Exploring the Relationship Between Sexually Explicit Material and Rape Myth Acceptance Among Heterosexual New Zealand Men.

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Abstract

This study explored the relationship between exposure to sexually explicit material of women (SEM) and rape myth acceptance (RMA), as well as the relationship between various sexual attitudes, RMA and SEM among New Zealand men. The aim of the study was to contribute to the understanding and knowledge of RMA (specifically, the potential influences of RMA) in hopes of guiding future rape proclivity interventions within New Zealand and elsewhere.

182 NZ males chose to participate in the study via an online survey with 115 participants completing the full survey. The online survey revealed participants reported sexual attitudes, RMA, and SEM over the two months prior or during a typical week/weekday. Overall, it was discovered that the sample reported endorsing the sexual attitudes: 'Permissiveness', 'Communion', and 'Instrumentality' with no sexual attitude being vastly more endorsed by participants than the other. It was also revealed that the majority of participants did not report to highly endorse rape myths as measured by the Updated Illinois Rape Myth Acceptance Scale (UIRMAS) and rape-themed vignettes. The majority of participants also reported a low level of exposure to sexually explicit material of women either over the two months prior or during a typical week/weekday. However, it was found that a minority of participants did report high levels of RMA and SEM.

Through a bivariate analysis, it was discovered that there was a significant positive relationship between the sexual attitude, 'Instrumentality' and RMA suggesting that those participants who viewed sex as instrumental to their needs may have also highly endorsed rape myths. However, no significant relationship between the variables (sexual attitudes, RMA with SEM) could be established as results of the study were analysed collectively to maintain participant anonymity. Thus, it was unknown if the participants who highly endorsed rape myths also had a high level of SEM for example.

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Introduction

Sexual violence has been defined as a sexual act that is committed or attempted by another person without the freely given consent of the victim or against someone who is unable to consent or refuse. Sexual violence includes forced or alcohol/drug facilitated penetration of a victim; non-physically pressured unwanted penetration; intentional unwanted sexual touching; or unwanted non-contact acts of a sexual nature. Sexual violence can also occur when a perpetrator forces or coerces a victim to engage in sexual acts with a third party (Basile, Smith, Breiding, Black & Mahendra, 2014). In the current research, sexual violence will be utilised as an 'umbrella' term which refers to a spectrum of sexually harmful behaviours including behaviours that constitute sexual offenses, sexual abuse, sexual harm, sexual assault and rape. While the definitions between these terms may differ in some respects, where appropriate, this research will use such terms interchangeably.

The intent of the current study is to explore rape myth acceptance (RMA) among New Zealand males, aged 18 years and older. Specifically, how RMA relates to UN Women (2013) further states that or has been influenced by exposure to sexually explicit material of women (SEM) and how various sexual attitudes may relate to RMA as well as exposure to SEM. It is hoped that the findings in this research will contribute to the development of future sexual abuse prevention efforts that aim to combat sexual abuse against women in New Zealand and elsewhere.

Sexual Violence

It has been well established that sexual abuse committed against women worldwide constitute a harmful and highly prevalent social problem (Fortney, Levenson, Brannon & Baker, 2007). While most sexual abuse is often committed in private settings (Tjaden & Thoennes, 2006) the United Nations (UN) Women (2013) reports that sexual violence can also occur in public spaces such as on streets, public transport and parks, in and around schools and workplaces, in public sanitation facilities and water and food distribution sites, or in known neighbourhoods. The UN Women (2013) further state that public sexual abuse is an everyday occurrence for

adolescent girls and women around the world—in urban and rural areas, in developed and developing countries.

A research review carried out by the UN Women (n.d) demonstrates the prevalence of sexual violence. For instance, a poll conducted in London, 2012 by the Ending Violence Against Women Coalition reported that 43% of young women said that they had experienced street harassment just during the past year alone. In France, a 2013 study conducted by the National Institute of Statistics and Economic Studies found that every fourth woman experienced fear when walking on the street and that one in every five women have suffered from verbal harassment while walking on the street in the past year.

Furthermore, a baseline study conducted in New Delhi, India, in 2012 revealed that 92% of women experienced some form of sexual violence in public spaces in their lifetime, and 88% of women experienced some form of visual and verbal sexual harassment such as unwelcome comments of a sexual nature, whistling, leering or making obscene gestures in their lifetime. In Port Moresby, Papua New Guinea, a scoping study conducted in 2011 in six markets (Gerehu, Gordons, Tokarara, Malauro, Waigani, and Hohola) revealed that 55% of women experienced some form of sexual violence in market spaces in the previous year. In Kigali, Rwanda, East Africa a 2012 baseline study showed that women's fear of sexual harassment and other forms of sexual violence limited their participation in activities outside the home during both the day and at night. Furthermore, 42% of the women said they were concerned about going to educational institutions during the day, and 55% after dark. Over half of the women also said they were concerned about participating in leisure activities during the day and after dark. In Quito, Ecuador, a scoping study conducted in 2011 discovered that 68% of women experienced some form of sexual harassment and sexual violence, at least once in the previous year.

Additionally, based on United States (US) census estimates of the number of women aged 18 and older, it was found that almost 18 million

women in the US have been raped. Past research (namely, the National Violence against Women Survey; NVAWS) found that 17.6% of surveyed women (*N*= approximately 8,000), had been raped at some time in their life. From these survey statistics, it had been estimated that one in every six US women have been raped in their lifetime. That is to say, in a single year, more than 300,000 US women had been raped. Important to note is that NVAWS most likely underestimated the actual number of annual rapes as the survey excluded rapes of adolescents and those who were homeless or who lived in institutions, group facilities, or residences without telephones. Thus, the actual annual statistics of female-victim rape prevalence in the US may have been higher than what had been estimated (Tjaden & Thoennes, 2006).

Statistics have also shown that various forms sexual abuse are not an unusual or uncommon problem in New Zealand. In fact, statistics from the Help (2016) and from New Zealand Statistics (2016) show that sexual assault in New Zealand continues to be an ongoing social problem. For example, it has been reported that approximately one in five New Zealand women experience a serious sexual assault with some women experiencing this more than once (Help, 2016). Recorded victim statistics from July 2014 to September 2016 also show that 9,486 New Zealand women of the 'victimisation population' (a measure that counts a person once within each criminal incident for each Australian and New Zealand Standard Offense Classification/ ANZSOC division in which they are recorded as being a victim of an offense) have experienced sexual assault and a further 58,434 New Zealand women of the 'unique victim population' (a measure that counts a person once in a given 12 month reference period for each ANZSOC division in which they are recorded as being a victim of an offense, regardless of how many times they may have been victimised) have experienced sexual assault between June 2015 to August 2016 (New Zealand Statistics, 2016). Notably, it has been discovered through victim surveys that a vast majority of sexual offenses are either not reported, or not resolved by Police (Department of Corrections, 2011).

Therefore, the number of sexual assaults committed in New Zealand and elsewhere may be in fact higher than what the statistics show.

Given these statistics, it may be somewhat less surprising that an estimated 120 million young females worldwide (more than one in ten) have experienced forced sexual intercourse or other forced sexual acts at some point in their lives (United Nations International Children's Emergency Fund; UNICEF, 2014). Recent global prevalence figures further indicate that up to 35% or one in three women worldwide have experienced sexual intimate partner violence or non-partner sexual violence in their lifetime; in some regions, the rate of sexual abuse is much higher. (World Health Organisation; WHO, 2016).

Research strongly reveals the physical, psychological and emotional harm resulting from sexual abuse including rape can be significant in terms of the harm caused on victims and their children. For example, The WHO (2016) and Law Commission (2015) reports that sexual abuse can lead to depression, sleep difficulties, eating disorders, emotional distress, and suicide attempts. Other adverse health effects which can occur for survivors of sexual abuse also include tension headaches, back pain, abdominal pain, skin disorders, fibromyalgia, gastrointestinal disorders, limited mobility and poor overall health.

Burgess and Holmstrom (1974) identified the profound psychological effects that may result from sexual abuse. The authors describe the short and long-term impacts of rape that included hysteria, shock, disbelief, vulnerability, disgust, fear, guilt, confusion, and powerlessness, referring to these psychological stressors collectively as 'Rape Trauma Syndrome'. These effects were analysed as having the potential to cause complete disorganisation of victims' lives.

Saunders, Smith, Kilpatrick (2003) report that a history of sexual assault is associated with a four-to-five-fold increase in the prevalence of Post-Traumatic Stress Disorder (PTSD) with sexually assaulted girls having a lifetime PTSD rate of 29.8%, compared with only 7.1% of girls with no sexual assault history. Saunders and colleagues (2003) further

state that victims of sexual assault were nearly four and five times more likely, respectively, to struggle with substance abuse at some point in their life. Similarly, McFarlane and Malecha (2005) found that following a sexual assault, 27% of the 148 women who participated in their study began to or increased their use of alcohol, illicit drugs (usually cocaine), or nicotine use.

McFarlane and Malecha (2005) further found that of the 148 women who participated in their study, 20% became pregnant and 15% contracted a sexually transmitted disease through sexual abuse. An analysis shown by the WHO (2016) also found that women who had been physically or sexually abused were 1.5 times more likely to have a sexually transmitted infection and, in some regions, HIV, compared to women who had not experienced partner violence

McFarlane and Malecha (2005) additionally found that children (aged 12 to 18) of sexually abused mothers exhibited a high degree of depression. Furthermore, it was found in the same study that 22% of the women who had been sexually assaulted had threatened or attempted suicide within 90 days of applying for a protection order against the perpetrator. Ellis, Atkeson, and Calhoun (1981) likewise revealed that during interviews with 27 female victims of sexual assault, most reported being depressed for some time after the assault and 50% reported having suicidal thoughts during their recovery. Ellis and colleagues (1981) also discovered that the victims in their study experienced less pleasure in daily activities than their matched non-victim controls. It was discovered in the same study that women who had been victims of sudden violent attacks by strangers showed the most severe reactions, being even more depressed, fatigued, and fearful, and getting less satisfaction from activities than victims of other types of assaults.

Moreover, MacMillan (2002) found that sexual violence survivors experience reduced income in adulthood resulting from sexual victimisation in adolescence, with a lifetime income loss estimated at $241,600 (USD). Lyon (2002) reports that sexual abuse may also interfere

with women's ability to work. Likewise, Ellis and colleagues (1981) revealed that 50% of sexual violence victims that participated in the study quit or were forced to leave their jobs in the year following their assaults due to the severity of their reactions.

Sexual violence not only cause serious human cost in the form of short- and long-term physical, psychological, emotional, sexual and reproductive health problems for survivors and for their children, but it can also lead to high social and economic costs through the continued and repeated incarceration of some sexual offenders and through the treatment, services, and support for sexual abuse victims as well as emergency services and legal costs (WHO, 2016; Cooper, 2005; MacMillan, 2002, Law Commission, 2015). In addition, research suggests that crime against a person (such as with sexual abuse) as opposed to crime against property, for example, tends to be the most costly (Roper & Thompson, 2006). A New Zealand Treasury working paper authored by Roper and Thompson (2006) estimated the cost of prevention and dealing with the consequences of sexual violence and concluded that sexual violence is the costliest sub-category of crime, costing $72,130 (NZD) per incident (compared with, for example, robbery which is costed at $23,100 NZD per criminal act, and violent offenses which are costed at $8,910 NZD per criminal act). These statistics, as well as statistics previously stated, clearly demonstrate that there is a need for continual research that may guide successful treatment and prevention of this highly prevalent and harmful social problem.

Expectedly, in order to eradicate or reduce the prevalence of the various forms of sexual abuse, there needs to be an understanding the nature of such sexual offenses. As stated by Ward, Polaschek and Beech (2006), understanding why rape occurs, and how it develops and changes over time, is of the utmost importance in helping clinicians and policymakers reduce the frequency of this serious social problem. Since the early 1990s, there have been many theories and models that seek to increase the understanding of sexual offenses and sexual offenders. Ward and Hudson (1998) developed a meta-theoretical framework for classifying

theories of sexual offending based on each theories generality of focus, and also upon the extent to which the relevant factors are anchored in both developmental, or contemporary experiences and processes. In the framework, there are three levels:

Level one theories represent comprehensive or multifactorial accounts of sexual offending. Marshall and Barbaree's (1990) integrated theory is an example of a level one theory as it places the greatest emphasis on the distal causal factors of sexual aggression, while still acknowledging the importance of transient situational variables.

Level two theories have been proposed to explain single factors thought to be particularly important in the generation of sexual crimes. Marshall's (1989) theory of intimacy deficits is an example of a level two theory as this theory focuses on insecure attachment as an important vulnerability factor for sexual offending. Other level two theories include cognitive distortion or rape-supportive beliefs/ myths, deficient victim empathy and feminist theories for example (Ward et al., 2006).

Level three theories are descriptive models of the offense chain or relapse process. Theory at this level typically includes an explicit temporal factor and focuses on proximal causes, or the how of sexual offending (Ward & Hudson, 1998). Level three theories include relapse prevention and self-regulation models, and offense chain, offense cycles and offense process models (Ward et al., 2006).

Although there has been an increase in research concerning rape since the early 1990s (Tjaden & Thoennes, 2006; Ward et al., 2006) as well as a substantial amount of research done concerning RMA and the relationship between RMA and rape proclivity (e.g. Chiroro, Bohner, Viki & Jarvis, 2004; Romero-Sanchez, Toro-Garcia, Horvath & Megias, 2015; Chapleau & Oswald, 2010), little research has been conducted that has explored the prevalence, development and influencing factors of RMA within New Zealand. While sexual abuse has been observed across different historical periods and in different geographical areas, incidence rates of sexual abuse are reported to vary greatly across countries. It may

also be likely that predisposing, precipitating and maintaining factors of rape and other forms of sexual abuse may vary from country to country. Therefore, the current research will explore RMA exclusively within the context of New Zealand. More specifically, this research will endeavour to contribute to the current gap in research by exploring the influence that exposure to SEM may have on RMA and sexual attitudes among New Zealand heterosexual men. It is hoped that themes included within this research will evoke further research into the nature of RMA in western countries and beyond to facilitate the reduction of harmful sexual behaviour against women.

Research also clearly demonstrates that male-victim sexual abuse is also a highly harmful social problem throughout the world (e.g. Department of Corrections, 2011; Chapleau, Oswald & Russell, 2008; Help, 2016; Tjaden & Thoennes, 2006). The focus of this research was in no way intended to ignore the tragedy experienced by male sexual assault victims, nor the occurrence of female-perpetrated sexual assault. Rather, the current research has solely explored female-victim RMA in New Zealand as research has revealed that sexual abuse perpetrated by males, committed against females and female-victim RMA is significantly more common in New Zealand and around the world (e.g. Department of Corrections, 2011; Heiskanen, 2010; Chapleau, Oswald & Russell, 2008; Chapleau & Oswald, 2010; Help, 2016; Tjaden & Thoennes, 2006). While the exploration of male-victim RMA and how it may contribute to male-victim sexual abuse is of value, it was beyond the scope of this research.

Sexual Attitudes

Sexual attitudes have been defined as a person's general beliefs about sexuality that are based on cultural views and previous sexual experience. Furthermore, sexual attitudes can often be shown by a person's behaviour (Nugent, 2013).

It has been reported by Hammond, Berry & Rodriguez (2011) that attitudes regarding sexual behaviour and expression have generally become more permissive over recent decades. However, the authors

argue that there is still considerable variation in what people consider acceptable sexual behaviour and gender roles. For example, it is believed that those who are more liberal tend to feel that the expression of human sexuality should be open, free, and unrestrained while more conservative people tend to feel that sexual expression should be more constrained and closely regulated (Hudson, Murphy & Nurius, 1983; Troiden & Jendrek, 1987). Additionally, it has been argued that those who hold more conservative sexual attitudes tend to view women as subservient to men and to be more accepting of rape myths than those with more liberal attitudes (Wells & Twenge, 2005).

Triandis (1977) has suggested that attitudes, as well as social factors such as norms, influence behavioural intentions, which–along with situational and personal factors as well as prior experience with a behaviour–determine whether an individual will engage in a future behaviour. This theory is likely to hold true in the context of sexual behaviour. For example, sexual attitudes and social norms regarding sex and rape, in conjunction with situational factors and certain individual traits, may influence future sexual behaviours. Therefore, while the current study has not attempted to explore all of the factors mentioned above, contributing somewhat to the understanding of sexual attitudes (specifically how they may relate to RMA and exposure to SEM) may uncover valuable insights useful to consider in future rape proclivity research.

Cognitive Distortions

The term cognitive distortion was first used to describe cognitive processing errors or fallacious reasoning with a major role in the development and maintenance of specific psychological disorders, such as depression (Beck, 1963). The term has since been used to refer to several different and conceptually distinct phenomena. For instance, while many researchers include maladaptive defense mechanisms (such as denial, rationalisation, and projection) under the rubric of cognitive distortions, several researchers have also included irrational thinking, defensiveness and deviant beliefs (Navathe, Ward, & Gannon, 2008).

Ward, Hudson, Johnson and Marshall (1997) identified irrational thinking and deviant beliefs as central to cognitive distortions and have argued that cognitive structures (beliefs and schemata), cognitive operations (biased information processing) and cognitive products (self-statement and attributions) are the underlying variables of cognitive distortions. It has further been proposed that cognitive distortions function in the same way defense mechanisms do. That is to say, they protect a person's ego from negative self-evaluations and the consequent emotional states (Thakker, Ward & Navathe, 2007).

While the concept of cognitive distortions may seem relatively straightforward, it suffers from a lack of definitional clarity (Maruna & Mann, 2006). However, the term itself implies that it involves a cognitive process (cognition being understood in social psychology as a complex process by which information is organised, stored as retrieved) and that it deviates in some way from a normal understanding of a matter.

Cognitive Distortions in Sexual Offending

Abel, Becker, & Cunningham-Rathner, (1984) define cognitive distortions in relation to sexual offending as internal processes such as justifications, perceptions, and judgments that sexual offenders use to rationalise their offending behaviour. Many other definitions have been proposed thenceforth. For example, according to Murphy (1990), sex offenders' cognitive distortions are self-statements that allow denial, minimisation, rationalisation, and the justification of sexual abuse. Cognitive distortions in sexual offending have also been conceptualised as maladaptive beliefs/attitudes and problematic thinking styles (Ward, et al., 1997), which have been shown to be related to the onset and maintenance of sexual offending (O Ciardha & Ward, 2013).

Taking into account the lack of clarity in defining cognitive distortions, a rough working definition has been proposed by O Ciardha and Ward (2013): "cognitive distortions in sex offenders are specific or general beliefs and attitudes that violate commonly accepted norms of rationality, and which have been shown to be associated with the onset

and maintenance of sexual offending (p. 6)". This notion of cognitive distortions has found favour in the study of sexual offenses for various reasons (Navathe et al., 2008), not least because it provides a plausible explanation for a sexual offense and a clear and treatable goal for clinicians.

In order to understand the behaviour of sexual offenders, a number of sexual offending theories have been proposed, one of which being 'Implicit theory' of sexual offending. Implicit theory is based on the idea that some individuals have ways of thinking about others, themselves and the world that makes them vulnerable to behave in a sexually abusive manner (Ward, et al., 2006). It has been proposed that from such implicit theories emerge cognitive distortions. The cognitive distortions that are held to be responsible for the onset and maintenance of offending are also central to the concept of other theories of sexual offending (Navathe et al., 2008). However, due to the vagueness of the term itself, many common cognitive distortions of adult sexual offenders are classified and described solely as cognitive products or self-statements making an analysis of research findings challenging (Timothy & Susan, 2003; Friestad, 2012). Nevertheless, common cognitive ideation of adult sexual offending within the literature appear to be listed as, or are descriptions of (1) denials-ignoring or misrepresenting thoughts and experiences that may arouse anxiety of sexual offending; (2) minimisations- downplaying the negative impacts of a sexual offense; (3) justifications- defending a sexual offense as 'right' or 'reasonable'; (4) rationalisations- explaining a sexual offense/ deviant sexual feelings in a way that is non-threatening to the offender; and (5) projections- disturbing thoughts or feelings that are about the sexual offending are handled by attributing them to someone or something else (Timothy & Susan, 2003; Ward et al., 2006; Ward & Beech, 2005; Friestad, 2012).

These cognitive distortions stated above can be allocated to two overlapping systems; motivational processes and evaluative process (Ward & Beech, 2005). That is to say, some cognitive distortions commonly function to disengage self – these types of cognitive distortions

are likely to be exhibited in the pre-offense period and contribute to the onset of an offense- while other cognitive distortions commonly function to justify the offense – these types of cognitive distortions are likely to be exhibited in the post-offense period and contribute to the maintenance of an offense (Navathe et al., 2008). Although the cognitive distortions listed above are not considered to be exclusive to each of the systems (Friestad, 2012), it is argued that post-offense cognitive distortions are more likely to be explanatory and justificatory than pre-offense cognitive distortions (Ward et al., 2006). Likewise, Nunes and Jung (2014) found that denials and minimisations were associated with an offender's guilt and deviance, victim harm, need for treatment, and responsibility. Thus, suggesting that these cognitive distortions are more likely to be post-offense distortions that may also maintain sexual offending.

Ward and Colleagues (2006) argue that cognitive distortions are the most well-known, widely discussed and theoretically developed. However, it has long been proposed that sexual offenses such as rape are the result of multiple, interacting factors that converge at a particular time, in a particular context (Ward et al., 2006). That is to say, it is unlikely that a single factor such as cognitive distortions will explain on its own why a person has committed a sexual offense. However, beliefs that serve to justify, excuse and rationalise sexual abuse still remain a crucial etiological and maintaining factor for sexual offending (Ciardha, & Ward, 2013). Therefore, this particular factor of sexual offending is worth further exploration.

RMA

The concept of rape myths was first introduced in the 1970s by sociologists and feminists who described a complex set of culturally situated, socially learned ideologies and beliefs thought to support and perpetuate male-perpetrated, female-victim sexual violence (Payne, Lonsway & Fitzgerald, 1999). The concept of RMA has since been described throughout various research and literature. Lonsway and Fitzgerald (1994) defined the acceptance of rape myths as attitudes, beliefs, and stereotypes regarding forced sexual intercourse that are

generally false but are widely and persistently held, and similar to cognitive distortions, serve to deny and justify male sexual aggression against women. Similarly, Burt (1980) described rape myths as prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists that are used to not only excuse sexual violence against women but also advocate that women should accept responsibility for their sexual victimisation. Additionally, rape myths suggest that women not only hold at least some responsibility for a sexual assault but may even provoke their own sexual assault.

Examples of rape myths include the belief that women do or portray something to "deserve" getting raped such as by dressing provocatively, behaving promiscuously, by having a bad reputation, by being alone, being unclear of wants, drinking alcohol and being out at night (Kahlor & Eastin, 2011). Other types of rape myths include the belief that many rape victims lie to get revenge or cover up a sexual affair (Fox & Potocki, 2015; Custers & McNallie, 2017) and that women fabricate rape when they regret consensual sex after the encounter (Clark & Carroll, 2008). Further rape myths specified by Payne and colleagues (1999) and McMahon and Farmer (2011) include "she asked for it," "he didn't mean to," "it wasn't really rape," and "she lied". Research has demonstrated that while such myths are prevalent among the general public – including both male and female - (e.g. Aosved & Long, 2006; Clark & Carroll, 2008; Johnson, Kuck, & Schander, 1997; Lonsway & Fitzgerald, 1994) men are significantly more accepting of rape myths (Kahlor & Eastin, 2011). However, the discovery that many women also believe rape myths shows that false beliefs about rape or rape myths are indeed widely spread and persistently held (Peterson & Muehlenhard, 2004).

Hammond and colleagues (2011) report that although rape is often committed by men the victims know and trust, many people's beliefs about a typical rape do not always conform to this reality. That is to say, many people define rape only when the behaviours fall within the narrow confines of the traditional rape script such as a rape occurring by a stranger in the dark (Peterson & Muehlenhard, 2004). Therefore,

acquaintance rape tends to be justified, perpetrators excused and victims blamed (Hammond et al., 2011).

Horgan and Reeder (1986) state that a number of variables have been found to influence the degree to which blame is allocated to the victim of any given crime, including the perceiver's beliefs, victim characteristics and situational aspects. Attribution of blame by observers of rape cases is therefore subject to a number of changing variables which are likely to influence every situation in a unique and unpredictable way. Thus, in order to understand why individuals attribute blame in the way they do and account for victim blaming, it is important to identify the contributing factors and variables which may result in rape victim blaming.

Several theories have been proposed to explain the phenomenon of RMA. Attribution theory first introduced in the late 1950s has provided researchers with a foundation for investigating how the victims of crime are perceived and theorising why they are perceived in a particular way. According to Fiske and Taylor (1991) "attribution theory deals with how the social perceiver uses information to arrive at causal explanations for events. It examines what information is gathered and how it is combined to form causal judgment." (p. 23), That is to say, attribution theory describes people as information processors who are active in interpreting events in their lives, who also search for facets to explain what is happening or has already happened (Kim, Johnson, & Workman, 1994; Heider, 1958). This process is thought to help individuals understand and control the world around them. Heider (1958) outlined two different forms of attribution: *internal attribution* where an individual believes that others behave in such a way because of something about them such as personal traits and *external attribution* where an individual assigns the behaviour of others to the situation they are in or something outside of their control. Through the perspective of this theory, Rotter (1996) argues that in a rape scenario, victims may be considered to be at blame if internal attribution is utilised, whereas less blame would be attributed to the victim if external attribution is utilised, as external attribution places more emphasis on the situation rather than the individual themselves.

Another theory that has been proposed to explain RMA is the defensive attribution hypothesis. According to this hypothesis, people increase or decrease their blame towards a victim depending on their perceived similarity with the victim and the perceived likelihood of similar future victimisation happening to them. That is to say, defensive attribution hypothesis predicts that negative perceptions of a victim will decrease as the perceived similarity of the observer to the victim increases. It is believed that this information processing is a defense mechanism to protect the observer from being blamed themselves if a similar fate should occur to him or her in the future (Grubb and Turner, 2012).

Furthermore, Shaver (1970) found that defensive attribution is related to the empathy response, which is more likely to be activated if the witness sees similarities between themselves and the person(s) involved in a misfortune. Shaver (1970) were able to demonstrate this response by describing events to test subjects; varying the situations and people described to either match or be significantly different from the subjects. Through this research, it was revealed that as the similarity with observers increased, attributions of responsibility decreased. Additionally, Burger (1981) published a meta-analysis of 22 peer-reviewed studies relating to the defensive attribution hypothesis, in which he found strong evidence to support Shaver's hypothesised negative relationship between similarity and responsibility.

An alternative theory which is commonly referred to in literature relating to sexual violence is the 'just world theory'. This theory states that negative perceptions of rape victims occur as a result of overcompensation for a seemingly undeserved act. According to this theory, individuals have a motivational need to believe that the world is a fair and just place meaning that behavioural outcomes must be deserved. It is proposed that this belief – that the world is a just place- is utilised by individuals in order to maintain a sense of control and efficacy over the environment. That is to say, if an individual was to believe that unfortunate things happen to people without any apparent reason, the person's world may then seem chaotic and would subsequently threaten their sense of

control. Therefore, to perceive the victim as deserving of the misfortune helps to restore the comfortable view of the world as being ordered, fair, and just. (Kleinke & Meyer, 1990; Lerner & Matthews, 1967). Furthermore, Van den Bos and Maas (2009) report that for people who strongly endorse just-world beliefs, learning about an innocent victim creates a logically inconsistent system of beliefs that can be resolved by blaming the victim. Conversely, for people who only weakly endorse just-world beliefs, there is no inconsistency in the first place and therefore no need to blame the victim.

It is clear from the evidence that the endorsement of rape myths plays an important role in the cognitive processing and organising of rape-related information to oneself. Other research has also shown that the endorsement of rape myths can increase men's self-reported rape proclivity (Bohner, Reinhard, Rutz, Sturm, Kerschbaum & Effler. 1998; Briere & Malamuth, 1983; Malamuth, 1981; Malamuth & Check, 1985; Tieger, 1981, Bohner, Siebler, & Schmelcher, 2006). This finding has also been supported by research conducted with convicted and self-confessed rapists, who reported higher levels of RMA than control participants (Feild, 1978; Koralewski & Conger, 1992). It has been proposed that rape myths may act as 'psychological neutralisers' that permit men to turn off social prohibitions against hurting others when they want to engage in a sexual interaction. This ideology suggests that rape myths can be utilised by potential rapists to justify their violent tendencies (Grubb and Turner, 2012).

Furthermore, not only has RMA been shown to increase rape proclivity in men, it has also been discovered that RMA and can decrease the reporting of sexually violent incidents in women (Frese, Moya, & Megias, 2004) and influence the attribution of responsibility and blame by relevant practitioners, members of the police force, medical examiners, and criminal justice professionals in rape-related cases (Feild, 1978; Page, 2010; Sleath & Bull, 2012; Süssenbach & Bohner, 2011; Ward, 1995). For example, research has shown that in stranger rape trials, jurors' degree of

RMA can influence their evaluations of the evidence and their ultimate verdict decisions. Specifically, it has been discovered that jurors' who endorse rape myths are less likely to convict defendants and are more likely to recommend shorter sentences to those defendants who are convicted than are those jurors' who do not endorse rape myths (Lonsway & Fitzgerald, 1994). Research also suggests that RMA may be especially influential in date rape cases (Gray, 2006), which are inherently more ambiguous than cases of stranger rape. Additionally, Frohmann (1991) found that prosecutors were less likely to take on rape cases when a victim had admitted to having flirted with the sexual offender prior to an act of sexual violence, allowed him into her home, consented to some sexual acts, or was intoxicated at the time of the sexual assault. Other studies further suggest that prosecutors will be less likely to pursue cases when victims had been hitchhiking, frequenting bars, or had voluntarily agreed to go home with a stranger as these women – through such actions - are viewed as being deserving of sexual victimisation (Saunders, Smith, Kilpatrick, 2003; LaFree, 1989; Spohn & Spears, 1996).

Evidently, this research here discussed demonstrates that the use and acceptance of rape myths – by male and females of the general public as well as professionals within the criminal justice system - foster a climate in which sexual violence against women is perpetuated. Thus, highlighting the need for continued research into, the effective treatment of, and for the advocating for a change in these commonly held harmful attitudes and beliefs regarding sexual behaviour.

SEM: Media and Social Factors.

Research has proposed that differences in the likelihood to sexually abuse as well as the tolerance of sexual abuse by victims are due to fundamental differences in the norms and values in a given society and within specific contexts and organisations (Luthar & Luthar, 2007; Galdi, Maass & Cadinu, 2014). Some research further suggests that cultural differences in social norms and behavioural standards are key components in shaping conceptions of sexual harassment and violence across countries and social contexts (Barak, 1997; Luthar & Luthar, 2007).

Galdi and colleagues (2014) state that norms and values or, what is accepted and what is not accepted within a society is not only communicated by common socialising agents such as family, friends, school, and workplace but is also conveyed by the media (e.g., music videos, magazines, the internet) which is rife with sexual content. Galdi and colleagues (2014) go on to assert that media plays an important role in defining prevailing social norms within a society. Additionally, cross-sectional and longitudinal studies demonstrate the harmful effects that media depictions of sex can have on sexual behavior (L'Engle, Brown, & Kenneavy, 2006; Collins, Elliot, Berry, Kanouse, Kunkel, Hunter, 2004).

There is theoretical justification for why exposure to the sexualisation of women in the media and through other social agents can change attitudes, beliefs and behaviours. Theories that are useful in explaining this association include, but are not limited to: Gerber, Gross, Morgan, and Signorielli's (1994) cultivation theory which claims the more a person observes the fantasy world of sex in entertainment, the more likely they are to believe that the depicted images or messages reflect reality; Jo and Berkowitz's (1994) priming theory and Zillman's (1982) arousal theory which are both based on the premise that the effects of consuming sexual material can be understood by the changes in one's cognition; Bandura's (1977) social learning theory which asserts that viewing sexually degrading media for example may lead to behavioural modelling on behalf of the observer where rewarded behaviours are more likely to be imitated by the observer than punished or non-reinforced behaviours. Overall, these theories suggest that exposure to sexual content will ultimately influence the observer's thinking and behaviour (Sprankle, End, & Bretz, 2012).

Television and movies.

Since the 1970s, television (TV) has conveyed an increasing and overwhelming diffusion of messages that stereotype and objectify women by portraying them as passive, dependent on men, compliant, and as mere sexual objects (Bartky, 1990; Fredrickson & Roberts, 1997; Montemurro, 2003). Galdi and colleagues (2014) report that there is a

consistent finding from the analyses of TV programming that shows a strong difference in the degree to which women's and men's bodies are sexualised. Across many TV genres, women, in contrast to males, are commonly presented as decorative elements where their value is based solely on their physical appearance. It has further been discovered that women appear to talk less, appear less frequently in the role of experts, are more likely to be suggestively dressed and posed in sexually exploitative and submissive postures (Andsager & Roe, 1999; Arnett, 2002; Ward, 1995). Galdi and colleagues (2014) further state that sexual objectification of women on TV is not only visual but is also expressed by explicit and subtle verbal acts. Such objectifying content is typically conveyed through messages in which men make comments on women's physical appearance or in a humorous context through jokes, gags, and double meanings (Fouts & Burggraf, 2000; Ward, 1995).

A study conducted by Montemurro (2003) analysed 56 episodes of five different situation comedies for a period of five months. The findings revealed that there was an average of nearly 3.5 incidents of gender harassment per episode, with behaviours ranging from uninvited sexual teasing to suggestive looks or gestures, and an average of 0.5 incidents of sexual harassment, with behaviours including uninvited sexually inappropriate touching, uninvited pressures for dates and specific requests for sexual favours. Grauerholz and King (1997) conducted a content analysis of 48 hours of prime-time TV programs (namely, situation comedies and drama) and found that 84% of the TV shows contained incidents of sexual harassment. In another review of prime-time TV, Brinson (1992) analysed 26 storylines that contained references to rape and found that the average storyline contained at least one reference to a rape myth. Brinson found that 42% of the storylines suggested the victim wanted to be raped, 38% suggested the victim lied about the assault, and 46% suggested the victim was to blame for the assault. Cuklanz (2000) also provided evidence for the presence of such rape myths on prime-time TV.

There is a considerable amount of research suggesting that exposure to sexually explicit media as shown on TV can have significant social consequences on men and women. For example, experimental studies have shown that sexually violent media content is associated with increased acceptance of interpersonal violence against women (Malamuth & Check, 1981; Weisz & Earls, 1995), increased acceptance of rape myths (Weisz & Earls, 1995), increased victim blaming (Dexter, Penrod, Linz, & Saunders, 1997), reduced sympathy toward the victim (Weisz & Earls, 1995) and heightened self-reported likelihood of raping (Malamuth & Check, 1983). Furthermore, Ward and Rivadeneyra's (1999) study (N=314) revealed a positive association between exposure to sexual content on TV and the viewers' perception of the prevalence of sexual activities among their peers. That is to say, the results of the study indicated that undergraduates with high exposure to sexual material on TV had higher estimates of the level of peer sexual activity than participants with low exposure. This finding supports cultivation theory's claim that greater exposure to the fantasy world of the media can alter one's perception of the prevalence of the depicted behaviours in the real world.

Important to note is that studies have found differing associations between harmful sexual attitudes and exposure to various television genres. For example, soap opera viewing was positively related to acceptance of rape myths and the overestimation of false rape accusations whereas crime drama viewing was negatively related to RMA (Kahlor & Eastin, 2011). Furthermore, sports media exposure was positively related to hostile sexism, benevolent sexism, and sexual objectification of women (Custers & McNallie, 2017) and was found to be indirectly related to RMA (Hust, Lei, Ren, Chang, McNab, Marett, & Willoughby, 2013). In addition to these findings, Strouse and Buerkel-Rothfuss (1987) examined the relationship between MTV consumption and college students' (N=475) sexual attitudes and behaviours and found that MTV consumption is the most significant predictor of an increased number of sexual partners for females and the fourth most significant predictor of number of sexual partners for males, in a regression analysis

controlling for religiosity, self-esteem, and other demographic variables associated with sexual behaviour. According to such findings, the genre of TV viewed by men and women may have different impacts on the observer. However, results from Kahlor and Eastin's (2011) study suggest that general television consumption is related significantly to the acceptance of rape myths among men and women.

Other studies, many experimental, have also focused on the effects of exposure to depictions of rape and other forms of sexual violence in mainstream films and movies. Similar to the overall findings of viewing sexual content on TV, research indicates that there are significant, positive relationships between exposure to sexually violent content in mainstream films and movies, and the acceptance of violence against women as well as males' self-reported likelihood of raping (Malamuth, Addison, & Koss, 2001; Murnen, Wright, & Kaluzny, 2002).

Pornography.

The term 'pornography' can refer to any sexually explicit media that is intended to arouse (Malamuth, 2001). However, for the purposes of the current study, the focus was much more specific and focused on 'popular hetero-porn' – the 'everyday' mainstream pornography produced for a predominantly male, heterosexual audience. This includes commercial, professionally produced pornography as well as amateur and user-generated material.

Dines (2007) report that the viewing of pornography is expanding at a geometric rate throughout the world. More specifically, the pornography industry has experienced dramatic growth since 2001, growing from a $3.9 billion to a nearly $13 billion (USD) business just in the United States (Richtel, 2007). It has been highlighted that as pornography has become increasingly available through the internet - where it can be viewed with ease and anonymity - the prevalence and frequency of pornography consumption has evidently increased (University of Auckland, 2013). Furthermore, multiple studies have shown that pornography viewing is most prevalent among men who are 18 to 25 years old (Boies, 2002;

Buzzell, 2005; Carroll, Padilla-Walker, Nelson, Olson, McNamara & Madsen, 2008). Research has also found that between 76 and 87% of college men view pornography every year and 48% view it weekly (Boies, 2002; Carrol et al., 2008).

Today's pornography has been described by researchers as far more shocking and extreme than ten or twenty years ago (Eberstadt & Layden, 2010; Jensen, 2007a, 2007b; Malerek, 2009). This is likely due to the pornography industry continually seeking to satisfy its growing customer base, by producing more violent, "edgy," material, often featuring underage or nearly underage actors and scenes depicting a variety of dehumanising behaviours (Eberstadt & Layden, 2010; Jensen, 2007, 2007; Manning, 2006). Bridges, Wosnitzer, Scharrer, Sun, & Liberman (2010) assessed the most popular, modern-day pornography videos and found that 88% of the scenes included physical aggression toward women such as open-hand slapping, hitting, hair pulling, choking, and bondage. It has also been found that among the most recent trends in 41% of the most popular mainstream pornography movies are scenes in which a man puts his genitalia in a woman's anus followed immediately by placing it in her mouth ultimately to taste her own excrement, known as ass to mouth (ATM). Another tactic of increasing popularity involves scenes of shoving a penis so forcefully down a woman's throat that it causes gagging and vomiting (Malarek, 2009; McKee, Albury and Lumby, 2008). Bridges and colleagues (2010) also found abusive and/ or insulting commentary in half the scenes they coded. Manifestly, Women are overwhelmingly on the receiving end of these acts which are generally performed by men.

Bridges and colleagues (2010) and McKee and colleagues (2008) go on to say that while much pornography features sex acts which may be risky or even uncomfortable, the vast majority of popular hetero-porn does not feature any form of overt coercion. Instead, the female recipients of these acts appear either impervious or aroused by their rough treatment. Although the authors consider this material to be consensual and therefore unproblematic, other researchers are evidently more troubled by this gendered apportionment of pleasure, pain, and power shown in popular

hetero-porn, ostensibly consensual or otherwise. For example, Whisnant, (2010) and Antevska and Gavey (2015) argue that pornography which features women accepting or enjoying abuse, sexual domination and objectification unrealistically depicts sexual aggression as enjoyable to women in general. Furthermore, in doing so it arguably endorses and fuels consumer appetite for 'mock' misogyny and suggests that whatever is being done to a woman, she enjoys it and wants it.

Multiple studies have found that the sexual violence depicted in mainstream pornography has an effect on men's attitudes and behaviour. For example, Oddone-Paolucci Genius and Violato (2000) and Becker-Blease & Freyd (2007) found that pornography viewing is significantly correlated with behavioural aggression, the trivialisation of rape, greater RMA, a decrease in empathy and an increase in the objectification towards victims of sexual assault. Bergen and Bogle (2000) and Flood (2009) found that men have exhibited a strengthening of beliefs and attitudes regarding sexual aggression, sexual assault, and rape in association with increased pornography use. In addition, Malamuth, Addison, and Koss (2000) found that men who frequently view pornography report a stronger behavioural intent to rape.

Furthermore, in a study by Foubert, Brosi and Bannon (2011) it was likewise found that the male participants who viewed pornography, no matter what type (mainstream, rape, and sadomasochistic) all were significantly more likely to indicate a willingness to commit sexual assault than men who chose not to view pornography. More specifically, in the study, 83% of male participants who had viewed mainstream pornography during the last 12 months, indicated a greater behavioural intent to rape as shown by their answers to questions about their likelihood of committing rape and likelihood of committing sexual assault if they could be assured of not being caught or punished than men who chose not to view pornography. It was also found that men who viewed sadomasochistic pornography reported significantly less bystander efficacy to intervene in a rape situation, greater belief in rape myths, and a greater behavioural intent to commit rape also measured by questions asking about their

likelihood of committing sexual assault and likelihood of committing rape if they could be assured of not being caught or punished. Interestingly, Allen, D'Alessio, and Emmers-Sommer (1999) further discovered that some men who have committed sexual assault have been shown to be influenced by pornography, and often view it prior to engaging in sexual behaviour.

It, therefore, stands to reason that as men gain increased exposure to heterosexual pornography – mainstream and sadomasochistic - they likely become attached to the impersonal and instant gratification aspect of the medium and less focused on the aspects of intercourse that involve intimacy and even empathy. As emphasised by Jensen (2007), it is not surprising then that such men would be more likely to commit a sexual act upon a woman who is unwilling if they have been habituated to a medium where the scripts reinforce that the desire of the woman is not important, that women are there to service men's needs, and the women are merely objects to be penetrated.

Although it has been noted that pornography has become increasingly accessed via internet (University of Auckland, 2013) and found that viewing digital pornography can evidently have detrimental effects on viewers beliefs and behaviours, (Carr & VanDeusen, 2004), findings also revealed that men who view pornography in the form of pornographic magazines (as well as via the internet), have been found to be more likely to commit sexual violence than those who do not. Interestingly, there is also evidence to suggest that exposure to magazine advertisements featuring women as sexual objects can produce stronger acceptance of gender-role stereotyping and of RMA (Lanis & Covell, 1995; MacKay & Covell, 1997). Furthermore, in a study by Romero-Sánchez and colleagues (2015), a group of Spanish adult men was exposed to the covers of a what is referred to as 'lads' mags' (magazines that commonly depict women as sexual objects) while a second group was exposed to the covers of a neutral magazine. The results showed that the participants who were exposed to covers of lads' mags showed higher RMA, legitimised the consumption of such magazines and reported higher rape

proclivity in a hypothetical situation than those who were exposed to the covers of a neutral magazine.

It is important to note that pornography may not impact every viewer in the same way; rather, some men may experience greater impacts than others (Kingston, Malmuth, Fedoroff, & Marshall, 2009). Furthermore, McKee's (2007) study found that the consumption of pornography was not a significant factor in generating negative attitudes toward women. Some research has also found that violent images of women were more likely to change attitudes toward women than sexual images (Scott & Schwalm, 1988; Dill, 2009).

Video games.

While much research has investigated relationship between TV programmes, movies, pornography and RMA, there appears to be less research that has investigated video games specifically despite their emergence as one of the most popular forms of media entertainment globally (Fox & Potocki, 2015). Furthermore, in contrast with other forms of passive media consumption such as television and even pornography viewing, video games promote interactivity in which the user controls his or her environment. Blascovich Loomis, Beall, Swinth, Hoyt and Bailenson (2002) state that through this powerful dynamic, users can often perceive the content as being real and react in natural and social ways. Furthermore, because of the enhanced realism and the opportunities for interactivity, it is possible that virtual environments such as video games may have powerful effects on users' beliefs, attitudes, and behaviours off-line as well (Ahn, Le, & Bailenson, 2013; Anderson & Bushman, 2001; Blascovich et al., 2002). Therefore, it is warranted that there be research exploring the effect of video gaming specifically and its relationship to men's beliefs and attitudes towards women.

It has been found that with the expeditious growth of the video game industry, there has also been growth in the development of video games that sexually objectify women (e.g., female characters depicted as pole strippers or prostitutes) and allow gamers to engage in virtual

violence (e.g., battery or even murder) against female characters. In an early study of popular video games, Dietz (1998) found female characters to be absent in 41% of the games with characters. However, in games where female characters were present, in 28% of the games women were portrayed as sexual objects. More recent content analyses have also determined that video games and video game-related media are often dominated by inequitable and objectified portrayals of women. Compared with men, women are underrepresented (Downs & Smith, 2010; Smith, 2006; Summers & Miller, 2014; Williams, Martins, Consalvo, & Ivory, 2009), and when women do appear in video games, it is often stereotypical (Dill, 2009). For example, it has been found that female characters are consistently objectified, featured as attainable rewards or trophies that players achieve or as sex objects (Burgess, Stermer, & Burgess, 2007; Dill & Thill, 2007; Downs & Smith, 2010; Smith, 2006; Summers & Miller, 2014). Notably, the trend of objectifying women, portraying such sex-typed images of women, and violence against women in popular video games continues to proliferate and promulgate in video games (Fox & Potocki, 2015).

Given that much research has indicated that video games typically feature less diverse and more objectified representations of women than traditional mainstream media, it may be justified to predict that there would be a relationship between video game consumption and negative beliefs and attitudes towards women. Fox and Potocki (2015) explored this relationship and found through their study that video game consumption throughout the lifespan was associated with interpersonal aggression, hostile sexism, and RMA. However, the researchers note that no causal claims can be drawn from their study as they had utilised only a single survey. Nevertheless, their findings indicate that there are relationships between video game consumption and negative attitudes toward women that merit further investigation.

In another study, Beck, Boys, Rose and Beck (2012) explored how the objectification of women and violence against women in video games during gameplay, influence rape-supportive attitudes. In their research

design, one group of participants (the treatment group) was watching Grand Theft Auto IV being played by the researcher. This game was chosen based on its popularity, its use of sexist images of women and the ability to use violence against women throughout the game. During gameplay, the researcher directed the main character to leave his apartment and drive to a strip club where he received a private lap dance from one of the female strippers in the club. Upon leaving the strip club, the character drove around looking for a hooker, found a hooker, had sex with the hooker, and paid the hooker in cash. After the hooker exited the car and was walking away, the character shot her, killing her, and took back his cash. Subsequently, a car chase ensued with a police chase, where the character was able to avoid capture and return home. In the other group (the control group) the participants watched a baseball video game being played, which depicted no violence. The findings of the study showed that a video game depicting sexual objectification of women and violence against women resulted in statistically significant increased RMA for male study participants.

The findings of these studies are not uncommon. For example, Dill, Brown and Collins, 2008 and Yao, Mahood and Linz (2010) found that playing video games with sexualised characters led players to normalise sexual harassment and the players also indicated a greater likelihood to harass women after playing. In addition, other experiments (Fox & Bailenson, 2009; Fox, Bailenson & Tricase, 2013; Fox & Tang, 2014) have also demonstrated that sexist portrayals in virtual environments such as in video-games can promote RMA.

Research that has explored the relationship between video game consumption and effects on male attitudes and beliefs towards women has also found results that differ to the findings discussed previously. Dill and colleagues (2008) were the first to consider the relationship between sex-stereotyped video game characters, sexual harassment, and RMA. Interestingly, the findings in their study indicated that short-term exposure to stereotypical media content of women influenced sexual harassment judgments but not RMA. Based on participants' self-reports, Dill (2009)

found greater exposure to video game violence to be positively correlated with RMA and negative attitudes toward women, indicating that those who spent more time playing violent video games were more likely to have negative attitudes toward women and endorse rape myths. In sum, the studies by Dill and colleagues (2008) and Dill (2009) appear to assert that increased exposure to violent video games increases rape-supportive attitudes whereas sex-stereotyped images of female game characters do not necessarily increase rape-supportive attitudes. However, an increase in the negative sexual an objectifying imagery of women in video games may still warrant reason for social concern, since much research has suggested that such video games can influence RMA (Dill, Brown, & Collins, 2008).

Music lyrics and videos.

Although the majority of research discussed thus far has explored the most explicit forms of sexually oriented material such as mainstream pornography, other research has shifted to examining the effects of subtle depictions of sexual behaviour in mainstream media, including popular song lyrics and music videos on several variables including sexual attitudes and behaviour (Sprankle et al., 2012; Council on Communications and Media, 2010).

One study conducted by Primack, Gold, Schwarz, and Dalton (2008) found that 37% of popular songs contained sexually explicit lyrics. Of these, 65% were references to degrading sex. Weitzer and Kubrin (2009) further found that 22% of songs in best-selling rap albums contained lyrics that encourage, condone, or glorify the objectification, exploitation, or victimisation of women. In another study, Bretthauer, Zimmerman and Banning (2006) conducted a six-year (1998–2003) qualitative content analysis of the top 20 song lyrics from the U.S. Billboards "The Hot 100" for each year. The authors found common themes regarding the objectification of women and sex as a top priority for men. In addition to these findings, Primack, Douglas, Fine, and Dalton (2009) found that on average, high school students listen to approximately 15 hours of music with sexually degrading lyrics each week.

Cooper (1985) has argued that lyrics, independent of visual aids, can have a profound effect on the socialisation of men's attitudes toward women. It has been proposed that because lyrics are commonly mimicked and sung aloud by listeners, they have greater potential to influence listeners as a form of social bonding than the visual content represented in music videos (Greitemeyer, 2009). In a study by Fischer and Greitemeyer (2006), it was found that participants who listened to popular music with misogynous lyrics generated more negative attitudes toward women than did participants who listened to popular music with neutral lyrics. Furthermore, Wester, Crown, Quatman, and Heesacker (1997) utilised a two-(lyric: present or absent) by-two (music: present or absent) design and randomly assigned 60 male undergraduates to one of four conditions. The results of the study indicated that men exposed to sexually violent rap lyrics perceived heterosexual relationships as being significantly more exploitive than men not exposed to sexually violent lyrics. However, it was also found that the music or lyrics did not affect other measures including attitudes toward women, sexual conservatism, or sex role stereotyping. The authors argue that because the participants had a low level of familiarity with rap songs, the songs did not serve as a prime for pre-existing misogynistic attitudes as they would with individuals familiar with rap subculture.

There is also other research that has shown a null relationship between degrading or misogynous music lyrics and negative attitudes or beliefs towards women. For example, Johnson, Adams, Ashburn and Reed (1995) found that exposure to rap music videos did not affect males' acceptance of dating violence; Wester and colleagues' (1997) study showed that exposure to sexually violent rap lyrics demonstrated no effect on males' attitudes toward women, sexual conservatism and sex role stereotyping; Cobb and Boettcher (2007) revealed that exposure to misogynistic rap lyrics does not significantly affect the college students' sexist attitudes; and Sprankle and End (2009) discovered in their study that sexually explicit rap lyrics do not significantly alter self-reported sexual attitudes, perceptions of peer sexual activity, or attitudes toward women.

These mixed findings from the research highlight the need for further research in this area.

In addition to degrading music lyrics, it has been found that women, as artists or props, are rarely portrayed well within music videos (Jhally, 2007). To illustrate, Arnett (2002) found that women are most often presented as scantily clothed, engaging in sexually provocative movements, and often only present as visual extras as opposed to having any proficient role. It has also been found that this negative portrayal of women as demeaned and degraded sex objects within music videos is generally a consistent finding in the content analyses of music videos (e.g. Gow, 1996; Arnett, 2002).

Burgess and Burpo (2012) emphasise the importance of exploring the effects of music videos on attitudes towards women by stating that music videos are commercially aired on regular TV and are not labelled as "pornography" - although the sexual and demeaning portrayal of female body parts in music videos, makes them somewhat pornographic- making them available to both adults and adolescents. Furthermore, it has been highlighted that TV video channels air the same music videos repeatedly providing the pedagogically valuable repetition that is essential in social learning (Gentile & Gentile, 2008). Burgess and Burpo (2012) also highlight that music videos are a part of the media that many people fail to think critically about in terms of the effects on their attitudes and behaviour. Additionally, music videos, like most other forms of media, tell stories about an idealised world, specifically about how men and women should behave (Jhally, 2007).

There is a substantial body of literature suggesting a positive relationship between music videos and negative attitudes and beliefs towards women. For example, Ward, Hansborough & Walker (2005) arguably conducted one of the more seminal studies on music videos' influence on behaviour. They were specifically interested in the relationship between music videos and adolescents' conceptions of masculinity and femininity. In their study, they found that the more music

video exposure the adolescent participants had, the more sex-role stereotypes they endorsed. That is to say, those with more music video exposure were more likely to endorse rape myths or, agree with beliefs such as men are more sex-driven than women or women are objects for men's sexual needs. In the same study, Ward and colleagues (2005) also exposed students to mainstream, commercially available music videos that either contained high levels of sex-role stereotyping or low levels. The students who were exposed to the higher levels showed greater endorsement of sex roles stereotyping. Notably, the two groups in the study were not significantly different in their media usage, thereby eliminating the possibility that the effect was simply a function of greater previous music video viewing experience in the high sex-role stereotype group.

In another earlier study, Hansen and Hansen (1988) tested the hypothesis that stereotypical gender-role depictions in music videos prime corresponding gender-role stereotypic schemata, which, in turn, distort appraisals of a subsequently observed interaction between a man and a woman. In their study, participants were exposed to music videos that did or did not incorporate gender-role stereotypic depictions of women and men. Then, participants evaluated the taped interactions of a male and a female job applicant. Results showed that participants who had watched the neutral music videos later interpreted the man's sexual advances toward the female applicant as unwanted sexual attention, whereas participants who had viewed the stereotypical music videos perceived the man's sexual advances as appropriate and thought less favourably of the applicant when she rejected the man.

Other research that has also analysed sex-related images in the mainstream mass media (e.g. Gunasekera, Chapman, & Campbell, 2005; Stankiewicz & Rosselli, 2008; Turner, 2011; Wright, 2009) and has highlighted the negative effects that it can have on the receivers. For example, the sexual victimisation of women in music videos (as well as in pornography and non-pornographic films) has been shown to have a

positive relationship or to increase attitudes and behaviours supportive of sexual violence (Brown & L'Engle, 2009; Malamuth, Hald, & Koss, 2012).

However, contrary to the findings here discussed, Sprankle and colleagues (2012) examined the effects of sexually degrading music lyrics and music videos on males' (*N*=187) aggression and their endorsement of rape myths and sexual stereotypes. Their findings indicated that regardless of the type of exposure to sexually degrading content (lyrics/images, lyrics/no images, no lyrics/with images, or no lyrics/no images) or lack thereof, there were no significant differences in participants' aggression toward women, endorsement of rape myths and sexual stereotypes.

Strip clubs.

Frank (2003) describes strip clubs as visible, profitable, and growing forms of entertainment that are primarily, though not exclusively, marketed to and visited by heterosexual men. Although Frank (2003) is generally referring to strip clubs in westernised countries, the tradition of women dancing to sexually excite men (usually followed by the men's commercial sexual use of the women) is a historical practice of many cultures throughout the world (Jeffreys, 2008). Though meta-analyses have synthesised dozens of studies that have determined that exposure to sexualised media can increase RMA (Allen, Emmers, Gebhardt, & Giery, 1995; Mundorf, D'Alessio, Allen, Emmers-Sommer, 2006), there appears to be less research that has explored the relationship between men attending strip clubs and the effects this may have on the attitudes, beliefs and/ or behaviour they have towards women particularly outside of the sex industry. It seems that more research in this area is necessary considering that in the past decade, the western world has experienced a rapid expansion of the strip club industry, particularly in the form of lap-dancing clubs. Currently, the industry is estimated to be worth US$75 billion worldwide (Jeffreys, 2008).

Although there appears to be a dearth of empirical research in this area, there is some examination of, and theories that suggest strip club

attendance can have a negative effect on attitudes, beliefs and behaviours. For example, it has been found that sex workers overall appeared to have high rates of rape victimisation, not necessarily work-related. In a study where Perkins (1990) compared the experiences of sex workers, health workers, and students, it was found that 47% of sex workers had been raped at least once in their lives (one-fifth of them three times or more), compared with 21% of the health workers and 12 % of the students. Similarly, Holsopple (1998) discovered through interviews, surveys and discussions with female strippers that every one of the eighteen women in her survey reported being both physically and sexually abused in the clubs and being verbally harassed, often multiple times. Most had been stalked by someone associated with the club. Holsopple (1998) also found that regulations prohibiting customers from touching dancers were consistently violated. For example, it was revealed that male buyers pulled women's hair, pulled them by the arm or ankle, ripped their costumes, and tried to pull their costumes off. Women were also commonly bitten, licked, slapped, punched, and pinched. The male buyers often attempted to penetrate women vaginally and anally with fingers, dollar bills, and bottles, and unwanted successful vaginal and anal penetration was also found to be common.

Jeffreys (2008) argues that the practice of dancing to sexually excite men does not signify women's equality. Other authors and researchers affirm this but proclaiming that strip clubs as they now exist are intertwined with male privilege (Frank, 2003), are an environment where men are provided with the opportunity to be stereotypical (Price-Glynn, 2010), and are an environment that routinely presents objectified female bodies to men for their sexual pleasure (Jensen, 2014). Price-Glynn (2010) further adds that strip clubs foster hostility towards women through a variety of resources. That is to say, strip clubs are spaces where all men can experience dominant forms of masculinity, women are economically dependent on men, and normative stereotyping of strippers, rape culture, and rape myths prevail. It is further argued that the

combination of these factors creates an environment in which violence and aggression are possible and even probable.

It has been argued that strip clubs are not separate from society but influence the way in which men relate to women on many levels (Jeffreys, 2008). For example, Tyler, Jeffreys, Rave, Norma, Quek, Main and Chambers (2010) assert that strip clubs harm the status of not only women within the sex industry. Rather, all women living in a society in which strip clubs flourish are likely to be affected by them in a variety of ways. Tyler and colleagues (2010) explain by stating that the current branding of the strip industry as 'entertainment' (as opposed to pornography or prostitution) aids in the normalisation of what the authors argue to be prostitution. According to the authors, this normalisation has resulted in a 'prostitution culture', one that damages the possibility of creating relationships of equality, respect and honesty between women and men in the home, in the workplace and in all other areas of life. Tyler and colleagues (2010) also found that strip club advertising often places women's bodies for sale on billboards in suburban streets. It is argued that through these practices, new generations of men may be trained in accepting prostitution as a normal and acceptable facet of life.

What's more, Tyler and colleagues (2010) also proclaim that this 'prostitution culture' cements gender inequality and reinforces negative attitudes about women as the strip club industry creates and promotes the notion that women are objects for sexual use rather than equal human beings. It creates the idea that women can be bought and sold for men's sexual pleasure. When considering these factors, it may then be assumed that this objectification of women promoted by typical western strip clubs, may influence negative attitudes and/or an onset of RMA for some men as suggested by Price-Glynn (2010).

Of interest are the findings of Carr & VanDeusen's (2004) study which implies that men who go to strip clubs (along with men who view pornography in the form of magazines, websites or videos) may be more likely to commit sexual violence than those who do not. Although this

effect was not conclusive as strip club attendance and its influence on male sexual aggression was not the sole focus of this study, rather the study's primary focus was on male sex-role socialisation (where strip club attendance was a sub-factor), alcohol abuse, personality traits, and child abuse.

Although many researchers and authors argue that the strip club industry has detrimental effects on both men and women and how they may relate, some writers in the field of gender studies have defended the practice of stripping, arguing that stripping should be understood as socially transgressive, an exercise of women's agency, or a form of empowerment for women (e.g. Hanna 1998; Schweitzer 2000; Liepe-Levinson 2002; Egan 2006). Schweitzer (2000) also believes that stripping is transgressive by arguing that stripping can enable women to reverse roles and have power over men. She states that "With men the suckers, and women pocketing the cash, the striptease becomes a reversal of society's conventional male/female roles. Striptease is, at its core, a form of role removal" in which women are "clearly in charge" (p. 71). Frank (2016) similarly found through interviewing strip club patrons, many of the men felt that the strip workers had the upper hand in commodified sexual transactions. However, Jeffreys (2008) responds by saying that such arguments represent a decontextualised individualism that takes little account of existing inequality between men and women and of the way strip clubs derive from and serve to reinforce inequality. Jeffreys (2004) goes on to say that although there is now a considerable amount of feminist literature looking at the psychological and physical effects that women experience from being prostituted (Jeffreys, 1997; Farley, Cotton, Lynne, Zumbeck, Spiwak, Reyes, Alvarez & Sezgin, 2003), this has not been the case for stripping, where there is little analysis of its harms. Similarly, even less research has explored the effects of the sex industry on women in the wider community. Therefore, it seems that more research is needed on all aspects of the burgeoning international sex industry to enable a better understanding of how it operates and how it affects men's beliefs, attitudes and behaviour towards women.

Language and conversation.

A number of studies have shown that adolescents, in particular, tend to acquire and develop their knowledge of sexuality through information provided by not only parents, schools, and the media, but also through their peers (Brown, 2002; Peter & Valkenburg, 2007; Taylor, 2005). Although less research has explored adult men's (such as men over 20 years of age) changes in attitudes through the language used within conversations with their peers, it has been argued that every man who learns (American) English learns to think like a rapist and learns to structure his experience of women and sex in terms of status, hostility, control, and dominance (Beneke, 1982). It seems that this belief has some theoretical grounds and has even been supported by recent research.

The social constructionist theory proposes that language is used to make sense of the world, share perceptions with others and is not only an important part of human experience but also constructs human reality. From this perspective, it is argued that the language men and women use to talk about sexuality reflects and may even reproduce male control and female subordination with respect to sexuality. Furthermore, it has been argued by feminist social constructionist theories that language is part of the "societal propaganda" that communicates the expected social roles for men and women in regards to sexuality. Feminist social constructionist theories also argue that the sexual language men (and women, although arguably less often) use all too often reflects male sexual power over women (through degradation and objectification; Murnen, 2000). These theories highlight that language plays an important role in both describing and creating social constructions of events as well as reflecting and shaping the culture.

Murnen (2000) conducted two studies which first show that degrading sexual language was commonly used among the men in the study and where the harmful effects of using degrading sexual language to refer to women were demonstrated. In the first study, 79 women and 88 men (36 of whom were fraternity members) anonymously reported on the sexual language they commonly used. It was discovered that the men

reported using more degrading sexual language in reference to women's bodies, and they were particularly likely to use this language when other men were present. It was also found that fraternity men who spent a lot of time in an all-male group, were particularly likely to report using sexually degrading terms for women's genitals. Overall, it was found that men used more aggressive language than women to talk about sex.

In the second study, 56 women and 47 men college participants listened to a conversation between either two women or two men in which they were talking about having sex with someone they just met the night before. The study was designed so that the speaker either used more degrading or less degrading language within the conversation. It was discovered that the person who was the object of the more degrading conversation compared to the less degrading conversation was judged as less intelligent and less moral. These results suggest that the degradation and objectification present in the sexual language men and women use can have harmful consequences on the person being objectified.

Considering these theories and research, it may be reasonably presumed that sexually explicit conversations had among men (in particular, the sexually degrading language used within the conversations had) may impact on the way men perceive and regard women. In addition, as previously outlined, it has also been suggested by Triandis (1977) that social norms (which include the way women, sexuality and femineity are discussed) along with personal and situational factors, inevitably have the potential to influence an individual's behaviours. Thus, sexually degrading language may also have the potential to influence behaviours towards women. Although research has demonstrated that there can be harmful social effects of using sexually degrading language to refer to women, it seems that a relationship between sexually degrading language and RMA among heterosexual men specifically has not yet been explored, highlighting the need for further research in this area.

Intervention and Treatment

According to DeGue, Valle, Holt, Massetti, Matjasko and Tharp's (2014) systematic review of sexual violence intervention programmes, a vast majority of preventative interventions to date have failed to demonstrate sufficient evidence of impact on sexual violence perpetration behaviours. DeGue and colleagues (2014) argue that the field's ability to identify effective strategies for sexual violence perpetration is currently constrained by the quality of the available research. Based on evaluation studies included within a systematic review conducted by DeGue and colleagues (2014), only three primary prevention were identified that demonstrated significant effects on sexually violent behavior: Safe Dates (Foshee, Bauman, Ennett, Linder, Benefield & Suchindran, 2004); Shifting Boundaries (Taylor, Stein, Woods & Mumford, 2011) and funding associated with the 1994 U.S. Violence Against Women Act (VAWA; Boba & Lilley, 2009).

Safe Dates is a universal dating violence prevention program designed for middle and high school students. The programme consists of a 10-session curriculum which addresses maladaptive attitudes, social norms, and healthy relationship skills, a 45-minute student play about dating violence, and a poster contest. Results from one rigorous evaluation using an Randomised Controlled Trial (RCT) design showed that four years after receiving the program, students in the intervention group were significantly less likely to be victims or perpetrators of self-reported sexual violence involving a dating partner relative to students in the control group (Foshee et al., 2004; DeGue et al., 2014).

Shifting Boundaries is a universal, school-based dating violence prevention program for middle school students which consists of two components: a six-session classroom-based curriculum and a building-level intervention which addresses policy and safety concerns in schools. Results from one rigorous evaluation indicated that the building-level intervention, but not the curriculum alone, was effective in reducing self-reported perpetration of sexual violence as well as victimisation of sexual

violence and harassment, and peer sexual violence by a dating partner (Taylor et al., 2011, 2013; DeGue et al., 2014).

The aim of the U.S. VAWA of 1994 was to increase the prosecution and penalties associated with sexual assault, stalking, intimate partner violence and other forms of violence against women, as well as to fund research, education and awareness programs, prevention activities, and victim services (Boba & Lilley, 2009). Results of a rigorous, controlled quasi-experimental evaluation suggest that efforts of the VAWA were associated with a .066% annual reduction in rapes reported to the police.

In addition, the most common prevention strategies currently focus on the individual such as the perpetrator, bystanders or the victims (DeGue et al., 2014; CDC, 2017). Strategies focused on a potential perpetrator attempt to change risk and protective factors for sexual violence to reduce the likelihood that an individual will engage in sexually violent behavior. The goal of bystander prevention strategies is to change social norms that accept violence and empower men and women to intervene with peers to prevent an assault from occurring. 'Risk reduction techniques' are strategies that try to equip a potential victim with knowledge, awareness, or self-defense skills (CDC, 2017). Research argues that efforts to prevent sexual violence before it occurs are increasingly recognised as a critical and necessary accompaniment to the many individual-level strategies aimed at preventing re-victimisation or recidivism and ameliorating the adverse effects of sexual violence on victims (Centers for Disease Control and Prevention; CDC; 2017; CDC, 2004; DeGue, Simon, Basile, Yee, Lang & Spivak, 2012; WHO, 2002).

The social–ecological model (Bronfenbrenner, 1977) conceptualises violence as a product of multiple, interacting levels of influence at the individual, relationship, community, and societal levels of the social ecology. Although other prevention strategies aim to address social norms, policies, or laws in communities to reduce the perpetration of sexual violence across the population (CDC, 2017), DeGue and colleagues (2014) argue that there is a lack of community- and societal-

level prevention approaches for sexual violence perpetration and it remains a critical gap in this field. Furthermore, DeGue and colleagues (2014) argue that while Individual- and relationship-based approaches may be essential elements of sexual violence prevention efforts, achieving long-term behavior change with individual-level programmes is unlikely when they are delivered in a social, cultural, or physical environment that discourages safe, healthy behaviors and rewards violent behavior. Therefore, DeGue and colleagues (2014) state that more work is needed to develop and identify community-level measures, indicators, or proxies of sexual violence. Although there have been substantial gains in the field of sexual violence prevention over the last 30 years with regard to public education and awareness, legal protections for victims, and research on the prevalence, etiology, and prevention of sexual violence, important gaps remain and rates of sexual violence continue to be alarmingly high indicating that there is still a need for continued research regarding how to prevent it (DeGue et al., 2014).

It is well-known that sexual violence is a complex problem with social, structural, cultural, and individual roots. By developing prevention efforts that are equally complex, multifaceted, and embedded within our lives and environments effectiveness can increase (DeGue et al., 2014). However, this means there first needs to be a greater understanding of the individual-, community- and societal-level factors that increase the risk of men committing sexually violent behaviours against women.

Although rape myths on their own are not behaviours but rather a set of unhelpful attitudes, beliefs and stereotypes, it has been demonstrated that RMA is an important predictor of sexually violent behaviours including rape (Bohner, Siebler, Strum, Effler, Litters, Reinhard & Rutz, 1998; Bohner, Eyssel, Pina, Viki, & Siebler, 2009; Malamuth, Sockloskie, Koss, & Tanaka, 1991) especially where the degree of RMA is high as stronger attitudes and beliefs are closely related to actual behaviour (Sussenbach, Eyssel & Bohner, 2013). Social learning theory developed by Bandura (1977) is one theory that provides a general framework for understanding how the social environment can influence

attitudes and beliefs as well as shape behaviour. This theory recognises the powerful role that modelling and vicarious learning play in the formation of behaviour patterns. Through the perspective of this theory, Fielder and Carey (2010) argue that for many people, the immediate social environment (represented by social norms) and the larger cultural context, transmitted through mass media, can influence and shape sexual behaviour. Other research has also elaborated on the role of media consumption in promoting RMA. Furthermore, Meta-analyses have synthesized a number of studies and determined that exposure to sexualised media can also increase RMA (Allen et al., 1995; Mundorf et al., 2006).

It is important to note that While RMA is considered to be the most prominent individual factor in the etiology of sexual offending (Ward, Polaschek, & Beech, 2006), RMA is only one 'level two theory' in sexual offending. As previously mentioned, sexual offending is considered to be multifactorial in nature, thus implying that rape myths are likely to interact and converge with multiple factors at a particular point in time and context to result in a sexually violent behaviour (Ward et al., 2006). However, gaining an in-depth understanding of RMA including the development and maintenance of RMA on individual- community- and societal levels may be an important step in understanding an addressing sexual violence against women in New Zealand and elsewhere.

The Current Study

This study explored the level of exposure to SEM and its relationship to RMA as well as sexual attitudes among heterosexual New Zealand men. Therefore, the current study posed the following research questions:

1. What are the most commonly accepted rape myths within the study sample?
2. What rape myths are most disputed within the study sample?
3. What SEM (included in the survey, Appendix A) are the study sample being exposed to most frequently?

4. Is there an association between exposure to SEM and acceptance of rape myths among New Zealand men?

The following hypotheses were also developed to guide the current research:

1. A high level of exposure to SEM relates to a high acceptance of rape myths among New Zealand men.
2. A high level of exposure to SEM relates to attitudes that endorse objectification of women which may influence participants to view sex as mostly instrumental to their own needs.

In addition, this study also explored the relationship between various sexual attitudes and RMA.

The answers to these questions and the exploration of the outlined hypotheses has important implications for research within New Zealand, as the knowledge gained regarding RMA may provide valuable insights into the potential influences of rape proclivity, particularly within New Zealand which in turn may guide future sexual abuse prevention efforts.

Method

The present study explored heterosexual New Zealand men's responses concerning RMA and the relationship this may have to the amount of SEM that was consumed by the men in the sample as reported by them. The data was collected via an online survey which was created and disseminated using the online survey platform 'Qualtrics'. The data was analysed using qualitative and quantitative methods.

Participants

The participants in this study were 182 heterosexual males aged 18 years and older, who were living in New Zealand. Participants who met this criterion were invited to participate in an online survey entitled 'Sex Attitudes Survey'. Of the 182 participants, 115 completed the full survey, providing answers to all survey items. The mean age of participants was approximately 26.09 years (SD = 6.28) with a range of 18 to 41 (and over) years. The majority of participants were European, 79.12%. Other ethnic groups such as European Maori, 8.79%; Asian, 1.65%; Maori, 1.65%; Tongan, 0.55%; Samoan, 0.55% were also represented within the sample. Additionally, 7.69% of participants did not identify with the given ethnicity options and subsequently chose the 'other' option.

Participants' vocations included tertiary education students, doctors, lawyers, electricians, computer programmers and technicians, electricians, plumbers, retails assistants and managers, support workers and musicians for example. The majority of participants reported being students, 36.81%, followed by professional roles such as doctors, lawyers, and engineers, 9.33%. Participants in sales work, 6.04%, and trades work, 5.49%, were also represented in the sample as shown in Table 1.

Table 1

Participants Reported Employment

Employment	Response	Percentage
Student	67	36.81
Professional	17	9.33
Sales	11	6.04
Trades	10	5.49
Unemployed	07	3.84
Other	78	38.86
Total	182	100

Never-married participants were found to be the largest group in the sample, 80.77%. This included people who identified as single, 41.21%, in a casual relationship/dating, 6.04%, in a serious relationship, 21.43%, and as in a de-facto relationship, 12.09%. Married participants were found to be the second largest group in the sample,17.58%, followed by divorced, 1.10%, and 'long-distance, long-term', 0.55%. The mean duration of time that participants' reported to have spent in their current intimate relationship was approximately 7.41 years (SD=2.81) for those who identified as being married with a range of one to 10 years or more; approximately 2.28 years (SD=2.14) for those who identified as being in a serious relationship with a range of less than one to nine years; approximately 0.80 years (SD=0.95) for those identified as being in a casual relationship/ dating with a range of less than one to four years; and approximately 4.39 years (SD=2.42) for those who identified as being in a de-facto relationship with a range of less than one to nine years as shown in Table 2.

Table 2

Participants' Reported Length of Relationship

Relationship status	*M* (years)[a]	*SD*	Range
In a casual relationship/dating	0.80	0.95	0-4
In serious relationship	2.28	2.14	0-9
In a defacto relationship	4.39	2.42	0-9
Married	7.41	2.81	1-10+
Other	1.50	-	1-2
Total	3.30	2.70	0-10+

[a]Approximations based on range categories.

Furthermore, most participants reported to have no sexual intercourse during a typical week, 37.42%, followed by one to two times a week, 34.19%; three to four times a week, 19.35%; five to six times a week, 4.52%; seven to eight times a week, 1.94%; and nine times a week or more, 2.58%. Majority of participants reported to have had one to three sexual partners over their lifetime, 32.90%, followed by over 10 sexual partners over their lifetime, 25.16%; four to six sexual partners over their lifetime, 23.23%; no sexual partners over their lifetime, 10.97%; and seven to nine sexual partners over their lifetime, 7.74%.

Measures

Participants were invited to participate in an online survey (Appendix A) which was created and distributed using the web-based online survey platform 'Qualtrics'. The use of an online survey was the data collection method of choice as it is an unobtrusive, highly anonymous method that allowed access to a large, widespread population. Van, Slem & Jankowski (2006) believe that the anonymity provided by online surveys helps in facilitating the sharing of the participant's attitudes and beliefs,

particularly where disclosures are sensitive in nature. Therefore, it was expected that participants would more comfortably be able to disclose certain attitudes, beliefs and/or experiences concerning rape myth's and RMA that were likely to be highly personal and sensitive in nature. Furthermore, the online use of an online survey was chosen as receiving personal and sensitive disclosures, as well as accessing a large population, may have proven to be challenging through other methods such as individual interviews and focus groups (Wright, 2005).

The survey was designed to take approximately 30 minutes to complete and consisted of 10 items concerning participants' demographic data, 10 items derived from the Brief Sexual Attitudes Scale (BSAS), the full Updated Illinois Rape Myth Acceptance Scale (UIRMAS), seven brief and rape-themed vignettes that related to items on the UIRMAS, and 18 questions which were included to reveal the amount of SEM each participant had gained exposure to over the two months prior to participating in the survey.

General attitudes towards sex.

The original Sexual Attitudes Scale (SAS) was first developed in the early 1980s (Hendrick & Hendrick, 1987) and consisted of an initial pool of 150 items (reduced to 102 items after review) which reflected a variety of values, attitudes and orientations toward sex. The original scale was empirically driven as at the time, there was no pre-existing, multidimensional theory of sexual attitudes (Hendrick, Hendrick & Reich, 2006). Since the initial development of the 102-item scale, the measure has undergone further empirical evaluation. The scale was first reduced to a 58 item, five-factor scale; then, it was further reduced to the final scale which consists of 43 items which measure four aspects of sexual attitudes: permissiveness, sexual practices, communion, and instrumentality (Hendrick et al., 2006). The Brief Sexual Attitudes Scale (BSAS) is a 23-item scale which was designed by Hendrick and colleagues (2006) to offer a shorter, updated version of the well-utilised 43-item SAS. The 23 items within the BSAS are rated on a five-point Likert scale. Analysis and comparisons to the original scale and past research shows that the

shortened version (BSAS) of the original SAS had the same four factor structure and performed similarly when correlated with other scales, thus suggesting that the BSAS may be a useful measure that can replace the original SAS.

Within the present study, only 10 items from the 23 item BSAS were used. That is, four items from the factor 'Permissiveness' (i.e. "I do not need to be a committed person to have sex with him/her"), three items from the factor 'Communion' (i.e. "Sex is the closest form of communication between two people") and three items from the factor 'Instrumentality' (i.e. "Sex is best when you let yourself go and focus on your own pleasure"). Items from the 'Sexual Practices'/ 'Birth Control' factor were not included.

Although the 10 items included within this study's survey were not particularly useful on their own, used in conjunction with the scores and disclosures remaining in the survey, it was possible to reveal some useful information concerning respondent's general attitudes and beliefs toward sex and how attitudes may relate to RMA.

UIRMAS

The UIRMAS (McMahon & Farmer, 2011) has been derived from the original Rape Myth Acceptance scale (RMAS; Payne et al.,1999) which is argued to be the most reliable and psychometrically demonstrated rape myth measure to date (McMahon & Farmer, 2011). The overall reliability of the original measure was .93, with subscale alpha ranging from .74 to .84 (Payne et al., 1999). The original RMAS has also been able to demonstrate predictive validity through its positive correlation with men's actual rape proclivity and sexual aggression (Stephens and George, 2009) and other related variables such as hostile sexism towards women (Chapleau, Oswald & Russell, 2007). However, McMahon & Farmer (2011) suggest that the original scale now presents issues of validity due to its use of outdated and irrelevant language, particularly to university student populations.

McMahon and Farmer (2011) also argue that the original scale, along with many other rape myth scales, currently fail to capture the more subtle and covert rape myths/ beliefs that are commonly internalised and communicated among both men and women today. It is proposed by Frazier, Valtinson and Candell (1994) and McMahon and Farmer (2011) that education on issues of sexual violence has informed student populations of traditional rape myths that are no longer socially acceptable (e.g. "Women secretly want to be raped"). However, McMahon and Farmer (2011) theorised that many of the same traditional rape myths still exist in more subtle forms that are not being accurately assessed by the original RMAS. Therefore, the UIRMAS has been designed to better reflect the subtle rape myths 'hidden' in current language used by student populations (McMahon & Farmer, 2011).

Important to note is that the sample from which the updated language was derived were first-year university students from the United States. This may present the same validity issues as previously discussed. For example, certain phrases and words included in the UIRMAS such as "hooking up" may encompass a different set of behaviours for student populations in other western countries outside of the United States such as New Zealand. To address this, text box responses were included after each vignette if the participants felt the need to state their confusion of the language/ content in the survey or to further explain their responses.

The UIRMAS consists of four amended subscales which have been derived from the original RMAS (Payne et al., 1999). The first subscale, 'She asked for it', consists of statements that reflect the belief that the victim's behaviours invited the sexual abuse. Statements such as "If a girl is raped while she is drunk, she is at least somewhat responsible for letting things get out of hand" and "When girls go to parties wearing slutty clothes, they are asking for trouble" are included within this subscale. The second subscale, 'He didn't mean to', consists of statements that reflect the belief that the perpetrator did not intend to sexually abuse. This subscale includes statements such as "When guys rape, it is usually because of their strong desire for sex" and "Guys don't usually intend to

force sex on a girl, but sometimes they get too sexually carried away". The third subscale, 'It wasn't really rape', consists of statements that serve to deny that a sexual abuse has occurred by either blaming the victim or excusing the perpetrator. Examples of statements from this category include "If a girl doesn't physically resist sex, even if protesting verbally, it can't be considered rape" and "If a girl doesn't physically fight back, you can't really say it was rape". The fourth subscale, 'She lied', consist of statements such as "A lot of times, girls who say they were raped agreed to have sex then regret it later" and "Rape accusations are often used as a way of getting back at guys". Statements as such reflect the belief that the sexual assault/ rape has been fabricated by the victim.

Each of the four subscales contain five to six items, which make up the total 22-items within the UIRMAS. The items within the measure are rated on a five-point Likert scale from one (strongly agree) to five (strongly disagree) with higher scores indicating greater rejection of rape myths. Within the survey (Appendix A), titles of the subscales (e.g. 'She asked for it' and 'He didn't mean to') were removed as including these titles may have revealed the subtle rape myths within each of the statements, potentially influencing the participants' answers.

Vignettes

Vignettes were used to explore how the participants interpreted scenarios where rape had occurred; to what extent they placed responsibility on the victim described in the brief, largely ambiguous scenarios; if rape myths had been utilised to 'fill the gaps' in the scenarios where information was scarce or ambiguous; and how congruent participants' responses were when the completed vignette items were compared with the scores given on the UIRMAS.

The participants were required to read through seven brief vignettes and answer 10 accompanying items via a five-point Likert scale. Participants were also provided the opportunity to make further comments (to clarify or further explain their responses on the five-point Likert scale) on each of their responses to the vignette items via electronic textboxes.

The vignettes were created with the intention of portraying realistic rape scenarios that were in accordance with the themes, items and language given in the UIRMAS. That is to say, the vignettes captured the themes 'She asked for it', 'He didn't mean to, 'It wasn't really rape', and 'She lied' and included the use of alcohol, varying degrees of consent, and a familiar perpetrator. Deming, Covan, Swan & Billings (2013) state that experiences of rape often occur in an ambiguous way or with someone known to the victim making it difficult to identify and label experiences of rape. Therefore, the factors and themes in the vignettes were also intended to provide 'real-life' situational ambiguity where it was predicted that the participants would utilise any pre-existing rape myths to 'fill the gaps'. In contrast, it was also expected that participants with limited, or with 'low levels' of RMA, would not place blame on the victim in the scenario and/or would not rationalise the perpetrator's behaviour.

Exposure to SEM

Survey items regarding exposure to SEM were included to reveal the amount of this material each participant had been exposed to over the two months prior to participating in the survey. These survey items were included to explore the relationship that being exposed to SEM may have with RMA and sexual attitudes. Therefore, answers provided on these survey items were analysed in comparison to the scores given on the UIRMAS and the responses given on the vignettes and sexual attitudes items by the participants.

Questions such as "during a typical week, approximately how much time do you spend accessing/ watching internet pornography?" and "in the past two months, approximately how much time have you spent playing video games that allow you to virtually participate in sexual activity with female characters?" were included within this section of the survey. Participants were required to answer these items via multiple-choice, single answer responses. Multiple-choice, single answer responses were utilised as it allowed for participants responses to be organised into categories of 'High', 'Medium' or 'Low' (in terms of the level of exposure to SEM) which was necessary for the analysis of the data. On other items

such as "if applicable, please select which pornography sites you visit most often", and "from the list below, please select the top three television genres you watch most often" participants were able to select multiple choices from the options listed as these items were included to provide additional insights into the explicit sexual material that participants found most appealing for example.

Procedure

Heterosexual males living in New Zealand, aged 18 years of age and older, were invited to participate in a 'Sex Attitudes' survey (Appendix A) via a poster (Appendix B) which was circulated throughout the University of Waikato campus, shared on the online social media network Facebook, and posted on the online forum Reddit in the 'New Zealand', 'Psychology', 'Sex' and 'Sample Size' subsections. This recruitment process allowed access to a large, widespread sample of eligible participants and also enabled the participants to remain anonymous. The poster outlined that the survey was part of master's thesis research, conducted at the University of Waikato. The poster also gave a brief description of the purpose of the study (to explore attitudes that men have towards sex) the eligibility criteria, and advertised an incentive to participate in the survey (i.e. participants could enter to win a $50 Warehouse voucher and/ or receive 1% course credit at the University of Waikato).

The participants were given direct access to the online survey via a web link which was provided on the removable tabs attached to the posters, and by hyperlinks given through the online invitations on Facebook and Reddit. By accessing the web link, the participants were first expected to read through the survey brief (included in Appendix A). Then, participants were required to agree to have their survey responses used as part of a formal master's thesis. Participants were then able to respond to the demographic items, items derived from the BSAS; the UIRMAS; vignettes and SEM items.

The survey brief outlined that the survey required participants to answer questions regarding their general attitudes towards sex, sexual consent, problematic sexual behaviour and questions regarding their exposure to sexually explicit content. The survey brief also informed participants that the responses would be used as part of a master's thesis; that they could withdraw from the survey at any given time; and that they would remain anonymous and therefore would not be able to request to receive their individual responses. However, participants were invited to request to be sent a summary of the survey findings via email. The survey brief included information regarding how to contact the Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato. The contact details of the Ethic Committee were provided for those participants that may have had any queries/ concerns regarding the survey or overall research.

At the end of the survey, participants were invited to enter a draw to win a $50 Warehouse voucher and/or to receive 1% course credit if they were enrolled in the eligible courses outlined.

Data analysis

The results of the surveys were analysed using quantitative and qualitative measures. Quantitative measures such as descriptive statistics and bivariate analysis, were used to reveal the participants reported commonly held sexual attitudes, level of RMA (a bivariate analysis intended to explore if these two factors correlate with one another), and the amount of SEM participants had been reportedly exposed to over the two months prior or during a typical weekday. Qualitative measures, specifically, thematic analysis was used to provide understanding of participant responses and a broader meaning to quantitative data. Although the quantitative and qualitative data was viewed and coded individually, no identifying information was associated to the responses, allowing participants to remain anonymous.

A mixed-methods approach was chosen for the current study as it was believed that the information gathered from qualitative methods would

inform the information gathered from quantitative methods and vice versa as predicted by Harpe (2015). Furthermore, Harpe (2015) states that both qualitative and quantitative methods can be successfully used together as demonstrated in various mixed-method studies.

Quantitative measures: Descriptive statistics and bivariate analysis.

Participant responses to quantitative survey items were analysed using descriptive statistics such as the number of participants who answered the items as well as minimum and maximum values, to describe the basic features of the data. Measures of central tendency such as the mean and standard deviation were also used as this method of analysis provided a general representation of all participants responses relating to their attitudes towards sex and RMA. This method also allowed for a comparison with other research and data where the researchers had utilised a similar method of analysis (e.g. Navarro & Tewksbury, 2017). Other descriptive statistics such as frequencies and valid percentages, were used to analyse and compare participants responses on the UIRMAS to responses on vignettes items. This method allowed for a detailed comparison of the responses participants gave on these items and revealed differences in the sample's responses where the item themes (between the UIRMAS and vignette items) were of a similar nature.

Furthermore, the parametric test - Pearson's correlation coefficient - was utilised to conduct a bivariate analysis of participants responses BSAS items and participant responses to UIRMAS items. Pearson's correlation coefficient was used as the underlying population form which the data was obtained followed a normal distribution. It was intended that the bivariate analysis between the two measures would identify any relationship between the themes captured by the BSAS items (i.e. 'Permissiveness', 'Communion' and 'Instrumentality') and the themes derived from the UIRMAS items ('She asked for it', 'He didn't mean to', It wasn't really rape', and 'She lied').

Valid percentages and frequency statistics were also employed to analyse the participants reported sexual attitudes (BSAS items), RMA (vignette items) and exposure to SEM. In order to allow a comparison of these descriptive statistics, the participants responses on the BSAS items, vignette items and SEM items were categorised into levels of 'High', 'Medium' or 'Low' (relating to their level of endorsement of a particular sexual attitude, level of RMA and the level of exposure to SEM). This method was chosen as it allowed an unequivocal comparison to be noted and discussed among various measures and responses.

Qualitative measure: Thematic analysis.

Thematic analysis is a widely used method for identifying, analysing, interpreting and reporting themes within data (Braun & Clarke, 2006). Braun and Clarke (2006) describe a theme as information that captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set. In regards to the current study, thematic analysis was used to provide a broader understanding of participants attitudes and views regarding heterosexual experiences of sexual violence (as outlined in the vignettes) in greater detail than what the quantitative responses could provide. A thematic analysis of participants qualitative responses was conducted using Braun and Clarke's (2006) guidelines:

1. Become familiar with the data set.
2. Generate initial codes.
3. Search for themes.
4. Review the themes.
5. Define and label the themes.

Ethical considerations

Prior to the commencement of the study, ethical considerations such as respecting participants' rights; minimising risk and harm; gaining participant consent; and maintaining a high degree of participant privacy, confidentiality and anonymity were addressed and reviewed by the School

of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato.

Research design

It was intended that the participants of the study would be heterosexual New Zealand males, ages 18 years and older. This particular population was targeted due to the specific nature of this study which aimed to examine male-perpetrated, female-victim RMA in New Zealand. Therefore, New Zealand females were not eligible to participate. Male participants under the age of 18 were also not eligible to participate due to the sensitive nature of the study. As stated previously, this specific area of research did not intend to ignore male-victim sexual assault, but rather, was chosen due to the high prevalence of male-perpetrated female-victim sexual abuse and the harmful social dilemma it evokes (e.g. Department of Corrections, 2011; Heiskanen, 2010; Chapleau et al., 2008; Chapleau & Oswald, 2010; Help, 2016; Tjaden & Thoennes, 2006).

It was intended that the majority of the participants would be within the younger student population (approximately 18 to 24 years old) as it has been reported that younger persons have less crystallised attitudes and less formulated senses of self than older persons. Therefore, younger college –aged students may be more influenced by explicit media exposure of women along with other sources of explicit content that can stimulate attitudinal and behavioural change (Sears, 1986). However, all New Zealand males of 18 years of age and older were invited to participate and share their views relating to RMA for additional insights concerning RMA among New Zealand males.

It was hoped that approximately 200 participants would participate in the survey in order for the findings to be somewhat generalisable to the New Zealand male population.

Risk of harm

The research design of the current study (the use of an anonymous online survey) was also intended to minimise risk, discomfort and embarrassment for participants who may have intended to share personal

and private views. Furthermore, at the end of the survey, participants were provided with the contact details of myself (the researcher), the chief supervisor of this study and the University of Waikato School of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences. The contact details were provided for those participants who may have had concerns or queries regarding the content, design or method of the survey or of the overall research. The participants were also provided with two web-links for support centres which offered contact details for help regarding sexual abuse and offending.

Informed consent

It was essential to ensure that the participants knowingly consented to participating in the present study; were informed of the general themes that were included within the survey; recognised the right they had to withdraw from the survey at any given point up until the confirmed submission of their responses and understood that their responses would be included within a formal master's thesis. This information was revealed to all participants within the survey brief (included in Appendix A).

It was intended that the participants would consent to participate in the survey privately and without coercion. Therefore, consent was obtained by the participants by them electronically ticking/agreeing to the consent statement given at the end of the survey brief.

Furthermore, the participants were informed in the survey brief that individual responses would not be available to them as the responses from each survey would be received anonymously with all other participant responses. However, the participants were able to request a summary of findings from the overall data collected from all surveys that had been completed. To receive the summary of findings, the participants were required to provide an email address to which the summary of findings would be sent.

Privacy, anonymity, and confidentiality

To maintain a high degree of privacy, anonymity and confidentiality, I (the researcher), was the only person receiving the survey responses.

Furthermore, the supervisors of this study and I were the only people reviewing the data. The data collected from the surveys was received and reviewed collectively with all other responses so that no one individual and their responses could be identified.

If the participants chose to receive a summary of findings, or go in the draw to receive course credit of 1% or a $50 Warehouse voucher, their email address and/or University identification number was removed from the surveys before review. Participants were also informed that their email address and/or University identification numbers (that were required to be given to enter the draw or to receive course credit) would not be associated with their individual responses within the survey and that their information would only be viewed by myself and the supervisors of this study.

Cultural considerations

This study did not intend to explore the differences in the perspectives and experiences of different cultural and ethnic groups concerning the sexual attitudes, acceptance of rape myths and their relationship to the consumption of SEM. Although participants were asked to state their ethnicity within the survey, this item was included for the reporting of participant demographics only. I, the researcher, did however seek advice from cultural advisors to ensure that the study was culturally sensitive and appropriate. Although culture was not a central feature of this study, it was advised during consultations with cultural advisors (prior to the dissemination of the survey; Appendix A), that I would need to consider ways to protect Maori cultural if by chance a higher rate of Maori participants were to respond to the survey. I therefore, kept a liaison with cultural advisors throughout the development, dissemination and analysis of this study to gain further advice to manage any cultural issues for Maori and other cultural/ ethnic groups that may have arose.

Results

Qualitative (descriptive statistics and bivariate analysis) and quantitative measures were employed to analyse the data. The descriptive statistics revealed participant responses concerning sexual attitudes, specifically as they relate to instrumentality, communion, and permissiveness; endorsement of RMA and the amount of SEM participants had been reportedly exposed to over the two months prior or during a typical week/weekday. A bivariate analysis was conducted to reveal the relationship between various sexual attitudes and acceptance of rape myths. Descriptive statistics for participants reported sexual attitudes, RMA and exposure to SEM were analysed via categorical levels of 'High', 'Medium' or 'Low'. Qualitative responses were analysed via thematic coding and revealed a number of insightful themes and sub-themes.

Relationship between Attitudes Towards Sex and RMA

BSAS descriptive statistics.

The 10 items taken from the BSAS were rated on a five-point Likert scale from to one (strongly agree) to five (strongly disagree). Total scores for each subscale and overall total were calculated by simply summing together participant scores on each item. Due to the rating scale design, a low score on either of the three subscales suggested high endorsement of the sexual attitude supportive of either: sex as a form of communion, sex as a way to purely meet one's sexual needs (instrumentality), or being permissive about sex. While an overall total score on the BSAS may be relatively useless on its own (as does not indicate what sexual attitudes respondents endorse), an analysis of each BSAS subscale (permissiveness, communion, and instrumentality) provided insight into the participants' most highly endorsed sexual attitude.

Descriptive analysis of the scores revealed that 155 Participants responded to all items on the BSAS. The total mean score of the BSAS was 27.17 (SD= 5.22) with a minimum cumulative score of 10 and a maximum cumulative score of 50. The mean score of the subscale 'Permissiveness' was 9.12 (SD= 3.16) with a minimum cumulative score of four and a maximum cumulative score of 20. The mean score of the

subscales 'Communion' and 'Instrumentality' was 8.94 (SD= 2.70) for Communion and 9.12 (SD= 2.27) for Instrumentality, with both subscales receiving a minimum cumulative score of three and a maximum cumulative score of 15 as shown in Table 3. The obtained mean scores for each subscale indicated that more participants were likely to be permissive about sex, just over half of the participants viewed sex as a form of communion and fewer participants viewed sex as being instrumental.

Table 3

Participants' Responses to BSAS

	N	Minimum	Maximum	*M*	*SD*
BSAS Total	155	10	50	27.17	5.22
Permissiveness[a]	155	04	20	9.12	3.16
Communion[a]	155	03	15	8.94	2.70
Instrumentality[a]	155	03	15	9.12	2.27

Note. Subscales varied in the total of sexual attitude statements resulting in a lower subscale mean.

[a]BSAS Subscale.

UIRMAS descriptive statistics

Similar to the BSAS, items on the UIRMAS are also rated on a five-point Likert scale from to one (strongly agree) to five (strongly disagree). Total overall scores were calculated by summing together participant scores on each of the 22 items. Total subscale scores were calculated by summing together items that were related to each of the subscales. A low score on the UIRMAS total and four subscales suggested high endorsement of Rape myths relating to the themes: 'She asked for it', 'He didn't mean to', It wasn't really rape', and 'She lied'.

Descriptive analysis of the UIRMAS scores provided in Table 4 revealed that 144 participants responded to all UIRMAS items. The total mean score of the UIRMAS was 83.83 (SD= 14.89) with the participants cumulative scores ranging from 41 to 110. The mean score of the subscale 'She asked for it' was 23 (SD= 4.76) with a minimum cumulative

score of 9 and a maximum cumulative score of 30. The mean score of the subscale 'He didn't mean to' was 22.50 (SD= 4.74) with a minimum cumulative score of six and a maximum cumulative score of 30. The mean score of the subscale 'It wasn't really rape' was 22.17 (SD= 3.26) with a minimum cumulative score of 11 and a maximum cumulative score of 25. Lastly, the mean score of the subscale 'She lied' was 16.16 (SD= 4.64) with cumulative scores ranging from five to 30. The obtained mean scores for each subscale and overall total indicated that most participants were unlikely to accept rape myths.

Table 4

Participants' Responses to UIRMAS

	N	Minimum	Maximum	*M*	*SD*
UIRMAS Total	144	41	110	83.83	14.89
She asked for it[a]	144	09	30	23.00	4.76
He didn't mean to[a]	144	06	30	22.50	4.74
It wasn't really rape[a]	144	11	25	22.17	3.26
She lied[a]	144	05	25	16.16	4.64

Note. Subscales varied in the total of rape myth statements resulting in a lower subscale mean.

[a]UIRMAS Subscale

Similar results were found in a 2017 study conducted by Navarro and Tewksbury that examined the acceptance of rape myths among 727 United States (U.S) university students from 21 different institutions using the UIRMAS. However, females (66.34%) were included in their sample, vastly differing Navarro and Tewskbury's (2017) study from the design of the current study. Furthermore, Navarro and Tewksbury's (2017) overall findings showed that a higher RMA was associated with males. Therefore,

it is likely that the means shown in Table 5 may have been higher if an all-male sample was selected.

Table 5

U.S Participants' Responses to UIRMAS[b]

	N	Minimum	Maximum	M	SD
UIRMAS Total	727	22	110	85.06	14.79
She asked for it	727	06	30	23.18	5.02
He didn't mean to	727	06	30	21.82	5.52
It wasn't really rape	727	05	25	22.32	3.21
She lied	727	05	25	17.64	4.69

Note. Subscales varied in the total of rape myth statements resulting in a lower subscale mean.

[a]UIRMAS Subscale. [b]Results obtained from a study conducted by Navarro and Tewksbury (2017).

An independent samples t-test was conducted to compare the UIRMAS total mean scores for a New Zealand sample and a U.S sample. As shown in Table 6, there was no significant difference in total mean scores for the New Zealand sample (*M*= 83.83, *SD*= 14.89) and the U.S sample, *M*= 85.06 *SD*= 14.79; *t* (869) = -0.91, *p*= .36 (two-tailed).

Table 6

UIRMAS Mean Difference for New Zealand Sample and U.S Sample

	M Difference	Std. Error Difference	t	df	Sig. (2-tailed)

Equal variances assumed	-1.23	1.35	-0.91	869.00	0.36
Equal variances not assumed	-1.23	1.36	-0.92	202.83	0.37

Note. Hartley test for equal variance: F = 1.014, Sig. = 0.45.

Bivariate analysis of BSAS and UIRMAS.

Table 7 shows the bivariate analysis between the UIRMAS and its subscales and the BSAS and its subscales. As expected, each subscale on the UIRMAS showed a strong positive correlation that was statistically significant to other UIRMAS subscales and the UIRMAS overall total. The subscales 'Permissiveness' and 'Instrumentality' on the BSAS also showed a strong positive correlation that was statistically significant to the BSAS overall total. Thus, indicating that both measures show good internal consistency. The strength of the correlation between the subscale 'Communion' and the BSAS overall total was, however, a moderate positive correlation with statistical significance. Furthermore, the subscale 'Communion' did not correlate with the remaining BSAS subscales: 'Permissiveness' and 'Instrumentality'. This may be because the subscale 'Communion' measured a theme that differed substantially from other BSAS subscales (i.e. measures consideration for the sexual partner).

The results also showed a positive significant relationship between the BSAS overall total and UIRMAS overall total and its subscales although, the strength of the correlation was weak (this correlation may have been weakened due to the BSAS 'Communion' sub-scale as mentioned above). Table 7 shows that the BSAS subscale 'Instrumentality' was the only BSAS subscale to positively correlate significantly with the UIRMAS overall total and subscales. Thus, suggesting that New Zealand heterosexual men who view sex as purely instrumental to their sexual needs, may be more likely to accept rape myths. Conversely, the findings showed that New Zealand heterosexual men who view sex permissively or

as a communion with their sexual partner are less likely to accept rape myths.

Table 7

Bivariate Correlation[a] Between BSAS and UIRMAS Totals and Subscales

	1	2	3	4	5	6	7	8	9
BSAS Total	1								
Permissiveness	.732**	1							
Communion	.515**	-.039	1						
Instrumentality	.665**	.336**	.050	1					
UIRMAS Total	.276**	.081	.116	.366**	1				
She asked for it	.257**	.079	.119	.321**	.902**	1			
He didn't mean[a]	.237**	.083	.094	.301**	.861**	.674**	1		
It wasn't rape[b]	.211*	.054	.076	.305**	.797**	.670**	.631**	1	
She lied	.233**	.056	.100	.323**	.847**	.711**	.608**	.525**	1

Note. *N*= 144-155.

[a]He didn't' mean to. [b]It wasn't really rape.

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Relationship between RMA and Rape-Themed Vignettes

Vignette descriptive statistics.

The 10 vignette items were rated on a five-point Likert scale from one (strongly agree) to five (strongly disagree). Overall total scores were calculated by simply summing together participant scores on each of the vignette items. Due to the design of the rating scale, a low score on the vignettes suggested high RMA. As previously mentioned, the vignettes captured the themes given in the UIRMAS ('She asked for it', 'He didn't mean to, 'It wasn't really rape', and 'She lied'). This was done to allow a comparison using descriptive statistics between the results obtained from the vignettes with the results of the UIRMAS.

Table 8 provides a descriptive analysis of the scores which revealed that 118 participants responded to all 10 vignette items. The total

mean score of the vignettes was 40.03 (SD= 7.04) with cumulative scores ranging from 17 to 50. The mean score of the item labelled 'Victim responsible' was 3.56 (SD= 1.14) and the mean score of the item labelled 'Victim not clear' was 2.96 (SD= 1.01; items relating to UIRMAS subscale: 'She asked for it'). The scores obtained on the item 'Victim responsible' demonstrate that more participants than not disagreed that the victim in the vignette 'asked for [rape]' or was responsible for the rape that occurred. Conversely, the scores obtained on the item 'Victim not clear' reveal that more participants than not agreed or held neutral views relating to the idea that if the female is unclear about rejecting sex (for example, if the female is physically pushing away the male during the males attempt to have sex) the female may be responsible for the rape.

The mean score of the item labelled 'Both intoxicated' was 4.19 (SD= 0.93) and the mean score on the item labelled 'Perpetrator got carried away' was 3.73 (SD= 1.08; items relate to 'He didn't mean to' UIRMAS subscale). The scores obtained from the item 'Both intoxicated' show that majority of the participants believed that the perpetrator and victim being intoxicated does not excuse female-victim rape when it has occurred. The scores obtained from the item 'Perpetrator got carried away' also showed that most participants opposed the idea that rape occurs when a male's sex drive becomes out of control.

Furthermore, the mean scores for the items labelled 'Victim did not say no', 'Victim did not physically resist', 'Victim did not fight back' and 'Victim had no marks or bruises' (items relating to UIRMAS subscale: I wasn't really rape') were, in order of the items listed above: 3.83 (SD= 1.16), 4.35 (SD= 0.90), 4.53 (SD=0.74) and 4.65 (SD=0.65). The scores obtained on the items 'Victim did not say no' and 'Victim did not physically resist' revealed that more participants than not disagreed and strongly disagreed with the idea that if the female does not explicitly say 'no' or if the female does not physically resist the males attempt to have sex, it cannot be considered rape. Similarly, scores obtained from the items 'Victim did not fight back' and 'Victim had no marks or bruises' indicated that most participants strongly disagreed with the idea that a rape does not

occur if the female victim does not fight the perpetrator and has no marks or bruises on her body.

The mean score for the item labelled 'Victim had emotional problems' was 4.22 (SD= 0.95) and the mean score for the item labelled 'Perpetrator falsely accused' was 4.01 (SD= 1.07; items relating to UIRMAS subscale: 'She lied'). The scores obtained from the items 'Victim had emotional problems' and 'Perpetrator falsely accused' showed that most participants disagreed and strongly disagreed that within the vignettes, the female victim lied about being rape due to having emotional problems or to seek revenge on the perpetrator.

Lastly, the minimum value for each vignette item was one excluding items 'Victim did not fight back' and 'Victim had no bruises or marks' where the minimum value was two. The maximum value for all vignette items was five as shown below.

Table 8

Participant Responses to Vignette Items

	N	Minimum	Maximum	Mean	*SD*
Vignette Total	118	17	50	40.03	7.04

Victim responsible[a]	118	01	05	3.56	1.14
Both Intoxicated[b]	118	01	05	4.19	0.93
Victim not clear[a]	118	01	05	2.96	1.01
Victim did not say 'no'[c]	118	01	05	3.83	1.16
Perpetrator got 'carried away'[b]	118	01	05	3.73	1.08
Victim did not physically resist[c]	118	01	05	4.35	0.90
Victim did not fight back[c]	118	02	05	4.53	0.74
Victim had no bruises or marks[c]	118	02	05	4.65	0.65
Victim had emotional problems[d]	118	01	05	4.22	0.95
Perpetrator falsely accused[d]	118	01	05	4.01	1.07

[a]Items relate to 'She asked for it' UIRMAS subscale. [b] Items relate to 'He didn't mean to' UIRMAS subscale. [c]Items relate to 'It wasn't really rape' UIRMAS subscale. [d]Items relate to 'She lied' UIRMAS subscale.

UIRMAS and vignette descriptive statistics for individual items: a descriptive comparison.

For the purpose of comparing and analysing vignette items scores to the UIRMAS scores, the 10 vignette items were compared against the 10 UIRMAS items that were most similar to the vignette items. Table 9 shows a comparison of each vignette item to corresponding UIRMAS items. It was revealed that while only 2.80% of the participants

agreed that "when a woman gets raped, it's often because the way she said no was unclear" when the written into an ambiguous scenario, 33.10% of the participants agreed that "if [the female] had been clearer about not wanting to have sex, it would not have happened". It was also revealed that initially only 13.20% of the participants strongly disagreed that "rape accusations are often used as a way to get back at guys" though, when written into a 'real-life' scenario, 40.70% of the participants strongly disagreed that "[the female] accused [the male] of rape as a way of getting back at him". Furthermore, the descriptive statistics showed that while 20.10% of the participants believed that "a lot of times, girls who claim they were raped have emotional problems", when written into a 'real-life' scenario, only 5.10% of the participants believed that "[the female] claimed that she had been raped, but really she just had emotional problems". However, the decrease in percentage is likely due to this scenario outlining that a rape had occurred. Therefore, these findings may have differed depending on the amount of information (relating to the actual occurrence of a rape) given within the vignettes.

Table 9

Difference Between Related UIRMAS Item and Vignette Item

Valid Percentage

	UIRMAS: Item 1[a]	Vignette: 'Victim responsible'[a]	UIRMAS: Item 5[a]	Vignette: 'Victim not clear'[a]
Strongly agree	4.20	4.20	-	3.40
Agree	10.40	17.80	2.80	33.10
Neither agree nor disagree	11.80	17.80	22.20	37.30
Disagree	24.30	38.10	32.60	16.90
Strongly disagree	49.30	22.00	42.40	9.30

Table 9 (continued)

Percentage of difference between related UIRMAS item and Vignette item

Valid Percentage

	UIRMAS: Item 8[b]	Vignette: 'Perpetrator got carried away'[b]	UIRMAS: Item 12[b]	Vignette: 'Both intoxicated'[b]
Strongly agree	0.70	0.80	4.20	0.80
Agree	25.00	13.60	4.20	5.90
Neither agree nor disagree	30.60	28.00	17.40	12.70
Disagree	22.90	27.10	34.70	34.70
Strongly disagree	20.80	30.50	39.60	45.80

Table 9 (continued)

Percentage of difference between related UIRMAS item and Vignette item

Valid Percentage

	UIRMAS: Item 13[c]	Vignette: 'Victim did not physically resist'[c]	UIRMAS: Item 14[c]	Vignette: 'Victim did not fight back'[c]
Strongly agree	2.10	0.80	-	-
Agree	2.10	5.90	2.80	2.50
Neither agree nor disagree	11.10	5.90	5.60	6.80
Disagree	22.20	32.20	22.90	25.40
Strongly disagree	62.50	55.10	68.80	65.30

[c] = Items relating to UIRMAS subscale: 'It wasn't really rape'.

Table 9 (continued)

Percentage of difference between related UIRMAS item and Vignette item

Valid Percentage

	UIRMAS: Item 15[c]	Vignette: 'Victim had no bruises or marks'[c]	UIRMAS: Item 17[c]	Vignette: 'Victim did not say no'[c]
Strongly agree	-	-	5.60	4.20
Agree	0.70	2.50	13.20	12.70
Neither agree nor disagree	6.90	1.70	20.10	13.60
Disagree	16.70	23.70	23.60	34.70
Strongly disagree	75.70	72.00	37.50	34.70

Table 9 (continued)

Percentage of difference between related UIRMAS item and Vignette item

Valid Percentage

	UIRMAS: Item 19[d]	Vignette: 'Perpetrator falsely accused'[d]	UIRMAS: Item 21[d]	Vignette: 'Victim had emotional problems'[d]
Strongly agree	6.90	1.70	6.30	1.70
Agree	18.80	11.00	20.10	5.10
Neither agree nor disagree	41.00	12.70	36.80	11.00
Disagree	20.10	33.90	16.70	33.90
Strongly disagree	13.20	40.70	20.10	48.30

[a]Items relating to UIRMAS subscale: 'She asked for it'. [b]Items relating to UIRMAS subscale: 'He didn't' mean to'. [c]Items relating to UIRMAS subscale: 'It wasn't really rape'. [d]Items relating to UIRMAS subscale: 'She lied'.

Descriptive Statistics: Categorical Levels of 'High', 'Medium', or 'Low'

Level of exposure to SEM among participants.

18 items relating to the frequency of exposure to SEM were included in the survey. Participants were required to answer the majority of these survey items via multiple-choice, single answer responses. Other items asked participants to respond to multiple-choice, multiple response answers or name the SEM they had been exposed to over the two months prior or during a typical week. As previously stated, these items were included to provide additional insights into the explicit sexual material that participants may have found most appealing.

Descriptive analysis of the scores revealed that 115 Participants responded to all items relating to the exposure of SEM. The majority of participants responses have been analysed by placing their responses into categories relating to levels ('High', 'Medium' or 'Low') which indicated the level of exposure to SEM they had over the two months prior or during a

typical week/ weekday. This method of analysis was chosen to better compare and analyse with participant responses to vignette items and their responses to items relating to sexual attitudes which were also been categorised into levels of 'High', 'Medium', or 'Low'. As noted previously, other items relating to the type of SEM participants had been exposed to were included to reveal the SEM that participants found most appealing.

An analysis of the participant's responses revealed that majority of the sample reported viewing Comedy (69.60%), Drama (65.20%) and Crime (43.50%) television most often. Other television genres viewed by 40.90% of participants included but were not limited to Documentary, News Media, Science Fiction, Thriller, and Fantasy.

Furthermore, the statistics showed that the majority of participants (71.30%) reported to never view pornography or to view such material for approximately one to two hours during a typical week (revealing a low level of exposure). The statistics also revealed that 26.90% of the participants viewed pornography a moderate amount/ medium level (approximately three to eight hours) a week and a minority of participants (1.70%) reported a high level (approximately eight to 13 hours or more) of pornography viewing during a typical week as shown in Table 10.

Table 10

Participants' Assigned Level of Pornography Viewing[a]

Level	Frequency	Percentage
High[b]	02	1.70
Medium[c]	31	26.90
Low[d]	82	71.30

Note. N=115.

[a]Based on the participants reported time spent viewing pornography over a typical week. [b]8-11+ hours. [c]3-8 hours. [d]0-2 hours.

In addition, it was revealed that a majority of participants (36.50%) accessed 'Pornhub.com' to view pornography. The survey statistics also showed that only 2.60% of participants accessed pornography via

magazines such as Zoo, Penthouse, and Ralph with the time spent viewing magazine pornography being reported as approximately one to three hours during a typical week by all three of the participants.

It was discovered that most participants (89.50%) reported to never play or play approximately one to three hours of video games that allowed them to virtually participate in sexual activity with a female over the two months prior (indicating a low level of exposure to such material). Furthermore, 5.20% of participants reported a moderate/medium level (approximately four to nine hours) of playing such video games and similarly, another 5.20% of participants disclosed playing such video games for approximately 10 to 13 hours or more, thus indicating a high level of exposure to sexually explicit video game material over the two months prior, as shown in Table 11.

Table 11

Participants' Assigned Level of Sexually Explicit[a] Video Game Playing[b].

Level	Frequency	Percentage
High[c]	06	5.20
Medium[d]	06	5.20
Low[e]	103	89.50

Note. N=115.
 [a]Video games that allowed participants to virtually participate in sexual activity with female characters. [b]Based on participants reported time spent playing such video games over the two months prior. [c]10-13+ hours. [d]4-9 hours. [e]0-3 hours.

While a majority of participants (75.60%) reported to never play or play approximately one to three hours (a low level) of video games that allow them to engage in non-sexual violent behaviour with female characters, 17.40% of participants disclosed a high level (approximately 10 to 13 hours or more) of playing non-sexual, violent video games and 6.90% of participants reported to play a moderate amount/medium level

(approximately four to nine hours) of such video games over the two months shown below in Table 12.

Table 12

Participants' Assigned Level of Violent Video Game Playing[a].

Level	Frequency	Percentage
High[b]	20	17.40
Medium[c]	08	6.90
Low[d]	87	75.60

Note. N=115.

[a]Based on participants reported time spent playing such video games over the two months prior. [b]10-13+ hours. [c]4-9 hours. [d]0-3 hours.

It was revealed that a majority of participants (80.90%) reported to never select and watch or reported to select and watch approximately one to three hours (a low level) of movies that contained a high level of sexual content including naked or near-naked women, sex scenes, images of prostitutes or strippers for example over the two months prior. It was also found that 14.80% of participants selected and watched a moderate amount/medium level (approximately four to nine hours) of sexually explicit movies and a minority of participants (4.40%) selected and watched a high level (approximately 10 to 13 hours or more) of movies containing a high level of sexual content over the two months prior as shown in Table 13.

Table 13

Participants' Assigned Level of Sexually Explicit Movie Watching[a].

Level	Frequency	Percentage
High[b]	05	4.40
Medium[c]	17	14.80
Low[d]	93	80.90

Note. N=115.

[a]Based on participants reported time spent watching movies with a high level of sexual content over the two months prior. [b]10-13+ hours. [c]4-9 hours. [d]0-3 hours.

Similarly, a majority of participants (80%) reported to never select and watch, or select and watch approximately one to three hours (a low level) of television programmes containing a high level of sexual content including naked or near-naked women, sex scenes, images of prostitutes or strippers for example over the two months prior. Furthermore, 15.70% of participants reported to watch a moderate amount/ medium level (approximately four to nine hours) of sexually explicit television programmes while remaining participants (4.30%) reported to watch a high level (approximately 10 to 13 hours or more) of television programmes containing sexually explicit content over the two months prior as shown in Table 14.

Table 14

Participants' Assigned Level of Sexually Explicit Television Watching[a].

Level	Frequency	Percentage
High[b]	05	4.30
Medium[c]	18	15.70
Low[d]	92	80

Note. N=115.

[a]Based on participants reported time spent watching television programmes with a high level of sexual content over the two months prior. [b]10-13+ hours. [c]4-9 hours. [d]0-3 hours.

When participants were asked to report the amount of time they spent listening to music that others may consider to be sexually explicit, 79.10% of the participants reported to never listen to, or listen to approximately one to three hours of such music (a low level) during a typical week. Furthermore, 13% of participants said they listened to a moderate/medium level (approximately four to nine hours) of sexually explicit music and 7.80% of participants reported to listen to a high level (approximately 10 to13 hours or more) of sexually explicit music during a typical week as shown in Table 15 below.

Table 15

Participants' Assigned Level of Sexually Explicit Music Listening[a].

Level	Frequency	Percentage
High[b]	09	7.80
Medium[c]	15	13
Low[d]	91	79.10

Note. N=115.

[a] Based on participants reported time spent listening to sexually explicit music lyrics during a typical week. [b]10-13+ hours. [c]4-9 hours. [d]0-3 hours.

Participants were also asked to report the amount of time they spent actively watching music videos that contained SEM including near-

naked or naked women, images of or references to sex and provocative dancing for example. It was discovered that most participants (98.20%) reported to never watch or watch approximately one to three hours (a low level) of sexually explicit music videos and 1.70% participants reported to watch a moderate/medium level (approximately four to nine hours) of such videos during a typical week. Furthermore, it was found that there were no participants who reported to watch a high level (over nine hours) of sexually explicit music videos during a typical week as shown below in Table 16.

Table 16

Participants' Assigned Level of Sexually Explicit Music Video Watching[a].

Level	Frequency	Percentage
High[b]	-	-
Medium[c]	02	1.70
Low[d]	113	98.20

Note. N=115.

[a]Based on participants reported time spent actively watching sexually explicit music videos during a typical week. [b]10-13+ hours. [c]4-9 hours. [d]0-3 hours.

When asked about strip club attendance, 100% of participants reported that over the two months prior, they had either never attended a strip club or had attended a strip club one to three times (a low level) over the two months prior as shown in Table 17.

Table 17

Participants' Assigned Level of Strip Club Attendance[a].

Level	Frequency	Percentage
High[b]	-	-
Medium[c]	-	-
Low[d]	115	100

Note. N=115.

[a]Based on participants reported time spent at a strip club over the two months prior. [b]10-13+ times. [c]4-9 times. [d]0-3 times.

Of the participants who reported to have attended a strip club over the two months prior, 2.60% said they attended for entertainment, 1.70% said they were participating in a 'stag-do', 2.60% reported that they were attending due to boredom and 5.20% reported that they attended for reasons not listed in the survey.

Participants were also asked to report the amount of time they spent engaging in sexually explicit conversations about women to other men. It was found that a majority of participants (94.80%) said they either never spoke about or spoke about women in sexually explicit ways for approximately one to three hours (a low level) during a typical weekday. It was also found that the remaining participants (2.60%; 2.60%) had either reported a moderate/medium level (approximately four to nine hours) of sexually explicit conversation with other men or a high level (approximately 10 to13 hours or more) of such conversation during a typical weekday as shown in Table 18.

Table 18

Participants' Assigned Level of Sexually Explicit Conversation[a].

Level	Frequency	Percentage
High[b]	03	2.60
Medium[c]	03	2.60
Low[d]	109	94.80

Note. N=115.

[a]Based on participants reported time spent participating in the sexually explicit conversation (about women to other men) during a typical weekday. [b]10-13+ hours. [c]4-9 hours. [d]0-3 hours.

Level of RMA among participants.

Similar to the analysis of the survey items relating to sexual material above, participants responses to the 10 vignette items were also analysed by placing their responses into categories relating to levels ('High', 'Medium' or 'Low') which indicate the level of acceptance participants held regarding the 10 stated rape myths that accompanied each of the seven vignettes (Appendix A). The 'High' level category included responses from participants who strongly agreed or agreed with the stated rape myth. The 'Medium' level category included responses from participants who neither agreed nor disagreed with the stated rape myth and the 'Low' level category included responses from participants who disagreed or strongly disagreed with the stated rape myth.

An analysis of the participant's responses revealed that majority of participants (60.1%) reported a low level of acceptance to a rape myth suggesting that the victim was responsible for the rape (when the situation between the perpetrator and victim was somewhat ambiguous). Although, it was also found that 22% of participants reported a high acceptance of this rape myth within the first vignette scenario as shown in Table 19 below.

Table 19

Participants' Assigned Level of RMA for Vignette Item One[a]

Level of RMA	Total Score	Valid Percentage
High[b]	26	22
Medium[c]	21	17.80
Low[d]	71	60.10

Note. N=118.

[a]Vignette relating to 'victim responsible'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

It was also found that the majority of participants (80.5%) disagreed or strongly disagreed to the rape myth stating that because both the victim and perpetrator of the rape were drunk, rape could not have occurred (suggesting a low level of RMA) as shown below in Table 20. However, there were still 6.7% of participants who strongly agreed or agreed with the rape myth within the first vignette scenario.

Table 20

Participants' Assigned Level of RMA for Vignette Item Two[a]

Level of RMA	Total Score	Valid Percentage
High	08	6.70
Medium	15	12.70
Low	95	80.50

Note. N=118.

[a]Vignette relating to 'both intoxicated'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

It was discovered that 36.5% of participants reported a high level of acceptance to the rape myth stating that if the victim had been clearer about not wanting to engage in sex, the rape would not have happened, followed by 37.3% of participants who reported a medium level of

acceptance to the rape myth. It was also discovered that 26.2% of participants reportedly held a low level of acceptance to this rape myth within the second ambiguous vignette scenario as shown in Table 21.

Table 21

Participants' Assigned Level of RMA for Vignette Item Three[a]

Level of RMA	Total Score	Valid Percentage
High	43	36.50
Medium	44	37.30
Low	31	26.20

Note. N=118.

[a]Vignette relating to 'victim not clear'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

It was found that the majority of participants (69.4%) reported a low level of acceptance to the rape myth which accompanied the second vignette scenario which stated that because the victim within the second vignette scenario did not explicitly say 'no' to engaging in sex, the victim cannot later claim rape. However, 16.9% of participants reported a high level and 13.6% of participants reported a medium level of acceptance to this rape myth as shown in Table 22.

Table 22

Participants' Assigned Level of RMA for Vignette Item Four[a]

Level of RMA	Total Score	Valid Percentage
High	20	16.90
Medium	16	13.60
Low	82	69.40

Note. N=118.

[a]Vignette relating to 'victim did not say "no". [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

It was revealed that most participants strongly disagreed or disagreed (57.6%; suggesting a low level of acceptance) with the rape myth that accompanied the third vignette which stated that sometimes men get carried away and unintentionally force sex upon a woman. It was also revealed that 14.4% of participants reported a high level of acceptance to the rape myth while 28% of participants reported a medium level of acceptance as shown below in Table 23.

Table 23

Participants' Assigned Level of RMA for Vignette Item Five[a]

Level of RMA	Total Score	Valid Percentage
High	17	14.40
Medium	33	28
Low	68	57.60

Note. N=118.

[a]Vignette relating to 'perpetrator got carried away'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

In the fourth vignette scenario, participants were required to select their level of acceptance to the rape myth which stated that because the victim did not physically resist the perpetrator of the rape, it should not be considered rape. It was found that the majority of participants (87.3%) reported a low level of acceptance to the stated rape myth, while the remaining participants reported medium (5.9%) and high (6.7%) levels of acceptance as shown in Table 24 below.

Table 24

Participants' Assigned Level of RMA for Vignette Item Six[a]

Level of RMA	Total Score	Valid Percentage
High	08	6.70
Medium	07	5.90
Low	103	87.30

Note. N=118.

[a]Vignette relating to 'victim did not physically resist'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

Participants were also asked to select their level of acceptance to the rape myth accompanying vignette scenario five, which stated that because the victim did not fight against the perpetrator of the rape, the victim cannot say that a rape had occurred. The majority of participants (90.7%) disagreed or strongly disagreed with the rape myth, indicating a low level of acceptance, while 6.8% of the participants reported a medium level and 2.5% of participants reported a high level of acceptance as shown below in table 25.

Table 25

Participants' Assigned Level of RMA for Vignette Item Seven[a]

Level of RMA	Total Score	Valid Percentage
High	03	2.50
Medium	08	6.80
Low	107	90.70

Note. N=118.

[a] Vignette relating to 'victim did not fight back'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

Participants were then asked to select their level of acceptance to vignette six's accompanying rape myth which stated that a rape does not

happen if the victim did not receive any bruises or marks during the rape. Similar to the responses above, the majority of participants (95.7%) indicated a low level of acceptance to this rape myth, while remaining participants indicated either a medium (1.7%) or high level (2.5%) of acceptance as shown below in Table 26.

Table 26

Participants' Assigned Level of RMA for Vignette Item Eight[a]

Level of RMA	Total Score	Valid Percentage
High	03	2.50
Medium	02	1.70
Low	113	95.70

Note. N=118.

[a] Vignette relating to 'victim had no bruises or marks'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

Vignette seven's first accompanying rape myth statement which suggested that the victim was not raped but rather had emotional problems which led to the victim claiming she had been raped, was not moderately or highly accepted among the majority of participants (82.2%). However, 11% of participants reported a medium level and 6.8% of participants reported a high level of acceptance to the rape myth as shown below in Table 27.

Table 27

Participants' Assigned Level of RMA for Vignette Item Nine[a]

Level of RMA	Total Score	Valid Percentage
High	08	6.80
Medium	13	11
Low	97	82.20

Note. N=118.

[a] Vignette relating to 'victim had emotional problems'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

Vignette seven's second accompanying rape myth statement which reported that the victim had lied about the rape to seek revenge on the known perpetrator, was highly accepted by 12.7% of participants. Another 12.7% of participants also reported a moderate/medium level of acceptance and 74.6% of participants reported a low level of acceptance to the rape myth as shown in Table 28.

Table 28

Participants' Assigned Level of RMA for Vignette Item 10[a]

Level of RMA	Total Score	Valid Percentage
High	15	12.70
Medium	15	12.70
Low	88	74.60

Note. N=118.

[a]Vignette relating to 'perpetrator falsely accused'. [b]Strongly agree or agree. [c]Neither agree nor disagree. [d]Strongly disagree or disagree.

Level of permissive, communal and instrumental attitudes towards sex among participants.

The participants responses to the items on the BSAS were also analysed by placing the responses into categories relating to levels ('High', 'Medium' or 'Low') to indicate the level of permissive, communal or instrumental attitudes towards sex held among participants in the study. That is to say, the 'High' level category included responses from participants who strongly held a particular attitude towards sex (either permissiveness, communion or instrumental). The 'Medium' level category included responses from participants who moderately held the sexual attitude and the 'Low' level category included responses from participants who did not, or only slightly held the particular sexual attitude.

An analysis of the participant's responses revealed that most participants (68.85%) in the study reported a high level of permissiveness towards sex while 14.7% of participants reported a medium level and

16.45% of participants reported a low level of sexual permissiveness as shown in Table 29.

Table 29

Participants' Assigned Level for Permissive Attitudes Towards Sex

Level	Total Score	Valid Percentage
High	427	68.85
Medium	91	14.70
Low	102	16.45

Note. N=155.

[a]Of all 'permissiveness' subscale items.

Furthermore, it was discovered that 36.8% of participants did not, or only slightly held a communal attitude towards sex, 26.3% of participants reported a medium level of a communal attitude an 37% of participants reported a high communal attitude towards sex as shown in Table 30.

Table 30

Participants' Assigned Level for Communal Attitudes Towards Sex

Level	Total Score[a]	Valid Percentage
High	172	37
Medium	122	26.30
Low	171	36.80

Note. N=155.

[a]Of all 'communion' subscale items.

Lastly, it was found that 37.9% of participants reported to not, or only slightly regard sex as instrumental while 28.6% of participants reported to moderately regard sex as instrumental and 33.6% of participants reported to strongly view sex as instrumental as shown below in Table 31.

Table 31

Participants' Assigned Level for Instrumental Attitudes Towards Sex

Level	Total Score[a]	Valid Percentage
High	156	33.60
Medium	133	28.60
Low	176	37.90

Note. N=155.

[a]Of all 'instrumentality' subscale items.

Qualitative Responses to Vignette Items: Thematic Analysis

As noted previously, qualitative responses were utilised in the online survey (Appendix A) for participants to provide greater clarity and/or depth to their responses (i.e. their level of agreement or disagreement to the stated rape myth which accompanied each vignette) on each of the vignette items. Allowing participants the opportunity to give further clarity and depth to their vignette items responses provided additional insights regarding commonly accepted and commonly disputed rape myths within the study sample.

Once the qualitative data was gathered, a thematic analysis of the participant's responses was undertaken using the guidelines outlined by Braun and Clarke, 2006. That is to say, after reading through the gathered data (participant's responses), initial codes were generated that aimed to capture interesting features of the data in a systematic fashion. The codes were then organised into the main themes: 'Perpetrator blame' (where participants responses reflected blame towards the perpetrator of the rape and therefore, a general lack of RMA), 'Victim blame' (where participants responses reflected blame towards the victim of the rape and therefore, endorsement of RMA), 'Both perpetrator and victim blame' (where participants responses reflected blame towards both the perpetrator and the victim of the rape), and 'Miscellaneous' (where participants responses were not relevant to the other themes nor the studies research questions). The relevant participant responses were collated to one of the themes across the entire data set. Following the development of the main

overarching themes, participant responses were organised into the sub-themes: 'Communication deficits', 'Poor planning', 'Non-consent', 'Lack of social intelligence', 'Advice for the Victim', Lack of detail' and 'Other'. These sub-themes were included to reveal additional patterns/themes within the data set and also to provide structure to the larger main themes.

Victim blame.

The theme 'Victim Blame' included responses from participants that placed responsibility on the victim for the rape. As discussed previously, victim blaming is a common rape myth that serves to excuse a perpetrator of a sexual offense by advocating that the victim should accept responsibility for their own sexual victimisation (Burt, 1980). It was found that within the theme 'Victim blaming', there were two main sub-themes: 'Poor planning' which assumed that a rape occurred because of the victim's lack of safety planning, and 'Communication deficits' which assumed that if the victim of the rape had been verbally clearer about not wanting to engage in sex, the rape would not have occurred. For example, one participant described poor planning on the victim's part by stating that:

> *Scarlet [the victim] met a tipsy guy at a night club (a place designed to arouse sexual desire) she then brought that stranger into her own home... Okay already Scarlett has made herself vulnerable and should have a back up plan for if things don't go according to her plan. So yeah she is partially responsible. It is dangerous to invite random people to your house! At this point Evan [the perpetrator] was probably under the assumption he was going to get laid. They get drunk together (alone) and start to passionately kiss..... it is dangerous to get intoxicated and lose self control when somebody is *in your house* and thinks you wish to fuck them.. She at least should expect an argument when telling the guy "I don't want to touch yo tiny penis." However some of us just aren't assertive people and can become victims to the desires of others. She said she didn't want it. Once should be enough. p.s after telling him "No" ..DONT RE ENGAGE PASSIONATE KISSING with drunk*

horny strangers Dumb Ass! They Don't give no fucks about some-one they have just met.

Another participant provided an example of lack of communication on the victim's part by stating that:

Not wanting to blame a victim of unwanted sex here, but Britney [the victim] should have remained clear about her boundaries, and perhaps not have agreed to the touching. It seems like clear communication was lacking in this case.

Perpetrator blame.

The theme 'Perpetrator blame' in contrast to 'Victim blame', included responses from participants that placed responsibility on the perpetrator of the rape and consequently mitigated responsibility from the victim. Thus, these responses from participants reflected a general disapproval of rape myths that blame the victim and excuse the perpetrator (at least in the relevant vignette scenarios). Within this theme, two main sub-themes were discovered: 'Non-consent' which argued that the victim unambiguously did not consent to sex and 'Lack of social intelligence' which argued that the perpetrator of the rape *should* have known or understood the victims wants, more specifically, the victim's unwillingness to engage in sex. For example, a participant provided an example of an instance of non-consent within a vignette by stating that *"Her [the victim] verbal protest ensures that Evans [the perpetrator] actions are unwarranted and she was raped."* Another participant also identified an instance of non-consent by stating that *"Positive consent is a clear Yes, not a lack of a No."*

In addition, other participants described a lack of social intelligence on the perpetrators part by stating that *"Marcus [the perpetrator] should have picked up on Cheyenne's [the victim] lack of consent and stopped."* Another participant stated that *"She [the victim] gave him [the perpetrator] a disapproving look and told him she was uncomfortable and wanted to stop. You do not need to say no to stop sex. it is still rape."*

Both perpetrator and victim blame.

The theme 'Both perpetrator and victim blame' included responses from participants that generally advocated that both the perpetrator and the victim should take responsibility for the rape. Within this theme, one main sub-theme was discovered: 'Communication deficits' that argued that both the perpetrator and the victim did not communicate effectively which consequently resulted in unintentional rape. However, while some participant responses reflected the idea that there was simply a *"failure to communicate on both sides"* as noted by one participant, other participant responses capture the theme of victim blaming within the argument that both parties were to blame. For example, one participant stated that *"She's [the victim] not 'responsible for letting things get out of hand', they both are, [however] she sent him mixed messages."*

Miscellaneous.

The theme 'Miscellaneous' was comprised of responses from participants that were not relevant to the themes 'Victim Blame', 'Perpetrator blame' or 'Both perpetrator and victim blame' nor the overall research questions of the study. Three main sub-themes within this theme were discovered: 'Lack of detail' where participants identified that there was not enough detail within each vignette to make conclusions relating to the accompanying rape myth to each vignette (that is to say, these participants did not utilise any pre-existing rape myths to 'fill the gaps' in the vignettes as predicted), 'Advice for the Victim' where it seemed that participants attempted to offer advice to the victim regarding how the victim could have potentially 'helped' herself out of the situation and 'Other' which included participant responses that were advice to the researcher or not relevant to any of the themes and sub-themes discussed above. For example, one participant identified a lack of contextual information regarding a vignette scenario and stated that:

> *Asking about what would or would not have happened is futile without providing more information about what kind of a person Mark [the perpetrator] was. There is no way for us to know whether or not Mark understood her push, perhaps he thought Jennifer [the*

victim] wanted to be dominant or playful? And we also have no way of knowing whether or not Mark would ignore a verbal "no" or not. There is simply not enough information to pass judgement here, sorry.

Another participant provided an example of offering advice to the victim of a vignette by stating that *"Cheyenne [the victim] would perhaps have been able to … call [sic] for help. Marcus [the perpetrator] raped her."*

In addition, another participant provided an example of a response that was irrelevant to the overarching themes, sub-themes and research questions for the study by attempting to offer me (the researcher) the following advice:

> *"Could you be any less specific with this one. I feel like you were uber-lathargic while writing out this. Learn to punctuate. You are studying for your "Masters" after all Perhaps you could specify / define what 'rape' is under the context of each situation. or is that what you are trying to decide from this survey? What is considered 'consensual sex' and 'rape' in the eyes of NZ males..Where does the average of NZ males draw the line between kinky intercourse and forced sex."*

Discussion

The current study distributed an online survey (Appendix A) to explore the relationship between exposure to SEM and RMA among New Zealand males, aged 18 years and older. The study also explored the relationship that various sexual attitudes (permissiveness, communion, instrumentality) may have with RMA and exposure to SEM. Furthermore, the study posed research questions which aimed to discover what the most commonly accepted and disputed rape myths were among participants and what SEM had participants been exposed to most frequently.

An analysis of the participant's responses discovered that overall, while more participants reported holding permissive attitudes towards sex, communal and instrumental attitudes were also commonly reported. That is to say, no sexual attituded was found to be vastly more endorse than the others. Furthermore, it was revealed that while a majority of the participants exhibited a low level of RMA, a minority of participants reported high levels of RMA. Lastly, it was found that while a majority of the participants were exposed to a low level of SEM as anonymously reported by the participants in the study, a minority of participants reported high levels of exposure to SEM.

Sexual Attitudes

As mentioned, it was found that permissive, communal and instrumental attitudes towards sex were all commonly endorsed by participants, with no one sexual attitude being vastly more endorsed than the others. However, the findings showed that the sexual attitude 'Permissiveness' was slightly more commonly endorsed by participants followed by 'Communion' then 'Instrumentality'. The large range between the minimum and maximum scores (i.e. the outliers) on each of the BSAS subscales suggested that there were some participants who held one sexual attitude vastly higher than the other sexual attitudes as opposed to participants endorsing all sexual attitudes throughout the measure.

RMA

Participants responses on the UIRMAS revealed that the majority of participants disputed the rape myths that were included in the UIRMAS that related to the themes 'She asked for it', 'He didn't mean to', 'It wasn't really rape', and 'She lied'. As outlined by McMahon and Farmer (2011), There are many rape myth scales that fail to capture subtle and covert rape myths that exist within societies today. While the UIRMAS may have in the recent past captured the more subtle and covert forms of rape myths, it may be likely that the once subtle rape myths included in the UIRMAS are no longer subtle to the New Zealand male population. That is to say, education on the issues of sexual violence within New Zealand since the time of the development of the UIRMAS may have informed the adult male population of rape myths that are no longer socially acceptable (e.g. "A rape doesn't happen if a girl doesn't have any marks or bruises."). However, that is not to say that the same traditional rape myths no longer exist, instead, this finding may highlight that rape myths today may exist in more subtle forms that are no longer being accurately assessed by the UIRMAS.

Although a majority of participants reported to dispute the rape myths included in the UIRMAS, it was found that there were a minority of participants who had reported a high level of RMA by either explicitly stating the rape myth within their text-box responses or by selecting the option 'Agree' or 'Strongly agree' on items that endorsed rape myths. Furthermore, it was discovered that there was also a number of participants that reported both some agree and some disagreement with the stated rape myths within the UIRMAS, thus demonstrating that a number of heterosexual New Zealand males either strongly endorsed or showed some endorsement of rape myths that mitigated responsibility from the perpetrator of rape. These findings indicate that there is room for further sexual violence education within New Zealand.

Participants' responses on the seven vignette items revealed similar findings. That is to say, while it was predicted that the participants may have demonstrated a higher endorsement of rape myths when the rape

myths were placed in the context of 'real-life' ambiguous scenario's (as opposed to the UIRMAS where rape myths were explicitly stated), it was found that the majority of participants still disputed the stated rape myths. These findings suggest that there may have been a number of participants who genuinely did not endorse the rape myths within the scenarios. However, through undertaking a thematic analysis it was found that while some participants initially indicated in their text-box responses that they did not agree with the rape myth, they also later revealed the presence of rape myths. For example, one participant stated that "*She's [the victim] not 'responsible for letting things get out of hand', they both are, [however] she sent him mixed messages.*"

Although the findings between the UIRMAS and vignettes were largely similar, it was discovered that there were some variances in responses between the UIRMAS items and vignette items. For example, it was found that while no participants strongly agreed to the rape myth "when a girl gets raped, it's often because the way she said 'no' was unclear" and only 2.80% agreed with the rape myth, 3.40% of participants strongly agreed to the rape myth when it was placed in the context of a 'real-life' scenario, and a further 33.10% agreed with the rape myth when they were given ambiguous contextual information. As stated by Deming and colleagues (2013), experiences of rape often occur in ambiguous ways or with someone who is known to the victim making it difficult to identify and label experiences of rape. Therefore, the increase of RMA among the participants when the rape myths were placed into vignette scenarios, may have been due to the difficulty participants had when labelling the experience as a rape or identifying the rape myths within the vignettes.

Conversely, it was found that while only 13.20% of the participants initially strongly disagreed that "rape accusations are often used as a way to get back at guys", when written into a 'real-life' scenario, 40.70% of the participants strongly disagreed that "[the female] accused [the male] of rape as a way of getting back at him." However, the decrease in

percentage is likely due to the scenario outlining that a rape had in fact occurred.

Additionally, the findings revealed that the most commonly accepted rape myths on the UIRMAS were the ones relating to the belief that 'She [the victim] lied' (about the rape) and the most commonly accepted rape myth within the vignette items was found to be 'Victim not clear' (i.e. the victim did not make it clear enough that she did not want to engage in sex). These finding may indicate where a lack of sexual violence education within New Zealand may exist. The findings further revealed that the most commonly disputed rape myths on the UIRMAS were the ones relating to the belief that 'She [the victim] asked for it [rape]' and the most commonly disputed rape myth within vignette items was '[a rape could not have occurred as the] Victim had no marks or bruises'. These findings may suggest that these rape myths are no socially accepted within New Zealand society. However, as previously mentioned, that is not to say that such rape myths do not exist in more subtle forms.

Although there have been many theories developed that may explain why people accept certain rape myths while disputing others, this research did not conduct an in-depth exploration of the theories previously outlined (such as attribution theory which includes internal and external attribution, defensive attribution theory, just world theory and cultivation theory) but rather the relationship between RMA and SEM. However, where high levels of RMA were reported, such finding may to be consistent with defensive attribution theory where it is believed that people increase or decrease their blame and empathy towards a victim depending on their perceived similarity with the victim and the perceived likelihood of similar future victimisation happening to them (Shaver, 1970). That is to say, the men who participated in the study and reported high levels of RMA, may have found it challenging to empathise with the victims of rape (in the differing UIRMAS and vignette scenarios) due to a lack of perceived similarity between themselves and the victims as well as a perceived lower likelihood of such tragedies happening to them.

SEM

As previously mentioned, it was found that the vast majority of participants reported a low level of exposure to the SEM included within the survey (Appendix A) either over the two months prior or during a typical week/weekday. A limitation of these survey items results is that the findings assume that the participants were able to accurately recall their daily exposure to such material. That is to say, some participant may not have been able to recall the true amount of SEM that they had been exposed to over the two months prior, consequently affecting the findings of this research.

Furthermore, the findings revealed that of all the SEM included within the survey, participants were reportedly most exposed to sexually explicit music lyrics (7.8%), followed by video games that allowed participants to virtually participate in sexual activity with female characters (5.2%), then movies with a high level of sexual content (4.4%). It was also found that 17.4% of participants had reportedly played non-sexual violent video games for 10 to 13 hours or more over the two months prior, making non-sexual, violent video games that most accessed media material among participants. Although this material is not sexual in nature, Dill (2009) found that non-sexual, violent video game playing may still warrant concern as violent video games have been shown to be positively correlated with RMA and negative attitudes toward women.

RMA and Sexual Attitudes

In an effort to explore the relationship between the sexual attitudes: 'Permissiveness', 'Communion', 'Instrumentality', and RMA, a bivariate analysis was conducted between the BSAS items and UIRMAS items. It was discovered that the BSAS subscale 'Instrumentality' was the only BSAS subscale to positively correlate significantly with the UIRMAS overall total and subscales. These findings indicated that participants who viewed sex as purely instrumental to their sexual needs were more likely to accept rape myths. Conversely, the findings indicated that participants

who viewed sex permissively or as a communion with their sexual partner were less likely to accept rape myths. The sexual attitude 'Instrumentality' and high levels of RMA may correlate with one another as it may be likely that some participants within the study may have held and/or endorsed a general lack of consideration for the woman/victim within a sexual encounter, leading them to view sex as instrumental to their own needs and leading them to highly endorse rape myths that place responsibility on the victim of a rape.

Sexual Attitudes and SEM

While the findings of the current research have revealed some valuable insights regarding the commonly held sexual attitudes and the level of exposure to SEM among the participants, the study cannot conclude nor make any robust assumptions regarding the relationship between the reported sexual attitudes and exposure to SEM participants reported to have. This is because the sexual attitudes included in the survey (permissiveness, communion, and instrumentality) were all reportedly endorse by a similar number of participants. That is to say, there was no one particular sexual attitude that was vastly more endorse by participants than the others. Furthermore, the majority of participants reported to have a low level of exposure to SEM, and where there was reported high exposure to such material, the findings could not be related back to a particular sexual attitude as the results of the survey were analysed collectively (to maintain participant anonymity). Therefore, it remains unknown from this study whether a high level of exposure to SEM relates to attitudes that endorse objectification of women which may influence participants to view sex as mostly instrumental to their own needs, thus these findings are not able to support the research hypothesis.

RMA and SEM

Though meta-analyses have synthesised dozens of studies that have determined that exposure to sexualised media can increase RMA (e.g. Allen, Emmers, Gebhardt, & Giery, 1995; Mundorf, D'Alessio, Allen, Emmers-Sommer, 2006) the results of the current study could not

conclude similar findings. As previously discussed, the overall findings of the current research have revealed that a majority of participants reported to dispute the rape myths included in the survey (Appendix A) and reported a low exposure to SEM over the two months prior or during a typical week/weekday. Although there were notably some participants who reported both a high exposure to SEM and high levels of RMA, it is not known whether the participants who reported high levels of exposure to SEM were also the participants who reported high levels of RMA as the results of the study were analysed collectively as opposed to individually.

Because the relationship between the variables is unknown from this study, the hypothesis that a high level of exposure to SEM relates to a high acceptance of rape myths among New Zealand men is neither verified nor falsified. However, the findings do indicate that a relationship between SEM and RMA *may* exist (that is, assuming that the participants who reported high levels of SEM also reported high level of RMA) where television/movies, pornography, video games, music lyrics and videos, strip club attendance and sexually explicit language and conversation is present.

More specifically, if the relationship between SEM and RMA does, in fact, exist within the sample, it may be possible that viewing a considerable amount of television can influence the likelihood of accepting rape myths that excuse the perpetrator and blame the victim. Thus, the findings of the study could be consistent with Kahlor and Eastin's (2011) study which found that general television consumption is related significantly to the acceptance of rape myths among men and women.

If the participants who reported a high exposure to pornography (via internet and/or magazines) during a typical week also reported a high level of RMA, such findings would be consistent with the findings of Oddone-Paolucci Genius and Violato (2000), Becker-Blease & Freyd (2007) and Romero-Sánchez and colleagues (2015) who found that pornography viewing is significantly correlated with greater RMA.

Furthermore, assuming that a relationship among sexually explicit video-game playing and RMA was evident within the sample, the findings would be consistent with Beck, Boys, Rose and Beck (2012) who found that playing video games that depicted sexual objectification of women resulted in statistically significant increased RMA for their male study participants. Such findings would also be consistent with other experimental studies such as Fox and Bailenson (2009), Fox, Bailenson, and Tricase (2013) and Fox and Tang (2014) that have also demonstrated that sexist portrayals in virtual environments such as in video-games can promote RMA.

Assuming the findings of the study demonstrated a relationship between sexually explicit music lyrics and music videos and RMA, such findings may be consistent with the literature suggesting a positive relationship between music videos and negative attitudes and beliefs towards women (e.g. Ward et al., 2005; Hansen & Hansen,1988). However, the possible findings would, therefore, be inconsistent with other literature that has demonstrated a null relationship between sexually explicit music lyrics and music videos on negative attitudes and beliefs towards women. For example, Sprankle and End (2009) discovered in their study that sexually explicit rap lyrics did not significantly alter attitudes toward women. Furthermore, Sprankle and colleagues (2012) found that regardless of the type of exposure to sexually degrading content (lyrics/images, lyrics/no images, no lyrics/with images, or no lyrics/no images) or lack thereof, there were no significant differences in the study's participants' RMA.

As previously discussed, there is currently a dearth of research concerning strip club attendance and RMA, as well as the use of sexually explicit language and RMA. However, if the participants who reported high exposure to such SEM also reported high levels of RMA, the findings may be consistent with the research that argues that the strip club industry may have detrimental effects on both men and women and how they may relate (Jeffreys, 2008; Tyler et al., 2010), as well as Murnen's (2000) study that indicated that the degradation and objectification present in the sexual

language men and women use can have harmful consequences on the person being objectified (e.g. the person being objectified may be seen as less intelligent and less moral. Such a view may lead to the belief that the person 'deserved' to be raped for example).

Important to note is that there is a vast amount of literature that has shown a relationship between sexually, and non-sexually *violent* media material can increase RMA among men (e.g. Weisz & Earls, 1995; Dexter, Penrod, Linz, & Saunders, 1997; Dill et al., 2008; Dill, 2009). While this study did not explore the relationship between violent media exposure and RMA in any depth, future research may consider exploring such variables to further assess the strength of the relationship between violent media material and RMA among men.

Overall Conclusions

Overall, the current research has revealed some useful insights regarding commonly held sexual attitudes, RMA and exposure to SEM among heterosexual New Zealand men. Though the findings of this study are not conclusive or robust regarding the relationship between RMA and SEM, it was found that the sexual attitude 'Instrumentality' was significantly correlated to an increase in RMA, that some participants highly endorsed rape myths and were highly exposed to SEM. It was also found that where some participants reported a low level of RMA, their text-box survey responses indicated the presence of more subtle forms of rape myths, thus suggesting that while there has potentially been an increase in education regarding sexual violence, traditional rape myths may be becoming subtler and covert. These findings highlight the need for not only future research concerning RMA but also highlight the need for more updated versions of RMA measures.

Furthermore, it is hoped that the insights gained from this research may be valuable to other researchers when conducting future studies that explore sexual attitudes, RMA, SEM and rape proclivity among men. Moreover, it is also hoped that the research may be useful in guiding future rape prevention efforts. As reported by DeGue and colleagues

(2014) and the CDC (2017), most common prevention intervention strategies currently focus on the individual (i.e. the perpetrator). While this research has explored a 'level two' theory of sexual violence that is considered to be an individual factor (Ward et al, 2006), the insights regarding the potential influencers of RMA, such as SEM, may be valuable to consider when developing societal-level interventions that aim to address the environment that may influence rape proclivity, thus, contributing to the critical gap that remains in this field of research (DeGue et al., 2004).

Limitations and Future Directions

While the current study has aimed to contribute to the knowledge regarding RMA among heterosexual men to assist rape prevention efforts, several limitations are believed to challenge the usefulness of this study. Such limitations include: the participants' ages were 18 years and older, the small sample size of the study, the credibility of some participants responses, the design of the survey vignettes, the overall conclusions of the study and the applicability of this study within New Zealand.

As noted previously, the mean age of participants was approximately 26.09 years (SD = 6.28) with a range of 18 to over 41 years of age. This may be a limitation of the study as adults have been argued to have more crystallised attitudes and senses of self than younger persons such as children and adolescents (Sears, 1986). Thus, the adults within the sample may have already developed crystallised views regarding sex and sexual behaviours from a young age, and are consequently not as susceptible to influences that can stimulate attitudinal and behavioural change such as recent exposure to SEM as children and younger persons may be. Therefore, future researchers may consider conducting a longitudinal study which explores a younger-aged male population's exposure to SEM and the populations reported RMA throughout the lifespan as this could provide a more useful analysis of the relationship between exposure to SEM and RMA.

Another limitation of the current study includes the small sample size. Analysis of the data revealed that while 182 participants began the online survey (Appendix A), only 115 participants completed the full survey (Appendix A), providing answers to all survey items. Further analysis revealed that the study sample size was not representative of the general New Zealand male population of approximately 2,000,000 people (for New Zealand males aged 15 years and older in 2017 as estimated by the District Health Board; DHB/DHB constituency; Statistics New Zealand, 2018) Therefore, the findings from the study cannot be generalised.

Furthermore, the credibility of some participants responses may be questionable due to the influence of a 'Reddit.com' user's disclaimer (Appendix C) to other 'Reddit.com' users who may have accessed and completed the online survey (Appendix A) via the posted 'Reddit.com' link. Within the disclaimer, it was declared to potential participants that "If you [the participants] don't answer strongly disagree to the entire thing, you condone rape." It was also stated that the online survey was "a fucking trap dressed up from a masters student looking to make some shocking claims" such as "only heterosexual Male perpetrator, Female victim rape exists". Therefore, participants who accessed the survey via the 'Reddit.com' link may have been misled regarding of the research questions and hypotheses which in turn, may have led to the participants responding in an artificial manner.

A further limitation of the study included the design/ content of the seven brief vignette scenarios. As previously mentioned, the vignettes were intended to be written with a lack of contextual information, making the vignettes largely ambiguous. This was done so that the participants could potentially use any pre-existing rape myths (such as 'she must have asked for it somehow') to 'fill the gaps' where there was a lack of information. However, as outlined by Sussenbach and colleagues (2013), vignettes, with them often being brief and ambiguous, are likely to have a lack of ecological validity. That is to say, due to their brevity, the focal pieces of information within the survey vignettes most likely drew the attention of the participants and subsequently influence their decision making when responding to the accompanying vignette items. Due to the problematic nature of text vignettes, future researchers may consider utilising visual stimuli such as photographs or videos as these visual methods are argued to be less pre-structured than textual information and consequently require a more active search for information as well as more spontaneous inferences (Sussenbach et al., 2013).

Furthermore, there were participants who recognised and stated in their textbox responses that there was not enough information to answer vignette items. This may have led to some participants selecting the

'Neither agree nor disagree' response option. However, this response was placed into the 'Medium' level category in the data analysis (to reflect both some agreement and some disagreement to the vignette items) and therefore may not have reflected some of the participants intended responses which may have been to not answer the item at all (due to the lack of information). Therefore, future replication of the current study may consider including a response option that allows the participants to not answer an item.

Important to note is that no conclusions regarding causation (e.g. high exposure to SEM *causes* a high acceptance of rape myths) can be established from the study for a number of reasons. Firstly, the study is limited in its ability to infer a direction of the relationship between exposure to SEM and RMA. That is to say, it is unknown whether participants with a high level of exposure to SEM may have developed a high level of RMA as a result or, if participants who had a pre-existing high level of RMA merely sought material that was sexually explicit. For future research, Sprankle and colleagues (2012) propose that experimental studies may provide the best methodology to clarify the directionality of such a relationship, as well as inferring causation. Secondly, participants responses among survey items (such as between RMA acceptance items and exposure to SEM items) were analysed collectively to maintain participant anonymity. Thus, it is unknown whether the participants who reported a high level of RMA also reported a high level of exposure to SEM and vice versa.

Lastly, the lack of New Zealand research and literature concerning the relationship between RMA and exposure to SEM among New Zealand adult men makes comparing the results of the current study to other New Zealand literature of a similar nature more challenging. Furthermore, without comparative data, the findings of the current study may be less robust and useful. Therefore, future researchers may consider conducting New Zealand based research concerning the relationship between RMA and external, societal-level factors that may influence the development of RMA. By doing so, such research may also contribute to the efforts to

develop more community- and societal-level prevention approaches (as opposed to mere individual-level approaches) for sexual violence perpetration.

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Appendices

Appendix A

Online Survey

Sexual Attitudes of Heterosexual Men in New Zealand

☐ Q1: **Survey Brief.**

Welcome! This survey explores the attitudes that heterosexual men in New Zealand have towards sex. The survey contains questions regarding your general attitudes towards sex, sexual consent and problematic sexual behaviour. It also includes questions regarding your exposure to sexually explicit content.

Responses from the survey will be used as part of a formal master's thesis.

This is an **anonymous, confidential** survey. No survey responses can or will be associated with participants. All participants can withdraw from the survey at any given time <u>before</u> confirming submission of the responses.

This survey will take approximately 30 minutes to complete. Participants who complete the survey can enter into a draw to win a $50 Warehouse voucher if they choose. Students who are enrolled in the semester B course: PSYC208, PSYC229, PSYC317, PSYC319 at the University of Waikato, who have completed the survey, can also earn 1% course credit (details for this will be provided at the end of the survey).

Your responses from your survey will not be available as the information from your survey will be received anonymously along with all other participant surveys. However, if you wish to receive a summary of findings please email me (my email address is provided at the end of the survey).

This research project has been approved by the School of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato. Any questions about the ethical conduct of this research may be sent to the convenor of the Research and Ethics

Committee (currently Dr James McEwan, phone 07 838 4466 ext. 8295, email: jmcewan@waikato.ac.nz)

Your participation in this study will add to the knowledge and understanding of men's attitudes towards sex.

I give permission for the information I provide in this survey to be used as part of a formal master's thesis that is focused on exploring the sexual attitudes of heterosexual men in New Zealand.

○ Agree

☐ Q2

The following section asks you to give demographic information.

☐ Q1

Please select your age:

○ 18-20 years old

○ 21-23 years old

○ 24-26 years old

○ 27-29 years old

○ 30-32 years old

○ 33-34 years old

○ 35-37 years old

○ 38-40 years old

○ 41+ years old

☐ Q2

Please select your gender:

○ Male

○ Female

☐ Q3

Please state your ethnicity:

○ European

○ European Maori

○ Maori

○ Samoan

○ Tongan

○ Asian

○ Other (please specify):

☐ Q4

Please state your occupation:

☐ Q5

Please select the country you reside in:

○ New Zealand

○ Other:

☐ Q6

Please select your sexual orientation:

○ Heterosexual/ straight

○ Homosexual/ gay

○ Bisexual

○ Other (please specify):

[   ]

☐ Q7

Please select your current relationship status:

○ Single

○ In a casual relationship/ dating

○ In a serious relationship

○ In a defacto relationship

○ Married

○ Divorced

○ Widowed

○ Other (please specify)

[   ]

☐ Q8

If you are in a relationship, approximately how long have you and your partner been together?

○ ✗ Not applicable

○ Less than one year

○ 1-2 years

○ 3-4 years

○ 5-7 years

○ 8-9 years

○ 10+ years

☐ Q9

The following section contains 2 questions and 10 statements relating to your history of sex, sexual partners, and attitudes towards sex. Please select one of the options for each question/ statement.

☐ Q10

During a typical week, approximately how often do you have sex?

○ Never

○ 1-2 times

○ 3-4 times

○ 5-6 times

○ 7-8 times

○ 9+ times

☐ Q11

Approximately how many sexual partners have you had over your lifetime?

○ None

○ 1-3

○ 4-6

○ 7-9

○ 10+

☐ Q12

To what extent do you agree with the following statements?

	Strongly agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Sex is best when you let yourself go and focus on your own pleasure.	○	○	○	○	○
A sexual encounter between two people deeply in love is the ultimate human interaction.	○	○	○	○	○
Sex is primarily a bodily function, like eating.	○	○	○	○	○
The main purpose of sex is to enjoy oneself.	○	○	○	○	○

	Strongly agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
At its best, sex seems to be the merging of two souls.	○	○	○	○	○
I do not need to be committed to a person to have sex with him/her.	○	○	○	○	○
Sex is the closest form of communication between two people.	○	○	○	○	○
Life would have fewer problems if people could have sex more freely.	○	○	○	○	○
Sex as a simple exchange of favours is okay if both people agree to it.	○	○	○	○	○
It is okay for sex to be just good physical release.	○	○	○	○	○

☐ Q13

The following section contains 22 statements relating to attitudes towards sexual consent and problematic sexual behaviour. Please select one of the options following each statement. There are no right or wrong answers.

☐ Q14

Click to write the question text

	Strongly agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
If a girl is raped while she is drunk, she is at least somewhat responsible for letting things get out of hand.	○	○	○	○	○
When girls go to parties wearing slutty clothes, they are asking for trouble	○	○	○	○	○
If a girl goes to a room alone with a guy at a party, it is her own fault if she is raped.	○	○	○	○	○
If a girl acts like a slut, eventually she is going to get into trouble.	○	○	○	○	○

	Strongly agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
When girls get raped, it's often because the way they said "no" was unclear.	○	○	○	○	○
If a girl initiates kissing or hooking up, she should not be surprised if a guy assumes she wants to have sex.	○	○	○	○	○
When guys rape, it is usually because of their strong desire for sex.	○	○	○	○	○
Guys don't usually intend to force sex on a girl, but sometimes they get too sexually carried away.	○	○	○	○	○
Rape happens when a guy's sex drive goes out of control.	○	○	○	○	○

	Strongly agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
If a guy is drunk, he might rape someone unintentionally.	○	○	○	○	○
It shouldn't be considered rape if a guy is drunk and didn't realize what he was doing.	○	○	○	○	○
If both people are drunk, it can't be rape.	○	○	○	○	○
If a girl doesn't physically resist sex—even if protesting verbally—it can't be considered rape.	○	○	○	○	○
If a girl doesn't physically fight back, you can't really say it was rape.	○	○	○	○	○
A rape probably doesn't happen if a girl doesn't have	○	○	○	○	○

	Strongly agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
any bruises or marks.					
If the accused "rapist" doesn't have a weapon, you really can't call it rape.	○	○	○	○	○
If a girl doesn't say "no" she can't claim rape.	○	○	○	○	○
A lot of times, girls who say they were raped agreed to have sex and then regret it.	○	○	○	○	○
Rape accusations are often used as a way of getting back at guys.	○	○	○	○	○
A lot of times, girls who say they were raped often led the guy on and then had regrets.	○	○	○	○	○
A lot of times, girls who claim they were raped have	○	○	○	○	○

	Strongly agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
emotional problems					
Girls who are caught cheating on their boyfriends sometimes claim it was rape.	◯	◯	◯	◯	◯

☐ Q15

The following section contains six short vignettes and 10 statements relating to your attitudes towards sexual consent and problematic sexual behaviour. Please select one of the options following each statement that relates to the vignette. There are no right or wrong answers. Please consider using the 'Comments' textbox under the statements to justify/ clarify your answers.

☐ Q16

Scarlett went to a nightclub and met Evan. Both Scarlett and Evan had been drinking alcohol. At the end of the night Scarlett invited Evan back to her apartment. Once the two had arrived at Scarlett's apartment, they drank until they were both drunk. The two then began to passionately kiss. Evan then positioned himself on top of Scarlett and began to have sex with her. Scarlett, feeling uncomfortable, pushed him off her and told him that she didn't really want to but continued to passionately kiss him. Evan positioned himself on top of her again and had sex with her. Scarlett was upset the next day with what had happened and did not want to talk to Evan again.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
In the above scenario, Scarlett is responsible for letting things get out of hand.	○	○	○	○	○
Because Scarlett and Evan were both drunk it can't be rape.	○	○	○	○	○

☐ Q17

Comments:

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☐ Q18

Jennifer was introduced to Mark by close friends at a beach party. Jennifer felt attracted to Mark and vice versa. Mark invited Jennifer to a bonfire that was happening later that night and Jennifer agreed to go. At the bonfire, Mark and Jennifer went for a walk along the beach and sat down at a secluded place to relax and look at the stars. They began to passionately kiss and Mark started to undress Jennifer. Jennifer began to feel uncomfortable and tried to push Mark away but Mark was a lot larger in stature than Jennifer and he was lying on top of her. After they had sex Jennifer felt that if she had told Mark 'no!' or 'stop!'' instead of trying to push him off, maybe the intercourse would not have happened.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
In the above scenario, if Jennifer had been clearer about not wanting to have sex, it would not have happened.	○	○	○	○	○
If a girl doesn't say "no" she can't later claim rape.	○	○	○	○	○

☐ Q19

Comments:

☐ Q20

Jack and Britney had been seeing each other for a few weeks. After one particular date, Jack invited Britney into his apartment. Although the two enjoyed kissing on the couch, Britney told Jack that she was not ready to have sex with him. Jack suggested intimate touching instead, which Britney agreed to. During the touching and kissing Jack was feeling so sexually aroused that he became overly persistent and had sex with her anyway. Afterwards, Britney was upset and left.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Guys don't usually intend to have sex with girls when it's unwanted; sometimes they just get carried away, which is what happened to Jack	○	○	○	○	○

☐ Q21

Comments:

[text box]

☐ Q22

Cheyenne and Marcus began their night by watching movies in Cheyenne's bedroom. The two were lying under the covers of Cheyenne's bed. Cheyenne felt Marcus run his hands up and down her thigh. Although Cheyenne was a little unsure about Marcus touching her, she didn't protest. Only a few minutes later Marcus began to touch Cheyenne between the legs, putting his fingers inside her. Cheyenne gave Marcus a disapproving look and shook her head at him. Marcus became more playful and rolled Cheyenne on top of him, this time putting his genitalia into hers. Cheyenne said she was uncomfortable and wanted to stop, but Marcus continued.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Because Cheyenne didn't physically resist sex it shouldn't be considered rape.	○	○	○	○	○

☐ Q23

Comments:

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┌─────────────────────┐ ▲
│                     │ ▢
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└─────────────────────┘
◄ ▭              ►
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☐ Q24, a)

Aaron, Julia's ex-boyfriend, showed up at her place looking for a place to stay after a night out with his friends. Julia agreed to let him sleep on her couch. During the night when Julia was asleep in her bed, she felt Aaron climb into her bed. She was startled and asked him to leave. Aaron refused to leave and started to touch her. Aaron then held her down on the bed and kissed her body. Aaron told her that they should "have one last time together". Aaron then positioned himself on top of Julia and initiated sex with her. Julia did not make an attempt to get Aaron off of her body, but did tell him "no!".

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Because Julia didn't physically fight back, she can't really say it was rape.	○	○	○	○	○

☐ Q24, b)

The next day, after Aaron had left her place, Julia called Aaron and told him that what he did was wrong and that she believed it might have been rape. Aaron protested by saying that he didn't assault or attack her in any way. He was angry that she had accused him of raping her.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
A rape doesn't happen if there a girl doesn't have any bruises or marks.	○	○	○	○	○

☐ Q25

Comments:

☐ Q26

Olivia and Patrick were going through a bad break-up. After being together for a year, Olivia found out that Patrick had cheated on her multiple times.

Since the break-up Olivia felt angry, depressed and anxious a lot of the time. Although she hated Patrick for what he did, she missed being with him. Patrick appeared to be more emotionally stable than Olivia but missed being with her also. One night the two bumped into each other at a bar. They decided to forget about their history and enjoy themselves. The two went home together and spent time passionately kissing. Not long after, Olivia became angry again and told Patrick that she didn't want to be around him and wanted him to stop. However Patrick continued to undress her and put his genitalia into hers. The next day, Olivia was furious with Patrick and told her closest friend that he had raped her.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Olivia claimed that she had been raped, but really she just had emotional problems.	○	○	○	○	○
Olivia accused Patrick of rape as a way of getting back at him.	○	○	○	○	○

☐ Q27

Comments:

☐ Q28

From the list below, please select the top 3 television genres you watch most often:

☐ MTV

☐ Reality TV

☐ Crime shows

☐ Sport

☐ Soap Opera

☐ Drama

☐ Comedy

☐ Other (please specify):

[   ]

☐ Q29 a)

During a typical week, approximately how much time do you spend accessing/watching internet pornography?

○ Never

○ 1-2 hours

○ 3-5 hours

○ 6-8 hours

○ 8-10 hours

○ 11+ hours

☐ Q29 b)

If applicable, please select which pornography sites you visit most often:

☐ × Not applicable

☐ XVideos.com

☐ XHamster.com

☐ PornHub.com

☐ XNXX.com

☐ RedTube.com

☐ YouPorn.com

☐ Tube8.com

☐ YouJizz.com

☐ PrivateHomeClips.com

☐ Beeg.com

☐ Other (please specify):

[   ]

☐ Q30 a)

In the past 2 months, how much time have you spent reading magazines that feature/ contain images of nude women or women in provocative clothing?

○ Never

○ 1-3 hours

○ 4-6 hours

○ 7-9 hours

○ 10-12 hours

○ 13+ hours

☐ Q30 b)

If applicable, please select the name of the magazine(s):

☐ ✕ Not applicable

☐ Zoo

☐ Penthouse

☐ Playboy

☐ NZX

☐ Ralph

☐ Private

☐ Hustler

☐ Score

☐ Club

☐ Men Only

☐ Other (please specify):

☐ Q31 a)

In the past 2 months, approximately how much time have you spent playing video games that allow you to virtually participate in sexual activity with female characters?

   ○ Never

   ○ 1-3 hours

   ○ 4-6 hours

   ○ 7-9 hours

   ○ 10-12 hours

   ○ 13+ hours

   □ Q31 b)

If applicable, please state the name of the video game(s):

[   ]

   □ Q32 a)

In the past 2 months, approximately how much time have you spent playing video games that allow you to virtually participate in non-sexual violent behaviour toward women?

   ○ Never

   ○ 1-3 hours

   ○ 4-6 hours

   ○ 7-9 hours

   ○ 10-12 hours

   ○ 13+ hours

☐ Q32 b)

If applicable, please state the name of the video game(s):

[   ]

☐ Q33 a)

In the past 2 months, approximately how often have you selected and watched movies with a high level of sexual content? (e.g. naked/ near-naked women, sex scenes, images of prostitutes/ strippers.)

○ Never

○ 1-3 times

○ 4-6 times

○ 7-9 times

○ 10-12 times

○ 13+ times

☐ Q33 b)

If applicable, please state the name of the movie(s):

[   ]

☐ Q34 a)

In the past 2 months, approximately how often have you selected and watched television programmes with a high level of sexual content? (e.g. naked/ near-naked women, sex scenes, images of prostitutes/ strippers.)

○ Never

○ 1-3 times

○ 4-6 times

○ 7-9 times

○ 10-12 times

○ 13+ times

☐ Q34 b)

If applicable, please state the name of the television programme(s):

[   ]

☐ Q35

During a typical week, approximately how much time do you spend listening to music lyrics that other people might consider to be 'sexually explicit'?

○ Never

○ 1-3 hours

○ 4-6 hours

○ 7-9 hours

○ 10-12 hours

○ 13+ hours

☐ Q36

During a typical week, approximately how much time do you actively choose to spend watching music videos that contain sexually explicit material? (e.g. near-naked/ naked women, images of/ references to sex, provocative dancing.)

Note: Excluding instances where music videos are involuntarily playing (e.g. at the gym)

○ Never

○ 1-3 hours

○ 4-6 hours

○ 7-9 hours

○ 10-12 hours

○ 13+ hours

☐ Q37 a)

Approximately how many times have you been to a strip club in the past 2 months?

○ Never

○ 1-3 times

○ 4-6 times

○ 7-9 times

○ 10-12 times

○ 13+ times

☐ Q38 b)

If you have attended a strip club in the past 2 months, for what reasons did you attend?

○ ✕ Not applicable

○ Entertainment

○ Stag night

○ Boredom

○ Feeling sexually aroused

○ Feeling lonely

○ Other (please specify):

[   ]

☐ Q39

On a typical weekday, approximately how often do you participate in talk about women in sexually explicit ways to other men?

○ Never

○ 1-3 times

○ 4-6 times

○ 7-9 times

○ 10-12 times

○ 13+ times

☐ Q40

Thank you for the time you have taken to complete this survey!

☐ Q41

GO IN THE DRAW TO WIN A $50 WAREHOUSE VOUCHER

☐ Q42

If you wish to go into the draw to win a $50 Warehouse voucher please enter your email address below. The details you enter will not be

associated with your survey responses and your details will only be reviewed by myself (the researcher) and my supervisor.

Email address:

☐ Q43

RECEIVE 1% COURSE CREDIT

☐ Q44

If you wish to receive 1% course credit please enter your student ID number and select the appropriate course below. Your student ID number will not be associated with your survey responses and will only be reviewed by myself (the researcher) and my supervisor.

Student ID:

☐ Q45

Course (Select one):

○ PSYC208

○ PSYC229

○ PSYC317

○ PSYC319

☐ Q46

RECEIVE A SUMMARY OF THE FINDINGS

☐   Q47

If you wish to receive a summary of findings gathered from this survey please enter your email address below. Your email address will not be associated with your survey responses and will only be reviewed by myself (the researcher) and my supervisor.

Email address:

☐   Q48

If this survey has raised any personal issues, doubts or concerns please contact:

http://rpe.co.nz/find-a-sexual-assault-support-centre-near-you/

Alternatively,

http://www.lifeline.org.nz/Community-Services_2029.aspx

☐   Q49

If you have any questions or concerns please email me:

Ljm47@students.waikato.ac.nz

If you have any further concerns or queries, contact Dr. Armon Tamatea (Chief supervisor of this study):

Tamatea@waikato.ac.nz

If you have any queries concerning the ethical conduct of this research, contact Dr James McEwan (convenor of the Research and Ethics Committee):

Email: jmcewan@waikato.ac.nz

Phone: 07 838 4466 ext. 8295

Appendix B

Advertisement Poster

Appendix C

Reddit.com User's Misleading Disclaimer

"I'm disturbed by your assumption that only heterosexual Male perpetrator, Female victim rape exists.

Doubly disturbed that in every single scenario the male is behaving poorly, and not a single one can we say anything but rape happened.

This isn't a survey, this is a fucking trap dressed up from a masters student looking to make some shocking claims. It's leading people around. Seriously, there is not a single demonstration of positive consent in the entire thing. If you don't answer strongly disagree to the entire thing, you condone rape.

You didn't even have any fucking control questions. For example, you should have two similar questions, one where there is an objectionable act and one without, so you can see if peoples attitudes are the same, different, or whatever, rather than the single acceptable answer of 'Strongly Disagree'".