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UNIVERSITY OF THE WITWATERSRAND

SCHOOL OF HUMAN AND COMMUNITY DEVELOPMENT

DIVISION OF PSYCHOLOGY

RESEARCH REPORT

AN INVESTIGATION INTO RAPE MYTH ACCEPTANCE BETWEEN SEXES IN RELATION TO GENDER ROLES OF SOUTH AFRICAN UNIVERSITY STUDENTS

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A Research report submitted to the Faculty of Humanities, University of the Witwatersrand, Johannesburg. In partial fulfilment of the requirements of the degree Masters of Arts in Clinical Psychology.

DECLARATION

I declare that this research report is my own, unaided work. It has been submitted for the degree Master of Arts Clinical Psychology at the University of the Witwatersrand South Africa. It has not been submitted before for any other degree or examination at this or any other university.

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O. Dunseith

December 2009

ABSTRACT

Female rape myth acceptance has been studied for decades but to date very little is known about male rape myth acceptance and neither has been researched in a South African context. This study investigated four main areas around male and female rape myth acceptance, including: whether sex and an individual's attitudes about traditional gender roles predicted rape myth acceptance, whether gender role identity moderated the relation between sex and rape myth acceptance, whether rape myth acceptance was affected by rape salience, and whether rape myth acceptance, traditional gender roles, and sex predicted the likelihood that participants would report rape if it were to happen to them. Men were found to hold higher male and female rape myth acceptance than women and overall, androgynous sex typed males and females were least likely to accept male and female rape myths. The current study found that the rape scenario depicting a male victim elicited higher female rape myth acceptance and that when a male rape victim was made salient, male participants evidenced higher male rape myth acceptance. Finally, men were found to be the least likely to report a rape if it were to happen to them especially if they accepted male rape myths and were more masculine in their sex type traits. Implications of these findings are discussed and directions for future research are explored.

ACKNOWLEDGEMENTS

I would like thank my supervisor, Esther for her unwavering drive to push me to produce work to a standard that she knew I was capable of and for her endless understanding, precious time and empathetic ear. I can truly say that you made my M1 clinical masters psychology year doable. More than this it has been an absolute pleasure to work with you and I look forward to working with you in the future. Thank you Esther.

To my parents, thank you for offering me unlimited tertiary education once again. I know you did not expect the number of degrees I have undertaken to get to this point. We have made it, I have made it, and I have reached my unreachable goal.

I would like to take a moment to thank three very special classmates whom without the ups and downs together this year would have been unbearable.

Lastly, to my boyfriend and partner Richard who I can only thank for putting up with me this year, it's been a tough year for us both, thank you.

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Chapter 1

1. INTRODUCTION

To date there has been a considerable amount of research done on female rape myth acceptance and female rape victims and in contrast, very little research has been conducted on male victims of rape and even less on male rape myth acceptance. Until recently male rape was classified in South Africa as indecent assault and perpetrators received much lower sentences than those convicted of rape. With the definition of rape changing to include anal penetration of females and males it has become critical that more research is conducted in the field of male rape and male rape myth acceptance particularly in a South African context. Under-reporting of rape has been linked to fears around actual and perceived societal response to being stereotyped as a victim and has been found to be linked to acceptance of rape myths because the victim does not actually believe they have been raped.

Rape myth acceptance has been linked to psychologically buffering women from the constant threat of rape and the continued oppression of women. To this end research has linked rape myth acceptance to traditional gender roles and sex type traits arguing that people generally tend to understand and process behaviours based on sex-linked associations that form a gender schema which relates to masculinity and femininity in both genders. More consistently benevolent sexism toward men and acceptance of interpersonal violence have been found to be strong predictors of rape myth acceptance for both men and women. Furthermore, people who believed in gender sex roles and adversarial sexual beliefs were also more likely to accept the myths surrounding rape.

Societal change has been argued to be the solution to the phenomenon of rape myth acceptance, however, it has also been found to obscure a need for societal change because those that accept rape myths do not believe that rape is occurring in society. The present study attempts to contextualise RMA in a South African context by investigating whether sex

and an individual's attitudes about their traditional gender roles predict rape myth acceptance and how this might further relate to their likelihood to report a rape if it were to happen to them.

Chapter 2

2. LITERATURE REVIEW

2.1 Female rape myths

In 2007, 22, 887 rapes were reported to the police in South Africa. The majority (5, 068) occurred in the Gauteng Province. Between 2001 and 2007, Gauteng consistently had the highest number of reported rapes across all the provinces (SAPS, 2008). Jewkes and Abrahams (2002) were trying to answer a question that President Mbeki asked, namely: How much rape is there in South Africa? It has become increasingly clear that this is a very difficult question to answer.

Burt (1980) was a pioneer in the study of cultural aspects of rape and coined the phrase "rape myths". She defined rape myths as, "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (Burt, 1980, p.217) and identified examples of these myths including, "only bad girls get raped", "women ask for it" and, "rapists are sex-starved or insane or both." Burt (1980) presented a causal model of Rape Myth Acceptance (RMA) that included background, personality, experiential, and attitudinal variables. She found a cluster of attitudinal variables linked to rape myths which included traditional gender role attitudes, adversarial sexual beliefs, and acceptance of interpersonal violence.

Rape myths are best conceptualised as stereotypes and are therefore validated and reinforced because they are universally applied through jury verdicts, public policy decisions, and personal attitudes towards survivors of sexual violence. Bohner (1998) also believed that sexual aggression by men against women played an important role in defining rape myths. Burt (1991) later consolidated rape myth beliefs into three broad categories, namely: (1) only a certain type of women is raped, (2) women who are raped must have behaved

inappropriately (e.g. leading men on or being in the wrong place), and (3) only crazy men rape. Most of the literature around rape myths relates to female victims of rape myths.

Burt (1980) argued that one of the main predicting factors of rape myth acceptance was acceptance of interpersonal violence or that "force and coercion are legitimate ways to gain compliance and specifically that they are legitimate in intimate and sexual relationships" (p.218). She also found that further strong predictors were sex role stereotyping and adversarial sexual beliefs. Chapleau, Oswald, & Russell (2008) also found that acceptance of interpersonal violence was a strong predictor of male rape myth acceptance (MRMA) for both male and female participants which they suggest is due to those participants who normalise sexual violence not feeling that such acts are real rape.

In Lonsway and Fitzgerald's (1994) review of rape myths a strong stance was taken against previous literature where they said a thorough and theoretically based definition of rape myths had failed to be produced. They claimed that previous papers failed to take into consideration the fundamental characteristics of myths, which according to them include: false or apocryphal beliefs that are widely held and included phenomena which they said serve to justify existing cultural beliefs (Lonsway & Fitzgerald, 1994). They combine their analysis of myths with assumptions of a cultural theory of rape to create a clearer definition, which says that rape myths are, "attitudes and beliefs that are generally false but are widely and persistently held, and that serve to deny and justify male sexual aggression against women" (Lonsway & Fitzgerald, 1994, p.134).

Lonsway and Fitzgerald (1994; Brownmiller, 1975; Burt 1991) suggested that there were three distinct functions for accepting rape myths. They describe the first as functioning to protect individuals and society from confronting the reality of rape by shifting the blame from the perpetrator to the victim. The second is a belief in a "just world" which is a phenomenon where there is an inherent belief that good things happen to good people and

bad things happen to those that deserve it (Lonsway & Fitzgerald, 1994). Finally, they suggest that rape myths commonly function to oppress and socially control women. Burt (1980) and Brownmiller (1975) further argued that rape myths function as a way of controlling and oppressing women and in light of this could explain why men have higher rape myth acceptance than women, particularly in a patriarchal society such as South Africa.

Bohner, Siebler, and Raaijmakers (1999, p.191) questioned why women accept rape myths when they are, "quintessentially 'sexist and anti-victim.'" They believed that rape myths are accepted as a way of psychologically buffering against one's perceived vulnerability towards the threat of rape. Bohner, Danner, Siebler, and Effler (2002; Burt, 1991; Lonsway & Fitzgerald, 1994) argued that women endorse rape myths in an attempt to keep rape at a distance by believing that only certain types of women get raped and again lowering their perceived risk of being raped if they adhere to not behaving as the myths suggest, "rape myths thus function to explain why rape victims deserve their fate (e.g., they "asked for it" by their dress or behaviour), and to reaffirm an individual's false sense of security that they are somehow immune to rape" (Lonsway & Fitzgerald, 1994, p.137).

2.2 Defining rape

It is not until recently in South Africa that the definition of rape has been changed. In terms of common law, rape was said to be committed by a man having intentional and unlawful sexual intercourse with a woman without her consent (South African Law Commission, 1997). This definition did not take into account a male victim and it presupposed that only the penis was used, without considering foreign objects or forced sexual acts of a non-penetrative nature such as oral sex. The Criminal Law (Sexual Offences and Related Matters) Amendment Bill, passed by the National Assembly on 22 May 2007 (The Criminal Law (Sexual Offences and Related Matters) Amendment Bill, 2007),

broadened the definition of rape to include not only vaginal penetration, but forced or coerced anal or oral sex, irrespective of the gender of either the victim or the perpetrator. Thus, the sexual violation of males by sodomy which until this time was classified as indecent assault is now included as rape. The Bill also names "penetration with an inanimate object or animal genitalia" as rape. Specifically, the law states

> a person who unlawfully and intentionally commits an act which causes penetration to any extent whatsoever by the genital organs of that person into or beyond the anus or genital organs of another person, or any act which causes penetration to any extent whatsoever by the genital organs of another person into or beyond the anus or genital organs of the person committing the act, is guilty of the offence of rape (The Criminal Law (Sexual Offences and Related Matters) Amendment Bill, 2007).

Rape has traditionally been seen as an act of sexual violence against women largely ignoring sexual violence against men. It is not surprising therefore that there is little literature on male rape. Traditionally, any research that has been done on male rape has revolved around sexual assault of men in prisons (Donnelly & Kenyon, 1996; Scacco, 1982, as cited in Schechry & Idisis, 2006). In recent years, there has been considerably more research done exploring the experience of rape amongst men that are not incarcerated (Pino & Meier, 1999; Struckman-Johnson & Struckman-Johnson, 1992).

2.3 Male rape myths

Struckman-Johnson and Struckman-Johnson (1992, p.90) first attempted to measure male rape myths by focusing on three general beliefs: (a) Male rape does not happen (e.g., "it is impossible to rape a man"), (b) rape is the victim's fault (e.g., "men are to blame for not escaping"), and (c) men would not be traumatized by rape (e.g., "men do not need

counselling after being raped"). Further research identified the additional beliefs about male rape, namely: being raped by a male attacker is synonymous with the loss of masculinity (Groth & Burgess, 1980), men who are raped by men must be homosexual (Stermac, Del Bove, & Addison, 2004), men will accept any sexual opportunity (Clements-Schreiber & Rempel, 1995), and a man is expected to be able to defend himself against rape (Groth & Burgess, 1980).

Chapleau et al. (2008) investigated the Struckman-Johnson and Struckman-Johnson's (1992) male Rape Myth Acceptance scale. In examining gender differences in RMA and exploring the underlying ideologies that facilitate male RMA, they found that men were more accepting of male rape myths than women. Other research has found similar findings (Anderson, Cooper, & Okamura, 1997; Dunseith, 2005; Hinck & Thomas, 1999; Lonsway & Fitzgerald, 1994; Muir, Lonsway, & Payne, 1996; Shechary & Idisis, 2006; Struckman-Johnson & Struckman-Johnson, 1992). Chapleau et al. (2008, p.611) found that, "men were most accepting of the myth that male rape victims are responsible for being raped. Men were less accepting of the myth that men would be upset after a rape and the least accepting of the idea that a man can be raped."

The acceptance of rape myths and the needs they serve is seen to be different for men and women. Men reportedly use them to justify aggressive behaviour while women use them to deny personal vulnerability to rape (Chapleau et al., 2008; Shechory & Idisis, 2006). In relation to this literature has shown that the more people believe rape myths the more they will tend to blame the victim and believe that she is responsible for her own victimisation (Burt, 1980; Damrosh, 1985; Janoff-Bullman, Timko, & Carli, 1985; Johnson, Kuck, & Schander, 1997; Lonsway & Fitzgerald, 1994; Shechory & Idisis, 2006).

Lonsway and Fitzgerald (1995) concluded that rape myths serve different purposes for men and women, namely that rape myths about women justify men's sexual domination of

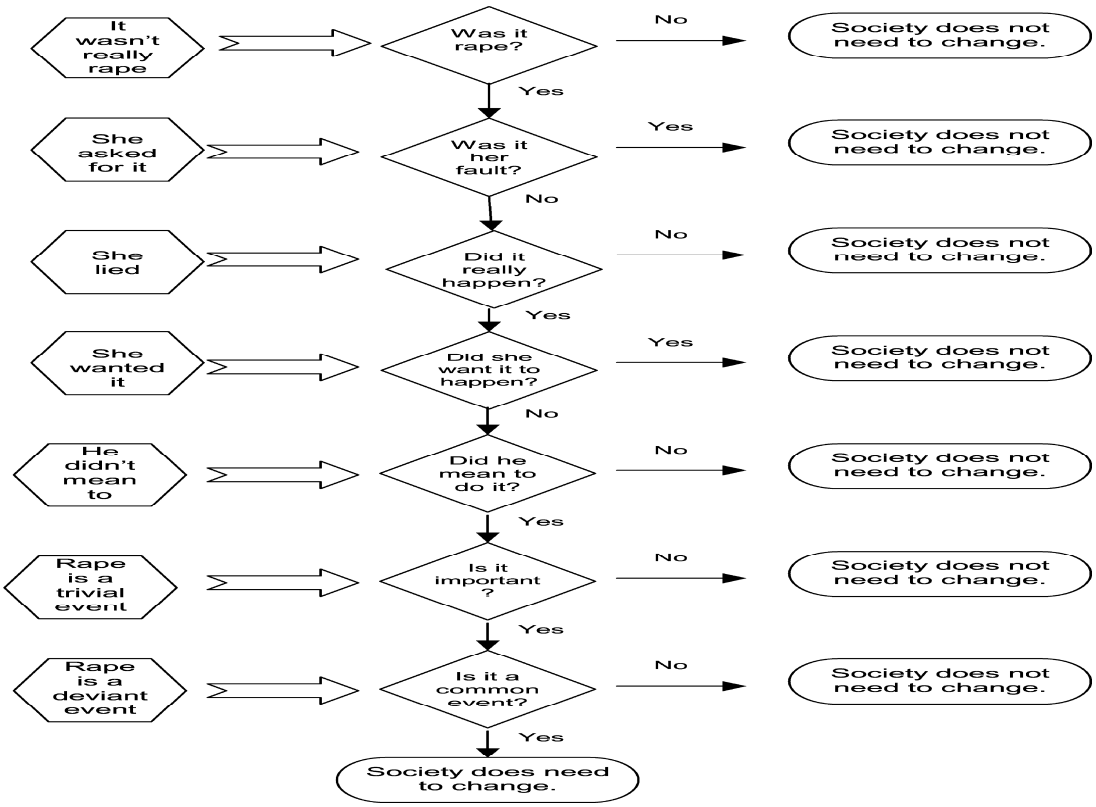
women and for women they mitigate fear and feelings of vulnerability. Ironically, endorsement of rape myths as a self-protective measure can increase a woman's risk of being raped as well as perpetuate cultural norms that trivialise rape (Franiuk, Seefelt, & Vandello, 2008). Research has found that endorsement of rape myths does make women more vulnerable to sexual assault but also that those that don't accept rape myths are equally vulnerable (Koss and Dinero, 1989; Muehlenhard & MacNaughton, 1988). Although there is for the most part agreement on what the rape myths are (Lonsway & Fitzgerald, 1994), there is however, little true understanding of the underlying ideologies that facilitate RMA (Chapleau et al., 2008).

Feminist and evolutionary perspectives try to explain men's higher RMA as a form of maintenance of traditional gender roles. The same can be argued for women in that women are socialised to behave and act in a certain way. Women who hold the beliefs that there are sex-typed behaviours that are appropriate for men and women will believe that rape is a consequence for not fulfilling one's sex role. Similarly, men who hold negative attitudes toward male-female relationships are more likely to accept rape myths which are attributed to general aggressive motives and hostile attitudes (Anderson et al., 1997).

2.4 Social Change

Although research suggests that the way to counter rape myths is to necessitate social change in order to address the problem of people accepting myths about rape, Peterson and Muehlenhard (2004, p.142) argue, that, "rape myths, however, can function to obscure the need for social change." They state this is due to the complexity of the myths surrounding rape. They illustrate this point by using the IRMA subscales which can be seen in Figure 1 that describes the process of deciding whether or not society needs to change in relation to whether the victim acknowledges that they were raped or not.

Figure 1. *How rape myths function to discourage social change regarding rape, as illustrated by the subscales of the IRMA (Peterson & Muehlenhard, 2004, p.143).*



They believe that rape myths place the victims in no win situations because even if they acknowledge that they were raped then others might believe that they "wanted it" or that "they lied." For the conclusion to lead to society needing to change then the experience of a rape would need to pass all the screening questions shown in Figure 1 which few rapes would ironically due to society perpetuating rape myths and, "thus, by arguing against the need for social change, rape myths help perpetuate rape" (Peterson & Muehlenhard, 2004, p.144).

2.5 Gender Roles

Bem (1974, as cited in Quackenbush, 1989, p.321) stated that

> the process by which a society transmutes male and female into masculine and feminine is known as the process of sex-typing, and refers to the internalisation of

> society's sex-typed standards of desirable behaviour for men and women … and in essence, the child learns to perceive his or her social world in accordance with the 'gender schema' of society.

A schema has been described as a hypothetical cognitive structure and a network of associations that act to organise and guide an individual's perception. Masculine and feminine scripts contribute to a person's gender schema. Bem's (1981) gender schema theory states that people generally tend to understand and process behaviours based on sex-linked associations that form a gender schema indicates that sex typing is not a product of society's insistence that genders are different and thus her measure places participants on a continuum of masculinity and femininity. She found predictors for more masculine scores tended to be dominant and self-directed individuals and for more feminine scores individuals tended to be more nurturing and other-oriented. Bem (1974, as cited in Quackenbush, 1989, p.322) revealed

> that not only do individuals of different sex role orientation differ in the extent to which they hold disparate beliefs and expectations about what the two sexes are like, but further, these beliefs mediate both how they behave and how they interpret the behaviour of male and females others as well.

Bem (1977) considers the androgynous sex type (high scores in masculine and feminine trait) ideal because individuals that are androgynous are, "optimally equipped for behavioural flexibility and corresponding adaptability in varied, dynamic environments" (p.197). Sex role literature according to Quackenbush (1989) has consistently shown that androgynous individuals are superior to other sex role orientations due to the fact that they are characterised as outgoing, social, high in leadership, responsible, mature, socialised, high achieving, and concerned about others and as such are an integration of masculine and feminine qualities. Undifferentiated individuals, however, exhibit poor psychological

adjustment and express more psychological problems, low self-attributed positive characteristics, and deficits in social perception.

Chapleau et al. (2008, p.600) argued that, "benevolent sexism toward men and acceptance of interpersonal violence are strong predictors of male RMA for both men and women. Thus, the attitudes that facilitate RMA against men appear to be similar to those that facilitate RMA against women." It was found that people who believed in gender sex roles and adversarial sexual beliefs were more likely to accept the myths surrounding rape. Hostile sexism, which is, "denigrating attitudes that punish women who defy traditional gender roles" (Glick, Diebold, Bailey-Werner, & Zhu, 1997, as cited in Chapleau et al., 2008, p.602; Lonsway and Fitzgerald, 1995) was also a strong predictor.

Many have found (Burt 1980; Brownmiller, 1975; Shechory & Idisis, 2006; Feild, 1978) that, "satisfaction with fulfilment of one's traditional sex role has been correlated with attitudes toward rape" (Anderson et al., 1997, p.300). Attitudinal variables relate to sexism, which is defined as the unfair treatment of people, especially women, because of their sex attitudes or attitudes that cause unfair treatment (Glick & Fiske, 1999). Both men and women hold positive and negative sexist attitudes towards their own sex and the opposite sex, "for example, women may characterise men as being arrogant, sex starved, and domineering (hostile sexism) but also strong, resourceful, and stoic (benevolent sexism)" (Glick & Fiske, 1999, as cited in Chapleau et al., 2008, p.604). Men can also hold dual stereotypes towards men but they tend to score higher in benevolent sexism and lower in hostile sexism according to Chapleau et al. (2008).

2.6 Rape Salience

In relation to the sex of the victim, Chapleau et al. (2008) found, "preliminary support that the ideologies associated with rape myths about female victims are also associated with

rape myths about male victims" (p.612). In other words men's and women's acceptance of rape myths did not significantly differ according to the sex of the victim. What is more interesting is how the victim and the perpetrator are portrayed in the media. In their study on the Kobe Bryant case (a high profile NBA basketball player who was accused of sexual assault in the United States in 2003) Franiuk et al. (2008) were trying to examine the role that print news media plays in perpetuating rape myths. They found that 10% of the headlines about the Kobe Bryant sexual assault case contained rape myths. Participants endorsed the "she's lying" and "she wanted it" myths most typically. In a second study they conducted to investigate the causal impact of headlines containing rape myths. They, "experimentally manipulated people's exposure to headlines about sexual assault and assessed the impact on people's perceptions of Bryant's guilt in this case, as well as their attitudes toward sexual assault victims more generally" (Franiuk et al., 2008, p.794). They found that men were more likely to be negatively affected by exposure to rape myths than women who did not seem to be strongly affected by any of the headlines they read whether myth-endorsing or not which is consistent with other research.

Franiuk's et al. (2008) study on the *Prevalence of Rape Myths in Headlines and Their Effects on Attitudes Towards Rape* illustrates the exposure that we get to rape myths everyday in the media and how such exposure only reinforces rape myth endorsement on a subconscious level which is even more disturbing. "Rape myths in the media teach rape myths to those who do not already hold them, strengthen rape myths in those who already do, and trigger rape myths in those who are ready to use them" (p.798). They argue that rape myths in the media propagate women's inferior status particularly due to the myths that are most endorsed, namely that: the victim is lying and that the victim is somehow responsible for the rape. Perpetuated rape myths and reinforcement of these beliefs is argued to influence

decisions about reporting rape because victims are less likely to report for fear of judgement, self-blame, and mislabelling (Peterson & Muehlenhard, 2004; Pitts & Schwarts, 1997).

Franiuk et al. (2008) and Dor (2003) argue that because readers only read a small percentage of an article and only then as a result of the headline, these headlines are carefully constructed by editors and copywriters to attract people to read the full article. A number of researchers have found that newspaper reports of rape often blame the victim (Caringella-MacDonald, 1998; Gavey & Gow, 2001; Korn & Efrat, 2004; Los & Chamard, 1997) and more recently, Bohner (2001) found that when participants were asked to make up a news headline based on a sexual assault they viewed on a videotape they were more likely to write headlines that blamed the victim. Blaming the victim has been found to be linked to the under-reporting of rape.

2.7 Reporting Rape

With what is believed to be a high prevalence of rape in South Africa, the statistics are based only on those rapes that are reported. Jewkes and Abrahams (2002) estimated that for every rape reported, there are approximately 9 that are not but also state that it is impossible to estimate the true magnitude of under-reporting. The underreporting of rape by female victims is a huge phenomenon. If underreporting of rape in female victims is this high the underreporting of rape in male victims is even more significant.

Pino and Meier (1999, p.979) found that, "men fail to report rape when it jeopardises their masculine self-identity, women fail to report rape when the rape does not fit the classic stereotypical rape situation." Both men and women are more likely to report a rape if there is physical evidence to support their claim. Although there is underreporting of rape in female victims there is significantly less reporting of rape by male victims.

One of the possible reasons behind the underreporting of male rape may be due to actual or perceived societal responses. McMullen (1990, as cited in Anderson & Doherty, 2008, p.84) argues that there are several powerful "report defence elements" that prohibit male victims of rape from reporting. One major deterrent for men to report relates to masculinity and socially believed gender roles. A male victim fears being ridiculed and perceived as weak. There are concerns about being labelled as homosexual if you are raped by a man (Anderson & Doherty, 2008). Groth and Burgess (1980) found that men are less likely to report a rape because society believes that a man should be able to protect himself. The contradiction for men is that they are not seen to be vulnerable to rape and they are supposed to cope effectively if it does happen. Therefore being a male victim and being distressed about it appears to contravene two central codes of masculinity (Anderson & Doherty, 2008).

Lamb (1999, as cited in Peterson & Muehlenhard, 2004) believed that part of the reason for under-reporting in both male and female victims is due to the victim not wanting to fall into the stereotype of being the "victim" because this label intimates weakness, powerlessness, and stigmatisation. Peterson and Muehlenhard (2004) in their study went a step further to suggest that another reason was due to the victim believing in rape myths and thus not acknowledging that she has been raped in the first place. They argue that stereotypic rape scripts function like rape myths and that they reinforce each other. Gagnon (1990, p.6) defines a script as an "organised cognitive schema" which is used ultimately to prescribe an individual's impression of what typically occurs during a rape. In their exploration of unacknowledged rape they considered how rape myths and stereotypic rape scripts might affect a victim's perspective of their own experience regardless of whether their experience fits the legal definition of rape. They found that the women who were least likely to acknowledge that they had been raped were those with higher rape myth acceptance

suggesting that the higher the RMA, the higher correlation between the rape myth and the circumstances of the rape is needed before the rape will be acknowledged (Peterson & Muehlenhard, 2004).

Peterson and Muehlenhard (2004) suggest further reasons for lack of reporting rape which included victim's feeling that a lack of a negative emotional reaction to the event and or the fact that they did not experience extreme violence and irrevocable harm meant that they were not raped and thus don't report. They found that a further reason for lack of reporting related to the negative connotations associated with being a victim.

2.8 Significance of the study

The present study attempts to contextualise RMA in a South African context by investigating whether sex and an individual's attitudes about their traditional gender roles predict RMA and how this might further relate to their likelihood to report a rape if it were to happen to them. There has been little, if any, use of any RMA measures in South African research. Thus, the findings of this study become increasingly valuable in understanding predictors of RMA in a South African context. Traditional gender roles and attitudes towards women have been found to correlate with RMA. It is hoped to use this understanding of RMA in relation to rape reporting patterns and how rape myths function in the domain of rape reporting which is extremely valuable in light of the fact that underreporting of rape is considered a major problem in South Africa, even more so, in male rape cases. If predictors can be found it will lead to a better understanding of the circumstances under which both male and female victims report.

The aim of this study was to investigate whether sex and an individual's attitudes about traditional gender roles are predictors of RMA. A related aim was to explore whether gender role identity moderated the relation between sex and RMA and whether RMA was affected

by rape salience. A secondary aim was to explore whether RMA, traditional gender roles and sex were associated with likelihood of rape reporting.

Chapter 3

3. METHODOLOGY

3.1 Research design

This research was based on a quantitative, cross sectional comparative design where both male and female participants were given one of two questionnaire packs. Each pack contained the Bem Sex-role Inventory – Short Form (BSRI-SF) followed by one of two rape scenarios with either a female or male rape victim being made salient. The gender of the victim in the scenario determined which rape myth acceptance scale followed. If the gender of the victim in the scenario was female then the Female Rape Myth Acceptance Scale (FRMA) followed directly after the scenario and if the gender of the victim was male then, likewise, the Male Rape Myth Acceptance Scale (MRMA) followed directly after the scenario. The rape myth acceptance scale that was the opposite to the gender of the victim followed and finally, the participants were asked to rate their likelihood of reporting an incidence of rape if it were to happened to them. See Table 1 below for further clarification.

Table 1. *Order of Questionnaires*

	Group A **Scenario One** **Female victim**	**Group B** **Scenario Two** **Male victim**
Male	Gender role identity	Gender role identity
	Scenario one	Scenario two
	Female RMA Scale	Male RMA Scale
	Male RMA Scale	Female RMA Scale
	Likelihood of reporting	Likelihood of reporting
Female	Gender role identity	Gender role identity
	Scenario one	Scenario two
	Female RMA Scale	Male RMA Scale
	Male RMA Scale	Female RMA Scale
	Likelihood of reporting	Likelihood of reporting

3.2 Sampling

A convenience sample of male and female undergraduate students at the University of the Witwatersrand was used. A power analysis using the G*Power 3 Software (Faul, Erdfelder, Lang, & Buchner, 2007) indicated that a minimum number of 128 participants was needed. The final sample consisted of 172 (male n = 58 and female n = 114) students whose mean age was 19 years (SD = 1.21; range 17 to 24 years). A letter of permisson to use students as participants from the Economic and Business school was obtained from the head of the school on behalf of the University Registrar. All participants were recruited by entering a conviently assigned lecture where the maximum number of students could be accessed.

3.3 Procedure

During the 10 minute break between a double lecture agreed upon the researcher introduced herself and the study and invited the participants to take part. The participants received a research information sheet (Appendix A) informing them about the study and what would be expected of them if they chose to participate. Complete anonymity was guaranteed as no identifying data were asked of the participants and only a questionnaire number was used. The participant's were, however, asked their age, gender, ethnicity, and home language. They were informed that there would be no consequences for not participating and that they could pull out of the study at any time. They were asked to read through a consent form (Appendix B) that indicated their consent by participating in the study.

Once the questionnaires were completed, the participants were asked to place them in a sealed collection box at the door of the lecture theatre. All participants were handed a debriefing sheet (Appendix H) once they handed in the completed questionnaire. A series of phone numbers for organisations that offer free counselling services was provided should anyone seek help after participating in the study. The participants were provided with the

researcher and her supervisor's e-mail address and phone numbers in case there were further questions or concerns about the research. It was made known to the participants that a summary of the research findings could be emailed to them if they were interested.

3.4 Data Collection Measures

Several published scales were used to assess gender roles, rape myth acceptance, and participants' likelihood to report and two rape scenarios were used to make rape salient. The scales are as follows:

3.4.1 Rape Scenarios

Two different rape scenarios were used. Newspaper articles about a female (Scenario one) and a male rape (Scenario two) incident were adapted and used to make rape salient to the participants. The scenarios were not piloted as they were taken from newspaper articles reporting real rape incidences but all identifying information was changed. By making rape salient before the participants complete the RMA measures provided a truer RMA score. Scenario One depicted a male raping a female victim and can be found in Appendix C(I). Scenario Two depicted a male raping a male victim and can be found in Appendix C(II).

3.4.2 Bem Sex-role Inventory (BSRI) Short Form

The BSRI short-form was developed by Bem (1974) to treat masculinity and femininity as independent dimensions. The original form consists of 60 items, but the short-form consisting of the first 30 items of the original BSRI was used to keep the length of the questionnaires shorter and has been found to be as valid if not more valid than the original 60 item scale (Hoffman & Borders, 2001; Lenny, 1991; Lippa, 1985; Payne, 1985). Participants

indicated for each of the 30 items on a 7-point likert scale where "1" was, "never or almost never true" to "7" which was, "almost always true" how each statement best describes them. The scores were determined by adding up the scores in each column and dividing the score by ten which is the total number of rows in each column. Bem (1981) later identified four sex type classifications; Feminine, Masculine, Androgynous, and Undifferentiated which she based on a median split and will be further addressed in the Results Chapter (Kopper, 1996). A copy can be found in Appendix B.

3.4.3 Illinois Rape Myth Acceptance Scale – Short Form (IRMA-SF[1])

To assess female RMA, the Illinois Rape Myth Acceptance Scale – Short Form was used (IRMA-SF; Payne, Lonsway & Fitzgerald, 1999). As with the IRMA, the IRMA-SF was designed to possess an adequate and accurate representation of the domain of rape myths, however, the IRMA-SF differs from the 45-item IRMA in that it was designed to assess only general rape myth acceptance and not any of the specific rape myth components. To create the IRMA-SF, half or just below half of the items were included from each of the seven IRMA subscales. Items were selected to optimise statistical and content-related properties. Seventeen rape myth items were selected from the 45-item IRMA, including four from, "She asked for it", three from, "Rape is a deviant event", two each from the remaining five subscales, and three negatively worded filler items to help control response sets. Payne, Lonsway and Fitzgerald (1999) found in their exploration of RMA using the IRMA Scale that it was a valid and reliable method of testing for RMA. A copy can be found in Appendix E.

[1] As this scale measures female RMA for ease of reference it will be referred to as "FRMA".

3.4.4 Male Rape Myth Acceptance Scale (MRMA)

Struckman-Johnson and Struckman-Johnson's (1992) male rape myth acceptance scale was used to assess male rape myth acceptance. The MRMA has six statements with each statement repeated twice, one specifying a male perpetrator and one a female perpetrator making the measure a 12 item scale. The statements explicitly state the myth and to minimize response set bias, four of the twelve statements are worded so that agreement reflects rejection of the myth. Three themes of male rape were used, namely, "male rape cannot happen", "men are to blame for their rape", and "male victims do not experience trauma related to the rape" (Struckman-Johnson and Struckman-Johnson, 1992). It is important to note that this scale uses a 6-point instead of a 7-point likert scale, were "1" was "Strongly Disagree" and "6" was "Strongly Agree." A copy can be found in Appendix F.

3.4.5 Likelihood of reporting

A single item was used to test for male and female responses to the question, "What is the likelihood that if something like the scenario were to happen to you, that you would report it? On a scale of 1 to 100, where '1' means 'absolutely won't report' and '100' means, 'I would definitely report." A copy can be found in Appendix G.

3.5 Method of data analysis

Data analysis was conducted in four separate steps. Firstly, descriptive statistics were conducted in order to describe the sample on all key variables. Specifically Means and Standard Deviations were calculated and bivariate correlations between all key variables were also tested. The main analyses were conducted within a multivariate analysis of variance (MANOVA) framework, where male RMA and female RMA were dependent

variables, and Sex, Sex Type, and Likelihood to Report were independent variables. Parametric assumptions of MANOVA were tested (Bray & Maxwell, 1985). Specifically, MANOVA assumes that observations are independent, that variables are linearly related, that variables are multivariate normal and that there are homogeneity of variances and covariances (homoscedasticity). MANOVA is very robust to violations of the multivariate normality as long as variables are univariate normal or the sample size is large. Additionally, MANOVA is robust to violations of the homoscedasticity assumptions if groups are of approximately equal sample size. As such, the researcher attempted to collect a large sample with approximately equal numbers of men and women participants. To test the final research question, a one-way between subjects ANOVA was conducted to explore which of the predictor variables (Male RMA, female RMA, sex, and sex type) was most associated with the likelihood of reporting rape variable.

Chapter 4

4. RESULTS

The present study aimed to investigate whether Sex and an individual's attitudes about traditional gender roles are predictors of male and female RMA. A related aim was to explore whether Gender Role Identity[2] moderates the relation between Sex[3] and male and female RMA and also to explore whether RMA varies as a function of Rape Salience[4]. A final aim was to explore whether RMA, Traditional Gender Roles and Sex predicted the Likelihood of rape Reporting.

4.1 Preliminary analyses

4.1.1 Sample

Of the total 216 questionnaires, 44 were incomplete and removed before the remaining 172 were coded and captured. A total of 172 first year Wits students participated (male n = 58 and female n = 114) with a mean age of 19 years (SD = 1.21; range 17 to 24 years). Of the two scanarios, 84 (49%) of the total male and female participants read the female vicitm depiction of a rape and 88 (51%) read the male vicitim depiction. Just over

[2] Bem (1981, p.10) referred to classifying gender roles as "sex-typing" and further defined gender schema theory as being, "derived, in part, from a readiness on the part of the individual to encode and organise information – including information about the self – in terms of cultural definitions or maleness and femaleness that constitute the society's gender schema" (p.369). Gender Role Identity will thus be referred to as Sex Type to coincide with Bem's (1981) definition and will be interchangeably with gender role.

[3] The term Sex will be used here to refer to the biological state of being male or female while the term gender will be used to refer to the socially constructed characteristics of being masculine and feminine.

[4] In order to make rape salient the participants were required to read a Scenario that either depicted a male or female victim being raped and thus Scenario refers to the measure of Rape Salience.

50% of the participants reported being African (n = 78, 54%) and 26% (n = 38) white while 18% (n = 26) reported being Indian and 2 (1%) participants being coloured.

Once all data were entered and scored, the individual Sex Type scores were calculated using the BSRI-SF (Bem, 1974). The Masculine, Feminine and Neutrally phrased scores had to be added and divided by the number of phrases in each category which was ten in the BSRI-SF. If the score was high (M >= 4.9) in masculinity and femininity it fell in the Androgynous Sex Type category and if it was low (M < 4.9) in both masculinity and femininity it fell in the Undifferentiated Sex Type category. For a participant to be Sex Typed as Masculine their scores must be high (M >= 4.9) in masculinity and low (M < 4.9) in femininity with the opposite for one to be Sex Typed as Feminine, that is, high (M >= 4.9) in femininity and low (M < 4.9) in masculinity. Additionally, the total scores for FRMA and MRMA were calculated and listwise deletion was used where there was missing data. Questionnaires were only used if no more than two items were missing from the RMA scales.

4.1.2 Outliers

Outliers are considered to be strange data values that are not like the rest of the sample. Liu, Cheng, and Wu (2002, p.432) argue that although mistakes often account for these "unrepresentative" data there are data points that may represent "phenomena of interest" and may not solely be caused by measurement errors, motivated misreporting, sampling errors data recording and capturing errors. For this reason it was important to analyze the Outliers separately from the whole data sample in order to ascertain whether the Outliers were caused by human error or by the participants.

A PROC UNIVARIATE procedure was run in SAS testing the influence, tolerance, and variance inflation of each observation on the dependent variables. Nine Outliers were identified. These nine participants who were flagged as Outliers were individuals with

extreme views in comparison to the rest of the sample and were thus considered specifically for their extreme views as they likely represent a sub-portion of the population. While it is often desirable to eliminate outliers due to the influence they may have on the results, for the present study, these Outliers were considered integral and likely to be representative of the views of the population under study. As such, analyses will be done with and without the Outliers, and the impact of those Outliers will be discussed accordingly.

Table 2. *A break down of the Outliers by each Variable*

Sex	**Scenario**	**Sex Type**	**MRMA Score**	**FRMA Score**
Female	Male victim	Masculine	14	51
	Male victim	Undifferentiated	52	72
Male	Female victim	Masculine	56	67
	Female victim	Undifferentiated	15	32
	Male victim	Masculine	49	86
	Male victim	Feminine	47	111
	Male victim	Undifferentiated	57.8	98
	Male victim	Undifferentiated	42	100
	Male victim	Undifferentiated	48	94

This sample of Outliers is too small to suggest any patterns but it is important to note that as can be seen in Table 2 above, of the nine Outliers, seven were male and two were female participants and that seven of the nine participants were exposed to the male rape victim Scenario. Important to note is five of the nine participants fell in the Undifferentiaed Sex Type category and only three in the Masculine and one in the Feminine category respectively suggesting that the participants with extreme masculine and feminine characterists and those with neither masucline nor feminine characteristics were relatively more likely to accept male rape myths. The seven outlier's extreme scores on the MRMA scale indicates that they evidenced a very high level of acceptance of male rape myths, particulalry when exposed to a male rape victim. Such extreme views about MRMA,

particularly being held by men, was an interesting finding and even more so due to their influence on the significance of the whole sample.

4.1.3 Correlations

A Pearson product-moment correlation coefficient was computed to assess the relationship between all the variables. These correlations were computed both with and without Outliers and are discussed in more detail below. Table 3 below depicts the strength of the correlations between all variables with Outliers, while Table 4 depicts correlations without Outliers.

4.1.3.1 Correlations with Outliers

Table 3. *Correlations strengths between all variables (using the full dataset with Outliers)*

	Scenario	**Sex**	**Sex Type**	**MRMA**	**FRMA**	**Report**	**Age**
Scenario	**1.00**	-	-	-	-	-	-
Sex	.08	**1.00**	-	-	-	-	-
Sex Type	.13	-.00	**1.00**	-	-	-	-
MRMA	.06	*.17	.09	**1.00**	-	-	-
FRMA	**.20	**.31	.04	**.49	**1.00**	-	-
Report	-.05	**-.26	-.05	**-.27	**-.22	**1.00**	-
Age	.02	.00	.07	-.05	-.03	-.11	**1.00**

Report refers to Likelihood to Report

* Significant at the 0.05 level

** Significant at the 0.01 level

Sex was significantly positively correlated with FRMA ($r = 0.31$, $n = 172$, $p < .0001$) and MRMA ($r = 0.17$, $n = 172$, $p = 0.0250$) suggesting that males are generally more likely to accept rape myths than are females. Sex was negatively related to Likelihood to Report ($r = -0.26$, $n = 166$, $p = 0.0007$), suggesting that males, in this sample, reported that they would be

less likely to report a rape if it were to happen to them, as compared with their female counterparts. Scenario was significantly positively related with FRMA ($r = 0.20$, $n = 172$, $p = 0.0084$) suggesting that when female rape is not made salient with the female victim Scenario, participants were significantly more likely to endorse female RMA than when female rape is made salient. Both male and female participants reported significantly higher levels of female RMA when female rape was not made salient as opposed to when female rape was made salient. It should be noted that this could be a function of the Scenario in that participants felt sorry for the female victim because it seems that the rape wasn't her fault and thus the belief in the myths may have been less extreme.

Male and Female RMA ($r = 0.49$, $n = 172$, $p < .0001$) were significantly correlated indicating that if you accept rape myths you are most likely to accept both male and female rape myths. MRMA was significantly negatively correlated to the Likelihood to Report rape variable ($r = -0.27$, $n = 166$, $p = 0.0005$) suggesting that the participants who accept male rape myths are less likely to report rape. Sex Type and Age were not significantly correlated with any of the variables in the full sample.

4.1.3.2 Correlations without Outliers

Table 4. *Correlations strengths between all variables (using the full dataset without Outliers)*

	Scenario	**Sex**	**Sex Type**	**MRMA**	**FRMA**	**Report**	**Age**
Scenario	**1.00**	-	-	-	-	-	-
Sex	.07	**1.00**	-	-	-	-	-
Sex Type	.12	-.03	**1.00**	-	-	-	-
MRMA	-.01	.07	.07	**1.00**	-	-	-
FRMA	0.12	**.14	-.01	**.28	**1.00**	-	-
Report	-.04	**-.24	-.01	**-.22	*-.16	**1.00**	-
Age	.03	.00	.04	-.06	-.02	-.10	**1.00**

Report refers to Likelihood to Report

* Significant at the 0.05 level

** Significant at the 0.01 level

Once Outliers were removed the significant correlation between Scenario and FRMA became non-significant (r = 0.12, n = 163, p = 0.1140) indicating that it was the influence of the outlier participants in the sample who had a much greater acceptance of female rape myths after rape was made salient to them. The same was true for the correlation between the Sex of the participant and MRMA being significantly positively correlated when the Outliers were included in the dataset and not significantly correlated (r = 0.07, n = 163, p = 0.3490) when the Outliers were removed suggesting that the outlier participants' extreme views were enough to influence the significance of the whole sample. However, it is important to note that the significance of the correlation between Sex and MRMA is lost in the sample without Outliers, the results suggest that when these extreme views are factored out, there are generally no significant differences between males and females in male rape myth acceptance.

Table 5 shows that when the Outliers were removed the significant positive correlations between Sex and FRMA and the significant negative correlations between Sex and the Likelihood to Report rape remained significant suggesting that the Outliers did not have an overall effect on these variables and that this was a representation of the whole dataset. It indicates that there was a strong relationship between Sex of the participant and their FRMA and their Likelihood to Report rape.

Table 5. *Correlations between Sex and FRMA and Sex and Likelihood to Report with and without Outliers*

	With Outliers			**Without Outliers**		
	r	*N*	P	r	*N*	P
Sex and FRMA	0.31	172	<.0001	0.24	163	0.0021
Sex and Report	-0.261	166	0.0007	-0.24	157	0.0026

These findings will be discussed in more detail under the main analysis. It is interesting to note that the relationship between Age and MRMA ($r = -0.05$, $n = 170$, $p = 0.5468$) and Age and FRMA ($r = -0.03$, $n = 170$, $p = 0.7135$) was not significant which may be due to the small age range samples in the present study as only 17 to 24 year olds participated.

4.2 Main Analyses

4.2.1 Assumptions of MANOVA

Before the main analyses could be performed, the assumptions of the MANOVA procedure were tested. The following assumptions of MANOVA were tested (Bray & Maxwell, 1985) and are discussed below.

a) *Linearity* – MANOVA assumes that there is a linear relationship between the dependent variables. This was tested by plotting scatterplots which suggested a linear relationship between FRMA and MRMA.

b) *Homoscedasticity* – This assumption tests the homogeneity of variances and refers to the assumption that the dependent variable exhibits similar amounts of variance across the range of values for an independent variable. The assumption was met as the residuals clustered around zero.

c) *Normality* – MANOVA assumes that response variables have a normal distribution. Shapiro Wilk's *W* statistic for normality was used to test multivariate normality of the FRMA and MRMA variables (see Table 6 below showing the Shapiro Wilk's *W* statistic for FRMA and MRMA with and without Outliers) only, as all other variables

were categorical data and although it was not normally distributed the F-Test is robust to the violation due to the large sample size of greater than 50 participants. Removal of the nine Outliers did not change normality for FRMA, however, MRMA became normally distributed.

Table 6. *Shapiro Wilk's W Statistic for M RMA and FRMA with and without Outliers*

	Variable	**Shapiro Wilk's *W***	**P. Value**
With Outliers	MRMA	0.94	< 0.0001
	FRMA	0.88	< 0.0001
Without Outliers	MRMA	0.99	0.0752
	FRMA	0.91	< 0.0001

Given that the above assumptions for the MANOVA procedure were met, it was deemed appropriate to perform the MANOVA.

4.2.2 Sex differences in male and female RMA with Outliers

In order to examine whether or not there were Sex differences in male and female RMA, a Multivariate Analysis of Variance (MANOVA) was used where MRMA and FRMA were the dependent variables and Sex was the independent variable. The overall multivariate effect shown by the Wilks' Lambda was significant (Wilks' Lambda = 0.90, $F_{(2,169)} = 9.22$, p = 0.0002). The Wilks' Lambda test was reported as it is a direct measure to test whether there are differences between the means of identified variables on a combination of dependent variables when using MANOVAs (Everitt & Dunn, 1991).

Table 7. *Means and SDs of MRMA and FRMA by Sex with Outliers*

Sex	***N***	**MRMA Mean (*SD*)**	**FRMA Mean (*SD*)**
Male	58	33.62 (7.90)	57.02 (20.10)
Female	114	31.33 (5.29)	47.10 (10.23)

For both MRMA and FRMA, significant univariate overall effects were found ($F_{(1, 170)} = 5.12$, $p = 0.0250$) and ($F_{(1, 170)} = 18.45$, $p = < .0001$) respectively. The Sex of the participant thus significantly influenced participants' acceptance of both male and female rape myths. Men, however, evidenced higher acceptance of both male (M = 33.62) and female (M = 57.02) rape myths when compared to their female counterparts (M = 31.33 and M = 47.10 respectively) as can be seen in Table 7 above.

4.2.2.1 Sex differences in male and female RMA without Outliers

When removing the Outliers from the dataset the overall Wilks' Lambda result remained significant (Wilks' Lambda = 0.94, $F_{(2,160)} = 4.87$, $p = 0.0088$). However, the univariate Sex effect for MRMA was no longer significant ($F_{(1, 161)} = 0.88$, $p = 0.3490$) suggesting that the significant Sex effect found in the full sample was likely influenced by the extreme RMA scores possibly by the seven male participants who were Outliers. As can be seen from Table 8 below, the direction of the effect did not change when the Outliers were removed as compared with Table 7 above. Males remain relatively higher in their acceptance of both male (M = 32.06) and female (M = 53.31) rape myths as compared with their female counterparts (M = 31.30 and M = 46.83 respectively).

Table 8. *Means and SDs of MRMA and FRMA by Sex without Outliers*

Sex	***N***	**MRMA Mean (*SD*)**	**FRMA Mean (*SD*)**
Male	51	32.06 (5.11)	53.31 (16.10)
Female	112	31.30 (4.68)	46.83 (10.04)

4.2.3 Gender role identity and its moderating effect on Sex and male and female RMA

A one-way between subjects analysis of variance (ANOVA) was conducted to evaluate the effects of Sex and Sex Type and their interactions, on MRMA and FRMA. The between-subjects factors were Sex (male and female) and Sex Type (Masculine, Feminine, Androgynous, and Undifferentiated). Table 9 below presents the means and standard deviations for these groups and shows a summary of male and female mean scores divided by Sex Type, MRMA, and FRMA with standard deviation in brackets.

Table 9. *Means and SDs of MRMA and FRMA by Sex and Sex Type*

	Sex Type	***N***	**MRMA (*SD*)**	**FRMA (*SD*)**
Female	1 Masculine	18	31.21 (6.62)	45.61 (7.78)
	2 Feminine	44	30.83 (4.04)	45.84 (8.38)
	3 Androgynous	36	30.71 (5.12)	47.47 (13.11)
	4 Undifferentiated	16	34.21 (6.51)	51.38 (9.53)
Male	1 Masculine	21	33.86 (8.17)	58.71 (16.97)
	2 Feminine	7	34.00 (6.43)	64.71 (24.16)
	3 Androgynous	14	30.00 (4.80)	46.50 (13.32)
	4 Undifferentiated	16	36.30 (9.57)	60.63 (24.80)

4.2.3.1 Gender role identity and its moderating effect on male RMA with and without Outliers

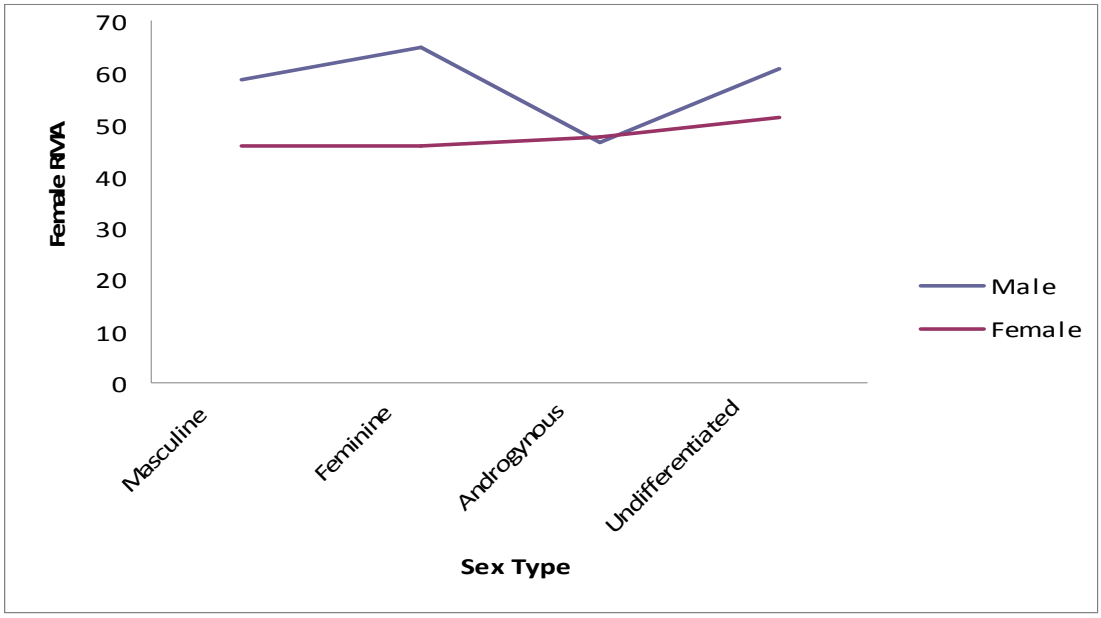
For MRMA, a significant overall effect was found ($F_{(7,164)} = 2.47$, $p = 0.0194$) when the Outliers were included in the dataset but was lost when the Outliers were removed ($F_{(7,155)} = 1.61$, $p = 0.1374$). However, there was a significant main effect for Sex Type on MRMA both with Outliers included ($F_{(3, 164)} = 3.74$, $p = 0.0123$) and without Outliers ($F_{(3,155)} = 3.12$, $p = 0.0276$). This suggests that while Sex differences in MRMA were likely attributable to the few male Outliers with extreme acceptance of male RMA, differences in MRMA as a function of Sex Type remained in both the full sample and with the Outliers removed. A post

hoc analysis was conducted using Tukey's Studentized Range (HSD) test and results suggested that there was a significant difference between Androgynous individuals and Undifferentiated individuals but no other significant differences on MRMA as a function of Sex Type were found. Additionally, when the full dataset was included there were significant differences between individuals with Undifferentiated Sex Type characteristics and both Androgynous and Feminine classified participants, which suggests that people with Undifferentiated Sex Type traits across sexes are more likely to accept rape myths. In addition, there was no significant interaction between Sex and Sex Type in predicting MRMA both when the Outliers were included ($F_{(3, 164)} = 0.71$, $p = 0.5466$) or excluded ($F_{(3,155)} = 0.47$, $p = 0.7068$).

4.2.3.2 Gender role identity and its moderating effect on *Female RMA with and without Outliers*

For FRMA, a significant overall effect was found when including ($F_{(7,164)} = 4.67$, $p < .0001$) and excluding ($F_{(7,155)} = 2.60$, $p = 0.0146$) the Outliers in the dataset. Because there was a significant interaction between Sex and Sex Type with Outliers included ($F_{(7,164)} = 2.98$, $p = 0.0332$) the main effects will not be included and only the interaction will be discussed below. Hatcher (2003) mentions that if the interaction term is significant then the main effects should be interpreted with caution and as such the main effects will not be interpreted.

Figure 2. *Interaction between Sex and Sex Type with FRMA including Outliers*



A post hoc analysis was conducted using Tukey's Studentized Range (HSD) test and Figure 2 shows the interaction between sex type and FRMA. The interaction suggests that while males and females may differ in female RMA as a function of their gender role identity (Sex Type), androgynous individuals do not differ in their acceptance of female rape myths. In other words, Sex differences in female RMA can largely be explained as being a function of gender role identity. People classified as androgynous seem to follow the same pattern in the acceptance of female rape myths as they do not significantly differ as a function of their Sex.

However, there was no significant interaction when the Outliers were removed ($F_{(3,155)} = 2.11$, $p = 0.1012$) suggesting once again the significant influence of the outlier's extreme views. This interaction suggests that the impact of Sex Type on FRMA depends on whether the participant is male or female, but only in the sample with Outliers.

4.2.4 The effect of Rape Salience (Scenario) on male and female RMA

A multivariate analysis of covariance (MANCOVA) was conducted to ascertain whether Rape Salience had an effect on male and female RMA. Sex was used as a covariate and controlled for its effects on the overall model because it has already been determined that the sex of a participant significantly influences their acceptance of both male and female RMA and this particular hypothesis is looking at whether the sex of the rape victim in the Scenario affects the participant's acceptance of male and female RMA.

Table 10 shows a summary of male and female mean scores (with standard deviation in brackets) for male and female RMA by the Scenario they were made salient to, that is, whether the victim of the rape Scenario was male or female.

Table 10. *Male and Female MRMA and FRMA Mean and SD scores for Scenario by Sex with Outliers*

Sex of Victim in Scenario	**Sex of Participant**	**RMA**	***N***	**Mean (*SD*)**
Female	Female	FRMA	59	45.53 (8.49)
		MRMA	59	31.51 (4.95)
	Male	FRMA	25	51.72 (16.89)
		MRMA	25	32.12 (7.82)
Male	Female	FRMA	55	48.78 (11.66)
		MRMA	55	31.13 (5.66)
	Male	FRMA	33	61.03 (21.61)
		MRMA	33	34.75 (7.88)

The overall multivariate effect of Scenario[5] on both male and female RMA shown by the Wilks' Lambda test was significant when using the full dataset for Scenario (Wilks' Lambda = 0.96, $F_{(2,168)} = 3.11$, $p = 0.0471$) while controlling for Sex of the participants. When the Outliers were removed the overall multivariate effect lost its significance (Wilks'

[5] Sex of the victim and Scenario are the same thing and will be referred to synonymously.

Lambda = 0.99, $F_{(2,159)} = 1.20$, p = 0.3025) while controlling for Sex suggesting that the effects of rape salience may be more marked in those individuals with more extreme RMA.

4.2.4.1 The effect of Rape Salience (Scenario) on male RMA with and without Outliers

The main effect of Rape Salience on MRMA was not significant but close to significant ($F_{(2,169)} = 2.76$, p = 0.0663) and removal of the Outliers resulted in a much greater non significant result ($F_{(2,160)} = 0.47$, p = 0.6279). However, Sex significantly affected Scenario ($F_{(2,169)} = 4.83$, p = 0.0293) when the Outliers were included and lost its significance when they were excluded (F(2,160) = 0.90, p = 0.3431) suggesting that people with extreme views were more likely to endorse higher MRMA when the victim was male.

4.2.4.2 The effect of Rape Salience (Scenario) on female RMA with and without Outliers

The main effect of Rape Salience on FRMA was significant with Outliers ($F_{(2,169)} = 12.47$, p < .0001) and without Outliers ($F_{(2,160)} = 5.92$, p = 0.0033) suggesting that FRMA varied as a function of the Scenario while controlling for Sex of the participant. When the Outliers were included, both Scenario ($F_{(2,169)} = 5.96$, p = 0.0157) and Sex ($F_{(2,169)} = 17.17$, p <. 0001) significantly affected Rape Salience. However, when the Outliers where excluded Scenario lost its main effect of FRMA ($F_{(2,160)} = 1.99$, p = 0.1600) but Sex still remained significant ($F_{(2,160)} = 9.20$, p = 0.0028).

Considering the Scenario varied the Sex of the victim these results suggest that when female rape is made salient, both females and males report lower FRMA when compared to participants for whom female rape was not made salience. In addition, when male rape was made salient, males evidenced higher rape myth acceptance compared with those for whom

male rape was not made salient, while for females, male rape salience did not impact on male rape myth acceptance.

4.2.5 Participants' Likelihood of reporting rape

A one-way between subjects ANOVA was conducted to test the effects of Sex, Sex Type, MRMA, and FRMA on the Likelihood to Report a rape. Table 11 shows the means and SDs of males and females as a function of their Sex Type on the Likelihood to Report measure. There was a significant overall effect ($F_{(6,159)} = 3.92$, $p = 0.0011$) with the main effects of Sex ($F_{(1, 165)} = 5.83$, $p = 0.0169$) and MRMA ($F_{(1, 165)} = 4.84$, $p = 0.0292$) being significant. There was no change to the significance of the test when the Outliers were removed suggesting that the views of the outlier participants was in line with the rest of the sample when it comes to their Likelihood to Report rape.

Table 11. *Likelihood of reporting a rape Means and SDs by Sex and Sex Type with Outliers*

	Sex Type	***N***	**Report (*SD*)**
Female	Masculine	18	91.28 (13.84)
	Feminine	44	90.27 (20.48)
	Androgynous	36	90.78 (15.25)
	Undifferentiated	16	84.69 (19.28)
		110	89.77 (17.81)
Male	Masculine	21	73.88 (35.36)
	Feminine	7	79.14 (26.71)
	Androgynous	14	84.86 (32.00)
	Undifferentiated	16	68.87 (37.07)
		56	75.94 (33.74)

Report refers to Likelihood to Report

According to the perceptions of the participants as can be seen in Table 11, in this sample, males overall were less likely to report a rape if it were to happened to them (M =

75.94) as opposed to females (M = 89.77), and the more masculine females (M = 91.28) and the more androgynous males (M = 84.86) felt they would be more likely to report rape. Masculine males were the least likely to report if it were to happen to them. Looking at both sexes overall, participant's who were higher in MRMA and FRMA were least likely to report rape.

CHAPTER 5

5. DISCUSSION

5.1 Research Findings

The present study investigated four main areas around male and female rape myth acceptance, including: whether sex and an individual's attitudes about traditional gender roles predicted rape myth acceptance, whether gender role identity moderated the relation between sex and rape myth acceptance, whether rape myth acceptance was affected by rape salience, and whether rape myth acceptance, traditional gender roles, and sex predicted the likelihood that participants would report rape if it were to happen to them. A convenience sample of male and female Wits University students read through a short vignette that depicted either a female victim or male victim of rape. All the participants were asked to fill out a BEM sex role inventory - Short Form to ascertain their sex type and a female and male rape myth acceptance scale. Finally, they were asked to rate on a scale of 0 – 100 where "0" represented the least likelihood of reporting rape and "100" the most likely to report rape if it happened to them.

A preliminary analysis of the data found that there were nine outliers that considerably affected the significance of the dataset, particularly with their extreme male rape myth acceptance, seven with extremely high and two with extremely low male rape myth acceptance. Hawkins (1980, p.1, as cited in Osborne & Overbay, 2004) describes an outlier as an observation that "deviates so much from other observations as to arouse suspicions that it was generated by different mechanisms." Anscombe (1960) divides outliers into two major categories: those arising from errors in the data, and those arising from the inherent variability of the data. After carefully examining the observations that were extreme in the dataset it became clear that they were not outliers due to: human error or errors in the data,

intentional or motivational misreporting, sampling or standardization errors, but rather as a result of inherent variability of the dataset and thus the participants. Sachs (1982, as cited in Osborne & Overbay, 2004) argues that the size of the sample plays a role in the probability of outlying values. In other words, the larger a sample size is the more representative of the population it is and thus the likelihood of outlying values becomes greater.

There are strong arguments for the removal of outliers (Barnett & Lewis, 1994; Judd & McClelland, 1980), Osborne and Overbay (2004) argue that outliers can present the research with a potential focus of inquiry and Cheng and Wu (2002, p.432) argue that outliers may represent "phenomena of interest." Orr, Sackett, and DuBois (1991) agree that if the outliers are recognized as legitimate parts of the data, even if the cause is unclear, then they should not be removed. In the case of this study the outliers were believed to be representative of the population and thus were not removed particularly due to the extreme perceptions about male rape and male rape myth acceptance which was of interest to the research and suggests that there are people who may hold extreme views about rape and more specifically male rape in a South African context. Osborne and Overbay (2004) have found that the effect of outliers on correlations and MANOVAs can significantly change the data resulting in more accurate data once they have been removed. As a result, while unconventional, both sets of statistics have been reported where the outliers influenced the dataset significantly. Thus, by separating those outlying participants from the whole dataset it reduced any violations of assumptions and provided a focus on the extent of these particular participants' extreme views and how they may have significantly skewed the entire dataset.

When the outliers were removed in the present study two significant changes occurred in the data. The first was a change in the significance of rape salience and the second was the change in significance for male rape myth acceptance. When the outliers were factored out rape salience had no significant effect on rape myth acceptance and no significant difference

between males and females male rape myth acceptance was found. These outlier's extreme views about rape myth acceptance and particularly male rape myth acceptance were significantly influenced by rape being made salient to them. Implications for these results suggest that those individuals with such extreme views will be reinforced by the portrayal of rape in the media (Bohner, 2001; Caringella-MacDonald, 1998; Dor, 2003; Franiuk et al., 2008; Gavey & Gow, 2001; Korn & Efrat, 2004; Los & Chamard, 1997) and it would be hypothesised that it would be difficult to changes their perspectives. It would be imperative to conduct further research on the impact of these individuals' perceptions on society and whether their perceptions may be altered.

The present study found support for the hypothesis that there would be sex differences for both male and female rape myth acceptance. Specifically, men were found to have higher rape myth acceptance for both male and female rape myths than women which is consistent with findings in a number of studies (Anderson et al., 1997; Chapleau et al., 2008; Dunseith, 2005; Iconis, 2008; Struckman-Johnson & Struckman-Johnson, 1992; Hinck & Thomas, 1999; Lonsway & Fitzgerald, 1994; Muir et al., 1996; Shechary & Idisis, 2006).

This is particularly concerning due to the prevalence of rapes being committed in South Africa on a daily basis. Burt (1980) and Feild (1978) attempted to explicate that rape myths may contribute to the prevalence of rape because, "rape myths may be used as psychological releasers or neutralisers, allowing potential rapists to turn off social prohibitions against injuring or using others when they want to commit an assault" (Burt, 1980, p.282). This suggests that accepting rape myths potentially increases a perpetrators proclivity towards committing rape which is what Bohner et al. (1998) found in their study. If this is true then it may provide some understanding about why the incidence of rape in South Africa is so high.

Further results from the present study suggested that people who accept rape myths are more likely to accept both male and female rape myths. Chapleau et al. (2008) found that ideologies associated with male rape myths are also associated with female rape myths. What was consistent was that both sexes tend to believe their same sex rape myths more than the opposite sexes rape myths. This strengthens the support for traditional gender roles and their impact on acceptance of rape myths. Consistently traditional sex role attitudes and more negative attitudes towards women have been found in those individuals with higher rape myth acceptance (Burt, 1980; Lonsway & Fitzgerald, 1994; Quackenbush, 1989).

Over the last thirty years research has identified a number of risk factors for proclivity towards committing rape and those that are related to the present study include: greater acceptance of interpersonal violence, adversarial sexual beliefs, sex role stereotyping, and rape myth acceptance (Abbey & McAuslan, 2004; Burt, 1980; Malamuth, Sockloskie, Koss, & Tanaka, 1991; Malamuth, Linz, Heavey, Barnes, & Acker, 1995), however it needs to be noted that there is a very limited base of scientific knowledge of rape perpetration all over the world due to small sample sizes and the continued use of convicted rapists and college students as participants. The generalisability of these samples to the general population is often limited (Jewkes, Sikweyiya, Morrell, & Dunkle, 2009).

Jewkes' et al. (2009) findings of very high prevalence of rape perpetration (27.6% of men interviewed reported having raped a girl or a woman) in their community-based sample of men in South Africa were the highest recorded and highlighted the importance of underlying ideas of gender hierarchy and male sexual entitlement. According to Jewkes et al. (2009, p.28), "rape is far too common, and its origins too deeply embedded in ideas about South African manhood."

Results from the hypothesis that traditional gender roles predict rape myth acceptance suggest that overall, gender role identity does not interact with sex to predict male rape myth

acceptance. However, gender role identity in itself was a significant predictor of male rape myth acceptance. Specifically, males and females classified as "undifferentiated" evidenced the highest levels of male rape myth acceptance and androgynous persons of both genders evidenced the lowest rates of male rape myth acceptance. For female rape myth acceptance, an interaction was found between gender role identity and the sex of the participant suggesting that gender identity contributes to female rape myths differently for men and women. Specifically, men that are more masculine and feminine in their gender identity are more likely to accept female rape myths. Additionally, feminine and undifferentiated males evidenced the highest levels of female rape myth acceptance. Overall, androgynous males and females were least likely to accept male and female rape myths.

Quackenbush (1989) assessed sex role orientation, the perception of rape, and acceptance of rape-supportive attitudes using the Bem Sex-Role Inventory (Bem, 1981) and the Rape Myth Acceptance Scale (Burt, 1980) among others. It was found that masculine sex-typed and undifferentiated males were more accepting of rape myths than were androgynous males and that male's scores on the masculinity subscale were not related to rape myth acceptance which is consistent with what the present study found. Quackenbush (1989) also found that rape myth acceptance was negatively associated with scores on the femininity subscale which assesses expressiveness, empathy and other traditionally viewed feminine traits suggesting that those who hold a stronger identification with traditionally feminine concepts were less likely to subscribe to rape myths, suggesting that masculine sex-typed and undifferentiated males each lack "feminine" social skills and empathy which could account for their reliance on societal myths as a way of functioning in the social arena. Furthermore, this may explain why androgynous males are less likely to support rape myths due to their more balanced feminine and masculine traits.

The implications for these findings suggest, "the importance of feminine expressivity in the male personality," (Quackenbush, 1989, p.338) which is inhibited with sex role socialisation and thus limiting males expression and capacity for empathy, sensitivity, and complete emotion. This is particularly significant in a South African context where in general boys are socialised to be tough, masculine, and protective. Burt (1980) argues:

> A fruitful long-range strategy would begin by fighting sex role stereotyping at very young ages, before it is complicated by sexual as well as sex role interactions, and continuing to combat the extension of sex role stereotyping into the sexual arena as sexual interaction becomes more salient in adolescence. Only by promoting the idea of sex as a mutually undertaken, freely chosen, fully conscious interaction, in contradistinction to the too often held view that it is a battlefield in which each side tries to exploit the other while avoiding exploitation in turn, can society create an atmosphere free of the threat of rape. (p. 229).

Results from the hypothesis that rape myth acceptance may be affected by rape being made salient found that the rape scenario depicting a male victim elicited higher female rape myth acceptance suggesting that even when a male rape victim was made salient participant's held greater female rape myth acceptance due potentially to the idea of male rape victims being such a new phenomenon. It could be further suggested that the participants lower female rape myth acceptance scores when a female rape victim was made salient were due to the participants feeling sorry for the female victim and thus not accepting female rape myths as greatly. There is research that suggests that there are gender differences between men and women in their perceptions of different rape scenarios (Frese, Moya, & Megías, 2004; Monson, Byrd, & Langhinrichsen-Rohling, 1996; Stormo, Lang, & Stritzke, 1997) while other authors have found no interaction (Johnson & Russ, 1989; Krahe, 1988; L'Armand & Pepitone, 1982).

The current study further found that when a male rape victim was made salient, male participants evidenced higher male rape myth acceptance while there was no difference for female participants. “These results suggest that gender-role stereotyping plays a more dominant role when rape scenarios contain information about gender-role relevant behaviour, such as the degree of intimacy tolerated by the women or her resistance to victimisation” (Ryckman et al., 1992 as cited in Frese et al., 2004). Krahe (1988) investigated levels of rape myth acceptance in response to different victims’ pre-rape behaviours and found that those with higher rape myth acceptance evaluated the victim and perpetrator’s responsibility in the rape differently depending on the victim’s pre-rape behaviour.

The current study found that for the likelihood of reporting hypothesis, men’s likelihood to report a rape was significantly affected by their acceptance of male rape myths suggesting that males are least likely to report a rape but specifically those males that have high male rape myth acceptance and have more masculine sex type traits. Frese et al. (2004) found that participants with high rape myth acceptance are less likely to report a rape to the police than those with low rape myth acceptance. Male participants with androgynous sex type traits were more likely to report which is consistent with having lower rape myth acceptance.

Nearly one in ten men were found to have been forced to have sex with a man in Jewkes’ et al. (2009) study highlighting the magnitude of male rape in South Africa and only among those that are reporting. With men being the least likely to report a rape if it happened to them in the current study and the number of men that appear to be being sexually assaulted the implications for male victims are not withstanding and to avoid a well-recognised cycle of victimisation which potentially leads to greater risk of further perpetration of rape, male rape needs to be acknowledged and the myths refuted in order for interventions to be effective. Person and Muehlenhard (2004) linked under-reporting of rape to endorsing rape myths due

to the victim not acknowledging having been raped and rather blaming them self for the incident. Implications suggest an even greater need to dispel rape myths because believing in the myths seems to quell the likelihood to report a rape.

5.2 Limitations of the study

There are several limitations that should be considered. Firstly, the sample is made up of university students, as such, these findings are likely to be representative of the educated youth of South Africa, especially those living in Johannesburg. The findings, therefore, may have limited generalisability to the entire South African population. Lonsway and Fitzgerald (1995, p.709) state, "given that college students are targets of specific educational interventions on these issues, it is possible that these results might differ in more general populations."

It is important to mention some of the limitations with the measures used in the present study. Chapleau et al. (2008) found Struckman-Johnson & Struckman-Johnson (1992) male rape myth acceptance scale to be in need of further development due to construction issues of the scale and comment that any analysis of the data from this measure should be interpreted with caution.

Hovdesven (2006) argued that Bem's (1981) Sex-Role Inventory scale reinforces stereotypical cultural definitions of femininity and masculinity which stipulate that to be masculine is to place emphasis on job and task completion, being dominant, aggressive, self-reliant, and in control; and to be feminine is to be concerned with the affective needs of others, nurture, and exude warmth and compassion. Bem as a sex role researcher should be trying to quell the cultural definitions which exacerbate misunderstanding and conflict and rather find the true differences between men and women. In addition, it is important to

mention that these two measures were developed in western societies and do not espouse more local, culturally informed rape myths or prescriptions of gender roles.

Due to time and length constraints it was not possible to add a third rape scenario depicting a female raping a male victim which was originally included. It would not only be interesting to see participants rape myth acceptance after this type of rape scenario being made salient to them but it may provide further information on male rape. To this end it would be beneficial to conduct future research including this rape scenario but also breaking down each myth individually in order to gain a more extensive understanding of what ideologies lie beneath male rape and male rape myth acceptance.

5.3 Directions for future research

The present study provides a starting point in the investigation of rape myth acceptance in a South African context. It is recommended that Struckman-Johnson and Struckman-Johnson's (1992) male rape myth acceptance scale be further developed but more than that a male rape myth acceptance scale should be developed in South Africa for South African men. It would be important to assess male and female rape myth acceptance in a generalisable population to gain a greater understanding of RMA acceptance in South Africa and thus be able to specifically target areas that are perpetuating the myths, for example, the media.

Age of the participant was not found to be significantly related to neither male nor female rape myth acceptance. It may be due to the small sample size of only university students as well as the small age range of the participant's only being between the ages of 17 and 24 years. Lonsway and Fitzgerald (1994) found that the literature reports the relationship between age and rape myth acceptance as, "positive, negative, partial or insignificant, depending on which studies are being examined" (p.144) and as such suggest that any

relationship between age and rape myth acceptance is presumably as a result of a third variable that covaries with age. Further research would need to be conducted using a more generalisable sample with a much wider range of ages in order to ascertain if there is any relationship between age and people's rape myth acceptance.

Future research should examine and make distinction between traditional sex role attitudes and personal sex-role identification especially with gender roles shifting as more traditional gender roles merge with more contemporary ideas of gender and sex roles.

CHAPTER 6

6. CONCLUSION

The study found that both male and female rape myths are being identified and accepted, particularly by men. Specifically, those men whom were classified as being "undifferentiated" and having low masculine and feminine sex type traits. The extreme views of the nine outliers provided a description of a few participants, although enough to influence the entire dataset, endorsements of male indicating that there may be some concern for those individuals and their proclivity to raping.

The cycle of silence needs to be broken in terms of reporting rape. Instead of the police trying to decrease the number of rapes occurring each year, they should be focusing on trying to increase the number of reported rapes each year. With a change in police guidelines and procedure comes the related responsibility of the justice system to facilitate and accommodate more rape cases enabling more convictions and lengthier sentences.

It has been suggested that rape is a weapon used to keep both men and women from moving too far from their prescribed gender roles (Chapleau et al., 2008). Understanding factors associated with raping and the broader social context of rape in the general population is crucial for generating awareness of rape myths and thus developing interventions and developing policy for rape prevention. Furthermore, understanding the development of sexually aggressive behaviour across developmental stages and the constructs that predict rape perpetration in adult males in South Africa is essential for targeting such interventions (Jewkes et al., 2009).

A much boarder approach to rape intervention is required which should include measures which address ideas of masculinity and femininity, marked gender hierarchy, sexual entitlement of men, and the myths that surround both male and female rape. Changes to such ideologies should begin in childhood and be strengthened through education and societal

attitudes. Furthermore, if high rape myth acceptance and high incidences of rape are correlated then it presupposes that rape myths first need to be invalidated in order to attempt to increase the number or rapes being reported and reduce the number of rape incidences in South Africa.

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APPENDICES

Appendix A: Research Information Sheet

School of Human & Community Development
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 4500
Fax: (011) 717 4559

Hello,

My name is Olivia Dunseith, and I am conducting research for the purposes of obtaining a Masters in Clinical Psychology degree at the University of the Witwatersrand. My area of focus is that of your views about rape in South Africa. I would like to invite you to participate in this study.

Participation in this research will entail answering a few questions around your views about how men and women should be, around why rapes occur and also around your ideas about yourself as a person. You will also be asked to read a scenario portraying a rape scene and answer a few further questions regarding your perceptions of rape. It will take you approximately 10 to 15 minutes. Participation is voluntary, and no person will be advantaged or disadvantaged in any way for choosing to participate or not participate in this study. All of your responses will be completely anonymous and no information that could identify you will be asked or included in the research report. The completed questionnaires will only be seen and captured by me. While it will be helpful for you to answer all the questions you may refuse to answer any questions you would prefer not to and you may choose to withdraw from the study at any point.

If you choose to participate in the study please read and the consent from attached, answer the questions and place the completed questionnaire in the sealed box provided at the exits of the lecture theatre. Anonymity will be guaranteed and I will not be able to identify you in any way.

A summary of the findings will be made available on a general notice board on the 3rd floor Umthombo building. If you wish to have access to a summary of the findings of this research please do not hesitate to contact me at the Emthonjeni Centre 011 717 4513 or at 393152@students.wits.ac.za or my supervisor, Esther Price on 011 717 4517 or at esther.price@wits.ac.za.

Your participation in this study will be greatly appreciated.

Kind regards

Olivia Dunseith

Appendix B: Volunteer Consent Form

School of Human & Community Development
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 4500
Fax: (011) 717 4559

Volunteer Consent

Please read the following consent form carefully:

- I have been adequately informed about the nature of this study
- I have been fully informed of my ethical rights and the fact that anonymity will be guaranteed
- I have been given the opportunity to ask questions
- I fully understand that the decision to participate is up to me and that I have the right to change my mind and withdraw from the study at any time
- I understand that I am not obliged to answer any question in the questionnaire that makes me feel in any way uncomfortable
- I have been guaranteed that all information collected in this study will not bear any personal details that may identify me.

By taking part in this study it will be deemed that you have read the participant information sheet and the above bulleted points and agree to take part in this study.

Thank you for taking the time to participate in this study. Your assistance is greatly appreciated.

Appendix C(i): Scenario one depicting a female rape victim

School of Human & Community Development
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 4500
Fax: (011) 717 4559

Questionnaire number:_____
Male/female:_____
Age:_____
Ethnicity (for stats purposes only):_____
Home language:_____

Scenario

Sally was working late in the university computer lab on an assignment due for the next day. When she left to go to her car she was approached by three men who forced her by threatening her with a knife to go with them to Queen Street. She cried for help but they stabbed her in the right shoulder. She was raped several times.

Appendix C(ii): Scenario two depicting a male rape victim

School of Human & Community Development
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 4500
Fax: (011) 717 4559

Questionnaire number:_____
Male/female:_____
Age:_____
Ethnicity (for stats purposes only):_____
Home language:_____

Scenario

Kevin was on his way to visit a friend who had moved to a new home. While travelling out of Johannesburg, his car broke down in a remote area. A red Ford pulled up and two men offered to help. Kevin thought his troubles were over. But instead of taking him to the nearest garage, they pulled a knife on him and took him into bushes where they beat him, pulled down his pants and raped him repeatedly.

Appendix D: Bem Sex-Role Inventory – Short Form

Give your answer by placing a **number from 1 to 7** in the box
that best describes how true **EACH** statement is to you.

Almost <u>never</u> true **Almost <u>always</u> true**

1 2 3 4 5 6 7

1. self reliant		2. yielding		3. helpful	
4. defends own beliefs		5. cheerful		6. moody	
7. independent		8. shy		9. conscientious	
10. athletic		11. affectionate		12. theatrical	
13. assertive		14. flatterable		15. happy	
16. strong personality		17. loyal		18. unpredictable	
19. forceful		20. feminine		21. reliable	
22. analytical		23. sympathetic		24. jealous	
25. leadership ability		26. sensitive to other's needs		27. truthful	
28. willing to take risks		29. understanding		30. secretive	

Appendix E: Illinois Rape Myth Acceptance Scale – Short Form

Please answer the following questions related to your
GENERAL view on rape.
Give your answer by placing a **X** (cross) in the box that best describes your views.

SD = Strongly Disagree **SA** = Strongly Agree
1 2 3 4 5 6 7

1. If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
2. Although most women wouldn't admit it, they generally find being physically forced into sex a real "turn-on"	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
3. If a woman is willing to "make out" with a guy, then it's no big deal if he goes a little further and has sex	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
4. Many woman secretly desire to be raped	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
5. Most rapists are not caught by the police	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
6. If a woman doesn't physically fight back, you can't really say that it was rape	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
7. Men from nice middle-class homes almost never rape	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
8. Rape accusations are often used as a way of getting back at men	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
9. All women should have access to self-defence classes	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
10. It is usually only women who dress suggestively that are raped	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
11. If the rapist doesn't have a weapon, you really can't call it rape	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
12. Rape is unlikely to happen in the woman's own familiar neighbourhood	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
13. Women tend to exaggerate how much rape affects them	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
14. A lot of women lead a man on and then they cry rape	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
15. It is preferable that a female police officer conduct the questioning when a woman reports a rape	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
16. A woman who "teases" men deserves anything that might happen	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
17. When women are raped, it's often because the way they said "no" was ambiguous	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
18. Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
19. A woman who dresses in skimpy clothes should not be surprised if a man tries to force her to have sex	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**
20. Rape happens when a man's sex drive gets out of control	**SD 1**	**2**	**3**	**4**	**5**	**6**	**SA 7**

Appendix F: Male Rape Myth Acceptance Scale

Please answer the following questions related to which
BEST reflects your agreement or disagreement.
Give your answer by placing a **X** (cross) in the box that best describes your views.

SD = Strongly Disagree **SA** = Strongly Agree
1 2 3 4 5 6

1. It is impossible for a man to rape a man	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
2. It is impossible for a woman to rape a man	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
3. Even a big, strong man can be raped by another man	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
4. Even a big, strong man can be raped by a woman	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
5. Most men who are raped by a man are somewhat to blame for not being more careful	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
6. Most men who are raped by a woman are somewhat to blame for not being more careful	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
7. Most men who are raped by a man are somewhat to blame for not escaping or fighting off the man	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
8. Most men who are raped by a woman are somewhat to blame for not escaping or fighting off the woman	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
9. Most men who are raped by a man are very upset by the incident	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
10. Most men who are raped by a woman are very upset by the incident	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
11. Most men who are raped by a man do not need counselling after the incident	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**
12. Most men who are raped by a woman do not need counselling after the incident	**SD 1**	**2**	**3**	**4**	**5**	**SA 6**

Appendix G: Likelihood of Reporting

On a scale of 0 to 100, where "0" means "absolutely not report" and "100" which means, "I would definitely report."

What is the likelihood that if something like the scenario were to happen to you, that you would report it? [ ]

Appendix H: Debriefing Sheet

School of Human & Community Development
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 4500
Fax: (011) 717 4559

Thank you very much for taking part in our study. We are trying to investigate whether gender and an individual's attitudes about traditional gender roles are predictors of rape myth acceptance. A related aim is to explore whether the gender of the victim moderates the above relations. A secondary aim is to explore whether rape myth acceptance, traditional gender roles and gender predict likelihood of rape reporting.

This research will contribute to a larger understanding of rape myth acceptance in South Africa and will provide us with some valuable information on male rape which to date is not a commonly researched phenomenon. We hope this research will help us to understand more about the predictors of both male and female victims and why they do not report rape cases. This information will be extremely valuable in light of the fact that underreporting of rape is considered a major problem in South Africa, even more so, in male rape cases. If predictors can be found it will lead to a better understanding of the circumstances under which both male and female victims report thereby informing ways to increase the chances of rape victims reporting.

If you are feeling distressed after having completed this questionnaire and feel that you need someone to talk today, please do not hesitate to contact Esther Price who is a registered psychologist on (011) 717 4517 or email her at esther.price@wits.ac.za. She will also be available in the Umthombo building on Wits East Campus.

The following organisations are available for free to anyone who may need to seek further help:

1) **LifeLine** National Helpline on
   0861 322 322
   www.lifeline.org.za
2) **FAMSA** National Helpline on
   0800 150 150
3) Or visit the following website of more information
   http://www.rapecrisis.org.za/index.php/rape-resources-key-contact-information
4) **CCDU** on
   Wits West Campus
   011 717 9140/32
   info.ccdu@wits.ac.za
5) **POWA or Rape Crisis Centre** on
   011 642 4345
   www.powa.co.za
6) **Rape Survivors** on
   011 783 1474

If you have any further questions concerning this study you can contact me, Olivia Dunseith at the Emthonjeni Centre on 011 717 4513 or at 393152@students.wits.ac.za.

Appendix I: Ethics Clearance Certificate and Protocol Number

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

HUMAN RESEARCH ETHICS COMMITTEE (SCHOOL OF HUMAN & COMMUNITY DEVELOPMENT

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: MCLIN/09/001 IH**
PROJECT TITLE:	An investigation into Rape Myth Acceptance between sexes in relation to gender roles of South African university students.
INVESTIGATORS	Olivia Dunseith
DEPARTMENT	Psychology
DATE CONSIDERED	24/03/09
DECISION OF COMMITTEE*	Approved

This ethical clearance is valid for 2 years and may be renewed upon application

DATE: 06 May 2009

CHAIRPERSON K. Cockcroft
(Professor K.Cockcroft)

cc Supervisor:

Dr Esther Price
Psychology

DECLARATION OF INVESTIGATOR (S)

To be completed in duplicate and **one copy** returned to the Secretary, Room 100015, 10th floor, Senate House, University.

I/we fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure, as approved, I/we undertake to submit a revised protocol to the Committee.

This ethical clearance will expire on 31 December 2010

PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES