Online and in Person:

Beliefs About Consent and Viewing of Explicit Media

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Abstract

Through the process of technological advancement, it is now easier than ever to access sexually explicit material and be exposed to sexually objectified women. As social norms have changed traditional gender roles, rape myths have adapted to become less overt. International studies have found that there is a significant association between the frequency of viewing sexually explicit material and an increase in rape myth acceptance. In addition to this, previous research has found that the use of sexually explicit material increases attitudes supporting violence against women.

The purpose of this research was to explore the potential relationship between the frequency of use of sexually explicit material and rape myth acceptance within the New Zealand context. The first aim of the study was to measure the frequency of use of sexually explicit material in a sample of mix gendered participants (N = 297). The second aim was to investigate the level of rape myth acceptance. The third aim was to examine the possible influence consuming sexually explicit material had on rape myth acceptance. The fourth aim of the study was to investigate the influence of age on the use of sexually explicit material and rape myth acceptance. Participants completed an online questionnaire consisting of a scale to measure the frequency of use of sexually explicit material and a separate scale to measure rape myth acceptance.

Findings did not confirm a significant relationship between male use of sexually explicit material and rape myth acceptance. However, a significant association was found between female use of sexually explicit material and rape myth acceptance; more sexually explicit material consumption by female participants was associated with rape myth acceptance. Furthermore, younger participants were more accepting of rape myths in comparison to older participants.

The results of the study should be taken into account when developing sexual consent education programs for youth. In addition, this study has implications for the viewing of sexually explicit material and the acceptance of rape myths by women. There is a need to further understand the genres of

sexually explicit material engaged with by the public and the effect this potentially has on sex crimes.

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"I am so clever that sometimes I don't understand a single word of what I am saying."

- Oscar Wilde.

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Chapter 1: Literature Review

Introduction

The purpose of this research study is to investigate the potential relationship between the use of sexually explicit materials (SEM), and rape myth acceptance (RMA). As the foundations of access to sexually explicit material have changed through time, so have rape myths (McMahon & Farmer, 2009). Previous research has shown that the consumption of sexually explicit material can lead to increased sexual aggression and a greater endorsement of rape myths (Malamuth & Check, 1985). In addition to this, research has found a positive association between the use of sexually explicit materials and attitudes supporting violence against women (Malamuth, 2012). Studies have shown that in comparison to women, men will engage with sexually explicit material more frequently (Szymanski, & Stewart-Richardson, 2014), and will have a higher acceptance of rape myths (McMahon & Farmer, 2009).

This thesis will seek to explore the levels of exposure to SEM amongst New Zealand males and females, and the relationship between this and acceptance of subtle rape myths.

Definitions

Sexually Explicit Material

Over time, the nature of pornography has changed, yet there is still much debate in the academic world on how to accurately define pornography (Campbell, and Kohut, 2016). Campbell, and Kohut (2016) state that the definition of pornography will differ for individuals based on cultural, social, history, and personal experiences, and beliefs. Pornography has been defined variously as sexual material only available to adults (Barron, & Kimmel, 2000), materials that depict genitalia and sexual intercourse (Russell, 1993), depictions of submissive women being beaten or humiliated or forced into acts against their will (Lott, 1994), "written, pictorial or audio-visual representations depicting nudity or sexual behaviour" (Campbell, and Kohut, 2016, p. 6), or materials specifically created to influence sexual arousal in the viewer (Hald, Malamuth, Yuen, 2010; Malamuth, Addison & Koss, 2000). There have been attempts to distinguish

pornography from erotica, with the main difference being that pornography has violent connotations whereas erotica would not (Senn, 1993). However, this is not something that most scholars agree upon (Bridges, et al., 2016). For the purposes of this study, Pornography will be referred to as sexually explicit material. We define sexually explicit material as any item (visual or auditory) that contains explicit images of sexual intercourse, regardless of whether violence, coercion or humiliation are part of the material.

Subtle Rape Myth

Rape can be defined as the use of force or coercion that results in non-consensual sexual intercourse or unwanted sexual behaviours (Edwards, Bradshaw & Hinsz, 2014). The word rape can be understood as an action provoked by a continuously reinforced system of sexist beliefs (Burgess, 2007). Feminist scholars describe rape as an active method to enforce sexism, and patriarchal beliefs that centre on female submission (McMahon & Farmer, 2011). The term rape myths can be understood as rape stereotypes and was first proposed by Burt (1980). Rape myths are beliefs and attitudes that endorse false perceptions about rape, victims of rape and perpetrators of rape (Burt, 1980). As discussed by Burt (1980) rape myths are used to justify and excuse forced sexual encounters. Often times, people have a socially constructed view on the what 'real' rape should look like (Burt, 1980). Individuals who strongly endorse rape myths tend to excuse sexually aggressive behaviour and along with this, support victim blaming (Burgess, 2007).

McMahon and Farmer (2009), discuss that with social change, overt rape myths have become less acceptable and has influenced the creation of subtle rape myths. The word subtle is used to define rape myths that are not overtly socially unacceptable. For example a traditional rape myth might be "*A woman who dresses in skimpy clothes should not be surprised if a man tries to force her to have sex,"* whereas a subtle rape myth would be, "*If a woman initiates kissing or hooking up, she should not be surprised if a guy assumes she wants to have sex*"(McMahon & Farmer, 2009, p.74).

Sexually Explicit Material (SEM)

In general, many people, lay and professional, believe that there are adverse negative effects due to pornography consumption (McKee, 2007). However,

research with sex offenders has shown different results. According to McKee (2007), convicted sex offenders watch less porn in general than the general public. Research studies on the implications of pornography use has produced contradictory information over the years (McKee, 2007). Some studies have shown that in cities where pornography is easily available, there has been a decrease in the number of reported rapes (Kutchinsky, 1991), whereas other research has shown a correlation between pornography availability, and rape rates (Baron, and Straus, 1984).

Engaging with Sexually Explicit Materials

As technology has changed with time, so have the avenues used to access sexually explicit materials (Sevcikova, & Daneback, 2014). This means that conventional means of viewing SEM (movies, magazines) are no longer at the forefront, but rather the internet has now become the norm (Greenfield, 2004; Wolak, Mitchell, & Finkelhor, 2007; Sevcikova, & Daneback, 2014; Cooper, 1998; Paul, & Shim, 2008; Goodson, McCormick, & Evans, 2000; Mehta, 2001). In addition to using the internet to access SEM, it is used to join groups that discuss sexual activity or to find sexual partners (Cooper, Galbreath, & Becker, 2004).

More visual forms of sexually explicit materials (pornography) are generally made for men, as they are seen as the target audience (Peterson & Hyde, 2010). In addition to this, previous research has shown that men are more receptive and supportive of pornography in comparison to women (Carroll et al., 2008; Carroll. Busby, Willoughby, & Brown, 2017; Albright, 2008; Buzzell, 2005). Hald (2006) found that men preferred more hardcore (visually explicit, penetration) pornography, and were more likely to use pornography in comparison to women. Men are more likely to be exposed to sexually explicit material at a younger age, and are more likely to engage with this material during sexual activities on their own (Hald, 2006; Sevcikova, & Daneback, 2014). Along with this, men are more likely to engage with sexually explicit material with friends or a peer group, in comparison to women who generally use sexually explicit materials with a romantic partner (Hald, 2006).

Paul and Shim (2008) conducted a study that sought to understand the motivations participants had for viewing SEM online. The authors recruited 311

male and female undergraduate university students. Paul and Shim (2008) report that the results showed motivations can be best understood as four categories: relationship (the use of online SEM for relationship purposes), mood management (maintain a pleasant mood), habitual use, and fantasy (as a method to act out fantasies they cannot in real life). The authors found that some participants mainly engaged in online SEM as a way to connect, expand their social circle, and forge relationships rather than for erotic purposes (Paul & Shim, 2008). The use of online SEM to maintain mood, especially when depressed or bored or because they had done so times before, was portrayed by participants. In addition to this, many participants reported using online SEM to live out fantasies that they could not create in real life (Paul & Shim, 2008). A key point to acknowledge is that consumers do not only engage with online SEM for erotic purposes, but there are other, sometimes more prominent motivating factors.

Effects

Gunther (1995) proposed the 'third person effect.' The third person effect has two components and occurs when people believe that mass media has a more significant impact on others than themselves.. Firstly, the perceptual component describes the idea that people believe the media has more influence over other people in comparison to themselves (Hald & Malamuth, 2008). Secondly, the behavioural component seeks to describe the ways in which people may react to media depending on personal bias (Hald & Malamuth, 2008). People tend to overestimate the negative effects of mass media on others, whilst underestimating the effect on themselves. From this theory, it is likely concluded that consumers of SEM are not aware of, and do not generally believe that there are harmful effects of using SEM (Gunther, 1995). Using this theory, Hald and Malamuth (2008) propose that consumers of pornography are more likely to conclude that there are negative effects for other viewers but not themselves. Popular SEM offers an almost instructional manual on what sexual intercourse should be, which may result in consumers developing distorted ideas on what intimacy involves (Wright, 2011; Bridges et al., 2016). This could result in consumers attempting to re-enact what they've been exposed to in SEM in their real lives. Bridges et al. (2016) discuss that previous research has found a link between viewing SEM and sexual tendencies and behaviours. Research has also found for boys, a link

between exposure to SEM from a young age and the likelihood to commit sexual harassment (Dines, Jensen, & Russo, 1998). A closer look at the content of SEM shows that the majority involves some type of aggression, either physical or verbal, with the majority of aggressors being male, and the recipients being females who find pleasure in the aggression (Bridges et al., 2010). That said, even conventionally non-violent materials portray women as promiscuous, and for male pleasure (Hald, Malamuth, Yuen, 2010). Research using a correlational design has found that consumers of SEM tend to support attitudes which promote violence against women regardless of whether the SEM had content of obvious violence (Hald, Malamuth, Yuen, 2010). Hald, Malamuth, and Yuen (2010) also found that even though this link existed, it was stronger when violent SEM was viewed.

With the increased ease of access to SEM, this area is of increasing interest to academics (Bridges, Sun, Ezzell, & Johnson, 2016) as it means the general public and more specifically young adults, and youth are now actively using these media (Coopersmith, 2006; Hald, 2007). Previous research has shown that there are links between the viewing of pornography and violent attitudes towards women (Hald, Malamuth, & Yuen, 2010), and SEM could have an effect on sexually aggressive behaviours as well as attitudes (Hald, Malamuth, & Yuen, 2010; Malamuth, Hald, & Koss, 2011).

Hald, Malamuth and Yuen (2010) explored the relationship between viewing pornography and the acceptance of violence against women. The study consisted of 2,972 male participants who were enrolled in postgraduate courses throughout various universities in America. Participants completed questions that measured sexual aggression, pornography consumption and attitudes supporting violence against women (Hald, Malamuth, & Koss, 2011). The authors found a positive correlation between attitudes supporting violence against women and pornography use. Furthermore, participants who reported viewing pornography frequently held significantly stronger attitudes to supporting violence against women (Hald, Malamuth, & Koss, 2011). The authors conclude that there is a correlation between the amount of pornography consumed and aggressive attitudes towards women.

Previous research has also found that consuming violent pornography in experimental settings increased men's violent fantasies as well as decreased empathy towards rape victims (Malamuth & Check, 1980, 1985; Malamuth, Heim, & Feshbach, 1980). In addition to this, it was found that frequent consumption of nonviolent pornography that has strong sexist themes was found to have negative association with sexual satisfaction for men with their female partners (Zillmann & Bryant, 1988). This is unsurprising as most often the female counterparts in SEM are overtly sexually eager and willing to fulfill sexual desires (regardless of what the desire may be) constantly (Cicilitira, 2004).

Men who engaged with SEM tended to view women as 'trophy' objects and showed decreased empathy for female rape victims (Millburn, Mather, & Conrad, 2000). In a study by Millburn, et al., (2000) mixed gendered participants either watched scenes of a movie that sexually degraded women or they watched clips of cartoons. Participants then read a story depicting date or stranger rape and recounted their opinions on the story. The results showed that male participants who were in the group, which watched the sexually explicit scenes thought the victim, deserved the assault because she experienced pleasure. This suggests that viewing SEM which contains scenes of degradation and objectification of the female body may affect the way male consumers view victims of rape (Milliburn, et al., 2000).

Senn (1993) argues that women are affected by the direct effects of SEM use regardless of whether or not they are personal consumers. As discussed above, male use of SEM can influence the ways in which they view their female partners (Zillmann & Bryant, 1988). In terms of relationships, research has found that male partner's consumption of SEM was often the cause of arguments, an increase in feelings of rejection and negative impacts on their sexual relationship (Senn, 1993). Therefore, the consumption of SEM by a sexual partner can have negative consequences for women even if they do not consume the material themselves.

Engaging with SEM has been hypothesised to have long term effects on attitudes that alter the way viewers see sexual intercourse and women in general (Malamuth, 2003). Individuals who hold sexist attitudes have been found to endorse female discrimination and anger against women (Chapleau, Oswald, &

Russell, 2007), hold the belief that when women say no, they do not really mean it (Edwards, Turchik, Dardis, Reynolds, & Gidycz, 2011), and have a higher acceptance of rape myths (Chapleau, Oswald, & Russell, 2007).

Sexually Explicit Materials and Sexual Aggression

Some studies have found that there is an increase in sexual aggression when SEM (particularly visual pornography) was viewed in an experimental setting regardless of whether or not the SEM was of a violent nature (Bushman & Anderson, 1998; Malamuth, Addison & Koss, 2000). Just as the link between viewing SEM and proclivity to rape has been debated by researchers throughout history, so has the link or lack thereof between men who engage with SEM and rates of sexual aggression (Malamuth, Addison & Koss, 2000). Previous research has also found that when given scenarios in which forced sexual behaviour would not be punished, men are more likely to be sexually aggressive (Malamuth, Addison & Koss, 2000; Malamuth, 1981; Malamuth, 1988; Malamuth, 1989).

A study conducted by Vega and Malamuth (2007) involving 102 male university students were completed a questionnaire made up of various scales, such as the acceptance of interpersonal violence scale, the sexual dominance scale and the rape myth acceptance scale. The results found that high consumption of SEM significantly influenced sexual aggression in participants who scored high on risk behaviours. However, SEM use was not a significant prediction of sexual aggression in participants who were low risk. Therefore, use of SEM was only found to have an effect on sexual aggression when this behaviour was already a risk factor.

Research has shown that individuals who support rape myths may use this attitude to justify sexual offending (Hermann, et al. 2012) or as a method to excuse offending behaviour after the offense (Maruna & Mann, 2006) or to facilitate self-deception (Blake & Gannon, 2010). Despite not all the literature displaying a link between the acceptance of rape myths and sexual recidivism (convicted sexual offenders re-offending), there does seem to be support for the link between rape myth beliefs and predicting sexual aggression (Lanier, 2001; Thompson, Koss, Kingree, Goree, & Rice, 2010). Further to this, individuals who reported a history of sexual aggression also reported having a highly supportive

attitude towards sexually aggressive behaviour and a higher acceptance of rape myths (Koss & Dinero, 1988; Bohner et al., 1998). Therefore, Burgess (2007) argues that a high acceptance of rape myths allows sexually aggressive individuals to justify their behaviour.

Men's Use of Sexually Explicit Materials

Research has consistently shown that men consume more SEM than women, and engage in a wider variety of SEM (Hald, & Malamuth, 2008). In addition to this, the SEM that men access is generally hardcore, and do not portray the context of an intimate relationship or have any emotional components (Fisher & Byrne, 1989). Multiple studies looking at attitudes to pornography have found that women are more supportive of having restrictions on SEM and have reported that consuming SEM is not always an exciting experience, and can be disgusting (Lewin, 1997; Traeen, 1998; Traeen, Spitznogle, & Beverfjord, 2004). Based on this information, Hald and Malamuth (2008) conducted a study that looked at the self-perceived effects of SEM with both men and women. A sample of 688 Danish participants completed a four part questionnaire. The first three parts related to understanding and perceptions of SEM, and demographics, whilst the last part was made up of the Pornography Consumption Scale (Hald, & Malamuth, 2008). Men were found to engage with pornography more than women, and reported significantly more positive effects of pornography consumption in comparison to negative effects ($r = .41$, $n=268$, $p<.001$) in comparison to women. However, it is interesting to note that overall, women reported more positive effects of pornography than they did negative effects (Hald, & Malamuth, 2008). This confirms the third person effect, with participants reporting more positive effects of pornography consumption for themselves. These results may be due to self reported data being highly unreliable (Hald, & Malamuth, 2008); the inability to significantly identify the negative consequences of engaging in SEM.

As discussed by Cicilitira (2004) the majority of research on SEM consumption is laboratory based and has young male participants, most of them at university. Shrum and Lee (2012) found that being in a state of sexual arousal can influence the individual to make decisions towards socially unacceptable types of SEM (animals or prepubescent girls). Sexual arousal has been found to have an

effect on judgements and behaviours in this state (Ariely & Loewenstein, 2006). Previous research has found that sexually aroused individuals are more likely to experiment with the types of SEM they engage with (Shrum & Lee, 2012).

The female protagonist in many types of SEM consciously says 'no' but her male counterpart knows better and proves that her body is eager, therefore she must want it (Sonnet, 1999). This type of SEM can enforce and reinforce male dominance and female willingness despite the woman not actually giving consent but rather rejecting the advances (Ariley, & Loewenstein, 2006; Edwards, Turchik, Dardis, Reynolds, & Gidycz, 2011). In SEM such as this, the body is the sole indication of female pleasure despite what the actress might be verbalising, it is about the response from the body (Sonnet, 1999).

Loewenstein, Nagin, and Paternoster (1997) found that male participants who were aroused were more likely to engage in sexually aggressive behaviour when compared to men who were not in a state of sexual arousal. Ariley and Loewenstein (2006) conducted a study to test the hypothesis that sexual arousal influenced decision making with 35 undergraduate university students as participants. Participants were assigned to either be in a state of sexual arousal (asked to self stimulate until in a state of high arousal) or a neutral state and were asked to complete three tasks. Participants were made to asked to rate how appealing they found various sexual activities, report their desire to engage in taboo activities to gain sexual satisfaction and describe their level of motivation to participate in unsafe sexual behaviours when aroused (Ariley & Loewenstein, 2006). The authors found that participants in the aroused group ere more likely to engage in risky behaviours, and were less likely to think about the consequences of their actions. The results also showed that most aroused participants were less likely to practice safe sex and more likely to engage in risky behaviours to satisfy a need (Ariley & Loewenstein, 2006). Therefore, when aroused, participants were more likely to engage in unusual and high risk sexual behaviours in direct comparison to participants who were not aroused.

Women's Use of Sexually Explicit Media

During the 1960s and 1970s the second-wave feminist movement had an influence on increasing research on women's sexuality (Chancer, 2000). With this

change came the ability to discuss topics in the public realm that were previously seen as taboo and matters of the private world (Chancer, 2000). This created what is colloquially known as women's pornography/erotica; that is, SEM specifically created for consumption by women as opposed to mainstream male SEM (Cicilitira, 2004). With the evolution of technology and the advancements of the internet, women are able to create 'amateur SEM,' leading to the establishment of SEM for everyday women by everyday women (Cicilitira, 2004).There is a clear gap in the literature when it comes to investigating women and their use of SEM (Attwood, 2005; Parvez, 2006). The literature that is available either explores women's use of SEM through an antipornography feminist lens which discusses pornography as degrading and oppressive, or a propornography feminist lens which explains it as liberating and an acceptable activity of modern culture (Segal, 1998). In an attempt to better understand the use of SEM by women, Parvez (2006) concluded that the views women held in regards to sex workers would have an influence on the ways in which they consume SEM. The author interviewed 30 women from various social backgrounds who consumed heterosexual pornography movies (Parvez, 2006). These women explained that they engaged in these movies to elicit sexual arousal and gain sexual education. However, participants also expressed concerns about the comfort and safety of the pornography actresses (Parvez, 2006). The author argues that this shows how women's consumption of pornography movies can be pleasurable and uncomfortable concurrently. Women also experience sexual arousal as a positive consequence of engaging with SEM based on their personal perceptions of dominance and power play as a part of sexual encounters (Stock, 1983).

Previous research has shown that engaging in pornography (specifically), has been discussed as an influence on men pressuring women into sexual activities (Russell, 1980, 1988; Senn, 1991). Women also (on average) experience less positive emotional responses to SEM in comparison to men (Griffitt, 1973; Kelly, 1985; Schmidt, 1975). SEM that predominantly consists of violent, coercive or sexist themes have been shown to negatively affect women's moods (Senn & Radtke, 1990) with some women displaying increased levels of acceptance of violence towards themselves and other women after having read SEM that focused on forced sexual activity leading to sexual arousal (Mayerson &

Taylor, 1987). However, for the majority of women, there was no change in their acceptance of violence towards themselves or other women (Mayerson & Taylor, 1987).

Sonnet (1999) discusses how the majority of SEM for women mainly takes the form of erotic novels. It is important to note that a large amount of this erotica is written by women for women (Sonnet, 1999) which follows on the theme created by second-wave feminism. Particularly famous brands such as 'Mills and Boon' and 'Black Lace' offers women a safe context to explore sexuality and a relationship with SEM (Sonnet, 1999). SEM such as these attempt to offer women the opportunity to explore their sexuality in an otherwise male dominated industry. However, with the most commonly used form of SEM being visual, this is still largely male oriented and very much portrays women as ever willing to please (Vance, 1992; Sonnet, 1999; Senn, 1991).

One of the biggest differences in SEM for women in comparison to men is that sexual behaviours and acts tend to be portrayed as most acceptable if they are accompanied with a deeper context, a love story (Snitow, 1986; Radway, 1984). Women's SEM portrays sexuality as an aspect of romance. There are limited forms of SEM for women that portray purely sexual pleasure without the need for romance or marriage or procreation, and often these types of SEM are seen as more taboo than other forms (Sonnet, 1999).

There are not many studies that seek to understand the potential negative effects of SEM on women. In a time where the internet is a common forum in which we spend a lot of our time, there are unrealistic, sexually charged depictions of women (Fox, Ralston, Cooper, & Jones, 2015). Computer games such as Grand Theft Auto V have realistic depictions of strip clubs and sexual intercourse in which the player of the game 'interacts' with prostitutes (Reuters, 2013). In popular video games, there are many sexualised avatars who are controlled by real people, it is imperative to investigate the effects this type of exposure has on women (Fox, et al. 2015). Fox et al (2015) conducted a study that consisted of two experiments. The first study (N = 87) tested whether female participants would objectify themselves by viewing female characters (that are typically very sexualised) in video games. Female participants were assigned to

one of four conditions: controlling sexualised avatar, watching sexualised avatar, controlling non sexualised avatar or watching non sexualised avatar. Participants completed the Self-Objectification Questionnaire before engaging with the character, and then completed the Twenty Statements Test (TST) afterwards, which is used to measure self-perception. Results showed that participants who were exposed to the sexualised avatars reported greater self-objectification. The second study (N-81) tested, amongst other things, if self-objectification was related to an increase in rape myth acceptance. Similarly to the first study, participants were split into four groups (similar sexualised avatar, dissimilar sexualised avatar, similar non sexualised avatar, dissimilar sexualised avatar), and were made to complete the TST and items that measured rape myth acceptance. The results showed that playing video games with highly sexualised avatars decreased self-esteem and increase acceptance of rape myths in women(Fox, et al. 2015).

Rape Myths

Rape myths is a concept first proposed by Burt in 1980 that has since become the basis for many newer measures. Myths can be understood as almost universally held false beliefs, related to some type of cultural phenomenon, and serve to reinforce traditional cultural expectations (Lonsway & Fitzgerald, 1994). Therefore, rape myths are founded in widespread and reinforced knowledge that justify male dominance and sexual aggression towards women (Lonsway & Fitzgerald, 1994). Rape-related cognitive distortions is another term for rape myths (Hermann, Babchishin, Nunes, Leth-Steensen, & Cortoni, 2012). Rape myths centre around beliefs about who is at fault, and generally endorse victim blaming (Baldwin-White, & Elias-Lambert, 2016).

The acceptance of rape myths influence the creation and maintenance of a negative and stigmatising attitude towards victims of rape (Burt, 1980). Rape myths tend to portray victim injury as minor and seeks to lay cause of the assault on the victim (Carmody & Washington, 2001; Giacopassi & Dull, 1986). Previous research has found a link between rape myth acceptance and sexual aggression (Burgess, 2007). Rape myths are created by the perpetuation of false beliefs about rape, and a sexual double standard (Hayes, Abbott & Cook, 2016).

Subtle Rape Myths

People are generally mindful of historically obvious rape myths that are publicly scrutinized (Frazier, Valtinson, & Candell, 1994). However, people may not be aware of the subtle, covert forms of rape myths that have evolved with the shift in language. One way to understand the idea of subtle rape myths is to delve into subtle sexism. Sexism can be categorised three ways: overt, covert, and subtle (McMahon & Farmer, 2011). Overt sexism is blatant, and obvious with no attempt to hide this behaviour; covert sexism is the unfair treatment of women that is purposefully hidden; subtle sexism is the similar to covert sexism, the difference being that this behaviour is hidden, and regarded as socially acceptable (Swim & Cohen, 1997).

Through time, the general public has become less tolerant of obvious rape myths (e.g., *If a woman is raped whilst she is drunk, she is at least somewhat responsible for letting things get out of control*) but this trend has not continued to subtle rape myths (e.g., *If both people are drunk, it can't be rape)*. (McMahon & Farmer, 2011). Feminist, and antirape movements over recent years have aided the shift in rape myth acceptance (McMahon & Farmer, 2011). These movements have shaped the way the majority of society view rape myths, with most people rejecting overt myths. This, however, has still not addressed the issue of subtlety, or the acceptance of 'secret' rape myths. Ideas such as that the female victim was somehow subtly responsible (behaviour, alcohol) for her assault are still prominent (McMahon & Farmer, 2011). This is apparent in the court system. Research has shown that the beliefs jurors and lawyers hold about rape myths can highly influence their decisions, which often does not result in a conviction (Krahe, Temkin, Bienick, & Berger, 2008). In addition to the underlying beliefs that the victim was somehow at fault, comes the idea of accidental or unintentional rape or the idea that there are instances where the perpetrator is not entirely to blame on their own (McMahon & Farmer, 2011), there were extenuating circumstances that lead to the assault.

Measuring Rape Myths

Burt (1980) proposed the first measure to assess rape myth acceptance. The origin of this scale is based on psychological and feminist theory. These theories explore

the idea that acceptance of rape myths stem from individuals' personal beliefs in perceptions based on various factors such as gender role stereotypes and acceptance of domestic violence (Burt, 1980). To begin creating this scale, a survey was administered to 598 Minnesota adults over 18 years old. Participants were selected to produce a representative sample based on sex and age (Burt, 1980). Participants were told that the interview would seek to explore their ideas about the behavioural characteristics of men and women and their intimate behaviour but were not specifically informed that the interviews would be concerned with ideas around rape myths (Burt, 1980). The interview consisted of five variable categories to gather information... Amongst other measures, participants were asked three questions that explored their personal experiences of sexual assault. Participants were also asked if they knew anyone who was a victim of sexual abuse. There were 44 items assessed under attitude variables and 19 items under the rape myth acceptance variable (Burt, 1980).

The IRMAS was updated to produce a more condensed version that better reflected current modern language and slang as the majority of the measures used to investigate ideas around rape myth acceptance do not incorporate the presence of subtle and hidden rape myths (McMahon and Farmer, 2009). The authors stress the importance of updating language and common phrases depending on the target population. Previous research has shown that students have the ability to reject specific traditional (obvious) rape myths that have been deemed as socially unacceptable (Frazier, Valtinson, & Candell, 1994). Yet, as McMahon and Farmer (2009) have discussed, these rape myths could exist and be accepted due to the current subtle nature.The Bumby RAPE Scale is primarily concerned with rape-related cognitive distortions (Hermann, et al. 2012). The entire Bumby RAPE scale consists of 36 items. Each statement was assessed using a four point Likert Scale, (1 = strongly disagree to 4 = strongly agree) the higher the total score, the more accepting the participant was to rape myths (Bumby, 1996). The Bumby Rape Scale takes a unidimensional approach to as opposed to a multidimensional approach to rape myth acceptance (Hermann, et al. 2012). Research has shown the need to analyse rape myth acceptance based on different categories (for example; attitudes, beliefs, justifications and excuses) (Hermann, et al. 2012). The author discusses that individuals who hold rape supportive beliefs have different themes

or categories that have influenced this particular worldview (Ward, 2000; Fisher & Breech, 2007; Hermann, et al. 2012).

The Rape Supportive Attitudes and Beliefs Scale (RABS) (Burgess, 2007) was created as a measure to assess positive attitudes towards rape, and was intended for use on males attending university. The items in this scale were developed by analysing rape myths that were shown to be linked to sexual aggression (Burgess, 2007). Research has shown that men are most likely to commit sexual assault whilst at university (Holcomb, Holcomb, Sondag, & Williams, 1988) and this can be attributed to the party lifestyle that often comes with university (Burgess, 2007). The items were split into eight categories with eight statements with a total of 59 items in the scale (Burgess, 2007). The categories in the scale covere themes such as the way women dress leads to rape, the desire and acceptance of traditional gender roles for men and women and the consequences of mixing alcohol with sexual intention (Burgess, 2007). The relationship between rape myth acceptance and age has been investigated in previous studies but the results were conflicting. In a study of 598 participants over the age of 18, Burt (1980) found that the older the participant, the more likely they were to have a higher acceptance of rape myths. These findings were replicated in a university student population (N=125) by Mynatt and Allgeier (1990). However, other studies have found that younger participants have a higher acceptance of rape myths (Aromäki, Haebich, & Lindman, 2002; Hamilton & Yee, 1990) whilst some studies have found no significant relationship (Carmody & Washington, 2001; Feild, 1978).

A study of 99 male participants investigated age as a factor predicting sexual aggression and acceptance of rape myths (Aromäki, Haebich, & Lindman, 2002). Participants were split into the older age group (25-61) or younger age group (16-24) and in addition to this, there were eight convicted rapists included in the study (with a mean age of 33.4). The results showed that younger participants and the convicted rapists indicated significantly more aggression and a higher acceptance of rape myths in comparison to the older group of participants.

More recently,Vonderhaar and Carmody (2015) conducted a study that looked at the potential relationship between rape myth acceptance and numerous variables, one of which was age. The study consisted of 979 mixed gendered university students and data were gathered through the use of an online survey that consisted of various scales including, Burt's 1980 Rape Myth Acceptance Scale (Vanderhaar & Carmody, 2015). The researchers found that age and rape myth acceptance were positively correlated (r - .105; $p<.01$), concluding that in this study, younger participants had a higher acceptance of rape myths.

Male Dominance and Patriarchy

Patriarchy might seem like a problem of the past; however despite our progress in other fields, we have allowed patriarchy to thrive, albeit subtly (Littrell & Bertsch, 2012). The patriarchal system can vary across cultures but in general this occurs when men are seen as dominant and women are submissive (Littrell & Bertsch, 2012), creating and perpetrating a sexual double standard (Rudman, Fetterolf & Sanchez, 2012). The Sexual Double Standard consists of an intrinsic ideology which states that sexual behaviours need to be judged differently for men and women. For example, casual sexual encounters are acceptable and even encouraged for men whereas these same activities are frowned upon or seen as unacceptable for women (Peterson, & Hyde, 2010). Patriarchal ideals allow men to have multiple sexual partners yet stigmatize women who do the same, perpetuating the idea that a woman's sexual freedom is not significant and emphasising a man's sexual needs and desires (Rudman, Fetterolf & Sanchez, 2012).

Male use of SEM is said to reinforce ideas of male dominance, sexual aggression, and the objectification and dehumanization of women (Rudman, & Mescher, 2012; Hald, Malamuth, & Yuen, 2010; Malamuth, Hald, & Koss, 2011; Chapleau, Oswald, & Russell, 2007; Brown, & L'Engle, 2009; Kjellgren, Priebe, Svedin, & Langstrom, 2010). As noted by Rudman and Mescher (2012), Men who dehumanize women and instead view them as animals or objects are more prone to sexually victimize women.The dehumanization of women can be understood as two categories, dehumanization as animalization and dehumanisation as objectification (Rudman & Mescher, 2012). Some individuals can be perceived as objects or lacking characteristics that make them human (ie; women are made for

male pleasure) (Haslam, 2006; Rudman & Mescher, 2012). Historically, men have been seen as cultured and intellectual whilst women were seen as the nurturers; the family and children were their responsibilities (Citrin, Roberts, & Fredrickson, 2004; Goldenberg, Heflick, Vaes, Motyl, & Greenberg, 2009). Traditionally, women would spend their lives and natural amenities (for example, time and energy) in reproduction and caring for offspring, much like animals, and therefore Reynolds & Haslam (2011) argue that this makes it easier for men to see women as animals rather than humans. The objectification of women sees men viewing women as things for their sexual pleasure without regard to personality or intellect (Fredrickson & Roberts, 1997). Objectification is not only limited to SEM but rather portrayed in the media as well, in sexist talent shows and advertisements to mention a few (Rudman & Mescher, 2012). In a study, male and female participants were given a questionnaire to complete whilst looking at photographs of either a woman's head, full body or only the body (in a swimsuit). The results showed participants objectified the images of the woman in a swimsuit more than the full body images or face. Objectified women are seen as less competent and less worthy of moral, humane treatment (Loughnan et al., 2010). Therefore, when women are dehumanised, it is easier to blame the victim and excuse the perpetrator, perpetuating a rape supportive environment (Loughman et al., 2010).

Research has also shown that women in comparison to men have a greater fear of other crimes that might lead to sexual assault, such as burglary or harassment (Lane, Gover & Dahod, 2009). Male sexual aggression can manifest in different ways such as sexual harassment, constant phone calls or messages and stalking (Gelfand, Fitzgerald, & Drasgow, 1995; MacMillan, Nierobisz, & Welsh, 2000; Fairchild & Rudman, 2008). Some of the research that investigated male fear of sexual assault found that men did hold such a fear but this fear revolved around not being strong enough to prevent the rape from happening, fear of pain but most significantly, the effect and negative consequences this would have on their masculinity (Catalano, 2005; Rennison, 2001; Tjaden & Thoennes, 2000). Thus, reinforcing what is considered masculine in the patriarchal environment.

Victim Blaming

Most of the available research investigates women as the victims, and men as the perpetrators (Hines, Armstrong, Reed, & Cameron, 2012) of sexual offending.

Female victims of rape have been found to be more stigmatised when they are known to engage in premarital sexual relations, and consume alcohol (Hines, et al. 2012). The perception of promiscuity influences victim blaming.

Hines et al (2012), recruited mixed gendered university students (N=1,916) as participants and sought to understand the role of intoxication (alcohol and drugs) and frequency of sexual assault of students living on campus over a three year period. Participants were asked to complete five different measures. The authors proposed that the more time spent partying, the higher the risk of sexual assault and victim blaming. The authors found that women (6.6%) reported more instances of forced sexual contact in comparison to men (3.2%) most of these instances occurred at or after a party (men: 64.7%; women: 58.6%), and alcohol seemed to be a factor in many of the assaults, especially for women. The results support the hypothesis that partying and alcohol assumption would be predictors of sexual assault and victim blaming (Hines, et al., 2012).

An analysis of previous sex crimes showed that if the victim met the perpetrator online, the likelihood of victim blaming by the general public increased. (Wolak, Finkelhor, Mitchell, & Ybarra, 2008). This could be because time spent engaging with individuals on the internet act as an alternate to real life interactions.(Hines, et al. 2012). Since the 1990s, the general public has been aware of the potential 'internet threat,' therefore victims who met their perpetrators online are often times seen to be at fault because they were aware of the possible danger, and did not mind the warning (Wolak, et al., 2008).

Previous research has shown that men in general tend to possess more negative attitudes towards victims of rape in comparison to women (Anderson, et al., 1997; Pollard, 1992). Nevertheless, both men and women are likely to blame the victim if alcohol was a contributing factor (victim was intoxicated) (Sims, et al., 2007), and in lab experiments, less blame was placed on the perpetrator if they were intoxicated (Finch & Munro, 2005). This can be explained through historical traditional gender roles. The consumption of alcohol is acceptable and encouraged behaviour for men however drinking is not a favourable behaviourfor women to have (Abrams, Viki, Masser, & Bohner, 2003; Viki, et al. 2004).

Researchers have proposed 'The Just World Hypothesis' to explain the link between rape myth acceptance and victim blaming (Lerner, 1980). This theory proposes that individuals assume people get what they deserve, the mentality that 'good things happen to good people, and bad things happen to bad people' (Ferguson & Ireland, 2012). This allows individuals to minimise their fears (Lonsway & Fitzgerald, 1994). Therefore, if people find similarities between themselves and the victim, they are less likely to blame the victim, whereas if they were different enough in comparison to the victim, they would be more likely to blame the victim (Grubb & Harrower, 2008).

Sexually Explicit Material and Rape Myth Acceptance

Since the development of the internet, SEM has become increasingly available, and bypasses the protective measures that 'hard copies' of this material were subjected to. Previous research has found that victims of rape reported that the perpetrator had either previously used pornography or attempted to re-enact pornographic scenes during the incident (Bergen & Bogle, 2000). Scholars have debated the effects of SEM, with some concluding that there are no harmful effects (Kutchinsky, 1971), whilst others have argued that there is a link between SEM and violence against women (Russell, 1993). An experimental study, found an increase in sexual aggression after watching pornography (Donnerstein, 1984), and participants exposed to pornography in lab settings showed an increase in acceptance of rape myths (Malamuth & Donnerstein, 1984). In addition to this, data collected through questionnaires have shown a link between the consumption of SEM and rape proclivity (Malamuth & Donnerstein, 1984).

Bergen and Bogle (2000) conducted a study that looked at the connection between the viewing of pornography and sexual violence. Participants worked at a rape crisis centre and completed a questionnaire that asked about their opinions on victims' experiences of violence (rape, sexual assault, attempted rape, physical, emotional or verbal assault), the perpetrators' use of SEM and to discuss the effect of SEM usage on the perpetrator. The results found that there was a negative correlation between the frequency of SEM used and rape myth acceptance (Bergen& Bogle, 2000). Therefore, more use of SEM showed a higher acceptance of rape myths. The authors further discuss that pornography could be used in ways to dehumanise and victimise women (Bergen & Bogle, 2000). That said, this

study relied on an outside perspective on the incident that was based solely on information provided by the victim.

In a study of 489 male university students aged between 18 to 23 years old, who were asked to complete the Illinois Rape Myth Acceptance Scale, the researchers found that participants who viewed pornography were more likely to accept rape myths. More specifically, participants who viewed rape and sadomasochistic pornography, reported higher acceptance of rape myths when compared to participants who said they did not view any SEM. However, the researchers do note that rape myth acceptance (for this sample) is more related to the type of pornography consumed (violent, taboo, depictions of rape or coercion), rather than mainstream pornography in general.

Hypotheses

The purpose of this research study is to investigate the potential relationship between the use of Sexually Explicit Materials, and rape myth acceptance. Furthermore, this study will also explore the link the potential effect of gender and age on SEM viewing and RMA. Therefore, this study has four hypotheses based on previous research.

This study hypothesised that more frequent use of sexually explicit material will be positively correlated with a higher acceptance of subtle rape myths.

We propose that women will have a lower acceptance rate of subtle rape myths in comparison to men.

For this study, it is hypothesised that men will generally use more sexually explicit material in comparison to women.

We hypothesise that younger participants will be more likely to support rape myths as compared to older participants.

Chapter 2: Method

Research Procedure

A quantitative, questionnaire - based methodology was chosen because of the central questions investigated, whether increased use of SEM is associated with an increase of rape myths (McKee, 2007). That said, a limitation with questionnaires is that they are reliant upon on self-reporting. However, self-reporting is a valid measurement of data collection as long as the limitations of this method are recognised (McKee, 2007). As the variables being assessed in this study are of a sensitive nature, self-report data collection allows for a private forum for participants to express their opinions. One way to reduce this limitation is to ensure participants their responses will be kept confidential, and anonymous (McKee, 2007).

Ethics and Consent

This research was granted ethical approval through the School of Psychology Research and Ethics Committee at the University of Waikato. After the study description, a consent form was provided to participants. If participants selected 'no' to any of the six statements provided (please see Appendix 4 for complete consent sheet), they were taken to the end of survey as their answers did not meet the consent requirements. It was clearly explained to participants that their participation was voluntary, and they could have withdrawn from the survey at any time (see Appendix 4). Participants were given the option of requesting a summary of the research findings. To preserve the anonymity of participants, a different survey link was provided so that participants could confidentially enter their details without this being attached to their responses.

There was a possibility that some participants might have found the questions on the scales uncomfortable or distressing due to past experiences or personal beliefs. After the completion of each scale, participants were shown a screen that provided a list of organisations that could provide support (Appendix 9).

Recruitment

Participants were recruited with the use of two posters, one for social media (see Appendix 1) and one for posting throughout the University of Waikato campus notice boards (see Appendix 2). The posters described the study and the role of the participant but did not mention SEM specifically, rather it was advertised as an opinion survey on sexual consent. The posters contained a link that took participants to the survey. A named link 'opinionsurvery' was created to make it easier for participants to access the survey should they be manually typing the link. An initial post was created on Facebook, and shared amongst relevant groups on social media. There was limited response to these postings. After a few months, another attempt was made to recruit more participants, and the original post was re-shared. It is important to note that recruitment occurred in two distinct stages, though this was unplanned. The initial recruitment (N=96) mainly consisted of participants gained through social media, and some third year undergraduate students who gained course credit for participation. In addition, the recruitment poster was also shared in a men's activist group. As the survey is anonymous it is impossible to tell how many participants belonged to this group. The majority of the second phase of recruitment consisted of first year psychology students who completed the survey as a part of a first-year psychology paper (PSYCH100).

Participants

The goal of this research study was to recruit participants over the age of 16, hopefully with a mixture of participants who engage with SEM and those who do not. We decided on a minimum age of 16 as this is the legal age to access SEM in New Zealand. Along with age, all participants needed to be New Zealand based at the time of completing this survey.

The survey consisted of questions that some participants could have found disturbing (items on the UIRMAS), and we were required to provide a list of services and organisations that could provide assistance if this was the case. Therefore, it was deemed too risky to have international participants as we could not offer the same level of support. The information sheet provided participants

with detailed information about the focus of the study, and what their role as participants entailed.

In the first wave of recruitment 96 participants were gained and an additional 201 participants were gained through the second wave of recruitment. The final sample consisted of 297 participants of which 207 (69.7%) were female, and 85 (28.6%) were male, with one gender diverse participant, and four participants choosing not to specify a gender. The median age of all participants was 21, with a mean of 26.72, ranging from 17 years to 75 years. The mean age of male participants was 20, ranging from 17 years to 75 years. The mean age of female participants was 19, ranging from 17 to 53.

The majority of participants identified their sexual orientation as heterosexual (n=231, 77.8%), 12 (4.0%) participants identified as being homosexual whilst 33 (11.1%) reported they were bisexual, and 21(7.1%) participants chose not to answer. Relationship status varied amongst participants with 66 (22.2%) participants reporting that they were single with no previous relationships, 69 (23.2%) currently single but had been in previous relationships and 75 (25.3%) currently in an intimate relationship. The remaining participants were married/civil union (n=43, 14.5%), separated/divorced (n=14, 4.7%), de facto/living together (n=25, 8.4%), and 5 (1.7%) participants chose not to answer.

The majority of participants were New Zealand European (n=213, 71.7%), followed by Maori (n=52, 17.5%). The remaining participants were Chinese (n=9, 3%), Indian (n=8, 2.7%), Samoan (n=5, 1.7%), Tongan (n=4, 1.3%), Cook Island Maori (n=1, 0.3%), 37 (12.5%) participants selecting other, and 12 (4.0%) preferring not to answer. Most participants reported having no religious affiliation (n=141, 47.5%), followed by Christian (n=67, 22.6%), and atheist (n=32, 10.8%). The majority of participants completed high school (n=157, 52.9%), followed by a Bachelor's Degree (n=53, 17.8%). In the sample, 12 (4.0) participants had not completed any formal qualifications, 11 (3.7%) completed a trade, 9 (3.0%) had obtained a postgraduate Honour's Degree, 17 (5.7%) had a Master's Degree, 9 (3.0%) had a Doctorate Degree, with 29 (9.7%) choosing other or prefer not to answer.

Materials

The materials used in this research investigation were:

- Recruitment poster for social media - *Appendix 1*
- Recruitment poster for Waikato University campus notice boards - *Appendix 2*
- Research information - *Appendix 3*
- Consent form - *Appendix 4*
- Demographic questionnaire - *Appendix 5*
- Pornography Use Scale - *Appendix 6*
- Additional questions on viewing SEM - *Appendix 7*
- Updated Illinois Rape Myth Acceptance Scale - *Appendix 8*
- List of service providers - *Appendix 9*

Demographics

In addition to the scales, demographic information was also collected. Questions included age, gender, sexual orientation, education level, relationship status, ethnicity, religious affiliation, and whether they were currently a student. Participants selected the most accurate answer from a list of options, including 'other' (see Appendix 5).

Pornography Use Scale

The original PUS consists of two subscales, one investigating the frequency of use, and the second analysing problematic use. As this study was only concerned with frequency of use, only the first subscale was used (see Appendix 6).

The PUS consists of 8 items that seek to explore how much SEM the participants engage with on four different response scales (see Appendix 6 for complete scale) with varying response measurements. The three most common types of SEM were assessed for frequency (videos/DVDs, internet, magazines), across various time periods (viewing time per sitting, weekly, and monthly) (Szymanski & Stewart-Richardson, 2014).

Initial psychometric tests provide support for the reliability and validity of the scale but as it is fairly new, future research is required to evaluate test-retest

reliability. Internal consistencies for the scores were .88 (Szymanski, & Stewart-Richardson, 2014). Internal consistencies for the scores in the current study were .87.

Total scores were calculated for each participant. Participants were given a derived total score for up to three missed items, but if they did not attempt to answer any items after initially responding that they viewed SEM or if their response had more than three unanswered items, participant data was removed. The highest score participants could gain was 62 and the lowest score was 9. It was decided that if participants declared they had not viewed any SEM, they were given the least possible scaled score. A total of 29 participants reported they did not engage with any types of SEM, and were given the lowest possible score of 9. The higher the score, the more SEM the participant reported using.

The PUS was followed by the additional questions about who participants viewed SEM with (Appendix 7). Participants were asked how frequently they viewed SEM by themselves, with a romantic partner, with a group of same gendered friends or with a group of mix gendered friends. These questions were developed by the researcher for exploratory purposes.

Updated Illinois Rape Myth Acceptance Scale

This scale is an updated version of the Illinois Rape Myth Acceptance Scale (IRMAS) based on the original scale designed by Burt (1980) known as the Rape Myth Acceptance Scale. The IRMAS has seven subscales with an overall scale internal consistency of .93, and subscale reliability ranging from .74-.84 (Payne, Lonsway & Fitzgerald, 1999).

The authors updated the language used on statements to better represent the student language used on the campus participants attended (men was changed to boy, and women was changed to girl), though the authors do note that this is dependent on the target population. For the purpose of the current research, we reverted to the original phrases to better represent the language used by the sample demographic.

The final UIRMAS has 22 items across four subscales. All items are measured on a five-point Likert scale (ranging from 1 = strongly agree to 5 =

strongly disagree). The overall Cronbach's alpha for the scale was reported to be .87, with the subscales ranging from .64 to .80 (McMahon & Farmer, 2009). For the current study, the overall Cronbach's alpha was .87.

The highest score participants could gain on the UIRMAS was 110, with the lowest score being 22. A higher score indicates a lower acceptance of rape myth beliefs. If participants omitted an item (no more than three) on the UIRMAS, they were given the middle score (neither agree nor disagree); this was completed for three participants in total. If participants did not attempt any items, the data was excluded from the final analysis.

Procedure

Data for this study were collected using an online questionnaire. Participants were required to follow a link that took them to the questionnaire, which was hosted on a Qualtrics server. The introduction provided participants a succinct explanation of the study, detailed their rights (Appendix 3), and then prompted them to answer a series of consent related statements (Appendix 4). Participants were also informed they would either gain 1% course credit for second and third year psychology papers, 0.5% for the first year psychology paper or go in the draw to win one of three $20 petrol vouchers.

The introduction did not provide definitions for SEM or subtle rape myths. The questionnaire was formatted so that the first section was the PUS (Appendix 6), then participants were informed that should they find any information in the questionnaire to be distressing, there will be several links provided at the end; after this, UIRMAS (Appendix 8) began. At the end of the UIRMAS scale, it was also noted to participants that even though women were portrayed as the victims of sexual assault, and men as the perpetrators, we acknowledge that this is not always true. Participants were then asked some general demographic questions (Appendix 5). At this point, participants were presented with links to different organisations who could assist with victims of sexual abuse, pornography addiction, and general assistance. Lastly, participants were given the option to either follow the link to enter the draw or the link to gain course credit. All participants were given the choice to get a summary of the research findings. Participants were thanked for their time and effort.

No sections (other than consent) were mandatory for participants to complete.

Data Analysis and Management

The data was analysed using IBM SPSS Statistics 25 Software and Microsoft Office 2016.

The total mean scores on the PUS and UIRMAS were examined for normality. Both scales were not normally distributed. PUS had a positive skew, whilst UIRMAS had a negative skew. Age was found to have a positive skew for both male and female participants. Therefore, nonparametric analyses were used.

Two-tailed *t* tests were performed to compare means (as they are relatively robust to the degree of skewness found) to determine if there was a significant difference. Correlations were run to investigate potential relationships between variables. In order to accurately perform a correlational analysis, the UIRMAS scores were mirrored so that both scales had a positive skew.

Chapter 3: Results

Use of Sexually Explicit Materials

The large majority of participants acknowledged having previously or currently used sexually explicit materials, 90.9 % (N=270) overall, 87.4% (N=181) of females and 98.8% (N=84) of males. Table 1 displays descriptive statistics for the PUS; males (M = 19.90) reported engaging with more SEM than females (M=12.77). Tables 2, 3, and 4 show participant responses to individual items regarding frequency of use of various types of media. The most commonly used sourced of SEM was the internet.

PUS total scores (M = 19.90, SD = 6.13) for males were significantly higher than those for females (M = 12.77, SD = 4.57), t(290) = -10.894, p<.001.

Table 1. *Descriptive statistics for Total Scores on Pornography Use Scale.*

Statistics	Male	Female	All Participants
N	85.00	207.00	297.00
Minimum	8.00	8.00	13.00
Maximum	32.00	29.00	32.00
Mean	19.90	12.77	14.84
Standard Deviation	6.13	4.57	6.50
Skewness	-.131	1.15	.797
Kurtosis	-.527	1.23	.144

Table 2a. *Male participant responses to items on the Pornography Use Scale.*

Item	None	Once a month or less	2 or 3 days a month	1 or 2 days a week	3 to 5 days a week	Everyday or almost everyday
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Viewing SEM through adult magazines	67 (78.8)	2 (2.4)	7 (8.2)	4 (4.7)	4 (4.7)	1 (1.2)
Viewing SEM through adult videos and films	51 (60.0)	11 (12.9)	8 (9.4)	10 (11.8)	3 (3.5)	2 (2.4)
Viewing SEM on the internet	7 (8.2)	16 (18.8)	14 (16.5)	21 (24.7)	15 (17.6)	12 (14.1)
Viewing all forms of SEM	7 (8.2)	19 (22.4)	11 (12.9)	20 (23.5)	17 (20.0)	11 (12.9)

Table 2b. *Male participant responses to items on the Pornography Use Scale.*

Item	Never	Rarely	Sometimes	Frequently	Most of the time
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Taken together, how frequently do you view SEM	7 (8.2)	14 (16.5)	31 (36.5)	28 (32.9)	5 (5.9)

Table 2c. *Male participant responses to items on the Pornography Use Scale.*

Item	None	About 1 hour	Between 2 – 4 hours	Between 4 – 6 hours	Between 6 – 8 hours	More than 8 hours
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Taken together, how many minutes a week do you view SEM	14 (16.5)	48 (56.5)	13 (15.3)	6 (7.1)	2 (2.4)	2 (2.4)

Table 2d. *Male participant responses to items on the Pornography Use Scale.*

Item	I do not view such materials	Less than 15 minutes	Between 15 to 30 minutes	Between 31 to 60 minutes	Between 61 to 90 minutes	More than 90 minutes
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Approximately how many hours do you spend in one sitting viewing SEM	8 (9.4)	29 (34.1)	31 (36.5)	14 (16.5)	2 (2.4)	1 (1.2)

Table 3a. *Female participant responses to items on the Pornography Use Scale.*

Item	None	Once a month or less	2 or 3 days a month	1 or 2 days a week	3 to 5 days a week	Everyday or almost everyday
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Viewing SEM through adult magazines	185 (89.4)	3 (1.4)	17 (8.2)	2 (1.0)	0 (0)	0 (0)
Viewing SEM through adult videos and films	136 (65.7)	47 (22.7)	19 (9.2)	5 (2.4)	0 (0)	0 (0)
Viewing SEM on the internet	92 (44.4)	73 (35.3)	26 (12.6)	11 (5.3)	2 (1.0)	3 (1.4)
Viewing all forms of SEM	142 (68.6)	55 (26.6)	7 (3.4)	3 (1.4)	0 (0)	0 (0)

Table 3b. *Female participant responses to items on the Pornography Use Scale.*

Item	Never	Rarely	Sometimes	Frequently	Most of the time
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Taken together, how frequently do you view SEM	77 (37.2)	87 (39.1)	38 (18.4)	10 (4.8)	1 (0.5)

Table 3c. *Female participant responses to items on the Pornography Use Scale.*

Item	None	About 1 hour	Between 2 – 4 hours	Between 4 – 6 hours	Between 6 – 8 hours	More than 8 hours
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Taken together, how many hours a week do you view SEM	142 (68.6)	55 (26.6)	7 (3.4)	3 (1.4)	0 (0)	0 (0)

Table 3d. *Female participant responses to items on the Pornography Use Scale.*

Item	I do not view such materials	Less than 15 minutes	Between 15 to 30 minutes	Between 31 to 60 minutes	Between 61 to 90 minutes	More than 90 minutes
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Approximately how many hours do you spend in one sitting viewing SEM	81 (39.1)	74 (35.7)	42 (20.3)	9 (4.3)	1 (0.5)	0 (0)

Table 4a. *All participant responses to items on the Pornography Use Scale.*

Item	None	Once a month or less	2 or 3 days a month	1 or 2 days a week	3 to 5 days a week	Everyday or almost everyday
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Viewing SEM through adult magazines	256 (86.2)	24 (8.1)	5 (1.7)	7 (2.4)	4 (1.3)	1 (0.3)
Viewing SEM through adult videos and films	191 (64.3)	58 (19.5)	27 (9.1)	16 (5.4)	3 (1.0)	2 (0.7)
Viewing SEM on the internet	101 (34.0)	90 (30.3)	41 (13.8)	33 (11.1)	17 (5.7)	15 (5.1)
Viewing all forms of SEM	158 (53.2)	106 (35.7)	20 (6.7)	9 (3.0)	2 (7.0)	2 (7.0)

Table 4b. *All participant responses to items on the Pornography Use Scale.*

Item	Never	Rarely	Sometimes	Frequently	Most of the time
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Taken together, how frequently do you view SEM	84 (28.3)	98 (33.0)	70(23.6)	39 (13.1)	6 (2.0)

Table 4c. *All participant responses to items on the Pornography Use Scale.*

Item	None	About 1 hour	Between 2 – 4 hours	Between 4 – 6 hours	Between 6 – 8 hours	More than 8 hours
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Taken together, how many hours a week do you view SEM	158 (53.2)	106 (35.7)	20 (6.7)	9 (3.0)	2 (0.7)	2 (0.7)

Table 4d. *All participant responses to items on the Pornography Use Scale.*

Item	I do not view such materials	Less than 15 minutes	Between 15 to 30 minutes	Between 31 to 60 minutes	Between 61 to 90 minutes	More than 90 minutes
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*	*N (%)*
Approximately how many hours do you spend in one sitting viewing SEM	90 (30.3)	106 (35.7)	74 (24.9)	23 (7.7)	3 (1.0)	1 (0.3)

SEM Viewing

Participants were asked who they viewed SEM with: by themselves, with a romantic partner, with a group of same gendered friends and/or with a group of same gendered friends. The results show that participants mostly engage with SEM on their own, and were least likely to engage with SEM with a group of mix gendered friends.

Table 5. Male *participant responses to SEM viewing habits.*

Item	Never	Rarely	Sometimes	Frequently	Most of the time
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*
How often have you viewed SEM by yourself?	2 (2.4)	10 (11.8)	16(18.8)	17 (20.0)	40 (47.1)
How often have you viewed SEM with a romantic partner?	45 (52.9)	28 (32.9)	5(5.9)	6 (7.1)	1 (1.2)
How often have you viewed SEM with a group of same gendered friends?	55 (64.7)	26 (30.6)	3(3.5)	1 (1.2)	0 (0.0)
How often have you viewed SEM with a group of mixed gendered friends?	63 (74.1)	19 (22.4)	1 (1.2)	1 (1.2)	0 (0.0)

Table 6. Female *participant responses to SEM viewing habits.*

Item	Never	Rarely	Sometimes	Frequently	Most of the time
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*
How often have you viewed SEM by yourself?	70 (33.8)	62 (30.0)	33 (15.9)	16 (7.7)	26 (12.6)
How often have you viewed SEM with a romantic partner?	111 (53.6)	63 (30.4)	25 (12.1)	5 (2.4)	3 (1.4)
How often have you viewed SEM with a group of same gendered friends?	158 (76.3)	45 (21.7)	4(1.9)	1 (1.2)	0 (0.0)
How often have you viewed SEM with a group of mixed gendered friends?	163 (78.7)	41 (19.8)	3 (1.4)	0 (0.0)	0 (0.0)

Table 7. All *participant responses to SEM viewing habits.*

Item	Never	Rarely	Sometimes	Frequently	Most of the time
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*
How often have you viewed SEM by yourself?	72 (24.2)	75 (25.3)	50(16.8)	33 (11.1)	67 (22.6)
How often have you viewed SEM with a romantic partner?	157 (52.9)	95 (32.0)	30(10.1)	11 (3.7)	4 (1.3)
How often have you viewed SEM with a group of same gendered friends?	217 (73.1)	71 (23.9)	7(2.4)	1 (0.3)	1 (0.3)
How often have you viewed SEM with a group of mixed gendered friends?	230 (74.4)	61 (20.5)	4 (1.3)	1 (0.3)	0 (0.0)

Acceptance of Subtle Rape Myths

Females (M = 88.42, SD = 10.37) scored higher than males (M = 82.44, SD = 11.71) on the total scale (t(290) = -10.894, p <.001) indicating they had a higher rejection of rape myths with more than half a standard deviation of difference.

As seen on Table 6, females scored higher on all four subscales by at least half a standard deviation. However, for subscale three *It wasn't really rape,'* there was no significant difference.

Tables 7, 8 and 9 shows the participant response by gender for individual items. The most frequently endorsed items for participants were *Rape happens when a man's sex drive gets out of control*, and *If both people are drunk, it can't be rape*. The least frequently endorsed items were *If a woman doesn't physically resist sex - even if protesting verbally - it can't be considered rape, If a woman doesn't physically fight back, you can't really say it was rape, A rape probably didn't happen if the woman has no bruises or marks, If the accused "rapist" doesn't have a weapon, you really can't call it a rape,* four of the five items on the subscale '*It wasn't really rape.'*

There was a significant difference found when the total mean (86.80) in the current sample was compared to the total mean (77.21)found by McMahon and Farmer (2009) (t(296) = 14.877, p>.001); the mean of the current sample being higher, indicating less acceptance of subtle rape myths.

Table 8. *Descriptive statistics for Total Scores on Updated Illinois Rape Myth Acceptance Scale.*

Statistics	Male	Female	All Participants
N	85.00	207.00	297.00
Minimum	43.00	62.00	43.00
Maximum	102.00	103.00	103.00
Mean	82.44	88.42	86.80
Standard Deviation	11.71	10.37	11.10
Skewness	-.742	-.706	.749
Kurtosis	.845	-.328	.282

Table 9. *Mean and Standard Deviation Statistics for UIRMAS Subscales.*

Subscale	Male	Female	All Participants

	Mean	SD	Mean	SD	Mean	SD
She Asked For It	3.81	0.83	4.28	0.66	4.15	0.75
He Didn't Mean To	3.33	0.64	3.52	0.60	3.47	0.61
It Wasn't Really Rape	4.46	0.62	4.64	0.50	4.60	0.54
She Lied	3.44	0.61	3.68	0.53	3.62	0.56

Table 10. Male participant responses to items on the UIRMAS

Item	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	$\bar{x}$	SD
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*		
If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.	12 (1.20)	13 (15.30)	8 (9.40)	17 (20.00)	46 (54.10)	4.11	1.17
When women go to parties wearing slutty clothes, they are asking for trouble.	3 (3.50)	10 (11.80)	12 (14.10)	26 (30.60)	34 (40.00)	3.92	1.16
If a woman goes to a room alone with a man at a party, it is her own fault if she is raped.	3 (3.50)	2 (2.40)	6 (7.10)	19 (22.40)	55 (64.70)	4.42	0.98
If a woman acts like a slut, eventually she is going to get into trouble.	7 (8.20)	23 (27.10)	24 (28.20)	15 (17.60)	16 (18.80)	3.12	1.24
When women are raped, it's often because the way they said "no" was unclear.	1 (1.20)	4 (4.70)	14 (16.50)	25 (29.40)	41 (48.20)	4.19	0.96
If a woman initiates kissing or hooking up, she should not be surprised if a man assumes she wants to have sex.	4 (4.70)	25 (29.40)	25 (29.40)	18 (21.20)	13 (15.30)	3.13	1.14
When men rape, it is usually because of their strong desire for sex.	9 (10.60)	17 (20.00)	20 (23.50)	22 (25.90)	17 (20.00)	3.25	1.28
Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.	5 (5.90)	23 (27.10)	22 (25.90)	14 (16.50)	21 (24.70)	3.27	1.27
Rape happens when a man's sex drive gets out of control.	19 (22.40)	15 (17.60)	7 (8.20)	18 (21.20)	26 (30.60)	3.48	1.32
If a man is drunk, he might rape someone unintentionally	3 (3.50)	18 (21.20)	11 (12.90)	26 (30.60)	27 (31.80)	3.66	1.23
It shouldn't be considered rape if a man is drunk, and didn't realize what he was doing.	1 (1.20)	1 (1.20)	7 (8.20)	22 (25.90)	54 (63.50)	4.49	0.80
If both people are drunk, it can't be rape.	14 (16.50)	21 (24.70)	43 (50.60)	5 (5.90)	2 (2.40)	1.85	1.05
If a woman doesn't physically resist sex - even if protesting verbally - it can't be considered rape	0 (0.00)	2 (2.40)	11 (12.90)	18 (21.20)	54 (63.50)	4.46	0.81
If a woman doesn't physically fight back, you can't really say it was rape.	1 (1.20)	2 (2.40)	7 (8.20)	15 (17.60)	60 (70.60)	4.54	0.84

A rape probably didn't happen if the woman has no bruises or marks.	1 (1.20)	2 (2.40)	2 (2.40)	22 (25.90)	58 (68.20)	4.58	0.76
If the accused "rapist" doesn't have a weapon, you really can't call it a rape.	0 (0.00)	0 (0.00)	1 (1.20)	11 (12.90)	73 (85.90)	4.85	0.4
If a woman doesn’t say “no” she can’t claim rape	4 (4.70)	5 (5.90)	18 (21.20)	27 (31.80)	31 (36.50)	3.89	1.11
A lot of times, women who say they were raped, agreed to have sex, and then regret it	3 (3.50)	9 (10.60)	33 (38.80)	24 (28.20)	16 (18.80)	3.48	1.03
Rape accusations are often used as a way of getting back at men.	6 (7.10)	14 (16.50)	24 (28.20)	29 (34.10)	12 (14.10)	3.32	1.13
A lot of times, women who say they were raped often led the man on, and then had regrets.	3 (3.50)	8 (9.40)	26 (30.60)	27 (31.80)	21 (24.70)	3.65	1.06
A lot of times, women who claim they were raped just have emotional problems.	1 (1.20)	5 (5.90)	21 (24.70)	23 (27.10)	35 (41.20)	4.01	1.01
Women who are caught cheating on their boyfriends sometimes claim that it was a rape	5 (5.90)	15 (17.60)	37 (43.50)	13 (15.30)	15 (17.60)	2.79	1.11

Table 11. Female participant responses to items on the UIRMAS

Item	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	$\bar{x}$	SD
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*		
If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.	0 (0.00)	7 (3.40)	13 (6.30)	36 (17.40)	151 (72.90)	4.50	0.7
When women go to parties wearing slutty clothes, they are asking for trouble.	1 (5.00)	8 (3.90)	17 (8.20)	43 (20.80)	138 (66.70)	4.49	0.8
If a woman goes to a room alone with a man at a party, it is her own fault if she is raped.	0 (0.00)	6 (2.90)	12 (5.80)	26 (12.60)	163 (78.70)	4.67	0.7
If a woman acts like a slut, eventually she is going to get into trouble.	1 (0.50)	41 (19.80)	52 (25.10)	37 (17.90)	76 (36.70)	3.71	1.1
When women are raped, it's often because the way they said "no" was unclear.	2 (1.00)	4 (1.90)	23 (11.10)	45 (21.70)	133 (64.30)	4.46	0.8
If a woman initiates kissing or hooking up, she should not be surprised if a man assumes she wants to have sex.	3 (1.40)	35 (16.90)	45 (21.70)	52 (25.10)	72 (34.80)	3.75	1.1
When men rape, it is usually because of their strong desire for sex.	7 (3.40)	42 (20.30)	67 (32.40)	35 (16.90)	56 (27.10)	3.44	1.1
Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.	4 (1.90)	22 (10.60)	62 (30.00)	53 (25.60)	66 (31.90)	3.75	1.0
Rape happens when a man's sex drive gets out of control.	45 (21.70)	26 (12.60)	7 (3.40)	46 (22.20)	83 (40.10)	3.83	1.1
If a man is drunk, he might rape someone unintentionally	2 (1.00)	19 (9.20)	49 (23.70)	54 (26.10)	83 (40.10)	3.95	1.0
It shouldn't be considered rape if a man is drunk, and didn't realize what he was doing.	0 (0.00)	5 (2.40)	23 (11.10)	37 (17.90)	142 (68.60)	4.53	0.7
If both people are drunk, it can't be rape.	28 (13.50)	52 (25.10)	120 (58.00)	7 (3.40)	0 (0.00)	1.62	0.8
If a woman doesn't physically resist sex - even if protesting verbally - it can't be considered rape	0 (0.00)	6 (2.90)	17 (8.20)	34 (16.40)	150 (72.50)	4.58	0.7
If a woman doesn't physically fight back, you can't really say it was rape.	0 (0.00)	1 (0.05)	12 (5.80)	32 (15.50)	162 (78.30)	4.71	0.5

A rape probably didn't happen if the woman has no bruises or marks.	0 (0.00)	1 (0.05)	4 (1.90)	23 (11.10)	179 (85.50)	4.90	0.8
If the accused "rapist" doesn't have a weapon, you really can't call it a rape.	0 (0.00)	1 (0.05)	2 (1.0)	17 (8.20)	187 (90.30)	4.88	0.3
If a woman doesn’t say “no” she can’t claim rape	1 (0.05)	13 (6.30)	40 (19.30)	56 (27.10)	97 (46.90)	4.14	0.9
A lot of times, women who say they were raped, agreed to have sex, and then regret it	1 (0.05)	14 (6.50)	69 (33.30)	54 (26.10)	69 (33.30)	3.85	0.9
Rape accusations are often used as a way of getting back at men.	2 (1.00)	17 (8.20)	62 (30.00)	56 (27.10)	70 (33.80)	3.85	1.0
A lot of times, women who say they were raped often led the man on, and then had regrets.	0 (0.00)	14 (6.80)	56 (27.10)	55 (26.60)	82 (39.60)	3.99	0.9
A lot of times, women who claim they were raped just have emotional problems.	0 (0.00)	3 (1.40)	29 (14.00)	57 (27.50)	118 (57.0)	4.40	0.7
Women who are caught cheating on their boyfriends sometimes claim that it was a rape	0 (0.00)	23 (11.10)	80 (38.60)	44 (21.30)	60 (29.00)	2.32	1.0

Table 12. All participant responses to items on the UIRMAS

Item	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	$\bar{x}$	S
	N (%)	*N (%)*	*N (%)*	*N (%)*	*N (%)*		
If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.	1 (3.00)	20 (6.70)	21 (7.10)	54 (18.20)	201 (57.70)	4.46	0.9
When women go to parties wearing slutty clothes, they are asking for trouble.	4 (1.30)	19 (6.40)	29 (9.80)	69 (23.20)	176 (59.30)	4.33	0.9
If a woman goes to a room alone with a man at a party, it is her own fault if she is raped.	3 (1.00)	8 (2.70)	18 (6.10)	45 (15.20)	223 (75.10)	4.61	0.8
If a woman acts like a slut, eventually she is going to get into trouble.	9 (3.00)	64 (21.50)	77 (25.90)	52 (17.50)	95 (32.0)	3.54	1.2
When women are raped, it's often because the way they said "no" was unclear.	3 (1.00)	8 (2.70)	37 (12.50)	71 (23.90)	178 (59.90)	4.39	0.8
If a woman initiates kissing or hooking up, she should not be surprised if a man assumes she wants to have sex.	8 (2.70)	60 (20.20)	70 (23.60)	71 (23.90)	88 (29.60)	3.58	1.1
When men rape, it is usually because of their strong desire for sex.	16 (5.40)	59 (19.90)	88 (29.60)	59 (19.90)	75 (25.30)	3.40	1.2
Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.	9 (3.00)	45 (15.20)	85 (28.60)	68 (22.90)	90 (30.30)	3.62	1.1
Rape happens when a man's sex drive gets out of control.	14 (4.70)	41 (13.80)	64 (21.50)	67 (22.60)	111 (37.40)	3.74	1.2
If a man is drunk, he might rape someone unintentionally	5 (1.70)	38 (12.80)	60 (20.20)	82 (27.60)	112 (37.70)	3.87	1.1
It shouldn't be considered rape if a man is drunk, and didn't realize what he was doing.	1 (0.30)	6 (2.00)	30 (10.10)	59 (19.90)	201 (67.70)	4.53	0.7
If both people are drunk, it can't be rape.	42 (14.10)	73 (24.60)	168 (56.60)	12 (4.00)	2 (0.70)	1.68	0.9
If a woman doesn't physically resist sex - even if protesting verbally - it can't be considered rape	0 (0.00)	8 (2.70)	29 (9.80)	52 (17.50)	208 (70.00)	4.55	0.8
If a woman doesn't physically fight back, you can't really say it was rape.	1 (0.30)	3 (1.00)	19 (6.40)	47 (15.80)	227 (76.40)	4.67	0.6

A rape probably didn't happen if the woman has no bruises or marks.	1 (0.30)	2 (0.70)	6 (2.00)	45 (15.20)	242 (84.50)	4.81	0.8
If the accused "rapist" doesn't have a weapon, you really can't call it a rape.	0 (0.00)	1 (0.30)	3 (1.0)	28 (9.40)	265 (89.20)	4.88	0.3
If a woman doesn’t say “no” she can’t claim rape	5 (1.70)	19 (6.40)	58 (19.50)	84 (28.30)	131 (44.10)	4.07	1.0
A lot of times, women who say they were raped, agreed to have sex, and then regret it	4 (1.30)	23 (7.70)	102 (34.30)	80 (26.90)	88 (29.60)	3.76	1.0
Rape accusations are often used as a way of getting back at men.	8 (2.70)	31 (10.40)	87 (29.30)	87 (29.30)	84 (28.30)	3.70	1.0
A lot of times, women who say they were raped often led the man on, and then had regrets.	3 (1.00)	22 (7.40)	83 (27.90)	83 (27.90)	106 (35.70)	3.90	1.0
A lot of times, women who claim they were raped just have emotional problems.	1 (0.30)	8 (2.70)	51 (17.20)	81 (27.30)	156 (52.5)	4.29	0.8
Women who are caught cheating on their boyfriends sometimes claim that it was a rape	77 (25.90)	58 (19.50)	119 (40.10)	38 (12.80)	5 (1.70)	2.45	1.0

Correlations among use of sexually explicit media and rape myth acceptance

Table 10 shows Spearman's rank correlations between PUS total scores and UIRMAS total scores for the sample as a whole, and separately by gender. As can be seen, when the data was analysed for all participants, there was a non-significant negative correlation found (r_s = -.036, p = .535). For males alone, there was a weak and non-significant negative correlation (r_s = -.102, p = .355), whilst there was a weak but statistically significant negative correlation (r_s = -.161, p = .021) found for females.

Correlations among age, use of sexually explicit media and rape myth acceptance

Spearman's correlation was conducted to measure the potential relationship between the age of participants and acceptance of Subtle Rape Myths. There was a weak positive correlation found when the data was analysed for all participants which was statistically significant, (r_s = .159, p = .013). Findings were similar when the analysis was run for female participants (r_s = .205, p = .007). There was a medium correlation when the analysis was run for male participants (r_s = .461, p = .001). Older male participants were more likely to have a higher scores on the UIRMAS; in other words, they were less likely to accept rape myths.

As male participants aged, their use of sexually explicit materials decreased (r_s = -.285, p = .019). . There were no significant correlations found for female participants (r_s = .173, p = .998). or the sample as a whole(r_s = .109, p = .090). between age and use of sexually explicit materials.

Chapter 4: Discussion

Each day we are making new technological progress and this creates new domains to access sexually explicit materials (McMahon & Farmer, 2009). Whilst there are many positives to technological progress, including allowing individuals a multitude of methods to express themselves in ways they could not in real life (Paul, & Shim, 2008), there are issues. The anonymity that comes with using SEM online perpetuates a fantasy environment and can encourage real life replication (Paul, & Shim, 2008). This can lead to individuals attempting to fulfil a fantasy that is reinforced through the acceptance of rape myths (Paul, & Shim, 2008; McMahon & Farmer, 2009). Patriarchal ideals and social stigma reinforce male dominance and female submission (Littrell & Bertsch, 2012). In addition to this, concepts such as the sexual double standard sees male and female sexual behaviour judged differently (Littrell & Bertsch, 2012). Males are encouraged to be promiscuous whilst this same behavioural trait is heavily stigmatised for females (Peterson, & Hyde, 2010). The effect patriarchal ideals have on rape victims is clear. Women who have engaged in previous consensual sexual behaviours or have had multiple sexual partners are more likely to be blamed for unwarranted sexual advances in comparison to women who follow traditional social norms (Hines, et al. 2012). The idea that men have insatiable needs and women are ever willing to satiate these needs is prominent in mainstream SEM (Cicilitira, 2004) and has been linked to a higher acceptance of rape myths (Malamuth, Addison & Koss, 2000).

The aim of the current study was to investigate the potential association between engaging with sexually explicit materials and the acceptance of rape myths.

Participant Use of Sexually Explicit Material

Previous research has found that males tend to use SEM more frequently than females (Carroll et al., 2008; Carroll. Busby, Willoughby, & Brown, 2017; Albright, 2008; Buzzell, 2005). The results of the current study provide further support that shows there is a significant difference between the rates of SEM use for males and females. In addition to frequency of use, male participants also

engaged with SEM for longer periods of time in comparison to female participants.

One explanation for difference between male and female use of SEM could be traditional gender roles. Whilst the consumption of SEM is encouraged and often seen as a 'rite of passage' for men, this is not the same for women (Littrell & Bertsch, 2012). The desire to adhere to traditional gender roles could account for the difference in frequency..

Even though women used SEM at a lower frequency than men, the majority of female participants did report that they engaged with SEM. As discussed by Chancer (2000), female sexuality has become more openly discussed, which has created a source of SEM specifically for women as the target audience. Women are able to use the internet as a forum to express their sexualities and create SEM for other women (Cicilitira, 2004). Just as with the male participants, female participants were relatively young and perhaps have had more opportunity to explore their sexuality through SEM in comparison to older participants. That said, as female participants in this sample engaged with SEM at a considerably lower rate than male participants, this could be indicative of a clear gap in the varieties of SEM available for women. The majority of SEM for women is in the form of erotic novels whist most visual SEM (magazines, movies) is mass produced for men (Sonnett, 1999).

The results also showed that most participants engaged with SEM through the internet in comparison to magazines or films. This supports a multitude of previous research studies which have shown that readily available SEM online is the most common form accessed (Greenfield, 2004; Wolak, Mitchell, & Finkelhor, 2007; Sevcikova, & Daneback, 2014; Cooper, 1998; Paul, & Shim, 2008; Goodson, McCormick, & Evans, 2000; Mehta, 2001). This could be because of the anonymity that comes with online resources as well as ease of access. The majority of participants in the current study are below 30 years old, and therefore may not have been as exposed to other ways of accessing SEM as some of the older participants.

In this sample, the majority of male participants reported engaging with SEM by themselves. The majority of male and female participants reported that

they did not use SEM with their romantic partner; however, more women (in comparison to men) did engage with SEM this way. As discussed, SEM is typically made for a male audience, therefore it could explain why more female participants use SEM with a romantic partner. However, there was not enough difference in the demographic sample to see if homosexuality would affect these findings. The larger majority of participants reported that they had never used SEM with groups of friends (mixed and same gendered).

Acceptance of Rape Myths

The current study hypothesised that male participants will have a higher acceptance of rape myths in comparison to female participants. This was confirmed with male participants scoring lower on the UIRMAS, which means they were more likely to endorse rape myths. These results provide further support for findings from previous research (McMahon & Farmer, 2009; Burt, 1980; Bumby, 1996). As rape myths are understood to be false beliefs that promote male dominance and female submission (Lonsway & Fitzgerald, 1994), these findings suggest that traditional gender roles are still prominent. These findings are significant because it shows that student and general populations still internalise gender roles in spite of an overall lower level of RMA that was found in this sample when compared to the participants in the American study (McMahon & Farmer, 2009).. .That said, the current research does not investigate why participants held these views, therefore we cannot determine if the acceptance of rape myths can be related to gender roles or if there are other situational factors involved.

In addition, previous research has found that student populations, which come with an expected 'party lifestyle' could facilitate more opportunities of forced sexual contact (Hines, et al., 2012). As the majority of the current sample were students, the party lifestyle that comes with being on campus and a greater endorsement of rape myths among younger men could be associated with forced sexual assault. Hines, et al. (2012) also found that intoxication played a major role in sexual assaults that involved students on campus. The current study did not investigate the influence alcohol or drugs had on judgement, but this could be a

key link to understanding sexual harassment on campus as the findings showed an endorsement of rape myths.

As discussed by Carmody and Washington (2001), rape myths highlight the victim as the cause of the assault whilst justifying the actions of the perpetrator. This could mean in the current sample, male participants are more likely to blame the victim than female participants. They are also more likely to excuse the behaviour of the perpetrator or create excuses that explain it. This has implications for the judicial system. As reported by Krahe et al. (2008), jurors who endorse rape myths are more likely to be influenced by these beliefs, which has been shown to lead to lower conviction rates of the perpetrator. Therefore, it can be speculated that male participants in this sample are more likely to acquit accused perpetrators if they were in the role of a juror.

Female participants scored significantly higher on the UIRMAS, than males indicating they had a greater rejection of rape myths. This is consistent with findings in previous research (McMahon & Farmer, 2009), indicating that in general, female participants are less likely to blame the victim. The items used to assess rape myth acceptance in the current study portrayed the victims as females and the perpetrators as male; this could explain the difference in the acceptance of rape myths within this sample. As discussed by Grubb and Harrower (2008), people are less likely to blame the victim if they find similarities between themselves and the victim. Therefore, one reason female participants show a greater rejection of rape myths could be because they could relate to the victims in the items. In addition to this, the current research did not investigate participant histories, so it is likely that some female participants could have been in similar situations to those described in the items.

Updated Illinois Rape Myth Acceptance Subscales

On three of the four subscales on the UIRMAS (*She asked for it, He didn't mean to, She lied*), female participants scored significantly higher than male participants, which replicates what has been previously found by McMahon and Farmer (2009). The subscale *She Asked for it,* has items that focus on the idea that the victim behaviours in ways which enticed and invited the perpetrator. As discussed above, victim blaming, female participants in the current sample were

significantly less likely to blame the victim in comparison to male participants. '*He didn't mean to,'* refers to the idea of accidental rape, the perpetrator did not really intend on committing rape, and the subscale *'She Lied,'* included items that are central around the idea the victim falsified the incident. Therefore, in the current sample, male participants were more likely to excuse or justify the behaviours of the perpetrator resulting in the lack of punishment or inappropriate behaviour as discussed.

There were no significant differences found between male and female participants in the current sample on the scale *'It wasn't really rape.'* This is different to the sample in the McMahon and Farmer (2009) study, in which there was a significant different difference between male and female participants on the subscale. This subscale repudiates that rape ever happened, either through the process of victim blaming or rationalising the actions of the perpetrator. The current sample strongly rejected four of the five items on this scale. From this, we can conclude that participants do not endorse rape myths that fail to acknowledge the rape occurred. This could be because the items on this scale were not subtle rape myths but rather rejected due to the changes in social norms.

Sexually Explicit Materials and Rape Myth Acceptance

Foubert, et al., (2011) found a significant correlation between engaging with SEM and rape myth acceptance. Male participants who consumed more SEM had a higher acceptance of rape myths. In the current sample it was expected that the higher the SEM use, the greater endorsement of rape myths. However, there was no significant correlation found for the participant group as a whole.. That said, for female participants, there was a significant negative correlation found, consistent with this prior finding and with the first hypothesis. Female participants who reported engaging with more SEM, had a higher acceptance of rape myths. As most female participants reported watching SEM with romantic partners, it might be that the types of SEM would have been made by men for men. In many types of general SEM, the female protagonist consciously says 'no' but her male counterpart knows better and proves that her body is eager and she must want it (Sonnet, 1999). These types of scenarios can enforce and reinforce male dominance and female willingness despite the woman not actually giving consent

but rather rejecting the advances (Ariley, & Loewenstein, 2006; Edwards, Turchik, Dardis, Reynolds, & Gidycz, 2011). Therefore, if female participants in this study engaged with SEM similar to this, it could account for why they had a higher acceptance of rape myths. However, as this is a correlational finding, it is also possible that particular attitudes could have influenced a higher acceptance of rape myths. It is important to note that this research did not ask participants to report the specific types of SEM they used. It is also important to note that this literature is based on visual SEM. In addition, after engaging with SEM, participants could be focusing on the differences between themselves and the females portrayed in the SEM and are then more likely to victim blame. This can be understood through the 'Just World Hypothesis,' in which individuals believe people get what they have earned by focusing on differences and thus making victim blaming more likely (Lerner, 1980; Ferguson & Ireland, 2012).

There was no significant correlation found for male participants between SEM use and acceptance of rape myths. This finding is inconsistent with previous literature. However, it still adds valuable information as it shows that rape myth acceptance is consistent for this sample regardless of SEM use. Previous research has found that there is an increase in rape myth acceptance after watching specific types of pornography such as genres that are violent, taboo or depict rape (Foubert, et al., 2011).

Age and Rape Myth Acceptance

There have been conflicting findings on the link between acceptance of rape myths and age. Some studies have found that older participants are more accepting of rape myths (Burt 1980; Mynatt & Allgeier, 1990), whilst other studies have found that younger participants endorsed rape myths more (Aromäki, Haebich, & Lindman, 2002; Hamilton & Yee, 1990). The current study found a significant relationship between age and acceptance of rape myths, older participants were less likely to accept rape myths in comparison to younger participants.The majority of participants in this study were young students;this suggests that that rape myths are still thriving within student populations. There could be two possible explanations for older participants having a greater rejection of rape myths. As culture and social norms change, gender roles are

becoming more flexible than they were in the past. Therefore, older generations might have a higher acceptance of rape myths (as found in older studies) especially in the wake of feminist movements that began in 70s. Or it could be that with personal development and maturation, older participants might have increased understanding and empathy for victim's perspectives.

Implications

The current study is consistent with previous research on SEM use; male participants engaged with SEM at a higher rate than female participants. In addition, female participants had a greater overall rejection of rape myths in comparison to male participants. The goal of the study was to investigate whether there was a significant relationship between SEM use and rape myth acceptance, however the results did not support previous research in that no significance was found for male participants. There was a significant negative correlation found for female participants, the more SEM they viewed, the more accepting they were of rape myths. However, this was a modest correlation, meaning there are other factors that still need to be explored.

For male participants, age was positively correlated with rape myth acceptance. This study has implications for the education of young people. Younger participants had a higher acceptance of rape myths. There is a need for implementation of rape prevention and support in schools (McMahon & Farmer, 2009). It is important to educate youth on rape myths and the safe use of SEM. In addition to this, schools should have programmes that emphasise the role and necessity of consent.

The study also has implications for the viewing of SEM by the public. As the internet allows easier access to all types of SEM, previous research has found that participants have an increased acceptance of RMA after consuming violent SEM in comparison to nonviolent SEM (Bergen & Bogle, 2000; Foubert, et al., 2011: Hald, Malamuth, Yuen, 2010). Therefore, research that investigates this link specifically is required to better understand the influence of violent SEM and create measures to reduce sex crimes.

Whilst it is encouraging that overall scores for this contemporary New Zealand sample indicated less RMA than in previous studies (particularly in more subtle attitudes), there is still work to be done.

Limitations and Future Research

There were limitations in the study that need to be considered when interpreting the results. The current sample was a convenience sample, consisting mainly of university students from the University of Waikato, whilst the remainder of the participants were New Zealand residents from around the country. The methods of recruitment were limited to social media and the university campus, which did not allow for a representative sample distribution of participants across the country. This means that the results may not necessarily be applicable to the general demographic within New Zealand or other countries.

Participants were motivated to complete the study by either the opportunity to win a voucher or course credit. Therefore, whilst participation was voluntary, results are open to bias. Some participants may have been more encouraged to complete the survey to gain the potential rewards and may not have engaged with the questions asked, which may affect the reliability of the data.

This was also a relatively small sample size, particularly with respect to examining subgroups such as by gender, age or sexuality. Also, because of the recruitment methods, ethnic minorities were underrepresented, and there were not sufficient numbers to examine the possibility of differences among cultural groups.

Both scales used in this study were created for populations in other countries. Therefore, the items may not well-tailored to this sample. The items on the UIRMAS only had females as the victims and males as the perpetrators, There is currently a lack of research that investigates rape myths in which women are not the victims.

Szymanski and Stewart-Richardson (2014) discuss the need for more scales that measure SEM use. It would be beneficial to update the PUS scale to incorporate items that assess the particular types of SEM consumed in more detail (erotic literature and photographs). This would be particularly good for better

understanding female consumers use of SEM as most current scales are proposed with male consumers in mind. In addition to this, a scale investigating detailed SEM genres would be of use when investigating the link between SEM and RMA because some men may not be engaging with stereotypical SEM. It is important to have research that focuses on specific types of SEM and how this might be associated with rape myth acceptance in different populations.

There is a need to generate research that will allow for better prevention strategies and education programmes for youth. By investigating the habits of young peoples' SEM use, conclusions can be drawn about the type of SEM young people are viewing and if this is associated with an increase in acceptance of rape myths, violent attitudes towards woman or sexual aggression.

In addition to this, the current study did not look at the link between sexuality and SEM use. It is worth investigating the potential relationship between sexuality and the categories of SEM that are engaged with most frequently and if this differs amongst minority groups.

It is important to research women's use of SEM further, particularly the types used and the potential relationship between RMA and self-worth. Previous research has shown that exposure to illicit images can negatively influence women's self-perception (Senn & Radtke, 1990), and increased acceptance of violence against themselves and other women (Mayerson & Taylor, 1987). Therefore, if exposure to SEM leads to an increased acceptance of violence, it is important to understand why as this could affect the number of reported sex crimes, especially if victims believe 'they deserved it.' Further understanding the influence of consuming SEM can help create strategies to better empower women and encourage them to report sexual assaults.

It is imperative to investigate the motivations influencing participant use of SEM in general and how this might affect intimate relationships and perceptions of the self. By researching SEM use amongst participants with different relationships and who they engage in this SEM with, it is possible to understand the role of SEM in relationships and if this differs from people who are single or who have never been in a committed relationship.

Conclusion

A large body of research has attempted to understand the influence of sexually explicit material on the acceptance of rape myths. The substantial portion of this research has found there is an association between frequency of use of sexually explicit material and rape myth acceptance.

The purpose of this research was to examine the association between the frequency of viewing sexually explicit material and the acceptance of rape myths in a sample of mix gendered New Zealand participants. The effect of age on rape myth acceptance was explored.

The results did not provide support for previous findings. There was no significant correlation found for male's use of sexually explicit material and rape myth acceptance. Nevertheless, in contrast, there was a significant correlation found for female participants in that the more sexually explicit material they viewed, the higher the acceptance of rape myths they held. Older participants were less likely to accept rape myths in comparison to younger participants, providing support for previous research.

There are limitations in this study that should be considered. The methods of recruitment lead to a sample of convenience that did not accurately represent ethnic minorities. In addition, this was a relatively small sample size especially with respect to exploring subgroups such as gender, age or sexuality. Both scales used in this study were created for populations in other countries and may not have been appropriate for this sample. Also, items in the Updated Illinois Rape Myth Acceptance Scale only considered victims to be female, and perpetrators to be male. Along with this, the Pornography Use Scale was originally only developed for males.

There is a need for research that investigates the genres of sexually explicit material men and women consume. Previous research has found that sexually explicit material with dominant themes of violence and coercion have been positively associated with an increase of rape myth acceptance. However, there is insufficient literature that explores this association, especially in women.

The findings in this study will be useful in the development of sexual consent education for youth. In addition, this study has implications for women who consume sexually explicit material and their self-worth.

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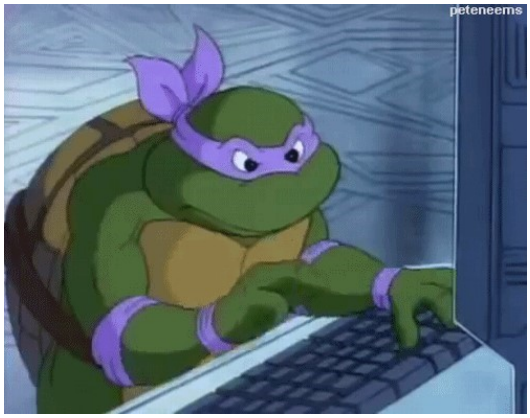
Appendix 1. Recruitment poster for social media

THE UNIVERSITY OF WAIKATO
Te Whare Wānanga o Waikato

ONLINE AND IN PERSON: BELIEFS ABOUT CONSENT AND VIEWING OF EXPLICIT MEDIA



We are very much interested in your thoughts, and opinions about explicit media, and sexual consent!

If you would like more information, or to participate, please follow the link below or you can email me at is31@students.waikato.ac.nz

This research is supervised by Neville Robertson, and Carrie Barber.

This study has received Ethical approval from the School of Psychology Research, and Ethics Committee. University of Waikato.

https://waikato.qualtrics.com/jfe/form/SV_exi1ltJXzsaoajP

Appendix 2. Recruitment poster for Waikato University campus notice boards

ONLINE AND IN PERSON: BELIEFS ABOUT CONSENT AND VIEWING OF EXPLICIT MEDIA

We are very much interested in your thoughts, and opinions about explicit media, and sexual consent!

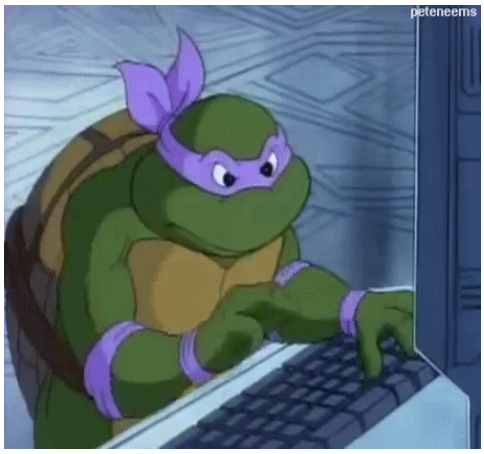
All participant information will remain confidential, and anonymous.

All NZ participants have the opportunity to win one of three $20 vouchers!

If you would like more information, or to participate, please follow the survey below, or you can email me at is31@students.waikato.ac.nz

This research is supervised by Neville Robertson, and Carrie Barber.

This study has received Ethical approval from the School of Psychology Research, and Ethics Committee. University of Waikato



https://waikato.qualtrics.com/ jfe/form/SV_exi1ltJXzsaoajP	**https://waikato.qualtrics.com/ jfe/form/SV_exi1ltJXzsaoajP**	**https://waikato.qualtrics.com/ jfe/form/SV_exi1ltJXzsaoajP**
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Appendix 3. Research Information

Hi, my name is Ish Singh, and I am a student at the University of Waikato. The data from this survey will be used to complete my Masters' Thesis, and possibly, manuscripts for submission to academic journals.

The goal of this study is to understand the relationship between viewing sexually explicit material, and ideas about sexual consent. You don't need to have viewed explicit material to respond - I am interested in the views of people with a range of different experiences. The questions pertaining to sexual consent are based on heterosexual encounters - that said, this survey is focused on the views of a wide range of participants regardless of sexual orientation. This study will consist of one survey which should take around eight minutes to complete but will be considerably shorter for some participants.

There is no sexually explicit material - just your opinions. However, it is possible that some people may find some of the questions asked to be distressing. You have the option of skipping questions you do not wish to answer. You may withdraw from the study by exiting the survey at any time. All responses will remain anonymous. At the end of the survey, you will find web resources that may be useful.

All participants (who are not currently PSYCH100 students) have the option of entering a draw to win one of three $20 vouchers or gaining course credit if eligible. You can do this by linking to another survey, therefore ensuring that your responses to this survey will not be associated with your name. If you have any questions about this research project you can email me at is31@students.waikato.ac.nz. You can also contact my research supervisors Dr. Neville Robertson(neville.robertson@waikato.ac.nz), and Dr. Carrie Barber (carrie.barber@waikato.ac.nz).

This study has been reviewed and approved by the University of Waikato School of Psychology Research Ethics Committee. If you have any questions or concerns about your rights as a participant in this research study, you can contact the chair of that committee, Dr. Rebecca Sargisson (rebecca.sargisson@waikato.ac.nz).

Appendix 4. Consent form

I confirm that:

	Yes	No
I have read the information above.	○	○
I am 16 years or older	○	○
I am currently residing in New Zealand.	○	○
I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time during the survey.	○	○
I have the right to decline to participate in any part of the research survey.	○	○
I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in any reports on this study.	○	○

Appendix 5. Demographic questionnaire

How old are you?

_____

What is your gender?

- ○ Female
- ○ Male
- ○ Gender Diverse
- ○ Prefer not to answer

Please specify your ethnicity;

- ☐ Māori
- ☐ New Zealand European
- ☐ Samoan
- ☐ Cook Island's Māori
- ☐ Tongan
- ☐ Chinese
- ☐ Indian
- ☐ Other, please specify.

_____

- ☐ Prefer not to answer

What is the highest degree or level of school you have completed? If currently enrolled, highest degree received.

- ○ No Formal Qualifications completed
- ○ High school
- ○ Trade
- ○ Bachelors' Degree
- ○ Postgraduate Honours
- ○ Master's Degree
- ○ Doctorate Degree
- ○ Other, please specify.

_____

- ○ Prefer not to answer

What is your sexual orientation?

- ○ Homosexual
- ○ Heterosexual
- ○ Bisexual
- ○ Prefer not to answer

What is your marital status?

- ○ Single, no previous relationships
- ○ Single, but have had previous intimate relationships
- ○ In an intimate relationship
- ○ Married or Civil Union
- ○ Separated/Divorced

- ○ Widowed
- ○ De facto/Living together
- ○ Prefer not to answer

What is your religious affiliation?

- ○ Jewish
- ○ Muslim
- ○ Hindu
- ○ Buddhist
- ○ Christian
- ○ Atheist
- ○ No Religious Affiliation
- ○ Other, please specify.

_____

- ○ Prefer not to answer

Are you currently a PSYCH100 student?

- ○ Yes
- ○ No

Appendix 6. Pornography Use Scale

Have you ever watched, read or listened to explicit sexual material before?

- ○ Yes
- ○ No

How frequently do you view sexually explicit materials/pornography via adult magazines (e.g., Playboy, Hustler)?

- ○ None
- ○ Once a month or less
- ○ 2 or 3 days a month
- ○ 1 or 2 days a week
- ○ 3 to 5 days a week
- ○ Everyday or almost everyday

How frequently do you view sexually explicit materials/pornography via adult videos, movies, and/or films?

- ○ None
- ○ Once a month or less
- ○ 2 or 3 days a month
- ○ 1 or 2 days a week
- ○ 3 to 5 days a week
- ○ Everyday or almost everyday

How frequently do you view sexually explicit materials/pornography via the internet?

- ○ None
- ○ Once a month or less
- ○ 2 or 3 days a month
- ○ 1 or 2 days a week
- ○ 3 to 5 days a week
- ○ Everyday or almost everyday

Taken together, how frequently do you view sexually explicit/pornographic material (such as magazines, movies, and/or Internet sites)?

- ○ Never
- ○ Rarely
- ○ Sometimes
- ○ Frequently
- ○ Most of the time

More specifically, how frequently do you view sexually explicit/pornographic material (such as magazines, movies, and/or Internet sites)?

- ○ None
- ○ Once a month or less
- ○ 2 or 3 days a month
- ○ 1 or 2 days a week
- ○ 3 to 5 days a week
- ○ Everyday or almost everyday

Taken together, how many hours a week do you view sexually explicit/pornographic material (such as magazines, movies, and/or Internet sites)?

- ○ None
- ○ About 1 hour per week
- ○ Between 2 and 4 hours per week
- ○ Between 4 and 6 hours per week
- ○ Between 6 and 8 hours per week
- ○ More than 8 hours per week

When using/viewing sexually explicit/pornographic materials (including online, magazines, DVD/videos/movies) in one sitting, I spend approximately _____ amount of time doing such;

- ○ I do not ever use/view such materials
- ○ Less than 15 minutes
- ○ Between 15 minutes to 30 minutes
- ○ Between 31 minutes to 60 minutes
- ○ Between 61 minutes to 90 minutes
- ○ More than 90 minutes

Appendix 7. Additional questions on viewing SEM

How often have you viewed sexually explicit material by yourself?

- ○ Never
- ○ Rarely
- ○ Sometimes
- ○ Frequently
- ○ Most of the time

How often have you viewed sexually explicit material with a romantic partner?

- ○ Never
- ○ Rarely
- ○ Sometimes
- ○ Frequently
- ○ Most of the time

How often have you viewed sexually explicit material with a group of same gendered friends?

- ○ Never
- ○ Rarely
- ○ Sometimes
- ○ Frequently
- ○ Most of the time

How often have you viewed sexually explicit material with a group of mixed gendered friends?

- ○ Never
- ○ Rarely
- ○ Sometimes
- ○ Frequently
- ○ Most of the time

Appendix 8. Updated Illinois Rape Myth Acceptance Scale

If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

When women go to parties wearing slutty clothes, they are asking for trouble.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If a woman goes to a room alone with a man at a party, it is her own fault if she is raped.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If a woman acts like a slut, eventually she is going to get into trouble.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree no Disagree
- ○ Disagree
- ○ Strongly Disagree

When women are raped, it's often because the way they said "no" was unclear.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If a woman initiates kissing or hooking up, she should not be surprised if a man assumes she wants to have sex.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

When men rape, it is usually because of their strong desire for sex.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

Rape happens when a man's sex drive gets out of control.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If a man is drunk, he might rape someone unintentionally.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

It shouldn't be considered rape if a man is drunk, and didn't realize what he was doing.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If both people are drunk, it can't be rape.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If a woman doesn't physically resist sex - even if protesting verbally - it can't be considered rape.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If a woman doesn't physically fight back, you can't really say it was rape.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

A rape probably didn't happen if the woman has no bruises or marks.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If the accused "rapist" doesn't have a weapon, you really can't call it a rape.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

If a women doesn't say "no" she can't claim rape.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

A lot of times, women who say they were raped, agreed to have sex, and then regret it.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

Rape accusations are often used as a way of getting back at men.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

A lot of times, women who say they were raped often led the man on, and then had regrets.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

A lot of times, women who claim they were raped just have emotional problems.

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

Women who are caught cheating on their boyfriends sometimes claim that it was a rape

- ○ Strongly Agree
- ○ Agree
- ○ Neither Agree nor Disagree
- ○ Disagree
- ○ Strongly Disagree

Appendix 9. List of service providers

Sometimes answering these types of questions can be a little disturbing, especially if you have had distressing experiences yourself, or are dealing with a problem in this area. There is support, and information available; here are some online resources that might be of help. Also, both my supervisors (Dr. Neville Robertson - neville.robertson@waikato.ac.nz, and Dr. Carrie Barber - carrie.barber@waikato.ac.nz) are available to help.

<u>If you have experienced sexual abuse or rape:</u>

Pandy's is a non profit organisation which offers support to survivors of sexual abuse, their friends, and family.
https://www.pandys.org/

This link is to the New Zealand Police Department and offers support to report sexual abuse.
http://www.police.govt.nz/advice/victims/victims-rape-or-sexual-assault

The link below offers information for male survivors of sexual abuse.
http://survivor.org.nz/

<u>If you are worried about your own or someone else's use of pornography</u>

Recovery Nation is a website which offers free self-help resources for overcoming pornography addiction.
http://www.recoverynation.com/

SMART Recovery explains what sexual addiction is, and offers an online support network.
http://www.smartrecovery.org/addiction/sex-addiction.html

This link offers help with sexual addiction by providing an understanding of the issue as well as online resources.
https://www.sexhelp.com/am-i-a-sex-addict/

<u>General</u>

Lifeline is a non-profit organisation that provides counselling, and support services 24 hours a day, seven days a week.
https://www.lifeline.org.nz/
0800 543 354