this study, Las Vegas presents some serious contradictions that are worth mention. The results of a casual comparison between the samples' response rates on the 30 items of the ATP Scale revealed opinions that were quite polarized.

The comparison on the group of questions addressing family and fidelity provided multiple inconsistencies. Analyses found both samples to have similar beliefs in regards to not wanting their daughter to become a prostitute, even if it was voluntary. At the same time UNLV students were more agreeable with the notion of their son being a consumer.

Over half (51%) of the students at UNLV agreed to their son visiting a prostitute, while only 8% of UBC students agreed. While the UBC students were in concordance with the gender specific beliefs, UNLV students hold a double standard when it comes to prostitution. This finding supports previous research that has found other, similar double standards (Busch, et al, 2002; Klein et al, 2009; Monto & Hotaling, 2001)

In addition, it appears that the samples for this study define infidelity differently. While both groups equally believe that using a prostitute is a break of marriage vows and would not marry someone that was a prostituted woman, UNLV students reported a significant difference in their belief that using prostitutes preserves marriage and is not infidelity. It is possible this contradiction is centered on the term "marriage" and there are religious factors at play here. While there was no statistically significant difference in religion, there was a significant difference in religiosity between the samples. It is a likely possibility that the more devout a person is, the more seriously they take the bond of marriage.

There is also the possibility that the definition of what constitutes an affair differs between the two samples. The students in college now are the same ones that grew up with President Clinton's famous philandering faux pas about the meaning of "is", so the possibility remains that this inconsistency is the result of differing uses of English.

An alternative and possibly more likely explanation is that the reason for such response disparity between the two groups is based on what constitutes an affair. Student at UBC may see an affair as any extramarital sexual contact, while students at UNLV do not count sex with a prostitute as an affair. Since visiting a prostitute is a purely physical encounter, this lack of emotional investment may not "count" as infidelity.

To add to the confusion, another question in the family set of items presents a difference between the samples over the usage of prostitution and whether there is any harm to the marriage as long as the wife does not find out. The fact that there is a difference is not unusual; what is unusual is that the students from UBC had a higher percentage of those that agreed to harm was done (3% UNLV, 8% UBC). UNLV students believed using a prostitute was more harmful to a marriage but at the same time were far more accepting of their sons using prostitution.

The questions concerning societal issues with prostitution generated intriguing responses as well. UNLV students appeared to be savvier when it comes to the intricacies of prostitution as they reported much higher agreement that pimps victimize prostitutes by taking their money. This difference demonstrated an unusually large F value with nearly 80% of UNLV students agreeing that pimps take prostituted women's money whereas only 44% of UBC students agreed. It is possible that the proximity to legal prostitution and media coverage of the issue may be more realistic in areas close to legal prostitution.

Both groups nearly equally believed that prostitution is wrong, negatively affects the community, and that prostitution causes urban decay. As mentioned above, this may merely be the result of UNLV students having more detailed knowledge of prostitution; however, these are the same students that are ok with their sons using a prostituted woman for sex. They know prostitution causes urban decay and is wrong, yet they are willing to contribute to said decay.

The largest group of comparison questions, perceived lifestyle of prostituted women, also provided some interesting findings. Since these questions more directly deal

with prostituted women than the other categories, it is possible that the "savvy" factor of UNLV students made a difference. UNLV students may know, or at least think they know, more about prostitution and are more willing to express their beliefs on the subject.

UNLV students were quick to make moral judgments about prostituted women; the same ones they would allow their sons a visit. One a whole, UNLV students had percentages of agreement in beliefs that prostituted women are trashy, psychologically unstable individuals that have low moral standards and are addicted to drugs and alcohol. These are the very same people that are willing to purchase sex from and think they have a choice about what occupation that are in. UNLV students had roughly twice as many students agree that prostituted women are trashy and have low moral standard than UBC, while having a higher percentage of those that think prostitution is just another job choice. It appears that in Las Vegas, prostituted women are looked at in a much less favorable light, as barely human. This could explain why UNLV students think sex with a prostitute isn't an affair.

One of the most interesting items dealt with the relative voluntariness that prostituted women have in selling their bodies for sex. Neither group believed prostituted women enjoy sex with Johns, but UNLV students were twice as likely to believe that prostituted women choose to be prostitutes. This seems to fly in the face of the idea of the "savvy" UNLV student actually knowing about the plight of prostituted women and suggests that the "knowledge" the students have is more assumed than factual. Especially when considering that the UNLV students believed prostituted women freely choose their job; a job they do not like. If it was a voluntary action, why would someone choose a job

that they did not like. People do things they do not want to do when they are forced or coerced, not because they enjoy it.

This assumed knowledge was not limited to just lifestyle topics however, as legal issues were also revealing in the assumptions made by students in this study. There was a general agreeance that prostitution was a problematic issue for society and should not take place in residential areas. However, when it comes to the idea that areas of legal prostitution reduce the harmful effects of street prostitution there was a sizable difference. UBC students believed that these areas are more effective than UNLV students; nearly a quarter of UNLV students disagree with red light districts reducing harmful effects of prostitution.

While there were many items that the samples were unable to agree upon, one of those items that did converge was rather bleak. Both students from UNLV and UBC strongly agree that regardless of the amount, scale, or force used to eradicate prostitution, it will always exist.

After the comparison of general attitude trends was conducted, a comparison of sexual experience and drive between the two samples was performed using one-way ANOVA. There was a interesting pattern visible that seems contrary to the findings about sex purchasing among the two samples. Among the sexual experience questions that dealt with two (or possibly more) individuals (sexual intercourse, kissing and petting), UNLV students had significantly higher frequencies. Sexual acts that could be conducted alone (masturbation, sexual fantasies), UBC students reported higher means. According to these findings, UNLV students have more sex and want more sex than their counterparts at UBC, but they do not purchase sex at a significantly higher rate. This seems to support

the idea that Las Vegas is a hypersexually charged city; however this does not seem to translate to a city where young adults are more likely to purchase sex.

It is possible that it is not the amount of sex desired that is the issue, perhaps it is the disparity between the desired amount and the actual. To this end, UBC students reported a slightly higher frequency of having sexual fantasies, but only slightly more than UNLV students while simultaneously having a significantly lower frequency of having sex. It is possible this creates a vacuum of sexual desire that can only be filled with purchasing sex from a prostitute, thus the proportion of purchasers of sex is artificially increased for the UBC students compared to UNLV students. Since there has been so little research conducted on consumers of prostitution, this is currently an unanswerable question. There are no national or international statistics on how common the purchasing of commercial sexual activity is.

After the comparison of all 30 items for overall attitude trends, ANOVAs were conducted to compare the samples in terms of statistical robustness. Of the 30 items, only 16 shows statistically significant differences. To gain a better understanding, and to truly attempt to answer the main research questions on whether or not the conditions of Las Vegas lead to differences in attitudes towards prostitution, a hierarchical logistic regression was run on all of the statistically significant items.

The regression was run with two models, the first including ethnicity, religion, religiosity, and age. The second model had all of those variables plus location. The premise being that merely living in Las Vegas can lead to an increase in pro-prostitution beliefs, then the addition of location as a factor should negate the inclusion of all other variables.

Of the 16 significant items, 15 were analyzed as one was dropped due to lack of item clarity. Of those 15 items, two found location to be the only statistically significant predictor of attitudes when looking at the second model. When looking at items that location was at least one of the significant predictors the number jumps from two to thirteen items. These findings would lead to a conclusion that while location is an important predictor, the relationship is more complicated than simply a matter of location.

Religiosity was a significant predictor in eight of the items, but only the sole predictor on one item. Ethnicity was found to a significant predictor under model 2 seven times, but only when location was also significant, and never by itself. Six of the items showed age to be a significant predictor of attitudes, but never the only predictor, and location was always significant as well. For all six items age was negatively related to attitudes. The younger a person is, the more likely they are to support pro-prostitution beliefs.

Of the 15 significant items, with two exceptions, location is at least one of the predictive variables. Of those two items where location is not significant, religiosity was the only significant predictor of attitudes. While ethnicity and age are significant in some items, religiosity with combined with location explains much of the differences between UNLV and UBC.

While the idea of religious conservatives shunning prostitution is not surprising in the least, the fact it does not seem to matter what religion one is to hold these beliefs is surprising. It does not seem to matter what religion one is at all, but the more devout

someone is in their religion, regardless of denomination, is an important factor, at least in Las Vegas.

Limitations

Generalizability will always be an issue when a study is conducted with data collected from college students. While the current findings may hold true to those enrolled in a university, these findings may not hold true across other demographics. In addition, the student responses may have been biased and may not be an accurate representation of their true beliefs or feelings. This is always a limitation to self-report measures, however the effect could be more pronounced when the subject matter of the survey involves sexual experience and potentially illegal acts (purchasing sex outside of a brothel).

Another potential complication is the issue of the participants not differentiating between purchasing sex in legal (in Nevada) brothels and purchasing from a prostituted woman in an illegal setting. While all prostitution is illegal in Vancouver, this is not the case in Nevada. Additionally, since Las Vegas is in Clark County, where prostitution is illegal completely, it is possible residents in Clark County have differing attitudes towards prostitution than those that reside in counties that allow prostitution in brothels.

The Attitudes Towards Prostitution (ATP) Scale, while partially validated by Pucci (2007) does come with limitations of its own. The ATP needs further refinement to rewrite potentially unclear items which may have lead to the lack of statistical significance between samples. There are items that could be deemed potentially confusing or ask two questions in the same item that may lead to opposing answers. In addition, the ATP Scale did undergo revisions between the version administered at UBC

and UNLV. Because of this, there were many items that were removed from analysis due to a lack of data for both samples. Further administration of the ATP Scale should be conducted to obtain enough consistent data for further analysis.

Furthermore, a sample size of 591 is fairly robust, but a larger sample would most likely have resulted in more items having significance since there were a few items that were close to $p < .05$. The four groups the ATP Scale items were grouped into (family, societal, lifestyle, and legal) were created after consulting the past research (Kennedy et al, 2004; Pucci, 2007; Sawyer, et al, 1998) but were not specifically designed to be grouped accordingly. While this does not make a substantial difference in the overall analysis, it could be responsible for the items of a given category not "fitting" together well to concisely survey different aspects.

While location was not the only predictor for every item, there still appears to be a strong relationship between location and religiosity. Analysis of the individual items examined were able to predict up to 29% of the variance. Given the complexities of human thoughts, emotions, and actions, predicting nearly a third of a given behavior is quite remarkable.

The difficulty lies in finding one factor that is consistently accurate in predicting the variance of a behavior. As shown in the six questions that were analyzed, the location was not always the predictive factor. Religiosity was often at least a partial predictor of variation, suggesting a possible deeper connection with location that this study was not able to identify.

Recommendations for Future Research

The next step in research should include surveying a larger, more diverse population with the ATP Scale to improve the generalizability of the scale. At the same time, this scale should be used in other universities to further explore the differences between Nevada college student beliefs and those in other states, or possibly other countries. Prostitution is a global pandemic, so comparing the attitudes of American students to those in other countries could prove useful, especially in a country like the Netherlands where there are areas sanctioned for legal prostitution.

The ATP Scale has the potential to be a widely used instrument to increase efforts to reduce pro-prostitution beliefs by better understanding how the factors that lead to those beliefs interact. As such, the contradictions involving fidelity, family, and moral issues with prostitution is interesting enough to deserve a much more detailed examination. This study skimmed the surface of multiple issues and conflicts that future research could possibly gain valuable insight from.

The UNLV students sampled provided a bevy of contradictions with each finding resulting in more questions. Their answers at times would seem to dictate they possessed a higher than average amount of knowledge about prostitution while simultaneously being completely apathetic. They are ok with their sons visiting prostitutes but do not want their daughters becoming prostitutes. These are the same prostituted women UNLV students reported as having low moral standards and are disreputable. They believe prostitution should be banned from residential areas and is a serious problem, but think prostitution provides a valuable service that helps preserve marriages. UNLV students

fully recognize that most prostituted women have substance abuse and psychological issues, yet think they freely chose their job.

This study had a primary goal of ascertaining how the attitudes of UNLV students differed from those at UBC in regards to prostitution. This goal was achieved while not explaining much beyond that. These findings show that UNLV students do hold different views about prostitution than students at UBC, however the reasons vary. For some items the main factor seems to be completely based on location, thus supporting the hypothesis that Las Vegas is unlike any other city in North America. However, other items were primarily explained by ethnicity or religiosity. UNLV students were more supportive of many pro-prostitution beliefs but also quite conservative and ambivalent. As a whole, the individual beliefs and attitudes of students at UNLV are as diverse and contradicted as the city in which they live.

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