

RUNNING HEAD: RAPE MYTH ACCEPTANCE, PERSONALITY, AND PORNOGRAPHY
USE

Correlates of Rape Myth Acceptance, Pornography Use, and Personality Traits in Undergraduate
Students

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Abstract

The purpose of this investigation was to examine the relationship between personality and pornography use in predicting rape myth acceptance. Rape myth acceptance was measured using The Illinois Rape Myth Acceptance Scale (1999); pornography use was measured the Pornography Use Measure (2014) as well as a direct question asking participants if they watch pornography (yes/no); personality was measured using Cattell's 16PF, 5th Edition. A total of 67 participants (40 females, 27 males) were used in the analysis. Overall, rape myth acceptance was found higher in males than females overall, but was lower in males who knew a victim of sexual assault, particularly on the rape-myth subset "rape is a trivial event". The global personality factors for Independence and Extraversion correlated negatively with rape myth acceptance in males; the global factor for Self Control correlated positively with rape myth acceptance for males. The global personality factor for Tough-Mindedness correlated positively in both males and females. No significant findings were found for pornography use.

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CHAPTER 1 - INTRODUCTION

Definitions

Rape. Sexual contact or penetration achieved: without consent, or; with the use of physical force, coercion, deception, threat, and or; when the victim is: mentally incapacitated or impaired, physically impaired (due to voluntary or involuntary alcohol or drug consumption), asleep or unconscious (Pandora's Project, 2009).

Criminal Code of Canada Definitions of Sexual Assault. The Canadian Criminal Code was amended in 1983 to replace the word 'rape' with 'sexual assault'; this focuses on the violent aspect of the crime instead of the sexual nature of it (Brennan & Taylor-Butts, 2008).

Sexual Assault. A term used to refer to all incidents of unwanted sexual activity, including sexual attacks and sexual touching.

Rape Myths. Attitudes and beliefs that are generally false but are widely and persistently held, and that serve to deny and justify sexual aggression (Lonsway & Fitzgerald, 1994).

Rape Myth Acceptance. Believing in rape myths; believing that one can distinguish between 'real rape' and other events (Estrich, 1987).

Rape Supportive Cultures. Cultures in which sexual assault is normalized or tolerated, and where victims are systemically blamed for their attacks. Discussed by Schwartz & DeKeseredy (1997).

Pornography. "any kind of material aiming at creating or enhancing sexual feelings or thoughts in the recipient and, at the same time containing explicit exposure and/or descriptions of the genitals and clear and explicit sexual acts" (Hald, 2006, p. 579). Definition used by D'Abreau & Krahe, 2014.

Statistics

In 2004, sexual victimization rates were highest among females. Moreover, individuals between the age of 15 to 24 and those who are in school experienced the highest rates of victimization. The following table was reproduced from the report and summarizes the rates of sexual assault for each age group. (Brennan & Taylor-Butts, 2008).

Table 1 - Sexual Assault Rates in Canada, 2004

		2004	
		Incidents (in thousands)	Rate per 100,000
Total		512	1,997
Females		427	3248
Males		85	664 E
Age (years)			
15 to 24		238	5,563
25 to 34		128	2,892
35 to 44		89	1,724 E
Main Activity			
Working		252	1,687
Going to School		177	5,548
Evening Activities (number per month)			
Less than 10		43	677 E
10 to 19		76	1,281 E
20 to 29		93	1,845 E
30 or more		300	3,494
E use with caution			
F too unreliable to be published			

Since the 1980's, researchers have been investigating how cultural myths support what is deemed a 'rape culture' (Burt, 1980; Schwartz & DeKeseredy, 1997) and how this 'rape culture' contributes to the sexual assaults of women. These myths, known best as rape myths, can be defined as "attitudes and beliefs that are generally false but are widely and persistently held, and that serve to deny and justify sexual aggression (Lonsway & Fitzgerald, 1994, p. 158)." Acceptance of rape myths have been linked to sexual aggression and rape proclivity (Bohner et al, 2006; Chiroro et al, 2004; Eyssel, et al. 2006; Smith et al., 2001), and adversarial sexual beliefs (Burt, 1980; Lonsway & Fitzgerald, 1995). Thus far, the literature has demonstrated a link between sexually aggressive behaviour and the potential to be sexually aggressive the more one adheres to rape myths.

The problem with discussing the concept of 'rape culture' is that the term is both hyperbolic (as suggested by Hutchinson, 2014) and hard to define. The term 'rape culture' is used often in public discourse with no real definition provided; needs to be properly conceptualized. The term itself dates back several decades (Brownmiller, 1975). Although the term is being used quite liberally in today's discussions about the sexual violence on college and university campuses, no definition is provided during these discussions to better our understanding of the issue. A more comprehensive definition of the concept comes from Schwartz & DeKeseredy, 1997. In their book "Sexual Assault on the College Campus: The Role of Male Peer Support", Schwartz and DeKeseredy use the term "rape-supportive cultures" to explain the epidemic of sexual assaults on college and university campuses. Rather than strictly define "rape culture", Schwartz and DeKeseredy describe various sociological factors that lead to the development of "rape supportive cultures". Contribution factors to rape supportive

cultures include stereotyped gender roles, patriarchal values, the objectification of women, pornography, and rape myths. These factors converge to create a social situation in which sexual violence against women is accepted as the norm, and women are often blamed for crimes committed against them.

University and college campuses do not have a “rape culture” epidemic per se, but are subject to a larger sociological process that leads to the development of “rape supportive cultures”. Various factors come together to create a social situation where, in short, women are objectified and made responsible for being victimized through a process of sexual objectification, rape myth acceptance, and cultural expectations for how men and women should behave. One notable contributing factor to rape supportive cultures discussed by Schwartz & DeKeseredy, 1997 was pornography. Pornography objectifies women and contributes to the normalization of sexually aggressive behaviour by showcasing situations in which women respond positively to sexual aggression (Bridges, et al. 2010). Considering the ease of access and variety of violent pornography on the internet (Gossett & Byrne, 2002; Price, et al. 2015), it is worthwhile to investigate rape myth acceptance in relation to pornography use among university students.

Research Questions

The purpose of this study is to investigate the personality correlates of rape myth acceptance among undergraduate students at Laurentian, and to investigate the possible relationship between pornography viewing and rape myth acceptance. The following research questions will be addressed:

1. Are there personality factors that correlate with rape myth acceptance? If so, do these factors differ for men and women?

2. Does rape myth acceptance correlate with pornography use? If so does this vary based on frequency of use?

Rationale

Statistics show that college and university age women are at the highest risk for sexual assault (Brennan & Taylor-Butts, 2008). However, a recent CBC report cited experts who expressed concern over the low levels of sexual assault reporting on Canadian college and university campuses (Sawa, 2015). This is problematic because extremely low rates could imply institutional barriers in reporting sexual assault. In addition, rape myth acceptance can also impede reporting assaults (Franklin, 2012). Dispelling rape myths can be a useful part of a strategy to reduce sexual assaults.

Pornography is a known predictor for risk factors for sexual aggression – including rape myth acceptance. Although the most significant of effects in older research has been found mostly with experimental studies (Allen, 1995), more recent studies using both self-reported and experimental data are linking pornography use to rape myth acceptance (Bleecker & Murnen, 2015; Hald & Malamuth, 2015) and sexual aggression (D’Abreau & Krahe, 2014). In studies of rape myth acceptance, pornography is an important variable to investigate. As has been discovered via content analyses (Bridges, et al. 2010; Gossett & Byrne, 2002), not only does main stream pornography often contain acts of sexual violence, there is a growing availability of extremely violent genres of pornography available online, with limited access restrictions. In addition to this growing availability is a growing demand for it. The negative implications of prolonged pornography exposure have been known since the 1980’s, with insensitivity towards rape victims and propensity to sexually aggress being two known implications (Zillman, 1986).

The phenomenon of “campus rape culture” also needs to be discussed in the context of rape myth acceptance. Rape supportive cultures are ones in which a combination of social factors converge to produce an environment that normalizes rape, blames victims, and justifies sexual aggression. An incident at St. Mary’s University in Halifax (CBC, 2014) and a similar incident at Yale University in 2010 (CNN, 2010) highlight incidents of rape trivialization on college and university campuses, which can likely be attributed to rape myth acceptance.

Taken together, there are clear negative consequences for rape myth acceptance. The literature has demonstrated that rape myth acceptance is associated with a number of concerning factors, such as increased rape proclivity and sexual aggression. Pornography use has been linked to rape myth acceptance, and the long-term effects of pornography use are proven to be negative. Given the ever-changing nature of pornography, it is necessary to continue investigating the correlations between rape myth acceptance and pornography use among university students, especially since this demographic is at the greatest risk for sexual assaults. Since there has been very little research investigating how rape myth acceptance relates to personality, it is worthwhile to investigate this as a potential correlate. Personality is a stable trait and will shed more light onto the potential individual differences associated with rape myth acceptance. This can help researchers to better understand the antecedents of rape myth acceptance.

Literature Review

Rape Myth Acceptance

The earliest investigation into rape myth acceptance began with “Field’s Attitudes Towards Rape Scale (ATR) (1978). The ATR is a 32 Items inventory measured using a 6-point Likert scale. Field reported 8 factors of rape myths: women’s responsibility in preventing rape, sex as motivation for rape; severe punishment for rape; victim precipitation of rape; normality of rapists; power as motivation for rape; favorable perception of a women after rape; and resistance as a woman’s role during rape. The ATR was the first questionnaire to measure attitudes towards rape and was developed specifically for the purposes of this study. Fields investigation into attitudes towards rape included a sample of police officers, rapists, crisis counselors, and citizens. A total of 1,448 subjects comprised the sample, with 47% women and 53% men. Within the citizen sample, sex was found to be a predictor for attitudes towards rape, with women having more negative attitudes towards rape than men. It was hypothesized that since women are more likely to be raped than men, they are more likely to have negative views of rape. Field’s study of attitudes towards rape scale was the first psychometric tool developed to test attitudes towards rape.

After Field’s original investigation, research into rape myth acceptance increased significantly beginning in the 1980’s. Much of this is due to Martha Burt’s original investigation into the attitudinal antecedents of rape myths. In her 1980 article, “Cultural Myths and Support for Rape,” Burt developed the Rape Myth Acceptance Scale, the most widely used psychometric measure of rape myth acceptance. Burt’s original investigation described the “rape myth” and investigated different variables that were believed to predict rape myth acceptance in feminist

theory. Overall, Burt found that sex role stereotyping, adversarial sexual beliefs, and acceptance of interpersonal violence predicted rape myth acceptance.

Burt's original investigation into rape myth acceptance was conducted via random sample interviewing of Minnesota adults in 1977. The mean age of the sample was 42, with 60% of the sample being female. Rape myth acceptance was correlated with various personality and attitudinal variables in order to assess the antecedents to rape myth acceptance. Burt used the following personality variables: sex role satisfaction (how much one is satisfied with his/her own sex role) ($r=.031$), self-esteem (Rosenberg's 1965 self-esteem scale) ($r=.229$), and romantic self image (scale derived from previous research by Burt) ($r=.151$). Attitudinal variables included: sex role stereotyping ($r=.483$), sexual conservatism ($r=.386$), adversarial sexual beliefs ($r=.404$), and acceptance of interpersonal violence ($r=.499$). Of all the variables, acceptance of interpersonal violence and sex role stereotyping were the strongest predictor of rape myth acceptance. Overall, Burt's original investigation was the first use empirical evidence to demonstrate that rape myth acceptance is related to various attitudes and beliefs towards women, much of which can be attributed to societal values. Since Burt's original investigation, most research into rape myth acceptance has used Burt's scale.

Other researchers have developed rape myth scales by modifying Burt's Rape Myth Acceptance Scale or the Attitudes Towards Rape Scale (Lonsway & Fitzgerald, 1994; p. 138). These scales were reviewed and critiqued by Lonsway & Fitzgerald (1994). A total of 24 scales were reviewed, including Burt's (1980) RMAS and Field's (1978) ATR scales. Of the 24 scales, 14 provided psychometric information pertaining to the factor analysis and inter-item correlations. Most of the scales shared conceptual similarity to Burt's RMAS or Field's ATR. While this has no doubt helped to expand the literature on rape myth acceptance, it has done so

inconsistently. Lonsway & Fitzgerald noted that many of the scales used throughout the literature were psychometrically weak – had not been tested to ensure validity of the scales – which makes generalizing findings difficult. Without a consistent, reliable measure of rape myth acceptance, it is not possible to make any generalizations regarding rape myth acceptance in relation to other variables.

Martha Burt's original 1980 investigation into rape myth acceptance examined the attitudinal antecedents of rape myth acceptance. Lonsway & Fitzgerald (1995) re-examined these attitudinal variables using alternate and revised measures that more accurately measure their predictive power. Some of the critiques they noted were that adversarial sexual beliefs, examined by Burt, 1980, had more to do with negative beliefs about women than beliefs about sexuality, thus making the scale more geared to assessing hostility towards women (p. 705). Similar critiques were made for the acceptance of interpersonal violence scale – it assesses sexual violence towards women more so than interpersonal violence. Both scales are thus correlated with rape myth acceptance due to the fact they are measuring the same beliefs. In their investigation, a total of 429 students completed a three-phase study in which the original attitudinal scales by Burt were revised. The scales used and developed included: Burt's Rape Myth Acceptance Scale, Attitudes Towards Violence Scale, Adversarial Heterosexual Beliefs Scale, and a modified Rape Myth Scale. Overall, Lonsway & Fitzgerald found that hostility towards women significantly predicted rape myth acceptance for men ($n=84$, $r=.631$, $p<.005$) more than women ($n=92$, $r=.459$, $p<.005$). Lonsway & Fitzgerald discuss that hostility towards women correlated significantly with rape myth acceptance for men. They conclude that rape myth acceptance likely functions differently for men and women, noting that women's acceptance of rape myths serves to deny personal vulnerability (p. 709). Lonsway & Fitzgerald

warn that caution should be used in interpreting these results, since measures were not given the full psychometric testing as needed. They also stressed the need to investigate in more precise detail acceptance of the specific subsets of rape myths and how they function to justify sexual aggression (subsets include broad categories such as “women lie about rape” or “rape is a trivial event”). Nevertheless, this examination has provided more insight into the gender differences for rape myth acceptance.

Throughout much of the literature, gender has been shown to be a consistent predictor in rape myth acceptance. In many studies, males have scored significantly higher than females on measures of rape myth acceptance (McMahon & Farmer, 2011; Payne, Lonsway, & Fitzgerald, 1999; Caron & Carter, 1997; Forbes & Adam-Curtis, 2001; Field, 1978; Aosved & Long, 2006; Suarez & Gadalla, 2010). In a meta analysis of rape myth literature, Suarez & Gadalla, 2010 found an overall effect size of 0.58 ($ES=0.07$, $p<.001$ for gender and rape myth acceptance. Suarez & Gadalla discuss that the differences in rape myth acceptance between genders can be attributed to the feminist hypothesis of inequality and male-dominated societies that serve to justify sexual aggression and blame victims. Another possible for the difference could be attributed role socialization and the patriarchal organization of society (Schwartz & DeKeseredy, 1997). To reiterate Field (1978), the difference could also be due to the fact that women are more likely to be raped.

Age has not been shown to predict rape myth acceptance as consistently throughout the literature, largely due to the use of college and university student samples. Thus, significant age ranges have not been sufficiently studied. It could be that significant findings for age would result from different beliefs held by different generations of individuals. Research by Kassing et al. (2005) found older men to be more accepting of male rape myths. Combined with level of

education, age accounted for 19% of the variance in male rape myth acceptance, $p < .001$, $F(2,198) = 23.17$. Field's 1978 study found that age predicted rape myth acceptance for the sample of rapists for some of the factors (each factor represents a different domain of rape myth). More research would need to be conducted from samples of non-student populations with varying age ranges, using a consistent measure of rape myth acceptance, before any conclusions regarding age as a predictor variable could be drawn.

Knowing a rape survivor has been shown to predict lower rape myth acceptance (McMahon, 2010). Overall, participants who knew someone who had been sexually assaulted had lower rape myth acceptance than those who did not, $t(1315.90) = -5.69$, $p < .001$. It is possible that knowing a rape victim encourages empathy for rape victims, as empathy for rape victims can significantly reduce rape myth acceptance. Research by Foubert & Newberry, 2006 found that empathy-based rape prevention programs significantly decreased rape myth acceptance amongst fraternity. Participants were placed in three separate groups: one group participated in a *Men's Group* with an added training module for consent involving alcohol, another group had an added training module on bystander intervention, and the control group had not training module. Pre-test results (rape myth acceptance prior to the intervention program) were statistically equivalent - $F(14, 504) = 1.37$, $p = .162$. MANOVA revealed an overall decrease in rape myth acceptance for participants who saw a rape-prevention program (consent or by-stander intervention) $F(7, 252) = 37.32$, $p < .001$, with a medium effect size (partial $\eta^2 = .51$). These results are promising for decreasing rape myth acceptance and preventing sexual assaults.

Overall, there are several consistent predictor variables for rape myth acceptance: gender, traditional sex role attitudes, negative attitudes towards women, and likelihood of raping (Lonsway & Fitzgerald, 1994, p. 155). These predictor variables have also been demonstrated

in recent literature as well (Bohner et al, 2006; Forbes & Adams-Curtis, 2001; Aosved & Long, 2006; Chapleau et al, 2007; Smith et al, 2001; Lonsway & Fitzgerald, 1995). There is therefore sufficient evidence to suggest a complex array of factors contributing to the acceptance of rape myths; the next step is to determine what individual and social factors lead to the development of rape supportive attitudes and beliefs that lead to rape myth acceptance.

Measures of Rape Myth Acceptance

After their extensive review of the rape myth research, and the re-examination of Martha Burt's original findings regarding the attitudinal antecedents to rape myth acceptance, Payne, Lonsway, & Fitzgerald (1999) developed an updated measure of rape myth acceptance, known as the Illinois Rape Myth Acceptance Scale. Beginning with an original response set of 120 items, Payne, Lonsway, & Fitzgerald repeatedly tested the items and eventually reduced the inventory to 45 items. The initial test-retest reliability was .9, $p < .001$, which indicates good psychometric properties and validity. The IRMA tests seven domains of rape myth acceptance: she asked for it, it wasn't really rape, he didn't mean to, she wanted it, she lied, rape is a trivial event, rape is a deviant event. These are different aspects of rape myths that all serve to deny and justify sexual aggression. For instance, "she lied" refers to the belief that many women make up false rape allegations; "it wasn't really rape" refers to issues where consent is in question due to an absence of a weapon, lack of physical injury, etc. After developing the full 45 item IRMA, Payne, Lonsway & Fitzgerald created a second inventory, the 20 item Illinois Rape Myth Acceptance Scale – Short Form, which tests the same domains of rape myth acceptance in less detail. The 20 item IRMA-SF has good psychometric properties and validity, and is more practical to administer. In order to test the construct validity of both the IRMA and IRMA-SF, Payne, Lonsway, & Fitzgerald examined the relationship between these scales and other variables that

have been shown in previous research to correlate positively with rape myth acceptance: sex role stereotyping, adversarial sexual beliefs, hostility toward women, and attitudes towards violence.¹ Independent t-tests revealed significant correlations for both the IRMA and IRMA-SF between the variables (i.e. sex role stereotyping, etc.). The following table from Payne, Lonsway, & Fitzgerald (1999, p. 55) summarizes these findings. All correlations are significant at the p.001 level.

Table 2 - Summary of Correlations - Payne et al. 1999

Statistic	Variable	Scale	
		IRMA	IRMA-SF
<i>t</i> Tests	Gender	$T(174)=6.23$	$T(174)=6.09$
Correlations	Sex Role Stereotyping	.55	.52
	Sexism Scale	.63	.60
	Adversarial Sexual Beliefs	.74	.72
	Adversarial Heterosexual Beliefs	.63	.61
	Hostility Toward Women	.57	.56
	Acceptance of Interpersonal Violence	.71	.67
	Attitudes Toward Violence	.50	.47

The IRMA and IRMA-SF correlate significantly with the attitudinal antecedents of rape myth acceptance, which have been noted in previous research (Burt, 1980; Lonsway & Fitzgerald,

¹ Sex Role Stereotyping – Burt’s 1980, 9 item scale & Romough & Ventimighlia’s 1981 20-item sexism scale. Adversarial Sexual Beliefs Scale – Burt’s 1980 9-item scale and Lonsway & Fitzgerald (1995) 15-item Heterosexual Adversarial Sexual Beliefs Scale. Hostility Toward Women – 10 item scale by Lonsway & Fitzgerald, 1995, derived from Check, Malamuth, Elias, and Barton’s 1985 scale of the same name. Attitudes Toward Violence – Burt’s 1980 6-item scale Acceptance of Interpersonal Violence and 20 item Attitudes Towards Violence Scale by Lonsway & Fitzgerald, 1995

1994). Payne, Lonsway, & Fitzgerald discuss that future research should investigate the psychological constructs of rape myth acceptance further, as well as relevant cultural transmission of these myths.

In an attempt to update the Illinois Rape Myth Acceptance Scale and examine rape myths in more detail, McMahon & Farmer, 2011 draw upon research about subtle sexism to investigate what they describe as subtle rape myths. Overt rape myths, like overt sexism, is unhidden – such as previous judicial actions that allowed the discussion of victim’s sexual histories in courts. Many of these overt rape myths (e.g. victim blaming) are no longer socially acceptable (p.72). However, McMahon & Farmer argue that the subtle rape myths continue to exist. Contrary to overt rape myths that explicitly blame the victim, subtle rape myths are beliefs that suggest, for example, that some women will put themselves in risky situations via their attire or alcohol consumption, or that rape can happen accidentally (p. 72). McMahon & Farmer argue that the Illinois Rape Myth Acceptance scale is need of updated language to assess subtle rape myths, as rape myths are “time and culture bound” (p.73). Using a randomly selected sample of college students, McMahon & Farmer underwent two phases of testing – one to update the measure and the second to test its psychometric properties. Their updated measure does not include the subscales for “rape is a trivial event”, and “rape is a deviant event”, as they argued they measure more overt rape myths. The end result is a 5 subscale assessment that examines the following subtle rape myths: it wasn’t really rape, he didn’t mean to, he didn’t mean to (due to alcohol intoxication), she lied, and she asked for it. There were notable limitations, such as the use of all first year students and the majority of participants being varsity athletes. A homogenous sample such as this does not accurately reflect the general population or the population of University students. Despite these limitations, it is worthwhile to discuss the differences and implications of

overt versus subtle rape myths. While rape myths have become socially unacceptable, subtle rape myths still persist. However, these are still measurable using the Illinois Rape Myth Acceptance scale.

Rape myth acceptance has been studied rather extensively. As previous research shows, there has been consistent predictor variables for rape myth acceptance – attitudes towards women, acceptance of interpersonal violence/ attitudes towards violence, sexism, and gender role attitudes. As suggested by Payne, Lonsway, and Fitzgerald (1999), the next steps in rape myth research need to examine the cultural transmission of rape myth acceptance. One significant area of cultural transmission is pornography. Pornography is an important variable to study due to the fact that it has changed quite drastically since the dawn of rape myth research. In essence, much of what has been discovered about pornography prior to the internet age is arguably obsolete.

Pornography

Pornography is a controversial subject. Feminist theorists are divided on the issue, some in support of it for liberation and sexual freedom, while others believe that it harms women. Gayle Rubin (1994) has advocated that anti-pornography politics ultimately hurt women because it suppresses their sexual freedom. Dianne Russell (1988), on the other hand, has proposed a causal model for rape and pornography, arguing that pornography lowers men's inhibitions to rape. Other researchers have examined statistics on pornography availability and incidences of sexual assault over the years, to propose that the inverse relationship between pornography use and sexual assault, arguing that pornography has a cathartic effect (Ferguson & Hartley, 2009). Recent literature has examined the neurobiological consequences of internet pornography use, and found that increased pornography use leads to structural and functional changes in the brains frontal cortex and reward system (Kühn & Gallinat, 2014). Internet pornography use has been

linked to negative effects in young men, such as erectile dysfunction, which was experienced worse for young men who began watching internet pornography at a young age (Wilson, 2015). Although the neurobiological evidence does not deal with acceptance of rape myths, it is worthwhile to consider the fact that pornography use has a physiological effect on brain structure and function – the brain ultimately dictates all thought and behavior.

Research by D’Abreau & Krahe in 2014 found that pornography use predicted risk factors for sexual aggression as well as actual self-reported incidences of sexual aggression amongst male college students in Brazil. Sexual aggression was measured using the Portuguese version of the sexual experiences survey; risk factors for sexual aggression were assessed using sexual scripts – the cognitive foundations of sexual behaviour – and a survey to measure the normative acceptance of risk factors. Pornography use was measured using a 1-5 Likert scale. Individuals in the no aggression group had a mean pornography use of $m=2.89$, whereas those in the severe aggression group had a mean pornography use of $m=3.35$. This was a longitudinal study conducted over a period of 6 months, with a total of 120 participants completing the entire study (D’Abreau & Krahe, 2014). Finding that pornography use can lead to increased sexual aggression is significant. Past research on rape myth acceptance has demonstrated that acceptance of rape myths can predict likelihood of raping quite consistently (Zillmann & Bryant, 1989; Lonsway & Fitzgerald, 1994; Smith, Martin, Kerwin 2001). Moreover, the attitudinal antecedents of rape myth acceptance – such as hostility towards women and sexist attitudes – are promoted in pornography via the ways in which women are subjected and objectified.

Understanding how pornography can contribute to rape myth acceptance is derived from social learning theory. Allen (1995) argues that if exposure to pornography results in individuals accepting rape myths, then “pornography functions to promote antisocial beliefs” (p. 6). In his

discussion on social learning theory, Allen explains that pornography can teach individuals how to interact with each other sexually. If the sexual act involves violence or aggression against women, the individuals watching such pornography may learn to model these behaviours, acting aggressively themselves. In general, pornography objectifies women and commodifies sex; the behaviour learned is rewarded through sexual arousal (p. 9). Thus, the behaviour viewed in pornography is modeled, and this behaviour is reinforced through reward. According to Allen, if this theory is correct, there should be a positive correlation between rape acceptance and viewing pornography, and a larger effect should be found for violent pornography (p. 10).

To test the social learning theory that viewing violent pornography leads to rape myth acceptance, Allen et al. (1995) conducted a meta analysis of the literature for rape myth acceptance and pornography use. A total of 25 studies were analyzed with 4,268 with an average positive correlation of ($r=.103$) between exposure to pornography and rape myth acceptance. However, tests for homogeneity of variance found that there must be a moderator variable present ($X^2_{(23)} = 58.33$). For the strictly non-experimental studies, the overall average correlation between rape myth acceptance and pornography use was low ($r = .056$, $N=2020$). The mean correlation was homogenous across studies ($X^2_{(5)} = 8.23$, $p>.05$). For the experimental studies, mean rape myth acceptance was ($r=.146$, $N=2,248$) across studies with no moderating variable ($X^2_{(15)} = 21.15$). However, when comparing the difference between the average correlations for experimental studies and no experimental studies, Allen found that the difference between the average correlations was significant ($z=3.84$, $p<.05$). Thus, overall, non experimental studies had little effect on rape myth acceptance while experimental designs had a positive effect.

Allen's (1995) analysis provided mixed results, which is not much different than more recent literature. Some limitations include inconsistent measures of rape myth acceptance; Allen

included several other attitudinal scales (such as attitudes supporting violence against women and adversarial sexual beliefs scales) in the meta analysis. As well, there are inconsistencies in the definition of pornography in each study. Thus, a consistent measure of both pornography use and rape myth acceptance was not provided. Moreover, there are limitations with both experimental and non-experimental studies: experiments may not generalize outside of the laboratory but self-reported data is subject to social desirability effects. Lonsway & Fitzgerald (1994) drew similar conclusions in their review of rape myth research, finding that exposure to sexual and violent media has provided very mixed findings (Lonsway & Fitzgerald, 1994 p. 153). It is important to note that these reviews took place before the internet existed in its current form. Access to pornography and the availability of violent pornography has undoubtedly increased since the 1990's (Price, et al. 2015). The modest findings in Allen's meta analysis demonstrate that pornography viewing has an effect on rape myth acceptance. Given that the nature of pornography has changed (and younger and younger individuals have uncontrolled access to it), it is necessary to continue this research.

Rates of pornography viewing have increased since the early rape myth research. Increased rates of pornography viewing are no doubt due to the internet (Price, et al. 2015). In a recent investigation of the effects of pornography viewing, Foubert et al. (2011) begin the discussion by highlighting the increasing rates of pornography viewing in the U.S, and the increasing expansion of the industry. This discussion is pertinent to new and current research on pornography because, as Foubert et al. explain, the increasing demand for pornography has meant a need to offer more variety in the supply – often, this means violent content (p. 213). As such, Foubert et al. examined correlation between pornography viewing and rape myth acceptance, likelihood of raping, likelihood of sexual assault, bystander willingness, and

bystander efficacy². Foubert et al. differentiated between mainstream pornography, sadomasochistic pornography, and rape pornography – these findings are summarized in table 2. Overall, those who viewed sadomasochistic and rape pornography made up 27% of the sample; they had a significantly higher likelihood of raping, likelihood of committing sexual assault, and higher rape myth acceptance. These findings are important given that the study is recent and used self-reported data.

Table 3 - Summary of Findings, Foubert et al.2011

Statistic	Variable	Scale	
		Likelihood of Raping	Rape Myth Acceptance
<i>t</i> Tests			
	No pornography use	(n=79), m=1.00	(n=78) m=2.61
	Mainstream Pornography	(n=378), m=1.19 t(377) =4.35	(n=375), m=2.66, t=.475
	Sadomasochistic Pornography	(n=120), m=1.38 t(133) =2.70	(n=118), m=2.88, t(451) =3.65
	Rape Pornography	(n=84), m=1.48 t(88) =2.58	(m=82), m=2.96, t(104) =3.29

Consistent with the findings for experimental studies, Hald and Malamuth (2015) found that exposure to pornography was found to increase attitudes supporting violence against women in men who were found to be low on the personality trait of agreeableness. This experimental study used a random sample of 201 adults aged 18-30 living in the city of Aarhus, Denmark.

² Bystander Efficacy Scale by Baynard, Plant, and Moynihan (2005), items rated on a scale of 1 to 100 per cent. Bystander Willingness to Help scale by Beynard et al., 2005, 1-7 Likert scale on likelihood to intervene in given situations.

Illinois Rape Myth Acceptance Scale by Payne, Lonsway & Fitzgerald, 1999, 1-7 Likert scale, higher scores indicating higher acceptance of rape myths.

Likelihood of Raping and Sexual Assault Scale assessed using Malamuths attraction to sexual aggression scale, 1-7 Likert scale, higher scores indicating higher likelihood of rape or sexual assault.

The sample consisted of 100 men and 101 women. Participants were randomly assigned to an experimental group where they watched 30 minutes of pornography or the control group where they watched a 30-minute emotionally-neutral video. Those in the experimental group viewed a pornographic video that contained “no explicit violence or degradation (p. 103).” Prior to the experiment, participants filled out the Pornography Consumption Questionnaire by Hald, 2006 and the Danish Personality Item Pool Questionnaire; only the personality trait of agreeableness was measured. Attitudes supporting violence against women were measured using a composite score composed of Burt’s rape myth acceptance scale and acceptance of interpersonal violence scale. Responses on both scales were measured on a 1-7 Likert scale, with higher scores indicating greater attitudes supporting violence against women. Overall, the mean attitudes supporting violence against women score was $m=34.09$ for the control group ($n=99$) and $m=35.08$ for the experimental group. Men who were rated low on the personality trait of agreeableness ($n=18$) had significantly higher attitudes supporting violence against women scores ($m=43.66$) than men in the control group who also scored low on agreeableness ($n=22$, $m=33.45$); this effect was large $t(38) = 3.33$, $p=.002$, $d=1.08$. For the men low in agreeableness, sexual arousal was found to be a mediating variable. For women, multiple regression testing found that higher past pornography consumption and lower agreeableness significantly predicted attitudes supporting violence against women ($R^2=.12$, $p=.01$). Hald and Malamuth conclude that pornography use may prime pre-existing sexually aggressive attitudes (measured by attitudes supporting violence against women) in individuals who may be more likely to hold such attitudes (measured by agreeableness in the present study). The results indicate that pornography viewing may prime attitudes supporting violence against women in some individuals. This study was the first to examine pornography viewing in both an experimental and naturalistic setting (measured

by past pornography use) simultaneously with a personality factor. Thus, Hald and Malamuth have provided the significant evidence for the role of pornography use and personality in predicting attitudes supporting violence against women – which includes the acceptance of rape myths.

Individual differences in acceptance of rape myths and pornography use extend beyond personality factors. Bleecker and Murnen (2005) examined the relationship between fraternity men's display of sexually degrading images of women in their dormitory rooms and their scores on a rape supportive attitudes scale. They sampled 30 fraternity men and 30 non fraternity men. The experimenter visited participant's dormitory rooms and took digital photographs of what was displayed in the room. The photographs were coded using a random sample of 42 college women in an introductory psychology course. The participants rated the images on a scale of 0 (not sexual or degrading) to 4 (very sexual, very degrading). The internal consistency of these ratings was, $\alpha=.97$. The majority of images ($n=28$, 31%) came from magazines that overtly display women as sexual objects (i.e. Playboy, Maxim, and Snuff). The scores for degradation were averaged across participants for each image. Rape myth acceptance was measured using Lottes (1998) 20 item Rape Supportive Attitudes scale. Items on the rape supportive attitude scale are rated on a 1 to 5 Likert scale, with higher scores indicating less rape supportive attitudes. Fraternity membership correlated positively with the number of sexual images found $r(58) = .52$, $p<.01$; fraternity men had more images ($m=2.43$) than non fraternity men ($m=.46$). Fraternity membership also correlated positively with the degradation rating in the images, $m=1.63$, $r(58) = .55$, $p<.001$; for non fraternity men, images were less degrading, $m=.36$. Fraternity membership also correlated with rape supportive attitudes, $m=118.33$, $r(58) = -.62$, $p<.001$; rape supportive attitude scores were lower (higher support for rape myths) compared

with non fraternity men, $m = 131.30$. The correlation between the average degradation of sexual images ($M = .99$, $SD = 1.16$) and scores on the rape supportive attitude scale was significant, $r(58) = -.34$, $r^2 = .11$. Overall, Bleeker and Murnen add to the existing literature supporting differences in rape supportive attitudes between fraternity membership and non fraternity members. The reasons for these differences are due to acceptance of hyper masculinity, as “fraternity men report a belief in male dominance and inferiority of women (p. 492).” While these findings are significant, it is difficult to determine if rape supportive attitudes are related to the individual’s display of sexually degrading images, or if the display of images is reflective of pre-existing attitudes that are supported by male-peers in a male-dominated environment.

While past literature has provided mixed results for pornography use and rape myth acceptance (Burt, 1980; Lonsway & Fitzgerald, 1994; Allen, 1995), recent research has shown significant findings for both experimental and self reported data. Within the time periods of these studies (early 1990’s and after 2000), the way individuals access and view pornography has changed significantly. Internet pornography provides an increased access to a variety of genres; without a doubt, it is much easier to access pornography on the internet then prior to universal internet access, when most pornography had to be rented or purchased on VHS from an adult movie store. The easy access to violent pornography is indeed a concern, especially since this type of pornography has been shown to predict rape myth acceptance and sexual aggression.

Rape Myth Acceptance and Personality

Although rape myth acceptance has been extensively studied since the 1980’s, there have not been many studies that have examined personality as a predictor to rape myth acceptance. Many investigations into rape myth acceptance have looked at various individual differences in relation to rape myth acceptance, such as: gender role satisfaction and self-esteem (Burt, 1980),

sexism (Chapleau, Oswald, & Russell, 2007) cognitive style (Cowan & Quinton, 1997), discriminatory attitudes (Aosved & Long, 2006), moral development (Tatum & Foubert, 2009), sex guilt (Smith, Martin, & Kerwin, J.J., 2001) and rape proclivity (Bohner et al, 2006; Chiroro et al, 2004; Eysse, et al. 2006; Smith, Martin, & Kerwin 2001). Many of these individual differences are not personality factors as defined by personality tests. Other studies, such as that the research previously discussed by Hald & Malamuth, 2015, examined one personality variable in depth in relation to rape myth acceptance (and in this case, pornography use). Very few studies examine multi-dimensional aspects of personality in relation to rape myth acceptance. Most studies examining any aspect of personality focus on one single personality factor or broad aspect of personality.

Authoritarianism has been found to correlate positively with rape myth acceptance in both men and women (Peterson & Zurbriggen, 2010). In their study, Peterson & Zurbriggen presented new and old data to demonstrate how authoritarianism impacts various domains of gender roles. One of these domains was sexuality; one aspect of that was rape myth acceptance. Data was collected from three studies – a community sample from Michigan and undergraduate samples from New York University. Authoritarianism was assessed by Altemeyer's (1988) 30-item right wing authoritarianism scale, a 7-point Likert-scaled questionnaire. Rape myth acceptance was measured using Burt's Rape Myth Acceptance Scale (1980). For both samples, rape myth acceptance was correlated significantly with authoritarianism for nearly all groups in the sample, with the exception of the New York University men (Michigan young and midlife adult women, $r=.32$, $p<.01$; Michigan young and midlife adult men, $r=.34$, $p<.01$; New York University undergraduate women, $r=.26$, $p<.05$). Men in the Michigan sample were also asked about pornography use. Interestingly, authoritarianism was negatively correlated with

pornography use for these men, $r=.28$, $p<.01$. Peterson and Zurbriggen discuss that the rape myths represent beliefs centering on the notion of good or bad, and do not tolerate ambiguity or violations of social norms (p. 1813). Thus, rape myths coincide with the existing views and beliefs authoritarian individuals may hold.

Similar research was also conducted by Walker, Rowe, & Quinsey (1993). In their investigation, Walker and colleagues found that authoritarianism correlated significantly with sexual aggression, including rape myth acceptance, in a sample of both University and community men in Kingston, Ontario. A total of 204 men were recruited, with 198 used in the final analysis. Participants were administered Altemeyer's right wing authoritarianism scale, the hostility toward women scale, Burt's acceptance of interpersonal violence scale, Burt's rape myth acceptance scale, the sexual experiences survey, and the likelihood of forcing sex measure. The results showed significant correlations between rape myth acceptance and all other measures (as found in previous literature), most notably between authoritarianism ($n=198$, $r=.54$, $p<.001$) and likelihood of forcing sex ($n=198$, $r=.38$, $p<.001$). The findings by Walker, Rowe, & Quinsey echo the findings by Peterson & Zurbriggen, demonstrating that authoritarianism as a personality trait correlates significantly with rape myth acceptance and sexual aggression.

Some research has examined personality factors without success. Forbes & Curtis (2001) examined the Big Five personality factors, family conflict, sexist attitudes, and self-esteem in relation to acceptance of rape myths. Rape myth acceptance was measured using the Illinois Rape Myth Acceptance scale and personality was measured using Lippa's (1991) Big Five Personality measure. Forbes & Curtis hypothesized that neuroticism and agreeableness would correlate with sexual aggression and sexual coercion. They rationalized that personality is an important variable to examine due to its stability over time and its influence on values and

beliefs, which ultimately influences behavioural tendencies. However, personality was not found to play a significant role in the acceptance of rape myths and sexual aggression, although they found gender differences on neuroticism, extraversion, and agreeableness factors, with females scoring significantly higher than males (2001, p. 878). However, the authors noted that they were limited with a small sample size; they discussed the potentially important role of personality in relation to rape myth acceptance and sexual aggression. It is worthwhile to continue investigating the potential relationship personality factors may play in development of rape myths; one study is not enough to discount the potential significance of these variables altogether.

Present Study

The aim of the present study is to examine the relationship between personality factors and rape myth acceptance among a population of undergraduate students. Past literature has examined various attitudinal antecedents to rape myth acceptance (Burt, 1980; Losnway & Fitzgerald, 1995; Chapleau, Oswald, & Russell, 2007; Aosved & Long, 2006). There has been very little investigation into the relationship between personality and rape myth acceptance. Furthermore, some research has only looked at one personality factor (Peterson & Zurbriggen, 2010) or did not find any relationships (Forbes & Curtis, 2001). This study will use Cattell's 16PF as a measure of personality. The 16PF is a reliable measure of personality that is used in a variety of employment and clinical settings. The relationship between pornography use and rape myth acceptance will also be measured.

CHAPTER 2 - METHODOLOGY

The purpose of this research project is to investigate the correlates of rape myth acceptance, pornography use, and personality traits in undergraduate students at Laurentian. Essentially, this study will attempt to discern if rape myth acceptance correlates with pornography use, and if rape myth acceptance correlates with any personality factors.

This research investigation will be a correlational design that will attempt to answer the following questions:

1. Are there personality factors that correlate with acceptance of rape myths? If so, are these factors different for men and women?
2. Does rape myth acceptance correlate with pornography use? If so, does this vary based on frequency of use?

Hypotheses

Males will have a higher rape myth acceptance than females.

This has been observed frequently throughout the literature (Burt, 1980; Lonsway & Fitzgerald, 1994). Explanations for the gender differences in rape myth acceptance are derived from feminist theory. Rape myths are a significant aspect of rape supportive cultures. In these social environments, men are socialized to be more aggressive, to equate femininity with weakness, and that women are sexual objects (Schwartz & DeKeseredy, 1997).

Frequency of pornography consumption will correlate positively with rape myth acceptance.

In their 2014 study of male sexual aggression, D'Abreau & Krahe discussed the social learning effect of pornography. Pornography often displays acts of sexual aggression to which

females respond positively to (Bridges et al. 2010). Since this, pornography may contribute to the normalization of sexual behaviours that are abusive. When pornography contains sexual violence against women, it sends the message that sexual violence against women is normal, acceptable, and sometimes enjoyed by women. In theory, this can lead to acceptance of certain rape myths (i.e. women enjoy being physically forced into sex). Thus far, the literature has provided mixed results for pornography viewing and rape myth accepted using self reported measures, (Lonsway & Fitzgerald, 1994), although experimental exposure to pornography has been shown to increase rape myth acceptance (Allen, 1995). It is likely that pornography has an effect on rape myth acceptance and this effect is determined by how frequently it is viewed.

Higher scores on the personality trait of independence will correlate positively with with rape myth acceptance.

Hald & Malamuth (2015) found that men who were low on the personality trait of agreeableness had a higher rape myth acceptance than those who were high on the same trait. The big 5 personality trait of agreeableness corresponds to Cattell's global trait of Independence vs. Accommodation. Independence includes the primary scales of Dominance, Social Boldness, Vigilance, and Openness to change. High scores on independence correspond to the Disagreeable pole in the big 5 (Cattell & Schuerger, 2003).

Participants

A total of 72 participants were involved in the study – 44 females and 28 males. Of these cases, 1 male was excluded from analysis due to not having completed the IRMA-SF and 4 females were removed as outliers. There were a total of 40 females and 27 males used in the final analysis. Students were all undergraduates, with a mean age of 21, SD=2.95.

Procedure

Participants were recruited in class using a pre-written recruitment scrip, which is included in the appendix. Since this investigation dealt with questions regarding rape myths and pornography use, students were informed of the sensitive nature of the data collection and were requested not to participate should such questions emotionally trigger them.

Participants were tested in a group setting to increase the efficiency of the data collection process – a maximum of 10 participants were tested per session. Testing took place in the East Residence conference rooms at Laurentian University on Tuesday, Wednesday, and Friday from January 26 to February 18, 2016. Participants were given up to 2 hours to complete the testing, although the majority of participants finished in under one hour.

As per the recommendations in the 16PF Manual (Russell & Karol, 1994), time was taken at the beginning of each session to establish a rapport with participants and to answer any questions participants may have. Participants were provided no. 2 HB pencils and were instructed to answer the questions on the 16 PF as they came naturally and to not over think their responses – a recommendation from the administrator's manual. Participants were informed to not fill in their name or any other personal information on the 16PF answer sheet.

Prior to being tested, participants were required to provide informed consent. Once informed consent was obtained, participants were given a questionnaire package consisting of the demographic questionnaire, the Illinois Rape Myth Acceptance Scale, short form (IRMA-SF), the Pornography Use Measure (PUM) and Cattell's 16 PF. Participants were then instructed to complete the questionnaires without speaking to other participants and were asked to raise their hands silently should they have a question. Upon completion, participant's personality inventories were stapled to their questionnaire packages. Participants were then instructed to

read the debriefing information regarding the nature of the study, and were provided a package of resource materials as part of the debriefing process. Participants were then asked to leave the room quietly as to not disturb other participants. Copies of the questionnaires and debriefing text are included in the appendix.

Variables

Rape myth acceptance. Measured using the Illinois Rape Myth Acceptance Scale, Short Form. The global mean for rape myth acceptance was computed in SPSS 21 for Mac OS by calculating the mean score for all 17 questions (the three filler questions were not scored). The seven sub components (she asked it, she wanted it, she lied, it wasn't really rape, he didn't mean to, rape is a trivial event, rape is a deviant event) were also examined separately by computing the average for those domains based on the corresponding questions.

Pornography viewing. Measured using a modified version of the Pornography Use Measure. An additional question asking participants if they watch pornography (yes/no) was asked along with questions about duration of watching (times per week and time spent watching).

Personality. Measured using Cattell's 16 PF. The 16 Primary Factors and 5 Global Factors.

Gender. Male and female.

Control Variables

TV/Media viewing. Kahlor & Morrison (2007) found that television viewing was correlated with increased rape myth acceptance. Since there is a great deal of sexualized content in the media as well as objectification of women, it is plausible that television viewing could increase rape myth acceptance. TV/media viewing will include online streaming and online

video watching to accommodate the ways in which most individuals consume visual media (most people watch Netflix instead of cable, as an example). For this investigation, television content will not be controlled for.

Alcohol consumption. Problematic alcohol use was found to predict sexually aggressive behaviour and acceptance of rape myths in college men (Locke & Mahalik, 2005). Participants will be asked to report how many drinks they have per week, as well as and how many nights per week they drink four or more drinks.

Knowing a victim of sexual assault and knowing someone who has committed a sexual assault. Knowing someone who has been sexually assaulted or has assaulted someone could potentially affect one's own rape myth acceptance and thus influence the results. Research on this variable has provided mixed results (Lonsway & Fitzgerald, 1994), although experimental research has found empathy based rape prevention programs to lead to a decline in rape myth acceptance amongst males (Foubert & Newberry, 2006).

Demographic questionnaire: in addition to collecting information for age, gender, and alcohol consumption, the demographic questionnaire will also ask what year of study they are in, what program they are in, and their residence. These variables are being collected to help describe the sample population. This information will not be used for analysis but will help to illustrate the characteristic of the overalls ample.

Measures

The Illinois Rape Myth Acceptance Scale. The IRMA-SF was developed by Payne, Lonsway & Fitzgerald (1999). The IRMA and IRMA-SF were developed in response to the issues and concerns Lonsway & Fitzgerald, 1994 raised in their review of rape myth literature regarding the psychometric properties of many previously used scales; it is the most reliable and

psychometrically valid assessment of rape myth acceptance to date. Rape myths are measured using a 1 to 7 Likert scale, with higher scores meaning greater acceptance of rape myths. The IRMA-SF has good psychometric properties and validity. As well, this psychometric test was normed using a population of university students.

The Pornography Use Measure. The Pornography Use Measure was developed by D'Abreu & Krahe, this scale measures pornography use using 8 questions, asking participants if they have ever seen images of sexual intercourse or other sexual acts on TV, the internet, a cell phone, or in print. Questions are answered on a Likert scale from 1-5, with higher scores corresponding to more frequent pornography exposure. Pornography use will also be measured using a direct question, "Do you watch pornography?", as well as a scale to assess the frequency of use (daily, weekly, monthly) and how long they spend watching it (how many hours). This will provide more accurate results for pornography use, since the questions posed by D'Abreu and Krahe are a good indicator of having seen sexual media of any kind, as many television programs and movies could fit into that criteria.

Cattell's 16 PF. Cattell's 16 personality factor inventory is one of the most widely used test of personality in clinical and research settings. The 16 PF provides a detailed overview of primary and secondary personality traits. The 16PF was created by Raymond B. Cattell by "factor analyzing all English language adjectives describing human behavior" (Russell & Karol, 1994). The measure includes 16 primary factors and 5 global factors. The 16 PF has a mean of 5.5 and a standard deviation of 2, measured on a 10 point STEN scale. The 16 PF is measured on a bipolar scale, where high and low scores have the opposite meaning of each other. For instance, high scores on the scale Extraversion indicate an extraverted person, and low scores indicate an Introverted person.

Data Analysis

All analyses were performed using IBM SPSS 21 for Mac OS using a .05 alpha level. Data was screened for outliers and incomplete results. A total of 1 male was removed due to incomplete questionnaire answers for the IRMA-SF, and 4 female participants were removed as outliers. A total of 27 males and 40 females comprised the final sample for data analysis. Primary data analysis was conducted on the entire sample. Later analysis was conducted for the male and female samples separately by splitting the data file by gender.

Analysis of the IRMA-SF was done by computing a global average for the Rape Myth Scales, then averaging scores for the seven domains of rape myth acceptance. Similarly, an average score for pornography use was generated by averaging the scores for the PUM. From the PUM, variables were computed to analyze the media source for pornography separately (i.e. internet, cell phone, etc.). Analysis of the 16PF was done by hand scoring the profiles using the scoring keys provided by the manufacturer. Separate gender norms were used to calculate the sten score from the raw scores.

Table 4 - Statistical Tests

Variable	Statistical Analysis
Rape Myth Acceptance – Overall Mean <ul style="list-style-type: none"> • 5 global personality factors 	Pearson correlation Linear regression
Rape Myth Acceptance – Overall Mean <ul style="list-style-type: none"> • 16 Primary personality factors • Pornography Use Measure – mean 	Person correlation
Rape Myth Acceptance – Overall Mean & rape myth sub sets <ul style="list-style-type: none"> • gender • pornography use (yes/no) • knowing a victim of sexual assault • knowing someone who committed a sexual assault 	Independent t-Test
Rape Myth Acceptance <ul style="list-style-type: none"> • alcohol use • TV/media viewing 	Pearson correlation (recoded variables) ANOVA (categorical variables)

CHATPER 3 - RESULTS

Rape Myth Acceptance and Gender

An independent t-test found significant differences for rape myth acceptance and gender, $t(40)=3.49$, $p<.001$, equal variances not assumed. These results are illustrated in figure 1.

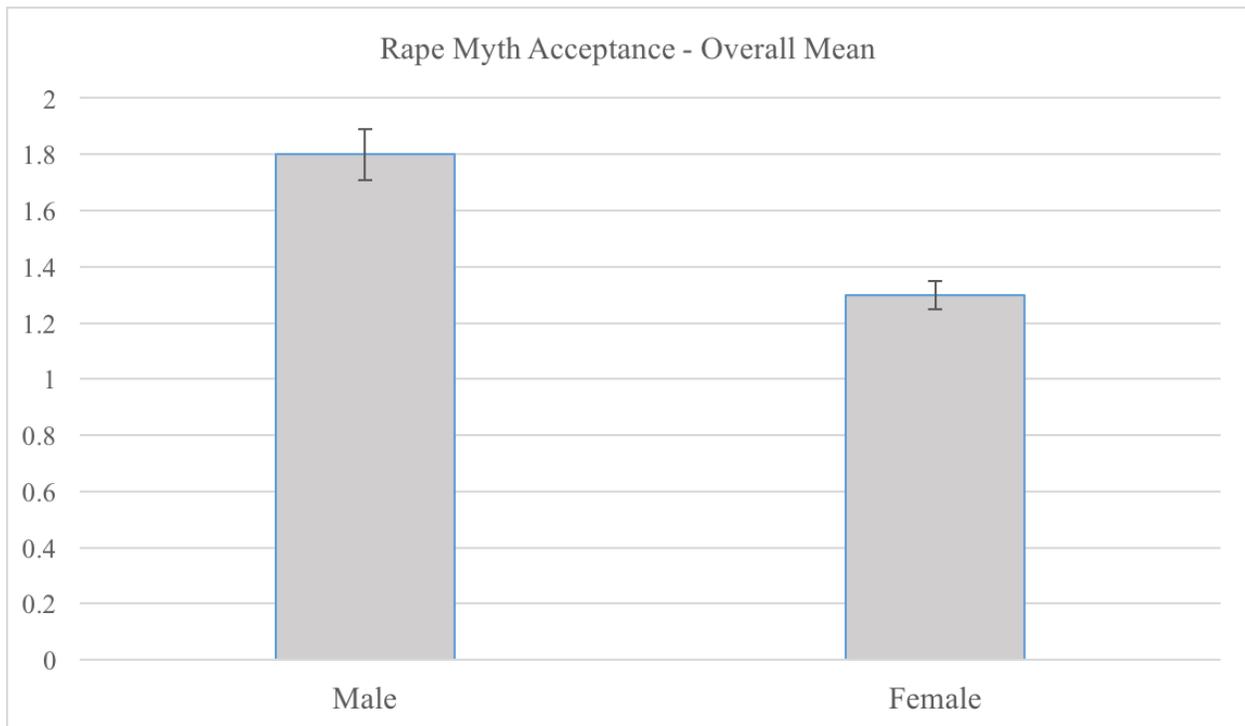


Figure 1- Mean Rape Myth Acceptance & Gender

Male (27), $m=1.8$, $SD=.49$

Female (40), $m=1.4$, $SD=.30$

Rape Myth Acceptance and Knowing a Victim of Sexual Assault

An independent t-test revealed a significant difference in rape myth acceptance between males who knew (n=16) or did not know (n=11) a victim of sexual assault $t(14)=2.34, p.034$, equal variances not assumed. These results are displayed in figure 2. Upon analyzing the seven sub-components for rape myth acceptance, a significant difference was found for the sub-component “rape is a trivial event”, which accounted for the significant difference in mean rape myth acceptance in males based on knowing a victim of sexual assault, $t(12)=3.13, p<.009$, equal variances not assumed. These results are displayed in figure 3.

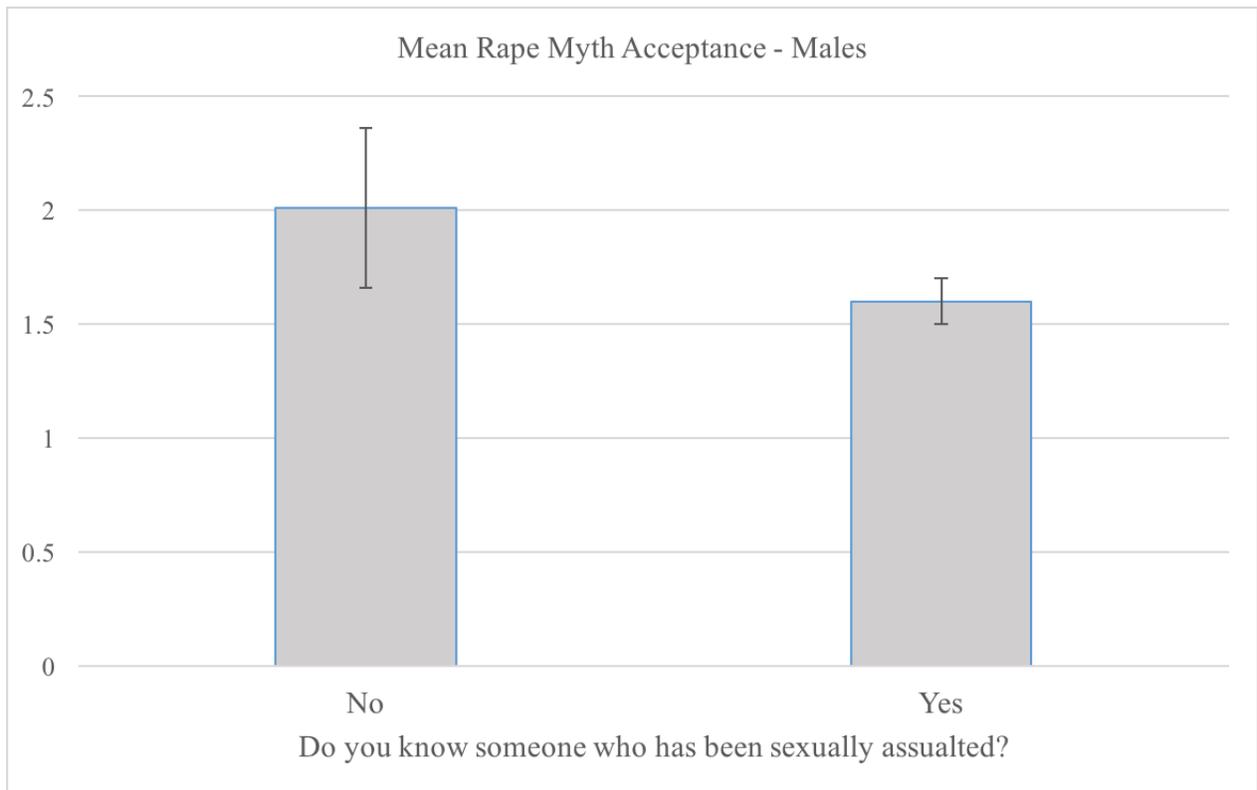


Figure 2 - Mean Rape Myth Acceptance, Males, Know Victim

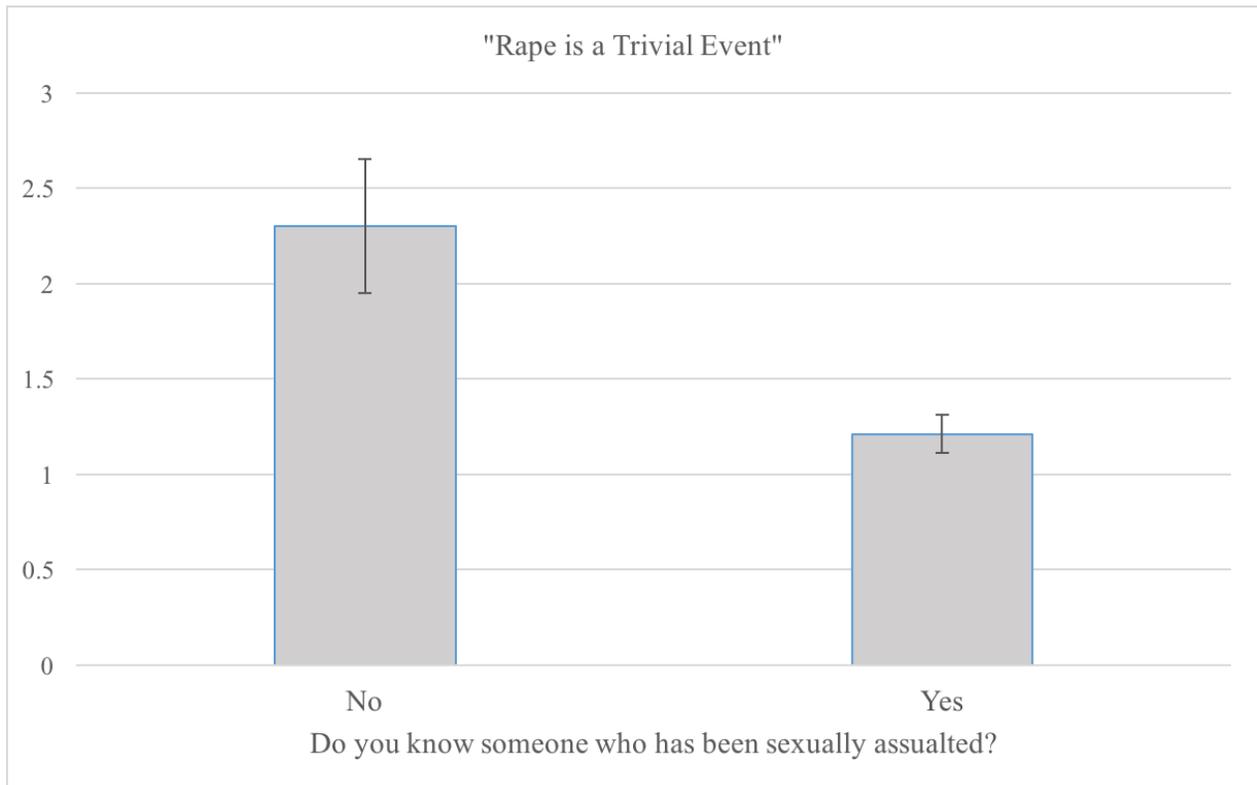


Figure 3 - "Rape is a Trivial Event", Males, Know Victim

Rape Myth Acceptance and Personality

Prior to running any analysis with for the personality measures, a correlation was performed for the Impression Management scale and RMA. Impression Management is scored as a percentage and does not influence any of the global personality factors. High scores could indicate an individual who attempts to present themselves as the socially ideal. There was no significant correlation between Impression Management and Rape Myth Acceptance for males ($r=.24, p<.24$) or females ($r=.12, p<.48$). Thus, social desirability did not influence scores for rape myth acceptance.

Several personality factors correlated significantly with rape myth acceptance.

Correlations were performed for the entire sample then for the male and female samples separately. Separating the file revealed that, with the exception of the global personality trait “Tough-Mindedness”, all of the significant correlations were for the male sample.

The primary personality traits for Liveliness, Sensitivity, Rule-Consciousness, Social Boldness, Openness to Change, and Abstractedness all correlated significantly with rape myth acceptance in males. For the female group, only Openness to Change correlated significantly with rape myth acceptance. These correlations are summarized in table 5.

Table 5 - Primary Factor Correlations with RMA - Males

Primary Personality Factor	Correlation
Liveliness (F)	Male -.48, $p < .05$
Sensitivity (I)	Male -.49, $p < .01$
Rule-Consciousness (G)	Male .55, $p < .01$
Social Boldness (H)	Male -.56, $p < .01$
Openness to Change (Q1)	Male -.58, $p < .002$ Female -.42, $p < .008$
Abstractedness (M)	Male -.51, $p < .01$

Significant correlations were found for four of the five global personality factors for males: Extraversion, Self Control, Independence, and Tough Mindedness. The only personality factor to correlate significantly in the female population was Tough Mindedness. These results are summarized in table 6. Scatter plots for each correlation can be found below table 6.

Table 6 - Global Personality Factor Correlations - Male and Female

Global Personality Factor	Correlation
Extraversion	Male -.45, $p < .05$
Self Control	Male .62, $p < .01$
Independence	Male -.60, $p < .01$
Tough Mindedness	Males .67, $p < .01$ Females .38, $p < .05$

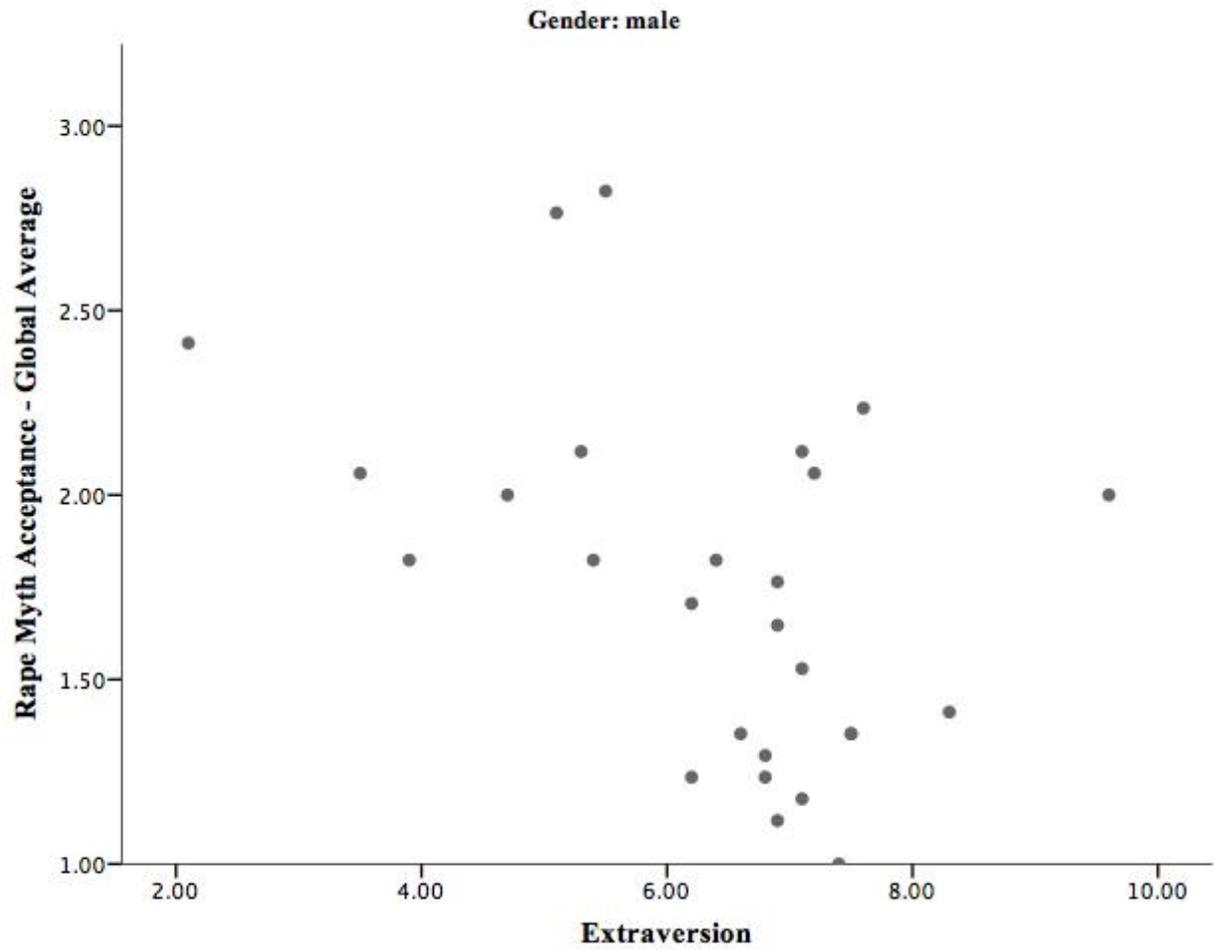


Figure 4 - Extraversion and RMA, Males
 $r = -.45, p < .05$

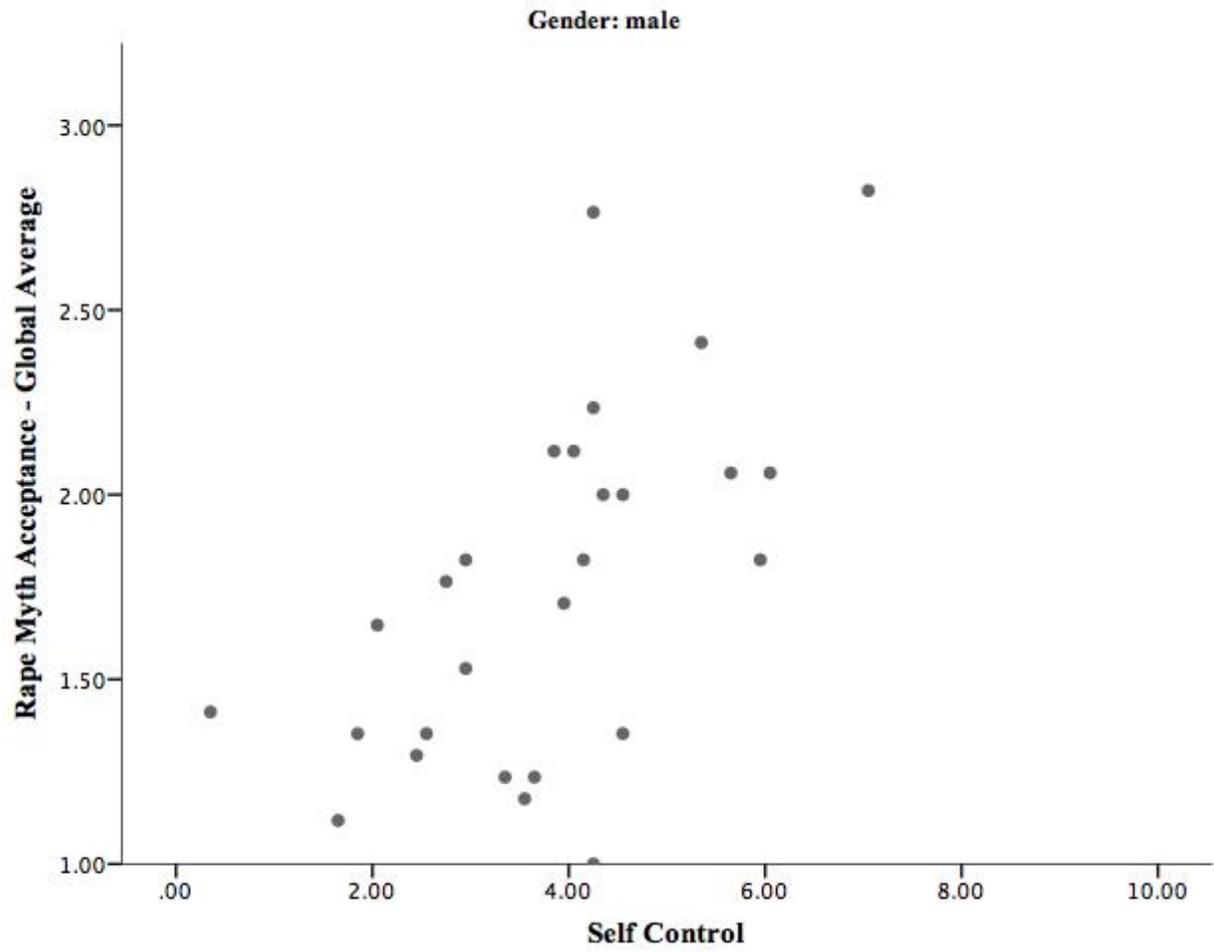


Figure 5 - Self Control and RMA, Males
 $r=.62, p<.01$

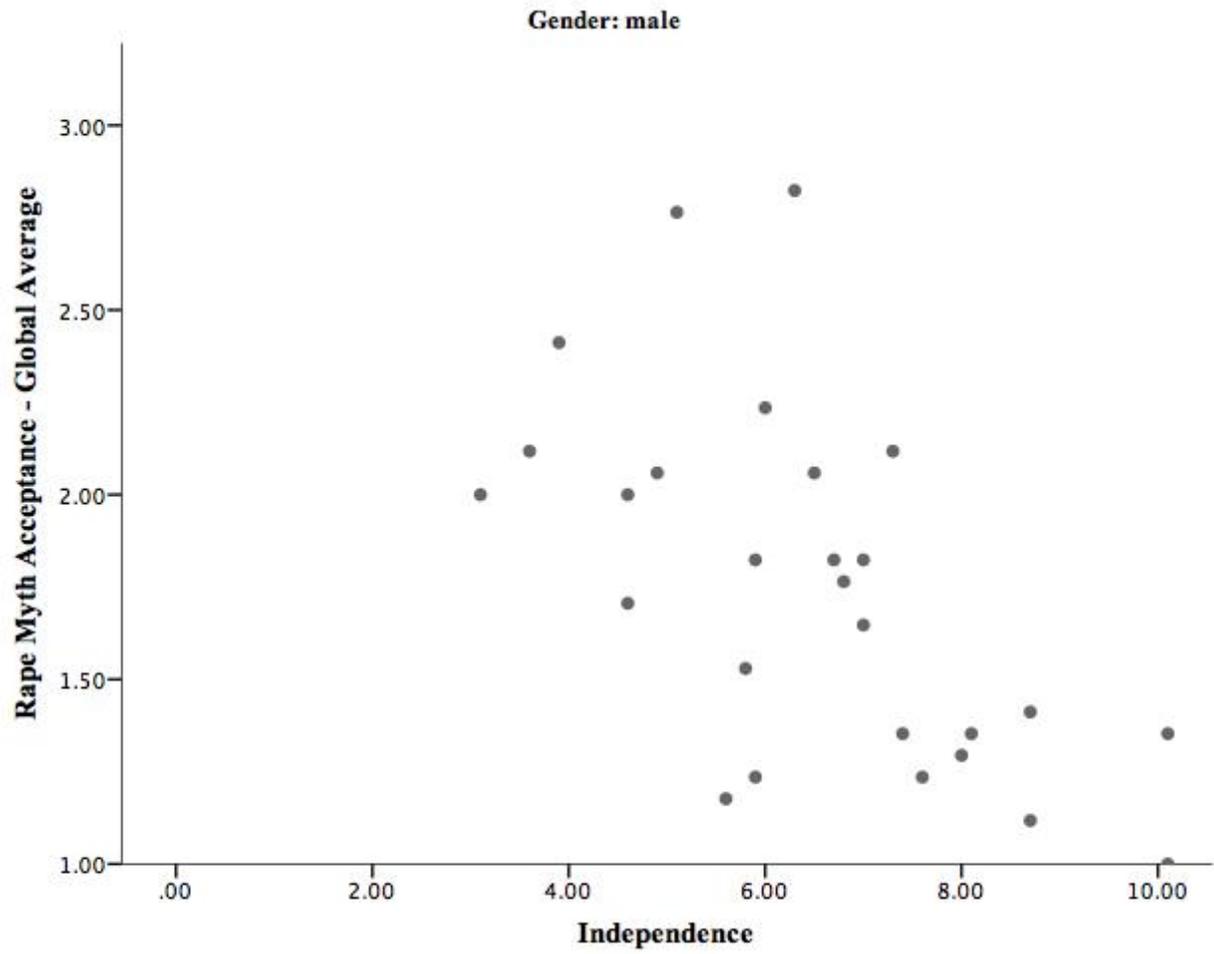


Figure 6 - Independence and RMA, Males
 $r = -.60, p < .01$

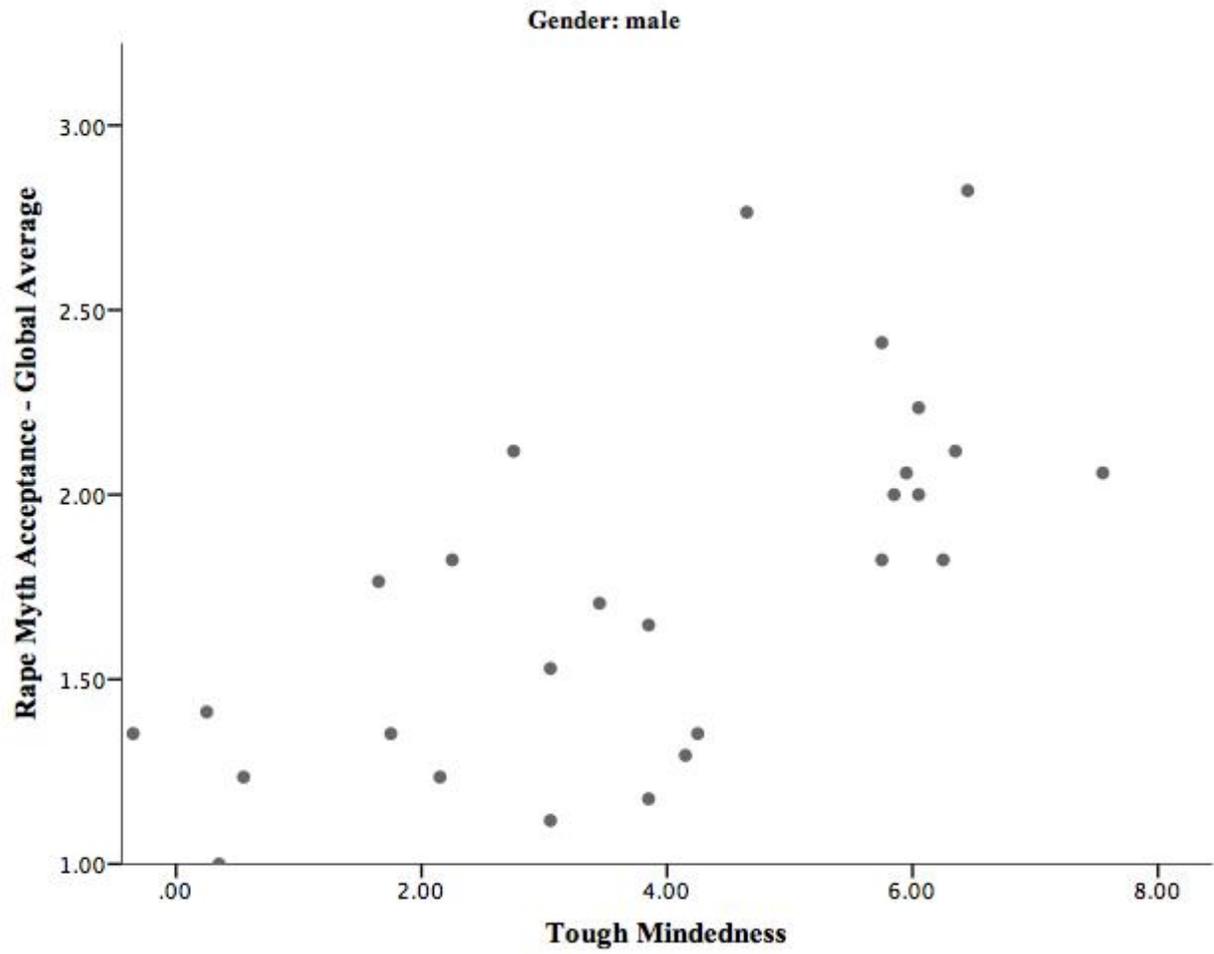


Figure 7 - Tough Mindedness and RMA, Males
 $r=.67, p<.01$

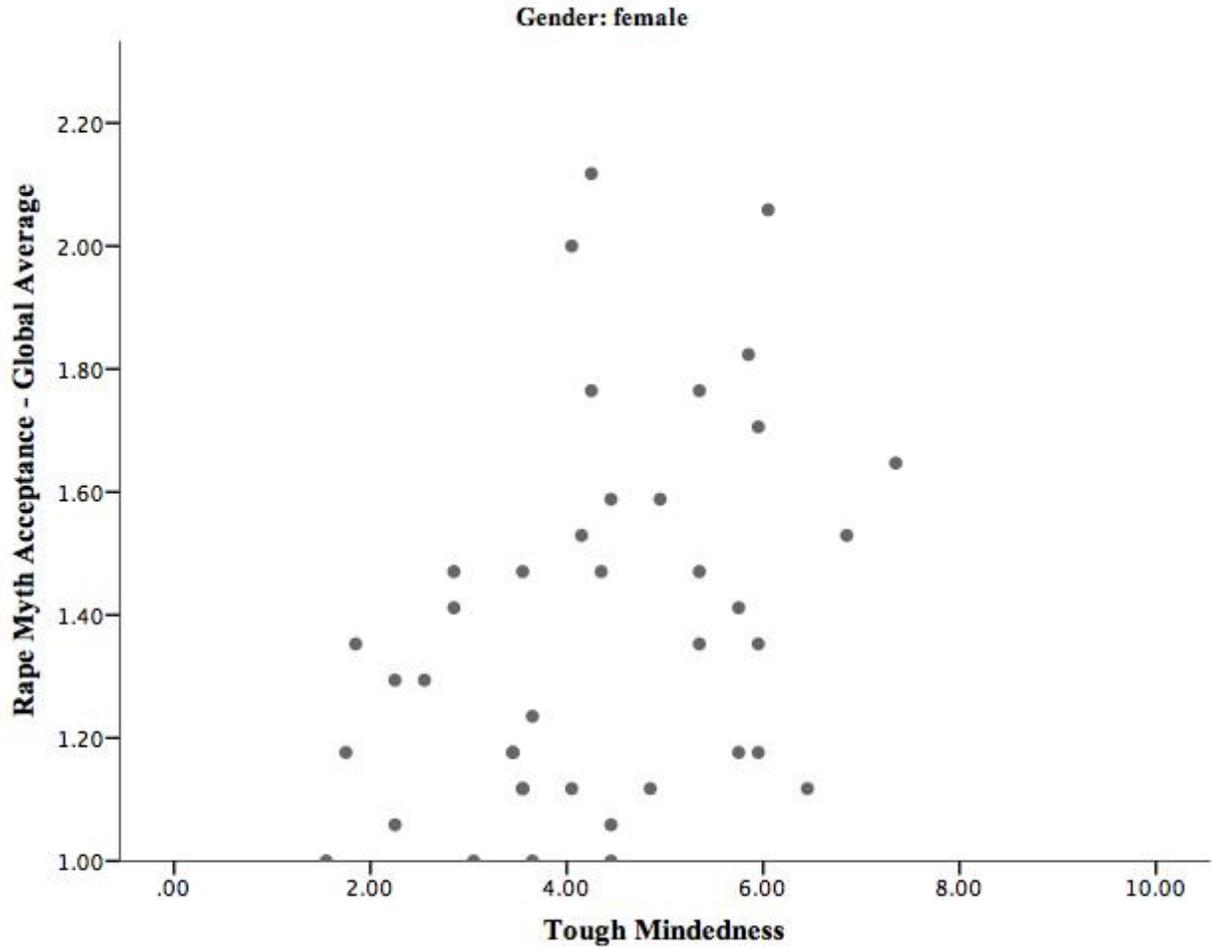


Figure 8 - Tough Mindedness & RMA, Females
 $r=.38, p<.05$

Regression analysis was performed for the global personality factors that correlated significantly with rape myth acceptance. As with the correlational data, the regression analysis was performed using a split file, thus male and female data was analyzed independently.

Regression – Personality and Rape Myth Acceptance

Self Control - Males

A simple linear regression was carried out to determine the extent to which scores on the global personality factor Self Control (SC) predicts rape myth acceptance (RMA). A strong positive correlation was found between scores on the personality factor of Self Control and Rape Myth

Acceptance in the male sample only, $r(25) = .615$, $p < .01$ and the regression model predicted 38% of the variance. The model was a good fit for the data, $F(1,25) = 15.179$, $p < .001$.

Table 7 - Self Control and RMA, Males, Regression

	B	SE B	β	t (25)	p
Constant	.991	.209		4.75	.001
RMA Score	.200	.051	.615	3.90	.001

Extraversion - Males

A simple linear regression was carried out to determine the extent to which scores on the global personality factor Extraversion (EXT) predicts rape myth acceptance (RMA). A moderate negative correlation was found between scores on the personality factor of Extraversion and Rape Myth Acceptance in the male sample only $r(25) = -.447$, $p < .05$ and the regression model predicted 20% of the variance. The model was a good fit for the data, $F(1,25) = 6.238$, $p < .05$.

Table 8 - Extraversion and RMA, Males, Regression

	B	SE B	β	t (25)	p
Constant	2.63	.336		7.21	.001
RMA Score	-.140	.056	-.447	-2.50	.05

Independence - Males

A simple linear regression was carried out to determine the extent to which scores on the global personality factor Independence (IND) predicts rape myth acceptance (RMA). A strong negative correlation was found between scores on the personality factor of Independence and Rape Myth Acceptance in the male sample only $r(25) = -.601$, $p < .001$ and the regression model predicted 33% of the variance. The model was a good fit for the data, $F(1,25) = 14.106$, $p < .001$.

Table 9 - Independence and RMA, Males, Regression

	B	SE B	β	t (25)	p
Constant	2.80	.290		9.66	.001
RMA Score	-.035	.043	-.601	-3.76	.001

Tough Mindedness - Males

A simple linear regression was carried out to determine the extent to which scores on the global personality factor Tough-Mindedness (TM) predicts rape myth acceptance (RMA). A strong positive correlation was found between scores on the personality factor of Tough Mindedness and Rape Myth Acceptance in the male sample only $r(25) = .665$, $p < .001$ and the regression model predicted 42% of the variance. The model was a good fit for the data, $F(1,25) = 19.85$, $p < .001$.

Table 10 - Tough Mindedness, Males, Regression

	B	SE B	β	t (25)	p
Constant	1,19	,144		8.31	.001
RMA Score	.145	.032	.665	4.46	.001

Tough Mindedness - Females

A simple linear regression was carried out to determine the extent to which scores on the global personality factor Tough-Mindedness (TM) predicts rape myth acceptance (RMA). A moderate negative positive was found between scores on the personality factor of Tough Mindedness and Rape Myth Acceptance in the female sample, $r(38) = -.378$, $p < .01$ and the regression model predicted 12% of the variance. The model was a good fit for the data, $F(1,38) = 6.238$, $p < .05$.

Table 11 - Tough Mindedness, females, Regression

	B	SE B	β	t (25)	p
Constant	1.04	.141		7.40	.001
RMA Score	.078	.031	.338	4.46	.016

Pornography Use

There was no significant difference between individuals who do and do not watch pornography, $t(47)=-1.07, p<.29$. Data for this test were analyzed together, since only one male participant indicated that they do not watch pornography. Split file analysis revealed no significant findings for the female group, where pornography viewing (yes/no) was evenly split.

For the entire sample combined, a significant negative correlation between the Pornography Use Measure and Rape Myth Acceptance was found, $r=-.25, p<.04$. This correlation was performed again using the split file, which revealed a strong correlation for females, $r=-.60, p<.001$ and no significant correlations for males ($r=-.32, p<.11$). The results for the female sample are illustrated in a scatterplot below.

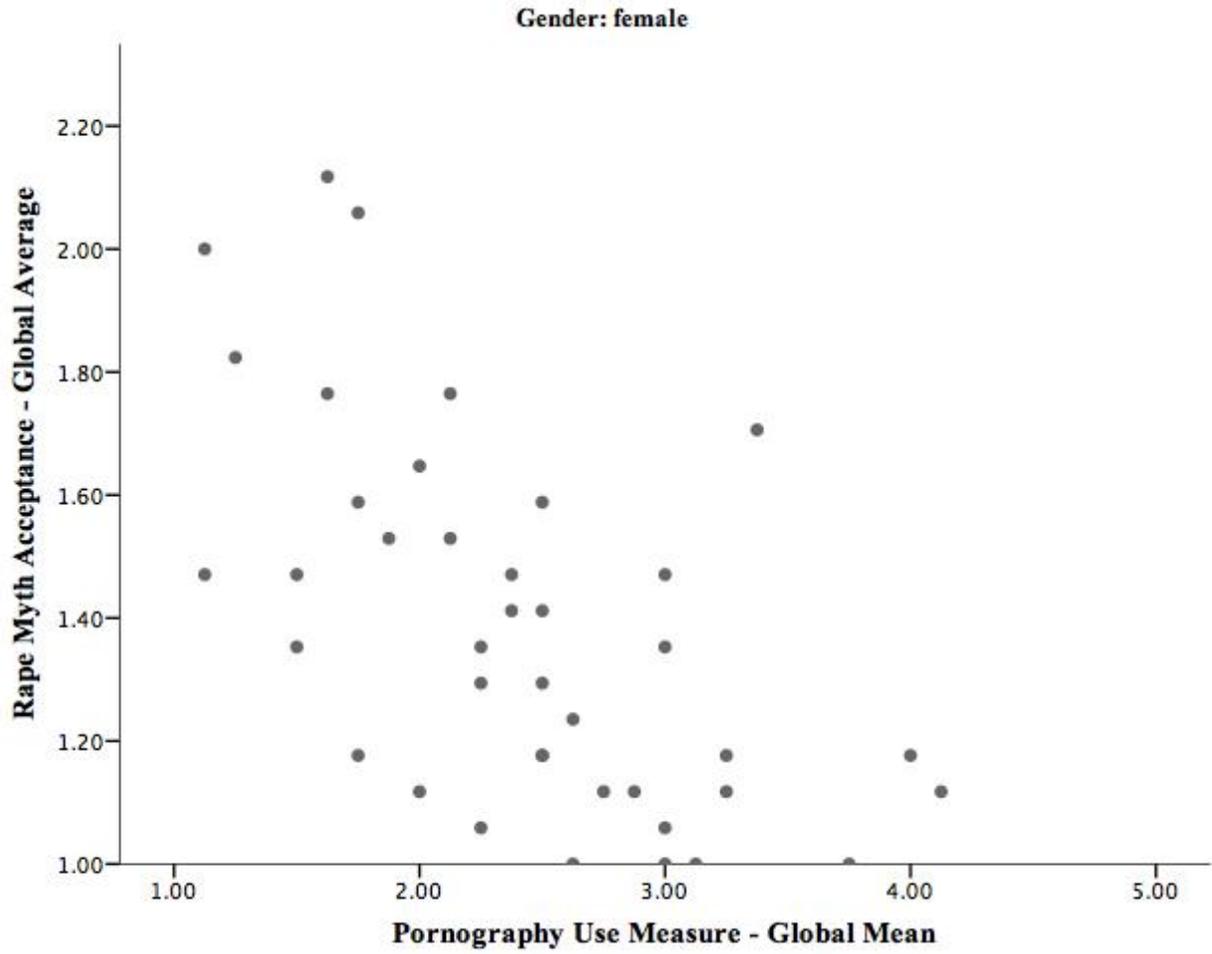


Figure 9 - Pornography Use Measure and Rape Myth Acceptance, Females

CHAPTER 4: DISCUSSION

Gender

The purpose of this study was to examine the relationship between RMA, personality, and pornography use amongst undergraduate students. Results indicate that, according to the first hypotheses, males had a higher rape myth acceptance than females. This has been demonstrated in previous literature (McMahon & Farmer, 2011; Payne, Lonsway, & Fitzgerald, 1999; Caron & Carter, 1997; Forbes & Adam-Curtis, 2001; Field, 1978; Aosved & Long, 2006; Suarez & Gadalla, 2010; Lonsway & Fitzgerald, 1994). However, the significant difference in RMA for males and females only occurred after the removal of outliers from the female sample. Results should be interpreted with caution, as these findings could change with larger, more even sample sizes. As discussed in previously literature, the difference in rape myth acceptance amongst males and females is explained with feminist theory that we live in a male dominated society, and rape myths serve to deny and justify sexual aggression against women (Schwartz & DeKesseredy, 1997; Suarez & Gadalla, 2010; Burt, 1980), and that women are more susceptible to rape than men (Field, 1978).

Pornography

There were no significant differences between the means for individuals who do/do not watch pornography. However, there was a significant negative correlation between scores on the Pornography Use Measure (D'abreu & Krahé, 2014) and RMA in females. This correlation needs to be interpreted with caution, since the Pornography Use Measure only asks about the frequency of seeing sexual imagery in various forms of media – it does not specifically target pornography use. Therefore, someone who watches mainstream television shows or music videos could likely be exposed to sexual imagery, what would yield a moderate to high score on

the PUM. Moreover, there was no control for the genre of pornography nor was there any specification for where participants saw sexual media. There was also no control for media viewing content. It is possible that this correlation is spurious. There is no theory to support why increased viewing of sexual imagery would be associated with lower rape myth acceptance in females. Moreover, the mean RMA score for women was low overall.

Personality

There were several surprising correlations between rape myth acceptance and various personality factors. Interestingly, these factors appeared to be different for men and women – there were more correlations for males than females. Many of the primary factors that correlated significantly with RMA are shared among other Global Factors that also correlated significantly with RMA, which is not surprising. This study is one of very few to have examined personality variables in relationship with RMA (Forbes & Adams-Curtis, 2001; Hald & Malamuth, 2015) and possibly the only study to use Cattell’s 16 PF as a measure of personality. As such, there are no known previous findings for personality correlates of rape myth acceptance using these measures. Since this, each personality trait that correlated significantly with rape myth acceptance will be discussed. As previously mentioned, the 16PF measures personality factors on a bipolar scale, so low and high scores have opposite meanings of each other.

Extraversion. Extraversion negatively correlated with RMA in males, $r(25) = -.447$, $p < .05$. High scores on extraversion are indicative of an individual who is socially outgoing and motivated to be with other people (Cattell & Schuerger, 2003). Lower scores are indicative of an introverted, socially inhibited individual. The contributing scales for Extraversion include Warmth (A+), Lively, (F+), Social Boldness (H+), Forthright (N-), and Group Oriented (Q2+).

There were significant correlations between several of these factors and RMA in males, including: Liveliness, $r=-.48$, Social Boldness, $-.56$, $p<.01$, and Abstractedness, $r=-.51$, $p<.01$.

The findings for extraversion are difficult to interpret because there is not necessary a strong theoretical link towards being socially introverted and adhering to rape myths. Previous research using the Big Five measure of personality did not find any significant personality correlates of rape myth acceptance – the big five includes a measure of Introversion/Extraversion (Forbes & Adams-Curtis, 2001). The contributing primary scales to correlate significantly with RMA, Social Boldness and Liveliness, deal more with an individual's social interaction and energy. It is difficult to speculate on the theoretical basis to why more socially introverted individuals would be more likely to adhere to rape myths.

Self Control. Self Control correlated positively with RMA in males, $r=.62$, $p<.01$. There are links between being self-controlled and being rigid. High scorers tend to inhibit impulses, be attentive to rules and mainstream moral standards, and have a high internalized sense of right and wrong, while low scorers (unrestrained) tend to be non-conforming and pay less attention to rules and regulations (Cattell & Schuerger, 2003). Contributing primary scales to Self Control include: Rule Consciousness (G+) and Perfectionism (Q3+) in the positive direction; Liveliness (F-), and Abstractedness (M-) in the negative direction. There were significant correlations between several of these primary factors and RMA in the male sample, including: Rule Consciousness, $r=.55$, $p<.01$; Liveliness, $r=-.48$, $p<.05$; and Abstractedness, $r=-.51$, $p<.01$.

One aspect of the Self Control scale is a tendency towards adhering to strict rules (Cattell & Schuerger, 2003). A significant contributing scale to this factor is Rule Consciousness (G). High scorers on Rule Consciousness can be perceived as rigid and dogmatic, as they strongly adhere to moral standards. Since rape myths represent stereotyped and prejudicial aptitudes

towards women, it is possible that the rape myth represents a violation of a rule or moral standard. For instance, one domain of rape myth acceptance presumes a woman's responsibility in preventing rape by not putting herself in danger, or for not wearing provocative clothing or being intoxicated on alcohol. These situations violate stereotyped ideals of how women should behave and some would presume a women's responsibility in not putting herself in such a situation.

Tough Mindedness. Tough Mindedness correlated positively with males, $r=.66$, $p<.01$ and females, $r=.38$, $p<.05$. High scores reflect difficulty in accepting new viewpoints, especially those that involve emotions (Russell & Karol, 1994), as well as being disinterested in people, having a factual and unsentimental approach to life, practical and concrete in focus, and set in his or her ways (Cattell & Schuerger, 2003; 36). Low scorers tend to be interpersonally and artistically sensitive and intuitive as well as interested in new ideas and experiences (Cattell & Schuerger, 2003; 36). Tough mindedness frequently provides information about an individuals' way of experiencing the world, or what is often called an information style (Cattell & Schuerger, 2003; 36). Moreover, gender stereotypes are associated with Tough-Mindedness (Russell & Karol, 1994). Contributing to TM are scales include: Reserved (A-), Utilitarian (I-), Practical (M-), and Traditional (Q1-). Several of these scores correlated with RMA in males, including: Sensitivity (I), $r=-.49$, $p<.01$, Abstractedness (M), $r=-.51$, $p<.0$, and Openness to change, $r=-.58$, $p<.002$. Openness to Change was also the only primary factor to correlate significantly with females, $r=-.42$, $p<.008$.

Of interest concerning Tough Mindlessness is the association between gender stereotypes and tough mindedness. The primary scale associated with gender stereotypes is the Sensitivity scale (I); this scale exhibits significant gender differences (Russell & Karol, 1994). Gender

stereotypes and stereotypical attitudes have been associated with higher rape myth acceptance (Lonsway & Fitzgerald, 1995; Aosved & Long, 2006). There is also a tendency to have difficulty accepting new ideas. Rape Myths are by nature prejudicial and stereotyped, and represent a nuanced way of understanding sexual violence. Moreover, Utilitarian individuals (I-) may have difficulty dealing with sensitive situations – the concept of rape myths is a sensitive topic. For the Tough Minded individual, rape myth acceptance could be reflective of their adherence to gender stereotypes and the sensitive nature of rape myths.

Independence. Independence correlated negatively in males, $r = -.60$, $p < .01$. High scores are indicative of an individual who is assertive and interested influencing people, think in non-traditional ways, form their own opinions while low scores are indicative of accommodating individuals, cooperative, influenced by external situations and other people (Cattell & Schuerger, 2003; Russell & Karol, 1994). Contributing scales: Dominance (E+), Social Boldness (H+), Vigilance (L+) and Openness to Change (Q1+). Of these scales, two correlated significantly with RMA in males: Social boldness, $-.56$, $p < .01$, and Openness to Change, $r = -.58$, $p < .002$.

Contrary to the second hypotheses, Independence correlated with RMA in the opposite way that was expected. One interesting aspect of this personality trait is that low scorers are said to be influenced by external situations and people (Cattell & Schuerger, 2003; Russell & Karol, 1994). In their book, Schwartz & DeKesseredy (1997) propose the model of peer male support for explaining sexual violence against women is encouraged and justified by male peer groups. Since males in this study who scored lower on independence scored higher on RMA, it is possible that they are more susceptible to adhering to rape myths via influence by their peers with similar attitudes.

As previously mentioned, many of the primary factors that correlated significantly with RMA are shared among other Global Factors. For instance, Openness to Change correlated negatively with RMA in males. This factor, in the negative direction, reflects traditional ways of thinking. Such traditional ways could include restrictive gender roles for women – such attitudes have been shown to correlate with RMA (Lonsway & Fitzgerald, 1995). Openness to change influences both Independence (in the positive direction) and Tough-Mindedness (in the negative direction – Traditional, Q-). Another primary factor that was shared amongst several global factor was Abstractedness (M), which contributes to the scales Tough Mindedness and Self Control and correlated negatively with RMA in males. The Abstracted/Practical factor (M) correlates positively with Openness to Change (Q1). Lower scores on abstractedness represent an information style that is more concrete and focused on observable data (Russell & Karol, 1994). Hypothetically, a more practical (or grounded) way of perceiving information could affect ones understanding of rape myths, since the concept of rape myths are abstract.

Overall, the findings for personality and rape myth acceptance present an interesting avenue for future exploration. Because the 16 PF has proven reliability and validity, it is expected that these personality traits will remain stable over time (Cattell & Schuerger, 2003). Thus, personality traits remain relatively fixed in individuals and can provide interesting information regarding one’s way of perceiving of and processing information.

Knowing A Victim of Sexual Assault

The question “Do you know someone that has been sexually assaulted?” was added to the demographic questionnaire, as knowing a victim of sexual assault was considered a possible confounding variable for rape myth acceptance. Since previous research has concluded that empathy based rape prevention programs can reduce adherence to rape myths in men (Foubert &

Newberry, 2006), and knowing a rape victim predicted lower rape myth acceptance (McMahon, 2010). It is entirely likely that knowing a victim of sexual assault would encourage empathy for rape victims and therefore lead to lower rape myth acceptance. For males in this study, knowing someone who had been sexually assaulted was associated with lower rape myth acceptance. This finding was significantly stronger for the subset myth “Rape is a Trivial Event”. In their post-test of rape myth acceptance, “Rape is a Trivial Event” was one of the 6 subscales to have significantly declined amongst those that attended a rape prevention program. These findings are promising. Victims of sexual assault often remain silent – either because they are afraid to come forward or because they are encouraged to not report crimes committed against them. However, encouraging victims of sexual assault to come forward can have a positive effect on rape myth acceptance, which can lead to a decline in overall rape proclivity. Previous literature has found that rape myth acceptance can predict sexual aggression (Bohner et al, 2006; Chiroro et al, 2004; Eyssel, et al. 2006; Smith et al., 2001). Therefore, efforts to reduce rates of sexual assault should include strategies to dispel rape myths, including empathy for rape victims via preventative programs.

Limitations

There are many notable limitations to this research. The findings for personality, interesting as they are, these results need to be interpreted with caution. Different scores on different personality factors influence how other scores are expressed, and it is generally necessary for the entire profile to be interpreted as a whole by a trained professional. Furthermore, individuals having low or high scores on a particular trait may not necessarily have similar views and attitudes towards certain issues. Notwithstanding, it is still worthwhile to understand the acceptance of rape myths as a function of individual differences.

Sample size was another limitation. The overall sample size (once the data was cleaned for incomplete answers and outliers) was only 67. There was also an uneven number of males (n=27) and females (n=40). Time and resource constraints prevented the gathering of larger sample sizes, and difficulty in recruiting more male participants made evening out the samples more difficult. Moreover, the data was collected from a population of undergraduate students. Therefore, the sample data is not necessarily reflective of the general population.

Variable constructs posed another limitation. An oversight in the creation of the variables for alcohol use as well as TV/media viewing rendered categorical data that was difficult to analyze. These variables were re-coded into scale variables based on the lowest value in each category (i.e. 1-2 became 1, etc.), but subsequent analysis with the newly coded variables did not yield significant findings. Another limitation of TV/Media viewing, was the lack of control for content. It is possible that there are factors related to issues such as problematic drinking or media viewing that influence rape myth acceptance that cannot be accounted for by simply asking participants how much they engage in said activity. Although these findings contradicted previous literature that found significant relationships between rape myth acceptance and problematic drinking (Locke & Mahalik, 2005) and television viewing (Kahlor & Morrison, 2007), the lack of significant findings can be interpreted as a need to investigate the relationship between media content and rape myth acceptance, more so than the frequency or duration of consumption. Similarly, the cultural factors associated with drinking may need to be investigated more so than the quantity of alcohol an individual consumes.

Similar to TV/media viewing, there was no control for the type of pornography individuals are watching. Previous literature that has uncovered significant correlation between rape myth acceptance and pornography use have done so by discriminating for content and genre

(Foubert, et al. 2011) or by employing an experimental design (Hald & Malamuth, 2015). The findings from this study should not be interpreted as evidence that pornography use does not impact rape myth acceptance. Rather, the insignificant findings should indicate a need to investigate the relationship between rape myth acceptance and the type of pornography individuals consume. There are notable negative implications to excessive use of internet pornography (Wilson, 2015). Moreover, today's generation of youth are the first of any to grow up with instant access to a wide variety of pornographic material. This can be especially troubling when, as discussed by Wilson, a young individual is becoming aware of their sexuality and out of curiosity, searches for images of the opposite sex on the internet but ends up finding hard core pornography. Understanding the relationship between pornography and rape myth acceptance must take into account the genre of pornography being watched.

A final limitation that must be mentioned is the use of correlational data. Since correlation cannot imply causation, the data must be interpreted with caution. In addition, the scales used to measure rape myth acceptance and pornography use are not purely scientific but were treated as scale data for analysis. This type of self-reported Likert data, by nature, cannot be 100% accurate.

Implications and Applications for Future Research

There were significant correlations between rape myth acceptance and various personality factors. More research needs to be done to confirm if this is stable across populations or if it is spurious. Additional significant findings could provide better insight into the individual differences in attitude formation. Moreover, findings from such studies can help to create and tailor sensitivity training programs based on an individuals' information style, or by targeting individuals who will be most in need of sensitivity training. The 16PF is used widely in

employment and clinical settings, and there are many occupations where certain personality profiles are most prominent (Cattell & Schuerger, 2003). If future research continues to find links between specific personality factors and rape myth acceptance (or any other stereotyped, prejudicial belief system), it would be worth while to target these individuals for sensitivity training should it be appropriate for the occupation (i.e. police officers, first responders, residence counsellors, etc.)

Future research examining pornography and media use should conduct an in-depth analysis of the pornographic and media content being consumed. Since today's youth and undergraduate students are some of the first people to grow up with instant and unlimited access to internet pornography, it would be worthwhile to investigate how their consumption habits have changed over time. This could provide insight into how pornography use over time changes between individuals, and this change could be compared to both rape myth acceptance and other related measures such as sexual aggression or hostility towards women. With the growing availability and wide variety of internet pornography, any and all future research should include detailed analysis of the type and genre being watched, in addition to the change in viewing habits over time.

Since knowing a victim of sexual assault was associated with lower rape myth acceptance in males, it would be worth while to investigate the effectiveness of empathy based rape prevention programs at Laurentian University, where this study was conducted. The data from this study should be interpreted not only in the context of a sample population, but from the very population from which it was collected. Sexual assault rates and the culture in which they occur can vary widely across institutions. Future research at Laurentian University could be modeled after the study done by Foubert & Newberry (2006), where either rape-prevention program is

used or, alternatively, a brief presentation is given by a sexual assault victim who shares his or her experience with sexual assault. Both of these possibilities pose interesting avenues for future research with significant social implications.

Conclusion

Overall, the results of this study coincide with much previous literature demonstrating a significant difference in rape myth acceptance between men and women. As well, there was a significant difference in rape myth acceptance – specifically for the subset “Rape is a Trivial Event” for men who knew a victim of sexual assault, which has been shown in previous literature. There were also several personality factors that unexpectedly correlated significantly with rape myth acceptance, more so for males than females. The implications of this research provide new avenues for exploration and application of rape myth acceptance and rape prevention programs. The lack of association between rape myth acceptance and pornography use warrants further research delving into both the type of pornography use and the history of use, as well as how pornography use has changed over time. Future research should seek to confirm the significant findings of this investigation while exploring new avenues of investigation where this study fell short.

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APPENDIX – A – PSYCHOLOGICAL SCALES USED FOR INVESTIGATION

Demographic Questionnaire

PART A

1. Year of birth _____
2. Gender M F Other
3. Year in University *Circle the answer that applies.*
1st 2nd 3rd 4th 5+
4. Program of Study
_____ (*i.e. Biology*)
5. Living Arrangements *Circle the answer that applies.*
At home with parents off campus/away from home residence
6. How many alcoholic beverages do you consume per week, on average? *Circle the answer that applies.*
0 1-2 3-4 5-6 7+
7. How many alcoholic beverages do you consume, on average, in one night of drinking? *Circle the answer that applies.*
0 1-2 3-4 5-6 7
8. Do you know someone who has been sexually assaulted?
 - a. Yes
 - b. No

PROCEED TO PART B

Pornography Use Measure – Modified

PART B

1. How many hours per week do you spend watching *visual media*? (television, movies, YouTube, online streaming services). *Select one.*

- a. 0 hours
- b. 1-4 hours
- c. 5-8 hours
- d. 9-12 hours
- e. 13-16 hours
- f. 17-20 hours
- g. 20+ hours

2. Have you ever seen images of sexual intercourse...

a. On TV

1	2	3	4	5
Never				Very Often

b. On the internet

1	2	3	4	5
Never				Very Often

c. On a cell phone

1	2	3	4	5
Never				Very Often

d. in books or magazines

1	2	3	4	5
Never				Very Often

3. Have you ever seen images of other sexual acts (e.g. oral sex, masturbation)... *Check all that apply.*

a. On TV

1	2	3	4	5
Never				Very Often

b. On the internet

1	2	3	4	5
Never				Very Often

c. On a cell phone

1	2	3	4	5
Never				Very Often

d. in books or magazines

1	2	3	4	5
Never				Very Often

4. Do watch *Pornography*?

a. No

If NO, skip to PART C of this questionnaire.

b. Yes

If YES, elect the frequency that best describes your viewing habits.

- i. Every day
- ii. At least once per week
- iii. At least once per month
- iv. Few times per year

c. When you do watch pornography, how many hours do you spend watching it, on average?

less than 1	1-2	3-4	5+
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PROCEED TO PART C

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

1	2	3	4	5	6	7
not at all						very much
agree						

7. Men from nice middle-class homes almost never rape.

1	2	3	4	5	6	7
not at all						very much
agree						

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

1	2	3	4	5	6	7
not at all						very much
agree						

9. All women should have access to self defense classes.

1	2	3	4	5	6	7
not at all						very much
agree						

10. It is usually only women who dress suggestively that are raped.

1	2	3	4	5	6	7
not at all						very much
agree						

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

1	2	3	4	5	6	7
not at all						very much
agree						

APPENDIX B – INFORMED CONSENT

Consent Form

Casey J. Lalonde
Laurentian University
705-929-4054

I, _____, am interested in participating in this study on pornography use and attitudes towards sexual assault by Casey J. Lalonde, fourth year student and supervised by Dr. Paul Valliant, Professor at the Psychology Department, Laurentian University. The purpose of the study is to better understand the role personality and pornography use in relation to attitudes towards sexual assault.

If I agree to participate, my participation will consist essentially of attending one session of approximately 60 minutes to complete a questionnaire and personality inventory. Participants will not be allowed to speak with each other. No personal information will be disclosed.

I understand that since the content of the questionnaire asks questions pertaining to sexual assaults and pornography viewing habits, it may induce **emotional reactions** which may, at times, be negative. **I have received assurance from the researcher that every effort will be made to minimize these occurrences.**

My participation is **strictly voluntary and I am free to withdraw from the study at any moment or refuse to participate without any penalty**. Although it would be preferable that I answer all of the questions, if I am uncomfortable with any particular question, **I may refuse to answer.**

I have also received assurance from the researchers that the information I will share will remain strictly confidential. I, in turn, assure all information I read in the questionnaire is kept confidential as this is an ongoing study. **There are two copies of this consent form, one which the researcher keep and one which I keep.**

If I have any questions or concerns, I may call Dr. Paul Valliant (705.675.1151 ext 4249)

Participant's Signature: _____ Date: _____

Researcher's Signature: _____ Date: _____

I wish to receive a summary of the results of this study which will be available on April 30, 2016, at the following address: _____

THANK YOU FOR YOUR PARTICIPATION.

APPENDIX C – RECRUITMENT SCRIPT

Recruitment Script

My name is Casey Lalonde, I am an undergraduate student in Psychology at Laurentian University. My thesis supervisor is Dr. Valliant. I am doing research on personality, pornography use and attitudes towards sexual assault. The purpose of the study is to better understand the role of personality and pornography use in the development of attitudes towards sexual assault. We would like to know if you would be interested in participating in this study.

Some of the questions you will be asked are sensitive in nature. For example, will be asked questions about rape and your pornography viewing habits. You do not have to answer any questions you do not feel comfortable answering, and you are free to withdraw at any time.

Because of the nature of this study I would ask people who think they may be emotionally triggered if asked questions about sexual assault or pornography use to not sign up - this is to ensure your well being.

You would be asked to attend one approximately 60-minute group session during which everyone will complete an anonymous questionnaire. The purpose of the group meeting is to test a larger number of participants in one time and is in no way related to the study itself. Participants will not be permitted to speak with one another and will be advised of such during testing. The questionnaires will be kept locked up and no one but myself will have access to them.

Your participation in this study is strictly voluntary and you will be able to withdraw at any time, without any penalty. Anonymity and confidentiality are assured.

If you agree to participate, please write your name and email on the appropriate sheet and we will be in touch with you. If you participate you will be able to receive a summary of the results of the study in April.

APPENDIX D – TEST INSTRUCTIONS

Test Instructions

Thank you for participating in my study.

Please fill out the following questionnaires honestly. Your answers will be completely confidential and no personal information will be disclosed.

Please keep in mind that you do not have to answer if a question if you are not comfortable doing so; you are free to withdraw from this study at any time without penalty.

Please do not speak to anyone in the testing room. If you have a question, raise your hand and I will come by and answer it.

When you are finished, please bring your questionnaire to the front and place it in the box indicated “completed questionnaires”. Please do your best to leave the room quietly to not disturb other students.

Please do not disclose the test content to other students, as this is an ongoing investigation.

APPENDIX E – DEBRIEFING FORM

Debriefing Form

Thank you for participating in this research project.

My research looks at acceptance of rape myths, pornography use, and personality factors. Rape Myths are attitudes and beliefs that are generally false but are widely and persistently held, and that serve to deny and justify sexual aggression.

In this study, you answered many questions regarding having seen sexual media, if you use pornography, as well as many questions regarding rape. You also completed a personality inventory - Cattell's 16 PF.

During recruitment, I informed you that the questionnaire would include questions on attitudes towards sexual assault instead of "rape myths" as it might have influenced your answers.

One of the things we expected to find is that frequency of pornography use will correlate with rape myth acceptance. Because of what has been found in past research, we also predicted men will have a higher rape myth acceptance than females.

All information you provided for us will remain anonymous and confidential, and the data we discuss will involve group averages only. Please do not discuss the information on this page with others until after April, 2015 as several of your fellow-students may also be participants in the research.

If you are interested in reading more about the background of this research, you can research the following books / articles:

Rape Myth Acceptance – Payne, Lonsway, & Fitzgerald (1999)

Rape Myths in Review – Lonsway & Fitzgerald (1994)

Sexual Assaults on College Campuses – Schwartz & DeKeseredy (1997)