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**Factors That Influence Rape Myths Acceptance in the United  
Kingdom and Cyprus**

**Cleopatra Sazou**

A thesis submitted to the University of Huddersfield in partial fulfilment of the  
requirements for the Degree of Doctor of Philosophy

School of Human and Health Sciences

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I would like to dedicate this project as well as my future efforts to my amazing mother, who is the reason I always try to be the best I can. Thank you for listening to me during my stressful times and thank you for always encouraging me to do my best, I would be nothing without you next to me.

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### Abstract

**Background:** Several feminists, including sociologists Julia and Herman Schwendinger, introduced the first definition of rape myths during the 1970s. Rape myths consist of misleading stereotypes that seek to make the offender appear innocent and blame the survivor. In 1974, Brownmiller identified rape myths as being representative of most pseudo-scientific investigations into women's sexuality, including being frequently quoted by investigators who are not specialists in this subject. These myths hide the actual existence of rape. It is therefore vital to consider why such myths exist, despite several societies seeking to decrease the incidence of rape, provide unbiased juries, and increase women's inclusion in society.

**Aim:** This research examines the factors impacting the acceptance of rape myths in the United Kingdom and Cypriot population, including a comparison of the differences and similarities between these two cultures.

**Methodology:** This study employed a questionnaire with 204 Greek Cypriots and 305 British participants, to assess the various factors impacting on the acceptance of rape myths. The researcher employed a number of scales, including: firstly, a self-made demographic questionnaire; secondly the updated Illinois Rape Myths Acceptance Scale (uIRMAS); thirdly, the Attitudes Towards Women Scale (AWS); fourthly, the Attitudes towards Rape Victims Scale (ARVS) ; fifthly, the fifty-item IPIP Version of the Big Five (Personality) scale; sixthly, the Buss and Perry (Aggression) scale; seventhly, Religion; eighthly, the Just World Belief (JWB) Scale; and finally, the Double Standards Scale (DSS).

**Findings:** The results reveal that a proportion of the analysed variables tend to influence the acceptance of rape myths. In addition, the research identified a divergence between the two populations being considered, with the most significant observation being that Greek-Cypriot females demonstrated more prominent levels of support for rape myths than Greek-Cypriot males and British participants.

These findings are discussed in terms of their implications for theory, measurement, future research, and potential interventions.

**Conclusion:** Rape remains one of the most common crimes worldwide and is currently proliferating, while at the same time there appears to be a reduction in the prosecution of offenders. RMA plays a role in how rape is viewed in differing cultures, including influencing the decision-making of judges and police officers. The existing research includes many gaps and limitations, indicating an urgent need for further investigation of this issue. This current study, despite a few limitations, offers a more comprehensive and holistic picture of multiple factors influencing the acceptance of rape myths. Moreover, this thesis also addresses the acceptance of rape myths in Cyprus, a country in which this topic has, to date, been awarded little attention.

## Table of Contents/Tables/Figures

<i>Copyright Statement</i> .....	2
<i>Acknowledgments</i> .....	3
<i>Summary of Chapters</i> .....	24
<b><i>Chapter One: Understanding Rape and Rape Myths</i></b> .....	<b>26</b>
<b>1.1 General Introduction to Rape</b> .....	<b>26</b>
<b>1.2 General Introduction to Rape Myths</b> .....	<b>38</b>
<b>1.3 Examples of Different Rape Myths</b> .....	<b>42</b>
<b>1.4 Rape Myths and Rape Myth Acceptance</b> .....	<b>44</b>
<b>1.5 RMA Measurement Scales</b> .....	<b>47</b>
<i>1.5.1 Attitudes Toward Rape Scale</i> .....	47
<i>1.5.2 Rape Myth Acceptance Scale</i> .....	48
<i>1.5.3 Acceptance of Modern Myths about Sexual Aggression Scale</i> .....	49
<b>1.6 Rape Myths Acceptance and Background factors/Individual differences</b> .....	<b>51</b>
<b>1.7 Rape Myths Acceptance and Individuals' Attitudes /Perceptions</b> .....	<b>56</b>
<b>1.8 Rape Myths in the United Kingdom and Cyprus</b> .....	<b>60</b>
<i>1.8.1 The law concerning rape in the United Kingdom</i> .....	60
<i>1.8.2 Cypriot Law of Rape</i> .....	65
<b>1.9 Reported Rape Cases Rate in the United Kingdom and Cyprus</b> .....	<b>69</b>

1.9.1 <i>The United Kingdom</i> .....	69
1.9.2 <i>Cyprus</i> .....	70
<b>1.10 Employment and Gender equality in Cyprus and the United Kingdom</b> .....	<b>70</b>
<b>1.11 The Rationale of the Present Study</b> .....	<b>73</b>
<b>1.12. Aim</b> .....	<b>75</b>
<b>1.13. Objectives</b> .....	<b>75</b>
<b>1.14. Conclusion</b> .....	<b>76</b>
<b><i>Chapter Two: Methodology</i></b> .....	<b>77</b>
<b>2.1. Participants</b> .....	<b>78</b>
2.1.1. <i>Population of the United Kingdom</i> .....	78
2.1.2. <i>Cypriot Population</i> .....	79
<b>2.2. Materials/Scales Utilised in the Questionnaire/Survey</b> .....	<b>79</b>
2.2.1. <i>Background Factors</i> .....	80
2.2.2. <i>Illinois Rape Myth Acceptance Scale (IRMAS)</i> .....	81
2.2.3 <i>Attitudes toward Woman Scale (AWS)</i> .....	82
2.2.4 <i>Big Five Personality Test (fifty-item IPIP Version of the Big Five Markers)</i> .....	83
2.2.5 <i>Attitudes toward Rape Victims Scale (ARVS)</i> .....	85
2.2.6 <i>Buss and Berry Aggression Questionnaire (BPAQ)</i> .....	85
2.2.7 <i>Religiosity Measure Questionnaire</i> .....	86
2.2.8 <i>Double Standard Scale (DSS)</i> .....	88



2.2.9 <i>Just World Beliefs Scale (JWB)</i> .....	89
Table 1. <i>Cronbach's Alpha English Version Scales</i> .....	91
Table 2. <i>Cronbach's Alpha Greek-Cypriot Version Scales</i> .....	92
<b>2.3. Procedure</b> .....	<b>93</b>
2.3.1. <i>United Kingdom Population</i> .....	93
2.3.2. <i>Cypriot population</i> .....	93
2.3.3. <i>Using the web-survey</i> .....	94
2.3.4. <i>Challenges facing during the Development of the questionnaire and the Web-based Survey</i> .....	95
2.3.5. <i>Implementation of the Web-based Survey</i> .....	95
<b>2.4. Ethics</b> .....	<b>96</b>
2.4.1. <i>Information Sheet (Appendix 1)</i> .....	97
2.4.2. <i>Consent Form (Appendix 1)</i> .....	97
2.4.3. <i>Debriefing Form (Appendix 1)</i> .....	97
<b>2.5. Analysis</b> .....	<b>98</b>
2.5.1. <i>United Kingdom and Greek-Cypriot Population Descriptive Differences</i> .....	99
<b>2.6. Conclusion</b> .....	<b>100</b>
<b>Chapter 3: Descriptive Statistics</b> .....	<b>101</b>
<b>3.1. English Population</b> .....	<b>101</b>
3.1.1. <i>Descriptive Statistics for all the Background Factors and Scales</i> .....	101
Table 3. <i>English Population Frequency Table</i> .....	101

Table 4. *English Population by Age* ..... 102

Table 5. *Illinois by Gender* ..... 103

Table 6. *Illinois by Marital Status* ..... 103

Table 7. *Illinois by Ethnicity* ..... 103

Table 8. *Illinois by Religion* ..... 104

Table 9. *Illinois by Educational Level* ..... 104

Table 10. *Gender By Illinois, ATW, Big Five, ATRV, Religiosity, Double Standards, JWB*..... 104

3.1.2. *Rape Myths Acceptance Scale* ..... 105

3.1.3 *Attitudes Towards Women Scale*..... 105

3.1.4 *Attitudes Towards Rape Victims Scale* ..... 106

3.1.5 *Personality Scale (Big Five)*..... 106

3.1.6 *Aggression Scale (Buss and Perry)*..... 106

3.1.7 *Religiosity Scale* ..... 106

3.1.8 *Double Standard*..... 107

3.1.9 *Just World Beliefs* ..... 107

Table 11. *English Population Summary Statistics Table*. ..... 107

**3.2. Greek-Cypriot Population ..... 108**

3.2.1 *Descriptive Statistics for all the Background Factors and Scales* ..... 108

Table 12. *Greek-Cypriot Population Frequency Tables*. ..... 109

Table 13. *Greek-Cypriot Population by Age*..... 110

Table 14. *Illinois by Gender* ..... 110

Table 15. *Illinois by Marital Status* ..... 110

Table 16. *Illinois by Ethnicity* ..... 111

Table 17. *Illinois by Religion* ..... 111

Table 18. *Illinois by Educational Level* ..... 111

Table 19. *Gender By Illinois, ATW, Big Five, ATRV, Religiosity, Double Standards, JWB* ..... 112

3.2.2 *Rape Myths Acceptance Scale* ..... 113

3.2.3 *Attitudes Towards Women Scale*..... 113

3.2.4 *Attitudes Towards Rape Victims Scale*..... 113

3.2.5 *Personality (Big Five)* ..... 113

3.2.6 *Aggression (Buss and Perry)*..... 113

3.2.7 *Religiosity Scale* ..... 114

3.2.8 *Double Standard Scale*..... 114

3.2.9 *Just World Beliefs Scale*..... 114

Table 20. *Greek-Cypriot Population Summary Statistics Table*..... 115

**3.3 English and Greek-Cypriot Population Descriptive Statistics Comparison ..... 116**

3.3.1 *Descriptive Statistics for all the Background Factors and Scales* ..... 116

Table 21. *English and Greek-Cypriot Population Frequency Tables*..... 116

Table 22. *English and Greek-Cypriot Population by Age*..... 117

Table 23. *Illinois by Gender* ..... 117

Table 24. *Illinois by Marital Status* ..... 118

Table 25. *Illinois by Ethnicity* ..... 118

Table 26. *Illinois by Religion* ..... 118

Table 27. *Illinois by Educational Level* ..... 119

Table 28. *Gender By Illinois, ATW, Big Five, ATRV, Religiosity, Double Standards, JWB* ..... 119

3.3.2 *Illinois Rape Myths Acceptance* ..... 120

3.3.3 *Attitudes Towards Women* ..... 121

3.3.4 *Personality* ..... 122

3.3.5 *Attitudes Towards Rape Victims* ..... 123

3.3.6 *Aggression (Buss and Perry)* ..... 124

3.3.7 *Religiosity* ..... 125

3.3.8 *Double Standard* ..... 126

3.3.9 *Just World Belief* ..... 127

**Chapter 4..... 128**

**4.1 English Population Results ..... 128**

**4.2. Linear Regression..... 128**

**4.2.1 She asked for it ..... 128**

Table 37. *Variance Inflation Factors* ..... 129

Table 38. *Results for Linear Regression* ..... 130

Table 39. *Results for Linear Regression with Gender predicting “She asked for it”*. ..... 131

Table 40. *Results for Linear Regression with Marital Status predicting “She asked for it”* ..... 131

Table 41. *Results for Linear Regression with Ethnicity predicting “She asked for it”* ..... 132

Table 42. *Results for Linear Regression with Religion predicting “She asked for it”* ..... 132

Table 43. *Results for Linear Regression with Education Level predicting “She asked for it”* ..... 133

**4.2.2 He did not mean to ..... 133**

Table 44. *Variance Inflation Factors* ..... 134

Table 45. *Results for Linear Regression* ..... 135

Table 46. *Results for Linear Regression with Gender predicting “He did not mean to”* ..... 136

Table 47. *Results for Linear Regression with Marital Status predicting “He did not mean to”* ..... 136

Table 48. *Results for Linear Regression with Religion predicting “He did not mean to”* ..... 136

**4.2.3 It was not really rape..... 137**

Table 49. *Variance Inflation Factors* ..... 137

Table 50. *Results for Linear Regression* ..... 138

Table 51. *Results for Linear Regression with Gender predicting “It was not really rape”* ..... 139

Table 52. *Results for Linear Regression with Marital Status predicting “It was not really rape”* ..... 140

Table 53. *Results for Linear Regression with Religion predicting “It was not really rape”* ..... 140

Table 54. *Results for Linear Regression with Education Level predicting “It was not really rape”* ..... 141

**4.2.4 She Lied ..... 141**

Table 55. *Variance Inflation Factors* ..... 141

Table 56. *Results for Linear Regression* ..... 142

Table 57. *Results for Linear Regression with Gender predicting “She lied”*. ..... 143

Table 58. *Results for Linear Regression with Religion predicting “She lied”*. ..... 143

**4.2.5 Illinois Total..... 144**

Table 59. *Variance Inflation Factors* ..... 144

Table 60. *Results for Linear Regression*..... 145

Table 61. *Results for Linear Regression with Gender predicting Illinois Total*. ..... 146

Table 62. *Results for Linear Regression with Marital Status predicting Illinois Total*..... 146

Table 63. *Results for Linear Regression with Religion predicting Illinois Total*..... 147

**4.3. T-Test Gender ..... 147**

Table 64. *Presents the T-test results Comparing Males and Females on Rape Myths Acceptance for the English Population*. ..... 148

**4.4. Manova Analysis between Illinois Rape Myths Acceptance Subscales with Ethnicity, Marital Status, Religion and Educational Level. .... 148**

Table 65. *Correlations between Dependent Variables*. ..... 148

Table 66. *MANOVA Results for She asked for it, He did not mean to, It was not really rape, and She lied by Marital Status, Ethnicity, Religion and Educational Level*. ..... 149

**4.5 ANOVA Analysis between Rape Myths Acceptance Subscales ..... 149**

**4.5.1 She asked for it..... 149**

Table 67. *Mean, Standard Deviation, and Sample Size for She asked for it by Ethnicity* ..... 150

Table 68. *Mean, Standard Deviation, and Sample Size for She asked for it by Religion*..... 150

Table 69. *Mean, Standard Deviation, and Sample Size for She asked for it by Education Level* ..... 150

Table 70. <i>Mean, Standard Deviation, and Sample Size for She asked for it by Marital Status</i> .....	151
<b>4.5.2 He did not mean to .....</b>	<b>152</b>
Table 71. <i>Mean, Standard Deviation, and Sample Size for He did not mean to by Ethnicity</i> .....	152
Table 72. <i>Mean, Standard Deviation, and Sample Size for He didn't mean to by Marital Status</i> .....	152
Table 73. <i>Mean, Standard Deviation, and Sample Size for He did not mean to by Religion</i> .....	153
Table 74. <i>Mean, Standard Deviation, and Sample Size for He did not mean to by Education Level</i> .....	153
<b>4.5.3 It was not really Rape.....</b>	<b>154</b>
Table 76. <i>Mean, Standard Deviation, and Sample Size for It was not really rape by Ethnicity</i> .....	154
Table 77. <i>Mean, Standard Deviation, and Sample Size for It wasn't really rape by Marital Status</i> .....	155
Table 78. <i>Mean, Standard Deviation, and Sample Size for It was not really rape by Religion</i> .....	155
Table 79. <i>Mean, Standard Deviation, and Sample Size for It was not really rape by Education Level</i> .....	155
<b>4.5.4 She Lied .....</b>	<b>157</b>
Table 80. <i>Mean, Standard Deviation, and Sample Size for She lied by Religion</i> .....	157
Table 81. <i>Mean, Standard Deviation, and Sample Size for She lied by Ethnicity</i> .....	157
Table 82. <i>Mean, Standard Deviation, and Sample Size for She lied by Marital Status</i> .....	158
Table 83. <i>Mean, Standard Deviation, and Sample Size for She lied by Education Level</i> .....	158
<b>4.5.5 Illinois Total.....</b>	<b>158</b>
Table 84. <i>Mean, Standard Deviation, and Sample Size for Illinois Total by Ethnicity</i> .....	159
Table 85. <i>Mean, Standard Deviation, and Sample Size for Illinois Total by Marital Status</i> .....	159
Table 86. <i>Mean, Standard Deviation, and Sample Size for Illinois Total by Religion</i> .....	159

Table 87. *Mean, Standard Deviation, and Sample Size for Illinois Total by Education Level*..... 160

Table 88. *ANOVA Analysis. Presents the results on Rape Myths Acceptance for the English Population* ..... 161

Figure 1. *Gender and Ethnicity* ..... 162

Figure 2. *Gender and Marital Status* ..... 163

**Chapter 5- Greek-Cypriot Population Results..... 164**

**5.1. Linear Regression..... 164**

**5.1.1 She asked for it ..... 164**

Table 89. *Variance Inflation Factors* ..... 164

Table 90. *Results for Linear Regression*..... 166

Table 91. *Results for Linear Regression with Age predicting “She asked for it”*. ..... 167

Table 92. *Results for Linear Regression with Religion predicting “She asked for it”*..... 167

**5.1.2 He did not mean to ..... 167**

Table 93. *Variance Inflation Factors* ..... 168

Table 94. *Results for Linear Regression*..... 169

Table 95. *Results for Linear Regression with Age predicting “He did not mean to”*..... 170

**5.1.3 It was not really rape..... 170**

Table 96. *Variance Inflation Factors* ..... 170

Table 97. *Results for Linear Regression*..... 171

Table 98. *Results for Linear Regression with Age predicting “It was not really rape”*. ..... 172

Table 99. *Results for Linear Regression with Marital Status predicting “It was not really rape”*. ..... 172



**5.1.4 She Lied ..... 173**

Table 100. *Variance Inflation Factors*..... 173

Table 101. *Results for Linear Regression* ..... 174

Table 102. *Results for Linear Regression with Age predicting “She lied”* ..... 175

Table 103. *Results for Linear Regression with Gender predicting “She lied”*..... 175

**5.1.5 Illinois Total..... 175**

Table 104. *Variance Inflation Factors*..... 176

Table 105. *Results for Linear Regression* ..... 177

Table 106. *Results for Linear Regression with Age predicting Illinois Total*..... 177

Table 107. *Results for Linear Regression with Religion predicting Illinois Total*..... 178

**5.2. T -Test Gender and Rape Myths Acceptance..... 178**

Table 108. *Presents the T-test Results Comparing Males and Females on Rape Myths Acceptance for the Greek-Cypriot Population.*  
..... 179

**5.3 Manova Analysis between Illinois Rape Myths Acceptance Subscales with Ethnicity, Marital Status, Religion  
and Educational Level. .... 179**

Table 109. *Correlations between Dependent Variables* ..... 179

Table 110. *MANOVA Results for She asked for it, He did not mean to, It was not really rape, and She lied by Marital Status,  
Ethnicity, Religion and Educational Level*..... 180

**5.4 ANOVA Analysis between Rape Myths Acceptance Subscales ..... 180**

**5.4.1 She asked for it ..... 180**

Table 111. *Mean, Standard Deviation, and Sample Size for She asked for it by Marital Status* ..... 181

Table 112. *Mean, Standard Deviation, and Sample Size for She asked for it by Religion* ..... 181

Table 113. *Mean, Standard Deviation, and Sample Size for She asked for it by Education Level* ..... 181

Table 114. *Mean, Standard Deviation, and Sample Size for She asked for it by Ethnicity* ..... 181

**5.4.2 He did not mean to ..... 183**

Table 115. *Mean, Standard Deviation, and Sample Size for He didn't mean to by Marital Status* ..... 183

Table 116. *Mean, Standard Deviation, and Sample Size for He did not mean to by Religion* ..... 184

Table 117. *Mean, Standard Deviation, and Sample Size for He did not mean to by Education Level*..... 184

Table 118. *Mean, Standard Deviation, and Sample Size for He did not mean to by Ethnicity*..... 184

**5.4.3 It was not really Rape..... 185**

Table 119. *Mean, Standard Deviation, and Sample Size for It wasn't really rape by Marital Status* ..... 186

Table 120. *Mean, Standard Deviation, and Sample Size for It was not really rape by Religion*..... 186

Table 121. *Mean, Standard Deviation, and Sample Size for It was not really rape by Ethnicity*..... 186

Table 122. *Mean, Standard Deviation, and Sample Size for It was not really rape by Education Level* ..... 186

**5.4.4 She Lied ..... 187**

Table 123. *Mean, Standard Deviation, and Sample Size for She lied by Religion* ..... 188

Table 124. *Mean, Standard Deviation, and Sample Size for She lied by Education Level*..... 188

Table 125. *Mean, Standard Deviation, and Sample Size for She lied by Ethnicity*..... 188

Table 126. *Mean, Standard Deviation, and Sample Size for She lied by Marital Status* ..... 188

**5.4.5 Illinois Total..... 189**

Table 127. *Mean, Standard Deviation, and Sample Size for She lied by Ethnicity*..... 190

Table 128. <i>Mean, Standard Deviation, and Sample Size for She lied by Marital Status</i> .....	190
Table 129. <i>Mean, Standard Deviation, and Sample Size for She lied by Religion</i> .....	190
Table 130. <i>Mean, Standard Deviation, and Sample Size for She lied by Education Level</i> .....	190
Table 131. <i>ANOVA Analysis. Presents the results on Rape Myths Acceptance for the Greek-Cypriot Population</i> .....	192
Figure 4. <i>Gender and Marital Status</i> .....	194
<b>Chapter 6 - English and Greek-Cypriot Population Comparison</b> .....	<b>195</b>
<b>6.1 Type of Analysis</b> .....	<b>195</b>
<b>6.2 Gender</b> .....	<b>195</b>
<b>6.2.1 She asked for it</b> .....	<b>195</b>
Table 132. <i>Analysis of Variance Table for “She asked for it” by Gender and Ethnicity</i> .....	195
Table 133. <i>Mean, Standard Deviation, and Sample Size for “She asked for it” by Gender and Ethnicity</i> .....	196
<b>6.2.2 He did not mean to</b> .....	<b>196</b>
Table 134. <i>Analysis of Variance Table for “He did not mean to” by Gender and Ethnicity</i> .....	197
Table 135. <i>Mean, Standard Deviation, and Sample Size for “He did not mean to” by Gender and Ethnicity</i> .....	197
<b>6.2.3 It was not really Rape</b> .....	<b>197</b>
Table 136. <i>Analysis of Variance Table for “It was not really rape” by Gender and Ethnicity</i> .....	198
Table 137. <i>Mean, Standard Deviation, and Sample Size for “It was not really rape” by Gender and Ethnicity</i> .....	198
<b>6.2.4 She Lied</b> .....	<b>199</b>
Table 138. <i>Analysis of Variance Table for “She Lied” by Gender and Ethnicity</i> .....	199
Table 139. <i>Mean, Standard Deviation, and Sample Size for “She Lied” by Gender and Ethnicity</i> .....	199

**6.2.4 Illinois Total..... 200**

Table 140. *Analysis of Variance Table for “Illinois Total” by Gender and Ethnicity..... 200*

Table 141. *Mean, Standard Deviation, and Sample Size for “Illinois Total” by Gender and Ethnicity..... 200*

**6.3 Marital Status..... 201**

**6.3.1 She asked for it ..... 201**

Table 142. *Analysis of Variance Table for “She asked for it” by Marital Status and Ethnicity..... 201*

Table 143. *Mean, Standard Deviation, and Sample Size for “She asked for it” by Marital Status and Ethnicity..... 202*

**6.3.2 He did not mean to ..... 203**

Table 144. *Analysis of Variance Table for “He did not mean to” by Marital Status and Ethnicity..... 203*

Table 145. *Mean, Standard Deviation, and Sample Size for “He did not mean to” by Marital Status and Ethnicity ..... 203*

**6.3.3 It was not really rape..... 204**

Table 146. *Analysis of Variance Table for “It was not really rape” by Marital Status and Ethnicity ..... 204*

Table 147 ..... 204

**6.3.4 She Lied ..... 206**

Table 148. *Analysis of Variance Table for “She Lied” by Marital Status and Ethnicity..... 206*

Table 149. *Mean, Standard Deviation, and Sample Size for “She Lied” by Marital Status and Ethnicity ..... 206*

**6.3.5 Illinois Total..... 207**

Table 150. *Analysis of Variance Table for “Illinois Total” by Marital status and Ethnicity..... 207*

Table 151. *Mean, Standard Deviation, and Sample Size for “Illinois Total” by Marital status and Ethnicity..... 207*

**6.4 Religion..... 209**

<b>6.4.1 She asked for it.....</b>	<b>209</b>
Table 152. <i>Analysis of Variance Table for “She asked for it” by Ethnicity and Religion</i> .....	209
Table 153. <i>Mean, Standard Deviation, and Sample Size for “She asked for it” by Ethnicity and Religion</i> .....	209
<b>6.4.2 He did not mean to .....</b>	<b>210</b>
Table 154. <i>Analysis of Variance Table for “He did not mean to” by Ethnicity and Religion</i> .....	210
Table 155. <i>Mean, Standard Deviation, and Sample Size for “He did not mean to” by Ethnicity and Religion</i> .....	211
<b>6.4.3 It was not really Rape.....</b>	<b>211</b>
Table 156. <i>Analysis of Variance Table for “It was not really rape” by Ethnicity and Religion</i> .....	212
Table 157. <i>Mean, Standard Deviation, and Sample Size for “It was not really rape” by Ethnicity and Religion</i> .....	212
<b>6.4.4 She Lied .....</b>	<b>213</b>
Table 158. <i>Analysis of Variance Table for “She Lied” by Ethnicity and Religion</i> .....	213
Table 159. <i>Mean, Standard Deviation, and Sample Size for “She Lied” by Ethnicity and Religion</i> .....	214
<b>6.4.5 Illinois Total.....</b>	<b>214</b>
Table 160. <i>Analysis of Variance Table for “Illinois Total” by Ethnicity and Religion</i> .....	215
Table 161. <i>Mean, Standard Deviation, and Sample Size for “Illinois Total” by Ethnicity and Religion</i> .....	215
<b>6.5 Education Level.....</b>	<b>216</b>
<b>6.5.1 She asked for it.....</b>	<b>216</b>
Table 162. <i>Analysis of Variance Table for “She asked for it” by Ethnicity and Education Level</i> .....	216
Table 163. <i>Mean, Standard Deviation, and Sample Size for “She asked for it” by Ethnicity and Education Level</i> .....	216
<b>6.5.2 He did not mean to .....</b>	<b>218</b>

Table 164. *Analysis of Variance Table for “He did not mean to” by Ethnicity and Education Level* ..... 219

Table 165. *Mean, Standard Deviation, and Sample Size for “He did not mean to” by Ethnicity and Education Level* ..... 219

**6.5.3 It was not really rape..... 221**

Table 166. *Analysis of Variance Table for “It was not really rape” by Ethnicity and Education Level* ..... 221

Table 167. *Mean, Standard Deviation, and Sample Size for “It was not really rape” by Ethnicity and Education Level*..... 222

**6.5.4 She Lied ..... 223**

Table 168. *Analysis of Variance Table for “She Lied” by Ethnicity and Education Level*..... 224

Table 169. *Mean, Standard Deviation, and Sample Size for “She Lied” by Ethnicity and Education Level*..... 224

**6.5.5 Illinois Total..... 225**

Table 170. *Analysis of Variance Table for “Illinois Total” by Ethnicity and Education Level* ..... 225

Table 171. *Mean, Standard Deviation, and Sample Size for “Illinois Total” by Ethnicity and Education Level*..... 226

It can be seen from Figure 5 that there are some interaction effects. Excluding the other mixed group and Asian group the rest indicate interaction effect as the lines are not parallel. This is confirmed as the lines of the included variables are not parallel, thus confirming interaction effect.....**Error! Bookmark not defined.**

Figure 6. *Gender and Marital Status* ..... 229

**6.6 Regression, T-test, ANOVA Significant Variables:..... 230**

*Figure 7. She asked for it*..... 230

*Figure 8. He did not mean to* ..... 231

*Figure 9. It was not really rape* ..... 232

*Figure 10. She Lied*..... 233

*Figure 11. Illinois Total*..... 234

<b>Chapter Seven</b> .....	<b>235</b>
<b>7.1 General Discussion and Conclusion</b> .....	<b>235</b>
<b>7.2 Main findings</b> .....	<b>236</b>
7.2.1 RMA and Gender.....	236
7.2.2 Rape Myths Acceptance and Race.....	237
7.2.3 RMA and Age .....	239
7.2.4 Rape Myths Acceptance and Education.....	241
7.2.5 Rape Myths Acceptance and Attitude Towards Women.....	242
7.2.6 Rape Myths Acceptance and Personality .....	243
7.2.7 Rape Myths Acceptance and Attitudes Towards Rape Victims.....	244
7.2.8 Rape Myths Acceptance and Aggression .....	246
7.2.9 Rape Myths Acceptance and Religion .....	247
7.2.10 Rape Myths and Double Standards .....	250
7.2.11 Rape Myths and Just World beliefs.....	251
<b>7.3 English and Greek-Cypriot Population Combined</b> .....	<b>252</b>
<b>7.4 Implications</b> .....	<b>253</b>
<b>7.5. Limitations and Future Research Recommendations</b> .....	<b>259</b>
<b>7.6 Conclusion</b> .....	<b>264</b>
<b>References</b> .....	<b>267</b>

*Appendix 1* ..... 303



### Summary of Chapters

“Rape is one of the most terrible crimes on earth and it happens every few minutes. The problem with groups who deal with rape, is that they try to educate women about how to defend themselves. What really needs to be done is teaching men not to rape. Go to the source and start there.”

#### **Kurt Cobain**

This research explores the factors influencing the acceptance of rape myths in both Cyprus and the United Kingdom. Each culture has its own individual beliefs, shaped by variables including religion, educational level, patriarchal level, ethnicity, and age. It is therefore vital to explore these factors, as well as understanding and comparing diverse societies, to minimise the motivation for rape, and so reduce its incidence.

In some cultures, rape is considered a shame on the family, raising issues for victims of whether they feel able to testify against their attacker if they believe that they themselves will be judged. Furthermore, some cultures view the survivor as culpable, which raises difficulties for victims in seeking justice?

In this thesis, Chapter One provides a definition of the issue being studied and presents a review of the literature concerning the acceptance of rape and rape myths. In addition, it demonstrates that, although several previous studies have discussed crucial factors potentially influencing the acceptance of rape myths, there remains a considerable gap in this field.

Chapter Two outlines the methods employed in this study. This includes the development of two questionnaires to explore the factors influencing the acceptance of rape myths. In addition, it outlines the use of an English-language version, as well as one translated into Greek-Cypriot. The scales used in this questionnaire were the updated Illinois Rape Myths Acceptance Scale (uIRMAS); (2) Attitudes towards Women Scale (AWS); (3) Attitudes towards Rape Victims Scale (ATRS); (4)

fifty-item IPIP Version of the Big Five; (5) the Buss and Perry scale; (6) the Religiosity Scale; (7) the Double Standards Scale; and (8) the Just World Belief (JWB) Scale.

Chapter Three discusses the descriptive statistics for both communities, with the participants consisting of 305 from the United Kingdom and 204 from the Greek-Cypriot population.

Chapter Four presents a statistical study of the United Kingdom sample, employing a correlation study, T-Test, MANOVA, and ANOVA to analyse the connection between the Illinois scale and further variables.

Chapter Five presents a statistical study of the Greek-Cypriot sample, which also uses a correlation study, T-Test, MANOVA, ANOVA, to establish the correlation between the Illinois scales and other variables.

Chapter Six undertakes a statistical comparison between these two groups, including their differences and similarities in relation to RMA.

Chapter 7 offers a more precise interpretation of the findings, along with the overall conclusion, as well as the discussion and an examination of the limitations of RMA. In addition, it offers suggestions for future research, to extend this study's results by further exploring these variables in cultures with limited data sources.

## **Chapter One: Understanding Rape and Rape Myths**

In the 1970s, several feminists published the first definition of rape myths. Rape myths consist of misleading beliefs that attempt to portray the perpetrator as innocent while blaming the victims. Brownmiller highlighted rape myths as typical of most pseudoscientific studies of women's sexuality in 1974, including frequent citations from non-specialist researchers. These beliefs hide the reality of rape. Therefore, it is important to examine why such beliefs persist even though many cultures work to prevent rape, provide impartial juries, and promote the inclusion of women in society. Considering the need for further research on the field of rape myths, adding the fact that some countries have absolute lack of research on the subject, such as Cyprus, led to this project. The purpose of this study is to examine the variables that influence the acceptance of rape myths between the British and Cypriot populations, as well as to compare the related differences and similarities between these two societies.

This chapter provides a comprehensive review and assessment of previous literature focusing on Rape Myth Acceptance (RMA) and related research areas, ultimately leading to the identification of potential research gaps and potential future enhancements. It consists of a general introduction to rape, a general introduction to rape myths, examples of rape myths, a comprehensive study of the factors examined and acceptance of rape myths, the different laws that govern rape in Great Britain and Cyprus, a comparison between the cultural differences between the two population groups, the rationale, the objectives, and the purpose of this study.

### **1.1 General Introduction to Rape**

Sexual assault is a serious crime that has both physical and psychological consequences for the victim, being frequently viewed as an assault on human dignity, rights, and equality (Human Rights Watch, 2010). Rape, along with the prevalence of sexual assault, have been discussed since the 1970s

(Girard & Senn, 2008). In addition, this offence is a global phenomenon that transcends cultural barriers and being both a historical issue and one found in modern civilisations (Grubb & Turner, 2012). According to the Worldwatch Institute, violence against women is the world's most pervasive crime (Wolf, 1991; Lonsway, & Fitzgerald, 1994). Furthermore, the Federal Bureau of Investigation stated that rape is the most frequently committed crime in the United States, with a woman attacked every six minutes. This has led to several studies seeking to identify the characteristics of this offense, including its history, risk factors, and the distinct characteristics of rape perpetrators and victims (Lonsway, & Fitzgerald, 1994).

As well as rape being generally regarded as one of the most widespread forms of crime, including among different ethnic groups (Lee, Lee, & Lee, 2012), it is also one of the most sensitive subjects that any individual can debate or investigate. As a result, few individuals, and particularly victims of sexual assault, feel comfortable discussing the issue (Lee, Lee, & Lee, 2012). In addition, the concept of rape varies by country, in accordance with the differing approach made by each society (Powell, Henry, Flynn, & Henderson, 201). In most nations, rape is defined as sexual contact or penetration (with any part or object of the body, including genital, oral, or vaginal intercourse) between two people without their permission (Powell, Henry, Flynn, & Henderson, 2013). In addition, there are a variety of forms, with the most prevalent including: (1) acquaintance rape; (2) intimate partner rape; (3) marital rape; (4) stranger rape; (5) gang rape; and (5) 'corrective' rape (Cowan, 2000; Doan-Minh, 2019).

Firstly, Acquaintance Rape: This type occurs when an individual is physically and sexually assaulted by someone with whom they are familiar (Cowan, 2000). This is significant as a large number of studies have revealed that an individual is more likely to be raped by a friend or family member than by a stranger, i.e., date rape and partner rape (Grubb, & Harrower, 2008). Additionally,

various studies have indicated that 85,000 women are raped in the United Kingdom each year, with 90% of victims knowing their attacker (Bows, & Westmarland, 2015).

Secondly, Marital Rape: This occurs when a husband or wife believes their spouse is incapable of refusing sexual engagement and so do not view any coercive sexual involvement as immoral or defined as rape (Hasday, 2000). There remain a number of nations that still consider it is lawful for a man to force his wife into sexual activity on the grounds that the woman is considered his 'property' : (Hasday, 2000), including: Afghanistan; Algeria; Antigua and Bermuda; Bahamas; Bahrain; Bangladesh; Brunei; China; Djibouti; Eritrea; Eswatini; Ethiopia; Haiti; India; Iran; Iraq; Jamaica; Jordan; Kuwait; Libya; Maldives; Morocco; Myanmar; Nigeria; Oman; Palestine; Saint Lucia; Saudi Arabia; Singapore; South Sudan; Sri Lanka; Syria and Tajikistan (Wikipedia, 2019).

Thirdly, Stranger Rape: This is the second most prevalent form of rape and takes place when an individual is physically and sexually abused by a stranger (Cowan, 2000). However, the assumed prevalence of stranger rape is a prominent rape myth, supporting an assumption that family members or friends are incapable of rape. Thus, 20%–30% of rapes are stranger rapes as opposed to approximately 70%–80% consisting of acquaintance rape (Planty, Langton, Krebs, Berzofsky, & Smiley-McDonald, 2013; Waterhouse, Reynolds, & Egan, 2016).

Fourthly, Gang Rape: This is in a crime involving many perpetrators abusing a single victim (Worthington, 2003). Typically, offenders take turns in this abuse or in compelling the victim to comply, either physically or verbally (Worthington, 2003). Worthington (2003) considered that gang rape takes place because the offender desires acceptance from other gang members and uses rape to demonstrate authority and virility to establish credibility.

Fifthly, Corrective Rape: This occurs when a heterosexual abuses a homosexual to 'cure' or 'correct' their homosexuality (Doan-Minh, 2019). This is due to some heterosexuals viewing those who

are gay or lesbian as contravening the standard gender presentation, and thus in need of punishment (Doan-Minh, 2019). The purpose of this rape is stated to take place to 'educate' homosexuals on how to be heterosexual, and thus do them a 'favour' by teaching them the 'correct' way of engaging in sexual intercourse (Doan-Minh, 2019).

This crime may swiftly stigmatize the victim mentally, as well as influencing how society perceives the individual or how the individual considers him/herself in society. It has generally been observed that societies having a lower level of education tend to have a greater capacity for judgement, which can lead to life-long impacts on the victim (Jina, Jewkes, Christofides, & Loots, 2014). This is particularly so as this crime causes considerable psychological damage alongside physical harm, as well as the possibility of contagious infection and pregnancy (Jina, Jewkes, Christofides, & Loots, 2014). Each survivor is expected to deal with physical concerns and their potential implications (i.e., physical rehabilitation and testing for illness), as well as psychological difficulties (i.e., the decision whether to abort an unwanted pregnancy), and fear of abuse.

Everyone reacts to such an assault in a unique manner (Jina, Jewkes, Christofides, & Loots, 2014), with responses including: (1) immediate shock and emotional numbness (i.e., lack of contact with the environment); (2) momentary relaxation and a sense of control (sometimes an illusion that manifests unexpectedly); and (3) strong psychosomatic reactions (Jina, Jewkes, Christofides, & Loots, 2014).

The most prevalent complication is Posttraumatic Stress Syndrome, characterised by numbness and intense anxiety, as well as sleep disturbances (i.e., nightmares or sleep apnoea), and can result in phobic behaviour in relation to other human beings. These reactions can be instantaneous or take several days (Jina, Jewkes, Christofides, & Loots, 2014). Numerous variables can trigger a memory of an occurrence (i.e., going through a scene or a comparable area, or encountering someone who

remembers the perpetrator) (Jina, Jewkes, Christofides, & Loots, 2014). In addition, a harmful long-term impact on a victim's life can be subsequent feelings of blame and guilt, resulting in the victim abandoning customary activities, avoiding interpersonal interactions, and leaving a job, resulting in social isolation (Jina, Jewkes, Christofides, & Loots, 2014). Furthermore, the victim may believe that the event could have been prevented if they had fought back or behaved differently, which may develop self-doubt, particularly in terms of their own responsibility (Jina, Jewkes, Christofides, & Loots, 2014). In addition, the most common emotions include fear, loss of confidence in the other sex, anger, self-doubt, and a desire for 'recovery' through physical acts of vengeance and justice (Jina, Jewkes, Christofides, & Loots, 2014).

While most rapes occur between men and women, this can also be a female-to-male crime (Grubb, & Harrower, 2008). However, many males who have been sexually molested by women fail to report the experience, for fear of being disbelieved and that their attack will not be taken seriously (Grubb, & Harrower, 2008).

Rape is often known as sexual power and has long been a source of contention for victims, the criminal justice system, and the wider community. Religious, ethical, and moral principles have emerged to aid the direction, coordination, and encapsulation of this dilemma within the context of any recognised social phenomena (Randall & Venkatesh, 2015). This recognition has aided in the decrease, women's maltreatment, and an increase in social protection.

The possibility of committing rape in a variety of ways impacts on government laws and the relevant rule (Randall & Venkatesh, 2015). In addition, rape is a widespread occurrence in contemporary culture (Grubb and Harrower, 2008; Grubb and Harrower, 2009). Sexual assault, including child abuse, have low reporting rates (Epstein & Lagenbahn, 1994; Gilmore & Pittman, 1993; Gregory & Lees, 1999; Kelly, 2002; Mack, 1998), resulting in widespread misunderstanding

concerning its impact on survivors. Rape reporting statistics vary widely, with some sources indicating that the average incidence is as low as 6% (Rape Crisis Federation (RCF), 2004). Thus, the United States Department of Justice (2014) determined that, between 2010 and 2011, less than half of all rapes and sexual assaults were reported to police.

In Canada, there were approximately 472,000 sexual assault victims in 2009 (Government of Canada, 2013). In addition, 19.3% of women in the United States had been victims (Centre for Disease Control and Prevention, 2014). Rape is currently estimated to occur at a rate of 21% in Sub-Saharan Africa (Institute for Security Studies, 2014), however, these nations also share the fact that the reported incidence is unlikely to accurately reflect the true scope of this issue (Amnesty International, 2006; Grubb & Turner, 2012; Institute for Security Studies, 2014).

In England and Wales, there are 85,000 cases of sexual assault each year (Ministry of Justice [MOJ], 2013), with approximately 4.2% of women in the United Kingdom having been sexually assaulted at least once before the age of sixteen, along with 19.5% of males (HOSB, 2009). However, these numbers are likely to represent only a small proportion of the true annual number of rapes. This is, as noted above, is primarily due the humiliation experienced by some victims and the way the crime has been historically constructed within society, leading to rape and sexual assault being two of the most under-reported crimes in the United Kingdom (Grubb and Turner, 2012). According to British rape statistics, there are currently 200,000 rapes each year, compared to the 12,165 rapes recorded by females (Walker, Flatley, Kershaw, & Moon, 2009).

Similar figures are reported in the United States, with early study (Koss, 1988) indicating that only 5% of college-aged women who had experienced rape disclosed the incident. This inability of the victim to reveal the crime results in attrition occurring long before the criminal justice system becomes involved (Koss, 1988). Attrition has been extensively studied in research into sexual assault,



demonstrating that the low conviction rate (i.e., 7.2% in 2009) is largely due to victims tending to retreat from the criminal justice system at various phases of the legal process (HOSB, 2009). Such attrition is thought to be impacted by a variety of elements relating to victim self-awareness, as well as views of the observer. According to research, victims fail to disclose this crime for a variety of reasons, including fear of humiliation and mistrust of the criminal justice system (Gunn & Linden, 1997). Additionally, victims tend to feel that, even if they expose the abuse, the legal system will not pursue the perpetrator (Chapleau, Oswald & Russell, 2008).

Identifying why rape is not reported, as well as why many reported instances do not result in prosecution, is crucial for enhancing the legal and criminal justice systems designed to protect both victims and perpetrators (Grubb & Turner, 2012). Studies have revealed that it is the attitudes of observers, along with the beliefs of rape victims, which are critical in determining how victims are treated and are able to recover (Yamawaki, 2007). Thus, positive interpersonal support has been associated with improved therapy and recovery, while negative social responses (i.e., victim-blaming) are strongly associated with increased mental stress and a slower rate of recovery (Ullman, 1996). Additionally, studies suggest that inappropriate treatment by members of the criminal justice system can increase a survivor's sense of powerlessness and humiliation, as well as induce emotions of shame and low self-esteem. These adverse responses from criminal justice professionals have been labelled 'secondary victimisation', in which victims blame themselves for the incident (Grubb & Turner, 2012).

A further factor contributing to the under-reporting of sexual assault relates to police under-reporting and a decision of 'no crime' (i.e., a determination by the police following the initial documentation that no assault has occurred, particularly because of a recording error, or retraction of offenders. Police have been found to under-record 26% of sexual offences, thus indicating that the current high rate of underreporting is also due to the unfavourable reaction victims tend to receive from

both formal and informal treatment providers (i.e., colleagues, relatives, and peers). A poll conducted in the United States of America found that 38.7% of female rape survivors experienced unsupportive responses when they reported the assault (Ahrens, Campbell, Turner-Thames, Waco & Sefl, 2007), with one victim stating that the police response made her feel as though she were being raped for a second time. Several studies have identified the fact that reports from victims are regarded as less credible when the rape does not accord with the conventional view of such abuse (i.e., stranger rape and visible physical injuries), leading to fewer ending in conviction (Campbell, Wasco, Ahrens, Sefl & Barnes, 2001).

The literature has highlighted that there are currently insufficient social enforcement responses to abusers, with many studies asserting that female victims of sexual assault not only fail to obtain justice by prosecution of the perpetrator, but that this process is frequently disrupted by hostile officials (Campbell & Johnson, 1997). Research into women's perceptions of individual rape victims has widely documented the phenomenon of victim-blaming (Grubb & Turner, 2012), including the way rape victims are generally perceived, with many in society continuing to hold victims accountable.

This attitude can be explained by attribution theory (Whatley, 1996), which focuses on how humans identify or assign blame to specific players in a situation. Several studies have demonstrated that such processes are adaptive and can be impacted by a broad variety of cognitive and motivational biases, resulting in an inaccurate account of a specific event. Observers can also be prejudiced in accordance with their personal disposition (Grubb & Turner, 2012), as well as their religious and cultural views, which tend to influence their views of morality and the motivation for rape. Rape and its culture continue to be extremely complex (Albakeri, 2019), with each community constructing its own norms and cultural values, which exert a substantial influence on how victims and society define and respond to sexual assault (Maddux & Yuki, 2006).

Thus, in many South Asian and Asian societies, women are considered as subordinates, with a fundamental tenant of the belief system focusing on family honour, shame, and feminine modesty (Werbner, 2007). In addition, male honour and shame may be tied to men's power over a woman's body and identity, which may be seen as compromised if males are perceived to lack 'control' over the women in their network (Gilbert, Gilbert & Sanghera, 2004). Additionally, Wehbi (2002) analysed the high price of virginity in several Asian communities when reporting women's sexual assault experiences in Beirut. Women are referred to as gatekeepers, with a premarital loss of virginity (including by violence) rendering them not only 'unmarriageable' but also puts them at risk of being killed, or banished from society (Wehbi, 2002). In addition, those who are unmarried are less likely to be perceived as victims, as they feel themselves to have agreed to sexual intercourse (Wehbi, 2002). Additionally, certain Islamic traditions believe that husbands have sexual rights over their spouses during marriage and that failure of their women to meet their requirements is deemed grounds for divorce (Wehbi, 2002).

Another study of sexual violence among Southeast Asian women living in the United Kingdom discovered that they were hesitant to report the incident due to concerns about defending the family's reputation, as well as fear of, firstly, being humiliated or disowned; secondly, the implications for their marital status; thirdly, the potential for further assault; and fourthly, a lack of knowledge of the definition of sexual violence (Rehal & Maguire, 2014). Additionally, certain Asian languages lack phrases for sexual assault and harassment. Thus, the cumulative complexity of these causes acts to silence victims and contributes to the normalisation of sexual violence, which, in turn, protects perpetrators. Additionally, such societal views impede victims' access to justice (Rehal & Maguire, 2014).

On the other hand, some Latin American cultures exhibit a range of complex attitudes similar to those seen in South Asian and a number of Asian nations when it comes to views of sexual encounters between males and female. DeSouza and Hutz (1996) conducted a cross-cultural examination of undergraduate students from Brazil and the United States, to examine the differences in female sexual motives when women ascribe sexual actions to males. The findings suggested that Brazilians and Americans hold divergent views on how sexual experiences should progress, with Americans being more inclined to consider sexual activity following continued rejection of male sexual approaches as date-rape (DeSouza & Hutz, 1996). On the other hand, some cultures view sexual approaches as harmless, with a little rejection ('no means yes') a socially acceptable method for women to discuss sexual relations with males, without being viewed as promiscuous or 'easy' (DeSouza & Hutz, 1996). According to such studies, women may experience difficulties in defining their experience as rape (particularly in romantic relationships), unless the attack conforms to the 'standard rape pattern' (i.e., a stranger, the appearance of physical injury, and the use of weapons). This therefore results in lower levels of reporting (Wasti & Corina, 2002).

Stereotyping based on gender norms varies between societies and frequently has an influence on attitudes towards women. Conformity to gender-based behaviours is associated with a hostile attitude, alongside increased tolerance for sexual assault and acceptance of rape myths (Flood & Pease, 2009; Suarez & Gadalla, 2010). From a female perspective, it is asserted that gender-based violence is the outcome of socioeconomic inequity (Brownmiller, 1975; Burt, 1980), which is both cultural (i.e., women's ideals and assumptions concerning their social status) and structural (Yodanis, 2004). Thus, in in patriarchal cultures, males are viewed as strong, with aggressiveness employed to preserve social control over women, relegating them to a subservient and passive status (Burt, 1980; Yodanis, 2004). Additionally, Chirororo, Bohner, Viki, and Jarvis (2004) claimed that rape is employed as a tool

(among others) for males to establish and enforce a hierarchy to their advantage and the detriment of women.

The Gender Inequality Index (GII) is a United Nations Development Programme indicator that measures disparities in men's and women's access to reproductive health, education, and the labour market. This reveals that abuse of women is more prevalent in low-GII nations than in those with fewer gender inequalities (United Nations Entity for Gender Equality and the Empowerment for Women, 2010). Consequently, responsibility is assigned to a complex combination of factors, including personal, psychological, and situational (Grubb & Turner, 2012). Several theories have been proposed to explain the victim-blaming phenomenon.

Firstly, the hypothesis of a defensive attribution, which states that the blame increases or decreases depending on an individual's similarity to the victim and the perceived possibility of similar potential victimisation (Kanekar & Vaz, 1983).

Secondly, the just-world theory, which indicates a belief that the universe is a fair place and that positive outcomes are earned (i.e., "people get what they deserve and deserve what they get"), thus sustaining a level of empowerment and success. When human beings assume that unfortunate events happen to individuals for no apparent cause, the universe will appear both frustrating and threatening. As a result, the victim's perception as being worthy of misfortune helps to restore a comfortable view of the world as ordered and fair (Kleinke & Meyer, 1990). As a result, the attribution of the observers' obligation to rape cases is subject to an infinite number of variables, which are likely to influence each situation in a particular and unpredictable manner (Horgan & Reeder, 1986). To explain why blame is attributed in a certain manner, it is essential to recognise the contributing factors and variables that can lead to stigmatisation and blaming of the rape victim (Horgan & Reeder, 1986).

In examining beliefs concerning abuse, along with rape and crime victims, research has identified several possible explanations for the aetiology of male sexual aggression against women. For example, some studies have argued that rapists can be classified into types, based on their behavioural, motivational, and cognitive characteristics (Anderson & Swainson, 2001). In addition, some theories on rape motivation include a social learning theory, which states that existing rape-supportive attitudes and behaviours encourage males to rape, with a sociological definition of moral choice suggesting that the sexual harassment of females may be based on beliefs, cultural perceptions and assumptions concerning the implications of such behaviour. Some studies have also proposed multidimensional strategies that recognise the roles of both sex and the desire to exercise dominance, along with theories that explore potentially socially learned associations between sex and control (Thornhill & Palmer, 2000; Thornhill & Thornhill, 1992).

Nevertheless, most of the research literature concerning the motivation for rape tends to focus on two main aspects: firstly, the desire to gain sexual pleasure and secondly, the motivation for dominance and to exercise power (Thornhill & Palmer, 2000; Thornhill & Thornhill, 1992).

Earlier research appears to have generally accepted the theory of sexual desire (Palmer, 1988), viewing rape as due to biological evolution. Thus, rape is seen as being sexually motivated and is often implied to be either an evolutionary mechanism to regulate the lack of access to consensual intimacy, or a by-product of adaptive behaviour, i.e., that males are sexually passionate, and females are passionate sexual impulses which, by the way, sometimes lead to rape (Palmer, 1988).

On the other hand, the interpretation of the domination motive depends heavily on feminist philosophy, which originates in the feminist study of rape by Brownmiller (1975), which identified this crime as a method of male dominance and an expression of patriarchal control. Chiroro, Bohner, Viki, and Jarvis (2004) justified this theory by stating that rape is seen as one method (among others) through

which people establish and promote a status inequality that is to their benefit and the disadvantage of women. Feminist researchers and analysts have frequently stated that this male desire to conquer is so strong in some nations (including the United States) that they become 'rape communities' or 'rape-prone environments' (Chiroro et al., 2004).

This indicates that rape behaviours and RMA have played an essential role in preserving male domination. Most specifically, rape theories blaming the victim can be used to intimidate women, so perpetuating the social hierarchy in which males dominate (Chiroro et al., 2004). However, despite the relevance of these conclusions to the feminist point of view of rape, there remains a lack of research into the relationship between dominance and RMA (Chiroro et al., 2004). In addition, low levels of reporting are associated with increased psychological distress that prevents victims from disclosing these experiences (Starzynski & Ullman, 2014). Perpetrators who place the blame on victims' actions can lead to more abusive behaviour, due to the acceptance of various stereotypes which result in RMA.

## **1.2 General Introduction to Rape Myths**

Martha Burt's (1980) influential paper described rape myths as "prejudicial, stereotyped, or false beliefs about rape, rape victims and rapists" (p.217). Burt identified examples of these myths as including "women ask for it" and "rapists are sex-starved, insane, or both" (p.217). Such common conceptions of rape reflect assumptions that have been shown to have virtually no factual basis (Briere, Malamuth, & Check, 1985; Hegeman & Meikle, 1980). This definition was subsequently criticised as generic and inaccurate, with Lonsway and Fitzgerald (1994) re-defining it as "attitudes and beliefs that are generally false, but are widely and persistently held, and that serve to deny and justify male sexual aggression against women" (p. 134). This definition highlights the manipulative complexity of a process that is typically beyond most people's knowledge but is a continuous source of pain and

frustration for the victim of sexual harassment (Kushmider, 2015). Lonsway and Fitzgerald (1994) have also found that rape myths are non-authentic beliefs significant in helping define these differences (Lonsway & Fitzgerald, 1994).

Another definition of rape myths is that they are employed by those wishing to escape justice. Thus, most of the time, rape myths are being used to blame the victim rather than the victimiser (Hayes, Lorenz, & Bell, 2013). Lonsway and Fitzgerald (1994) also defined rape myths as attitudes and beliefs that are generally false, but are widely and persistently held, and that serve to deny and justify male sexual aggression against women (Lonsway, & Fitzgerald, 1994). Bohner, Eyssel, Pina, Siebler, & Tendayi Viki (2009, p. 19) gave a further definition of rape myths as: " evocative or narrow beliefs about rape (depending on the causes, background, effects, offenders, victims, and interaction) that helps in the denial of the sexual abuse that men obligate against women".

Several other definitions have sought to render rape myths more straightforward, but there remains considerable ambiguity, which has created significant challenges in constructing various scales and researching the original rape myths (Lonsway & Fitzgerald, 1994). The main issue facing these definitions concerns the meaning given to the expression 'myth'. The term has been examined by means of psychology, anthropology, philosophy, and sociology, revealing similar characteristics, with the most prominent being that a 'myth' is false, or made up of beliefs showing critical cultural differences between countries, and helps to measure cultural differences (Lonsway & Fitzgerald, 1994).

This study considers that the most accurate description of rape myths is as stereotypes. Different attitudes and actions towards specific individuals, or any form of stereotyping, are usually found to be inappropriate, and their importance is converted into socially unacceptable actions and attitudes either directly or indirectly (Lonsways & Fitzgerald, 1994). Rape myths are not accepted by specific individuals, but are held by individuals of all ages, genders, and races (Burt, 1980; Johnson, Kuck &



Schander, 1997; McGee, O'Higgins, Garavan & Conroy, 2011; Suarez & Gadalla, 2010). This indicates that such myths are influenced by various factors, while their acceptance can impact on actions and attitudes about rape crimes in general (Egan & Wilson 2012). Several variables, including culture, gender, age, ethnicity, education, religion, background, have been found to impact on rape myths (Egan, & Wilson, 2012), i.e., men have different views about rape and accept different myths than women (Egan & Wilson, 2012). Furthermore, religion also plays a crucial role (Rebeiz, & Harb, 2010). Moreover, rape myths exist in various forms, being positively correlated to an individual's views concerning: (1) sex-role stereotyping; (2) trust in the opposite sex; (3) attitudes towards gender; (4) acceptance of violent behaviour (Burt, 1980; Chapleau, Oswald & Russell, 2007); and (5) false assumptions about rape, victims, and offenders (Hammond, Berry & Rodriguez, 2011). The acceptance of rape myths tends to be linked to a tolerance of violent behaviour and violence against women, accompanied by a belief in traditional and restrictive gender roles, along with mistrust of women, and opposing views of men towards women. This indicates that a society's approval of rape myths reinforces the pattern of sexual abuse against women (Aronowitz, Lambert & Davidoff, 2012).

Grace, Lloyd, and Smith (1992) noted that the official rate of assault accusations in the United Kingdom that are dismissed is between approximately 8% and 9%, with experts suggesting that such rejections may reflect police mindset rather than women's dishonesty. To provide context for the judicial response to assault, the Senate Judiciary Committee recently stated that current data demonstrates that the justice system tends to treat accusations of rape less favourably than other kinds of physical assault, including such accusations being more likely to fail during preliminary proceedings. This is partially due to survivors withholding information due to fear of a jury's reaction, while police to hesitate to arrest when it comes to cases they see as pointless, and investigators dismiss indictments they consider unwinnable (Senatorial Committee on the Judiciary, 1993, p. 38).

As previously stated, rape myths tend to be accepted at all educational levels, including professionals such as police officers and judges (Goodman-Delahunty & Graham, 2011; Page, 2007; Sleath & Bull, 2012). The attitudes of police officers can also be influenced by several other prejudices, including how the accused was described, being more likely to favour a woman considered a shy mother who dresses modestly than a self-confident, well-dressed businesswoman (Herrera, Valor-Segura & Expósito, 2012). This indicates that the level of sexism displayed by police officers or jurors influences their perception, including how seriously they consider the incident, thus on police officers' decisions, irrespective of the victim's wishes, to report a crime, file charges, or make an arrest (Gracia, Garca & Lila, 2011; Lila, Gracia & Garca, 2013). This demonstrates that some police officers continue to harbour prejudices and personal views capable of influencing their behaviour towards the victim and the perpetrator, and therefore any subsequent investigation (Goodman-Delahunty & Graham, 2011; Page, 2007; Sleath & Bull, 2012).

Although there has been much discussion over the incidence of fraudulent rape allegations, most experts believe that false rape accusations are uncommon. According to international research that examined studies and law enforcement figures, around 2–8 % of reported sexual assaults are fraudulent. Furthermore, a separate study found that 50% of community men and women believe women lie about being raped, whereas another study indicated that 19% of rape accusations in their sample of college women were false (Edwards, Turchik, Dardis, Reynolds & Gidycz, 2011). Additionally, several studies have demonstrated that authentic rape charges contain fewer rape myths than false allegations. This puts forward the possibility that those jurors and judges who believe in rape myths are more inclined to exonerate the perpetrator (Edwards, Turchik, Dardis, Reynolds & Gidycz, 2011). In addition, an accusation of rape is more likely to be considered false when a victim has no physical injuries, and the attacker does not employ a weapon (Edwards, Turchik, Dardis, Reynolds &

Gidycz, 2011). The literature review of research undertaken over two decades revealed twenty-one studies assessing whether jurors were influenced by their personal beliefs concerning rape myths (Dinos et al., 2015), establishing sixteen instances of jurors being influenced by rape myths, while seven further studies established that a proportion of trials were influenced by jurors' beliefs in such myths (Dinos et al., 2015).

### **1.3 Examples of Different Rape Myths**

There are several rape myths that tend to be widely accepted by society, including some that have continued into the modern era (Huang, 2016). A small number of such myths (i.e., those that tend to be used against victims during trials) have been explored in further detail (Edwards, Turchik, Dardis, Reynolds & Gidycz, 2011). Burt (1991) claimed that "rape myths are the component that persons utilise to justify their refusal to classify an event of rape as a 'genuine' attack... such convictions hinder the facts from safeguarding countless actual attacks" (p. 27).

This is demonstrated by several assumptions. Firstly, "she was wearing a tight dress, so she was provocative", implying that women are lying about rape (i.e., they had sex willingly, then regretted it afterwards).

Secondly, the perpetrator is absolved of blame (i.e., men cannot control their sex drive). Thirdly, that only a certain type of women can be assaulted (i.e., only immoral women can be raped) (Bohner et al., 2009). For example, women with a reputation that is compromised, or who are from minority populations, are unable to hold their attacker accountable (Hegeman & Meikle, 1980; Koss, 1985; Koss, & Dinero, 1989; Russell, 1984).

Thirdly, "women are lying about being raped" (Lonsway, Archambault & Lisak, 2007). This is a common rape myth that implies women frequently lie about abuse, confirmed by the numerous

instances of false assault accusations assume to occur daily. Research conducted among college males revealed that 22% believed that women lie about being raped to retaliate against males, and 13% considered that women deceive men by claiming to have been raped (Edwards, Gidycz & Desai, 2010). Additionally, Burt (1980) found that 50% of a community's male and female members considered that women tend to lie about rape, while a more recent study indicated that participants felt 19% of rape reports were false (Burt, 1980). This belief is currently on the decrease, although it continues to persist (Edwards, Turchik, Dardis, Reynolds & Gidycz, 2011).

Fourthly, "men cannot rape their wives". This is one of the most prevalent rape myths (Edwards, Turchik, Dardis, Reynolds, & Gidycz, 2011). Research has found that 31% of men and 19% of women agree that a husband having sex with his wife without her agreement is not rape (Kirkwood & Cecil, 2001). Moreover, Kirkwood, & Cecil (2001A) identified that 5% of female students, and 9% of male students, believed in this rape myth, though at a lower rate than for older participants, thus indicating that age also has an influence on RMA.

Fifthly, "women enjoy rape" (Huang, 2016). College studies have discovered this rape myth to be accepted by between 4% and 15% of female students and between 15% and 16% of male students (Carmody & Washington 2001). The concept that women are victims of rape has persisted in society over several centuries, as evidenced by works of popular culture, including art, religion, law, literature, psychology, philosophy, and film (Edwards, Turchik, Dardis, Reynolds & Gidycz, 2011). This particular rape myth dates to the fifth century and was documented by Herodotus, a fifth-century Greek-Cypriot historian who wrote: "While abducting young women is not a legal crime, it is illogical to make a fuss about it after the fact. The only rational course of action is to ignore it; for it is self-evident that no young lady permits herself to be [raped] if she does not wish to be." In the seventeenth century, English law required a woman to demonstrate that she truly desired personal contact with the

male. The fact that she had no vaginal injuries might easily be used against her, since it was considered that, since she was able to self-lubricate, she must have enjoyed the forced intercourse (Schulhofer, 1998). In 1975, a separate English rule declared that if a male felt the woman wished to have sexual relations with him, it was not deemed rape (Masser, Viki & Power, 2006). This rule was in place until 2003, although some men continue to assume that when a woman says 'no,' she actually means 'yes' (symbol resistance) (Masser, Viki & Power, 2006).

Sixthly, “women ask to be raped” (Edwards, Turchik, Dardis, Reynolds & Gidycz, 2011).

Individuals who subscribe to this rape myth are more likely to believe that when a woman wears a short skirt, it is because she wants to be raped, or that when a woman walks alone at night, she is ready to be assaulted (Edwards, Turchik, Dardis, Reynolds & Gidycz, 2011). Carmody and Washington (2001) found that 21% of college students believed in this rape myth, while a separate survey identified that it was accepted by 27% of college males and 10% of college females (Johnson, Kuck, & Schander, 1997). According to a poll undertaken in the United Kingdom in 2005, 22% of respondents felt that a woman with several sexual partners was somewhat, or entirely, responsible for her rape, while 26% said the same if she was wearing attractive attire (Walklate, 2008).

#### **1.4 Rape Myths and Rape Myth Acceptance**

Several different factors influence rape myths and their acceptance, and so can influence attitudes towards rape crimes in general (Egan & Wilson, 2012). Lonsway and Fitzgerald (1994) considered that rape myths are false and non-authentic beliefs that explain cultural differences and assist in understanding of such differences (Lonsway & Fitzgerald, 1994). Ward & Keenan (1999) found an acceptance of rape myths, indicating that behavioural habits represent cognitive theories and thus psychological frameworks developed by early experiences enable individuals to understand their

social environment and use such assumptions to interpret future incidents (Ward & Keenan, 1999). Therefore, rape-related cognitive theories influence perceptions (e.g., a victim's actions) that justify sexually abusive behaviour (Polaschek & Ward, 2002; Ward & Kennan, 1999). Polaschek and Ward (2002) suggested five implicit theories: (1) women are unknowable (i.e. women differ from men and so cannot be understood); (2) women are sex objects (i.e. women were made to satisfy man's physical needs and wants/physical pleasure and/or there is a difference in what women say and what their bodies want); (3) male sex drive is uncontrollable (men have an uncontrollable biological need for sex); (4) entitlement (men are special/superior, and therefore their needs should be met on demand); and (5) the world is dangerous (the world is not a safe place, people are exploitable) (Polaschek & Ward, 2002).

In addition, it has been argued that non-offenders frequently develop unconscious rape-supporting myths that may contribute to negative stereotypes of rapists and victims. For example, women raised in a household in which patriarchal gender role stereotyping is encouraged can view men as being of greater importance and assume that they should conform to their needs (Ward & Keenan, 1999). Therefore, acceptance of rape stereotypes enhances a victim-blaming culture that ignores and rejects sexual abuse by blaming the survivor and absolving the perpetrator (Burt, 1980; Chapleau, Oswald & Russell, 2007; Lanier, 2001; Yamawaki, 2009). The culture of victim-blaming influences how perpetrators of abuse are viewed by society, including actions taken by the police and the justice system, which has a strong influence on rates of conviction (Grubb & Turner, 2012). This claim has been confirmed by a few empirical studies demonstrating that law enforcement officers with high RMA tend to view the victim as being less reliable, as well as more likely to accuse her of causing the incident and having given her consent and were less likely to find the accused guilty and demand he be arrested (Goodman-Delahunty & Graham, 2011).

McGregor, Wiebe, Marion, and Livingstone, (2000) highlighted that victims of rape who believe in rape myths may not think of their experience as rape, finding that some who could legally define their experience as rape failed to put forward a complaint due to their acceptance of rape myths. This included victims who did not fight back, and accepted the myth that victims need to fight back for the rape to be considered as rape (McGregor, Wiebe, Marion & Livingstone, 2000).

Moreover, Du Mont, Miller, and Myhr (2003) stated that a victim's RMA level might persuade them to believe that their "type of a rape" was not a "real rape", and that the criminal justice system would not consider their rape as 'real', due to the way they were dressed or acted during the offence (Du Mont, Miller, & Myhr, 2003).

The term 'rape' generally provokes an image of a white woman fighting her offender and trying to escape; this is known as the 'real rape' myth (Steketee & Austin, 1989; Weis & Borges, 1973; Williams, 1984). However, victims (male or female) who fail to conform to that description can believe that their case will not be taken seriously (Steketee & Austin, 1989; Weis & Borges, 1973; Williams, 1984). For example, Clay-Warner and McMahon-Howard (2009) found that some victims were more likely to report rape cases committed in public, or during a break-in. In addition, rapes committed by a stranger were more likely to be reported than those perpetrated by a husband, boyfriend, family member or ex-partner (Du Mont, Miller & Myhr, 2003). Some of the reasons why victims are afraid to report rapes by someone who is known to them is due to concerns that the offender might repeat the offence again as 'punishment', or they have no wish to bring 'shame' to their family (McGregor, Wiebe, Marion & Livingstone, 2000), despite the fact that research has shown that 80% of rapes are committed by someone the victim already knows (Block, 2006).

Several researchers have created scales to measure and identify these factors and check whether they influence rape myths, as well as understand the impact and the reasons behind rape myths

(Sussenbach & Bohner, 2011, Cowan, 2000). These scales include the Rape Myth Acceptance Scale (RMAS) (Burt, 1980), the Illinois Rape Myth Acceptance Scale (uIRMAS); Payne, Lonsway, & Fitzgerald, 1999) and the Attitudes Towards Rape (ATRS) scale (Feild, 1978, Cowan, 2000).

A study undertaken by McMahon (2010) asked the 2,338 college participants in the United States to complete an RMA scale and evaluate how likely they were to intervene as bystanders to such an incident. Acceptance of rape myths was found among males who were athletes, who had received no education about rape, as well as males who did not know personally know anyone who had been sexually abused (McMahon, 2010). The study also showed that those participants who accepted rape myths were less likely to attempt to prevent a similar incident (McMahon, 2010). This suggests that acceptance of rape myths is related to a willingness to intervene (McMahon, 2010). Females also displayed a substantially stronger motivation to intervene, and it was clear that women did not subscribe as readily as males to rape myths, particularly if they had been educated about rape, knew someone who had been sexually abused, or had been sexually assaulted in the past (McMahon, 2010).

## **1.5 RMA Measurement Scales**

There have been many attempts to measure rape myth acceptance in many countries while numerous measurements tools have been developed for that purpose. Today, a variety of scales are in use. Since the concept's inception in the 1970s, the Myth's definition has evolved, resulting in the development of thirty scales. The important ones will be presented in the following sections.

### ***1.5.1 Attitudes Toward Rape Scale***

The "Attitudes Toward Rape Scale" (ATR), developed by Field in 1978, contains 32 questions and produces eight factors: "Women are responsible for preventing rape," "Sex is a motivation for



rape," "Rape is harshly punished," "Victims play a role in precipitating rape," "Rapists are normal," "Power is a motivation for rape," "Women's normal attitude during rape is resistance," (Field, 1978). The conceptions and psychometrics of this scale were of average quality. In 1985, Costin developed a twenty-item "R-Scale" based on three factors: "Women's Responsibility in Rape," "The Role of Consent," and "The Rapist's Motivation" (Costin, 1985). Criticism of this second scale coincides with criticism of the first scale – poor psychometric characteristics and significantly cross-correlated components indicating a single overarching factor rather than a multidimensional structure. The ATR and R-Scale were both ground-breaking instruments for studying the Rape Myth (Gerger et al, 2007).

### ***1.5.2 Rape Myth Acceptance Scale***

Burt in 1981, created the first scale to utilise the Myth term. This was the "Rape Myth Acceptance Scale" (RMAS), which consisted of 19 items in six belief categories and was based on feminist research at the time: "Nothing happened"; "No harm was done"; "She wanted it" or "She liked it"; "She asked for it"; "Only mentally ill men commit rape"; and "Men cannot control their sexuality" (Burt, 1981; Burt et al., 1980). While it has been frequently used since then, its psychometric and conceptual characteristics have been constantly challenged due to the phrasing of the items, their complexity and specificity, and the fact that the last ones, which are scored as percentages, do not correlate to attitudes or prejudices (Lonsway & Fitzgerald, 2006). According to many researchers, the RMAS should be viewed as a measure of acceptance of violence towards women instead of the Rape Myth (Lonsway & Fitzgerald, 1995; Briere, Malamuth, 1985), as it is designed to consider three main factors: "Denial of rape accusations"; "victim's responsibility"; and "rape claims seen as manipulation" (Jones et al., 1998). Furthermore, the RMAS serves to emphasise connections with traditional gender norms, aggressive sexual attitudes, and acceptance of violent behaviour, even though Burt also created

measures used to test these ideas, which were conceptually challenged (Lonsway & Fitzgerald, 1995; Payne, 1999).

### ***1.5.3 Acceptance of Modern Myths about Sexual Aggression Scale***

The "Acceptance of Modern Myths about Sexual Aggression Scale" (AMMSA) was created by Gerger et al in 2007. They created this scale after seeing low acceptance rates of the Rape Myth in prior research based on earlier scales, which is a significant drawback for its application in preventing rape, since the aim is exactly to lower acceptance rates. The researchers hypothesised that the "ceiling effect" was caused by two factors: (a) a "social desirability" effect, because people are more aware of what is socially acceptable because of sexual aggression prevention campaigns; and (b) the Rape Myth has developed, and the original measurement scales are no longer appropriate for measuring it. To solve the second issue, the items were significantly reworded to include all beliefs related to the Myth idea (Gerger et al., 2007).

The AMMSA contains 30 items organised into five categories: I "denial of the scope of the problem"; "antagonism toward victims' demands"; "lack of support for policies designed to alleviate the effects of sexual violence"; "beliefs that male coercion is a natural part of sexual relationships"; and "beliefs that exonerate male perpetrators by blaming the victim or circumstances" However, only one element adequately accounts for the idea (with Cronbach alpha coefficients of 0.90-0.95, depending on the study). Its psychometric characteristics have been proven in versions in English, German, Greek, and Spanish (Megias et al., 2013; Helmke et al., 2014). A shortened 11-item version has been produced in German and French, but its authors have not included all the criteria necessary for an evaluation of its psychometric characteristics and validity (Helmke et al., 2014). According to Gerger et al., who

assert that the rape myth is highly culturally context-dependent and that measurement scales must adjust to the subtler myths and language changes (Gerget et al., 2007).

Not all the scales that measure rape myth were mentioned (about thirty in total), but only those that are used most frequently or have inspired others. An example of the scales not included are the Perceived Causes of Rape (CRP) created by Cowan and Quinton in 1997, which contains 30 items that cover five factors: (i) "Male dominance"; (ii) "Society and Socialization"; (iii) "Female rain"; (iv) "Male sexuality; and (v) Male hostility. However, it was not designed to examine only rape myth, but it also includes sociocultural representations (male dominance and society / socialization) (Cowan & Quinton, 1997).

Although many of the above examined scales are valid and used in other projects, after thorough consideration, it was decided that the most suitable measurement tool for examining rape myths, with this project, was the Updated Illinois Rape Myth Acceptance (uIRMAS) developed by McMahon and Farmer (2011). The uIRMAS scale is explained in detail in the methodology (chapter 2). This scale was considered most suitable as it has been used extensively in other projects, is short, therefore less time consuming for participants to complete, while McMahon and Farmer amended some items and updated the version to be modernised and more suitable for the younger generation as well, without excluding the older generations; thus, eliminating stereotypes and biases.

The issue of wording was a key critique of the IRMAS by McMahon & Farmer (2011) when they planned the amendment of the wording in particular items. They tried to eliminate words that could be perceived as negative or biased as they supported that word choice is a vital and important factor in making survey items relevant to participants, who at the time were college students.

Moreover, when examining the amendments of the items in the original IRMAS, McMahon & Farmer (2011) found several necessary differences in their focus groups. Two key changes resulted

from their investigation. First, participants indicated that the words “woman” and “man” were associated with older people, not college-aged students. Secondly, the researchers found that the concept of the “slut” was used in a range of victim-blaming statements. Consequently, the questions adapted from the IRMAS used the words “girl” and “guy” instead of “woman” and “man,” and replaced certain phrases with the word “slut”. In a summary, the researchers conducted research with the original IRMAS, identified the problematic items and amended the wording thus made the scale appropriate for all adults without including wording that could lead to biased answers. Lastly, the uIRMAS developed by McMahon and Farmer is a 22-item tool, while its previous version was 45 items. However, prior to concluding this section, it must be mentioned that due to the cultural variations, different language translations as well as the constant evolution of jargon language used by the public and specific the youth, any RMA scale should be frequently updated, included the uIRMAS.

### **1.6 Rape Myths Acceptance and Background factors/Individual differences**

Lonsway, and Fitzgerald, (1994) revealed that between 25% and 35% of their respondents (both males and females), supported rape myths when various measures were used to analyse these stereotypes. When the Illinois RMA Scale (IRMAS) was utilised on 475 participants from the Norwegian population, it was discovered that males were more likely than women to believe in rape myths and were considerably more likely to blame the victim than the perpetrator (Bendixen, Henriksen, & Nstdahl, 2014). This study supports the view that gender plays a significant role in determining the acceptance of rape myths (Bendixen, Henriksen, & Nstdahl, 2014).

Males who believe in such rape myths have been found to frequently attempt to excuse their actions and normalise their behaviour (Bandura, 1999; Bohner et al., 1998), while women accepting the same myths were found to be fearful of being raped if they failed to adhere to societal demands

(Peterson & Muehlenhard, 2004). This confirms that some women blame the victim, believing they would not experience sexual assault that if they avoid walking alone at night while wearing a short skirt (Suarez & Gadalla, 2010). Furthermore, DeGue, DiLillo, and Scalora (2010) found that rapists (including those using violence) expressed a greater belief in rape myths than males who claimed to have had consensual intercourse. However, the same study raises the question of whether rape myths arise before, or following, the offence, with other research concluding that most males blamed the victim for the attack and were less critical of the perpetrator (Furnham & Boston, 1996; Sims, Noel & Maisto, 2007). However, Talbot, Neill, and Rankin (2010) and Suarez and Gadalla, (2010) revealed that male participants were frequently more prone than female participants to accept rape scenarios and fail to recognise the seriousness of the event. On the other hand, this was contradicted by a recent study in Africa by Fakunmoju et al. (2020), which found that, while males were more likely than women to endorse rape myths, female respondents in Nigeria were more likely to accept the myths "she requested it" and "he did not mean it".

Grubb and Harrower (2009) indicated that these gender disparities are largely due to women having more direct knowledge of female rape victims. In addition, Fakunmoju et al. (2020) considered that cross-national differences arise from: (1) exposure to multiple patriarchal systems and ideologies; (2) disparities in government policies aimed at preventing, protecting, and punishing gender-based violence; (3) discriminatory cultural and religious practises; (4) acceptance of negative stereotypes of women; and (5) psychological integration of oppressive policies, beliefs, and values (Fakunmoju et al., 2020).

Additionally, various cultural and socioeconomic factors (i.e., cultural norms and attitudes, as well as religious practices) have been implicated in the difference in RMA rates between various ethnic groups (Williams & Holmes, 1981). The statistical association between ethnicity and RMA suggests a

moderate influence of  $-.43$ , with Caucasians demonstrating a lower rate than other ethnic groups (Suarez & Gadalla, 2010). Lee, Pomeroy, and Yoo's (2005) research comparing the attitudes of Asian and Caucasian populations towards ethnicity and rape myths found that some Asian groups are inclined to believe that women are more culpable for sexual assault than their male assailants. Thus, Lee, Pomeroy, and Yoo (2005) employed The Attitude to Rape Victim Scale (ARVS) to assess variations across 169 college students, identifying some Asian students as more likely to believe than their Caucasian counterparts that that most perpetrators were strangers to the victim (Lee, Pomeroy, & Yoo, 2005). Moreover, Devdas and Rubin (2007) found that first-generation South Asian women demonstrated a higher level of RMA than second-generation South Asian and European women.

Nonetheless, a study by Mori, Bernat, Glenn, Selle, and Zarate (1995) found that Asian American men and women (i.e., Filipino, Japanese, Chinese, Korean, and Thai) accepted rape myths, blaming victims at a higher rate than Caucasians. The researchers concluded that such negative views toward rape victims arise because of certain Asian societies being characterised by patriarchal ideals placing a low value on women. Giacopassi and Dull's (1986) comparison of mixed African American and Caucasian populations discovered that the most likely to believe rape myths were African American males and females (Giacopassi, & Dull, 1986). Previous studies have established that race and personal experience may readily alter how rape stereotypes are perceived (i.e., contrasting a rape survivor with a non-victim). However, there remains a considerable research gap, as very few studies have, to date, investigated these aspects (Carmody & Washington, 2001).

As previously noted, age is a significant factor in the acceptance of Rape Myths. Burt (1980) and Hudson and Ricketts (1980) discovered that those who are younger and more educated are less likely to believe rape myths than older and less educated groups (Kassing et al., 2005). Additionally, Boakye's (2009) research discovered that age is a factor in the tendency to accept rape myths (Boakye,

2009). Suarez and Gadalla (2010) failed to identify any association between these variables, but Susenbach and Bohner (2011) highlighted a U-shaped association, showing both a negative and a positive association across age groups. As a result, the causes behind these discrepancies remain obscure.

Jost et al. (2014) highlighted that religion is likely to have a significant impact on an individual's approach to social justice, including the structuring of gender relations and related behaviours (Eason, 1986). According to Edwards et al. (2011), concepts surrounding rape are rooted in a paternal framework and shaped more by societal standards than by the victim's choices (Edwards, Turchik, Dardis, Reynolds, & Gidycz, 2011). However, studies concerning the impact of religion on the acceptance of rape myths remain inconclusive (Edwards, Turchik, Dardis, Reynolds, & Gidycz, 2011). While a large number have demonstrated a substantial association between religious views and high RMA, others have failed to identify any such relationship, or between low rates of religiosity and RMA (Nagel et al., 2005). Research undertaken in Lebanon with 300 students using the Religiosity Scale discovered a lack of any variation in RMA between Muslims and Christians, concluding that attitudes were more likely to relate to the community and culture in which individuals were raised rather than religion, i.e., cultural disparity (Rebeiz, & Harb, 2010). Additionally, Boakye's (2009) research revealed religion to have no discernible effect on the acceptance of rape myths, also finding that gender and age exerted a greater influence (Boakye, 2009). Religion has been considered to play a key role in how rape myths are seen in the past, although this remains open to question given the prevalence of inconsistent findings (Franiuk & Shain, 2011).

While most educational systems have found to practice inadvertent gender discrimination, a study demonstrated that education impacts on sexism and acceptance of rape myths (Guzzetti, Young, & Fyfe, 2013; Stockdill & Danico, 2012; Stoll, 2013). Glick et al. (2014) discovered the possession of

a higher academic degree to form the strongest predictor of fewer preconceptions concerning gender roles in the Galician area of Spain. However, Mikoajczak and Pietrzak (2014) found education associated with aggressive sexism in males and supportive favouritism in girls. Additionally, some studies have shown that police officers in possession of a higher education tend to demonstrate a heightened awareness of social concerns and historically underprivileged neighbourhoods and so act in a more professional and careful manner (Page, 2007). Thus, the primary findings indicated that more education results in less stereotypical gender behaviours and a lower level of acceptance of rape myths.

Furthermore, personality has been found to be critical in relation to rape theories, with opinions dependent on the qualities known as the Big Five, i.e., Extraversion, Agreeableness, Openness, Conscientiousness, and Neuroticism (Forbes, & Adams-Curtis, 2001). Although Forbes et al. (2001) argued that these should be used to assess RMA, no significant association has been identified between any of the Big Five traits and rape myths (Forbes, & Adams-Curtis, 2001). Furthermore, their study found that participants demonstrating RMA did not always demonstrate a propensity of violence, or that their five attributes would be lower or greater than those who did not accept such myths (Forbes, & Adams-Curtis, 2001).

Additionally, Burt (1980) investigated several personality characteristics (i.e., satisfaction with one's own sex role, self-esteem, and romantic self-image), stating:

If much victim rejection happens because of defensive attribution, then those who are stronger and more confident in themselves may be anticipated to rely less on this assumption than individuals whose inner self-doubts already provide them with an adequate level of vulnerability. One should anticipate witnessing less victim rejection and less acceptance of the



rape myth, which contains a high proportion of victim blame, the more confident and pleased respondents felt with themselves. (Burt, 1980, p.219)

Burt's (1980) interviews with 598 individuals found that selected personality traits impacted the acceptance of rape myths. However, because it also focused on a number of separate aspects (i.e., sex-roles), the study was unable to reach a definitive conclusion (Burt, 1980). This highlights the current absence of research into the factor of personality, including its influence on RMA, while the Big Five questionnaire has only been rarely utilised.

### **1.7 Rape Myths Acceptance and Individuals' Attitudes /Perceptions**

Unresolved sexism has been repeatedly defined as encompassing both kind and aggressive sexism, being defined by Glick and Fiske (1997) as "the stick and the carrot" that, in a patriarchal society, keeps women in their 'place' (Chapleau, Oswald, & Russell, 2007, para. 3). Thus, aggressive sexism (i.e., the 'stick'), derogates women who are 'rebels' and fail to follow traditional gender roles. While the 'carrot' rewards women who listen to men, do not question male dominance and "know their place" (Glick & Fiske, 1997). Research has systematically demonstrated a relationship between these two theories, including a study conducted in both Spain and the United Kingdom by Durán, Moya, Megías, and Viki (2010), which revealed victim-blaming as being associated with the observer's level of hostile sexism and (in the case of acquaintance rape), to greater favouritism given to the offender (Durán, Moya, Megías & Viki,2010).

A few studies examining the impact of societal attitudes towards the roles of women suggest that patriarchal societies are more likely to accept rape myths (Caron & Carter, 1997; Fonow et al., 1992; Forbes et al., 2004; Johnson et al., 1997; Lee & Cheung, 1991; Xenos & Smith, 2001, White &

Kurpius, 2002; Lee, Kim, & Lim, 2010). Similarly, Xenos and Smith's (2001) study in Australia found that attitudes toward rape victims were strongly related to the way men viewed women and how they classified them within society (Xenos & Smith, 2001). These results were confirmed by research undertaken with Korean participants (Oh & Neville, 2004; Park et al., 2004; Shim et al., 1990). Thus, Park et al. (2004) found that societies with strong sex-role stereotypes were more likely to blame the victim, including assigning them full responsibility (Park et al., 2004). Additionally, the studies of Shim et al. (1990) and Oh and Neville (2004) revealed a significant relationship between attitudes towards traditional sex roles and RMA (Shim et al., 1990; Oh, & Neville, 2004).

Several studies have found that men tend to endorse more traditional attitudes than women (Ashmore, Del Boca, & Bilder, 1995; Ben-David & Schneider, 2005), with Black and McCloskey (2013) arguing that attitudes towards gender roles tend to be incorporated into the behaviours and attitudes of individuals, as well as how they perceive others (Black & McCloskey, 2013). This leads to the conclusion that, when they hold more traditional beliefs, both sexes are more likely to blame the victim, assign less responsibility to the offender, and less likely to agree that women should report the incident.

Self-reporting scales, such as ARVS (Ward, 1988), are commonly used in research to assess negative and positive attitudes towards victims of rape (Hockett et al., 2009; Nagel et al., 2005; White & Kurpius, 1999), with a specific focus on the blame accorded to, and the credibility of, the survivor. Studies have shown that when a society is more likely to blame the offender, it is less inclined to blame the survivor (Brown & Testa, 2008). Mitchell et al. (2009) found that when the offender was motivated by violence, he was blamed less than when the motive was sexual (Mitchel et al., 2009). Furthermore, Pollard (1992) found that blame tended to be more attached to victims of acquaintance rape than those of stranger rape. This may be because, when it comes to issues such as incest, family members are not

prepared to accept that one of their own or someone close to their family member is capable of such an offence (Polladr, 1992). Moreover, Hockett, Saucier, Hoffman, Smith, and Craig's (2009) study of 161 college students in Kansas state, which assessed RMA and attitudes towards Rape and Rape victims, revealed that those participants showing higher levels of RMA were more likely to hold negative views of rape victims (Hockett, Saucier, Hoffman, Smith, & Craig, 2009).

On the other hand, a few studies have found no divergence between males and females concerning any blame accorded to the victim (Newcombe et al., 2008; Stromwall et al., 2011). Thus, Janoff-Bulman (1979) showed that victims of rape generally blamed themselves, questioning their actions and behaviour and if they could have avoided the assault if they had behaved differently (Janoff-Bulman, 1979).

Aggression is another factor influencing RMA. Sierra et al. (2010) used the Aggression and Double Standard Scale to reveal that those with violent attitudes were more likely to accept rape myths as well as to view violence against women as natural. Boghal and Corbett (2016) also explored how violent actions can influence the acceptance of rape myths with 121 student participants, using the Buss and Perry Aggression Questionnaire and the Rape Myth Acceptance Scale. The analysis also found that more aggressive participants revealed commensurate levels of RMA (Boghal, & Corbett, 2016). In addition, the Double Standard Scale (DSS) showed that females and males holding conventional gender beliefs were more likely to embrace rape myths (Sierra et al., 2010). Furthermore, Hayes, Lorenz, and Bell (2013) used DSS to identify an assumption that it is appropriate for men to be sexually aggressive and women to be sexually passive, with some men claiming that when women say 'no' they mean 'yes', and therefore it is acceptable to sexually assault them because they do not know what they want (Hayes, Lorenz, & Bell, 2013). This research used the JWB scale to show that these increased a belief in a fair world while at the same time showing a decrease in RMA (Hayes, Lorenz, & Bell, 2013).

Fetchenhauer et al. (2005) found that when participants perceived themselves as victims of JWB, they were less likely to embrace rape myths than when judging the survivor (Fetchenhauer et al., 2005).

Rape myths have also been described as an example of "just world belief," which claims that good things happen to good people, and bad things happen to bad people, therefore placing the blame on the victim (Lerner, 1980). However, few studies have established whether rape myths are impacted by violence, world views or double standards, leaving a substantial research gap in this area.

There are cultural differences that may affect RMA and beliefs in general. In specific, when discussing ethnic and cultural differences, the Cypriot and British cultures, which are examined in this project, share common aspects but also differentiate in many areas. The Cypriot society went through a drastic change, that being in 1878 when the British took over from the Ottoman millet system. At the time Cyprus was ruled and run by the church. That was a common aspect between the two cultures, however Cypriots abided by the Orthodox church while the British followed the Anglican and Protestant denominations. Regardless, major influences were imposed on the Cypriot society by the British, such as the transition from paternalist to civil society (Dietzel & Makrides, 2009).

Regardless, to this day, Cyprus' ethno-religious demography is that it is more than bi-communal in comparison to the British. There are, in fact, five official communities, those being: Greek Cypriot, Turkish Cypriot, Maronite, Armenian and Latin, who maintain religious centres on the island that contribute to the distinct cultural and religious landscape of Cyprus. Such cultural variation is also present in the UK; however, the UK government has attempted to assist other minorities to become parts of the British culture. While the Cypriot society being more influenced by the more rigid religious denomination of the orthodox church, has forced such minorities to form micro-cultures within the country in a larger degree compared to the UK. Moreover, despite the attempt of the British rulers and the fact that Cyprus used to be part of the commonwealth, still the Cypriot society

maintained the traditional character and to a certain degree rejected the modern ways of the British culture (Zalaf A. & Egan V, 2017)

## **1.8 Rape Myths in the United Kingdom and Cyprus**

### ***1.8.1 The law concerning rape in the United Kingdom.***

When it comes to Cyprus and the UK, research (Livanos, Yalkin & Nuñez's, 2009) has shown that females in Cyprus have inferior employment rights in comparison to females in the UK. Gender bias also appears more intact in Cyprus, while in the UK there have been numerous awareness campaigns over the past years targeting the elimination of such biases (Socratous, 2018). As it can be seen in previous sections, cultures and ethnic backgrounds have an influence on perceptions and specifically the way rape is viewed. Although, such differences are also exhibited in the law of the two countries, as explained further below, starting with what constitutes rape in the UK.

A person (A) commits an offence if—

- (a) he intentionally penetrates the vagina, anus or mouth of another person (B) with his penis,
  - (b) B does not consent to the penetration, and
  - (c) A does not reasonably believe that B consents.
- (2) Whether a belief is reasonable is to be determined having regard to all the circumstances, including any steps A has taken to ascertain whether B consents.
- (3) Sections 75 and 76 apply to an offence under this section.
- (4) A person guilty of an offence under this section is liable, on conviction on indictment, to imprisonment for life (Wikipedia, 2019).

Section 75. Evidential presumptions about consent

- (1) If in proceedings for an offence to which this section applies it is proved—
  - (a) that the defendant did the relevant act,
  - (b) that any of the circumstances specified in subsection (2) existed, and
  - (c) that the defendant knew that those circumstances existed, the complainant is to be taken not to have consented to the relevant act unless sufficient evidence is adduced to raise an issue as to whether he consented, and the defendant is to be taken not to have reasonably believed that the complainant consented, unless sufficient evidence is adduced to raise an issue as to whether he reasonably believed it.
- (2) The circumstances are that—
  - (a) any person was, at the time of the relevant act or immediately before it began, using violence against the complainant or causing the complainant to fear that immediate violence would be used against him.
  - (b) any person was, at the time of the relevant act or immediately before it began, causing the complainant to fear that violence was being used, or that immediate violence would be used, against another person.
  - (c) the complainant was, and the defendant was not, unlawfully detained at the time of the relevant act.
  - (d) the complainant was asleep or otherwise unconscious at the time of the relevant act;
  - (e) because of the complainant's physical disability, the complainant would not have been able at the time of the relevant act to communicate to the defendant whether the complainant consented.
  - (f) any person had administered to or caused to be taken by the complainant, without the complainant's consent, a substance which, having regard to when it was administered or

taken, was capable of causing or enabling the complainant to be stupefied or overpowered at the time of the relevant act.

(3) In subsection (2)(a) and (b), the reference to the time immediately before the relevant act began is, in the case of an act which is one of a continuous series of sexual activities, a reference to the time immediately before the first sexual activity began

(Legislation.gov.uk, 2019).

#### Section 76. Conclusive presumptions about consent

(1) If in proceedings for an offence to which this section applies it is proved that the defendant did the relevant act and that any of the circumstances specified in subsection

(2) existed, it is to be conclusively presumed—

(a) that the complainant did not consent to the relevant act, and

(b) that the defendant did not believe that the complainant consented to the relevant act.

(2) The circumstances are that—

(a) the defendant intentionally deceived the complainant as to the nature or purpose of the relevant act.

(b) the defendant intentionally induced the complainant to consent to the relevant act by impersonating a person known personally to the complainant. (Legislation.gov.uk, 2019)

The definition of rape was significantly changed in the United Kingdom by the Sexual Offences Act 2003, which came into force on 1 May 2004. The legal definition of rape is currently as follows:

Any act of non-consensual intercourse by a man with a person, and the victim can be either male or female. Intercourse can be vaginal or anal. It does not include non-consensual oral sex.

The courts had defined consent as having its ordinary meaning, and lack of consent could be

inferred from the surrounding circumstances, such as submission through fear. It is a defence if the defendant believed that the victim was consenting, even if this belief was unreasonable, and this is a matter of fact for the jury. (CPS, 2012, p. 5)

The 2003 Act extends the definition of rape to include the penetration by a penis of the vagina, anus, or another person's mouth. The 2003 Act also changes the law concerning consent and belief in consent (CPS, 2012). Age of consent is the minimum age at which an individual is deemed legally old enough to consent to sexual activity. In the United Kingdom this is sixteen, with those fifteen or under not legally entitled to consent to sexual activity. In addition, both males and females are protected by this law, with offenders facing prosecution for statutory rape or similar local laws (Waterhouse, Reynolds, & Egan, 2016).

Despite an increased interest in the relationship between the occurrence of, and attitudes towards, rape since 1970 in the United Kingdom, there remain many limitations (Murphy & Hine, 2019). For example, the Cross-Government Action Plan on Sexual Violence and Abuse (HM Government, 2007) states:

We are aware that we need to do more to address the myths and stereotypes associated with sexual violence and childhood sexual abuse that are prevalent in society. We will look at what more can be done with our statutory and voluntary sector partners to raise awareness in this area. (HM Government, 2007, p 40).

One of the most influential studies of rape myths in England and Wales was the Amnesty International poll (2005), which conducted telephone interviews with a random sample of 1,095 adults (Amnesty International/ICM, 2005; Westmarland, & Gangoli, 2011). This research measured levels of



agreement on a range of attitudes towards rape victims, highlighting a general lack of awareness of the occurrence of rape, including the low conviction rate, (Westmarland, & Gangoli, 2011). The study identified that: firstly, 34% of interviewees believed the victim was 'partially' or 'totally' responsible if she behaved in a flirtatious manner; secondly, 22% believed that the victim was 'partially' or 'totally' responsible if she had previously had many sexual partners; thirdly, 22% believed that the victim was 'partially' or 'totally' responsible if she was alone in a dangerous/deserted area; fourthly, 30% believed that the victim was 'partially' or 'totally' responsible if she was drunk; and fifthly, 26% believed that the victim was 'partially' or 'totally' responsible if she was wearing revealing clothing (Amnesty International/ICM, 2005; Westmarland, & Gangoli, 2011).

Similar research in 2009 with 915 adult participants revealed that: firstly, 43% of interviewees believed the victim should be held at least partly responsible if she was flirting heavily with the man beforehand (up 9% compared with the 2005 poll) and secondly, 6% believed that the victim should be held at least partly responsible if she was drunk (up 6% compared with the 2005 poll). This reveals very few attitudinal changes over recent years (Home Office, 2009; Westmarland, & Gangoli, 2011).

Brown et al. (2010) compared attitudes concerning rape to a previous study conducted in 1977 and identified that fewer respondents in 2010 agreed or strongly agreed that it is usually the woman's fault (34% in 1977 compared with 15% in 2010). Likewise, fewer agreed or strongly agreed that the woman's prior sexual experience should be taken into consideration when considering punishment for rape (42% in 1977 compared with 19% in 2010) (Brown et al., 2010; Westmarland, & Gangoli, 2011).

As stated above, rape bias has been identified in police officers and law-enforcement communities all over the world. This has led to examinations of the bias and views of police officers (Kerstetter, 1990; Sleath & Bull, 2015), due to their significant role in the investigation of these offences, as well as in influencing the progress of such cases. Thus, an examination of the recognition

of rape myths can facilitate understanding of how these biases influence decision-making in the United Kingdom (Kerstetter, 1990; Sleath & Bull, 2015). Studies undertaken in the United Kingdom have generally demonstrated that police officers show greater recognition of rape myths than their female counterparts (Murphy & Hine, 2018), with some showing that police officers tend to hold low RMA levels, which are not significantly different from other professions, i.e., undergraduates (Sleath & Bull, 2017). On the other hand, a few surveys have shown that police officers can score either higher or lower than similar groups when examining rape myths (Sleath & Bull, 2017). For example, a consideration of the statement "She Lied" showed police officers scoring higher than students of Psychology and Law, but lower when considering the statement "She asked for it" (Sleath & Bull, 2017). Furthermore, the results of Murphy and Hine (2019) indicated the presence of RMA in the attitudes of police officers, thus impacting on both their attitude and judgments. This indicates the need to raise awareness and the deliver more advanced training to prevent potentially biased behaviours (Murphy and Hine, 2019).

### ***1.8.2 Cypriot Law of Rape***

Section 144 of the Criminal Code CAP.154 states that:

Any person who has unlawful carnal knowledge of a female, without her consent, or with her consent, If the consent is obtained by force or fear of bodily harm, or, in the case of a married woman, by impersonating her husband, is guilty of the felony termed rape.

The Cypriot law protects only females against rape. The age of consent in Cyprus is seventeen years and sixteen years in Akrotiri and Dekelia (I.E. British Army Bases).

Section 145 of the Criminal Code CAP. 154 states that: "Any person who commits the offense of rape is liable to imprisonment for life."

Section 146 of the Criminal Code CAP. 154 states that: “Any person who attempts to commit rape is guilty of a felony and is liable to imprisonment for ten years.”

Section 153 of the Criminal Code CAP. 154 (“Defilement of girls under thirteen (13) years of age”) states that: “(1) Any person who unlawfully and carnally knows a female under the age of thirteen (13) years is guilty of a felony and is liable to imprisonment for life” and “(2) Any person who attempts to have unlawful carnal knowledge of a female under the age of thirteen (13) years is guilty of a misdemeanour and is liable to imprisonment for three years.” (Pavlou, 2011).

Georgiou and Papantoniou (2004) argued that sex offences are frequently unreported in Cyprus due to the traditional views and closeness of Cypriot society (Georgiou & Papantoniou, 2004). Although there have recently been several significant changes to the social structure of the country, any type of violence inside Cypriot families (that which is sexual in nature) is still regarded as shameful, leading to a desire to conceal such abuse out of fear of embarrassment and loss of respect. Georgiou and Papantoniou (2004) also asserted that victims who disclose any form of assault face shame both from their relatives and the close-knit Cypriot community. This results in family members generally advising victims not to disclose such occurrences and to keep them private within the family (Georgiou & Papantoniou, 2004). This can be considered one reason for the low level of recorded cases of sexual assault (Georgiou & Papantoniou, 2004). Additionally, multiple studies have indicated that Cypriot culture continues to be extremely patriarchal (Vassiliadou, 2004; MIGS, 2010), with females underrepresented in civic and political life, accompanied by a persistent wage disparity and women subjected to various forms of violence, including rape, sexual assault, and domestic abuse (Kapsou & Christou 2011). While most incidents remain unreported, Kapsou and Christou (2011) noted that the incidents of domestic and sexual assault have grown in recent years.

There is currently a lack of any precise information on the instance of rape in Cyprus, with Cypriot culture appearing to view it less seriously than domestic abuse (Kouta et al., 2008). The Cyprus Family Planning Association and the Association for the Prevention and Handling of Family Violence have indicated that sexual violence remains persistent, with incidences of rape nearly doubling every year (Kouta et al., 2008). According to statistics, the victims are mostly young female Cypriots, as well as young female visitors (Kouta et al., 2008). Data from the European sourcebook of crime and criminal justice has confirmed that Cyprus is the only European nation with such a rise in assaults (Kouta et al., 2008) and, despite their prevalence, no action plan has yet been drawn up identifying this as a matter for societal concern (Kouta et al., 2008).

Police records in Cyprus from 2007 indicate an increase in the reporting of rapes, with twelve in 2000 and forty-one in 2004 (Kouta et al., 2008). Despite the low level of reporting, this may aid understanding of Cypriot culture. These data reflect deeply ingrained sociocultural attitudes (MIGS, 2006) towards gender stereotypes, making it difficult for individuals to address this issue, and in particular RMA (Kouta, Tolma & Pavlou, 2013). Furthermore, the church also influences the attitudes and ideas of Greek-Cypriot society (Kouta, 2003), leading to a lack of awareness of the scale of sexual violence, while victims remain unaware of available resources offering help and support (Kouta et al., 2008).

Despite being acknowledged as vital factors in combatting such views, relevant members of the Health Education Committee and non-governmental organisations are not yet in place (Kouta et al., 2008). Furthermore, despite sex education being included in the health education programme since 1992, schools do not offer any information about contraception, abortion, or other aspects of sexual health (Kouta et al., 2008). Moreover, public services, such as shelters for victims of rape and domestic abuse, have limited capacity because of underfunding (Kouta et al., 2008). This indicates that there are

insufficient services devoted to sexual disorders and violence in Cyprus, while some hospitals tend to avoid the issue due to concerns relating to privacy and anonymity (Kouta, 2003).

Cyprus has unique family-centred legislation. This includes regulation concerning: (1) family/domestic violence, including sexual assault (Article 119 (1) of 2000); (2) forced marriage (Article 150); (3) forged marriages (Article 178 and 180); and (4) polygamy (Article 179). In addition, the Marriage Law (Law 21 of 1990) permits civil or religious marriages (or both) and determines who is entitled to marry. Furthermore, the Divorce Law (1990) establishes divorce processes and criteria, including because of rape and sexual assault committed while under the influence of drugs or alcohol.

Thus, rape, including marital rape, is a criminal offence with a maximum punishment of life in prison and ten years for attempted rape. Since 1994, the L. 47(I)/1994 Law has also recognised rape inside marriage. However, while the penalties for rape and other sexual assaults are severe, few cases reach the courtroom and few perpetrators are prosecuted (Pavlou, 2011). As is customary in Europe and the United States, Cypriot law makes no explicit distinction between attacks committed by strangers and those by persons known to the victim (Kouta et al., 2008), however, the latter are less likely to be prosecuted and the perpetrator generally attracts lesser punishment (Kouta et al., 2008). Cyprus' abortion law is both lenient and restrictive (Kouta et al., 2008), being illegal unless at least two physicians agree that maintaining the pregnancy would endanger the mother's health or mental well-being (Kouta et al., 2008). However, it is permissible in cases of rape, although this requires a police certificate and a medical report to establish that the pregnancy was the product of rape and that continuing the pregnancy would be damaging to the pregnant woman and/or her family's social position (Kouta et al., 2008).

Kouta, Tolma, and Pavlou (2013) stated that research into the impact of sexual assault in Cyprus is almost non-existent, with only a single study having examined the prevalence of date rape

among female college students aged between eighteen and twenty-four in 2012. They also noted that their study was unique in investigating sexual assault in Cypriot society (Kouta, Tolma & Pavlou, 2013). According to their findings, 13% of their sample had experienced at least one instance of an unwanted sexual encounter, while at the same time their research established evidence for Cyprus's pervasive victim-blaming culture (Kouta, Tolma & Pavlou, 2013).

## **1.9 Reported Rape Cases Rate in the United Kingdom and Cyprus**

### ***1.9.1 The United Kingdom***

Studies conducted in the United Kingdom by Rape Crisis in March 2017 demonstrated that 3.1% (510,000) of females and 0.8% (138,000) of males experienced sexual assault in 2016, rising in 2017 to 20% of females and 4% of males (Rape Crisis, 2019). In January 2013, the first combined official statistics published by the Ministry of Justice in the United Kingdom demonstrated that approximately 85,000 females and 12,000 males aged between sixteen and fifty-nine experience rape each year, along with attempted rape or sexual penetration, with only 15% of these incidents being reported to the authorities, while 90% are committed by individuals known to the victim (Rape Crisis, 2019). In addition, 31% of young females aged between eighteen and twenty-four reported having experienced sexual abuse in adolescence. The study also includes a rape myth demonstrating that a third of individuals believe females who flirt should be held accountable for being raped. Moreover, rape has the lowest conviction rate of all offences, with only 5.7% of reported instances ending in conviction (Rape Crisis, 2019).

### ***1.9.2 Cyprus***

In Cyprus, as elsewhere in Europe (i.e., Ireland, Turkey, Malta, Italy, and Hungary) rape and sexual violence are among the most unreported offences (Pavlou, 2011). In 1990-1996, there was an increase of 361% in reports of rape in these countries and an increase of 195% from 2000-2003. However, this decreased between 2004 and 2007 to forty-one in 2004 and nineteen in 2007, with a further increase in 2009 to twenty-seven cases, in 2010 to thirty-six cases and in 2011 to thirty-eight cases. Despite this increased reporting, the rate remains low in these countries in comparison to the rest of Europe. Cyprus had a rate of 0.3 per 100,000 in 2003 and 2007 of 0.6, compared to a European average during the same period of 1.7 to 2.0 per 100,000 (Pavlou, 2011). A further study by Knoema (2018) revealed that the incidence of rape in Cyprus in 2015 was 1.7 instances per 100,000 residents.

It is important to note that Cyprus has few helplines for rape, and as noted above, there are only a small number of rape crisis centres or specific resources to help victims of rape or sexual assault, although victims can contact the Association for the Prevention and Handling of Violence in the Family Helpline, which is free of charge, or the Police (Pavlou, 2011).

### **1.10 Employment and Gender equality in Cyprus and the United Kingdom**

Socratous' (2018) examination of gender bias in Cyprus, including any potential impact on employment, found it to be an extremely patriarchal society. This is demonstrated by the fact that there are 11,818 male legislators and managers in Cyprus and only 2,477 females. Socratous (2018) conducted interviews with thirteen men and sixteen women to examine whether these biases had been retained, revealing that work-related activities tend to be dominated by men, and therefore few women tend to participate due to feeling unwelcome (Socratous, 2018). A male interviewee stated that females are 'cold' and that male employees prefer 'men's' activities, such as football (Socratous, 2018). A

female participant said that even if a woman enjoys activities considered male, she does not participate, owing to the social norms in Cyprus (Socratous, 2018). However, this can be seen as due to women only beginning to take paid employment following innovation from Turkey in 1974 (Socratous, 2018). Cypriots believe that it is a shameful for a man to take part in domestic work (Socratous, 2018), while females believe that they must take care of the household and their children, and that it is a man's role to provide the family with an income (Socratous, 2018). Women generally feel uncomfortable travelling and working as much as their male counterparts because of this cultural assumption that they are the best placed to look after the house and children. Socratous (2018) also pointed out that females in Cyprus do not have as many employment rights as females in the United Kingdom.

The most recent research undertaken in the United Kingdom has shown a rise in females employed in more senior roles and that 40% of British females are working as part of a professional network. In addition, this current research has shown that while the gender bias remains in place in Cyprus, women in the United Kingdom experience improved conditions (Socratous, 2018). Thus, despite legislation to protect women's equality and rights, Cypriot women are still forced to deal with the issue of stereotypes, as well as the demands of a traditional and patriarchal society (World Trade Press, 2010). However, there has, over the previous fifty years, been a significant increase in females in the Cypriot workforce, although they remain disadvantaged when it comes to significant improvements in terms of pay and the ability to rise to senior positions (World Trade Press, 2010). This is demonstrated by the fact that in 2001, females with identical work experience, academic skills were still paid 34.9% less than their male peers (World Trade Press, 2010), while the unemployment rate for females remains higher than for males. Although females are working towards improving their rights, they also acknowledge the influence of the patriarchal system in Cyprus and tend to accept traditional



roles as housewives and caregivers, which also creates a gender gap when it comes to employment (World Trade Press, 2010).

Although Cypriot women now hold 10% of management roles (up from 7% in 1985) and 30% in government decision-making (World Trade Press, 2010), they have been engaged over a considerable period in agriculture, clothing, education, health care and clerical work, as well as acting as small retailers. Women's professional employment has risen by 39% since the mid-1980s, but this has mostly been reduced in schooling and healthcare, while the number employed in technical work remains small. In addition, the World Trade Press (2010) found that women remain primarily responsible for running households. The fact that Cyprus is a male-dominated patriarchal society can also impact on overseas investors as, although foreign female entrepreneurs will be heard and respected in Cyprus, they generally find any significant deals to be more problematic than male investors (World Trade Press, 2010).

Livanos, Yalkin, and Nuñez's (2009) comparison of female employment status in Cyprus and the United Kingdom found that marital status, education, religion, and age, exerted a greater influence on the employment of Cypriot women (Livanos, Yalkin & Nuñez, 2009). In addition, they identified that the gap between male and female unemployment was three times higher in Cyprus than in the United Kingdom (Livanos, Yalkin & Nuñez, 2009).

Being a patriarchal society also impacts the level of education available to both sexes. Each year, the Department of Statistics of Cyprus promotes an image of an open-minded culture, in which both men and women enter higher education, i.e., universities and schools. However, Vryonides' (2007) examination of academic choices in contemporary Cyprus in relation to gender identified various variables exerting a significant impact. The differing social classes tend to use separate strategies for their sons and daughters, including the investment of time and money, in accordance with

the dominant cultural and ideological viewpoint, which thus acts as a hidden mechanism to continue gender inequalities, even though females appear to be more academically successful (Philelefttheros, 2004). This may prove a challenge for Cypriot Society, because if women are not awarded equal educational opportunities as males, they will struggle to accomplish the social achievement commensurate with their level of education. This is significant because education forms a cultural aspect profoundly influenced by such inequalities (Green & Vryonides, 2005), with the prevalence of traditional attitudes rendering social class status meaningless. This suggests that, even if both sexes are educated equally, male members of society will always experience more favourable treatment (Hodkinson & Sparkes, 1997; Reay, 1998).

This leads to the conclusion that, while Cypriot men are provided with better educational opportunities to improve their social and occupational achievement (Hodkinson & Sparkes, 1997; Reay, 1998), Cypriot women are prevented from attaining their true potential (Hodkinson & Sparkes, 1997; Reay, 1998). This results in female learners being awarded choices in theory, but with an obligation to compromise, thus preventing them from attaining their potential and significant social equality (Hodkinson & Sparkes, 1997; Reay, 1998).

### **1.11 The Rationale of the Present Study**

A number of studies have analysed several factors potentially influencing the global acceptance of rape myths, including: (1) age (Boakye, 2009); (2) gender (Bendixen, Henriksen, & Nøstdahl, 2014); (3) religion (Rebeiz, & Harb, 2010); (4) race (McQuiller Williams, Porter, & Smith, 2015); (5) marital status; (6) education (Guzzetti, Young, & Fyfe, 2013; Stockdill & Danico, 2012; Stoll, 2013); (7) attitudes towards women (Durán, Moya, Meg, 2013); (8) attitudes towards rape victims (Hockett, Saucier, Hoffman, Smith, & Craig, 2009); (9) personality (Forbes, & Adams-Curtis, 2001); (10)

aggression (Boghal, & Corbett, 2016); (11) double standards (Sierra et al., 2010); and (12) just world beliefs (Fetchenhauer et al., 2005).

While various studies have analysed factors potentially influencing RMA, they have failed to explore the factors covered in the current study, to understand those aspects exerting the greatest influence. Therefore, this study is unique, particularly as no previous research has firstly, been undertaken in Cyprus to explore these myths of rape or secondly, compared Cyprus's population with any other in relation to the issues surrounding rape.

This three-year research therefore sought to address the implications of embracing various rape myths in differing populations, in response to: (1) the established research gap; (2) the lack of research in the context of Cyprus; (3) the inconsistency of each factor, including the dismissal of rape cases in both Cyprus and the United Kingdom; and (4) the impact of RMA on judges, and police officers.

This research focuses on many aspects of rape myths and discusses factors capable of impacting their acceptance. Its main aims are to firstly, contribute to an improved understanding of why rape myths are retained; secondly, establish how such myths influence different populations; thirdly, why these myths continue to be embraced by various communities and cultures; and fourthly, to help psychologists and rape organisations as well as educate police officers and jurors about the distinct prejudices arising from rape myths. This research is therefore vital as it addresses the persistence of discrimination and stereotypes, including among organisations responsible for protecting victims. This study also seeks to enhance awareness of rape myths and provide appropriate evidence and expertise to address the associate issues. Finally, this study aims to address the lack of studies concerning rape myths in relation to the Cypriot population, to prompt a greater understanding of this issue and how it can be resolved.

### **1.12. Aim**

The purpose of this study is to explore the factors leading to the acceptance of rape myths in both the United Kingdom and Cyprus. In addition, it seeks to identify the prevalent factors influencing this acceptance, including a comparison of the two societies.

The aim is therefore to: firstly, increase understanding of the elements resulting in the acceptance of rape myths; secondly, address the current research gaps in this area; thirdly, encourage academics worldwide to continue investigating rape myths; and fourthly, to encourage scientists and psychologists in Cyprus to embark on similar projects. Additionally, it seeks to educate society and the many organisations working with rape victims, with the aim of ensuring professional ethics take precedence over personal ethics. It should be noted that, while rape can take place from male to male or female to female, this study focuses primarily on the acceptance of rape myths in the context of male to female rape.

### **1.13. Objectives**

- To use a tailored Demographics Questionnaire to examine the potential impact of the background of each participant (i.e., gender, age, ethnicity, and education level) on RMA.
- To use the Attitudes towards Women Scale to explore the impact of such views on RMA.
- To use the fifty-item IPIP Version of the Big Five Markers scale to determine whether personality traits influence RMA.
- To use the ATRV scale to discuss the potential for these assumptions to influence RMA.
- To use the Buss and Perry scale to examine the impact of aggression on RMA.
- To use the Religiosity scale to investigate the potential influence of religion on RMA.

- To use the Double Standard Scale to explore whether modern or traditional beliefs influence RMA.
- To use the Just World Beliefs scale to examine the relative acceptance of rape myths.

#### **1.14. Conclusion**

This chapter has established that several previous studies have focused on the issue of rape myths, but that this subject remains complex, with only limited amount of related literature currently in place. Although some studies have examined the main factors potentially influencing the acceptance of rape myths, none has yet provided a comprehensive and consistent picture, with several notable gaps concerning factors influencing the adoption of rape myths. In addition, most existing research tends to explore a restricted number of factors, with little comparison being made between populations. This chapter also indicated that there appears to have been more research into RMA in relation to the population of the United Kingdom than the Cypriot population. In addition, the population of the United Kingdom also appears to differ in many respects from that of Cyprus, particularly when it comes to gender, culture and academic equality.

This current study therefore examines the many variables found in both populations, to clarify any inconsistencies and respond to unresolved problems, as well as prompting future studies in both countries, but particularly in the context of Cyprus, due to the lack of awareness of, and studies into, the issue of rape myths in this country.

## Chapter Two: Methodology

The present study employed a questionnaire using distinct scales to examine the factors playing the most significant role in RMA research in both the United Kingdom and Cyprus. Previous studies have explored the degree of acceptance of rape myths using distinct variables but have been unable to determine which aspect has the greatest impact on the adoption of rape myths. In addition, such research has focussed on a restricted number of factors and variables in isolation, with few having investigated and compared these specific variables. This research also explores whether a ‘close’ community held identical views to a more open community, which limits the rape myths investigated. The current study is divided into several sections. The first part explores the factors found to have the most impact on RMA in the population of the United Kingdom, while the second part examines this issue in relation to Cyprus, and the third part determines whether these two populations (despite being from very different cultures) share any factors influencing the adoption of rape myths. It should be noted that there have been several studies exploring factors influencing the adoption of rape myths in the United Kingdom, however few have been undertaken examining sexual violence in Cyprus (Kouta, Tolma & Pavlou, 2013).

This research employed quantitative methodology to explore the distinct factors influencing the myths of rape in these populations, as well as making comparisons between the two. The use of accurate and previously applied measurement scales, as discussed in detail below, allowed an in-depth examination of the background factors relating to the study participants, consisting of: (1) age; (2) gender; (3) religion; (4) marital status; (5) educational level; (6) attitudes towards female victims of rape; (7) double standards; (8) fairness of the world; (9) personality; and (10) behavioural

characteristics (i.e. aggression). All scales have been tested against IRMAS, followed by a comparison of different results as well as that between the United Kingdom and Cypriot population.

## **2.1. Participants**

To obtain the most accurate results, this study was undertaken in both the United Kingdom and Cyprus. The research targeted 250 participants from each population, who were selected anonymously from a mix of backgrounds, ages, gender, and religion. In addition, due to the sensitivity of the subject, all participants were required to be aged eighteen and over.

### ***2.1.1. Population of the United Kingdom***

A total of 403 participants from the British sample participated in the research, with ninety-eight being removed due to failure to complete the questionnaire. This resulted in 305 respondents forming the United Kingdom sample, with a mean age of 24.51 (SD=8.90) and ages varying between eighteen and seventy-six. Out of the 305 participants, 217 (71.15%) were female, eighty-four (27.54%) were male and four (1.31%) identified themselves as 'other gender'. In addition, 132 (43.28%) were single, 131(42.95%) in a relationship, thirty-seven (12.13%) married, four (1.31%) divorced and one (0.33%) widowed. Moreover, 178 (58.36%) were White British, forty-nine (16.07%) were Asian, thirty-five (11.48 %) were White other, fifteen (4.92 %) were other mixed group, ten (3.28%) were Black Other and one (0.33%) reported no ethnic group. 154 (50.49%) reported having no religion, ninety-nine (32.46%) identified as Christian, forty-three (14.10%) were Muslim, one (0.33%) Hindu, one (0.33%) Buddhist, three (0.98%) Sikh, and four (1.31%) reported 'other religion'. In terms of educational level, 110 (36.07%) had Completed College, 107 (35.08%) held a bachelor's degree, twenty-two (7.21%) had a Doctorate, twenty-two (7.21%) had completed

high school, thirty-four (11.15%) had a master's degree, four (1.31) had completed elementary school, four (1.31%) reported no education and two (0.66%) reported nothing at all.

### ***2.1.2. Cypriot Population***

A total of 250 participants from the Cypriot sample participated in this study, however, forty-six were removed due to the failure to complete the questionnaire. This resulted in 204 participants with a mean age of 35.91 (SD=13.45), ranging from eighteen to seventy-eight. Of the 204 participants, 142 (69.61%) were female, fifty-eight (28.43%) were male and four (1.96%) responded as 'other gender'. Seventy-one (34.80 %) were single, thirty (14.71 %) in a relationship, eighty-six (42.16 %) married, sixteen (7.84 %) divorced, two (0.98%) widowed and one (0.49%) did not report a marital status. 197 (96.57%) were Greek-Cypriot and seven (3.43%) other ethnicity. Thirteen (6.37 %) reported no religion, 186 (91.18 %) identified as Christian, one (0.49 %) as Muslim, and four (1.96 %) 'other religion'. Twelve (5.88 %) had completed college, fifty-eight (28.43%) had a bachelor's degree, six (2.94 %) had a Doctorate, seventy-six (37.25%) had completed high school, twenty-nine (14.22%) had a master's degree, eighteen (8.82) had completed elementary school, and five (2.45 %) reported no education.

## **2.2. Materials/Scales Utilised in the Questionnaire/Survey**

This study merged nine different scales into a single questionnaire, to analyse the acceptance of rape myths in both the British and Greek-Cypriot populations.

This study established nine different scales to examine each factor (i.e., a total of 180 variables) as follows:



(1) A self-made Demographic Questionnaire created by the researcher to examine the background factors; (2) uIRMAS (Macmahon & Farmer, 2011) was used to measure RMA; (3) AWS (Spence, Helmreich & Stapp, 1978) measured the role of the woman in society and their equality with men; (4) the fifty-item IPIP Version of the Big Five Markers (Goldberg, 1992) measured different personality traits; (5) ATRS (Ward, 1988) measured attitudes towards rape victims; (6) the Buss and Perry scale (Buss, & Perry, 1992) measured aggression; (7) the Religiosity scale (Rohrbaugh & Jessor, 1975) measured the religious beliefs of each individual; (8) DSS measured the stereotypes of male and female in society (Caron, Davis, Halterman & Stickle, 1993); and (9) the JWB scale (Dalbert, Montada & Schmitt, 1987) that measured the level of fairness in the world as perceived by the participants (See Appendix 1). These specific scales were utilised due, as discussed above in Chapter One, to: firstly, having been previously established to contain high levels of reliability and validity and secondly, having been used for similar studies examining RMA, thus enabling the undertaking of comparisons.

### ***2.2.1. Background Factors***

The self-made questionnaire concerning demographic factors used in this research contained questions relating to the respondents' age, gender, marital status, ethnic origin, religion, place of birth, place of upbringing, and educational level. As indicated above, several previous studies have demonstrated that these specific contextual elements have the potential to influence the acceptability of rape myths. In addition, males have been shown to be more receptive than females to rape myths, while older adults have been demonstrated to maintain more conventional ideas and have a higher level of acceptance of such myths. Furthermore, a study by Glick et al. (2002) identified the possession of a higher academic degree as being the most important predictor of a less stratified view of gender

identity (Lonsway & Fitzgerald, 1994; Bandura, 1999; Bohner et al., 1998; Suarez & Gadalla, 2010; Talbot, Neill, & Rankin, 2010; Bendixen, Henriksen, & Nstdahl, 2014).

### ***2.2.2. Illinois Rape Myth Acceptance Scale (IRMAS)***

Dang and Gorzalka (2015) indicated that Cronbach's Alpha should be 0.87 and 0.92 when assessed in thorough research (Dang, & Gorzalka, 2015). In this current research, the Cronbach alpha was evaluated for both the United Kingdom and Greek-Cypriot scales, with Illinois scales for both containing an identical Cronbach alpha of 0.91 (see Table 1 for the United Kingdom results and Table 2 for the Greek-Cypriot results).

McMahon and Farmer (2011) developed their own 22-point scale derived from it the "Illinois Rape Myth Acceptance Scale" (IRMAS) of Payne et al. modifying elements considered too explicit and reformulating all elements with a more contemporary vocabulary (including the use of a variety of slang expressions). They kept only four of the seven IRMAS subscales: "She asked for it"; "He did not want to"; "It wasn't really rape" and "She lied."

IRMAS (Payne et al., 1999) was one of the first, and is considered among the most valid, scales to measure the acceptance of rape myths (McMahon, 2010). This scale measures attitudes towards sexual violence in the evaluation of primary prevention of sexual assault and has been employed by most previous studies (McMahon, 2010). The research at the University of Illinois examined the nature of the questions used in relation to rape myths, as well as testing the validity of the IRMAS Scale, demonstrating by psychometric analysis that it retains sufficient accuracy and reliability for both scale and subscale outcomes (Country et al., 1999; Payne, Lonsway & Fitzgerald, 1999).

This current study employed the updated version of this scale drawn up by McMahon and Farmer (2011), due to it having previously demonstrated high levels of validity, In addition, Payne et

al. (1999) pointed out the disadvantages of utilising colloquialisms that may change with geographical location and culture, as well as becoming rapidly obsolete (Fejervary, 2017), an issue addressed by McMahon and Farmer (2011), who emphasised the social importance of colloquialisms in discussions of sex and sexual-related metrics (Fejervary, 2017). This scale has twenty-two items divided into four subscales, including the following: (1) She requested it (1-6); (2) He did not intend to (7-12); (3) It was not rape (13-17); and (4) She lied (18-22), which are scored according to the following criteria: Strongly Agree; Agree; Neither Agree nor Disagree; Disagree; and Strongly Disagree. Higher scores on this measure imply a stronger rejection of RMA (McMahon, 2010).

### ***2.2.3 Attitudes toward Woman Scale (AWS)***

Nelson (1988) examined the validity of the AWS scale with 278 American adolescents taken from a mixed background, confirming both its internal consistency (Cronbach's Alpha = 0.84) and reliability (Nelson, 1988). The validity of the model to explore differences between subgroups was also examined, with the findings supporting the validity and reliability of this scale (Nelson, 1988). Further research by Lee and Cheung (1991) also showed that Cronbach's Alpha was 0.80 for this scale. When Cronbach's Alphas was measured for this current research, it was found to be 0.86 for the United Kingdom scale and 0.78 for the Greek-Cypriot scale (see Table 1 for the United Kingdom version and Table 2 for the Greek-Cypriot version).

Research has shown that: firstly, women appear to have a more open-minded approach than males when it comes to sex-roles; secondly that young people are more open-minded than older individuals; and thirdly, that older people with a higher social status tend to hold more liberal attitudes (The Nelson, 1988). As noted above, in the review of the relevant literature, a number of studies examining the influence of a prejudice against women, or the role of women in rape myths,

found that gender-based cultures are more likely to embrace rape myths (Caron & Carter, 1997; Fonow et al., 1992; Forbes et al., 2004; Johnson et al., 1997; Lee & Cheung, 1991; Xenos & Smith, 2001, White & Kurpius, 2002; Lee, Kim, & Lim, 2010).

The Attitudes toward Woman Scale (AWS) was developed by Spence, Helmreich, and Stapp (1978) to define and analyse the position, and view of, women in society (Delevi & Bugay, 2013). It has two different forms, the full and the brief (Delevi & Bugay, 2013). The full version includes twenty-five items, while the brief contains fifteen (Delevi & Bugay, 2013). The answers to each statement are as follows: Agree Strongly; Agree Mildly; Disagree Mildly; and Disagree Strongly (on items 2, 3, 6, 7, 8, 9, 11, 12, 18, 21, 24 and 25 the scale is reversed) (Delevi & Bugay, 2013). The current study used the lengthy version of this scale, due to its validity having been confirmed by distinct studies with good outcomes (Delevi, & Bugay, 2013). A high score indicates a pro-feminist, egalitarian attitude while a low score indicates a traditional, conservative attitude (Delevi, & Bugay, 2013).

#### ***2.2.4 Big Five Personality Test (fifty-item IPIP Version of the Big Five Markers)***

The validity of the Big Five Scale when translated into Arabic was undertaken in Kuwait by Alansari (2016), focusing on 685 participants, 305 of whom were male and 380 females. Internal consistency was found to be reasonable for the subscales Neuroticism, Extraversion, and Openness to Experience, Acceptability, and Consciousness (i.e., Cronbach's alpha = 0.83, 0.82, 0.79, 0.82, 0.90 for men and Cronbach's alpha = 0.74, 0.83, 0.85, 0.81, 0.92 for women (Alansari, 2016). Overall, the research demonstrated the validity and variability of the Big Five Scale (Alansari, 2016). Cronbach's Alpha was also evaluated for these scales in the current research, demonstrating 0.83 for the United

Kingdom scale and 0.79 for the Greek-Cypriot scale (see Table 1 for the United Kingdom version and Table 2 for the Greek-Cypriot version).

The literature suggests that personality traits play a role in the acceptance of rape myths. Alansari (2016) highlighted major disparities, with men scoring higher than women in relation to extraversion and conscientiousness, while women demonstrated higher neuroticism scores than men. The Big Five Personality Test is an instrument for evaluating five personality traits, which originated in the 1970s with two independent researchers, Paul Costa and Robert McCrae (Srivastava, John, Gosling, & Potter, 2003). IPIP Big-Five markers consist of a fifty or 100-item inventory (Goldberg, 2001). The present research uses a fifty-item version, composed of ten items for each of the Big-Five Personality Factors, including Openness; Conscientiousness; Compassion; Extraversion; and Neuroticism (Srivastava, John, Gosling, & Potter, 2003). The Big Five personality model is commonly viewed as the most reliable method of describing personality differences (Srivastava, John, Gosling, & Potter, 2003) and forms the baseline for most advanced studies concerning personality, as well as the most valid questionnaires focusing on the measurement of personality in psychology (Srivastava et al., 2003). The Big Five Personality Test scores from 1-5 in relation to the following categories: Disagree; Slightly Disagree; Neutral; Slightly Agree; and Agree (Goldberg, 1992). The higher the score on each subscale, the greater the fit. Subscales objects: (' R ' indicates reverse-scored objects): Extraversion: 1, 6R, 11, 16R, 21, 26R, 31, 36R, 41, 46R. Agreeableness: 2R, 7, 12R, 17, 22R, 27, 32R, 37, 42, 47. Conscientiousness: 3, 8R, 13, 18R, 23, 28R, 33, 38R, 43, 48. Neuroticism: 4R, 9, 14R, 19, 24R, 29R, 34R, 39R, 44R, 49R. Openness: 5, 10R, 15, 20R, 25, 30R, 35, 40, 45, 50 (Goldberg, 1992).

### ***2.2.5 Attitudes toward Rape Victims Scale (ARVS)***

Lee and Cheung (1991) demonstrated the validity and reliability of the ARVS scale using the Cronbach alpha measurement test in SPSS, i.e., Cronbach's alpha= 0.75 (Lee, & Cheung, 1991). In addition, their measurement of Cronbach's Alpha was found to be 0.88 for the United Kingdom version and 0.82 for the Greek-Cypriot version (see Table 1 for the United Kingdom version and Table 2 for the Greek-Cypriot version).

As described above, Hockett et al. (2009) found that those who support rape myths are more likely to blame the survivor than the perpetrator. Ward (1988) developed a scale measuring attitudes towards rape victims to explore beliefs concerning victims of abuse, including the according of accountability (Boakye, 2009). This includes twenty-five items and scores from 0-4:0, as follows: Disagree Strongly, 1; Disagree Mildly, 2; Neutral (neither agree nor disagree), 3; Agree Mildly, 4; Agree Strongly (Boakye, 2009). Items 3, 5, 7, 10, 12, 15, 19 and 22 are reversed. Higher scores indicate more unfavourable attitudes towards victims of rape. This scale was used in the current study due to having been previously shown to provide effective outcomes.

### ***2.2.6 Buss and Perry Aggression Questionnaire (BPAQ)***

The validity of the Buss and Perry Aggression Questionnaire (BPAQ) was examined by Madran (2013), with 220 participants from two different universities in Turkey. The scale was translated from English to Turkish, with the accuracy of the questionnaire tested by being given twice to fifty-three respondents with a four-week gap. This indicates that the internal consistency (i.e., the Cronbach alpha test, test-retest, and split method) has been used for this research (Madran, 2013). Cronbach alpha demonstrated: Full Scale 0.85; Physical Aggression 0.78; Hostility 0.71; Anger 0.76; Verbal Aggression 0.48. The scale has shown increased internal consistency and stability (Madran, 2013). In

addition, a further study showed the following validation ratings (Cronbach's Alphas) for Buss and Perry (1992): Full scale 0.93; Physical aggression 0.82; Verbal aggression 0.73; Anger 0.79; and Hostility 0.85 (Gallagher & Ashford, 2016). When Cronbach's Alpha was evaluated for the current study, the reliability of the United Kingdom scale was 0.90, and the Greek-Cypriot scale was 0.85 (see Table 1 for the United Kingdom version and Table 2 for the Greek-Cypriot version).

As noted above, recent research by Boghal and Corbett (2016) examined the impact of aggression on the acceptance of rape myths. This study included 121 student participants, using the Buss and Perry Aggression Questionnaire and the Rape Myth Acceptance Scale.

The study found that the more aggressive the individual, the greater the acceptance of rape myths. Buss and Perry's (1992) questionnaire was developed specifically to measure aggression and was used in this current study due to being the most common instrument for measuring aggression and having previously been shown to be valid (Buss and Perry, 1992). The questionnaire includes twenty-nine items. The Aggression scale consists of four factors: (1) Physical Aggression (PA: 2, 5, 8, 11, 13, 16, 22, 25, 29); (2) Verbal Aggression (VA: 4, 6, 14, 21, 27); (3) Anger (A: 1, 9, 12, 18, 19, 23, 28); and (4) Hostility (H: 3, 7, 10, 15, 17, 20, 24, 26). Items 9 and 16 are reversed. These scores are accorded to the following statements: (1) Extremely uncharacteristic of me; (2) Somewhat uncharacteristic of me; (3) Neither uncharacteristic nor characteristic of me; (4) Somewhat characteristic of me; (5) Extremely characteristic of me. It should be noted that higher scores indicate greater levels aggressive behaviour (Buss, & Perry, 1992).

### ***2.2.7 Religiosity Measure Questionnaire***

When the Religiosity Measure Questionnaire scale was evaluated in this current research, Cronbach's Alpha was found to be 0.61 for the United Kingdom and Greek-Cypriot versions (see Table

1 for the United Kingdom version and Table 2 for the Greek-Cypriot version). The Religiosity Measurement Questionnaire was developed by Rohrbaugh and Jessor (1975), to measure the religious character of each participant (Ying, 2008). It contains six items examining religious involvement in terms of ideology, ritual practice, and influence on daily life (Ying, 2008). This scale has also been shown to be valid by means of various studies (Ying, 2008). Nicholas and Durrheim (1996) confirmed its validity and reliability with a sample of 1,817 university students in their first year of study. The scale's validity was confirmed using groups with specific criteria (Nicholas, & Durrheim, 1996). Correlations between the scale items were submitted to the main factor analysis to assess dimensionality. Only one factor had its own value greater than 1. All community items were greater than 0.20. This factor explained 29.7% of the shared item's variance, suggesting that the scale coheres and verses items in a one-dimensional manner. In addition, the response to the scale provided an estimate of the internal consistency of 0.75 (Nicholas, & Durrheim, 1996).

In addition, Barnett, Sligar, and Wang (2018) recruited 653 university students aged between eighteen and thirty from a public university in the south of the United States to complete the study's questionnaires. The results suggested that those identifying themselves as Roman Catholic or Protestant embraced higher amounts of rape myth than their atheist or agnostic counterparts. Men were also found to be more likely than their female counterparts to accept rape myths. Furthermore, religiosity was positively correlated with the acceptance of rape myths, even after regulating the influence of conservative political ideology.

Nicholas and Durrheim (1996) assessed whether the mean of born-again Christians was higher on the scale of religiosity than that of non-born Christians, finding that born-again Christians ( $M= 34.8$ ) were more religious than non-born Christians ( $M= 30.34$ ;  $t= 16.03$ ,  $p<.0001$ ). The present findings confirm the validity of the religiosity scale of Rohrbaugh and Jessor (1975) (Wahlen's (2013) research



also used this questionnaire to evaluate the level of religiosity and spirituality, along satisfaction with life and day-to-day concerns, as well as demographic information, and the importance of social willingness (Wahlen, 2013).

The Rohrbaugh and Jessor's (1975) Religiosity Measure consists of eight issues and four dimensions of religiosity, these being: (1) Ritual religiosity; (2) Consequential religiosity; (3) Ideological religiosity and (4) Experiential Religiosity. Each of these also has two sub-questions (Wahlen, 2013). Instructions were given to circle the most appropriate answer for the seven multiple-choice questions and give the best number for the fill-in-the-blank question (Wahlen, 2013). The results ranged from a score of 8 (showing the greatest level of religiosity) to 32 (indicating the least religiosity) (Wahlen, 2013). Reliability stated that the questionnaire had a high internal consistency, with an alpha coefficient of Cronbach above 0.90 (Wahlen, 2013). The four subscales showed consequential internal validity for four student groups, with a general average matrix correlation value of 0.69 (Wahlen, 2013).

### ***2.2.8 Double Standard Scale (DSS)***

This research determined a value of 0.82 for the United Kingdom version of the DSS scale and 0.76 for the Greek-Cypriot version (see Table 1 for the United Kingdom version and Table 2 for the Greek-Cypriot version). Recent research by Jamshed and Kamal (2019) investigated the existence of rape myths and sexual double standards among 500 Pakistani university students. The findings demonstrated that 76.8% believed in rape myths, while 23.2% had a lower level of belief. In addition, the results revealed that men held a higher level of belief in such myths than women, while young adults aged between seventeen and twenty-four had higher sexual double standards than adults aged between twenty-five and thirty-two. Furthermore, the findings revealed a close relationship between

acceptance of rape myths and double standards. The study revealed considerable gender inequality among Pakistani students, as power and authority are accorded to men, while victims of rape receive little help from the family in Pakistan, with the majority being killed in the name of preserving the dignity of the family.

DSS was developed by Muehlenhard and Quackenbush (1996) and measures attitudes, behaviours and gender roles believed to be accepted by both females and males (Fisher, Davis, Yarber, & Davis, 2010; Fisher et al., 2010). Several studies have confirmed the validity of this scale (Fisher et al., 2010). It includes ten items, with a scale ranging from: Strongly Agree (SA); Agree; Neither Agree nor Disagree; Disagree; and Strongly Disagree (SD) (Fisher et al., 2010). A higher score indicates more contemporary beliefs, and therefore non-acceptance of traditional beliefs. Moreover, a study by Sierra, Moyano, Vallejo-Medina, and Gómez-Berrocal, (2018) showed a Cronbach alpha coefficient for this scale of 0.73 in females and 0.76 in males.

### ***2.2.9 Just World Beliefs Scale (JWB)***

Cronbach's Alpha was also measured in this research, indicating a value of 0.69 for the United Kingdom version and 0.071 for the Greek-Cypriot version (see Table 1 for the United Kingdom version and Table 2 for the Greek-Cypriot version). This study's final scale was JWB (i.e., human beings get what they give), created by Dalbert, Montada, and Schmitt (1987) to examine general views of the world (Dalbert, 2000). The JWB theory (Lerner, 1965) outlines why individuals adhere to beliefs viewing the universe as a rational and unbiased environment, including considering that human beings obtain their just deserts, concluding that it gives a false sense of power and control over their environment, thereby reducing any perceived threat. Likewise, the idea of rape victims as deserving their fate strengthens a perception of the universe as fair and equal (Lonsway & Fitzgerald, 1994).

Hayes, Lorenz, and Bell (2013) revealed a significant relationship between the two ideologies and RMA, with those demonstrating a higher JWB-self-supporting fewer rape myths, while those with a higher JWB-others showing a higher level of RMA.

Thus, it can be argued that the psychological factors of perpetrators tend to impact on the relationship between the influence of JWB and a capacity to commit sexual abuse (Fetchenhauer, Jacobs, & Belschak, 2005). Therefore, JWB-self individuals are more likely to relate adverse events (i.e., sexual harassment or unemployment) to external conditions (wrong place, wrong time) than to personal flaws, "I am somebody that causes harmful thing". As a result, they demonstrate more significant social change than their counterparts experiencing self-blame (Fetchenhauer et al., 2005; Hayes et al., 2013).

Several studies have demonstrated the validity of the JWB scale, particularly by examining its employment in 250 psychological tests (Dalbert, 2000). This included six items and scores from 1-6: Strongly Agree; Agree; Somewhat Agree; Somewhat Disagree; Disagree; Strongly Disagree (Dalbert, 2000). Higher scores indicate a higher belief in a 'just world'. Dalbert, Montada, and Schmitt (1987) revealed that this scale was of acceptable inner reliability ( $5-007=.91$ ), being a more effective psychometric than the main Rubin and Peplau (1975) scale and found to be valid in German specimens (Dalbert, Montada, & Schmitt, 1987).

Table 1. *Cronbach's Alpha English Version Scales*

Scales	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
<b>Illinois Total</b>	.91	.91	<b>22</b>
She Asked for it	.79		6
He did not mean to	.75		6
It was not really rape	.78		5
She Lied	.84		5
<b>Attitudes Towards Women</b>	.86	.87	<b>25</b>
<b>Big Five Total</b>	.83	.83	<b>50</b>
Extraversion	.83		10
Agreeableness	.82		10
Consciousness	.78		10
Neuroticism	.80		10
Openness	.70		10
<b>Attitudes Towards Rape Victims</b>	.88	.89	<b>25</b>
<b>Buss and Perry Total</b>	.90	.90	<b>29</b>
Physical Aggression	.85		9
Verbal Aggression	.75		5
Anger	.78		7
Hostility	.78		8
<b>Religiosity Total</b>	.61	.61	<b>8</b>
Ritual	.64		2
Consequential	.62		2
Ideological	.63		2
Experiential	.64		2
<b>Double Standard</b>	.82	.81	<b>10</b>
<b>Just World Beliefs</b>	.69	.69	<b>6</b>

Table 2. Cronbach's Alpha Greek-Cypriot Version Scales.

Scales	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
<b>Illinois Total</b>	.91	.92	<b>22</b>
She Asked for it	.84		6
He did not mean to	.78		6
It was not really rape	.80		5
She Lied	.86		5
<b>Attitudes Towards Women</b>	.78	.78	<b>25</b>
<b>Big Five Total</b>	.79	.79	<b>50</b>
Extraversion	.81		10
Agreeableness	.80		10
Conscientiousness	.75		10
Neuroticism	.84		10
Openness	.72		10
<b>Attitudes Towards Rape Victims</b>			
<b>Buss and Perry Total</b>	.82	.82	<b>25</b>
<b>Buss and Perry Total</b>	.85	.85	<b>29</b>
Physical Aggression	.76		9
Verbal Aggression	.74		5
Anger	.72		7
Hostility	.73		8
<b>Religiosity Total</b>	.61	.61	<b>8</b>
Ritual	.62		2
Consequential	.61		2
Ideological	.63		2
Experiential	.62		2
<b>Double Standard</b>	.76	.77	<b>10</b>
<b>Just World Beliefs</b>	.71	.71	<b>6</b>

## **2.3. Procedure**

### ***2.3.1. United Kingdom Population***

The questionnaire was completed by the participants (see Appendix 1) by means of a link generated from Qualtrics Survey Software. Qualtrics is an online system used by the University of Huddersfield, published on a website known as Sona (also operated by the University of Huddersfield), which helps students gain credits when they take part in such surveys. The questionnaire was also made accessible by means of Facebook, e-mail and through personal contacts with family, friends, and other institutions.

### ***2.3.2. Cypriot population***

The Greek-Cypriot version of the questionnaire was developed for the population of Cyprus, using scales that have not been translated from prior research.

For this, the researcher and a second translator translated the followed scales:

- Self-made Demographic Questionnaire.
- Attitudes Towards Women (Spence, Helmreich & Stapp, 1978).
- Attitudes Towards Rape Victims (Ward, 1988).
- Religiosity Scale (Rohrbaugh & Jessor, 1975).
- Double Standards (Caron, Davis, Halterman & Stickle, 1993).
- Just World Beliefs (Dalbert, Montada & Schmitt, 1987).

The research supervisor verified both questionnaires prior to their publication online. The following scales were used by Greek-Cypriot researchers and did not require translating:

- Illinois Rape Myth Acceptance (Payne, Lonsway, & Fitzgerald, 1999; McMahon & Farmer, 2011).

- The fifty-item IPIP Version of the Big Five Markers (Goldberg, (1992).
- The Buss and Perry Aggression Questionnaire (Buss & Perry, 1992).

The Greek-Cypriot version of the questionnaire was also accessible through a link produced by the Qualtrics software survey, as well as uploaded to Facebook, and sent through personal contacts, friends, and acquaintances. The questionnaire included a total of 180 questions and the link for both surveys were active for approximately one year, with an average completion time of one hour.

### ***2.3.3. Using the web-survey***

This research employed a web-based survey for data collection as an efficient method of gathering data. Firstly, it can be created quickly and with little risk of error. Secondly, a higher quality of information can be acquired compared to other methods (Maymone, Venkatesh, Secemsky, Reddy & Vashi, 2018). Thirdly, participants can complete a web-survey at their own convenience, so attracting additional participants. Fourthly, it secures the anonymity of the respondents, with (as stated in the information sheet) all data remaining confidential. This was vital due to anonymity playing a major role in studies, particularly as respondents who complete questionnaires in a group, or who are interviewed face to face, can be concerned that their identity will be disclosed, particularly with the research focussing on a delicate subject such as rape myths (Maymone, Venkatesh, Secemsky, Reddy & Vashi, 2018).

Fifthly, this method attracted many respondents, with the fact that the majority of those over eighteen now use the Internet making it easier to share a link to secure the correct sample. Sixthly, web-based studies are low cost, and the researcher has a choice to monitor responses at any time, as well as allowing the withdrawal of respondents who no longer wish to participate in the research (Cunningham et al., 2015). Finally, it facilitated access to participants in separate countries, due to the

large number of participants required for this study and therefore the ability to share a link and send materials over the Internet (including through WhatsApp, Viber, Facebook, and other social platforms) made it easier for both the researcher and the participants.

#### ***3.3.4. Challenges facing during the Development of the questionnaire and the Web-based Survey.***

It should be noted that there were several challenges during the development of the questionnaire, due to the large number of factors being explored, and the need to identify appropriate and valid scales that were also not too lengthy. As well as the demographic questions, the survey examined eight separate factors in relation to RMA, which the pilot participants found made it both lengthy and tiring. To avoid the issue of length compromising the accurate answering of the questionnaire, the survey was subsequently modified, with scales replaced with a shorter version, as well as questions excluded from the demographic section in the final version.

To ensure clarity and accuracy, the surveys for both countries were proofread, and pilot tested, which proved difficult and very time consuming, particularly guaranteeing that the data would be as accurate as possible, using the correct scales and maintaining consistency.

#### ***2.3.5. Implementation of the Web-based Survey.***

As noted above, the survey was uploaded to the Qualtrics survey software, which develops a link capable of being shared through social platforms such as Facebook, WhatsApp, Viber, Email and SONA. Following the link being made public, the researcher monitored the responses. This led to several issues, with one of the primary drawbacks being that the link to the survey was not always functioning, with some email respondents informing the researcher that they were attempting to engage in the study but that the link was broken. The researcher periodically tested the link to ensure that it



worked for both populations and found that it was not working at times. It is therefore feasible to conclude that this limited the number of participants.

In addition, some respondents commented that a proportion of the questions were repeated throughout the scales, which could not be changed due to these measuring similar aspects, i.e., attitudes towards women and double standards. Furthermore, in investigations in psychology, similarities between questions generally indicate that these are being used to measure reliability. This demonstrates why the questionnaire was not changed in relation to such comments (Aldridge et al., 2017).

Moreover, it should be noted that, although participants were free to email the researcher if they wished to withdraw from the study, no participant took advantage of this opportunity. However, it should also be recognised that there were many surveys that were not fully completed and therefore could not be included in this study.

In addition, the researcher could not control the validity and honesty of participants in responding to the survey. However, during the examination of the data, any surveys that were seen as being of doubtful veracity were excluded from the study. This was required due to, as noted above, the survey being uploaded to the Huddersfield University SONA system that helps students gain credits, which resulted in some of the participants choosing not to respond truthfully, as they were focussed only on collecting credits. All questionnaires deemed to be genuine were included in the data collection analysis.

#### **2.4. Ethics**

This research was approved by the School Research and Ethics Panel (SREP) upon submission of the Ethics Form in July 2016. In addition, the researcher followed the BPS guidelines. Prior to participation, all participants agreed on the following forms:

#### ***2.4.1. Information Sheet (Appendix 1).***

The Participant Information Sheet gave potential participants the necessary understanding of the study's motivation and procedures, as well as contact details to answer any further questions and allow them to give informed consent. This sheet stated that participants must be older than eighteen and that all information disclosed would be kept confidential and anonymised. Before starting the questionnaire, each participant was able to create a unique code that would enable the researcher to identify the questionnaire and remove it entirely from the data if the respondent wished to withdraw from the study.

#### ***2.4.2. Consent Form (Appendix 1).***

A consent form is a document signed to demonstrate an activity will take place. Consent forms are used to ensure participants are aware of what they agree to do and of any risks or costs that may arise. Each participant was required to complete this form to show that they were willing to participate in this research.

#### ***2.4.3. Debriefing Form (Appendix 1).***

The debriefing process is a critical aspect of psychology research, as it provides participants with a description of the experiment, which is educational and informative. Due to the subject's sensitivity, contact details for rape organisations in the United Kingdom and Cyprus were included in the form, to assist any participant triggered by the questions arising from previous experience of rape to contact the organisations if they needed to request support.

## 2.5. Analysis

A SPSS statistical analysis was undertaken following the data collection. This included a correlation assessing the relationship between firstly, the Illinois Scale and AWS; secondly, the Illinois Scale and the Big Five scale; thirdly, the Illinois scales and ATRS; fourthly, the Illinois scales and the Buss and Perry scale; fifthly, the Illinois Scales and Religiosity Scale; sixthly, the Illinois Scale and DSS; seventhly, the Illinois Scale and JWB; and finally, the Illinois scale and Age. The correlation coefficient ( $\rho$ ) forms a measure of the strength of the association between two continuous variables, while the correlation assumes the variables are related (Conover & Iman, 1981).

The correlation coefficient ranges from  $-1$  to  $+1$ . Positive values of  $\rho$  indicate that as one variable increases, the other variable also tends to increase. Negative values of  $\rho$  indicate an inverse relationship, in which one variable tends to decrease as the other increases. A correlation of  $0$  indicates a lack of any relationship between the variables. Cohen (1988) provided heuristics for determining the effect size of  $\rho$ , where: (1) values within the  $\pm.10$  to  $\pm.29$  range indicate a weak association; (2) values within the  $\pm.30$  to  $\pm.49$  range indicate a moderate association; and (3) values of  $\pm.50$  or greater represent a strong association.

In addition, an independent samples *t*-test was conducted to to examine the other research question and assess any potential differences in the mean of the Illinois Scale related to gender. An independent samples *t*-test is considered the appropriate statistical test when research seeks to assess any differences in the mean of a continuous dependent variable between the levels of a dichotomous independent variable (Razali & Wah, 2011). This research used a two-tailed test, with significance determined by using an alpha of  $0.05$  (Levene, 1960; Ruxto, 2006).

An Analysis of Variance (ANOVA) was also conducted to determine if the mean of the Illinois Scale significantly differed between the factor levels of the Ethnicity, Marital Status, and Educational Level. The use of ANOVA is appropriate when the goals of a study include identifying significant differences in a continuous variable between two or more discrete groups (Field, 2017; Pituch & Stevens, 2015; Bates, Mächler, Bolker, & Walker, 2014; DeCarlo, 1997). In addition, an *F*-test was used to determine significance at an alpha level of .05, with post hoc comparisons conducted to explore the differences in more detail in the case of any significant effects. These analyses were carried out for both the United Kingdom and Cypriot populations.

### ***2.5.1. United Kingdom and Greek-Cypriot Population Descriptive Differences***

For the United Kingdom sample, female (n=217, 71%) was the most frequently observed category for gender. The marital status was single (n= 132, 43%) and the most frequently expressed ethnicity was White British (n= 178, 58%). The most frequently observed category of religion was non-religious (n= 154, 50%), and the most frequently observed category of education was completed college (n= 112, 37%).

When it came to the Greek-Cypriot population, the most frequently observed gender category was female (n= 142, 70%), with the most frequently observed marital status being married (n= 84, 41%) and Ethnicity being Greek-Cypriot (n=197, 97%). In addition, religion was most frequently indicated as Christian, including Church of England, Catholic, Protestant and all other Christian denominations (n= 186, 91%). Furthermore, the most frequent educational level was completed high school (n = 76, 37%). These differences may impact on the actual results.

## 2.6. Conclusion

This chapter outlined the methodology used in the current study. It has shown that two questionnaires were developed, with the scales examining the variables influencing the acceptance of rape myths in both countries. In addition, it noted that, for reasons of clarity and understanding, the researcher used both a United Kingdom and a Greek-Cypriot version of the questionnaire. It also demonstrated that the scales used in this research consisted of uIRMAS, ATRS, Big Five, Buss and Perry, Religiosity, Double Standards Scale and JWB. Furthermore, to ensure the accuracy of each scale, the researcher employed a Cronbach Alpha Test for both United Kingdom and Greek-Cypriot questionnaires. The test confirmed that all the scales were suitable and that the scales' validity and reliability sufficiently high to be used in the present research.

The chapter also discussed the uploading of the questionnaire to Qualtrics, including the development of a unique link to publish the study on Sona software and social media platforms. It demonstrated that a web-based survey was used because it was considered more convenient and anonymous, and therefore more effective in attracting potential participants. In addition, it enabled the researcher to access the Cypriot population remotely, rather than travelling to Cyprus. The chapter highlighted that, despite this web-based study proving a useful method of obtaining data, there were several limitations, particularly due to the link periodically failing to work and some respondents being considered not to have been entirely truthful in their responses, leading to the withdrawal of some questionnaires. Finally, the tests employed to determine the results from the questionnaires for both populations consisted of the Correlation, T-Test, MANOVA and ANOVA analysis.

## Chapter 3: Descriptive Statistics

### 3.1. English Population

#### 3.1.1. Descriptive Statistics for all the Background Factors and Scales

**Background Factors:** For the Background factors, Female (n=217, 71%) was the most frequently observed category in the English Sample for Gender. The marital status was single (n= 132, 43%). White British (n= 178, 58%) was the most frequently observed as ethnicity. The most frequently observed category of religion was non-religious (n= 154, 50%) and the most frequently observed category of education was completed college (n= 112, 37%). Frequencies and percentages are presented in Table 3.

**Table 3.** English Population Frequency Table.

Background Factors	<i>n</i>	%
<b>Gender</b>		
Male	84	27.54
Female	217	71.15
Other	4	1.31
<b>Marital status</b>		
	<i>n</i>	%
Single	132	42.95
In a Relationship	129	42.30
Married	37	12.13
Divorced	5	1.64
Widowed	3	0.98
<b>Ethnicity</b>		
	<i>n</i>	%
White British	178	58.36
White Other	35	11.48
Black British	17	5.57

Black Other	10	3.28
Asian	49	16.07
Other Mixed Group	15	4.92
<b>Religion</b>	n	%
Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	99	32.46
Muslim	43	14.10
Any other religion	9	2.95
No religion	154	50.49
<b>Education Level</b>	n	%
Completed Elementary School	4	1.31
Completed High School	22	7.21
Completed College	112	37.07
Bachelor Degree	107	35.08
Master's Degree	34	11.15
Doctorate	22	7.21
No Education	6	1.97

**Age:** The observations for Age had an average of 24.53 ( $SD = 8.86$ ,  $SE_M = 0.51$ ). Summary Statistics are presented on table 4.

**Table 4.** English Population by Age

Variable	$M$	$SD$	$n$	$SE_M$
Age	24.53	8.86	305	0.51

Furthermore, for a more detailed examination of the frequencies and the factors, cross tabulation was conducted for the categorical background factors in relation to Illinois (please see tables 5, 6, 7, 8, 9, 10)

**Table 5.** *Illinois by Gender*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Male	81.62	14.86	84	1.58	52.00	110.00	-0.12	-0.67
Female	90.63	11.50	217	0.79	54.00	110.00	-0.45	-0.29
Other	87.00	11.34	4	5.67	77.00	100.00	0.18	-1.75

**Table 6.** *Illinois by Marital Status*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Single	87.05	12.89	132	1.13	53.00	110.00	-0.42	-0.26
In a Relationship	90.09	12.62	129	1.11	52.00	110.00	-0.54	-0.30
Married	84.22	14.42	37	2.37	54.00	109.00	-0.27	-0.36
Divorced	81.00	18.49	5	8.27	53.00	101.00	-0.55	-0.87
Widowed	96.33	9.29	3	5.36	86.00	104.00	-0.48	-1.50

**Table 7.** *Illinois by Ethnicity*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
White British	90.63	11.81	178	0.89	53.00	110.00	-0.49	-0.22
White Other	89.63	14.89	35	2.52	54.00	110.00	-0.67	-0.14
Black British	81.12	10.67	17	2.59	64.00	105.00	0.64	-0.12
Black Other	77.30	15.83	10	5.01	53.00	110.00	0.49	0.16
Asian	82.51	14.20	49	2.03	52.00	107.00	-0.41	-0.77
Other Mixed Group	85.07	11.18	15	2.89	58.00	98.00	-1.24	0.78



**Table 8.** *Illinois by Religion*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	84.82	12.78	99	1.28	53.00	110.00	-0.28	-0.09
Muslim	83.35	14.15	43	2.16	53.00	107.00	-0.48	-0.69
Any Other Religion	84.67	15.12	9	5.04	64.00	110.00	0.48	-0.91
No religion	91.51	12.13	154	0.98	52.00	110.00	-0.70	0.09

**Table 9.** *Illinois by Educational Level*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Completed Elementary School	73.00	13.54	4	6.77	54.00	86.00	-0.71	-0.90
Completed High School	81.91	13.59	22	2.83	56.00	103.00	-0.39	-0.83
Completed College	89.76	10.39	112	1.00	65.00	107.00	-0.31	-0.74
Bachelor Degree	87.43	13.39	107	1.29	52.00	110.00	-0.49	-0.19
Master's Degree	90.68	15.51	34	2.66	56.00	110.00	-0.38	-1.00
Doctorate	87.68	15.68	22	3.34	56.00	110.00	-0.48	-0.64
No Education	84.67	19.23	6	7.85	53.00	102.00	-0.79	-0.90

**Table 10.** *Gender By Illinois, ATW, Big Five, ATRV, Religiosity, Double Standards, JWB*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Male	81.62	14.86	84	1.58	52.00	110.00	-0.12	-0.67
Female	90.63	11.50	217	0.79	54.00	110.00	-0.45	-0.29
Other	87.00	11.34	4	5.67	77.00	100.00	0.18	-1.75
Attitudes Towards Women Total								
Male	82.35	10.62	84	1.15	57.00	100.00	-0.50	-0.70
Female	87.94	8.20	217	0.56	57.00	100.00	-1.14	0.99
Other	87.67	4.93	4	2.85	82.00	91.00	-0.67	-1.50
Personality Total								
Male	173.01	18.49	84	1.99	116.00	218.00	-0.09	0.20

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Female	170.07	21.94	217	1.52	122.00	227.00	0.04	-0.39
Other	178.50	16.82	4	8.41	157.00	198.00	-0.20	-1.01
Attitudes Towards Rape Victims Total								
Male	53.31	14.24	84	1.53	25.00	87.00	-0.12	-0.65
Female	43.01	10.96	217	0.76	25.00	85.00	0.79	0.44
Other	51.50	13.96	4	6.98	35.00	67.00	-0.09	-1.43
Religiosity Total								
Male	33.51	46.97	84	5.04	11.00	380.00	5.70	35.52
Female	29.69	41.39	217	2.86	14.00	380.00	7.47	57.37
Other	93.50	150.39	4	75.19	15.00	319.00	1.15	-0.67
Double Standard Total								
Male	35.65	6.81	84	0.73	21.00	46.00	-0.18	-0.79
Female	38.48	6.22	217	0.43	17.00	50.00	-0.58	-0.06
Other	33.75	3.86	4	1.93	28.00	36.00	-1.10	-0.71
Just World Belief Total								
Male	19.86	5.70	84	0.61	8.00	34.00	0.03	-0.33
Female	19.37	4.65	217	0.32	8.00	36.00	0.38	0.62
Other	17.00	4.24	4	2.12	12.00	21.00	-0.21	-1.66

### 3.1.2. Rape Myths Acceptance Scale

“She asked for it” had an average of 24.79 ( $SD = 4.52$ ). “He did not mean to” had an average of 22.76 ( $SD = 4.59$ ). “It was not really rape” had an average of 22.44 ( $SD = 2.96$ ). “She Lied” had an average of 17.99 ( $SD = 4.29$ ). “Illinois Total” had an average of 87.98 ( $SD = 13.16$ ). Summary Statistics are presented on table 11.

### 3.1.3 Attitudes Towards Women Scale

The observations for Attitudes Towards Women Total had an average of 86.34 ( $SD = 9.26$ ,  $SE_M = 0.53$ ). Summary Statistics are presented on table 11.

### ***3.1.4 Attitudes Towards Rape Victims Scale***

The observations for Attitudes Towards Rape Victims Total had an average of 46.11 ( $SD = 12.89$ ,  $SE_M = 0.74$ ). Summary Statistics are presented on table 11.

### ***3.1.5 Personality Scale (Big Five)***

Agreeableness had an average of 40.81 ( $SD = 6.72$ ), for the Conscientiousness the average was 34.84 ( $SD = 7.12$ ), the Extraversion had an average of 30.86 ( $SD = 8.30$ ), the Emotional Stability had an average of 26.64 ( $SD = 8.24$ ), the Intellect had an average of 37.92 ( $SD = 6.40$ ) and the Personality Total had an average of 171.03 ( $SD = 20.95$ ).

### ***3.1.6 Aggression Scale (Buss and Perry)***

Physical Aggression had an average of 20.73 ( $SD = 7.82$ ). Verbal Aggression had an average of 15.91 ( $SD = 4.22$ ). Anger had an average of 18.19 ( $SD = 5.8$ ). Hostility had an average of 23.51 ( $SD = 6.33$ ). Aggression Total had an average of 78.34 ( $SD = 18.80$ ). Summary Statistics are presented on table 11.

### ***3.1.7 Religiosity Scale***

Ritual Religiosity had an average of 14.39 ( $SD = 46.60$ ). Consequential Religiosity had an average of 5.27 ( $SD = 0.86$ ). Ideological Religiosity had an average of 6.32 ( $SD = 2.62$ ). Experiential Religiosity had an average of 6.00 ( $SD = 0.25$ ). Religiosity Total had an average of 31.64 ( $SD = 45.90$ ). Summary Statistics are presented on table 11.

### 3.1.8 Double Standard

Double Standard Scale had an average of 37.61 ( $SD = 6.49$ ) and Just World Beliefs Scale had an average of 19.48 ( $SD = 4.96$ ). Summary Statistics are presented on table 11.

### 3.1.9 Just World Beliefs

The observations for Just World Belief Total had an average of 19.48 ( $SD = 4.96$ ,  $SE_M = 0.29$ ).

Summary Statistics are presented on table 11.

**Table 11.** *English Population Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>
She asked for it	24.79	4.52
He did not mean to	22.76	4.59
It was not really Rape	22.44	2.96
She Lied	17.99	4.29
Illinois total	87.98	13.16
Attitudes Towards Women Total	86.34	9.26
Agreeableness	40.81	6.72
Conscientiousness	34.84	7.12
Extraversion	30.86	8.30
Emotional Stability	26.64	8.24
Intellect	37.92	6.40
Personality Total	171.03	20.95
Attitudes Towards Rape Victims Total	46.11	12.89
Physical Aggression	20.73	7.82
Verbal Aggression	15.91	4.22

Anger	18.19	5.80
Hostility	23.51	6.33
Aggression Total	78.34	18.80
Ritual Religiosity	14.39	46.60
Consequential Religiosity	5.27	0.86
Ideological Religiosity	6.32	2.62
Experiential Religiosity	6.00	0.25
Religiosity Total	31.64	45.90
Double Standard Total	37.61	6.49
Just World Belief Total	19.48	4.96

### 3.2. Greek-Cypriot Population

#### 3.2.1 Descriptive Statistics for all the Background Factors and Scales

**Background Factors:** The most frequently observed gender category was female (n= 142, 70%). Married (n= 85, 41%) was the most frequently observed category of marital status. The most observed category of Ethnicity was Greek-Cypriot (n=197, 97%). For Religion was Christian including the Church of England, Catholic, Protestant and all other Christian demonstrations (n= 186, 91%). The most frequent was completed high school (n = 76, 37%) in the category of education level. Frequencies and percentages are presented in Table 12.

**Table 12.** *Greek-Cypriot Population Frequency Tables.*

<b>Background Factors</b>	<b><i>n</i></b>	<b>%</b>
<b><i>Gender</i></b>		
Male	142	69.61
Female	58	28.43
Other	4	1.96
<b><i>Marital status</i></b>		
	<b><i>n</i></b>	<b>%</b>
Single	71	34.80
In a Relationship	30	14.71
Married	85	41.67
Divorced	16	7.84
Widowed	2	0.98
<b><i>Ethnicity</i></b>		
	<b><i>n</i></b>	<b>%</b>
Greek-Cypriot	197	96.57
Other	7	3.43
<b><i>Religion</i></b>		
	<b><i>n</i></b>	<b>%</b>
Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	186	91.18
Any other religion	5	1.96
No religion	13	6.37
<b><i>Education Level</i></b>		
	<b><i>n</i></b>	<b>%</b>
Completed Elementary School	18	8.82
Completed High School	76	37.25
Completed College	12	5.88
Bachelor Degree	58	28.43
Master's Degree	29	14.22
Doctorate	6	2.94
No Education	5	2.45

**Age:** The observations for Age had an average of 35.91 (SD = 13.45,  $SE_M = 0.95$ , Min = 18.00, Max = 78.00). Summary Statistics are presented on table 13.

**Table 13.** *Greek-Cypriot Population by Age*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Age	35.91	13.45	204	0.95

Furthermore, for a more detailed examination of the frequencies and the factors, cross tabulation was conducted for the categorical background factors in relation to Illinois (please see tables 14, 15, 16, 17, 18, 19).

**Table 14.** *Illinois by Gender*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Female	71.48	11.54	142	1.54	50.00	104.00	0.20	0.14
Male	73.48	15.06	58	1.26	35.00	110.00	0.34	-0.21
Other	61.00	-	4	-	61.00	61.00	-	-

**Table 15.** *Illinois by Marital Status*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Single	75.89	15.30	71	1.83	44.00	110.00	0.47	-0.30
In a Relationship	76.79	13.80	30	2.56	54.00	105.00	0.33	-0.88
Married	69.69	12.22	85	1.34	45.00	106.00	0.20	-0.12
Divorced	70.00	12.33	16	3.18	53.00	95.00	0.61	-0.50
Widowed	66.50	24.28	2	12.14	35.00	88.00	-0.46	-1.37

**Table 16.** *Illinois by Ethnicity*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Greek-Cypriots	72.55	13.98	197	1.00	35.00	110.00	0.35	0.00
Other	80.71	16.80	7	6.35	62.00	109.00	0.54	-0.91

**Table 17.** *Illinois by Religion*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	71.45	13.11	186	0.97	35.00	110.00	0.30	0.16
Any Other Religion	84.00	25.82	5	11.55	54.00	109.00	-0.21	-1.72
No religion	88.00	12.77	13	3.54	70.00	107.00	0.04	-1.53

**Table 18.** *Illinois by Educational Level*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Completed Elementary School	57.89	10.23	18	2.41	35.00	71.00	-0.61	-0.60
Completed High School	65.82	10.68	76	1.24	44.00	106.00	0.97	1.70
Completed College	71.50	8.91	12	2.57	56.00	83.00	-0.30	-1.02
Bachelor Degree	80.88	12.82	58	1.70	55.00	107.00	0.07	-0.56
Master's Degree	82.62	12.60	29	2.34	65.00	110.00	0.85	-0.20
Doctorate	78.00	9.92	6	4.05	70.00	95.00	0.95	-0.69
No Education	78.80	7.66	5	3.43	68.00	86.00	-0.35	-1.26



**Table 19.** Gender By Illinois, ATW, Big Five, ATRV, Religiosity, Double Standards, JWB

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Female	71.48	11.54	142	1.54	50.00	104.00	0.20	0.14
Male	73.48	15.06	58	1.26	35.00	110.00	0.34	-0.21
Other	61.00	-	4	-	61.00	61.00	-	-
Attitudes Towards Women Total								
Female	83.74	8.44	142	0.71	62.00	97.00	-0.45	-0.31
Male	79.91	8.48	58	1.11	60.00	100.00	0.10	-0.53
Other	88.00	-	4	-	88.00	88.00	-	-
Personality Total								
Female	168.67	19.53	142	2.03	127.00	226.00	0.71	0.48
Male	169.37	14.45	58	2.44	143.00	191.00	0.01	-1.26
Other	196.00	-	4	-	196.00	196.00	-	-
Attitudes Towards Rape Victims Total								
Female	58.18	12.83	142	1.09	29.00	87.00	0.11	-0.69
Male	64.09	12.64	58	1.66	28.00	91.00	-0.14	0.06
Other	56.00	-	4	-	56.00	56.00	-	-
Aggression Total								
Female	76.89	15.01	142	1.26	47.00	129.00	0.62	0.38
Male	79.19	16.61	58	2.20	51.00	117.00	0.17	-0.48
Other	72.00	-	4	-	72.00	72.00	-	-
Religiosity Total								
Female	31.53	42.58	142	3.55	16.00	380.00	7.53	58.12
Male	26.10	8.49	58	1.12	15.00	60.00	2.07	5.10
Other	17.00	-	4	-	17.00	17.00	-	-
Double Standards Total								
Female	33.27	7.08	142	0.60	13.00	50.00	-0.21	-0.14
Male	32.43	5.89	58	0.77	23.00	46.00	0.55	-0.36
Other	37.00	-	4	-	37.00	37.00	-	-
Just World Belief Total								
Female	20.07	5.09	142	0.43	7.00	32.00	-0.41	-0.14
Male	20.55	5.72	58	0.75	7.00	32.00	-0.05	-0.45
Other	18.00	-	4	-	18.00	18.00	-	-

### ***3.2.2 Rape Myths Acceptance Scale***

“She asked for it” had an average of 18.88 ( $SD = 5.12$ ). “He did not mean to” had an average of 20.28 ( $SD = 4.56$ ). “It was not really rape” had an average of 17.99 ( $SD = 3.99$ ). “She Lied” had an average of 15.92 ( $SD = 3.70$ ). “Illinois Total” had an average of 72.83 ( $SD = 14.11$ ) (See Table 20 for details).

### ***3.2.3 Attitudes Towards Women Scale***

Attitudes Towards Women Scale had an average of 82.64 ( $SD = 8.58$ ).

### ***3.2.4 Attitudes Towards Rape Victims Scale***

Attitudes Towards Rape Victims Scale had an average of 59.91 ( $SD = 12.96$ ) (See Table 20 for details).

### ***3.2.5 Personality (Big Five)***

Agreeableness had an average of 41.68 ( $SD = 6.49$ ). Conscientiousness had an average of 36.89 ( $SD = 7.61$ ). Extraversion had an average of 30.43 ( $SD = 4.75$ ). Emotional Stability had an average of 25.90 ( $SD = 8.32$ ). Intellect had an average of 35.62 ( $SD = 6.32$ ). Personality Total had an average of 169.07 ( $SD = 18.32$ ) (See Table 20 for details).

### ***3.2.6 Aggression (Buss and Perry)***

The observations for Physical Aggression had an average of 20.85 ( $SD = 6.10$ ), Verbal Aggression had an average of 15.56 ( $SD = 3.50$ ), Anger had an average of 19.40 ( $SD = 5.71$ ), Hostility had an average of 21.94 ( $SD = 5.29$ ), and Aggression Total had an average of 77.70 ( $SD = 15.59$ ) (See Table 20 for details).

### **3.2.7 Religiosity Scale**

Ritual Religiosity had an average of 13.39 ( $SD = 36.53$ ), Consequential Religiosity had an average of 5.65 ( $SD = 1.05$ ), Religiosity had an average of 4.88 ( $SD = 2.25$ ), Experiential Religiosity had an average of 5.97 ( $SD = 0.23$ ), and Religiosity Total had an average of 29.89 ( $SD = 36.11$ ) (See Table 20 for details).

### **3.2.8 Double Standard Scale**

The observations for Double Standards Total had an average of 33.09 ( $SD = 6.75$ ,  $SE_M = 0.48$ , Min = 13, Max = 50) (See Table 20 for details).

### **3.2.9 Just World Beliefs Scale**

Just World Beliefs Total had an average of 20.25 ( $SD = 5.29$ ,  $SEM = 0.37$ , Min = 7, Max = 32) (See Table 20 for details).

**Table 20.** *Greek-Cypriot Population Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>
She asked for it	18.88	5.12
He didn't mean to	20.28	4.56
It wasn't really rape	17.99	3.99
She lied	15.92	3.70
Illinois total	72.83	14.11
Attitudes Towards Women Total	82.64	8.58
Agreeableness	41.68	6.49
Conscientiousness	36.89	7.61
Extraversion	30.43	4.75
Emotional Stability	25.90	8.32
Intellect	35.62	6.32
Personality Total	69.07	18.32
Attitudes Towards Rape Victims Total	59.91	12.96
Physical Aggression	20.85	6.10
Verbal Aggression	15.56	3.50
Anger	19.40	5.71
Hostility	21.94	5.29
Aggression Total	77.70	15.59
Ritual Religiosity	13.39	36.53
Consequential Religiosity	5.65	1.05
Ideological Religiosity	4.88	2.25
Experiential Religiosity	5.97	0.23
Religiosity Total	29.89	36.11
Double Standards Total	33.09	6.75
Just World Belief Total	20.25	5.29

### 3.3 English and Greek-Cypriot Population Descriptive Statistics Comparison

#### 3.3.1 Descriptive Statistics for all the Background Factors and Scales.

The most frequently observed category of Gender was Female ( $n = 361$ , 71%). The most frequently observed category of Religion was Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations) ( $n = 285$ , 56%). The most frequently observed category of Marital Status was Single ( $n = 203$ , 40%). The most frequently observed category of Education Level was bachelor's degree ( $n = 172$ , 34%). The most frequently observed category of Ethnicity was English, this includes all the other ethnicities in the English sample ( $n = 296$ , 58%). Frequencies and percentages are presented in Table 21.

**Table 21.** English and *Greek-Cypriot Population Frequency Tables.*

Variable	<i>n</i>	%
<b>Gender</b>		
Male	142	27.90
Female	361	70.92
Other	6	0.98
<b>Religion</b>		
Muslim	44	8.64
Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	285	55.99
No religion	167	32.81
Other Religion	13	2.55
<b>Marital Status</b>		
In a Relationship	161	31.63
Married	121	23.77
Single	203	39.88
Divorced	20	3.93
Widowed	4	0.59
<b>Education Level</b>		
Completed Elementary School	10	1.96
Completed High School	99	19.45

Completed College	124	24.36
Bachelor Degree	172	33.79
Master's Degree	63	12.38
Doctorate	28	5.50
No Education	11	2.16
<b>Ethnicity</b>		
English	296	58.15
Greek-Cypriots	213	41.85

**Age:** The observations for Age had an average of 29.09 ( $SD = 12.29$ ,  $SE_M = 0.55$ , Min = 18.00, Max = 78.00, Skewness = 1.36, Kurtosis = 1.18). When the skewness is greater than 2 in absolute value, the variable is asymmetrical about its mean. When the kurtosis is greater than or equal to 3, then the variable's distribution is markedly different than a normal distribution in its tendency to produce outliers (Westfall & Henning, 2013). The summary statistics can be found in Table 22.

**Table 22.** *English and Greek-Cypriot Population by Age*

Variable	$M$	$SD$	$n$	$SE_M$	Min	Max	Skewness	Kurtosis
Age	29.09	12.29	503	0.55	18.00	78.00	1.36	1.18

Furthermore, for a more detailed examination of the frequencies and the factors, cross tabulation was conducted for the categorical background factors in relation to Illinois (please see tables 23, 24, 25, 26, 27, 28).

**Table 23.** *Illinois by Gender*

Variable	$M$	$SD$	$n$	$SE_M$	Min	Max	Skewness	Kurtosis
Illinois Total								
Male	77.61	14.21	142	1.20	50.00	110.00	0.15	-0.48
Female	83.78	15.46	361	0.81	35.00	110.00	-0.36	-0.55
Other	76.20	23.76	6	10.63	53.00	107.00	0.40	-1.61

**Table 24.** *Illinois by Marital Status*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Single	87.74	13.77	203	1.09	52.00	110.00	-0.43	-0.64
In a Relationship	73.92	14.97	161	1.36	35.00	109.00	0.13	-0.26
Married	83.24	14.74	121	1.04	44.00	110.00	-0.20	-0.67
Divorced	73.79	14.03	20	3.22	53.00	101.00	0.38	-0.88
Widowed	64.00	12.12	4	7.00	53.00	77.00	0.29	-1.50

**Table 25.** *Illinois by Ethnicity*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Asian	82.51	14.20	49	2.03	52.00	107.00	-0.41	-0.77
White British	90.49	11.83	180	0.88	53.00	110.00	-0.46	-0.27
Black British	81.12	10.67	17	2.59	64.00	105.00	0.64	-0.12
Cypriot	73.42	14.48	206	1.01	35.00	110.00	0.37	-0.11
White Other	88.69	15.63	29	2.90	54.00	110.00	-0.60	-0.37
Black Other	77.30	15.83	10	5.01	53.00	110.00	0.49	0.16
Other Mixed Group	85.79	11.24	14	3.00	58.00	98.00	-1.46	1.31

**Table 26.** *Illinois by Religion*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	76.14	14.46	285	0.86	35.00	110.00	0.10	-0.38
Muslim	82.68	14.66	44	2.21	53.00	107.00	-0.47	-0.76
Any Other Religion	86.77	17.07	13	4.74	60.00	110.00	0.02	-1.25
No religion	91.23	12.18	167	0.94	52.00	110.00	-0.63	-0.10

**Table 27.** *Illinois by Educational Level*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Completed Elementary School	55.80	11.69	10	3.70	35.00	70.00	-0.38	-1.04
Completed High School	69.64	13.28	99	1.35	44.00	106.00	0.71	-0.10
Completed College	88.01	11.68	124	1.05	56.00	107.00	-0.39	-0.57
Bachelor Degree	84.92	13.35	172	1.02	52.00	110.00	-0.23	-0.49
Master's Degree	86.97	14.70	63	1.85	56.00	110.00	0.16	-1.14
Doctorate	85.61	15.02	28	2.84	56.00	110.00	-0.17	-0.87
No Education	60.55	8.71	11	2.63	49.00	75.00	0.12	-1.16

**Table 28.** *Gender By Illinois, ATW, Big Five, ATRV, Religiosity, Double Standards, JWB*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Illinois Total								
Male	77.61	14.21	142	1.20	50.00	110.00	0.15	-0.48
Female	83.78	15.46	361	0.81	35.00	110.00	-0.36	-0.55
Other	76.20	23.76	6	10.63	53.00	107.00	0.40	-1.61
Attitudes Towards Women Total								
Male	81.39	9.58	142	0.81	60.00	100.00	-0.24	-0.76
Female	86.28	8.51	361	0.45	57.00	100.00	-0.80	0.14
Other	82.00	17.19	6	7.69	57.00	97.00	-0.57	-1.24
Personality Total								
Male	172.01	17.35	142	1.60	116.00	218.00	-0.02	0.19
Female	169.75	21.16	361	1.21	122.00	227.00	0.20	-0.20
Other	175.60	22.96	6	10.27	145.00	198.00	-0.29	-1.47
Attitudes Towards Rape Victims Total								
Male	57.72	14.41	142	1.21	25.00	91.00	-0.18	-0.29
Female	49.10	13.87	361	0.74	25.00	87.00	0.51	-0.46
Other	54.60	19.33	6	8.65	29.00	74.00	-0.24	-1.46
Aggression Total								
Male	80.26	16.82	142	1.42	49.00	123.00	0.21	-0.49
Female	77.08	17.83	361	0.95	32.00	129.00	0.44	0.01
Other	81.20	11.34	6	5.07	66.00	90.00	-0.51	-1.60



Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>	Min	Max	Skewness	Kurtosis
Religiosity Total								
Male	30.49	37.33	142	3.14	11.00	380.00	7.19	58.33
Female	31.14	44.32	361	2.34	14.00	380.00	6.96	49.24
Other	29.40	14.15	6	6.33	17.00	51.00	0.71	-1.01
Double Standard Total								
Male	34.33	6.49	142	0.55	21.00	46.00	0.15	-0.84
Female	36.38	7.02	361	0.37	13.00	50.00	-0.46	-0.16
Other	35.60	10.31	6	4.61	21.00	46.00	-0.40	-1.25
Just World Belief Total								
Male	20.11	5.53	142	0.47	7.00	33.00	-0.05	-0.38
Female	19.62	4.83	361	0.26	7.00	36.00	0.03	0.15
Other	20.40	9.96	6	4.46	10.00	34.00	0.36	-1.39

### 3.3.2 Illinois Rape Myths Acceptance

Summary statistics were calculated for “She asked for it”, “He did not mean to”, “It was not really rape”, “She Lied”, and “Illinois Total” split by Ethnicity.

For English, the observations of “She asked for it” had an average of 24.81 ( $SD = 4.53$ ,  $SE_M = 0.26$ ). For Greek Cypriots, the observations of “She asked for it” had an average of 19.09 ( $SD = 5.18$ ,  $SE_M = 0.36$ ). “He did not mean to” had an average of 22.74 ( $SD = 4.59$ ,  $SE_M = 0.27$ ). For Greek Cypriots, the observations of “He did not mean to” had an average of 20.42 ( $SD = 4.61$ ,  $SE_M = 0.32$ ). For English, the observations of “It was not really rape” had an average of 22.47 ( $SD = 2.93$ ,  $SE_M = 0.17$ ). For Greek Cypriots, the observations of “It was not really rape” had an average of 18.13 ( $SD = 4.03$ ,  $SE_M = 0.28$ ). For English, the observations of “She Lied” had an average of 18.06 ( $SD = 4.27$ ,  $SE_M = 0.25$ ). For Greek Cypriots, the observations of “She Lied” had an average of 15.91 ( $SD = 3.72$ ,  $SE_M = 0.25$ ). For English, the observations of “Illinois Total” had an average of 88.08 ( $SD = 13.10$ ,  $SE_M = 0.76$ ). For Greek Cypriots, the observations of “Illinois Total” had an average of 73.34 ( $SD = 14.35$ ,  $SE_M = 0.99$ ).

This analysis has shown that Cypriot population scored lower than the English population. It can be said, therefore, that the Cypriot population accepts rape myths more than the English population does. The summary statistics can be found in Table 29.

**Table 29.** *Illinois Rape Myths Acceptance Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
“She asked for it”				
English	24.81	4.53	296	0.26
Greek Cypriots	19.09	5.18	212	0.36
“He did not mean to”				
English	22.74	4.59	296	0.27
Greek Cypriots	20.42	4.61	213	0.32
“It was not really rape”				
English	22.47	2.93	296	0.17
Greek Cypriots	18.13	4.03	211	0.28
“She Lied”				
English	18.06	4.27	296	0.25
Greek Cypriots	15.91	3.72	213	0.25
Illinois total				
English	88.08	13.10	296	0.76
Greek Cypriots	73.34	14.35	210	0.99

### 3.3.3 Attitudes Towards Women

For English, the observations of Attitudes Towards Women Total had an average of 86.39 ( $SD = 9.12$ ,  $SE_M = 0.53$ ). For Greek Cypriots, the observations of Attitudes Towards Women Total had an average of 82.73 ( $SD = 8.82$ ,  $SE_M = 0.61$ ). This has shown that Greek Cypriots have been more traditional in their beliefs about attitudes towards women in this study. The summary statistics can be found in Table 30.

**Table 30.** *Attitudes Towards Women Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Attitudes Towards Women Total				
English	86.39	9.12	292	0.53
Greek Cypriots	82.73	8.82	209	0.61

### 3.3.4 Personality

Summary statistics were calculated for Agreeableness, Conscientiousness, Extraversion, Emotional Stability, Intellect, and Personality Total split by Ethnicity.

For English, the observations of Agreeableness had an average of 40.79 ( $SD = 6.73$ ,  $SE_M = 0.39$ ). For Greek Cypriots, the observations of Agreeableness had an average of 41.66 ( $SD = 6.48$ ,  $SE_M = 0.44$ ). For English, the observations of Conscientiousness had an average of 34.75 ( $SD = 7.13$ ,  $SE_M = 0.42$ ) and for Greek Cypriots, the observations of Conscientiousness had an average of 36.92 ( $SD = 7.56$ ,  $SE_M = 0.52$ ). For English, the observations of Extraversion had an average of 30.79 ( $SD = 8.29$ ,  $SE_M = 0.48$ ) and for Greek Cypriots, the observations of Extraversion had an average of 30.62 ( $SD = 5.10$ ,  $SE_M = 0.43$ ). For English, the observations of Emotional Stability had an average of 26.50 ( $SD = 8.26$ ,  $SE_M = 0.48$ ) and for Greek Cypriots, the observations of Emotional Stability had an average of 26.13 ( $SD = 8.29$ ,  $SE_M = 0.57$ ). For English, the observations of Intellect had an average of 37.77 ( $SD = 6.37$ ,  $SE_M = 0.37$ ), for Greek Cypriots, the observations of Intellect had an average of 35.93 ( $SD = 6.46$ ,  $SE_M = 0.45$ ). For English, the observations of Personality Total had an average of 170.55 ( $SD = 20.83$ ,  $SE_M = 1.23$ ) and Greek Cypriots, the observations of Personality Total had an average of 170.20 ( $SD = 18.85$ ,  $SE_M = 1.60$ ). The summary statistics can be found in Table 31.

**Table 3.1.** *Personality (Big Five) Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Agreeableness				
English	40.79	6.73	295	0.39
Greek Cypriots	41.66	6.48	213	0.44
Conscientiousness				
English	34.75	7.13	294	0.42
Greek Cypriots	36.92	7.56	211	0.52
Extraversion				
English	30.79	8.29	295	0.48
Greek Cypriots	30.62	5.10	143	0.43
Emotional Stability				
English	26.50	8.26	294	0.48
Greek Cypriots	26.13	8.29	213	0.57
Intellect				
English	37.77	6.37	295	0.37
Greek Cypriots	35.93	6.46	208	0.45
Personality Total				
English	170.55	20.83	289	1.23
Greek Cypriots	170.20	18.85	138	1.60

### 3.3.5 Attitudes Towards Rape Victims

Summary statistics were calculated for Attitudes Towards Rape Victims Total split by Ethnicity. For English, the observations of Attitudes Towards Rape Victims Total had an average of 45.95 ( $SD = 12.78$ ,  $SE_M = 0.75$ ). For Greek Cypriots, the observations of Attitudes Towards Rape Victims Total had an average of 59.54 ( $SD = 13.18$ ,  $SE_M = 0.91$ ). This analysis has shown that the Greek-Cypriot population scores higher than the English population, which shows that the Greek-Cypriot population has an unfavourable attitude towards the victims of rape, which is why they blame the victim more than the offender. The summary statistics can be found in Table 32.

**Table 32.** *Attitudes Towards Rape Victims Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Attitudes Towards Rape Victims Total				
English	45.95	12.78	305	0.75
Greek Cypriots	59.54	13.18	204	0.91

### 3.3.6 Aggression (*Buss and Perry*)

Summary statistics were calculated for Physical Aggression, Verbal Aggression, Anger, Hostility, and Aggression Total split by Ethnicity. For English, the observations of Physical Aggression had an average of 20.69 ( $SD = 7.76$ ,  $SE_M = 0.45$ ). For Greek Cypriots, the observations of Physical Aggression had an average of 20.89 ( $SD = 6.30$ ,  $SE_M = 0.43$ ). For English, the observations of Verbal Aggression had an average of 15.93 ( $SD = 4.25$ ,  $SE_M = 0.25$ ). For Greek Cypriots, the observations of Verbal Aggression had an average of 15.55 ( $SD = 3.49$ ,  $SE_M = 0.24$ ). For English, the observations of Anger had an average of 18.16 ( $SD = 5.85$ ,  $SE_M = 0.34$ ). For Greek Cypriots, the observations of Anger had an average of 19.39 ( $SD = 5.64$ ,  $SE_M = 0.39$ ). For English, the observations of Hostility had an average of 23.63 ( $SD = 6.34$ ,  $SE_M = 0.37$ ). For Greek Cypriots, the observations of Hostility had an average of 21.84 ( $SD = 5.28$ ,  $SE_M = 0.36$ ). For English, the observations of Aggression Total had an average of 78.41 ( $SD = 18.88$ ,  $SE_M = 1.10$ ). For Greek Cypriots, the observations of Aggression Total had an average of 77.62 ( $SD = 15.60$ ,  $SE_M = 1.08$ ). The summary statistics can be found in Table 33.

**Table 33.** *Aggression (Buss and Perry) Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Physical Aggression				
English	20.69	7.76	295	0.45
Greek Cypriots	20.89	6.30	210	0.43
Verbal Aggression				
English	15.93	4.25	296	0.25
Greek Cypriots	15.55	3.49	213	0.24
Anger				
English	18.16	5.85	295	0.34
Greek Cypriots	19.39	5.64	212	0.39
Hostility				
English	23.63	6.34	294	0.37
Greek Cypriots	21.84	5.28	212	0.36
Aggression Total				
English	78.41	18.88	293	1.10
Greek Cypriots	77.62	15.60	209	1.08

### 3.3.7 Religiosity

For English, the observations of Ritual Religiosity had an average of 14.66 ( $SD = 47.28$ ,  $SE_M = 2.76$ ). For Greek Cypriots, the observations of Ritual Religiosity had an average of 13.07 ( $SD = 35.79$ ,  $SE_M = 2.45$ ). For English, the observations of Consequential Religiosity had an average of 5.24 ( $SD = 0.84$ ,  $SE_M = 0.05$ ). For Greek Cypriots, the observations of Consequential Religiosity had an average of 5.67 ( $SD = 1.04$ ,  $SE_M = 0.07$ ). For English, the observations of Ideological Religiosity had an average of 6.34 ( $SD = 2.63$ ,  $SE_M = 0.15$ ). For Greek Cypriots, the observations of Ideological Religiosity had an average of 4.92 ( $SD = 2.25$ ,  $SE_M = 0.15$ ). For English, the observations of Experiential Religiosity had an average of 6.00 ( $SD = 0.24$ ,  $SE_M = 0.01$ ). For Greek Cypriots, the observations of Experiential Religiosity had an average of 5.98 ( $SD = 0.25$ ,

$SE_M = 0.02$ ). For English, the observations of Religiosity Total had an average of 31.88 ( $SD = 46.58$ ,  $SE_M = 2.73$ ). For Greek Cypriots, the observations of Religiosity Total had an average of 29.63 ( $SD = 35.37$ ,  $SE_M = 2.42$ ). The summary statistics can be found in Table 34.

**Table 34.** *Religiosity Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Ritual Religiosity				
English	14.66	47.28	294	2.76
Greek Cypriots	13.07	35.79	213	2.45
Consequential Religiosity				
English	5.24	0.84	294	0.05
Greek Cypriots	5.67	1.04	213	0.07
Ideological Religiosity				
English	6.34	2.63	294	0.15
Greek Cypriots	4.92	2.25	213	0.15
Experiential Religiosity				
English	6.00	0.24	295	0.01
Greek Cypriots	5.98	0.25	213	0.02
Religiosity Total				
English	31.88	46.58	292	2.73
Greek Cypriots	29.63	35.37	213	2.42

### 3.3.8 Double Standard

For English, the observations of Double Standard Total had an average of 37.65 ( $SD = 6.49$ ,  $SE_M = 0.38$ ). For Greek Cypriots, the observations of Double Standard Total had an average of 33.22 ( $SD = 6.77$ ,  $SE_M = 0.47$ ). This have shown that Greek Cypriots have more traditional beliefs compare to the English Population. The summary statistics can be found in Table 35.

**Table 35.** *Double standards Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Double Standard Total				
English	37.65	6.49	293	0.38
Greek Cypriots	33.22	6.77	208	0.47

### 3.3.9 Just World Belief

For English, the observations of Just World Belief Total had an average of 19.41 ( $SD = 4.99$ ,  $SE_M = 0.29$ ). For Greek Cypriots, the observations of Just World Belief Total had an average of 20.32 ( $SD = 5.23$ ,  $SE_M = 0.36$ ). This shows that the Cypriot individuals think that the rape victim most likely deserved rape. The English population scored less than the Cypriot population, which shows the refusal of that belief. Summary statistics are available in Table 36.

**Table 36.** *Just World Belief Summary Statistics Table.*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE<sub>M</sub></i>
Just World Belief Total				
English	19.41	4.99	292	0.29
Greek Cypriots	20.32	5.23	211	0.36



## Chapter 4

### 4.1 English Population Results

As mentioned above the statistical method used for this analysis was the Regression analysis which was used to examine the relationships between the Illinois Scale and Attitudes towards Women scale, Illinois Scale and Big Five scale, Illinois scales and Attitudes Towards Rape Victims scale, Illinois scales and Buss and Perry scale, Illinois Scales and Religiosity Scale, Illinois Scale and Double Standard Scale, Illinois Scale and Just World Beliefs, Illinois scale and Age. In addition, a T-Test independent sample analysis was conducted between the Illinois scale and the Gender to determine if there is a significant difference between the means of two groups, which may be related in certain features. A MANOVA, ANOVA analyses between the Illinois scale and Ethnicity, the Illinois scale and Marital status, the Illinois scale and Religion, the Illinois scale and the educational level was also conducted for this research to determine whether there were significant differences (Goos, & Meintrup, 2016). These analyses took place for the English, the Cypriot Population, and a combined database of the English and Cypriot Population respectively.

### 4.2. Linear Regression

Lastly, a series of regression models were run, to examine for predictive effects. It has to be noted that the individual assumptions of the various tests were taken into consideration, and all variables were tested for the suitability of the individual tests.

#### 4.2.1 She asked for it

**4.2.1.1 Scales:** A linear regression analysis was conducted to assess whether Attitudes Towards Women Total, Agreeableness, Emotional Stability, Attitudes Towards Rape Victims Total, Physical

Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total significantly predicted “She asked for it”. See Table 37.

**Table 37.** *Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Emotional Stability, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total.*

Variable	VIF
Attitudes Towards Women Total	2.42
Agreeableness	1.29
Emotional Stability	1.61
Attitudes Towards Rape Victims Total	2.08
Physical Aggression	3.70
Aggression Total	4.43
Ritual Religiosity	4.36
Ideological Religiosity	8.79
Religiosity Total	1.63
Double Standard Total	1.85
Just World Beliefs Total	1.11

The results of the linear regression model were significant,  $F(11, 280) = 26.65, p < .001, R^2 = 0.51$ , indicating that approximately 51% of the variance in the subscale “She asked for it” is explainable by Attitudes Towards Women Total, Agreeableness, Emotional Stability, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total. Attitudes Towards Women Total significantly predicted “She asked for it”,  $B = 0.12, t(280) = 3.95, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Women Total will increase the value of “She asked for it” by 0.12 units. Attitudes Towards Rape Victims Total significantly predicted “She asked for it”,  $B = -0.16, t(280) = -7.70, p$

< .001. Moreover, this indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of “She asked for it” by 0.16 units. Ritual Religiosity significantly predicted “She asked for it”,  $B = -0.51$ ,  $t(280) = -2.32$ ,  $p = .021$ . This indicates that on average, a one-unit increase of Ritual Religiosity will decrease the value of “She asked for it” by 0.51 units. Ideological Religiosity significantly predicted the subscale “She asked for it”,  $B = -0.44$ ,  $t(280) = -2.05$ ,  $p = .041$ . This also indicates that on average, a one-unit increase of Ideological Religiosity will decrease the value of “She asked for it” by 0.44 units. Religiosity Total significantly predicted the subscale “She asked for it”,  $B = 0.50$ ,  $t(280) = 2.28$ ,  $p = .023$ . Additionally, this indicates that on average, a one-unit increase of Religiosity Total will increase the value of “She asked for it” by 0.50 units. Table 38 summarizes the results of the regression model.

**Table 38.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Emotional Stability, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	16.66	4.43	[7.93, 25.38]	0.00	3.76	< .001
Attitudes Towards Women Total	0.12	0.03	[0.06, 0.19]	0.26	3.95	< .001
Agreeableness	-0.02	0.03	[-0.09, 0.04]	-0.04	-0.75	.452
Emotional Stability	-0.01	0.03	[-0.07, 0.05]	-0.02	-0.40	.690
Attitudes Towards Rape Victims Total	-0.16	0.02	[-0.20, -0.12]	-0.46	-7.70	< .001
Physical Aggression	-0.03	0.05	[-0.12, 0.06]	-0.06	-0.70	.483
Aggression Total	0.01	0.02	[-0.03, 0.05]	0.04	0.41	.682
Ritual Religiosity	-0.51	0.22	[-0.93, -0.08]	-4.92	-2.32	.021
Ideological Religiosity	-0.44	0.21	[-0.86, -0.02]	-0.25	-2.05	.041
Religiosity Total	0.50	0.22	[0.07, 0.92]	4.78	2.28	.023
Double Standard Total	0.02	0.04	[-0.06, 0.10]	0.03	0.57	.571
Just World Beliefs Total	-0.03	0.04	[-0.11, 0.05]	-0.03	-0.65	.514

Note. Results:  $F(11,280) = 26.65$ ,  $p < .001$ ,  $R^2 = 0.51$

**4.2.1.2 Gender:** A linear regression analysis was conducted to assess whether Gender significantly predicted “She asked for it”. The 'Enter' variable selection method was chosen for the linear regression model, which includes all the selected predictors. The results of the linear regression model were significant,  $F(1,303) = 27.19$ ,  $p < .001$ ,  $R^2 = 0.08$ , indicating that approximately 8% of the variance in “She asked for it” is explainable by Gender. The Female category of Gender significantly predicted “She asked for it”,  $B = 2.88$ ,  $t(303) = 5.21$ ,  $p < .001$ . Based on this sample, this suggests that moving from the Male to Female category of Gender will increase the mean value of “She asked for it” by 2.88 units on average. Table 39 summarizes the results of the regression model.

**Table 39.** Results for Linear Regression with Gender predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	22.72	0.47	[21.80, 23.64]	0.00	48.60	< .001
Female	2.88	0.55	[1.79, 3.96]	0.29	5.21	< .001

Note. Results:  $F(1,303) = 27.19$ ,  $p < .001$ ,  $R^2 = 0.08$

**4.2.1.3 Marital Status:** A linear regression analysis was also conducted to assess whether Marital Status significantly predicted subscale “She asked for it”. The 'Enter' variable selection method was chosen for the linear regression model, which includes all the selected predictors. The results of the linear regression model were significant,  $F(1,303) = 4.13$ ,  $p = .043$ ,  $R^2 = 0.01$ , indicating that approximately 1% of the variance in “She asked for it” is explainable by Marital Status. Marital Status significantly predicted “She asked for it”,  $B = -0.48$ ,  $t(303) = -2.03$ ,  $p = .043$ . This indicates that on average, a one-unit increase of Marital Status will decrease the value of subscale “She asked for it” by 0.48 units. Table 40 summarizes the results of the regression model.

**Table 40.** Results for Linear Regression with Marital Status predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	25.79	0.56	[24.70, 26.89]	0.00	46.20	< .001
Marital Status	-0.48	0.24	[-0.95, -0.02]	-0.12	-2.03	.043

Note. Results:  $F(1,303) = 4.13, p = .043, R^2 = 0.01$

**4.2.1.4 Ethnicity:** A linear regression analysis was also conducted to assess whether Ethnicity significantly predicted subscale “She asked for it”. The results of the linear regression model were significant,  $F(1,302) = 5.08, p = .025, R^2 = 0.02$ , indicating that approximately 2% of the variance in “She asked for it” is explainable by Ethnicity. Ethnicity significantly predicted “She asked for it”,  $B = -0.48, t(302) = -2.25, p = .025$ . This indicates that on average, a one-unit increase of Ethnicity will decrease the value of “She asked for it” by 0.48 units. Table 4.1 summarizes the results of the regression model.

**Table 41.** Results for Linear Regression with Ethnicity predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	25.93	0.57	[24.81, 27.05]	0.00	45.45	< .001
Ethnicity	-0.48	0.21	[-0.89, -0.06]	-0.13	-2.25	.025

Note. Results:  $F(1,302) = 5.08, p = .025, R^2 = 0.02$

**4.2.1.5 Religion:** As previously a linear regression analysis was conducted to assess whether Religion significantly predicted “She asked for it”. The results of the linear regression model were not significant,  $F(1,303) = 2.31, p = .129, R^2 = 0.01$ , indicating Religion did not explain a significant proportion of variation in “She asked for it”. Since the overall model was not significant, the individual predictors were not examined further. Table 42 summarizes the results of the regression model.

**Table 42.** Results for Linear Regression with Religion predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	23.77	0.72	[22.35, 25.18]	0.00	33.06	< .001
Religion	0.41	0.27	[-0.12, 0.94]	0.09	1.52	.129

Note. Results:  $F(1,303) = 2.31, p = .129, R^2 = 0.01$

**4.2.1.6 Education Level:** The same analysis was conducted to assess whether Education level significantly predicted “She asked for it”. The results of the linear regression model were significant,  $F(1,301) = 9.08, p = .003, R^2 = 0.03$ , indicating that approximately 3% of the variance in “She asked for it” is explainable by Education Level. Education Level significantly predicted “She asked for it”,  $B = -0.31, t(301) = -3.01, p = .003$ . This indicates that on average, a one-unit increase of Education Level will decrease the value of “She asked for it” by 0.31 units. Table 43 summarizes the results of the regression model.

**Table 43.** Results for Linear Regression with Education Level predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	25.62	0.38	[24.87, 26.36]	0.00	67.43	< .001
Education Level	-0.31	0.10	[-0.51, -0.11]	-0.17	-3.01	.003

Note. Results:  $F(1,301) = 9.08, p = .003, R^2 = 0.03$

Agreeableness ( $p = .452$ ), Emotional Stability ( $p = .690$ ), Physical Aggression ( $p = .483$ ), Aggression Total ( $p = .682$ ), Double Standard ( $p = .571$ ), Just World Belief ( $p = .514$ ), Age ( $p = .130$ ) and Religion ( $p = .129$ ) were also examined but the results were non-significant.

**4.2.2 He did not mean to**

**4.2.2.1 Scales:** Moreover the same analysis was conducted to assess whether Attitudes Towards Women Total, Agreeableness, Intellect, Personality Total, Attitudes Towards Rape Victims Total, Physical Aggression, Anger, Ritual Religiosity, Consequential Religiosity, Double Standard Total, and Just World Beliefs Total significantly predicted “He did not mean to”. Variance Inflation Factors (VIFs) were calculated to detect the presence of multicollinearity between predictors. High VIFs indicate increased effects of multicollinearity in the model. VIFs greater than 5 are cause for concern, whereas VIFs of 10 should be

considered the maximum upper limit (Menard, 2009). All predictors in the regression model have VIFs less than 10. Table 44 presents the VIF for each predictor in the model.

**Table 44.** *Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Intellect, Personality Total, Attitudes Towards Rape Victims Total, Physical Aggression, Anger, Ritual Religiosity, Consequential Religiosity, Double Standard Total, and Just World Beliefs Total.*

Variable	VIF
Attitudes Towards Women Total	2.35
Agreeableness	1.74
Intellect	1.84
Personality Total	2.30
Attitudes Towards Rape Victims Total	2.08
Physical Aggression	2.08
Anger	1.85
Ritual Religiosity	1.13
Consequential Religiosity	1.05
Double Standard Total	1.79
Just World Beliefs Total	1.20

The results of the linear regression model were significant,  $F(11,277) = 11.42, p < .001, R^2 = 0.31$ , indicating that approximately 31% of the variance in “He did not mean to” is explainable by Attitudes Towards Women Total, Agreeableness, Intellect, Personality Total, Attitudes Towards Rape Victims Total, Physical Aggression, Anger, Ritual Religiosity, Consequential Religiosity, Double Standard Total, and Just World Beliefs Total. Attitudes Towards Rape Victims Total significantly predicted “He did not mean to”,  $B = -0.17, t(277) = -6.72, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards

Rape Victims Total will decrease the value of “He did not mean to” by 0.17 units. Table 45 summarizes the results of the regression model.

**Table 45.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Intellect, Personality Total, Attitudes Towards Rape Victims Total, Physical Aggression, Anger, Ritual Religiosity, Consequential Religiosity, Double Standard Total, and Just World Beliefs Total predicting “He did not mean to”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	31.99	4.63	[22.89, 41.10]	0.00	6.91	< .001
Attitudes Towards Women Total	-0.01	0.04	[-0.08, 0.07]	-0.01	-0.19	.851
Agreeableness	-0.04	0.04	[-0.13, 0.04]	-0.06	-0.98	.329
Intellect	0.07	0.05	[-0.02, 0.17]	0.10	1.51	.131
Personality Total	-0.01	0.02	[-0.04, 0.02]	-0.04	-0.60	.552
Attitudes Towards Rape Victims Total	-0.17	0.03	[-0.22, -0.12]	-0.48	-6.72	< .001
Physical Aggression	0.03	0.04	[-0.05, 0.11]	0.05	0.66	.509
Anger	-0.08	0.05	[-0.19, 0.02]	-0.10	-1.52	.129
Ritual Religiosity	-0.00	0.01	[-0.01, 0.01]	-0.02	-0.37	.711
Consequential Religiosity	-0.43	0.27	[-0.97, 0.11]	-0.08	-1.57	.117
Double Standard Total	0.07	0.05	[-0.02, 0.17]	0.11	1.60	.111
Just World Beliefs Total	0.02	0.05	[-0.08, 0.12]	0.02	0.33	.741

Note. Results:  $F(11,277) = 11.42, p < .001, R^2 = 0.31$

**4.2.2.2 Gender:** The was conducted to assess whether Gender significantly predicted subscale “He did not mean to”. The results of the linear regression model were significant,  $F(1,303) = 6.29, p = .013, R^2 = 0.02$ , indicating that approximately 2% of the variance in “He did not mean to” is explainable by Gender. The Female category of Gender significantly predicted “He did not mean to”,  $B = 1.45, t(303) = 2.51, p = .013$ . Based on this sample, this suggests that moving from the Male to Female category of Gender will increase the mean value of “He did not mean to” by 1.45 units on average. Table 46 summarizes the results of the regression model.



**Table 46.** Results for Linear Regression with Gender predicting “He did not mean to”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	21.72	0.49	[20.76, 22.69]	0.00	44.26	< .001
Female	1.45	0.58	[0.31, 2.59]	0.14	2.51	.013

Note. Results:  $F(1,303) = 6.29, p = .013, R^2 = 0.02$

**4.2.2.3 Marital Status:** The results of the linear regression and Marital Status model were significant,  $F(1,303) = 6.14, p = .014, R^2 = 0.02$ , indicating that approximately 2% of the variance in subscale “He did not mean to” is explainable by Marital Status. Marital Status significantly predicted “He did not mean to”,  $B = -0.60, t(303) = -2.48, p = .014$ . This indicates that on average, a one-unit increase of Marital Status will decrease the value of “He did not mean to” by 0.60 units. Table 47 summarizes the results of the regression model.

**Table 47.** Results for Linear Regression with Marital Status predicting “He did not mean to”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	24.01	0.57	[22.89, 25.12]	0.00	42.47	< .001
Marital Status	-0.60	0.24	[-1.07, -0.12]	-0.14	-2.48	.014

Note. Results:  $F(1,303) = 6.14, p = .014, R^2 = 0.02$

**4.2.2.4 Religion:** For the religion the results of the linear regression model were significant,  $F(1,303) = 10.99, p = .001, R^2 = 0.03$ , indicating that approximately 3% of the variance in “He did not mean to” is explainable by Religion. Religion significantly predicted “He did not mean to”,  $B = 0.90, t(303) = 3.31, p = .001$ . This indicates that on average, a one-unit increase of Religion will increase the value of “He did not mean to” by 0.90 units. Table 48 summarizes the results of the regression model.

**Table 48.** Results for Linear Regression with Religion predicting “He did not mean to”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	20.54	0.72	[19.12, 21.95]	0.00	28.52	< .001

Religion	0.90	0.27	[0.36, 1.43]	0.19	3.31	.001
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Note. Results:  $F(1,303) = 10.99, p = .001, R^2 = 0.03$

Attitudes Towards Women ( $p = .851$ ), Agreeableness ( $p = .329$ ), Intellect ( $p = .131$ ), Personality Total ( $p = .552$ ), Physical aggression ( $p = .509$ ), Anger ( $p = .129$ ), Ritual Religiosity ( $p = .711$ ), Consequential Religiosity ( $p = .117$ ), Double standard ( $p = .11$ ), Just World Beliefs ( $p = .741$ ), Age ( $p = .153$ ), Ethnicity ( $p = .146$ ) and Education Level ( $p = .321$ ) were also examined but were found non-significant.

### 4.2.3 It was not really rape

**4.2.3.1 Scales:** A linear regression analysis was conducted to assess whether Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total significantly predicted subscale “It was not really rape”. Table 49 presents the VIF for each predictor in the model.

**Table 49.** Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total.

Variable	VIF
Attitudes Towards Women Total	2.43
Agreeableness	1.39
Emotional Stability	1.11
Intellect	1.25
Attitudes Towards Rape Victims Total	2.09
Physical Aggression	1.37
Ritual Religiosity	1.77
Ideological Religiosity	8.76
Religiosity Total	8.79
Double Standard Total	1.85

Just World Beliefs Total

1.19

The results of the linear regression model were significant,  $F(11,279) = 25.51, p < .001, R^2 = 0.50$ , indicating that approximately 50% of the variance in “It was not really rape” is explainable by Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total. Attitudes Towards Women Total significantly predicted “It was not really rape”,  $B = 0.07, t(279) = 3.49, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Women Total will increase the value of “It was not really rape” by 0.07 units. Emotional Stability significantly predicted “It was not really rape”,  $B = -0.03, t(279) = -1.98, p = .048$ . This indicates that on average, a one-unit increase of Emotional Stability will decrease the value of “It was not really rape” by 0.03 units. Attitudes Towards Rape Victims Total significantly predicted “It was not really rape”,  $B = -0.09, t(279) = -6.39, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of “It was not really rape” by 0.09 units. Table 50 summarizes the results of the regression model.

**Table 50.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total predicting “It was not really rape”.

Variable	B	SE	95% CI	$\beta$	t	p
(Intercept)	14.81	2.69	[9.52, 20.10]	0.00	5.51	< .001
Attitudes Towards Women Total	0.07	0.02	[0.03, 0.11]	0.23	3.49	< .001
Agreeableness	0.03	0.02	[-0.01, 0.07]	0.08	1.53	.126
Emotional Stability	-0.03	0.02	[-0.06, -0.00]	-0.09	-1.98	.048
Intellect	0.01	0.02	[-0.03, 0.05]	0.02	0.51	.612
Attitudes Towards Rape Victims Total	-0.09	0.01	[-0.11, -0.06]	-0.39	-6.39	< .001
Physical Aggression	0.03	0.02	[-0.01, 0.06]	0.07	1.50	.134

Ritual Religiosity	-0.17	0.14	[-0.44, 0.10]	-2.65	-1.23	.219
Ideological Religiosity	-0.14	0.14	[-0.41, 0.12]	-0.13	-1.07	.286
Religiosity Total	0.17	0.14	[-0.10, 0.44]	2.56	1.21	.227
Double Standard Total	0.05	0.02	[-0.00, 0.10]	0.11	1.94	.054
Just World Beliefs Total	0.02	0.03	[-0.03, 0.07]	0.03	0.68	.496

Note. Results:  $F(11,279) = 25.51, p < .001, R^2 = 0.50$

**4.2.3.2 Gender:** The results of the linear regression model were significant,  $F(1,303) = 24.61, p < .001, R^2 = 0.08$ , indicating that approximately 8% of the variance in subscale “It was not really rape” is explainable by Gender. The Female category of Gender significantly predicted “It was not really rape”,  $B = 1.80, t(303) = 4.96, p < .001$ . Based on this sample, this suggests that moving from the Male to Female category of Gender will increase the mean value of “It was not really rape” by 1.80 units on average. Table 51 summarizes the results of the regression model.

**Table 51.** Results for Linear Regression with Gender predicting “It was not really rape”.

Variable	B	SE	95% CI	$\beta$	t	p
(Intercept)	21.15	0.31	[20.55, 21.76]	0.00	68.85	< .001
Female	1.80	0.36	[1.09, 2.51]	0.27	4.96	< .001

Note. Results:  $F(1,303) = 24.61, p < .001, R^2 = 0.08$

**4.2.3.3 Marital Status:** A linear regression analysis was conducted to assess whether Marital Status significantly predicted “It was not really rape”. The results of the linear regression model were significant,  $F(1,303) = 6.12, p = .014, R^2 = 0.02$ , indicating that approximately 2% of the variance in “It was not really rape” is explainable by Marital Status. Marital Status significantly predicted “It was not really rape”,  $B = -0.38, t(303) = -2.47, p = .014$ . This indicates that on average, a one-unit increase of Marital Status will decrease the value of “It was not really rape” by 0.38 units. Table 52 summarizes the results of the regression model.

**Table 52.** Results for Linear Regression with Marital Status predicting “It was not really rape”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	23.24	0.36	[22.53, 23.96]	0.00	63.81	< .001
Marital Status	-0.38	0.16	[-0.69, -0.08]	-0.14	-2.47	.014

Note. Results:  $F(1,303) = 6.12, p = .014, R^2 = 0.02$

**4.2.3.4 Religion:** The results of the linear regression model were significant,  $F(1,303) = 6.22, p = .013, R^2 = 0.02$ , indicating that approximately 2% of the variance in “It was not really rape” is explainable by Religion. Religion significantly predicted “It was not really rape”,  $B = 0.44, t(303) = 2.49, p = .013$ . This indicates that on average, a one-unit increase of Religion will increase the value of “It was not really rape” by 0.44 units. Table 53 summarizes the results of the regression model.

**Table 53.** Results for Linear Regression with Religion predicting “It was not really rape”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	21.35	0.47	[20.43, 22.27]	0.00	45.67	< .001
Religion	0.44	0.18	[0.09, 0.78]	0.14	2.49	.013

Note. Results:  $F(1,303) = 6.22, p = .013, R^2 = 0.02$

**4.6.3.5 Education Level:** A linear regression analysis was conducted to assess whether Education Level significantly predicted “It was not really rape”. The results of the linear regression model were significant,  $F(1,301) = 4.09, p = .044, R^2 = 0.01$ , indicating that approximately 1% of the variance in “It was not really rape” is explainable by Education Level. Education Level significantly predicted “It was not really rape”,  $B = -0.14, t(301) = -2.02, p = .044$ . This indicates that on average, a one-unit increase of Education Level will decrease the value of “It was not really rape” by 0.14 units. Table 54 summarizes the results of the regression model.

**Table 54.** Results for Linear Regression with Education Level predicting “It was not really rape”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	22.81	0.25	[22.32, 23.30]	0.00	91.02	< .001
Education Level	-0.14	0.07	[-0.27, -0.00]	-0.12	-2.02	.044

Note. Results:  $F(1,301) = 4.09$ ,  $p = .044$ ,  $R^2 = 0.01$

Agreeableness ( $p = .126$ ), Intellect ( $p = .612$ ), Physical Aggression ( $p = .134$ ), Ritual Religiosity ( $p = .219$ ), Ideological religiosity ( $p = .286$ ), Religiosity Total ( $p = .227$ ), Double Standard ( $p = .054$ ), Just World Beliefs ( $p = .496$ ), Age ( $p = .200$ ) and Ethnicity ( $p = .517$ ) were examined but found non-significant).

#### 4.2.4 She Lied

**4.2.4.1 Scales:** A linear regression analysis was conducted to assess whether Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ideological Religiosity, Double Standard Total, and Just World Beliefs Total significantly predicted “She lied”. Table 55 presents the VIF for each predictor in the model.

**Table 55.** Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ideological Religiosity, Double Standard Total, and Just World Beliefs Total.

Variable	VIF
Attitudes Towards Women Total	2.34
Agreeableness	1.26
Attitudes Towards Rape Victims Total	2.06
Physical Aggression	3.17
Aggression Total	2.98
Ideological Religiosity	1.16
Double Standard Total	1.81

## Just World Beliefs Total

1.10

The results of the linear regression model were significant,  $F(8,285) = 42.51, p < .001, R^2 = 0.54$ , indicating that approximately 54% of the variance in “She Lied” is explainable by Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ideological Religiosity, Double Standard Total, and Just World Beliefs Total. Agreeableness did not significantly predict “She lied”,  $B = -0.00, t(285) = -0.09, p = .932$ . Based on this sample, a one-unit increase in Agreeableness does not have a significant effect on “She lied”. Attitudes Towards Rape Victims Total significantly predicted “She lied”,  $B = -0.25, t(285) = -12.86, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of “She Lied” by 0.25 units. Aggression Total significantly predicted “She lied”,  $B = -0.03, t(285) = -2.10, p = .037$ . This indicates that on average, a one-unit increase of Aggression Total will decrease the value of “She Lied” by 0.03 units.

Table 56 summarizes the results of the regression model.

**Table 56.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ideological Religiosity, Double Standard Total, and Just World Beliefs Total predicting “She lied”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	32.26	3.21	[25.95, 38.57]	0.00	10.07	< .001
Attitudes Towards Women Total	-0.03	0.03	[-0.08, 0.03]	-0.06	-0.99	.322
Agreeableness	-0.00	0.03	[-0.06, 0.05]	-0.00	-0.09	.932
Attitudes Towards Rape Victims Total	-0.25	0.02	[-0.28, -0.21]	-0.74	-12.86	< .001
Physical Aggression	0.04	0.04	[-0.03, 0.12]	0.08	1.16	.247
Aggression Total	-0.03	0.02	[-0.06, -0.00]	-0.15	-2.10	.037
Ideological Religiosity	-0.03	0.07	[-0.17, 0.11]	-0.02	-0.47	.636
Double Standard Total	0.04	0.04	[-0.03, 0.11]	0.07	1.22	.224
Just World Beliefs Total	-0.01	0.04	[-0.08, 0.06]	-0.01	-0.23	.822

Note. Results:  $F(8,285) = 42.51, p < .001, R^2 = 0.54$

**4.2.4.2 Gender:** The results of the linear regression model were significant,  $F(1,303) = 22.42, p < .001, R^2 = 0.07$ , indicating that approximately 7% of the variance in “She Lied” is explainable by Gender. The Female category of Gender significantly predicted “She lied”,  $B = 2.50, t(303) = 4.74, p < .001$ . Based on this sample, this suggests that moving from the Male to Female category of Gender will increase the mean value of “She Lied” by 2.50 units on average. Table 57 summarizes the results of the regression model.

**Table 57.** Results for Linear Regression with Gender predicting “She lied”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	16.20	0.45	[15.32, 17.08]	0.00	36.26	< .001
Female	2.50	0.53	[1.46, 3.53]	0.26	4.74	< .001

Note. Results:  $F(1,303) = 22.42, p < .001, R^2 = 0.07$

**4.2.4.3 Religion:** Moreover, the results of the linear regression model were significant,  $F(1,303) = 5.91, p = .016, R^2 = 0.02$ , indicating that approximately 2% of the variance in “She Lied” is explainable by Religion. Religion significantly predicted “She lied”,  $B = 0.62, t(303) = 2.43, p = .016$ . This indicates that on average, a one-unit increase of Religion will increase the value of “She Lied” by 0.62 units. Table 58 summarizes the results of the regression model.

**Table 58.** Results for Linear Regression with Religion predicting “She lied”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	16.45	0.68	[15.12, 17.79]	0.00	24.26	< .001
Religion	0.62	0.25	[0.12, 1.12]	0.14	2.43	.016

Note. Results:  $F(1,303) = 5.91, p = .016, R^2 = 0.02$

Attitudes towards Women ( $p = .322$ ), Agreeableness ( $p = .932$ ), Physical Aggression ( $p = .247$ ), Ideological Religiosity, Double Standard ( $p = .224$ ), Just World Beliefs ( $p = .822$ ), Age ( $p = .744$ ), Marital



Status ( $p = .616$ ), Ethnicity ( $p = .54$ ) and Educational Level ( $p = .477$ ) were examined but found non-significant).

#### 4.2.5 Illinois Total

**4.2.5.1 Scales:** A linear regression analysis was conducted to assess whether Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total significantly predicted Illinois Total. The 'Enter' variable selection method was chosen for the linear regression model, which includes all of the selected predictors. Table 59 presents the VIF for each predictor in the model.

**Table 59.** *Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total.*

Variable	VIF
Attitudes Towards Women Total	2.43
Agreeableness	1.40
Emotional Stability	1.64
Intellect	1.26
Attitudes Towards Rape Victims Total	2.09
Physical Aggression	3.84
Aggression Total	4.43
Ritual Religiosity	5.83
Ideological Religiosity	8.78
Religiosity Total	2.77
Double Standard Total	1.85
Just World Beliefs Total	1.19

The results of the linear regression model were significant,  $F(12,278) = 46.10, p < .001, R^2 = 0.67$ , indicating that approximately 67% of the variance in Illinois Total is explainable by Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total. Attitudes Towards Women Total significantly predicted Illinois Total,  $B = 0.15, t(278) = 1.97, p = .050$ . This indicates that on average, a one-unit increase of Attitudes Towards Women Total will increase the value of Illinois Total by 0.15 units. Attitudes Towards Rape Victims Total significantly predicted Illinois Total,  $B = -0.66, t(278) = -13.05, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of Illinois Total by 0.66 units. Table 60 summarizes the results of the regression model.

**Table 60.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Aggression Total, Ritual Religiosity, Ideological Religiosity, Religiosity Total, Double Standard Total, and Just World Beliefs Total predicting Illinois Total.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	98.73	10.60	[77.87, 119.59]	0.00	9.32	< .001
Attitudes Towards Women Total	0.15	0.08	[0.00, 0.30]	0.11	1.97	.050
Agreeableness	-0.04	0.08	[-0.20, 0.12]	-0.02	-0.50	.618
Emotional Stability	-0.11	0.07	[-0.24, 0.03]	-0.07	-1.53	.126
Intellect	0.02	0.08	[-0.14, 0.17]	0.01	0.24	.808
Attitudes Towards Rape Victims Total	-0.66	0.05	[-0.76, -0.56]	-0.65	-13.05	< .001
Physical Aggression	0.10	0.11	[-0.12, 0.32]	0.06	0.90	.368
Aggression Total	-0.06	0.05	[-0.16, 0.04]	-0.08	-1.16	.248
Ritual Religiosity	-0.38	0.52	[-1.40, 0.64]	-1.29	-0.73	.466
Ideological Religiosity	-0.15	0.51	[-1.15, 0.86]	-0.03	-0.29	.772
Religiosity Total	0.37	0.52	[-0.65, 1.39]	1.24	0.71	.478

Double Standard Total	0.18	0.09	[-0.00, 0.37]	0.09	1.97	.050
Just World Beliefs Total	0.03	0.10	[-0.17, 0.22]	0.01	0.29	.771

*Note.* Results:  $F(12,278) = 46.10, p < .001, R^2 = 0.67$

**4.2.5.2 Gender:** The results of the linear regression model were significant,  $F(1,303) = 28.95, p < .001, R^2 = 0.09$ , indicating that approximately 9% of the variance in Illinois Total is explainable by Gender. The Female category of Gender significantly predicted Illinois Total,  $B = 8.62, t(303) = 5.38, p < .001$ . Based on this sample, this suggests that moving from the Male to Female category of Gender will increase the mean value of Illinois Total by 8.62 units on average. Table 61 summarizes the results of the regression model.

**Table 61.** Results for Linear Regression with Gender predicting Illinois Total.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	81.79	1.36	[79.12, 84.46]	0.00	60.21	< .001
Female	8.62	1.60	[5.47, 11.78]	0.30	5.38	< .001

*Note.* Results:  $F(1,303) = 28.95, p < .001, R^2 = 0.09$

**4.2.5.3 Marital Status:** The results of the linear regression model were significant,  $F(1,303) = 5.21, p = .023, R^2 = 0.02$ , indicating that approximately 2% of the variance in Illinois Total is explainable by Marital Status. Marital Status significantly predicted Illinois Total,  $B = -1.58, t(303) = -2.28, p = .023$ . This indicates that on average, a one-unit increase of Marital Status will decrease the value of Illinois Total by 1.58 units. Table 62 summarizes the results of the regression model.

**Table 62.** Results for Linear Regression with Marital Status predicting Illinois Total.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	91.27	1.62	[88.08, 94.47]	0.00	56.22	< .001
Marital Status	-1.58	0.69	[-2.94, -0.22]	-0.13	-2.28	.023

*Note.* Results:  $F(1,303) = 5.21, p = .023, R^2 = 0.02$

**4.2.5.4 Religion:** The results of the linear regression model were significant,  $F(1,303) = 9.24, p = .003, R^2 = 0.03$ , indicating that approximately 3% of the variance in Illinois Total is explainable by Religion. Religion significantly predicted Illinois Total,  $B = 2.37, t(303) = 3.04, p = .003$ . This indicates that on average, a one-unit increase of Religion will increase the value of Illinois Total by 2.37 units. Table 63 summarizes the results of the regression model.

**Table 63.** Results for Linear Regression with Religion predicting Illinois Total.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	82.11	2.07	[78.03, 86.18]	0.00	39.65	< .001
Religion	2.37	0.78	[0.83, 3.90]	0.17	3.04	.003

Note. Results:  $F(1,303) = 9.24, p = .003, R^2 = 0.03$

Agreeableness ( $p = .618$ ), Emotional Stability ( $p = .126$ ), Intellect ( $p = .808$ ), Physical Aggression ( $p = .368$ ), Aggression Total ( $p = .248$ ), Ritual religiosity ( $p = .466$ ), Ideological Religiosity ( $p = .478$ ), Religiosity Total ( $p = .478$ ), Double Standard ( $p = .050$ ), Just World Beliefs ( $p = .771$ ), Age ( $p = .679$ ), Ethnicity ( $p = .302$ ), Education Level ( $p = .372$ ) were also examined but found non-significant.

### 4.3. T-Test Gender

Next, a series of T-tests were conducted for Gender, and the results were significant for multiple variables. The subscales of the Illinois Rape Myths Acceptance Scale such as “She asked for it” ( $t(305) = -4.78, p < .001$ ), “He did not mean to” ( $t(305) = -2.76, p = .006$ ), “It was not really rape” ( $t(305) = -4.53, p < .001$ ), “She Lied” ( $t(305) = -4.90, p < .001$ ) and “Illinois Total” ( $t(305) = -5.06, p < .001$ ) were all significant with the Gender variable (see Table 64 for details).

**Table 64.** *Presents the T-test results Comparing Males and Females on Rape Myths Acceptance for the English Population.*

Variable	Male		Female		<i>t</i>	<i>p</i>	<i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
“She asked for it”	22.74	4.01	25.62	5.04	-4.78	<.001	0.63
“He did not mean to”	21.64	4.37	23.22	4.94	-2.76	.006	0.34
“It was not really rape”	21.08	2.42	23.00	3.66	- 4.53	<.001	0.62
“She Lied”	16.17	3.95	18.73	4.56	-4.90	<.001	0.60
“Illinois Total”	81.62	11.48	90.56	14.86	-5.06	<.001	0.67

#### 4.4. Manova Analysis between Illinois Rape Myths Acceptance Subscales with Ethnicity, Marital Status, Religion and Educational Level.

A correlation matrix was calculated to examine multicollinearity between the dependent variables (See Table 65).

**Table 65.** *Correlations between Dependent Variables.*

Variable	1	2	3	4
1. She asked for it	-			
2. He did not mean to	0.42	-		
3. It was not really rape	0.65	0.51	-	
4. She lied	0.59	0.49	0.53	-

A multivariate analysis of variance (MANOVA) was conducted to assess if there were significant differences in the linear combination of “She asked for it”, “He did not mean to”, “It was not really rape”, and “She lied” between the levels of Ethnicity, Marital Status, Religion and Educational Level. The main effect for Ethnicity was significant ( $F(20, 1192) = 3.95, p < .001, \eta^2p = 0.06$ ), Marital Status was also

significant ( $F(16, 1200) = 2.27, p = .003, \eta^2_p = 0.03$ ), the main effect for Religion was also significant ( $F(12, 900) = 4.09, p < .001, \eta^2_p = 0.05$ ) as well as Educational Level ( $F(24, 1192) = 2.30, p < .001, \eta^2_p = 0.04$ ). The MANOVA results are presented in Table 66.

**Table 66.** MANOVA Results for *She asked for it, He did not mean to, It was not really rape, and She lied by Marital Status, Ethnicity, Religion and Educational Level.*

Variable	Pillai	<i>F</i>	<i>df</i>	Residual <i>df</i>	<i>p</i>	$\eta^2_p$
Ethnicity	0.25	3.95	20	1192	< .001	0.06
Marital Status	0.12	2.27	16	1200	.003	0.03
Religion	0.16	4.09	12	900	< .001	0.05
Education level	0.18	2.30	24	1192	< .001	0.04

#### 4.5 ANOVA Analysis between Rape Myths Acceptance Subscales

An analysis of variance (ANOVA) was conducted to determine whether there were significant differences in “She asked for it” subscale by Ethnicity, Marital Status, Religion and Educational level, “He did not mean to” subscale by Ethnicity, Marital Status, Religion and Educational Level, “It was not really rape” by Ethnicity, Marital Status, Religion and Educational level, as well as She lied by Ethnicity, Marital Status, Religion and Educational Level.

##### 4.5.1 She asked for it

“She asked for it” subscale was significant with Ethnicity ( $F(5, 305) = 9.84, p < .001$ ) (for Mean and Standard deviation, see table 67), Religion ( $F(3, 305) = 4.75, p = .003$ ) (for Mean and Standard deviation, see table 68) and Education Level ( $F(6, 305) = 2.79, p = .012$ ) (for Mean and Standard deviation, see table

69). When tested with Marital Status, she asked for it was not significant ( $F(4, 305) = 2.29, p = .060$ ) (for Mean and Standard deviation, see table 70).

**Table 67.** Mean, Standard Deviation, and Sample Size for She asked for it by Ethnicity

Combination	<i>M</i>	<i>SD</i>
White British	25.96	3.71
White Other	24.69	4.13
Black British	21.06	5.12
Black Other	19.80	5.79
Asian	23.08	5.29
Other Mixed Group	24.13	4.16

**Table 68.** Mean, Standard Deviation, and Sample Size for She asked for it by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	24.10	4.21
Muslim	23.58	5.08
Any Other Religion	22.56	6.04
No religion	25.69	4.29

**Table 69.** Mean, Standard Deviation, and Sample Size for She asked for it by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary School	21.25	2.06
Completed High School	22.30	4.70
Completed College	25.76	3.78
Bachelor Degree	24.86	4.72
Master's Degree	24.15	4.74
Doctorate	23.82	5.33
No Education	24.83	5.15

**Table 70.** Mean, Standard Deviation, and Sample Size for She asked for it by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	24.56	4.74
In a Relationship	25.46	4.29
Married	23.46	4.15
Divorced	22.00	5.39
Widowed	27.00	1.73

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “She asked for it” for White British ( $M = 25.96$ ,  $SD = 3.71$ ) was significantly larger than for Black British ( $M = 21.06$ ,  $SD = 5.12$ ),  $p < .001$ . For the main effect of Ethnicity, the mean of “She asked for it” for White British ( $M = 25.96$ ,  $SD = 3.71$ ) was significantly larger than for Black Other ( $M = 19.80$ ,  $SD = 5.79$ ),  $p < .001$ . For the main effect of Ethnicity, the mean of “She asked for it” for White British ( $M = 25.96$ ,  $SD = 3.71$ ) was significantly larger than for Asian ( $M = 23.08$ ,  $SD = 5.29$ ),  $p < .001$ . For the main effect of Ethnicity, the mean of “She asked for it” for White Other ( $M = 24.69$ ,  $SD = 4.13$ ) was significantly larger than for Black British ( $M = 21.06$ ,  $SD = 5.12$ ),  $p = .046$ . For the main effect of Ethnicity, the mean of “She asked for it” for White Other ( $M = 24.69$ ,  $SD = 4.13$ ) was significantly larger than for Black Other ( $M = 19.80$ ,  $SD = 5.79$ ),  $p = .018$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “She asked for it” for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 24.10$ ,  $SD = 4.21$ ) was significantly smaller than for No religion ( $M = 25.69$ ,  $SD = 4.29$ ),  $p = .029$ . For the main effect of Religion, the mean of “She asked for it” for Muslim ( $M = 23.58$ ,  $SD = 5.08$ ) was significantly smaller than for No religion ( $M = 25.69$ ,  $SD = 4.29$ ),  $p = .031$ . No other significant effects were found.



**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of “She asked for it” for Completed High School ( $M = 22.30$ ,  $SD = 4.70$ ) was significantly smaller than for Completed College ( $M = 25.76$ ,  $SD = 3.78$ ),  $p = .014$ . No other significant effects were found.

#### 4.5.2 He did not mean to

“He did not mean to” was significant with Ethnicity ( $F(5, 305) = 4.61$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 71), Marital Status  $F(4, 305) = 2.51$ ,  $p = .042$  (for Mean and Standard deviations, see table 72), Religion ( $F(3, 305) = 10.12$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 73), Education Level ( $F(6, 305) = 2.35$ ,  $p = .031$ ) (for Mean and Standard deviations, see table 74). See table 74 for all the significant.

**Table 71.** Mean, Standard Deviation, and Sample Size for He did not mean to by Ethnicity

Combination	<i>M</i>	<i>SD</i>
White British	23.29	4.58
White Other	24.37	5.00
Black British	22.24	4.24
Black Other	21.80	4.92
Asian	20.33	3.96
Other Mixed Group	21.80	2.93

**Table 72.** Mean, Standard Deviation, and Sample Size for He didn't mean to by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	22.08	4.48
In a Relationship	23.36	4.38
Married	22.84	5.25
Divorced	21.60	5.68
Widowed	28.33	2.08

**Table 73.** Mean, Standard Deviation, and Sample Size for He did not mean to by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	21.91	4.75
Muslim	20.44	4.07
Any Other Religion	21.11	4.86
No religion	24.06	4.22

**Table 74.** Mean, Standard Deviation, and Sample Size for He did not mean to by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary School	19.75	1.71
Completed High School	21.00	4.62
Completed College	23.07	4.05
Bachelor Degree	22.21	4.55
Master's Degree	24.74	5.35
Doctorate	23.32	5.06
No Education	22.50	6.12

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “He did not mean to” for White British ( $M = 23.29$ ,  $SD = 4.58$ ) was significantly larger than for Asian ( $M = 20.33$ ,  $SD = 3.96$ ),  $p < .001$ . For the main effect of Ethnicity, the mean of “He did not mean to” for White Other ( $M = 24.37$ ,  $SD = 5.00$ ) was significantly larger than for Asian ( $M = 20.33$ ,  $SD = 3.96$ ),  $p < .001$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “He did not mean to” for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 21.91$ ,  $SD = 4.75$ ) was significantly smaller than for No religion ( $M = 24.06$ ,  $SD = 4.22$ ),  $p = .001$ . For the main effect of Religion, the mean of “He did not mean to” for Muslim ( $M = 20.44$ ,  $SD = 4.07$ ) was significantly smaller than for No religion ( $M = 24.06$ ,  $SD = 4.22$ ),  $p < .001$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of “He did not mean to” for Completed High School ( $M = 21.00$ ,  $SD = 4.62$ ) was significantly smaller than for master’s degree ( $M = 24.74$ ,  $SD = 5.35$ ),  $p = .039$ . No other significant effects were found.

#### 4.5.3 It was not really Rape

” It was not really rape” was significant with Ethnicity ( $F(5, 305) = 4.36$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 76), Marital Status ( $F(4, 305) = 4.34$ ,  $p = .002$ ) (for Mean and Standard deviations, see table 77) and Religion ( $F(3, 305) = 6.79$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 78) Education Level was also significant ( $F(6, 305) = 3.55$ ,  $p = .002$ ) (for Mean and Standard deviations, see table 79).

**Table 76.** Mean, Standard Deviation, and Sample Size for It was not really rape by Ethnicity

Combination	<i>M</i>	<i>SD</i>
White British	23.01	2.42
White Other	22.26	3.62
Black British	21.71	2.57
Black Other	20.60	2.72
Asian	21.16	3.87

Other Mixed Group	22.33	2.72
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**Table 77.** Mean, Standard Deviation, and Sample Size for *It wasn't really rape* by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	22.40	2.92
In a Relationship	22.95	2.43
Married	21.19	3.76
Divorced	19.20	5.50
Widowed	23.00	3.46

**Table 78.** Mean, Standard Deviation, and Sample Size for *It was not really rape* by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	21.77	3.20
Muslim	21.58	3.72
Any Other Religion	21.44	2.96
No religion	23.18	2.34

**Table 79.** Mean, Standard Deviation, and Sample Size for *It was not really rape* by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary School	17.50	6.40
Completed High School	21.22	3.20
Completed College	23.00	2.13
Bachelor Degree	22.35	3.06
Master's Degree	22.56	2.86
Doctorate	22.50	3.26
No Education	21.17	5.53

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “It was not really Rape” for White British ( $M = 23.01$ ,  $SD = 2.42$ ) was significantly larger than for Asian ( $M = 21.16$ ,  $SD = 3.87$ ),  $p = .001$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Marital Status, the mean of “It was not really rape” for In a Relationship ( $M = 22.95$ ,  $SD = 2.43$ ) was significantly larger than for Married ( $M = 21.19$ ,  $SD = 3.76$ ),  $p = .011$ . For the main effect of Marital Status, the mean of “It was not really rape” for In a Relationship ( $M = 22.95$ ,  $SD = 2.43$ ) was significantly larger than for Divorced ( $M = 19.20$ ,  $SD = 5.50$ ),  $p = .038$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “It was not really rape” for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 21.77$ ,  $SD = 3.20$ ) was significantly smaller than for No religion ( $M = 23.18$ ,  $SD = 2.34$ ),  $p = .001$ . For the main effect of Religion, the mean of “It was not really rape” for Muslim ( $M = 21.58$ ,  $SD = 3.72$ ) was significantly smaller than for No religion ( $M = 23.18$ ,  $SD = 2.34$ ),  $p = .008$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of “It was not really rape” for Completed Elementary School ( $M = 17.50$ ,  $SD = 6.40$ ) was significantly smaller than for Completed College ( $M = 23.00$ ,  $SD = 2.13$ ),  $p = .004$ . For the main effect of Education Level, the mean of “It was not really rape” for Completed Elementary School ( $M = 17.50$ ,  $SD = 6.40$ ) was significantly smaller than for bachelor’s degree ( $M = 22.35$ ,  $SD = 3.06$ ),  $p = .019$ . For the main effect of Education Level, the mean of “It

was not really rape” for Completed Elementary School ( $M = 17.50$ ,  $SD = 6.40$ ) was significantly smaller than for master’s degree ( $M = 22.56$ ,  $SD = 2.86$ ),  $p = .018$ . For the main effect of Education Level, the mean of “It was not really Rape” for Completed Elementary School ( $M = 17.50$ ,  $SD = 6.40$ ) was significantly smaller than for Doctorate ( $M = 22.50$ ,  $SD = 3.26$ ),  $p = .026$ . No other significant effects were found.

#### 4.5.4 She Lied

“She Lied” was significant with Religion ( $F(3, 301) = 3.10$ ,  $p = .027$ ) (for Mean and Standard deviations, see table 80) but not Ethnicity ( $F(5, 305) = 2.15$ ,  $p = .059$ ) (for Mean and Standard deviations, see table 81), Marital Status ( $F(4, 305) = 0.99$ ,  $p = .412$ ) (for Mean and Standard deviations, see table 82) and Educational Level ( $F(6, 305) = 1.19$ ,  $p = .314$ ) (for Mean and Standard deviations, see table 83).

**Table 80.** Mean, Standard Deviation, and Sample Size for She lied by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	17.04	4.18
Muslim	17.74	4.42
Any Other Religion	19.56	3.50
No religion	18.58	4.27

**Table 81.** Mean, Standard Deviation, and Sample Size for She lied by Ethnicity

Combination	<i>M</i>	<i>SD</i>
White British	18.38	4.24
White Other	18.31	4.63
Black British	16.12	4.09
Black Other	15.10	4.33
Asian	17.94	4.20
Other Mixed Group	16.80	3.75

**Table 82.** Mean, Standard Deviation, and Sample Size for She lied by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	18.02	4.10
In a Relationship	18.32	4.45
Married	16.73	4.39
Divorced	18.20	4.49
Widowed	18.00	2.65

**Table 83.** Mean, Standard Deviation, and Sample Size for She lied by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary School	14.50	4.93
Completed High School	17.39	4.14
Completed College	17.93	4.20
Bachelor Degree	18.01	4.32
Master's Degree	19.24	4.56
Doctorate	18.05	4.20
No Education	16.17	3.43

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “She Lied” for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 17.04$ ,  $SD = 4.18$ ) was significantly smaller than for No religion ( $M = 18.58$ ,  $SD = 4.27$ ),  $p = .027$ . No other significant effects were found.

#### 4.5.5 Illinois Total

“Illinois Total” was significant with Ethnicity ( $F(5, 298) = 6.10$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 84), Marital Status ( $F(4, 300) = 2.44$ ,  $p = .047$ ) (for Mean and Standard deviations, see

table 85), Religion ( $F(3, 301) = 8.08, p < .001$ ) (for Mean and Standard deviations, see table 86), and Educational Level ( $F(6, 298) = 2.41, p = .027$ )(for Mean and Standard deviations, see table 87).

**Table 84.** Mean, Standard Deviation, and Sample Size for Illinois Total by Ethnicity

Combination	<i>M</i>	<i>SD</i>
White British	90.63	11.81
White Other	89.63	14.89
Black British	81.12	10.67
Black Other	77.30	15.83
Asian	82.51	14.20
Other Mixed Group	85.07	11.18

**Table 85.** Mean, Standard Deviation, and Sample Size for Illinois Total by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	87.05	12.89
In a Relationship	90.09	12.62
Married	84.22	14.42
Divorced	81.00	18.49
Widowed	96.33	9.29

**Table 86.** Mean, Standard Deviation, and Sample Size for Illinois Total by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	84.82	12.78
Muslim	83.35	14.15
Any Other Religion	84.67	15.12
No religion	91.51	12.13



**Table 87.** Mean, Standard Deviation, and Sample Size for Illinois Total by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary School	73.00	13.54
Completed High School	81.91	13.59
Completed College	89.76	10.39
Bachelor Degree	87.43	13.39
Master's Degree	90.68	15.51
Doctorate	87.68	15.68
No Education	84.67	19.23

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of Illinois Total for White British ( $M = 90.63$ ,  $SD = 11.81$ ) was significantly larger than for Black British ( $M = 81.12$ ,  $SD = 10.67$ ),  $p = .038$ . For the main effect of Ethnicity, the mean of Illinois Total for White British ( $M = 90.63$ ,  $SD = 11.81$ ) was significantly larger than for Black Other ( $M = 77.30$ ,  $SD = 15.83$ ),  $p = .017$ . For the main effect of Ethnicity, the mean of Illinois Total for White British ( $M = 90.63$ ,  $SD = 11.81$ ) was significantly larger than for Asian ( $M = 82.51$ ,  $SD = 14.20$ ),  $p = .001$ . No other significant effects were found.

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. No other significant effects were found.

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of Illinois Total for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 84.82$ ,  $SD = 12.78$ ) was significantly smaller than for No religion ( $M = 91.51$ ,  $SD = 12.13$ ),  $p < .001$ . For the main effect of Religion, the mean of Illinois Total for Muslim ( $M = 83.35$ ,  $SD = 14.15$ ) was significantly smaller than for No religion ( $M = 91.51$ ,  $SD = 12.13$ ),  $p = .001$ . No other significant effects were found.

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. No other significant effects were found.

For a summative picture of the Illinois with the factors please see table 88. Finally, interaction effects were examined for the important factors (see Figures 1 and 2).

**Table 88.** ANOVA Analysis. Presents the results on Rape Myths Acceptance for the English Population

Variables	“She asked for it”	“He did not mean to”	“It was not really rape”	“She Lied”	“Illinois Total”
<b>Ethnicity</b>	F (5, 305) = 9.84, p < .001	F (5, 305) = 4.61, p < .001	F (5, 305) = 4.36, p < .001		F (5, 298) = 6.10, p < .001
<b>Marital Status</b>		F (4, 305) = 2.51, p = .042	F (4, 305) = 4.34, p = .002		F (4, 300) = 2.44, p = .047
<b>Religion</b>	F (3, 305) = 4.75, p = .003	F (3, 305) = 10.12, p < .001	(F (3, 305) = 6.79, p < .001)	F (3, 305) = 3.10, p = .027	F (3, 301) = 8.08, p < .001
<b>Education Level</b>	F (6, 305) = 2.79, p = .012	F (6, 305) = 2.35, p = .031	F (6, 305) = 3.55, p = .002)		F (6, 298) = 2.41, p = .027

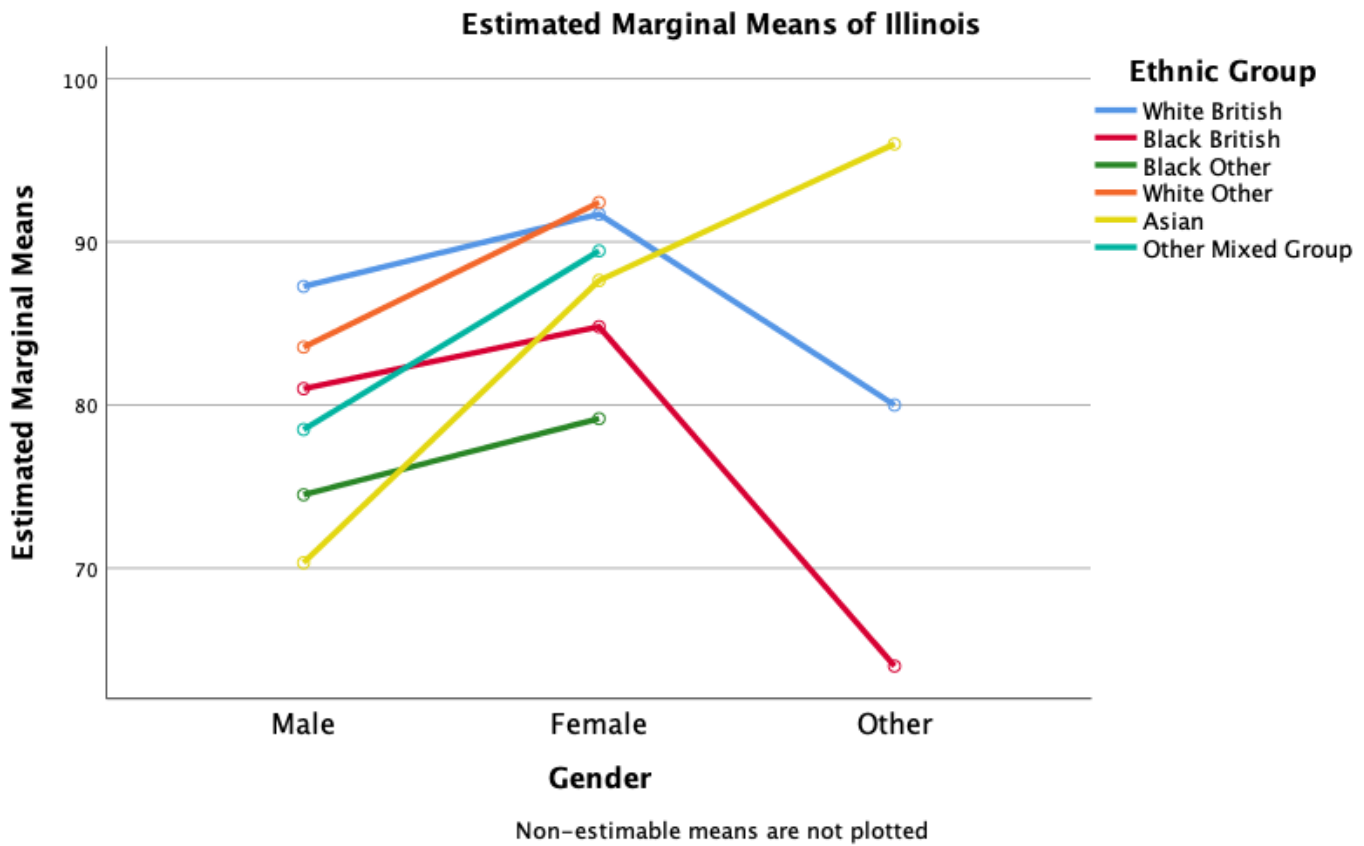


Figure 1 .Gender and Ethnicity

It can be seen from Figure 1 that there are some interaction effects; This is confirmed as the lines of the included variables are not parallel, thus confirming interaction effect.

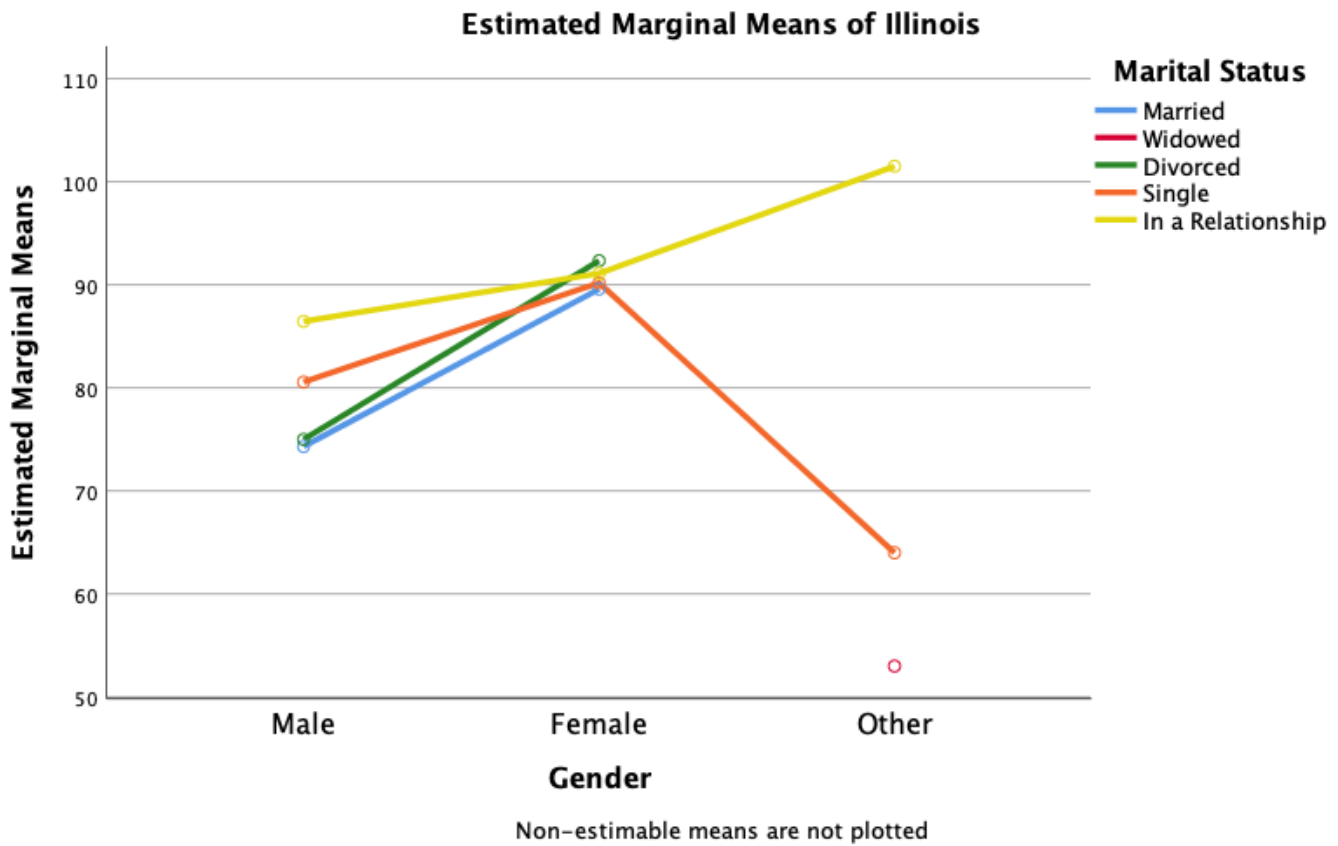


Figure 2. Gender and Marital Status

It can be seen from Figure 2 that there are some interaction effects; This is confirmed as the lines of the included variables are not parallel, thus confirming interaction effect.

## Chapter 5- Greek-Cypriot Population Results

### 5.1. Linear Regression

A series of regression models were run, to examine for predictive effects. It must be noted that the individual assumptions of the various tests were taken into consideration, and all variables were tested for the suitability of the individual tests.

#### 5.1.1 She asked for it

**5.1.1.1 Scales:** A linear regression analysis was conducted to assess whether Attitudes Towards Women Total, Conscientiousness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Hostility, Aggression Total, Ritual Religiosity, Consequential Religiosity, Ideological Religiosity, Experiential Religiosity, Double Standards Total, and Just World Beliefs Total significantly predicted “She asked for it”. The 'Enter' variable selection method was chosen for the linear regression model, which includes all the selected predictors. Table 89 presents the VIF for each predictor in the model.

**Table 89.** *Variance Inflation Factors for Attitudes Towards Women Total, Conscientiousness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Hostility, Aggression Total, Ritual Religiosity, Consequential Religiosity, Ideological Religiosity, Experiential Religiosity, Double Standards Total, and Just World Beliefs Total.*

Variable	VIF
Attitudes Towards Women Total	2.30
Conscientiousness	1.37
Emotional Stability	1.46
Intellect	1.32
Attitudes Towards Rape Victims Total	1.90
Physical Aggression	4.33
Hostility	3.81

Aggression Total	8.92
Ritual Religiosity	1.16
Consequential Religiosity	1.31
Ideological Religiosity	1.25
Experiential Religiosity	1.11
Double Standards Total	1.56
Just World Beliefs Total	1.21

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The results of the linear regression model were significant,  $F(14,167) = 14.58, p < .001, R^2 = 0.55$ , indicating that approximately 55% of the variance in “She asked for it” is explainable by Attitudes Towards Women Total, Conscientiousness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Hostility, Aggression Total, Ritual Religiosity, Consequential Religiosity, Ideological Religiosity, Experiential Religiosity, Double Standards Total, and Just World Beliefs Total. Attitudes Towards Women Total significantly predicted “She asked for it”,  $B = 0.11, t(167) = 2.33, p = .021$ . This indicates that on average, a one-unit increase of Attitudes Towards Women Total will increase the value of “She asked for it” by 0.11 units.

Conscientiousness significantly predicted “She asked for it”,  $B = -0.09, t(167) = -2.11, p = .037$ . This indicates that on average, a one-unit increase of Conscientiousness will decrease the value of “She asked for it” by 0.09 units. Intellect significantly predicted “She asked for it”,  $B = 0.19, t(167) = 3.87, p < .001$ . This indicates that on average, a one-unit increase of Intellect will increase the value of “She asked for it” by 0.19 units.

Attitudes Towards Rape Victims Total significantly predicted “She asked for it”,  $B = -0.13, t(167) = -4.65, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of “She asked for it” by 0.13 units.

Ideological Religiosity significantly predicted “She asked for it”,  $B = 0.40$ ,  $t(167) = 3.06$ ,  $p = .003$ .

This indicates that on average, a one-unit increase of Ideological Religiosity will increase the value of “She asked for it” by 0.40 units. Table 90 summarizes the results of the regression model.

**Table 90.** Results for Linear Regression with Attitudes Towards Women Total, Conscientiousness, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Physical Aggression, Hostility, Aggression Total, Ritual Religiosity, Consequential Religiosity, Ideological Religiosity, Experiential Religiosity, Double Standards Total, and Just World Beliefs Total predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	29.11	9.35	[10.65, 47.56]	0.00	3.11	.002
Attitudes Towards Women Total	0.11	0.05	[0.02, 0.21]	0.18	2.33	.021
Conscientiousness	-0.09	0.04	[-0.17, -0.01]	-0.13	-2.11	.037
Emotional Stability	-0.04	0.04	[-0.12, 0.04]	-0.06	-1.02	.310
Intellect	0.19	0.05	[0.09, 0.28]	0.23	3.87	< .001
Attitudes Towards Rape Victims Total	-0.13	0.03	[-0.19, -0.08]	-0.33	-4.65	< .001
Physical Aggression	0.07	0.09	[-0.12, 0.25]	0.08	0.73	.463
Hostility	0.06	0.10	[-0.13, 0.26]	0.06	0.63	.531
Aggression Total	-0.08	0.05	[-0.18, 0.02]	-0.25	-1.59	.114
Ritual Religiosity	-0.01	0.01	[-0.03, 0.01]	-0.03	-0.51	.608
Consequential Religiosity	-0.37	0.29	[-0.94, 0.21]	-0.07	-1.26	.209
Ideological Religiosity	0.40	0.13	[0.14, 0.66]	0.18	3.06	.003
Experiential Religiosity	-2.38	1.21	[-4.76, 0.00]	-0.11	-1.97	.050
Double Standards Total	0.08	0.05	[-0.02, 0.18]	0.10	1.60	.111
Just World Beliefs Total	0.06	0.06	[-0.05, 0.17]	0.06	1.04	.302

Note. Results:  $F(14,167) = 14.58$ ,  $p < .001$ ,  $R^2 = 0.55$

**5.1.1.2 Age:** The results of the linear regression model were significant,  $F(1,199) = 39.64$ ,  $p < .001$ ,  $R^2 = 0.17$ , indicating that approximately 17% of the variance in “She asked for it” is explainable by Age. Age significantly predicted “She asked for it”,  $B = -0.16$ ,  $t(199) = -6.30$ ,  $p < .001$ . This indicates that on average, a one-unit increase of Age will decrease the value of “She asked for it” by 0.16 units. Table 91 summarizes the results of the regression model.

**Table 91.** Results for Linear Regression with Age predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	24.51	0.94	[22.65, 26.37]	0.00	26.03	< .001
Age	-0.16	0.02	[-0.20, -0.11]	-0.41	-6.30	< .001

Note. Results:  $F(1,199) = 39.64, p < .001, R^2 = 0.17$

**5.1.1.3. Religion:** The results of the linear regression model were significant,  $F(1,201) = 5.66, p = .018, R^2 = 0.03$ , indicating that approximately 3% of the variance in subscale “She asked for it” is explainable by Religion. Religion significantly predicted “She asked for it”,  $B = 2.96, t(201) = 2.38, p = .018$ . This indicates that on average, a one-unit increase of Religion will increase the value of “She asked for it” by 2.96 units. Table 92 summarizes the results of the regression model.

**Table 92.** Results for Linear Regression with Religion predicting “She asked for it”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	12.83	2.57	[7.77, 17.89]	0.00	5.00	< .001
Religion	2.96	1.24	[0.51, 5.41]	0.17	2.38	.018

Note. Results:  $F(1,201) = 5.66, p = .018, R^2 = 0.03$

Emotional Stability ( $p = .310$ ), Physical Aggression ( $p = .463$ ), Hostility ( $p = .531$ ), Aggression Total ( $p = .114$ ), Ritual Religiosity ( $p = .608$ ), Consequential Religiosity ( $p = .209$ ), Experimental Religiosity ( $p = .050$ ), Double Standard ( $p = .111$ ), Just World Beliefs ( $P = .302$ ), Gender ( $p = .500$ ), Marital Status ( $p = .158$ ), Educational Level ( $p = .333$ ) were also examined but found non-significant.

## 5.1.2 He did not mean to

**5.1.2.1 Scales:** A linear regression analysis was again conducted to assess whether Attitudes Towards Women Total, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Anger, Ritual



Religiosity, Ideological Religiosity, Double Standards Total, and Just World Beliefs Total significantly predicted subscale “He did not mean to”. Table 93 presents the VIF for each predictor in the model.

**Table 93.** *Variance Inflation Factors for Attitudes Towards Women Total, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Anger, Ritual Religiosity, Ideological Religiosity, Double Standards Total, and Just World Beliefs Total.*

Variable	VIF
Attitudes Towards Women Total	2.22
Emotional Stability	1.62
Intellect	1.16
Attitudes Towards Rape Victims Total	1.76
Anger	1.67
Ritual Religiosity	1.14
Ideological Religiosity	1.12
Double Standards Total	1.49
Just World Beliefs Total	1.13

The results of the linear regression model were significant,  $F(9,175) = 12.42$ ,  $p < .001$ ,  $R^2 = 0.39$ , indicating that approximately 39% of the variance in “He did not mean to” is explainable by Attitudes Towards Women Total, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Anger, Ritual Religiosity, Ideological Religiosity, Double Standards Total, and Just World Beliefs Total. Intellect significantly predicted “He did not mean to”,  $B = 0.10$ ,  $t(175) = 2.17$ ,  $p = .031$ . This indicates that on average, a one-unit increase of Intellect will increase the value of “He did not mean to” by 0.10 units.

Attitudes Towards Rape Victims Total significantly predicted “He did not mean to”,  $B = -0.14$ ,  $t(175) = -5.00$ ,  $p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of “He did not mean to” by 0.14 units. Anger significantly predicted “He did not mean to”,  $B = 0.16$ ,  $t(175) = 2.57$ ,  $p = .011$ . This indicates that on average, a one-unit increase of

Anger will increase the value of “He did not mean to” by 0.16 units. Ideological Religiosity significantly predicted “He did not mean to”,  $B = 0.45$ ,  $t(175) = 3.65$ ,  $p < .001$ . This indicates that on average, a one-unit increase of Ideological Religiosity will increase the value of “He did not mean to” by 0.45 units. Table 94 summarizes the results of the regression model.

**Table 94.** Results for Linear Regression with Attitudes Towards Women Total, Emotional Stability, Intellect, Attitudes Towards Rape Victims Total, Anger, Ritual Religiosity, Ideological Religiosity, Double Standards Total, and Just World Beliefs Total predicting “He did not mean to”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	15.15	5.46	[4.37, 25.92]	0.00	2.77	.006
Attitudes Towards Women Total	0.02	0.05	[-0.07, 0.12]	0.04	0.44	.658
Emotional Stability	-0.03	0.04	[-0.11, 0.05]	-0.05	-0.70	.484
Intellect	0.10	0.05	[0.01, 0.19]	0.14	2.17	.031
Attitudes Towards Rape Victims Total	-0.14	0.03	[-0.20, -0.08]	-0.39	-5.00	< .001
Anger	0.16	0.06	[0.04, 0.28]	0.20	2.57	.011
Ritual Religiosity	0.01	0.01	[-0.02, 0.03]	0.03	0.49	.622
Ideological Religiosity	0.45	0.12	[0.21, 0.70]	0.23	3.65	< .001
Double Standards Total	0.10	0.05	[-0.00, 0.19]	0.14	1.92	.056
Just World Beliefs Total	0.03	0.05	[-0.08, 0.14]	0.04	0.56	.573

Note. Results:  $F(9,175) = 12.42$ ,  $p < .001$ ,  $R^2 = 0.39$

**5.1.2.2. Age:** Moreover, the results of the linear regression model were significant,  $F(1,200) = 9.91$ ,  $p = .002$ ,  $R^2 = 0.05$ , indicating that approximately 5% of the variance in subscale “He did not mean to” is explainable by Age. Age significantly predicted “He did not mean to”,  $B = -0.07$ ,  $t(200) = -3.15$ ,  $p = .002$ . This indicates that on average, a one-unit increase of Age will decrease the value of “He did not mean to” by 0.07 units. Table 95 summarizes the results of the regression model.

**Table 95.** Results for Linear Regression with Age predicting “He did not mean to”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	22.95	0.90	[21.17, 24.72]	0.00	25.55	< .001
Age	-0.07	0.02	[-0.12, -0.03]	-0.22	-3.15	.002

Note. Results:  $F(1,200) = 9.91, p = .002, R^2 = 0.05$

Attitudes Towards Women ( $p = .658$ ), Emotional Stability ( $p = .484$ ), Ritual Religiosity ( $p = .622$ ), Just World Beliefs ( $p = .573$ ), Gender ( $p = .320$ ), Marital Status ( $p = .285$ ), Educational Level ( $p = .820$ ) were examined and found non-significant.

### 5.1.3 It was not really rape

**Scales 5.1.3.1:** A linear regression analysis was once again conducted to assess whether Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Consequential Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total significantly predicted subscale “It was not really rape”. Table 96 presents the VIF for each predictor in the model.

**Table 96.** Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Consequential Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total.

Variable	VIF
Attitudes Towards Women Total	2.16
Agreeableness	1.52
Intellect	1.19
Attitudes Towards Rape Victims Total	1.85
Ritual Religiosity	5.70
Consequential Religiosity	1.27
Experiential Religiosity	1.09
Religiosity Total	4.53

Double Standards Total	1.50
Just World Beliefs Total	1.17

The results were significant,  $F(10,173) = 16.70, p < .001, R^2 = 0.49$ , indicating that approximately 49% of the variance in “It was not really rape” is explainable by Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Consequential Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total. Attitudes Towards Rape Victims Total significantly predicted “It was not really rape”,  $B = -0.18, t(173) = -7.62, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of subscale “It was not really rape” by 0.18 units.

Consequential Religiosity significantly predicted “It was not really rape”,  $B = -0.55, t(173) = -2.32, p = .021$ . This indicates that on average, a one-unit increase of Consequential Religiosity will decrease the value of “It was not really rape” by 0.55 units. Table 97 summarizes the results of the regression model.

**Table 97.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Consequential Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total predicting “It was not really rape”.

Variable	B	SE	95% CI	β	t	p
(Intercept)	27.74	7.17	[13.59, 41.89]	0.00	3.87	< .001
Attitudes Towards Women Total	0.06	0.04	[-0.02, 0.14]	0.12	1.49	.138
Agreeableness	0.01	0.04	[-0.08, 0.09]	0.01	0.12	.904
Intellect	0.01	0.04	[-0.06, 0.08]	0.02	0.29	.773
Attitudes Towards Rape Victims Total	-0.18	0.02	[-0.23, -0.13]	-0.56	-7.62	< .001
Ritual Religiosity	-0.09	0.11	[-0.31, 0.12]	-0.65	-0.85	.394
Consequential Religiosity	-0.55	0.24	[-1.02, -0.08]	-0.14	-2.32	.021
Experiential Religiosity	-0.74	0.99	[-2.69, 1.21]	-0.04	-0.75	.457
Religiosity Total	0.09	0.11	[-0.12, 0.31]	0.65	0.85	.394
Double Standards Total	0.00	0.04	[-0.08, 0.08]	0.00	0.04	.966

Just World Beliefs Total	0.08	0.04	[-0.01, 0.17]	0.11	1.81	.072
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Note. Results:  $F(10,173) = 16.70, p < .001, R^2 = 0.49$

**5.1.3.2 Age:** The results of the linear regression model were significant,  $F(1,198) = 18.32, p < .001, R^2 = 0.08$ , indicating that approximately 8% of the variance in subscale “It was not really rape” is explainable by Age. Age significantly predicted “It was not really rape”,  $B = -0.09, t(198) = -4.28, p < .001$ . This indicates that on average, a one-unit increase of Age will decrease the value of “It was not really rape” by 0.09 units. Table 98 summarizes the results of the regression model.

**Table 98.** Results for Linear Regression with Age predicting “It was not really rape”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	21.11	0.77	[19.59, 22.63]	0.00	27.35	< .001
Age	-0.09	0.02	[-0.13, -0.05]	-0.29	-4.28	< .001

Note. Results:  $F(1,198) = 18.32, p < .001, R^2 = 0.08$

**5.1.3.3. Marital Status:** In addition, the results of the linear regression model were significant,  $F(1,199) = 5.49, p = .020, R^2 = 0.03$ , indicating that approximately 3% of the variance in “It was not really rape” is explainable by Marital Status. Marital Status significantly predicted “It was not really rape”,  $B = 0.37, t(199) = 2.34, p = .020$ . This indicates that on average, a one-unit increase of Marital Status will increase the value of “It was not really rape” by 0.37 units. Table 99 summarizes the results of the regression model.

**Table 99.** Results for Linear Regression with Marital Status predicting “It was not really rape”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	16.56	0.66	[15.26, 17.87]	0.00	24.96	< .001
Marital Status	0.37	0.16	[0.06, 0.69]	0.16	2.34	.020

Note. Results:  $F(1,199) = 5.49, p = .020, R^2 = 0.03$

Attitudes Towards Women ( $p = .138$ ), Agreeableness ( $p = .904$ ), Intellect ( $p = .773$ ), Ritual Religiosity ( $p = .394$ ), Experimental Religiosity ( $p = .457$ ), Religiosity Total ( $p = .394$ ), Double Standard ( $p = .966$ ), Gender ( $p = .169$ ), Religion ( $p = .292$ ), Educational Level ( $p = .492$ ) were found non-significant after they were examined.

#### 5.1.4 She Lied

**5.1.4.1 Scales:** Likewise, a linear regression analysis was conducted to assess whether Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity, Ideological Religiosity, Double Standards Total, and Just World Beliefs Total significantly predicted subscale “She lied”. Table 100 presents the VIF for each predictor in the model.

**Table 100.** *Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity, Ideological Religiosity, Double Standards Total, and Just World Beliefs Total.*

Variable	VIF
Attitudes Towards Women Total	2.07
Agreeableness	1.44
Attitudes Towards Rape Victims Total	1.78
Physical Aggression	1.20
Ritual Religiosity	1.16
Ideological Religiosity	1.27
Double Standards Total	1.50
Just World Beliefs Total	1.16

The results of the linear regression model were significant,  $F(8,179) = 15.18, p < .001, R^2 = 0.40$ , indicating that approximately 40% of the variance in “She Lied” is explainable by Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity,

Ideological Religiosity, Double Standards Total, and Just World Beliefs Total. Attitudes Towards Rape Victims Total significantly predicted “She lied”,  $B = -0.15, t(179) = -6.71, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of “She Lied” by 0.15 units.

Ideological Religiosity significantly predicted “She lied”,  $B = 0.64, t(179) = 6.03, p < .001$ . This indicates that on average, a one-unit increase of Ideological Religiosity will increase the value of “She Lied” by 0.64 units. Table 101 summarizes the results of the regression model.

**Table 101.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Attitudes Towards Rape Victims Total, Physical Aggression, Ritual Religiosity, Ideological Religiosity, Double Standards Total, and Just World Beliefs Total predicting “She lied”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	20.81	4.40	[12.13, 29.49]	0.00	4.73	< .001
Attitudes Towards Women Total	0.01	0.04	[-0.06, 0.08]	0.02	0.26	.793
Agreeableness	0.05	0.04	[-0.03, 0.13]	0.09	1.26	.210
Attitudes Towards Rape Victims Total	-0.15	0.02	[-0.19, -0.11]	-0.52	-6.71	< .001
Physical Aggression	-0.03	0.04	[-0.11, 0.05]	-0.05	-0.77	.442
Ritual Religiosity	0.00	0.01	[-0.01, 0.02]	0.05	0.73	.464
Ideological Religiosity	0.64	0.11	[0.43, 0.85]	0.39	6.03	< .001
Double Standards Total	0.01	0.04	[-0.07, 0.09]	0.01	0.16	.870
Just World Beliefs Total	-0.08	0.04	[-0.17, 0.01]	-0.12	-1.86	.065

Note. Results:  $F(8, 179) = 15.18, p < .001, R^2 = 0.40$

**5.1.4.2 Age:** The results of the linear regression model were significant,  $F(1, 200) = 4.87, p = .028, R^2 = 0.02$ , indicating that approximately 2% of the variance in “She Lied” is explainable by Age. Age significantly predicted “She lied”,  $B = -0.04, t(200) = -2.21, p = .028$ . This indicates that on average, a one-unit increase of Age will decrease the value of “She Lied” by 0.04 units. Table 102 summarizes the results of the regression model.

**Table 102.** Results for Linear Regression with Age predicting “She lied”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	17.45	0.74	[15.99, 18.90]	0.00	23.58	< .001
Age	-0.04	0.02	[-0.08, -0.00]	-0.15	-2.21	.028

Note. Results:  $F(1,200) = 4.87, p = .028, R^2 = 0.02$

**5.1.4.3 Gender:** The results of the linear regression model were significant,  $F(1,201) = 12.05, p < .001, R^2 = 0.06$ , indicating that approximately 6% of the variance in subscale “She Lied” is explainable by Gender. The Male category of Gender significantly predicted “She lied”,  $B = -1.93, t(201) = -3.47, p < .001$ . Based on this sample, this suggests that moving from the Female to Male category of Gender will decrease the mean value of “She Lied” by 1.93 units on average. Table 103 summarizes the results of the regression model.

**Table 103.** Results for Linear Regression with Gender predicting “She lied”.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	16.49	0.30	[15.90, 17.09]	0.00	54.92	< .001
Male	-1.93	0.56	[-3.03, -0.84]	-0.24	-3.47	< .001

Note. Results:  $F(1,201) = 12.05, p < .001, R^2 = 0.06$

### 5.1.5 Illinois Total

**5.1.5.1 Scales:** Furthermore, a linear regression analysis was conducted to assess whether Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Ideological Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total significantly predicted Illinois Total. The following predictors had VIFs greater than 10: Ritual Religiosity and Religiosity Total. Table 104 presents the VIF for each predictor in the model.



**Table 104.** *Variance Inflation Factors for Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Ideological Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total.*

Variable	VIF
Attitudes Towards Women Total	2.15
Agreeableness	1.51
Intellect	1.18
Attitudes Towards Rape Victims Total	1.84
Ritual Religiosity	8.31
Ideological Religiosity	6.14
Experiential Religiosity	1.18
Religiosity Total	9.04
Double Standards Total	1.49
Just World Beliefs Total	1.18

The results of the linear regression model were significant,  $F(10,172) = 27.11, p < .001, R^2 = 0.61$ , indicating that approximately 61% of the variance in Illinois Total is explainable by Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Ideological Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total. Attitudes Towards Rape Victims Total significantly predicted Illinois Total,  $B = -0.62, t(172) = -8.46, p < .001$ . This indicates that on average, a one-unit increase of Attitudes Towards Rape Victims Total will decrease the value of Illinois Total by 0.62 units. Ideological Religiosity significantly predicted Illinois Total,  $B = 2.91, t(172) = 3.98, p < .001$ . This indicates that on average, a one-unit increase of Ideological Religiosity will increase the value of Illinois Total by 2.91 units. Table 105 summarizes the results of the regression model.

**Table 105.** Results for Linear Regression with Attitudes Towards Women Total, Agreeableness, Intellect, Attitudes Towards Rape Victims Total, Ritual Religiosity, Ideological Religiosity, Experiential Religiosity, Religiosity Total, Double Standards Total, and Just World Beliefs Total predicting Illinois Total.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	99.67	22.01	[56.22, 143.11]	0.00	4.53	< .001
Attitudes Towards Women Total	0.22	0.12	[-0.02, 0.46]	0.13	1.85	.067
Agreeableness	0.13	0.13	[-0.13, 0.38]	0.06	0.98	.328
Intellect	0.19	0.11	[-0.03, 0.42]	0.09	1.69	.093
Attitudes Towards Rape Victims Total	-0.62	0.07	[-0.77, -0.48]	-0.55	-8.46	< .001
Ritual Religiosity	1.20	0.72	[-0.21, 2.61]	2.38	1.68	.095
Ideological Religiosity	2.91	0.73	[1.47, 4.35]	0.47	3.98	< .001
Experiential Religiosity	-3.81	3.16	[-10.05, 2.42]	-0.06	-1.21	.229
Religiosity Total	-1.19	0.72	[-2.61, 0.23]	-2.32	-1.66	.099
Double Standards Total	0.21	0.13	[-0.04, 0.45]	0.09	1.63	.105
Just World Beliefs Total	0.06	0.14	[-0.22, 0.34]	0.02	0.42	.672

Note. Results:  $F(10,172) = 27.11, p < .001, R^2 = 0.61$

**5.1.5.2 Age:** The results of the linear regression model were significant,  $F(1,197) = 25.69, p < .001, R^2 = 0.12$ , indicating that approximately 12% of the variance in Illinois Total is explainable by Age. Age significantly predicted Illinois Total,  $B = -0.36, t(197) = -5.07, p < .001$ . This indicates that on average, a one-unit increase of Age will decrease the value of Illinois Total by 0.36 units. Table 106 summarizes the results of the regression model.

**Table 106.** Results for Linear Regression with Age predicting Illinois Total.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	85.80	2.70	[80.46, 91.13]	0.00	31.72	< .001
Age	-0.36	0.07	[-0.50, -0.22]	-0.34	-5.07	< .001

Note. Results:  $F(1,197) = 25.69, p < .001, R^2 = 0.12$

**5.1.5.3 Religion:** A linear regression analysis was conducted to assess whether Religion significantly predicted Illinois Total. The 'Enter' variable selection method was chosen for the linear regression model, which includes all the selected predictors. The results of the linear regression model were significant,  $F(1,199) = 4.62$ ,  $p = .033$ ,  $R^2 = 0.02$ , indicating that approximately 2% of the variance in Illinois Total is explainable by Religion. Religion significantly predicted Illinois Total,  $B = 7.38$ ,  $t(199) = 2.15$ ,  $p = .033$ . This indicates that on average, a one-unit increase of Religion will increase the value of Illinois Total by 7.38 units. Table 107 summarizes the results of the regression model.

**Table 107.** Results for Linear Regression with Religion predicting Illinois Total.

Variable	<i>B</i>	<i>SE</i>	95% CI	$\beta$	<i>t</i>	<i>p</i>
(Intercept)	57.74	7.09	[43.75, 71.72]	0.00	8.14	< .001
Religion	7.38	3.43	[0.61, 14.15]	0.15	2.15	.033

Note. Results:  $F(1,199) = 4.62$ ,  $p = .033$ ,  $R^2 = 0.02$

Attitudes Towards Women ( $p = .067$ ), Agreeableness ( $p = .328$ ), Intellect ( $p = .093$ ), Ritual Religiosity ( $p = .095$ ), Experimental Religiosity ( $p = .229$ ), Religiosity Total ( $p = .099$ ), Double Standard ( $p = .105$ ), Just World Belief ( $p = .672$ ), Gender ( $p = .327$ ), Educational Level ( $p = .493$ ) were found non-significant.

## 5.2. T -Test Gender and Rape Myths Acceptance

Next, a series of T-tests were conducted for Gender, and results were significant for multiple variables. The subscales of the Illinois Rape Myths Acceptance Scale “She Lied” ( $t(204) = 3.47$ ,  $p < .001$ ) was significant with the Gender variable. “She asked for it” ( $t(204) = -0.75$ ,  $p = .454$ ), “He did not mean to” ( $t(201) = -1.00$ ,  $p = .321$ ) “It was not really rape” ( $t(204) = 1.38$ ,  $p = .169$ ) and “Illinois total” ( $t(204) = 1.10$ ,  $p = .273$ ) was examined but the results were found non-significant (see Table 108 for details).

### 5.3 Manova Analysis between Illinois Rape Myths Acceptance Subscales with Ethnicity, Marital Status, Religion and Educational Level.

A correlation matrix was calculated to examine multicollinearity between the dependent variables (See Table 109).

**Table 108.** *T-test Comparing Males & Females on RMA for the Greek-Cypriot Population.*

Variable	Male		Female		t	p	d
	M	SD	M	SD			
“She asked for it”	18.73	5.47	19.27	4.23	-0.75	.454	0.11
“He did not mean to”	20.08	4.81	20.78	3.92	-1.00	.321	0.16
“It was not really rape”	18.23	4.00	17.37	3.96	1.38	.169	0.22
“She Lied”	16.49	3.50	14.56	3.84	3.47	<.001	0.53
“Illinois Total”	73.48	15.06	71.30	11.52	1.10	.273	0.16

**Table 109.** *Correlations between Dependent Variables*

Variable	1	2	3	4
1. She asked for it	-			
2. He did not mean to	0.57	-		
3. It was not really rape	0.64	0.64	-	
4. She lied	0.52	0.47	0.51	-

A multivariate analysis of variance (MANOVA) was conducted to assess if there were significant differences in the linear combination of “She asked for it”, “He did not mean to”, “It was not really rape”, and “She lied” between the levels of Ethnicity, Marital Status, Religion and Educational Level. Marital Status was significant  $F(16, 784) = 2.04, p = .009$ , the main effect for Religion was also significant ( $F(8,$

392) = 3.55,  $p < .001$ ) as well as Educational Level ( $F(24, 776) = 4.59, p < .001$ ). Ethnicity was also tested but it was not significant ( $F(4, 196) = 0.80, p = .529$ ). The MANOVA results are presented in Table 110.

**Table 110.** *MANOVA Results for She asked for it, He did not mean to, It was not really rape, and She lied by Marital Status, Ethnicity, Religion and Educational Level*

Variable	Pillai	$F$	$df$	Residual	$df$	$p$	$\eta_p^2$
Ethnicity	0.02	0.80	4	196		.529	0.02
Marital Status	0.16	2.04	16	784		.009	0.04
Religion	0.13	3.55	8	392		< .001	0.07
Education Level	0.50	4.59	24	776		< .001	0.12

#### 5.4 ANOVA Analysis between Rape Myths Acceptance Subscales

An analysis of variance (ANOVA) was conducted to determine whether there were significant differences in “She asked for it” subscale by Ethnicity, Marital Status, Religion and Educational level, “He did not mean to” subscale by Ethnicity, Marital Status, Religion and Educational Level, “It was not really rape” by Ethnicity, Marital Status, Religion and Educational level, as well as She lied by Ethnicity, Marital Status, Religion and Educational Level.

##### 5.4.1 She asked for it

“She asked for it” subscale was significant with Marital Status ( $F(4, 196) = 5.00, p < .001$ ) (for Mean and Standard deviation, see table 111), Religion ( $F(2, 198) = 10.86, p < .001$ ) (for Mean and Standard deviation, see table 112) and Education Level ( $F(6, 194) = 17.08, p < .001$ ) (for Mean and Standard deviation, see table 113). When tested with Ethnicity ( $F(1, 199) = 2.42, p = .121$ ), she asked for it was not significant ( $F(4, 196) = 5.00, p < .001$ ) (for Mean and Standard deviation, see table 114).

**Table 111.** Mean, Standard Deviation, and Sample Size for She asked for it by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	19.86	5.43
In a Relationship	21.14	4.86
Married	17.27	4.45
Divorced	18.60	4.27
Widowed	15.50	5.80

**Table 112.** Mean, Standard Deviation, and Sample Size for She asked for it by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	18.30	4.86
Any other religion	22.20	7.56
No religion	24.38	3.12

**Table 113.** Mean, Standard Deviation, and Sample Size for She asked for it by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary school	12.94	4.17
Completed High School	16.55	3.99
Completed College	18.50	4.66
Bachelor Degree	21.53	4.61
Master's Degree	21.90	3.79
Doctorate	20.33	1.37
No Education	22.60	4.16

**Table 114.** Mean, Standard Deviation, and Sample Size for She asked for it by Ethnicity

Combination	<i>M</i>	<i>SD</i>
Greek Cypriots	18.69	5.03
Other	21.71	5.79

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Marital Status, the mean of “She asked for it” for Single ( $M = 19.99$ ,  $SD = 5.50$ ) was significantly larger than for Married ( $M = 17.27$ ,  $SD = 4.45$ ),  $p = .007$ . For the main effect of Marital Status, the mean of “She asked for it” for In a Relationship ( $M = 21.30$ ,  $SD = 4.86$ ) was significantly larger than for Married ( $M = 17.27$ ,  $SD = 4.45$ ),  $p = .001$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “She asked for it” for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 18.30$ ,  $SD = 4.86$ ) was significantly smaller than for No religion ( $M = 24.38$ ,  $SD = 3.12$ ),  $p < .001$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of “She asked for it” for Completed Elementary school ( $M = 12.94$ ,  $SD = 4.17$ ) was significantly smaller than for Completed High School ( $M = 16.55$ ,  $SD = 3.99$ ),  $p = .016$ . For the main effect of Education Level, the mean of “She asked for it” for Completed Elementary school ( $M = 12.94$ ,  $SD = 4.17$ ) was significantly smaller than for Completed College ( $M = 18.50$ ,  $SD = 4.66$ ),  $p = .009$ . For the main effect of Education Level, the mean of “She asked for it” for Completed Elementary school ( $M = 12.94$ ,  $SD = 4.17$ ) was significantly smaller than for bachelor’s degree ( $M = 21.53$ ,  $SD = 4.61$ )  $p < .001$ . For the main effect of Education Level, the mean of “She asked for it” for Completed Elementary school ( $M = 12.94$ ,  $SD = 4.17$ ) was significantly smaller than for master’s degree ( $M = 21.90$ ,  $SD = 3.79$ ),  $p < .001$ . For the main effect of Education Level, the mean of “She asked for it” for Completed Elementary school ( $M = 12.94$ ,  $SD = 4.17$ ) was significantly smaller than for Doctorate ( $M = 20.33$ ,  $SD = 1.37$ ),  $p = .005$ . For the main effect of Education Level, the mean of “She asked for it” for Completed Elementary school ( $M = 12.94$ ,  $SD = 4.17$ ) was significantly smaller than for No Education ( $M = 22.60$ ,  $SD = 4.16$ ),  $p < .001$ . For the main effect of Education

level, the mean of “She asked for it” for Completed High School ( $M = 16.55$ ,  $SD = 3.99$ ) was significantly smaller than for bachelor’s degree ( $M = 21.53$ ,  $SD = 4.61$ ),  $p < .001$ . For the main effect of Education Level, the mean of “She asked for it” for Completed High School ( $M = 16.55$ ,  $SD = 3.99$ ) was significantly smaller than for master’s degree ( $M = 21.90$ ,  $SD = 3.79$ ),  $p < .001$ . For the main effect of Education Level, the mean of “She asked for it” for Completed High School ( $M = 16.55$ ,  $SD = 3.99$ ) was significantly smaller than for No Education ( $M = 22.60$ ,  $SD = 4.16$ ),  $p = .044$ . No other significant effects were found.

#### 5.4.2 He did not mean to

“He did not mean to” was significant with Marital Status ( $F(4, 196) = 0.90$ ,  $p = .467$ ) (for Mean and Standard deviations, see table 115), Religion ( $F(2, 198) = 6.36$ ,  $p = .002$ ) (for Mean and Standard deviations, see table 116), Education Level ( $F(6, 194) = 9.37$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 117). Ethnicity ( $F(5, 305) = 4.61$ ,  $p < .001$ ) was tested but found non-significant (for Mean and Standard deviations, see table 118).

**Table 115.** Mean, Standard Deviation, and Sample Size for He didn’t mean to by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	20.66	4.58
In a Relationship	20.59	3.85
Married	20.08	4.61
Divorced	18.93	3.51
Widowed	17.50	8.54



**Table 116.** Mean, Standard Deviation, and Sample Size for He did not mean to by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	19.88	4.28
Any other religion	22.40	7.50
No religion	24.15	4.78

**Table 117.** Mean, Standard Deviation, and Sample Size for He did not mean to by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary school	16.17	5.17
Completed High School	18.57	3.72
Completed College	20.25	3.19
Bachelor Degree	21.79	4.22
Master's Degree	22.83	4.11
Doctorate	23.17	4.12
No Education	22.60	2.79

**Table 118.** Mean, Standard Deviation, and Sample Size for He did not mean to by Ethnicity

Combination	<i>M</i>	<i>SD</i>
Greek Cypriots	20.13	4.50
Other	22.71	4.46

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “He did not mean to” to for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 19.88$ ,  $SD = 4.28$ ) was significantly smaller than for No religion ( $M = 24.15$ ,  $SD = 4.78$ ),  $p = .003$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of “He did not mean to” for Completed Elementary school ( $M = 16.17, SD = 5.17$ ) was significantly smaller than for bachelor’s degree ( $M = 21.79, SD = 4.22$ ),  $p < .001$ . For the main effect of Education Level, the mean of “H did not mean to” for Completed Elementary school ( $M = 16.17, SD = 5.17$ ) was significantly smaller than for master’s degree ( $M = 22.83, SD = 4.11$ ),  $p < .001$ . For the main effect of Education Level, the mean of “He did not mean to” for Completed Elementary school ( $M = 16.17, SD = 5.17$ ) was significantly smaller than for Doctorate ( $M = 23.17, SD = 4.12$ ),  $p = .007$ . For the main effect of Education Level, the mean of “He did not mean to” for Completed Elementary school ( $M = 16.17, SD = 5.17$ ) was significantly smaller than for No Education ( $M = 22.60, SD = 2.79$ ),  $p = .035$ . For the main effect of Education Level, the mean of “He did not mean to” for Completed High School ( $M = 18.57, SD = 3.72$ ) was significantly smaller than for bachelor’s degree ( $M = 21.79, SD = 4.22$ ),  $p < .001$ . For the main effect of Education Level, the mean of “He did not mean to” for Completed High School ( $M = 18.57, SD = 3.72$ ) was significantly smaller than for master’s degree ( $M = 22.83, SD = 4.11$ ),  $p < .001$ . No other significant effects were found.

#### 5.4.3 It was not really Rape

“It was not really rape” was significant with Marital Status ( $F(4, 196) = 2.49, p = .045$ ) (for Mean and Standard deviations, see table 119), Religion ( $F(2, 198) = 3.51, p = .032$ ) (for Mean and Standard deviations, see table 120), Education Level ( $F(6, 194) = 9.37, p < .001$ ) (for Mean and Standard deviations, see table 121). Ethnicity ( $F(1, 199) = 0.81, p = .368$ ) was tested but found non-significant (for Mean and Standard deviations, see table 122).

**Table 119.** Mean, Standard Deviation, and Sample Size for *It wasn't really rape* by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	18.90	3.67
In a Relationship	18.62	4.77
Married	17.23	3.75
Divorced	16.67	3.85
Widowed	16.50	5.07

**Table 120.** Mean, Standard Deviation, and Sample Size for *It was not really rape* by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	17.73	3.84
Any other religion	19.80	5.97
No religion	20.46	4.33

**Table 121.** Mean, Standard Deviation, and Sample Size for *It was not really rape* by Ethnicity

Combination	<i>M</i>	<i>SD</i>
Greek Cypriots	17.91	3.96
Other	19.29	4.31

**Table 122.** Mean, Standard Deviation, and Sample Size for *It was not really rape* by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary school	15.22	3.25
Completed High School	15.88	3.22
Completed College	17.00	2.86
Bachelor Degree	20.47	3.64
Master's Degree	20.28	3.55
Doctorate	18.67	2.25
No Education	17.80	2.49

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “I wasn’t really rape” for Christian

Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 17.73$ ,  $SD = 3.84$ ) was significantly smaller than for No religion ( $M = 20.46$ ,  $SD = 4.33$ ),  $p = .047$ . No other significant effects were found.

**Post-hoc:** Paired  $t$ -tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of “It was not really rape” for Completed Elementary school ( $M = 15.22$ ,  $SD = 3.25$ ) was significantly smaller than for bachelor’s degree ( $M = 20.47$ ,  $SD = 3.64$ ),  $p < .001$ . For the main effect of Education Level, the mean of “It was not really rape” for Completed Elementary school ( $M = 15.22$ ,  $SD = 3.25$ ) was significantly smaller than for master’s degree ( $M = 20.28$ ,  $SD = 3.55$ ),  $p < .001$ . For the main effect of Education Level, the mean of “It was not really rape” for Completed High School ( $M = 15.88$ ,  $SD = 3.22$ ) was significantly smaller than for bachelor’s degree ( $M = 20.47$ ,  $SD = 3.64$ ),  $p < .001$ . For the main effect of Education Level, the mean of “It was not really rape” for Completed High School ( $M = 15.88$ ,  $SD = 3.22$ ) was significantly smaller than for master’s degree ( $M = 20.28$ ,  $SD = 3.55$ ),  $p < .001$ . For the main effect of Education Level, the mean of “It was not really rape” for Completed College ( $M = 17.00$ ,  $SD = 2.86$ ) was significantly smaller than for bachelor’s degree ( $M = 20.47$ ,  $SD = 3.64$ ),  $p = .024$ . No other significant effects were found.

#### 5.4.4 She Lied

“She Lied” was significant with Religion ( $F(2, 198) = 8.79$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 123) and Educational Level ( $F(6, 194) = 4.92$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 124). Ethnicity ( $F(5, 305) = 2.15$ ,  $p = .059$ ) (for Mean and Standard deviations, see table 125) and Marital Status ( $F(4, 196) = 1.68$ ,  $p = .155$ ) was tested but not significant (for Mean and Standard deviations, see table 5.4.4.2).

**Table 123.** Mean, Standard Deviation, and Sample Size for She lied by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	17.04	4.18
Any Other Religion	19.56	3.50
No religion	18.58	4.27

**Table 124.** Mean, Standard Deviation, and Sample Size for She lied by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary school	13.56	3.88
Completed High School	14.82	2.65
Completed College	15.75	2.70
Bachelor Degree	17.09	3.97
Master's Degree	17.62	3.98
Doctorate	15.83	4.75
No Education	15.80	2.28

**Table 125.** Mean, Standard Deviation, and Sample Size for She lied by Ethnicity

Combination	<i>M</i>	<i>SD</i>
Greek Cypriots	15.82	3.63
Other	17.00	4.20

**Table 126.** Mean, Standard Deviation, and Sample Size for She lied by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	16.47	3.71
In a Relationship	16.45	4.25
Married	15.11	3.27
Divorced	15.80	3.19
Widowed	17.00	5.72

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of “She Lied” for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 17.07$ ,  $SD = 4.18$ ) was significantly smaller than for Any other religion ( $M = 19.56$ ,  $SD = 3.50$ ),  $p = .038$ . For the main effect of Religion, the mean of “She Lied” for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 17.04$ ,  $SD = 4.18$ ) was significantly smaller than for No religion ( $M = 18.58$ ,  $SD = 4.27$ ),  $p = .003$ . No other significant effects were found.

**Post-hoc:** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of “She lied” for Completed Elementary school ( $M = 13.56$ ,  $SD = 3.88$ ) was significantly smaller than for bachelor’s degree ( $M = 17.09$ ,  $SD = 3.97$ ),  $p = .003$ . For the main effect of Education Level, the mean of “She lied” for Completed Elementary school ( $M = 13.56$ ,  $SD = 3.88$ ) was significantly smaller than for master’s degree ( $M = 17.62$ ,  $SD = 3.98$ ),  $p = .003$ . For the main effect of Education Level, the mean of “She lied” for Completed High School ( $M = 14.82$ ,  $SD = 2.65$ ) was significantly smaller than for bachelor’s degree ( $M = 17.09$ ,  $SD = 3.97$ ),  $p = .003$ . For the main effect of Education Level, the mean of “She lied” for Completed High School ( $M = 14.82$ ,  $SD = 2.65$ ) was significantly smaller than for master’s degree ( $M = 17.62$ ,  $SD = 3.98$ ),  $p = .008$ . No other significant effects were found.

#### **5.4.5 Illinois Total**

“Illinois Total” was significant with Ethnicity ( $F(1, 199) = 2.28$ ,  $p = .133$ ) (for Mean and Standard deviations, see table 127), Marital Status ( $F(4, 196) = 2.88$ ,  $p = .024$ ) (for Mean and Standard deviations, see table 128), Religion ( $F(2, 198) = 10.94$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 129) and Educational Level ( $F(6, 194) = 18.46$ ,  $p < .001$ ) (for Mean and Standard deviations, see table 130). See table 131 for all the significant.

**Table 127.** Mean, Standard Deviation, and Sample Size for She lied by Ethnicity

Combination	<i>M</i>	<i>SD</i>
Greek Cypriots	72.55	13.98
Other	80.71	16.80

**Table 128.** Mean, Standard Deviation, and Sample Size for She lied by Marital Status

Combination	<i>M</i>	<i>SD</i>
Single	75.89	15.30
In a Relationship	76.79	13.80
Married	69.69	12.22
Divorced	70.00	12.33
Widowed	66.50	24.28

**Table 129.** Mean, Standard Deviation, and Sample Size for She lied by Religion

Combination	<i>M</i>	<i>SD</i>
Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations	71.45	13.11
Any other religion	84.00	25.82
No religion	88.00	12.77

**Table 130.** Mean, Standard Deviation, and Sample Size for She lied by Education Level

Combination	<i>M</i>	<i>SD</i>
Completed Elementary school	57.89	10.23
Completed High School	65.82	10.68
Completed College	71.50	8.91
Bachelor Degree	80.88	12.82
Master's Degree	82.62	12.60
Doctorate	78.00	9.92
No Education	78.80	7.66

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Marital status, the mean of Illinois total for Single ( $M =$

75.89,  $SD = 15.30$ ) was significantly larger than for Married ( $M = 69.69$ ,  $SD = 12.22$ ),  $p = .050$ . No other significant effects were found.

**Post-hoc:** Paired  $t$ -tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Religion, the mean of Illinois total for Christian Including Church of England, Catholic, Protestant and all other Christian Demonstrations ( $M = 71.45$ ,  $SD = 13.11$ ) was significantly smaller than for No religion ( $M = 88.00$ ,  $SD = 12.77$ ),  $p < .001$ . No other significant effects were found.

**Post-hoc.** Paired  $t$ -tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Education Level, the mean of Illinois Total for Completed Elementary school ( $M = 57.89$ ,  $SD = 10.23$ ) was significantly smaller than for Completed College ( $M = 71.50$ ,  $SD = 8.91$ ),  $p = .027$ . For the main effect of Education Level, the mean of Illinois Total for Completed Elementary school ( $M = 57.89$ ,  $SD = 10.23$ ) was significantly smaller than for bachelor's degree ( $M = 80.88$ ,  $SD = 12.82$ ),  $p < .001$ . For the main effect of Education Level, the mean of Illinois Total for Completed Elementary school ( $M = 57.89$ ,  $SD = 10.23$ ) was significantly smaller than for master's degree ( $M = 82.62$ ,  $SD = 12.60$ ),  $p < .001$ . For the main effect of Education Level, the mean of Illinois Total for Completed Elementary school ( $M = 57.89$ ,  $SD = 10.23$ ) was significantly smaller than for Doctorate ( $M = 78.00$ ,  $SD = 9.92$ ),  $p = .005$ . For the main effect of Education Level, the mean of Illinois Total for Completed Elementary school ( $M = 57.89$ ,  $SD = 10.23$ ) was significantly smaller than for No Education ( $M = 78.80$ ,  $SD = 7.66$ ),  $p = .007$ . For the main effect of Education Level, the mean of Illinois Total for Completed High School ( $M = 65.82$ ,  $SD = 10.68$ ) was significantly smaller than for bachelor's degree ( $M = 80.88$ ,  $SD = 12.82$ ),  $p < .001$ . For the main effect of Education Level, the mean of Illinois Total for Completed High School ( $M = 65.82$ ,  $SD = 10.68$ ) was significantly smaller than for master's degree ( $M = 82.62$ ,  $SD = 12.60$ ),  $p < .001$ . No other significant effects were found.



For a summative picture of the Illinois with the factors please see table 131. Finally, interaction effects were examined for the important factors (see Figures 3 and 4).

**Table 131.** ANOVA Analysis. Presents the results on Rape Myths Acceptance for the Greek-Cypriot Population

<b>Variables</b>	<b>“She asked for it”</b>	<b>“He did not mean to”</b>	<b>“It was not really rape”</b>	<b>“She Lied”</b>	<b>“Illinois Total”</b>
<b>Ethnicity</b>					
<b>Marital Status</b>	F (16, 784) = 2.04, p = .009)	F (4, 196) = 0.90, p = .467	F (4, 196) = 2.49, p = .045		F (4, 196) = 2.88, p = .024
<b>Religion</b>	F (2, 198) = 10.86, p < .001)	F (2, 198) = 6.36, p = .002)	F (2, 198) = 3.51, p = .032	F (2, 198) = 3.51, p = .032	F (2, 198) = 10.94, p < .001
<b>Education Level</b>	F (6, 194) = 17.08, p < .001)	F (6, 194) = 9.37, p < .001)	F (6, 194) = 14.68, p < .001	F (6, 194) = 4.92, p < .001	F (6, 194) = 18.46, p < .001

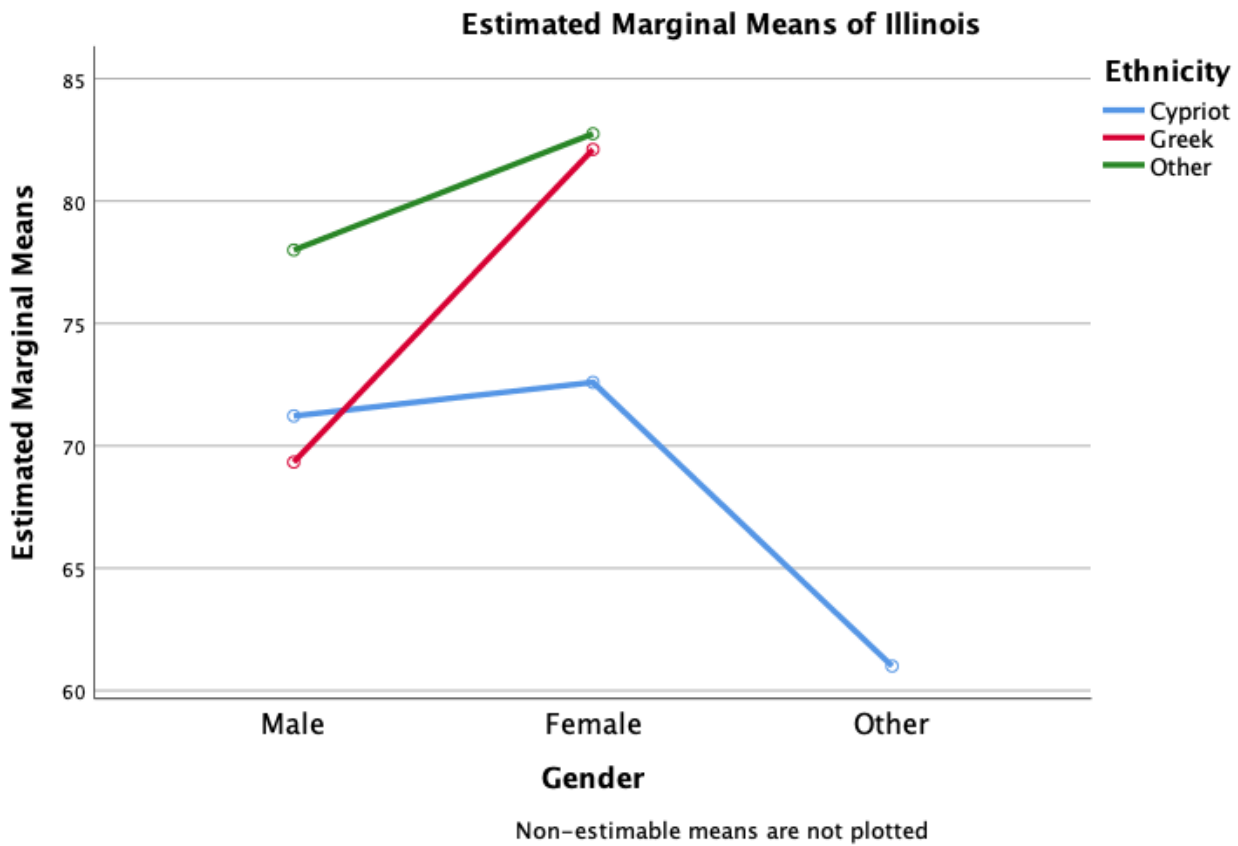


Figure 3. *Gender and Ethnicity*

It can be seen from Figure 3 that there are some interaction effects This is confirmed as the lines of the included variables are not parallel, thus confirming interaction effect.

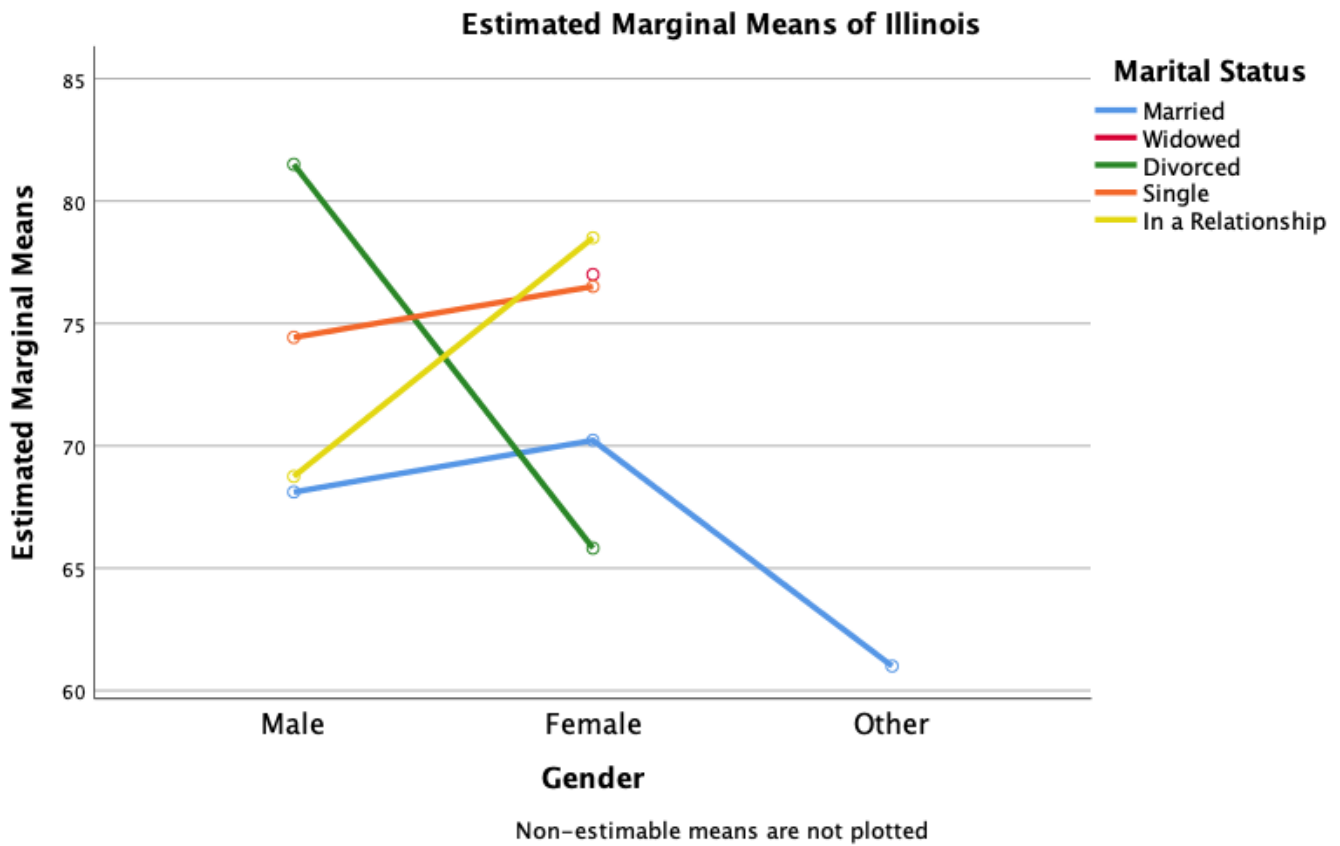


Figure 4. *Gender and Marital Status*

It can be seen from Figure 4 that there are some interaction effects; This is confirmed as the lines of the included variables are not parallel, thus confirming interaction effect.

## Chapter 6 - English and Greek-Cypriot Population Comparison

### 6.1 Type of Analysis

An analysis of variance (ANOVA) was conducted to determine whether there were significant differences in “She asked for it”, “He did not mean to”, “It was not really rape”, “She Lied” and “Illinois Total” by Gender and Ethnicity, Marital Status and Ethnicity, Religion and Ethnicity and Educational Level and Ethnicity between the English and the Greek-Cypriot population together.

### 6.2 Gender

#### 6.2.1 She asked for it

The results of the ANOVA were significant,  $F(3, 503) = 61.80, p < .001$ , indicating there were significant differences in “She asked for it” among the levels of Gender and Ethnicity (Table 132). The main effect, Gender was significant,  $F(2, 503) = 4.80, p = .009, \eta_p^2 = 0.02$ , indicating there were significant differences in “She asked for it” by Gender levels. The main effect, Ethnicity was significant,  $F(1, 503) = 174.57, p < .001, \eta_p^2 = 0.26$ , indicating there were significant differences in “She asked for it” by Ethnicity levels. The means and standard deviations are presented in Table 133.

**Table 132.** Analysis of Variance Table for “She asked for it” by Gender and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Gender	219.23	2	4.80	.009	0.02
Ethnicity	3988.08	1	174.57	< .001	0.26
Residuals	11491.26	503			

**Table 133.** Mean, Standard Deviation, and Sample Size for “She asked for it” by Gender and Ethnicity

Combination	<i>M</i>	<i>SD</i>
Male: English	22.81	4.93
Female: English	25.62	4.02
Other: English	22.25	9.18
Male: Greek Cypriots	19.42	4.23
Female: Greek Cypriots	18.97	5.56
Other: Greek Cypriots	20.00	-

**Post-hoc.** Paired t-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Gender, the mean of She asked for it for Male ( $M = 21.33$ ,  $SD = 4.92$ ) was significantly smaller than for Female ( $M = 22.88$ ,  $SD = 5.74$ ),  $p = .003$ . For the main effect of Ethnicity, the mean of She asked for it for English ( $M = 24.81$ ,  $SD = 4.53$ ) was significantly larger than for Greek Cypriots ( $M = 19.10$ ,  $SD = 5.19$ ),  $p < .001$ .

### 6.2.2 He did not mean to

The results of the ANOVA were significant,  $F(3, 504) = 11.83$ ,  $p < .001$ , indicating there were significant differences in “He did not mean to” among the levels of Gender and Ethnicity (Table 134). The main effect, Gender was not significant,  $F(2, 504) = 1.99$ ,  $p = .138$ , indicating there were no significant differences of “He did not mean to” by Gender levels. The main effect, Ethnicity was significant,  $F(1, 504) = 31.95$ ,  $p < .001$ ,  $\eta_p^2 = 0.06$ , indicating there were significant differences in “He did not mean to” by Ethnicity levels. The means and standard deviations are presented in Table 135.

**Table 134.** Analysis of Variance Table for “He did not mean to” by Gender and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Gender	83.74	2	1.99	.138	0.01
Ethnicity	673.96	1	31.95	< .001	0.06
Residuals	10630.86	504			

**Table 135.** Mean, Standard Deviation, and Sample Size for “He did not mean to” by Gender and Ethnicity

Combination	M	SD
Male: English	21.84	4.94
Female: English	23.14	4.37
Other: English	19.75	6.40
Male: Greek Cypriots	20.77	3.86
Female: Greek Cypriots	20.30	4.91
Other: Greek Cypriots	16.00	-

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “He did not mean to” for English ( $M = 22.74$ ,  $SD = 4.59$ ) was significantly larger than for Greek Cypriots ( $M = 20.42$ ,  $SD = 4.62$ ),  $p < .001$ .

### 6.2.3 It was not really Rape

The results of the ANOVA were significant,  $F(3, 502) = 74.21$ ,  $p < .001$ , indicating there were significant differences in “It was not really rape” among the levels of Gender and Ethnicity (Table 136). The main effect, Gender was significant,  $F(2, 502) = 9.83$ ,  $p < .001$ ,  $\eta_p^2 = 0.04$ , indicating there were significant differences in “It was not really rape” by Gender levels. The main effect, Ethnicity was significant,  $F(1, 502)$

= 202.84,  $p < .001$ ,  $\eta_p^2 = 0.29$ , indicating there were significant differences in “It was not really rape” by Ethnicity levels. The means and standard deviations are presented in Table 137.

**Table 136.** Analysis of Variance Table for “It was not really rape” by Gender and Ethnicity

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	$\eta_p^2$
Gender	224.06	2	9.83	< .001	0.04
Ethnicity	2312.02	1	202.84	< .001	0.29
Residuals	5722.00	502			

**Table 137.** Mean, Standard Deviation, and Sample Size for “It was not really rape” by Gender and Ethnicity

Combination	<i>M</i>	<i>SD</i>
Male: English	21.25	3.51
Female: English	22.97	2.42
Other: English	20.50	6.61
Male: Greek Cypriots	17.48	3.89
Female: Greek Cypriots	18.42	4.08
Other: Greek Cypriots	14.00	-

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Gender, the mean of “It was not really rape” for Male ( $M = 19.64$ ,  $SD = 4.11$ ) was significantly smaller than for Female ( $M = 21.09$ ,  $SD = 3.91$ ),  $p < .001$ . For the main effect of Ethnicity, the mean of “It was not really rape” for English ( $M = 22.47$ ,  $SD = 2.93$ ) was significantly larger than for Greek Cypriots ( $M = 18.13$ ,  $SD = 4.04$ ),  $p < .001$ .

### 6.2.4 She Lied

The results of the ANOVA were significant,  $F(3, 504) = 23.91, p < .001$ , indicating there were significant differences in “She Lied” among the levels of Gender and Ethnicity (Table 138). The main effect, Gender was significant,  $F(2, 504) = 17.62, p < .001, \eta_p^2 = 0.07$ , indicating there were significant differences in “She Lied” by Gender levels. The main effect, Ethnicity was significant,  $F(1, 504) = 35.30, p < .001, \eta_p^2 = 0.07$ , indicating there were significant differences in “She Lied” by Ethnicity levels. The means and standard deviations are presented in Table 139.

**Table 138.** Analysis of Variance Table for “She Lied” by Gender and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Gender	542.87	2	17.62	< .001	0.07
Ethnicity	543.71	1	35.30	< .001	0.07
Residuals	7763.94	504			

**Table 139.** Mean, Standard Deviation, and Sample Size for “She Lied” by Gender and Ethnicity

Combination	M	SD
Male: English	16.30	4.52
Female: English	18.73	3.97
Other: English	17.50	5.57
Male: Greek Cypriots	14.47	3.83
Female: Greek Cypriots	16.56	3.50
Other: Greek Cypriots	11.00	-

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Gender, the mean of “She Lied” for Male ( $M = 15.50, SD = 4.32$ ) was significantly smaller than for Female ( $M = 17.84, SD = 3.93$ ),  $p < .001$ . For the main effect of



Ethnicity, the mean of “She Lied” for English ( $M = 18.06$ ,  $SD = 4.27$ ) was significantly larger than for Greek Cypriots ( $M = 15.92$ ,  $SD = 3.72$ ),  $p < .001$ .

#### 6.2.4 Illinois Total

The results of the ANOVA were significant,  $F(3, 501) = 56.73$ ,  $p < .001$ , indicating there were significant differences in “Illinois Total” among the levels of Gender and Ethnicity (Table 140). The main effect, Gender was significant,  $F(2, 501) = 10.94$ ,  $p < .001$ ,  $\eta_p^2 = 0.04$ , indicating there were significant differences in “Illinois Total” by Gender levels. The main effect, Ethnicity was significant,  $F(1, 501) = 147.87$ ,  $p < .001$ ,  $\eta_p^2 = 0.23$ , indicating there were significant differences in “Illinois Total” by Ethnicity levels. The means and standard deviations are presented in Table 141.

**Table 140.** Analysis of Variance Table for “Illinois Total” by Gender and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Gender	3916.88	2	10.94	< .001	0.04
Ethnicity	26468.37	1	147.87	< .001	0.23
Residuals	89676.38	501			

**Table 141.** Mean, Standard Deviation, and Sample Size for “Illinois Total” by Gender and Ethnicity

Combination	M	SD
Male: English	82.20	14.44
Female: English	90.46	11.51
Other: English	80.00	25.63
Male: Greek Cypriots	71.50	11.40
Female: Greek Cypriots	74.20	15.40
Other: Greek Cypriots	61.00	-

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Gender, the mean of “Illinois Total” for Male ( $M = 77.61$ ,  $SD = 14.21$ ) was significantly smaller than for Female ( $M = 83.78$ ,  $SD = 15.46$ ),  $p < .001$ . For the main effect of Ethnicity, the mean of “Illinois Total” for English ( $M = 88.08$ ,  $SD = 13.10$ ) was significantly larger than for Greek Cypriots ( $M = 73.36$ ,  $SD = 14.37$ ),  $p < .001$ .

### 6.3 Marital Status

#### 6.3.1 She asked for it

The results of the ANOVA were significant,  $F(5, 501) = 43.01$ ,  $p < .001$ , indicating there were significant differences in “She asked for it” among the levels of Marital Status and Ethnicity (Table 142). The main effect, Marital Status was significant,  $F(4, 501) = 7.71$ ,  $p < .001$ ,  $\eta_p^2 = 0.06$ , indicating there were significant differences in “She asked for it” by Marital Status levels. The main effect, Ethnicity was significant,  $F(1, 501) = 101.59$ ,  $p < .001$ ,  $\eta_p^2 = 0.17$ , indicating there were significant differences in “She asked for it” by Ethnicity levels. The means and standard deviations are presented in Table 143.

**Table 142.** Analysis of Variance Table for “She asked for it” by Marital Status and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Marital Status	679.43	4	7.71	< .001	0.06
Ethnicity	2236.93	1	101.59	< .001	0.17
Residuals	11032.13	501			

**Table 143.** Mean, Standard Deviation, and Sample Size for “She asked for it” by Marital Status and Ethnicity

Combination	<i>M</i>	<i>SD</i>
In a Relationship: English	25.47	4.31
Married: English	23.38	4.11
Single: English	24.65	4.73
Divorced: English	23.25	5.32
Widowed: English	17.00	-
In a Relationship: Greek Cypriots	21.70	4.82
Married: Greek Cypriots	17.38	4.69
Single: Greek Cypriots	20.05	5.45
Divorced: Greek Cypriots	18.60	4.27
Widowed: Greek Cypriots	17.00	5.66

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Marital Status, the mean of “She asked for it” for In a Relationship ( $M = 24.70$ ,  $SD = 4.66$ ) was significantly larger than for Married ( $M = 19.07$ ,  $SD = 5.27$ ),  $p < .001$ . For Marital Status, the mean of “She asked for it” for In a Relationship ( $M = 24.70$ ,  $SD = 4.66$ ) was significantly larger than for Single ( $M = 22.98$ ,  $SD = 5.46$ ),  $p = .005$ . For the main effect of Marital Status, the mean of “She asked for it” for In a Relationship ( $M = 24.70$ ,  $SD = 4.66$ ) was significantly larger than for Divorced ( $M = 19.58$ ,  $SD = 4.76$ ),  $p < .001$ . Also, For the main effect of Marital Status, the mean of “She asked for it” for In a Relationship ( $M = 24.70$ ,  $SD = 4.66$ ) was significantly larger than for Widowed ( $M = 17.00$ ,  $SD = 4.00$ ),  $p = .040$ . In addition, For the main effect of Marital Status, the mean of “She asked for it” for Married ( $M = 19.07$ ,  $SD = 5.27$ ) was significantly smaller than for Single ( $M = 22.98$ ,  $SD = 5.46$ ),  $p < .001$ . For the main effect of Marital Status, the mean of “She asked for it” for Single ( $M = 22.98$ ,  $SD = 5.46$ ) was significantly larger than for Divorced ( $M = 19.58$ ,  $SD = 4.76$ ),  $p = .022$ . For the main effect of Ethnicity, the mean of “She asked for it” for English ( $M = 24.81$ ,  $SD = 4.53$ ) was significantly larger than for Greek Cypriots ( $M = 19.08$ ,  $SD = 5.19$ ),  $p < .001$ .

### 6.3.2 He did not mean to

The results of the ANOVA were significant,  $F(5, 502) = 8.18, p < .001$ , indicating there were significant differences in “He did not mean to” among the levels of Marital Status and Ethnicity (Table 144). The main effect, Marital Status was not significant,  $F(4, 502) = 2.29, p = .058$ , indicating there were no significant differences of “He did not mean to” by Marital Status levels. The main effect, Ethnicity was significant,  $F(1, 502) = 17.96, p < .001, \eta_p^2 = 0.03$ , indicating there were significant differences in “He did not mean to” by Ethnicity levels. The means and standard deviations are presented in Table 145.

**Table 144.** Analysis of Variance Table for “He did not mean to” by Marital Status and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Marital Status	192.24	4	2.29	.058	0.02
Ethnicity	376.47	1	17.96	< .001	0.03
Residuals	10522.37	502			

**Table 145.** Mean, Standard Deviation, and Sample Size for “He did not mean to” by Marital Status and Ethnicity

Combination	M	SD
In a Relationship: English	23.40	4.39
Married: English	22.65	5.33
Single: English	22.16	4.50
Divorced: English	23.75	3.50
Widowed: English	13.00	-
In a Relationship: Greek Cypriots	21.18	4.22
Married: Greek Cypriots	20.16	4.94
Single: Greek Cypriots	20.78	4.65
Divorced: Greek Cypriots	18.81	3.43
Widowed: Greek Cypriots	18.50	0.71

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “He did not mean to” for English ( $M = 22.74$ ,  $SD = 4.59$ ) was significantly larger than for Greek Cypriots ( $M = 20.42$ ,  $SD = 4.62$ ),  $p < .001$ .

### 6.3.3 It was not really rape

The results of the ANOVA were significant,  $F(5, 500) = 47.34$ ,  $p < .001$ , indicating there were significant differences in “It was not really rape” among the levels of Marital Status and Ethnicity (Table 146). The main effect, Marital Status was significant,  $F(4, 500) = 7.41$ ,  $p < .001$ ,  $\eta_p^2 = 0.06$ , indicating there were significant differences in “It was not really rape” by Marital Status levels. The main effect, Ethnicity was significant,  $F(1, 500) = 120.51$ ,  $p < .001$ ,  $\eta_p^2 = 0.19$ , indicating there were significant differences in “It was not really rape” by Ethnicity levels. The means and standard deviations are presented in Table 147.

**Table 146.** Analysis of Variance Table for “It was not really rape” by Marital Status and Ethnicity

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	$\eta_p^2$
Marital Status	332.44	4	7.41	< .001	0.06
Ethnicity	1352.11	1	120.51	< .001	0.19
Residuals	5610.12	500			

**Table 147.** Mean, Standard Deviation, and Sample Size for “It was not really rape” by Marital Status and Ethnicity

Combination	<i>M</i>	<i>SD</i>
In a Relationship: English	22.95	2.45
Married: English	21.09	3.74
Single: English	22.49	2.85

Divorced: English	21.25	3.50
Widowed: English	11.00	-
In a Relationship: Greek Cypriots	18.97	4.71
Married: Greek Cypriots	17.38	3.91
Single: Greek Cypriots	18.93	3.69
Divorced: Greek Cypriots	17.12	4.15
Widowed: Greek Cypriots	15.50	4.95

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Marital Status, the mean of “It was not really rape” for In a Relationship ( $M = 22.16$ ,  $SD = 3.41$ ) was significantly larger than for Married ( $M = 18.42$ ,  $SD = 4.19$ ),  $p < .001$ . For the main effect of Marital Status, the mean of “It was not really rape” for In a Relationship ( $M = 22.16$ ,  $SD = 3.41$ ) was significantly larger than for Divorced ( $M = 17.95$ ,  $SD = 4.29$ ),  $p < .001$ . For the main effect of Marital Status, the mean of “It was not really rape” for In a Relationship ( $M = 22.16$ ,  $SD = 3.41$ ) was significantly larger than for Widowed ( $M = 14.00$ ,  $SD = 4.36$ ),  $p < .001$ . For the main effect of Marital Status, the mean of “It was not really rape” for Married ( $M = 18.42$ ,  $SD = 4.19$ ) was significantly smaller than for Single ( $M = 21.20$ ,  $SD = 3.61$ ),  $p < .001$ . For the main effect of Marital Status, the mean of “It was not really rape” for Single ( $M = 21.20$ ,  $SD = 3.61$ ) was significantly larger than for Divorced ( $M = 17.95$ ,  $SD = 4.29$ ),  $p < .001$ . For the main effect of Marital Status, the mean of “It was not really rape” for Single ( $M = 21.20$ ,  $SD = 3.61$ ) was significantly larger than for Widowed ( $M = 14.00$ ,  $SD = 4.36$ ),  $p = .002$ . For the main effect of Ethnicity, the mean of “It was not really rape” for English ( $M = 22.47$ ,  $SD = 2.93$ ) was significantly larger than for Greek Cypriots ( $M = 18.12$ ,  $SD = 4.04$ ),  $p < .001$ .

### 6.3.4 She Lied

The results of the ANOVA were significant,  $F(5, 502) = 9.12, p < .001$ , indicating there were significant differences in “She Lied” among the levels of Marital Status and Ethnicity (Table 148). The main effect, Marital Status was significant,  $F(4, 502) = 2.46, p = .045, \eta_p^2 = 0.02$ , indicating there were significant differences in “She Lied” by Marital Status levels. The main effect, Ethnicity was significant,  $F(1, 502) = 18.89, p < .001, \eta_p^2 = 0.04$ , indicating there were significant differences in “She Lied” by Ethnicity levels.

The means and standard deviations are presented in Table 149.

**Table 148.** Analysis of Variance Table for “She Lied” by Marital Status and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Marital Status	159.45	4	2.46	.045	0.02
Ethnicity	306.28	1	18.89	< .001	0.04
Residuals	8139.07	502			

**Table 149.** Mean, Standard Deviation, and Sample Size for “She Lied” by Marital Status and Ethnicity

Combination	M	SD
In a Relationship: English	18.35	4.45
Married: English	16.65	4.40
Single: English	18.13	4.02
Divorced: English	19.75	3.30
Widowed: English	12.00	-
In a Relationship: Greek Cypriots	16.36	4.15
Married: Greek Cypriots	15.15	3.43
Single: Greek Cypriots	16.42	3.85
Divorced: Greek Cypriots	16.19	3.45
Widowed: Greek Cypriots	18.50	0.71

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Marital Status, the mean of “She Lied” for In a Relationship ( $M = 17.94$ ,  $SD = 4.45$ ) was significantly larger than for Married ( $M = 15.57$ ,  $SD = 3.77$ ),  $p < .001$ . For the main effect of Marital Status, the mean of “She Lied” for Married ( $M = 15.57$ ,  $SD = 3.77$ ) was significantly smaller than for Single ( $M = 17.51$ ,  $SD = 4.03$ ),  $p < .001$ . For the main effect of Ethnicity, the mean of “She Lied” for English ( $M = 18.06$ ,  $SD = 4.27$ ) was significantly larger than for Greek Cypriots ( $M = 15.89$ ,  $SD = 3.72$ ),  $p < .001$ .

### 6.3.5 Illinois Total

The results of the ANOVA were significant,  $F(5, 499) = 34.39$ ,  $p < .001$ , indicating there were significant differences in “Illinois Total” among the levels of Marital status and Ethnicity (Table 150). The main effect, Marital status was significant,  $F(4, 499) = 5.62$ ,  $p < .001$ ,  $\eta_p^2 = 0.04$ , indicating there were significant differences in “Illinois Total” by Marital status levels. The main effect, Ethnicity was significant,  $F(1, 499) = 84.21$ ,  $p < .001$ ,  $\eta_p^2 = 0.14$ , indicating there were significant differences in “Illinois Total” by Ethnicity levels. The means and standard deviations are presented in Table 151.

**Table 150.** Analysis of Variance Table for “Illinois Total” by Marital status and Ethnicity

Term	SS	df	F	p	$\eta_p^2$
Marital status	4032.96	4	5.62	< .001	0.04
Ethnicity	15103.30	1	84.21	< .001	0.14
Residuals	89495.12	499			

**Table 151.** Mean, Standard Deviation, and Sample Size for “Illinois Total” by Marital status and Ethnicity

Combination	M	SD
In a Relationship: English	90.17	12.63



Married: English	83.76	14.43
Single: English	87.43	12.69
Divorced: English	88.00	11.37
Widowed: English	53.00	-
In a Relationship: Greek Cypriots	78.00	14.03
Married: Greek Cypriots	70.07	13.40
Single: Greek Cypriots	75.85	15.29
Divorced: Greek Cypriots	70.00	12.33
Widowed: Greek Cypriots	69.50	10.61

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Marital status, the mean of “Illinois total” for In a Relationship ( $M = 87.74$ ,  $SD = 13.77$ ) was significantly larger than for Married ( $M = 73.92$ ,  $SD = 14.97$ ),  $p < .001$ . For the main effect of Marital status, the mean of “Illinois Total” for In a Relationship ( $M = 87.74$ ,  $SD = 13.77$ ) was significantly larger than for Single ( $M = 83.24$ ,  $SD = 14.74$ ),  $p = .014$ . For the main effect of Marital status, the mean of “Illinois Total” for In a Relationship ( $M = 87.74$ ,  $SD = 13.77$ ) was significantly larger than for Divorced ( $M = 73.79$ ,  $SD = 14.03$ ),  $p < .001$ . For the main effect of Marital status, the mean of “Illinois total” for In a Relationship ( $M = 87.74$ ,  $SD = 13.77$ ) was significantly larger than for Widowed ( $M = 64.00$ ,  $SD = 12.12$ ),  $p = .021$ . For the main effect of Marital status, the mean of “Illinois total” for Married ( $M = 73.92$ ,  $SD = 14.97$ ) was significantly smaller than for Single ( $M = 83.24$ ,  $SD = 14.74$ ),  $p < .001$ . For the main effect of Marital status, the mean of “Illinois total” for Single ( $M = 83.24$ ,  $SD = 14.74$ ) was significantly larger than for Divorced ( $M = 73.79$ ,  $SD = 14.03$ ),  $p = .028$ . For the main effect of Ethnicity, the mean of “Illinois total” for English ( $M = 88.08$ ,  $SD = 13.10$ ) was significantly larger than for Greek Cypriots ( $M = 73.29$ ,  $SD = 14.36$ ),  $p < .001$ .

**6.4 Religion**

**6.4.1 She asked for it**

The results of the ANOVA were significant,  $F(4, 503) = 50.97, p < .001$ , indicating there were significant differences in “She asked for it” among the levels of Ethnicity and Religion (Table 152). The main effect, Ethnicity was significant,  $F(1, 503) = 73.91, p < .001, \eta_p^2 = 0.13$ , indicating there were significant differences in “She asked for it” by Ethnicity levels. The main effect, Religion was significant,  $F(3, 503) = 7.47, p < .001, \eta_p^2 = 0.04$ , indicating there were significant differences in “She asked for it” by Religion levels. The means and standard deviations are presented in Table 153.

**Table 152.** Analysis of Variance Table for “She asked for it” by Ethnicity and Religion

Term	SS	df	F	p	$\eta_p^2$
Ethnicity	1648.79	1	73.91	< .001	0.13
Religion	499.59	3	7.47	< .001	0.04
Residuals	11220.49	503			

**Table 153.** Mean, Standard Deviation, and Sample Size for “She asked for it” by Ethnicity and Religion

Combination	M	SD
English: Muslim	23.58	5.08
Greek Cypriots: Muslim	13.00	-
English: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	24.12	4.23
Greek Cypriots: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	18.65	5.02
English: No religion	25.69	4.29
Greek Cypriots: No religion	24.38	3.12
English: Other Religion	22.56	6.04
Greek Cypriots: Other Religion	24.50	6.40

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “She asked for it” for English ( $M = 24.81$ ,  $SD = 4.53$ ) was significantly larger than for Greek Cypriots ( $M = 19.09$ ,  $SD = 5.18$ ),  $p < .001$ . For the main effect of Religion, the mean of “She asked for it” for Muslim ( $M = 23.34$ ,  $SD = 5.27$ ) was significantly smaller than for No religion ( $M = 25.59$ ,  $SD = 4.22$ ),  $p = .008$ . For the main effect of Religion, the mean of “She asked for it” for Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations) ( $M = 20.39$ ,  $SD = 5.41$ ) was significantly smaller than for No religion ( $M = 25.59$ ,  $SD = 4.22$ ),  $p = .001$ . No other significant effects were found.

#### 6.4.2 He did not mean to

The results of the ANOVA were significant,  $F(4, 504) = 18.53$ ,  $p < .001$ , indicating there were significant differences in “He did not mean to” among the levels of Ethnicity and Religion (Table 154). The main effect, Ethnicity was significant,  $F(1, 504) = 5.97$ ,  $p = .015$ ,  $\eta_p^2 = 0.01$ , indicating there were significant differences in “He did not mean to” by Ethnicity levels. The main effect, Religion was significant,  $F(3, 504) = 13.44$ ,  $p < .001$ ,  $\eta_p^2 = 0.07$ , indicating there were significant differences in “He did not mean to” by Religion levels. The means and standard deviations are presented in Table 155.

**Table 154.** Analysis of Variance Table for “He did not mean to” by Ethnicity and Religion

Term	SS	df	F	p	$\eta_p^2$
Ethnicity	117.53	1	5.97	.015	0.01
Religion	793.68	3	13.44	< .001	0.07
Residuals	9921.26	504			

**Table 155.** Mean, Standard Deviation, and Sample Size for “He did not mean to” by Ethnicity and Religion

Combination	<i>M</i>	<i>SD</i>
English: Muslim	20.44	4.07
Greek Cypriots: Muslim	15.00	-
English: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	21.74	4.73
Greek Cypriots: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	20.12	4.42
English: No religion	24.06	4.22
Greek Cypriots: No religion	24.15	4.78
English: Other Religion	21.11	4.86
Greek Cypriots: Other Religion	24.25	7.23

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “He did not mean to” for English ( $M = 22.74$ ,  $SD = 4.59$ ) was significantly larger than for Greek Cypriots ( $M = 20.42$ ,  $SD = 4.61$ ),  $p < .001$ . For the main effect of Religion, the mean of “He did not mean to” for Muslim ( $M = 20.32$ ,  $SD = 4.10$ ) was significantly smaller than for No religion ( $M = 24.07$ ,  $SD = 4.25$ ),  $p < .001$ . For the main effect of Religion, the mean of “He did not mean to” for Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations) ( $M = 20.64$ ,  $SD = 4.57$ ) was significantly smaller than for No religion ( $M = 24.07$ ,  $SD = 4.25$ ),  $p < .001$ .

#### 6.4.3 It was not really Rape

The results of the ANOVA were significant,  $F(4, 502) = 56.24$ ,  $p < .001$ , indicating there were significant differences in “It was not really rape” among the levels of Ethnicity and Religion (Table 156). The main effect, Ethnicity was significant,  $F(1, 502) = 88.40$ ,  $p < .001$ ,  $\eta_p^2 = 0.15$ , indicating there were

significant differences in “It was not really rape” by Ethnicity levels. The main effect, Religion was significant,  $F(3, 502) = 6.97, p < .001, \eta_p^2 = 0.04$ , indicating there were significant differences in “It was not really rape” by Religion levels. The means and standard deviations are presented in Table 157.

**Table 156.** Analysis of Variance Table for “It was not really rape” by Ethnicity and Religion

Term	SS	df	F	p	$\eta_p^2$
Ethnicity	1005.26	1	88.40	< .001	0.15
Religion	237.61	3	6.97	< .001	0.04
Residuals	5708.46	502			

**Table 157.** Mean, Standard Deviation, and Sample Size for “It was not really rape” by Ethnicity and Religion

Combination	M	SD
English: Muslim	21.58	3.72
Greek Cypriots: Muslim	12.00	-
English: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	21.80	3.15
Greek Cypriots: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	17.93	3.92
English: No religion	23.18	2.34
Greek Cypriots: No religion	20.46	4.33
English: Other Religion	21.44	2.96
Greek Cypriots: Other Religion	21.75	4.72

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “It was not really rape” for English ( $M = 22.47, SD = 2.93$ ) was significantly larger than for Greek Cypriots ( $M = 18.13, SD = 4.03$ ),  $p < .001$ . For the main effect of Religion, the mean of “It was not really rape” for Muslim ( $M = 21.36, SD = 3.95$ ) was significantly smaller than for No religion ( $M = 22.96, SD = 2.63$ ),  $p = .007$ . For the main effect of

Religion, the mean of “It was not really rape” for Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations) ( $M = 19.16$ ,  $SD = 4.11$ ) was significantly smaller than for No religion ( $M = 22.96$ ,  $SD = 2.63$ ),  $p = .002$ . No other significant effects were found.

#### 6.4.4 She Lied

The results of the ANOVA were significant,  $F(4, 504) = 14.06$ ,  $p < .001$ , indicating there were significant differences in “She Lied” among the levels of Ethnicity and Religion (Table 158). The main effect, Ethnicity was significant,  $F(1, 504) = 6.67$ ,  $p = .010$ ,  $\eta_p^2 = 0.01$ , indicating there were significant differences in “She Lied” by Ethnicity levels. The main effect, Religion was significant,  $F(3, 504) = 6.76$ ,  $p < .001$ ,  $\eta_p^2 = 0.04$ , indicating there were significant differences in “She Lied” by Religion levels. The means and standard deviations are presented in Table 159.

**Table 158.** *Analysis of Variance Table for “She Lied” by Ethnicity and Religion*

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	$\eta_p^2$
Ethnicity	105.80	1	6.67	.010	0.01
Religion	321.49	3	6.76	< .001	0.04
Residuals	7993.84	504			

**Table 159.** Mean, Standard Deviation, and Sample Size for “She Lied” by Ethnicity and Religion

Combination	<i>M</i>	<i>SD</i>
English: Muslim	17.74	4.42
Greek Cypriots: Muslim	14.00	-
English: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	17.17	4.16
Greek Cypriots: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	15.61	3.54
English: No religion	18.58	4.27
Greek Cypriots: No religion	19.00	3.92
English: Other Religion	19.56	3.50
Greek Cypriots: Other Religion	21.00	4.90

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “She Lied” for English ( $M = 18.06$ ,  $SD = 4.27$ ) was significantly larger than for Greek Cypriots ( $M = 15.91$ ,  $SD = 3.72$ ),  $p < .001$ . For the main effect of Religion, the mean of “She Lied” for Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations) ( $M = 16.10$ ,  $SD = 3.81$ ) was significantly smaller than for No religion ( $M = 18.61$ ,  $SD = 4.23$ ),  $p = .011$ . For the main effect of Religion, the mean of “She Lied” for Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations) ( $M = 16.10$ ,  $SD = 3.81$ ) was significantly smaller than for Other Religion ( $M = 20.00$ ,  $SD = 3.83$ ),  $p = .033$ . No other significant effects were found.

#### 6.4.5 Illinois Total

The results of the ANOVA were significant,  $F(4, 501) = 47.85$ ,  $p < .001$ , indicating there were significant differences in “Illinois Total” among the levels of Ethnicity and Religion (Table 160). The main effect, Ethnicity was significant,  $F(1, 501) = 51.97$ ,  $p < .001$ ,  $\eta_p^2 = 0.09$ , indicating there were significant

differences in “Illinois Total” by Ethnicity levels. The main effect, Religion was significant,  $F(3, 501) = 12.56, p < .001, \eta_p^2 = 0.07$ , indicating there were significant differences in “Illinois Total” by Religion levels. The means and standard deviations are presented in Table 161.

**Table 160.** Analysis of Variance Table for “Illinois Total” by Ethnicity and Religion

Term	SS	df	F	p	$\eta_p^2$
Ethnicity	9032.51	1	51.97	< .001	0.09
Religion	6550.32	3	12.56	< .001	0.07
Residuals	87071.56	501			

**Table 161.** Mean, Standard Deviation, and Sample Size for “Illinois Total” by Ethnicity and Religion

Combination	M	SD	n
English: Muslim	83.35	14.15	43
Greek Cypriots: Muslim	54.00	-	1
English: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	84.83	12.57	90
Greek Cypriots: Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations)	72.07	13.48	192
English: No religion	91.51	12.13	154
Greek Cypriots: No religion	88.00	12.77	13
English: Other Religion	84.67	15.12	9
Greek Cypriots: Other Religion	91.50	22.66	4

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “Illinois total” for English ( $M = 88.08, SD = 13.10$ ) was significantly larger than for Greek Cypriots ( $M = 73.34, SD = 14.35$ ),  $p < .001$ . For the main effect of Religion, the mean of “Illinois total” for Muslim ( $M = 82.68, SD = 14.66$ ) was significantly smaller than for No religion ( $M = 91.23, SD = 12.18$ ),  $p < .001$ . For the main effect of Religion,



the mean of “Illinois total” for Christian (Including Church of England, Catholic, Protestant and all other Christian Demonstrations) ( $M = 76.14$ ,  $SD = 14.46$ ) was significantly smaller than for No religion ( $M = 91.23$ ,  $SD = 12.18$ ),  $p < .001$ .

## 6.5 Education Level

### 6.5.1 She asked for it

The results of the ANOVA were significant,  $F(7, 498) = 44.58$ ,  $p < .001$ , indicating there were significant differences in “She asked for it” among the levels of Ethnicity and Education level (Table 162). The main effect, Ethnicity was significant,  $F(1, 498) = 70.97$ ,  $p < .001$ ,  $\eta_p^2 = 0.12$ , indicating there were significant differences in “She asked for it” by Ethnicity levels. The main effect, Education level was significant,  $F(6, 498) = 17.53$ ,  $p < .001$ ,  $\eta_p^2 = 0.17$ , indicating there were significant differences in “She asked for it” by Education level levels. The means and standard deviations are presented in Table 163.

**Table 162.** Analysis of Variance Table for “She asked for it” by Ethnicity and Education Level

Term	SS	df	F	p	$\eta_p^2$
Ethnicity	1377.63	1	70.97	< .001	0.12
Education level	2041.74	6	17.53	< .001	0.17
Residuals	9666.72	498			

**Table 163.** Mean, Standard Deviation, and Sample Size for “She asked for it” by Ethnicity and Education Level

Combination	M	SD
English: Completed Elementary School	19.00	-
Greek Cypriots: Completed Elementary School	12.00	4.06
English: Completed High School	22.50	4.72
Greek Cypriots: Completed High School	16.70	4.09

English: Completed College	25.78	3.81
Greek Cypriots: Completed College	18.92	4.72
English: Bachelor's degree	24.81	4.71
Greek Cypriots: Bachelor's degree	21.78	4.60
English: Master's Degree	24.33	4.84
Greek Cypriots: Master's Degree	22.00	3.77
English: Doctorate	23.35	5.35
Greek Cypriots: Doctorate	22.38	4.03
English: No Education	19.00	2.83
Greek Cypriots: No Education	13.89	4.28

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “She asked for it” for English ( $M = 24.80$ ,  $SD = 4.54$ ) was significantly larger than for Greek Cypriots ( $M = 19.09$ ,  $SD = 5.18$ ),  $p < .001$ . For the main effect of Education level, the mean of “She asked for it” for Completed Elementary School ( $M = 12.70$ ,  $SD = 4.42$ ) was significantly smaller than for Completed High School ( $M = 18.00$ ,  $SD = 4.86$ ),  $p = .030$ . For the main effect of Education level, the mean of “She asked for it” for Completed Elementary School ( $M = 12.70$ ,  $SD = 4.42$ ) was significantly smaller than for Completed College ( $M = 25.06$ ,  $SD = 4.43$ ),  $p < .001$ . For the main effect of Education level, the mean of “She asked for it” for Completed Elementary School ( $M = 12.70$ ,  $SD = 4.42$ ) was significantly smaller than for bachelor's degree ( $M = 23.69$ ,  $SD = 4.88$ ),  $p < .001$ . For the main effect of Education level, the mean of “She asked for it” for Completed Elementary School ( $M = 12.70$ ,  $SD = 4.42$ ) was significantly smaller than for master's degree ( $M = 23.11$ ,  $SD = 4.44$ ),  $p < .001$ . For the main effect of Education level, the mean of “She asked for it” for Completed Elementary School ( $M = 12.70$ ,  $SD = 4.42$ ) was significantly smaller than for Doctorate ( $M = 23.07$ ,  $SD = 4.96$ ),  $p < .001$ . For the main effect of Education level, the mean of “She asked for it” for Completed High School ( $M = 18.00$ ,  $SD = 4.86$ ) was significantly smaller than for Completed College ( $M = 25.06$ ,  $SD = 4.43$ ),  $p < .001$ . For the main effect of Education level, the mean of “She asked for it” for Completed High School ( $M =$

18.00,  $SD = 4.86$ ) was significantly smaller than for bachelor's degree ( $M = 23.69$ ,  $SD = 4.88$ ),  $p < .001$ . For the main effect of Education level, the mean of "She asked for it" for Completed High School ( $M = 18.00$ ,  $SD = 4.86$ ) was significantly smaller than for master's degree ( $M = 23.11$ ,  $SD = 4.44$ ),  $p < .001$ . For the main effect of Education level, the mean of "She asked for it" for Completed College ( $M = 25.06$ ,  $SD = 4.43$ ) was significantly larger than for No Education ( $M = 14.82$ ,  $SD = 4.45$ ),  $p < .001$ . For the main effect of Education level, the mean of "She asked for it" for bachelor's degree ( $M = 23.69$ ,  $SD = 4.88$ ) was significantly larger than for No Education ( $M = 14.82$ ,  $SD = 4.45$ ),  $p < .001$ . For the main effect of Education level, the mean of "She asked for it" for master's degree ( $M = 23.11$ ,  $SD = 4.44$ ) was significantly larger than for No Education ( $M = 14.82$ ,  $SD = 4.45$ ),  $p < .001$ . For the main effect of Education level, the mean of "She asked for it" for Doctorate ( $M = 23.07$ ,  $SD = 4.96$ ) was significantly larger than for No Education ( $M = 14.82$ ,  $SD = 4.45$ ),  $p = .016$ .

### 6.5.2 He did not mean to

The ANOVA was examined based on an alpha value of 0.05. The results of the ANOVA were significant,  $F(7, 499) = 14.31$ ,  $p < .001$ , indicating there were significant differences in "He did not mean to" among the levels of Ethnicity and Education level (Table 164). The main effect, Ethnicity was significant,  $F(1, 499) = 6.52$ ,  $p = .011$ ,  $\eta_p^2 = 0.01$ , indicating there were significant differences in "He did not mean to" by Ethnicity levels. The main effect, Education level was significant,  $F(6, 499) = 10.95$ ,  $p < .001$ ,  $\eta_p^2 = 0.12$ , indicating there were significant differences in "He did not mean to" by Education level levels. The means and standard deviations are presented in Table 165.

**Table 164.** Analysis of Variance Table for “He did not mean to” by Ethnicity and Education Level

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	$\eta_p^2$
Ethnicity	123.47	1	6.52	.011	0.01
Education level	1245.02	6	10.95	< .001	0.12
Residuals	9454.08	499			

**Table 165.** Mean, Standard Deviation, and Sample Size for “He did not mean to” by Ethnicity and Education Level

Combination	<i>M</i>	<i>SD</i>
English: Completed Elementary School	18.00	-
Greek Cypriots: Completed Elementary School	15.78	6.22
English: Completed High School	21.27	4.54
Greek Cypriots: Completed High School	18.62	3.83
English: Completed College	23.10	4.10
Greek Cypriots: Completed College	20.38	3.10
English: Bachelor’s degree	22.21	4.53
Greek Cypriots: Bachelor’s degree	21.92	4.16
English: Master’s Degree	24.70	5.59
Greek Cypriots: Master’s Degree	23.09	4.06
English: Doctorate	22.85	5.03
Greek Cypriots: Doctorate	24.38	4.27
English: No Education	16.50	4.95
Greek Cypriots: No Education	16.56	4.22

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “He did not mean to” for English ( $M = 22.72$ ,  $SD = 4.60$ ) was significantly larger than for Greek Cypriots ( $M = 20.42$ ,  $SD = 4.61$ ),  $p < .001$ .

For the main effect of Education level, the mean of “He did not mean to” for Completed Elementary School ( $M = 16.00$ ,  $SD = 5.91$ ) was significantly smaller than for Completed College ( $M = 22.81$ ,  $SD = 4.08$ ),  $p = .010$ . For the main effect of Education level, the mean of “He did not mean to” for Completed Elementary School ( $M = 16.00$ ,  $SD = 5.91$ ) was significantly smaller than for bachelor’s degree ( $M = 22.10$ ,  $SD = 4.39$ ),  $p = .011$ . For the main effect of Education level, the mean of “He did not mean to” for Completed Elementary School ( $M = 16.00$ ,  $SD = 5.91$ ) was significantly smaller than for master’s degree ( $M = 23.86$ ,  $SD = 4.88$ ),  $p < .001$ . For the main effect of Education level, the mean of “He did not mean to” for Completed Elementary School ( $M = 16.00$ ,  $SD = 5.91$ ) was significantly smaller than for Doctorate ( $M = 23.29$ ,  $SD = 4.80$ ),  $p = .005$ . For the main effect of Education level, the mean of “He did not mean to” for Completed High School ( $M = 19.21$ ,  $SD = 4.12$ ) was significantly smaller than for Completed College ( $M = 22.81$ ,  $SD = 4.08$ ),  $p = .009$ . For the main effect of Education level, the mean of “He did not mean to” for Completed High School ( $M = 19.21$ ,  $SD = 4.12$ ) was significantly smaller than for bachelor’s degree ( $M = 22.10$ ,  $SD = 4.39$ ),  $p = .007$ . For the main effect of Education level, the mean of “He did not mean to” for Completed High School ( $M = 19.21$ ,  $SD = 4.12$ ) was significantly smaller than for master’s degree ( $M = 23.86$ ,  $SD = 4.88$ ),  $p < .001$ . For the main effect of Education level, the mean of “He did not mean to” for Completed High School ( $M = 19.21$ ,  $SD = 4.12$ ) was significantly smaller than for Doctorate ( $M = 23.29$ ,  $SD = 4.80$ ),  $p = .028$ . For the main effect of Education level, the mean of “He did not mean to” for Completed College ( $M = 22.81$ ,  $SD = 4.08$ ) was significantly smaller than for master’s degree ( $M = 23.86$ ,  $SD = 4.88$ ),  $p = .048$ . For the main effect of Education level, the mean of “He did not mean to” for Completed College ( $M = 22.81$ ,  $SD = 4.08$ ) was significantly larger than for No Education ( $M = 16.55$ ,  $SD = 4.08$ ),  $p = .014$ . For the main effect of Education level, the mean of “He did not mean to” for bachelor’s degree ( $M = 22.10$ ,  $SD = 4.39$ ) was significantly smaller than for master’s degree ( $M = 23.86$ ,  $SD = 4.88$ ),  $p = .019$ . For the main effect of Education level, the mean of “He did not mean to” for bachelor’s degree ( $M = 22.10$ ,  $SD = 4.39$ ) was

significantly larger than for No Education ( $M = 16.55$ ,  $SD = 4.08$ ),  $p = .015$ . For the main effect of Education level, the mean of “He did not mean to” for master’s degree ( $M = 23.86$ ,  $SD = 4.88$ ) was significantly larger than for No Education ( $M = 16.55$ ,  $SD = 4.08$ ),  $p < .001$ . For the main effect of Education level, the mean of “He did not mean to” for Doctorate ( $M = 23.29$ ,  $SD = 4.80$ ) was significantly larger than for No Education ( $M = 16.55$ ,  $SD = 4.08$ ),  $p = .007$ .

### 6.5.3 It was not really rape

The results of the ANOVA were significant,  $F(7, 497) = 48.83$ ,  $p < .001$ , indicating there were significant differences in “It was not really rape” among the levels of Ethnicity and Education level (Table 166). The main effect, Ethnicity was significant,  $F(1, 497) = 88.69$ ,  $p < .001$ ,  $\eta_p^2 = 0.15$ , indicating there were significant differences in “It was not really rape” by Ethnicity levels. The main effect, Education level was significant,  $F(6, 497) = 17.87$ ,  $p < .001$ ,  $\eta_p^2 = 0.18$ , indicating there were significant differences in “It was not really rape” by Education level levels. The means and standard deviations are presented in Table 167.

**Table 166.** Analysis of Variance Table for “It was not really rape” by Ethnicity and Education Level

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	$\eta_p^2$
Ethnicity	871.82	1	88.69	< .001	0.15
Education level	1053.79	6	17.87	< .001	0.18
Residuals	4885.66	497			

**Table 167.** Mean, Standard Deviation, and Sample Size for “It was not really rape” by Ethnicity and Education Level

Combination	<i>M</i>	<i>SD</i>
English: Completed Elementary School	8.00	-
Greek Cypriots: Completed Elementary School	13.89	2.93
English: Completed High School	21.50	2.97
Greek Cypriots: Completed High School	15.97	3.31
English: Completed College	23.05	2.09
Greek Cypriots: Completed College	17.00	2.74
English: Bachelor’s degree	22.31	3.06
Greek Cypriots: Bachelor’s degree	20.29	3.59
English: Master’s Degree	22.60	2.87
Greek Cypriots: Master’s Degree	20.52	3.53
English: Doctorate	22.25	3.32
Greek Cypriots: Doctorate	20.25	3.49
English: No Education	16.50	7.78
Greek Cypriots: No Education	16.56	3.13

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “It was not really rape” for English ( $M = 22.47$ ,  $SD = 2.93$ ) was significantly larger than for Greek Cypriots ( $M = 18.13$ ,  $SD = 4.03$ ),  $p < .001$ . For the main effect of Education level, the mean of “It was not really rape” for Completed Elementary School ( $M = 13.30$ ,  $SD = 3.33$ ) was significantly smaller than for Completed High School ( $M = 17.21$ ,  $SD = 3.97$ ),  $p = .021$ . For the main effect of Education level, the mean of “It was not really rape” for Completed Elementary School ( $M = 13.30$ ,  $SD = 3.33$ ) was significantly smaller than for Completed College ( $M = 22.42$ ,  $SD = 2.85$ ),  $p < .001$ . For the main effect of Education level, the mean of “It was not really rape” for Completed Elementary School ( $M = 13.30$ ,  $SD = 3.33$ ) was significantly smaller than for bachelor’s degree ( $M = 21.56$ ,  $SD = 3.40$ ),  $p < .001$ . For the main effect of Education level, the mean of “It was not really rape”

for Completed Elementary School ( $M = 13.30$ ,  $SD = 3.33$ ) was significantly smaller than for master's degree ( $M = 21.51$ ,  $SD = 3.37$ ),  $p < .001$ . For the main effect of Education level, the mean of "It was not really rape" for Completed Elementary School ( $M = 13.30$ ,  $SD = 3.33$ ) was significantly smaller than for Doctorate ( $M = 21.68$ ,  $SD = 3.43$ ),  $p < .001$ . For the main effect of Education level, the mean of "It was not really rape" for Completed High School ( $M = 17.21$ ,  $SD = 3.97$ ) was significantly smaller than for Completed College ( $M = 22.42$ ,  $SD = 2.85$ ),  $p < .001$ . For the main effect of Education level, the mean of "It was not really rape" for Completed High School ( $M = 17.21$ ,  $SD = 3.97$ ) was significantly smaller than for bachelor's degree ( $M = 21.56$ ,  $SD = 3.40$ ),  $p < .001$ . For the main effect of Education level, the mean of "It was not really rape" for Completed High School ( $M = 17.21$ ,  $SD = 3.97$ ) was significantly smaller than for master's degree ( $M = 21.51$ ,  $SD = 3.37$ ),  $p < .001$ . For the main effect of Education level, the mean of "It was not really rape" for Completed High School ( $M = 17.21$ ,  $SD = 3.97$ ) was significantly smaller than for Doctorate ( $M = 21.68$ ,  $SD = 3.43$ ),  $p = .010$ . For the main effect of Education level, the mean of "It was not really rape" for Bachelor Degree ( $M = 21.56$ ,  $SD = 3.40$ ) was significantly larger than for No Education ( $M = 16.55$ ,  $SD = 3.72$ ),  $p = .029$ . For the main effect of Education level, the mean of "It was not really rape" for master's degree ( $M = 21.51$ ,  $SD = 3.37$ ) was significantly larger than for No Education ( $M = 16.55$ ,  $SD = 3.72$ ),  $p = .006$ . No other significant effects were found.

#### 6.5.4 She Lied

The results of the ANOVA were significant,  $F(7, 499) = 9.79$ ,  $p < .001$ , indicating there were significant differences in "She Lied" among the levels of Ethnicity and Education level (Table 168). The main effect, Ethnicity was significant,  $F(1, 499) = 15.95$ ,  $p < .001$ ,  $\eta_p^2 = 0.03$ , indicating there were significant differences in "She Lied" by Ethnicity levels. The main effect, Education level was significant,  $F$



(6, 499) = 5.28,  $p < .001$ ,  $\eta_p^2 = 0.06$ , indicating there were significant differences in “She Lied” by Education level levels. The means and standard deviations are presented in Table 169.

**Table 168.** Analysis of Variance Table for “She Lied” by Ethnicity and Education Level

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	$\eta_p^2$
Ethnicity	249.60	1	15.95	< .001	0.03
Education level	496.07	6	5.28	< .001	0.06
Residuals	7808.73	499			

**Table 169.** Mean, Standard Deviation, and Sample Size for “She Lied” by Ethnicity and Education Level

Combination	<i>M</i>	<i>SD</i>
English: Completed Elementary School	9.00	-
Greek Cypriots: Completed Elementary School	14.33	4.74
English: Completed High School	17.82	3.69
Greek Cypriots: Completed High School	14.79	2.85
English: Completed College	17.97	4.16
Greek Cypriots: Completed College	15.46	2.79
English: Bachelor’s degree	18.06	4.29
Greek Cypriots: Bachelor’s degree	17.05	3.92
English: Master’s Degree	19.43	4.75
Greek Cypriots: Master’s Degree	17.64	3.81
English: Doctorate	18.00	4.27
Greek Cypriots: Doctorate	16.50	4.60
English: No Education	12.00	0.00
Greek Cypriots: No Education	12.78	2.86

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “She Lied” for English ( $M = 18.07$ ,  $SD = 4.28$ ) was significantly larger than for Greek Cypriots ( $M = 15.91$ ,  $SD = 3.72$ ),  $p < .001$ . For the

main effect of Education level, the mean of “She Lied” for Completed High School ( $M = 15.46$ ,  $SD = 3.29$ ) was significantly smaller than for master’s degree ( $M = 18.49$ ,  $SD = 4.34$ ),  $p = .002$ . For the main effect of Education level, the mean of “She Lied” for bachelor’s degree ( $M = 17.68$ ,  $SD = 4.17$ ) was significantly larger than for No Education ( $M = 12.64$ ,  $SD = 2.58$ ),  $p = .017$ . For the main effect of Education level, the mean of “She Lied” for master’s degree ( $M = 18.49$ ,  $SD = 4.34$ ) was significantly larger than for No Education ( $M = 12.64$ ,  $SD = 2.58$ ),  $p = .001$ . No other significant effects were found.

### 6.5.5 Illinois Total

The ANOVA was examined based on an alpha value of 0.05. The results of the ANOVA were significant,  $F(7, 496) = 40.56$ ,  $p < .001$ , indicating there were significant differences in “Illinois Total” among the levels of Ethnicity and Education level (Table 170). The main effect, Ethnicity was significant,  $F(1, 496) = 59.24$ ,  $p < .001$ ,  $\eta_p^2 = 0.11$ , indicating there were significant differences in “Illinois Total” by Ethnicity levels. The main effect, Education level was significant,  $F(6, 496) = 18.60$ ,  $p < .001$ ,  $\eta_p^2 = 0.18$ , indicating there were significant differences in “Illinois Total” by Education level levels. The means and standard deviations are presented in Table 171.

**Table 170.** *Analysis of Variance Table for “Illinois Total” by Ethnicity and Education Level*

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	$\eta_p^2$
Ethnicity	9123.63	1	59.24	< .001	0.11
Education level	17184.33	6	18.60	< .001	0.18
Residuals	76388.69	496			

**Table 171.** Mean, Standard Deviation, and Sample Size for “Illinois Total” by Ethnicity and Education Level

Combination	<i>M</i>	<i>SD</i>
English: Completed Elementary School	54.00	-
Greek Cypriots: Completed Elementary School	56.00	12.38
English: Completed High School	83.09	12.65
Greek Cypriots: Completed High School	65.69	10.67
English: Completed College	89.91	10.47
Greek Cypriots: Completed College	71.77	8.58
English: Bachelor’s degree	87.39	13.35
Greek Cypriots: Bachelor’s degree	80.70	12.36
English: Master’s Degree	91.07	16.06
Greek Cypriots: Master’s Degree	83.24	12.44
English: Doctorate	86.45	15.78
Greek Cypriots: Doctorate	83.50	13.71
English: No Education	64.00	15.56
Greek Cypriots: No Education	59.78	7.81

**Post-hoc.** Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables. For the main effect of Ethnicity, the mean of “Illinois total” for English ( $M = 88.06$ ,  $SD = 13.14$ ) was significantly larger than for Greek Cypriots ( $M = 73.34$ ,  $SD = 14.35$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Completed Elementary School ( $M = 55.80$ ,  $SD = 11.69$ ) was significantly smaller than for Completed College ( $M = 88.01$ ,  $SD = 11.68$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Completed Elementary School ( $M = 55.80$ ,  $SD = 11.69$ ) was significantly smaller than for bachelor’s degree ( $M = 84.92$ ,  $SD = 13.35$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Completed Elementary School ( $M = 55.80$ ,  $SD = 11.69$ ) was significantly smaller than for master’s degree ( $M = 86.97$ ,  $SD = 14.70$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Completed Elementary School ( $M = 55.80$ ,  $SD = 11.69$ ) was significantly smaller than for Doctorate ( $M = 85.61$ ,  $SD = 15.02$ ),  $p < .001$ . For the main effect of

Education level, the mean of “Illinois total” for Completed High School ( $M = 69.64$ ,  $SD = 13.28$ ) was significantly smaller than for Completed College ( $M = 88.01$ ,  $SD = 11.68$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Completed High School ( $M = 69.64$ ,  $SD = 13.28$ ) was significantly smaller than for bachelor’s degree ( $M = 84.92$ ,  $SD = 13.35$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Completed High School ( $M = 69.64$ ,  $SD = 13.28$ ) was significantly smaller than for master’s degree ( $M = 86.97$ ,  $SD = 14.70$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Completed High School ( $M = 69.64$ ,  $SD = 13.28$ ) was significantly smaller than for Doctorate ( $M = 85.61$ ,  $SD = 15.02$ ),  $p = .018$ . For the main effect of Education level, the mean of “Illinois total” for Completed College ( $M = 88.01$ ,  $SD = 11.68$ ) was significantly larger than for No Education ( $M = 60.55$ ,  $SD = 8.71$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for bachelor’s degree ( $M = 84.92$ ,  $SD = 13.35$ ) was significantly larger than for No Education ( $M = 60.55$ ,  $SD = 8.71$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for master’s degree ( $M = 86.97$ ,  $SD = 14.70$ ) was significantly larger than for No Education ( $M = 60.55$ ,  $SD = 8.71$ ),  $p < .001$ . For the main effect of Education level, the mean of “Illinois total” for Doctorate ( $M = 85.61$ ,  $SD = 15.02$ ) was significantly larger than for No Education ( $M = 60.55$ ,  $SD = 8.71$ ),  $p = .002$ .

Finally, interaction effects were examined for the important factors (see Figures 5 and 6).

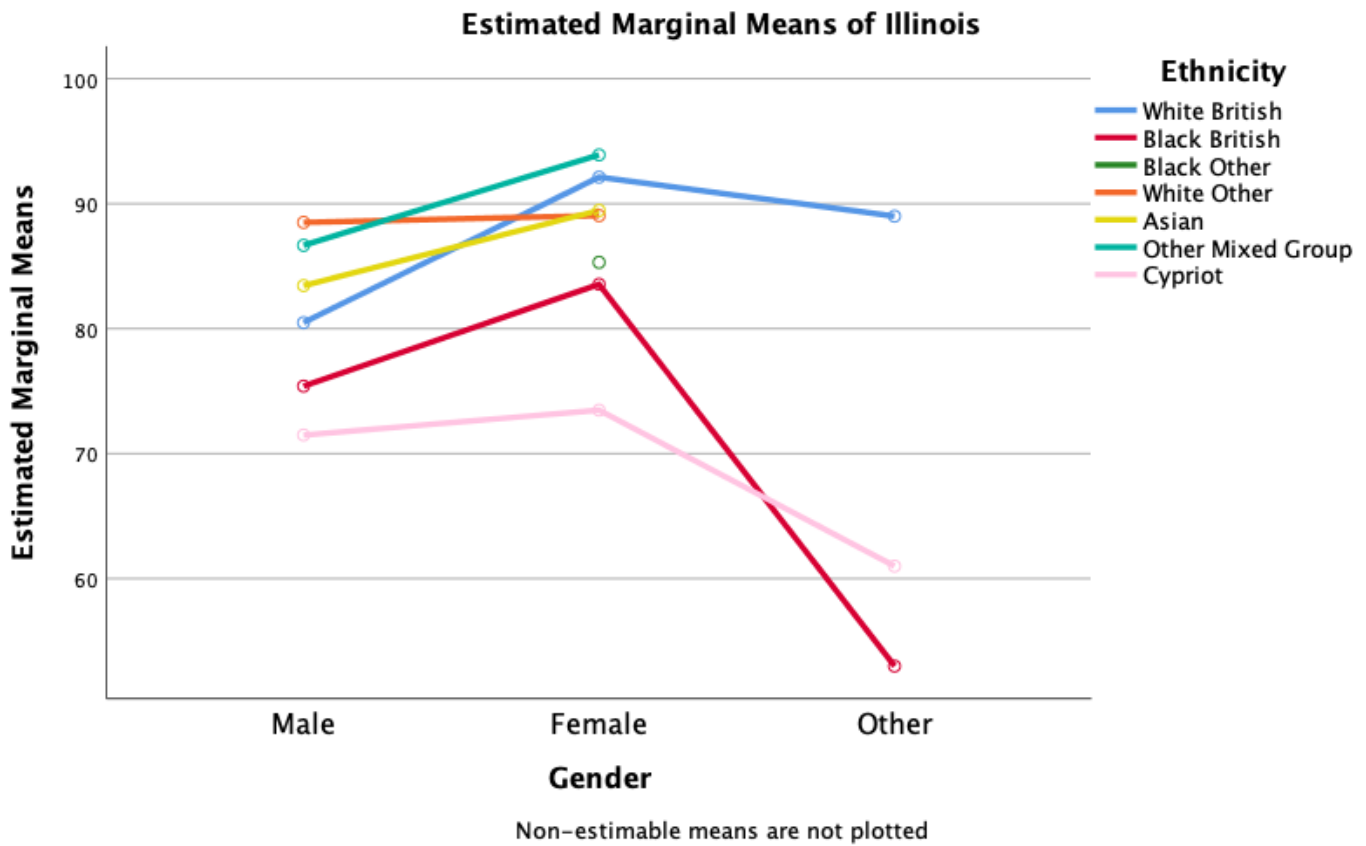


Figure 5. *Gender and Ethnicity*

It can be seen from Figure 5 that there are some interaction effects; This is confirmed as the lines of the included variables are not parallel, thus confirming interaction effect.

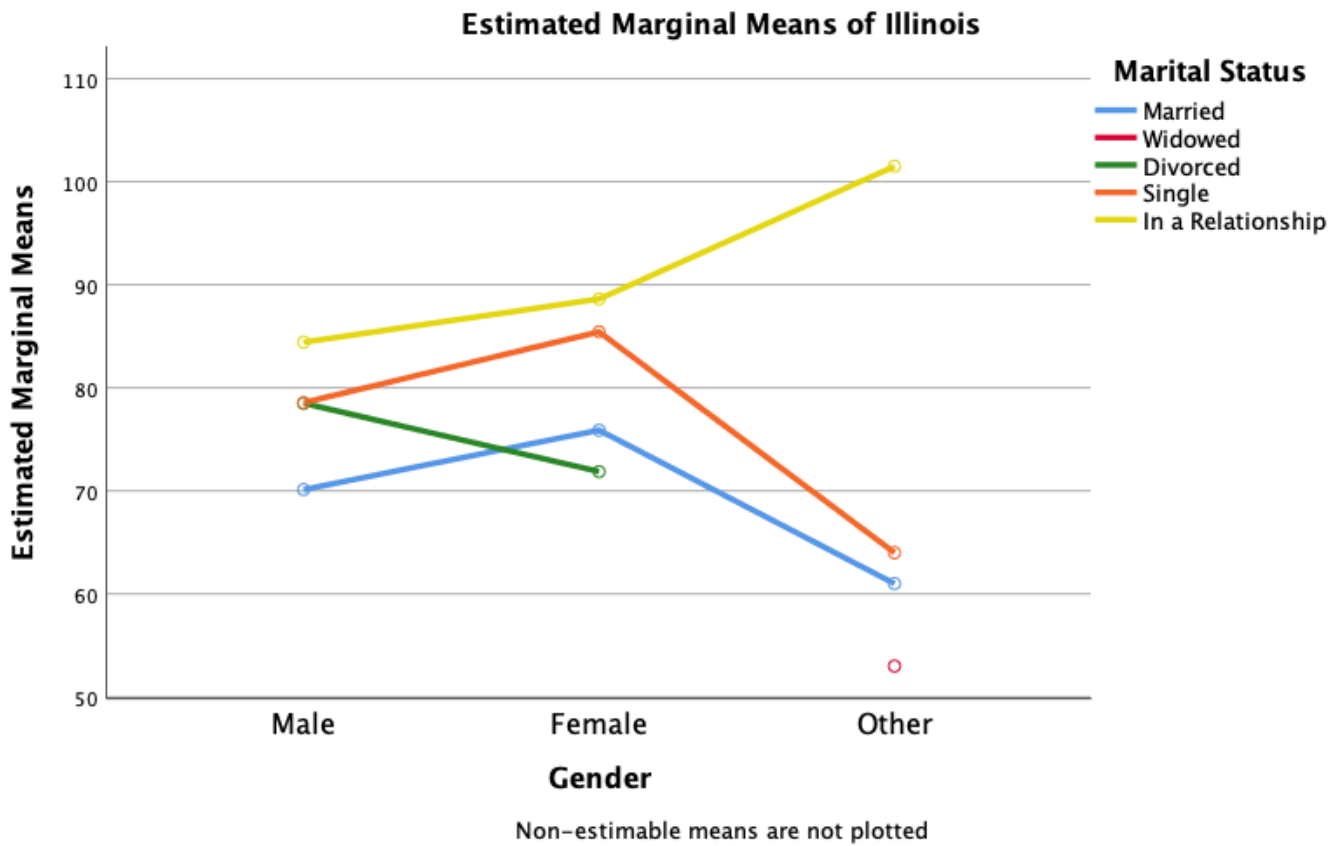


Figure 6. Gender and Marital Status

It can be seen from Figure 1 that there are some interaction effects; This is confirmed as the lines of the included variables are not parallel, thus confirming interaction effect.

**6.6 Regression, T-test, ANOVA Significant Variables:** *She asked for it, He didn't mean to, It wasn't really rape, She lied and Illinois Total* also had similar significance between the two populations when the Regression, T-Test and Anova analysis took place (see Figures 7, 8, 9, 10, 11).

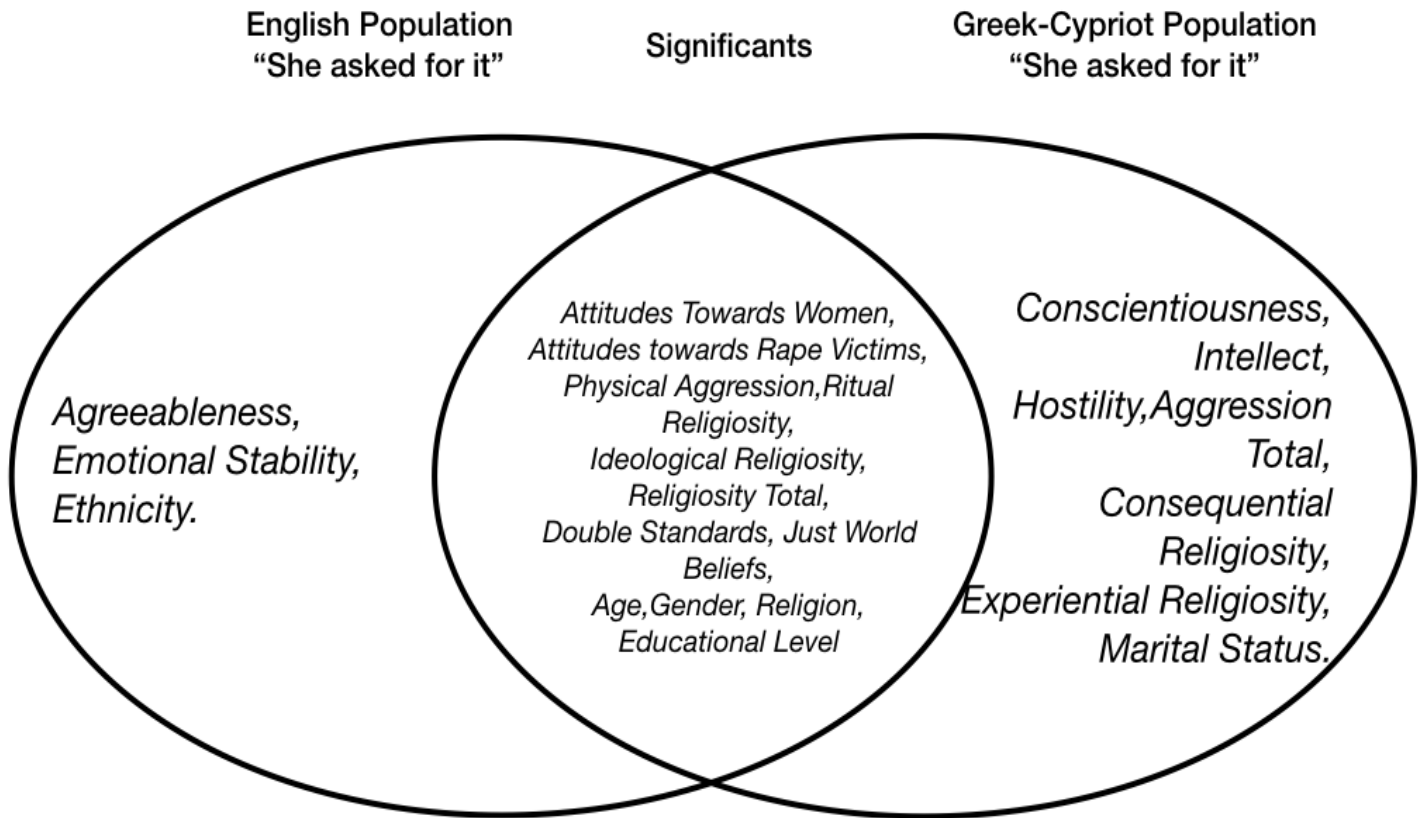


Figure 7. She asked for it

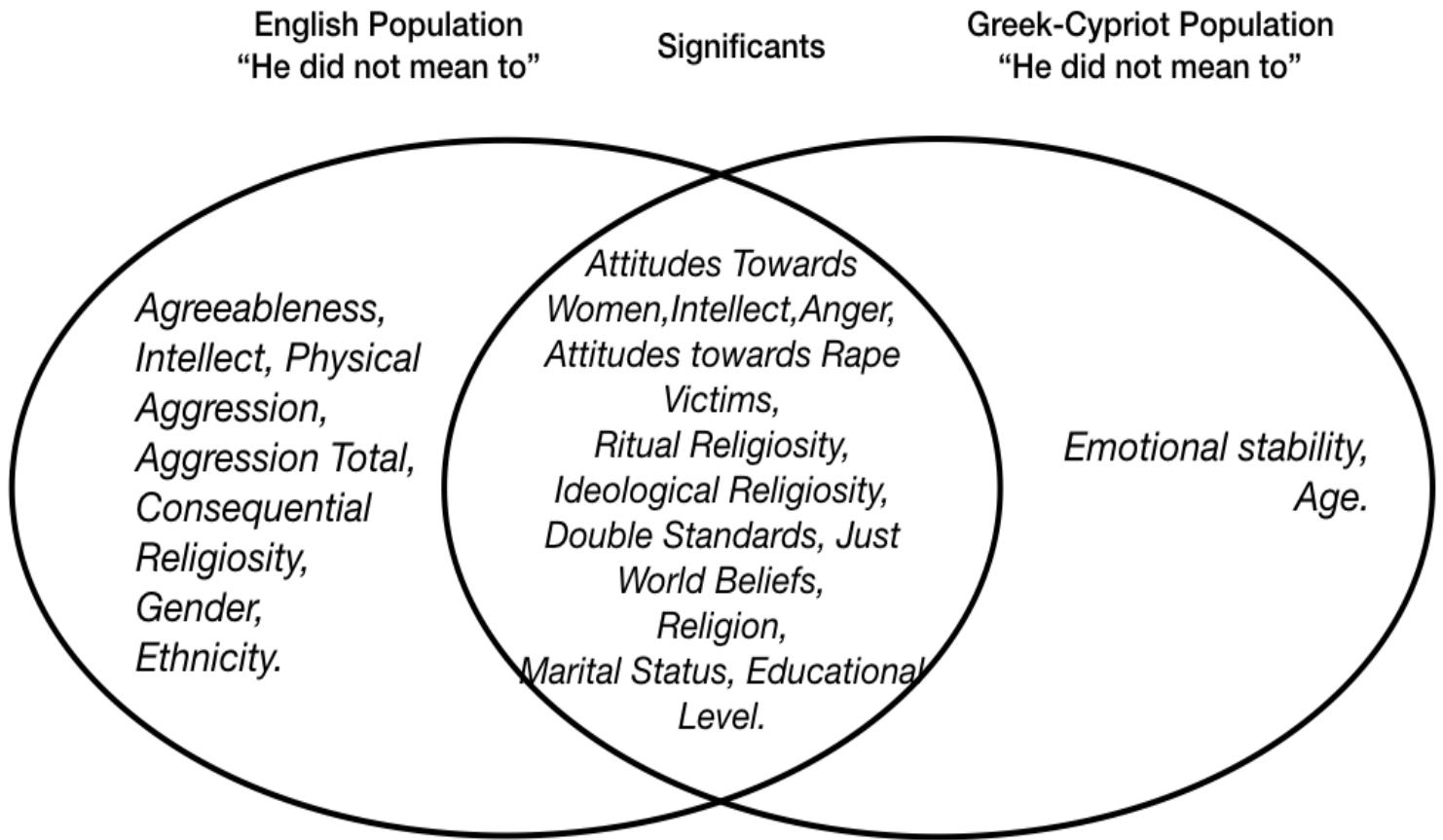


Figure 8. He did not mean to



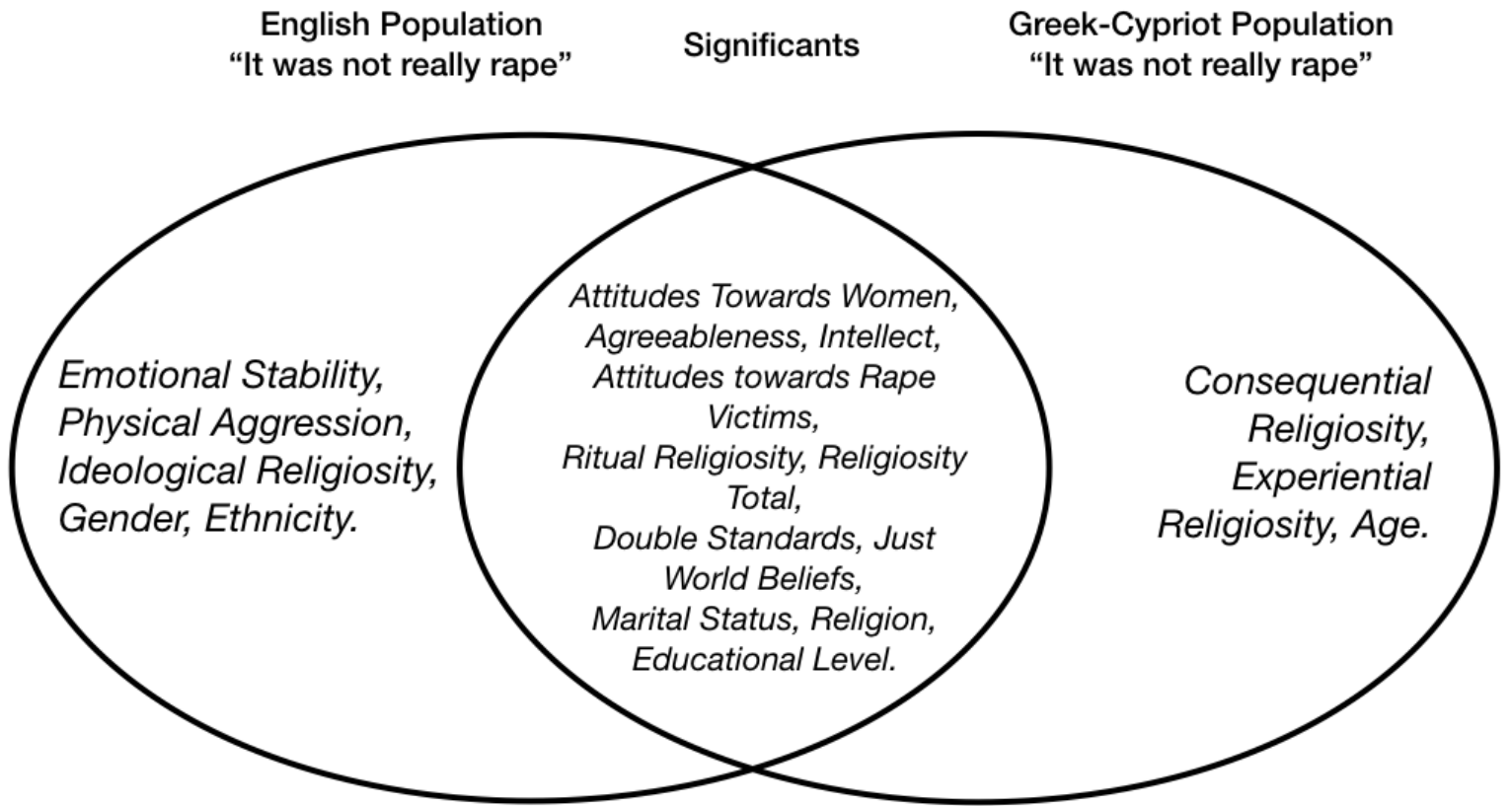


Figure 9. It was not really rape

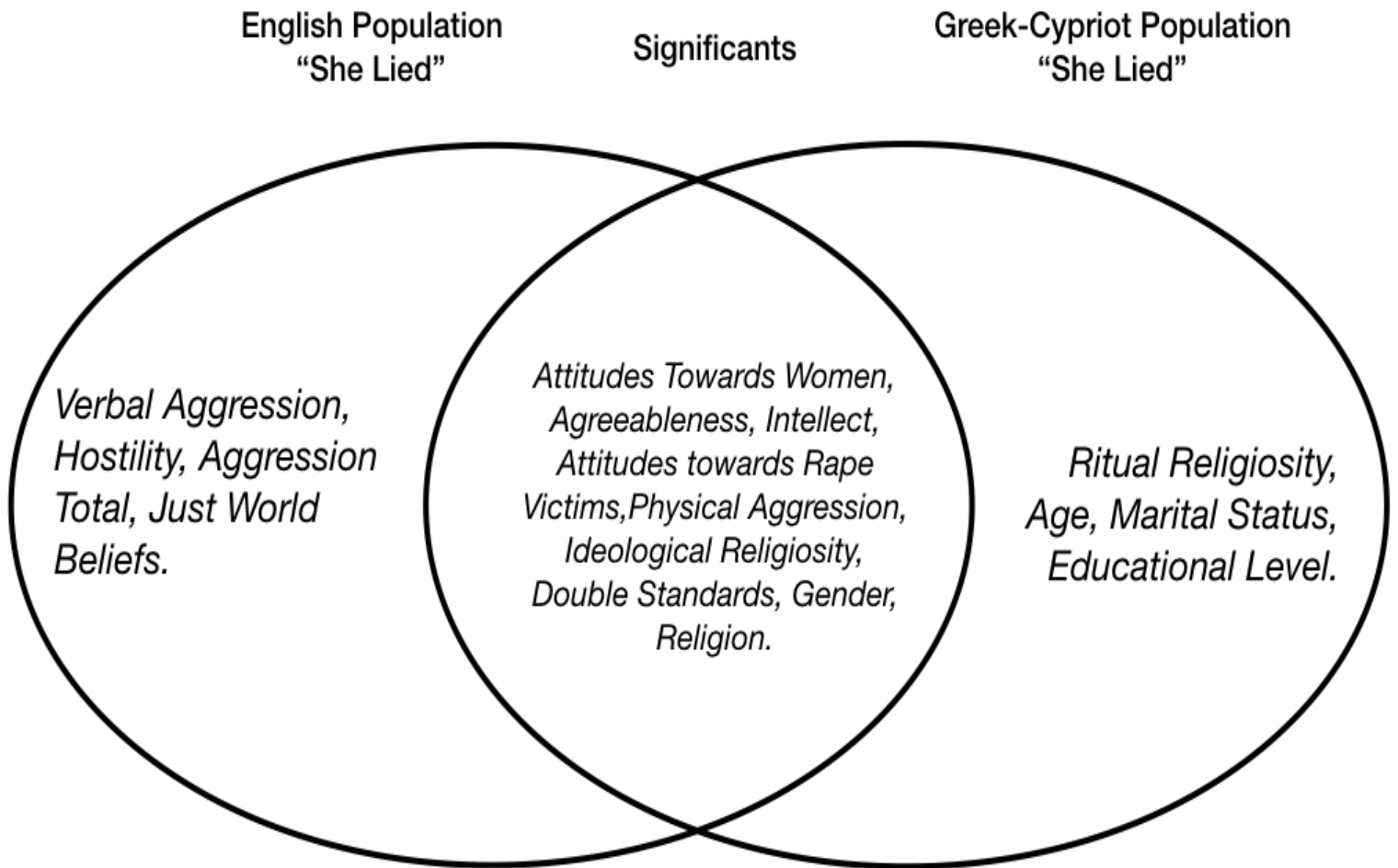


Figure 10. She Lied

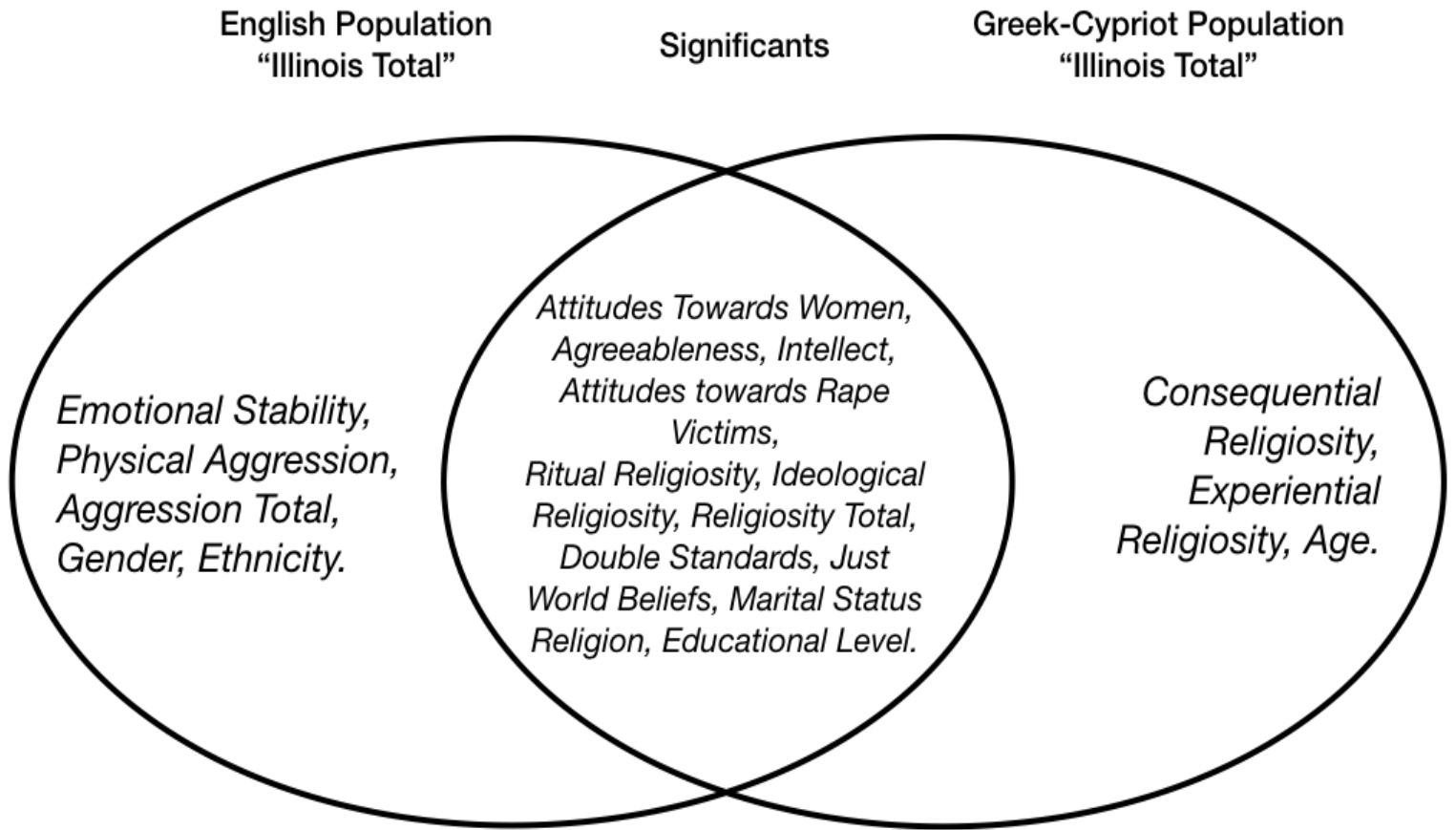


Figure 11. Illinois Total

## Chapter Seven

### 7.1 General Discussion and Conclusion

As noted above, Lonsway and Fitzgerald (1994) defined rape myths as "attitudes and beliefs that are generally false, but are widely and persistently held, and that serve to deny and justify male sexual aggression against women" (Lonsway, & Fitzgerald, 1994). This current research highlighted that rape myths are accepted by all ages, genders, and ethnicities (Burt, 1980; Johnson, Kuck, & Schander, 1997; McGee, O'Higgins, Garavan, & Conroy, 2011; Suarez & Gadalla, 2010;) as well as being influenced by factors such as culture, gender, age, ethnicity, education, religion, and background (Egan & Wilson 2012). Furthermore, acceptance of such myths can influence general behaviours and views concerning rape offences.

This study therefore examined factors influencing the acceptance of rape myths in both the United Kingdom and Cyprus. In addition, it sought to identify the prevalent factors influencing rape myths in these two cultures, including undertaking a comparison between the two. This focussed on obtaining an improved understanding of the aspects influencing the acceptability of rape myths, with the aim of: firstly, addressing the current research gaps; secondly, encouraging academics throughout the world to continue researching rape myths; thirdly, to encourage Cyprus's scientists and psychologists to conduct similar research; fourthly to reduce the impact of stereotypes by educating various professionals about rape myths. As previously mentioned, rape can occur between males or between males and females; however, this study was focused entirely on the acceptability of rape myths that individuals hold in reference to male to female rape.

As noted in the literature, there are several gaps in previous research when it comes to the issue of RMA. One of the key limitations concerns the lack of any previous studies in Cyprus exploring

RMA among the Cypriot population. Another limitation is that no existing research has compared the United Kingdom and Cypriot population, as well as a lack of population research studies investigating and comparing cultures and societies in relation to RMA. This study therefore developed a specific questionnaire with nine different scales. The most prevalent of these was uIRMAS, which was then compared with background factors for each population including: age; gender; marital status; ethnicity; religion; and educational level. There were then compared in turn with the ATW scale; the Personality Scale (Big Five); ATRS; the Aggression (Buss and Perry) Scale; the Religiosity Scale; DSS; and JWB Scale.

## **7.2 Main findings**

### **7.2.1 RMA and Gender**

Many previous studies have examined RMA, along with its associated factors. The literature demonstrates that the majority of these have found that males are more likely than females to blame rape victims in different populations worldwide, both when the rape victim is female (Furnham & Boston, 1996; Sims, Noel, & Maisto, 2007; McMahon, 2010; Lonsway & Fitzgerald, 1994) and when the victim is male (Davies, Smith & Rogers, 2009; Whatley & Riggio, 1993; White & Kurpius, 2002). This current research confirms this conclusion by drawing on slightly different evidence. The T-test showed that, when it came to the population of the United Kingdom, males generally demonstrated a greater acceptance of rape myths than females. This finding has been supported by most previous studies. On the other hand, when the same analysis was carried out for the Greek-Cypriot community, it revealed a greater acceptance of rape myths by women. This could be due to an unconscious bias, arising from the prevailing stereotypes, and that women in Cyprus tend to believe males rather than females.

As previously discussed in the literature, Cyprus remains a traditional society containing many patriarchal values as well as current gender inequalities (Vassiliadou, 2004; MIGS, 2010). It has also been generally accepted that being a 'non-power group' prevents women from considering what is truly fair for females in their society. This indicates the presence of a cultural difference between the population of the United Kingdom and the Greek-Cypriot population. While Cyprus is a commonwealth country, which has experienced a level of influence from British culture, this has not tended to transform levels of gender inequality, or the fact that women feel responsible for their own sexual harassment. However, to fully confirm these assumptions, this study recommends a future project should be conducted to examine this aspect in further detail.

### **7.2.2 Rape Myths Acceptance and Race**

This study has revealed that the community in the United Kingdom includes a more diverse culture than that of Cyprus, with rape myths supported primarily by Afro-Americans who were not born in the country, who showed more acceptance than any other group, including White British, Black British and Asians. In addition, when the two populations were compared, this research found that Greek Cypriots appeared to have the highest level of RMA than any other ethnicity included in this study.

As previously stated, Suarez and Gadalla (2010) found that Caucasians demonstrated the lowest rate of RMA of all ethnic groups. Research undertaken by Lee, Pomeroy, and Yoo, (2005) comparing the attitudes of Asian and Caucasian populations to ethnicity and rape myths, found that some Asian groups were inclined to believe that women are more responsible for sexual assault than male offenders. Their research employed ARVS to assess variations across 169 college students (Lee, Pomeroy, & Yoo, 2005), finding that more Asian than Caucasian participants believed most

perpetrators tend to be strangers to the victim (Lee, Pomeroy, & Yoo, 2005). This is supported by Devdas and Rubin (2007), who found first-generation South Asian women to possess a higher level of RMA than second-generation South Asian and European women. Moreover, Mori, Bernat, Glenn, Selle, and Zarate (1995) found that more Asian American men and women (i.e., Japanese, Filipino, Korean, Chinese, and Thai) than Caucasians accepted rape myths and blamed victims. Negative views toward rape victims have been identified as arising from those Asian societies characterised by patriarchal ideals placing a low value on women's roles (Mori, Bernat, Glenn, Selle, & Zarate, 1995). In addition, Giacopassi and Dull's (1986) comparison of mixed African American and Caucasian populations discovered that African American men and women were the most likely to believe rape myths (Giacopassi, & Dull, 1986).

Furthermore, Carmody & Washington (2001) established that race and personal experience may readily alter the perception of rape stereotypes (i.e., rape survivor as opposed to non-victim). However, this current study identified a considerable gap in the research in this area, as very few studies have investigated these aspects. Moreover, while some studies have revealed that African Americans tend to be most likely to support rape myths (Giacopassi & Dull, 1986; Johnson, Kuck & Schander, 1977), other researchers have suggested that such myths tend to find greater acceptance among Hispanic populations, while African Americans support rape myths more than Caucasian populations (Lefley, Scott, Liabre & Hicks, 1993).

It should be noted that there remains a lack of research in this field examining ethnic background in relation to RMA (Van der Bruggen & Grubb, 2014). For instance, when Heaven, Connors, and Pretorius (1998) compared the opinions of South African and Australian undergraduates, they found that the South African group was more inclined to blame the victim of rape. Furthermore, Yamawaki and Tschanz (2005) discovered that Japanese college students were more prone than their

American counterparts to consider rape a serious offence and to blame victims. This led Ward (1995) to note that it is vital to undertake comparative research in this area, due to cultural differences when it comes to attitudes to rape.

The above indicates that the findings of this research may be in response to these conventional patriarchal values. While the literature is unable to clarify whether race plays a significant role in the acceptance of rape myths, this current study confirms that race is one factor in RMA. This suggests the need for a further project with a specific focus to obtain a deeper knowledge of this variable. Thus, this research recommends that future studies could compare RMA and assumptions of accountability and blame in rape scenarios between Greek Cypriots and those from diverse cultural backgrounds, to examine this issue in depth and propose possible explanations for the observed discrepancies.

### **7.2.3 RMA and Age**

This study found that young people in both populations tended to demonstrate greater rejection of rape myths than older adults. This supports earlier research identifying age as a contributing factor to RMA. Burt (1980) and Hudson and Ricketts (1980) found that younger and more educated individuals tended to support fewer rape myths related to women (Kassing et al., 2005). In addition, Boakye's (2009) research demonstrated that age could influence RMA (Boakye, 2009), with older people demonstrating greater acceptance. This was supported by a previous study identifying older individuals as expressing fewer positive attitudes toward rape victims (Nagel et al., 2005; Hantzi et al., 2015). Nagel et al. (2005) acknowledged that the causes behind this association are currently unknown, but related it to cohort effects, i.e., younger men and women being reared in a culture with a greater awareness of violence against women, thus resulting in fewer stereotyped ideas.



Anderson, Cooper, and Okamura's (1997) meta-analysis examining sixty-two correlations between four demographic factors (i.e., gender, age, ethnic group, and socioeconomic status) and attitudes toward rape, found that gender had the highest mean correlation ( $r = .33$ ), indicating that males were more tolerant of these perceptions. In addition, Age provided the second largest mean correlation ( $r = .12$ ), indicating that an increase in the participants' ages correlated with their acceptance of rape myths. These researchers explained this finding as relating to either a cohort effect, as proposed by Nagel et al. (2005), or a developmental impact, i.e., as people mature, their opinions regarding rape become more tolerant.

However, further research has revealed a more complex relationship between age and RMA. For example, Sham Ku's (2015) examination of RMA in a Jamaican population discovered that younger and older groups had higher RMA scores than those who were middle aged. However, Lonsway and Fitzgerald (1994) pointed out that age is not directly related to RMA, and any association between these two factors is likely to be attributable to a third component that varies in tandem with age (i.e., education level and psychological maturity).

This finding can also be explained by the fact that young people now make more use of social media than any prior generation, giving them access to global news, and thus a broader perspective. In addition, young people now travel, study, and are more integrated into multi-cultural groups than in the past. Furthermore, they tend to study in a variety of different countries, in many of which the status of women has improved. However, this current study recommends that future research should place a larger emphasis on this component.

#### **7.2.4 Rape Myths Acceptance and Education**

As previously stated in the literature review, Nadeem and Sahed (2017) identified an individual's educational level as exerting a substantial impact on his/her stereotyped ideas of gender, with gender-bias being reduced in accordance with educational level. Additionally, Kassing and Colleques (2002) demonstrated that those who are more educated tend to exhibit fewer conventional gender attitudes. These findings indicate that the more conventional an individual's view of gender, the more likely he/she is to believe in rape myths (Nadeem & Sahed 2017). Glick et al. (2002) also identified a higher academic degree as the strongest predictor of fewer preconceptions concerning gender in the Galician area of Spain. Several studies have further indicated that highly educated police officers generally show a heightened awareness of social concerns and historically disadvantaged populations and prove more professional and careful in their activities and behaviour (Page, 2007).

These findings are corroborated by the current study, which has identified highly educated members of both the United Kingdom and Greek-Cypriot community as showing little adherence to rape myths, while those holding a master's degree scored higher than those who had only completed elementary school. This study verifies previous studies indicating that educational attainment plays a role in RMA, potentially due to such individuals studying in other countries and therefore being exposed to a wider variety of cultures, while at the same time having the opportunity to broaden their minds. The age variable demonstrated that younger people in both populations tended to reject rape myths, which could also be related to the education variable, as the younger generation, particularly in Cyprus, tends to be more educated than the preceding generation. This study therefore recommends that future research should place a greater emphasis on this component.

### 7.2.5 Rape Myths Acceptance and Attitude Towards Women

Previous studies have found that societies demonstrating more sexist attitudes are more likely to embrace rape myths (Caron & Carter, 1997; Fonow et al., 1992; Forbes et al., 2004; Johnson et al., 1997; Lee & Cheung, 1991; Xenos & Smith, 2001, White & Kurpius, 2002; Lee, Kim, & Lim, 2010). The findings relating to the population of the United Kingdom were significant when it came to reactions to the statements concerning attitudes to women: ‘She asked for it’; ‘He did not mean to’; ‘It was not rape’; ‘She lied’; and ‘Illinois Total’. Additionally, the study demonstrated that an increase in the Illinois scale (i.e. Rejection of Rape Myths) accompanied an increase in the ATW scale (i.e. Feminist beliefs). This finding also supports the literature. The findings were significant in relation to Cypriot attitudes to women when it came to the statements: ‘She asked for it’; ‘He did not mean to’; ‘It was not rape’; ‘She lied’; and ‘Illinois Total’. Thus, the study reveals that a rise in the Illinois scale (i.e. Rejection of Rape Myths) also leads to an increase in the ATW scale (Feminist beliefs).

Additionally, this research demonstrates that societies holding more liberal perspectives are less likely to believe in rape myths. However, Kahn et al. (2011) reported that male participants, regardless of the gender of the perpetrator, tended to blame the attacker significantly less than female participants. As previously noted, the rise in the use of social media, the ability to travel and to pursue further education, could be the reason for the populations of the United Kingdom and Cyprus now demonstrating a more feminist approach. While women in Cyprus tend to support rape myths on a gender variable, they tend to have stronger feminist attitudes in relation to ATW. This could be due to the nature of the questions asked, and the variations in the scales employed, particularly as these differed. This therefore indicates a need for additional research to explore a greater number of variables concurrently.

### 7.2.6 Rape Myths Acceptance and Personality

As discussed previously, it remains unclear whether personality has a substantial influence on rape myths. Extraversion, agreeableness, openness, conscientiousness, and neuroticism are all personality characteristics considered to have a significant influence on an individual's beliefs (Forbes, & Adams-Curtis, 2001). Although Forbes et al. (2001) argued that the Big Five should be used to assess RMA, they found no significant association between any of these traits and rape myths (Forbes, & Adams-Curtis, 2001). However, when this current study measured the Big Five Scale's personality traits, the population of the United Kingdom demonstrated that personality plays a role in RMA. For this population, it was significant that an increase in the 'She asked for it' subscale tended to be accompanied by a decrease in the factor of Emotional Stability and an increase in Agreeableness. In addition, when there was an increase in response to the statement 'He did not mean to', this tended to be accompanied by the factors of Agreeableness and Intellect. Furthermore, when there was an increase in response to the statement 'It was not rape', there tended to be a commensurate increase in Agreeableness and Intellect and a decrease in Emotional Stability. Moreover, when there was an increase in the response to 'She lied', this tended to be accompanied by an increase in Agreeableness. Finally, an increase in the Illinois total tended to be accompanied by an increase in Agreeableness and Intellect.

When the reaction to the statement 'She asked for it' increased in the Cypriot population, there tended to be an accompanying increase in the factor of Intellect, and a decrease in Conscientiousness. In addition, when there was an increase in 'He did not mean to', Intellect tended to increase, and Emotional Stability to decrease. Furthermore, when there was an increase in reaction to 'It was not rape', both Agreeableness and Intellect tended to increase. Moreover, when there was an increase in the

reaction to ‘She lied’, Agreeableness tended to increase. Finally, when there was an increase in terms of the ‘Illinois total’, Intellect tended to increase and Emotional Stability to decrease.

Although some subscales were significant in response to several personality traits, once the total personality was measured, they were not found to be significant in any of the populations. It should be noted that there is a significant gap in the personality variable, with few previous studies having investigated this aspect, and thus there are no significant results available to clarify whether personality is capable of influencing RMA. In addition, the Big Five questionnaire has only been used on a small number of occasions, resulting in the recommendation that future studies are needed to undertake a more in-depth consideration of the factor of Personality.

### **7.2.7 Rape Myths Acceptance and Attitudes Towards Rape Victims**

Several studies have demonstrated that those demonstrating RMA are more likely to have negative beliefs towards victims (Hockett, Saucier, Hoffman, Smith, & Craig, 2009). In this current study, this possibility was tested in relation to both populations, with the results proving significant for the following ATW statements: ‘She asked for it’; ‘He did not mean to’; ‘It was not really rape’; ‘She lied’ and the ‘Illinois Total’. This current research indicated that an increase in the Illinois scale (Rejection of Rape Myths), tends to be commensurate with a decrease in ATRS (Supportive of Rape Victims). This finding is consistent with earlier research indicating that individuals scoring high on RMA measures tended to place a greater emphasis on the victim and less on the aggressor (Mason, Riger, & Foley, 2004; Check & Malamuth, 1985; Kopper, 1996; Sleath & Bull, 2010).

Whatley (2005) stated that those holding a strong belief in rape myths may regard victims a partially accountable for the incident, justifying the assault with the view that the victim was ‘asking for it’. Several further studies (Aronowitz, Lambert, & Davidoff, 2012; Grubb & Turner, 2012) have

argued that rape victims ‘get what they deserve’ for failing to protect themselves sufficiently, or to modify their behaviour. Additionally, the findings of the current research indicate that those with a high RMA are less likely to convince a rape victim to disclose the incident to the authorities. This finding is consistent with prior studies (Frese et al., 2004; Krahe, 1998). Moreover, Suarez and Gadalla (2010) found that RMA is related to unfavourable views of women and tends to be more prevalent in men.

This highlights the existence of considerable empirical evidence demonstrating the impact of rape myths on the attribution of blame in such cases, underscoring the importance of addressing and changing public attitudes toward this issue (van der Bruggen & Grubb, 2014). As the above researchers emphasise, it is vital that attitudes are transformed, to ensure that survivors of sexual abuse receive the aid and therapy they require to rehabilitate. It should be noted that very few previous studies in this sector have examined the relationship of ethnic origins to RMA (Van der Bruggen & Grubb, 2014). For example, Heaven, Connors, and Pretorius’ (1998) comparison of the views of South African and Australian undergraduate students identified that the South African group was more likely to blame the rape victim. In addition, Yamawaki and Tschanz (2005) discovered that Japanese college students were more likely than their American peers to ignore rape and blame victims. Ward (1995) highlighted the need for comparative research in this area, to address the variance in cultural perspectives on rape. This current study therefore recommends that future research should compare RMA and attributions of culpability and blame in rape scenarios with Greek Cypriots and individuals from other cultural backgrounds, in order to undertake a more in-depth investigation of this issue and offer possible explanations for observed variations.

A further hypothesis proposed to account for gender differences when it comes to then blaming of victims in rape cases concerns the Defensive Attribution Hypothesis (Shaver, 1970). This considers that the degree of blame given to a victim is determined by the observer's perceived similarity to the

sufferer, i.e., as the observer and victim become more similar, less blame is attributed by the former to the latter (Grubb & Harrower, 2008). Thus, recent research has confirmed that, owing to their weaker relationship, male witnesses are more prone than female witnesses to blame female rape victims (Davies et al., 2009; Donovan, 2007).

Gerber et al. (2004) proposed an alternative interpretation of the Defensive Attribution Theory, which encompassed scenarios of male-female and female-male abuse. This suggested that not all men and women identify as offenders or victims, but rather that males are more likely to identify with characteristics linked to power, whereas females may identify with factors relating to nurturing, compassion, and warmth. Therefore, when asked to evaluate a rape scenario, males can identify more with the 'powerful' perpetrators (regardless of gender), whereas females may identify more with the victim (Gerber et al., 2004). This study therefore recommends that future research should place additional focus on this component, to gain a more comprehensive understanding of such factors.

### **7.2.8 Rape Myths Acceptance and Aggression**

A study by Boghal and Corbett (2016) concerning aggression demonstrated that more aggressive personalities are more likely to reveal RMA, as well as being more likely to show aggression towards women in general. When the factor of Aggression was investigated in the current study, it revealed that: Firstly, reactions increased to the statement 'She asked for it' and Physical Aggression tended to decrease. Secondly, an increase in reaction to 'He did not mean to' was accompanied by a decrease in Physical Aggression, Anger and Aggression Total. Thirdly, when there was an increase in reaction to 'It was not really rape', there as a decrease in Physical Aggression. Fourthly, when there was an increase to 'She lied', there was an accompanying decrease in Physical

Aggression, Verbal Aggression, Hostility and Aggression Total. Fifthly, when the reaction to the Illinois total increased, there tended to be a decrease in Physical Aggression and Aggression Total.

When it comes to the Cypriot Population, this study demonstrated that: Firstly, an increase in reaction to the statement ‘She asked for it’ was accompanied by a decrease in Physical Aggression, Hostility and Aggression Total. Secondly, when the reaction to ‘He did not mean to’ increased, Anger tended to decrease. Thirdly, when reaction to ‘She lied’ increased there was a decrease in Physical Aggression.

This finding supports the results of other studies, showing that the less likely an individual is to embrace RMA, the lower their tendency to violence. This can be explained by noting that aggression is generally related to masculinity and therefore those of both sexes who tend to be less aggressive, or to use aggression as a means of self-expression, will demonstrate more positive beliefs compared to those who are more aggressive by nature.

This study therefore considers that it would be beneficial for future studies to place an additional focus on aggression, to obtain additional data.

### **7.2.9 Rape Myths Acceptance and Religion**

Rebezi and Harb (2010) argued that religion has no impact in the acceptance of rape myths. Significant findings in the United Kingdom population for the current research indicated that: Firstly, when reaction to the statement ‘She asked for it’ increased, ritual religiosity and total religiosity tended to diminish (non-religious), whereas ideological religiosity increased (religious). Secondly, when reaction to the statement ‘He did not intend to’ increased, Ritual Religiosity and Ideological Religiosity tended to increase, while Consequential Religiosity decreased. Thirdly, when the phrase ‘It was not rape’ was more prevalent, there tended to be a decrease in Religiosity Total. Fourthly, when ‘She lied’



became more prevalent, there tended to be an increase in ideological Religiosity. When the total population of Illinois increased, there tended to be a decrease in Ritual Religiosity, Overall Religiosity, and Ideological Religiosity. Additionally, those who were non-religious tended to demonstrate greater rejection of RMA than those identifying themselves as being religious.

When it came to the Cypriot population: Firstly when 'She requested it' increased, there tended to be a decrease in Ritual Religiosity, Consequential Religiosity, Experiential Religiosity, and Total Religiosity (non-religious), but an increase in Ideological Religiosity (religious). Secondly, when the phrase 'He did not intend to' became more prevalent, there was a decrease in Ritual Religiosity and an increase in Ideological Religiosity. Thirdly, when 'It was not rape' increased, there was an increase in Ritual Religiosity and Total Religiosity, while Consequential Religiosity tended to decline. Fourthly, when there was an increase in the reaction to 'She lied', Ritual Religiosity and Consequential Religiosity increased, while Religion Total decreased. Fourthly, when the entire population of Illinois increased, Ritual Religiosity, Experiential Religiosity, and Total Religiosity were found to decrease, while there was an increase in Consequential and Ideological Religiosity. This therefore demonstrates that non-religious Cypriots tend to reject rape myths at a higher rate than those who are religious

According to King (1995), religion, society, lifestyle, and upbringing all play a part in the formation of gender roles and stereotypes. As observed by Klingorová and Havlicek (2015), the way religious texts are read, and religious organisations institutionalised, may impact on the position of women in society. The European Commission (2005) identified Cyprus as the EU's second most religious country, indicating that religion has a significant influence on cultural norms and roles connected with each gender. Norris and Inglehart (2004) claimed that cultures with a higher level of religiosity are more likely to accept the authority of religious leaders who advocate a patriarchal social organisation and the maintenance of gender difference within social institutions.

According to Fortune (2005), Biblical verses asserting the husband's right to his wife's body emphasise the centrality of patriarchal attitudes in many religious groups, which may contribute to the social impression that males have conjugal rights over women. Freymeyer's (1997) examination of the sexual perceptions of male students attending a Christian liberal arts college discovered that those with a stronger religious belief (as measured by frequency of prayer and importance of religion) were more likely to blame a female victim of rape who was promiscuous or whom they considered dressed provocatively. This current study agrees with Edwards et al. (2011) on the need for additional research to identify the reasons behind these findings and the extent to which these notions influence the behaviour of religious individuals. Furthermore, Lonsway and Fitzgerald (1994) suggested that, considering the implications for rape survivors, future work should examine this relationship in depth, including analysing qualitatively whether, and how, those with personal knowledge of a victim accept rape myths.

As previously noted, Cypriot culture is patriarchal, with deeply ingrained ideas promoting male 'superiority' while marginalising women's roles (MIGS, 2010). A symptom of gender disparity may also be found in Cyprus' political domain, where women hold only 12.5% of parliament seats (United Nations, 2015b). Additionally, the country ranks lowest on the Gender Equality Index in the category of Power, confirming that women are significantly underrepresented in positions of power in politics, economy, and culture, and hence are less likely to be involved in critical decisions in these areas (EIGE, 2013).

### 7.2.10 Rape Myths and Double Standards

When this study examined the aspect of double standards, it found that, for both populations, increases in the Illinois scale were accompanied by a similar increase in DSS (i.e., Non-Acceptance of Traditional Beliefs).

Hayes, Lorenz, and Bell (2013) established that the more conventional beliefs followed by an individual, the more likely they are to believe in rape myths. In addition, Pollard (1992) highlighted those beliefs, as opposed to gender, tend to act as critical mediators of rape verdicts. According to Schwartz and Lundgren (1998), gender differences can be explained by acceptance of established gender stereotypes. Furthermore, Snell and Godwin (1993) found that participants who accepted the conventional gender roles demonstrated a greater belief in the culpability of a rape victim and felt that it was the victim's responsibility to take preventative measures. Several studies (Ashmore, Del Boca, & Bilder, 1995; Ben-David & Schneider, 2005) have reinforced this assumption by demonstrating that males tend to hold more conventional attitudes than females. This is significant as individuals with traditional beliefs have been found more likely to believe in rape myths (Sims et al., 2007; Yamawaki, 2007).

White (2009) supported these findings, concluding that gender is not defined by behaviour, but through action, i.e., individuals exposed to norms of 'masculinity' and 'femininity' at a young age through family, classmates, and society as a whole, tend to reflect such norms in their romantic relationships. According to White (2009), masculinity is typically associated with strength and independence and so males seek to retain dominance in intimate relationships, whereas femininity is associated with dependency on others and so females may put the demands of males ahead of their own desires.

Black and McCloskey (2013) stated that signals concerning gender roles are embedded in behaviour, attitudes, and evaluations of others. Both genders found to support traditional gender norms have also been identified as more likely to attribute higher blame to a rape victim and less responsibility to the perpetrator, as well as being less likely to agree that females should report such a crime. In accordance with previous research, Black and McCloskey (2013) identified attitudes towards gender roles as a potentially stronger predictors than gender of blame and the attribution of responsibility when it comes to rape, as well as the support for rape myths. A further possible explanation for these gender discrepancies is that women are more aware of sexual assault and have personal knowledge of rape victims, which may explain why they generally lay less blame on the victim (Grubb & Harrower, 2009). Additionally, in cultures such as Cyprus, rape in the family is viewed as shameful, resulting in victims of either gender experiencing difficulties in reporting any occurrence for fear of being rejected by society, as well as the impact on the reputation of their family. This study considers that this aspect could be determined by conducting qualitative research with members of such communities.

#### **7.2.11 Rape Myths and Just World beliefs**

Hayes, Lorenz, and Bell, (2013) also revealed that an increase in RMA was accompanied by an increase in the JWB scale, i.e., inferring that the world is fair. In this current study, both populations indicated that an increase in the Illinois scale was accompanied by an increase in JWB (Fair World). Several further studies (Aronowitz, Lambert, & Davidoff, 2012; Grubb & Turner, 2012) have argued that rape victims "get what they deserve" for failing to protect themselves, or for failing to avert the assault by modifying their behaviour. Additionally, the findings indicate that those believing in rape myths are less likely to encourage a rape victim to report the incident to the authorities. This finding is

also consistent with prior studies (Frese et al., 2004; Krahe, 1998). However, this current study recommends that, because this component has received less attention, further research should be undertaken to confirm the validity of these findings.

### **7.3 English and Greek-Cypriot Population Combined**

The third part of this research compares the findings related to the United Kingdom and Cypriot populations. This study found that the primary difference between the two communities was that Cypriot women tended to embrace more rape myths than Cypriot men, while in the United Kingdom, men were more likely to accept rape myths than women. A further distinction was found to be in terms of personality, hostility, and religiosity. When the SPSS information was integrated, it demonstrated that the Cypriot population believed in rape myths at a higher rate than any other ethnic group, with women accepting such myths more readily than men, as well as at a higher rate than both males and females in the population of the United Kingdom. When it came to women's attitudes, the United Kingdom population was found to be more pro-feminist than the Cypriot population. In relation to ATRV, the United Kingdom population tended to accept the viewpoint of the victim, while Greek Cypriots were found to be more traditional in their beliefs in relation to DSS. Furthermore, unlike the United Kingdom population, Greek Cypriots tended to feel that rape victims deserved their fate. As previously noted, Cyprus is a generally patriarchal and traditional culture, with few choices for rape victims to seek help, while Cypriots tend to avoid such issues, leaving them less aware of the issue of RMA than the population of the United Kingdom.

## 7.4 Implications

This research supports the conclusions of prior studies and adds additional data capable of being considered for future international research. This study found that males generally accept rape myths more readily than females, although the examination of the Cypriot population confirmed that stronger patriarchal beliefs may cause women to subconsciously lower their own expectations. This study also found that the factor of age (which has been explored in earlier studies) can be seen to indicate the likelihood of an evolving society, with the views of younger generations diverging from those of older members of society. While previous studies have not determined the impact of religion, the results of this current study indicate that societies that are more religious tend to be more accepting of rape myths. This highlights the need for educational programmes aimed at professionals who work with survivors of sexual assault, to help practitioners, improve their understanding of their own assumptions concerning the attribution of blame and the reinforcement of stereotypes, as well as the impact these may have on their therapeutic practise (Davies & Rogers, 2006).

This study concludes that future research should focus on raising awareness of pro-rape attitudes and establishing training for those who engage with rape victims (i.e., police; doctors; attorneys; judges; lawyers; mental health experts; and volunteers), to ensure that they work as effectively and fairly as possible. This is particularly important given the bias and preconceptions currently demonstrated by organisations tasked with responsibility for protecting victims. To fully address this crime, it is vital to educate these organisations and their employees concerning the importance of applying professional ethics, while at the same time avoiding personal bias. Additionally, this current study recommends future research could also develop strategies for

enhancing public awareness of the guilt felt by rape victims, while considering Cyprus' sociocultural context and patriarchal structure (Lonsway & Fitzgerald, 1994).

Even though several studies have been conducted to investigate the acceptance of rape myths among police officers and detectives, the results have been mixed (Brown & King, 1998; Campbell & Johnson, 1997; Edwards et al., 2011; Feild, 1978; Feldman-Summers & Palmer, 1980; Galton, 1975; Gylys & McNamara, 1996; Jordan, 2001; LaFree, 1989; LeDoux & Hazelwood, 1985; Maddox et al., 2011; Page, 2008a, 2008b, 2010; Ullman & Townsend, 2007; Venema, 2016). Some believe that police attitudes and reactions towards sexual assault have neither evolved nor improved over the last 30 years (Jordan, 2001; Rich & Seffrin, 2012; Temkin & Krahe, 2008).

According to Feild (1978), police officers' attitudes about rape are closer to offenders' than to normal people' or rape crisis counsellors'; in other words, police officers tend to abide by RM more than other fields of work employees. Moreover, Feldman-Summers and Palmer (1980) discovered that judges, prosecutors, and police officers believe the assault was the result of the victim's poor judgement, including the victim's choice of clothing and behaviour preceding the incident. In the latter study, police officers, believed that just 36% of rapes were "true" rapes, in stark contrast to social care workers, who believed that 70% of rapes were "true" rapes (Feldman-Summers & Palmer, 1980).

LeDoux and Hazelwood (1985), on the other hand, observed a low degree of acceptability for rape myths in a large sample of police officers, indicating a potential change in attitudes at the time. Recent research on sexual assault-related knowledge and attitudes among police personnel is similarly varied, although current research regularly indicates acceptance of rape myths within qualitative data. Police officers have been shown to be more supportive of rape myths than members of other professions and the public (Lonsway & Fitzgerald, 1994), and they have been found to be more supportive of rape victim activists (Campbell & Johnson, 1997). According to Campbell and Johnson's

(1997) research, officers' open-ended replies to questions concerning the concept of sexual assault included incorrect understandings of the legal term. It is therefore evident that there is a disagreement in literature regarding police officers' perceptions and RM. Consequently, standing on the literature that found police officers as pro RM beliefs, the current research and its findings can assist in raising awareness, educate the public service sector and wishfully hoping for elimination of such beliefs in the near future. Future research could focus on this subject further and support the attempt of spreading awareness. Therefore, minimising and potentially eliminating biases.

On a similar sector, in rape cases, jurors decide if there is enough evidence to convict the offender. Depending on the nation, a jury is often composed of more than three members of the public who are chosen by different methods, such as the electoral register (in the UK) and the driving licence registration (in the US) to provide a decision on a criminal matter (e.g., rape) during prosecution (Leib, 2007). Different nations define a jury in different ways, but nations with a judicial system choose some or all jury members from the general population. Some nations in Europe, such as Finland and Sweden, do not use criminal juries and instead use lay judges or a combination of expert and lay judges (e.g., Germany). Other European nations, such as England (and Wales), Ireland, Spain, and Belgium, have criminal juries that are entirely composed of ordinary members of the public.

There has been a great deal of research on the methods through which jurors make judgments. A recent assessment evaluated whether the processes in jury-decision making in the United Kingdom are fair in terms of consistency of judgments, racial discrimination, and legal instructions to jurors (Thomas, 2010). The analysis examined all real jury verdicts from 2006 to 2008, as well as a post-verdict poll of jurors, and discovered that verdicts were consistent, with no indication of racial prejudice.



Although the evaluations concluded that the present regulations are adequate, the subject of the foundations of jurors' judgments remained unanswered. In instance, in the absence of physical or objective proof, jurors must decide who's narrative to believe the complainant's or the defendant's and are susceptible to preconceptions and prejudices. The storey model, which proposes that jurors organise the information available throughout a trial into fictional representations, is one of the most recognised theories of juror decision making (Pennington and Hastie, 1986, Pennington and Hastie, 1992). As a result, people with a high RMA level may fabricate a story that fits their cognitive conceptions and focus on specific information presented in a rape case (e.g., the defendant was under the influence of alcohol) or even fabricate information that was not introduced during the case (e.g., consent was involved because the alleged victim knew the suspect) throughout decision making (Bohner et al., 2009).

Previous analyses of the literature on jury decision-making in rape cases discovered that victim clothes and victim character impact victim blame. Whatley (1996) discovered in a meta-analysis of data from 28 studies that victims who wore exposing clothes or were regarded to be less respectable were substantially more likely to be held guilty for incidents of rape. Pollard (1992) discovered in a previous review that males and people with conventional sex-role beliefs were more likely to have unfavourable attitudes about rape victims. It was also discovered that any 'incautious' behaviour resulted in female victims being held accountable for occurrences (Pollard, 1992). Various qualitative research projects have also revealed the impact of stereotyped beliefs about sexual behaviour and approval on the decision-making process in rape cases (Finch and Munro, 2005; Ellison and Munro, 2009a, Ellison and Munro, 2009b). Specifically, studies have looked at the impact of rape myths and stereotypes on jury decision making in relation to the victim's behaviour following an alleged sexual assault. According to certain research, a rape case may be viewed as unconvincing by jurors if there is a

delay in reporting the attack, a lack of physical resistance and/or injuries, the use of intoxicants, and a calm demeanour after the assault or throughout trial (Raitt and Zeedyk, 1997; Temkin and Krahe, 2008; Finch and Munro, 2005; Ellison and Munro, 2009a; Ellison and Munro, 2009b). Taking the latter literature into account it can be seen how raising awareness could assist in selecting jurors that are against RM beliefs, thus leading to better decisions and fair trials for offenders as well as objective justice for victims. The findings of this study can provide further assistance in increasing awareness, creating better selection criteria for jurors and consequently assist in educating employees of the justice system.

Kouta et al. (2013) highlighted the current lack of knowledge concerning the prevalence, as well as the consequences, of sexual assault in Cyprus, along with a lack of cooperation between public authorities and other linked non-governmental organisations. Kouta et al. (2013) argued that, as gender stereotypes and taboos are deeply rooted in Cypriot society and culture, it is necessary to develop educational programmes to educate the public on this subject. Kouta et al. (2013) also pointed out that it is vital for professionals who assist and support victims of rape to collaborate to enable the implementation of suitable policies to minimise the stigma associated with this crime and encourage more victims to come forward to seek aid.

The above findings emphasise the significance of undertaking a more comprehensive examination of the phenomenon of victim-blaming, and its consequences for the recovery of victims, as well as an improvement in social attitudes. Therefore, additional research on this subject should be undertaken in relation to Cyprus, to encourage victims to come forward and report this crime, alongside enabling Cypriot society to respond effectively to the needs of such victims.

This study has found that the way individuals assign blame in cases of sexual assault tends to be complex and influenced by a range of emotional, psychological, and cultural elements (Grubb &

Turner, 2012). To understand why blame is assigned in certain ways, it is vital to recognise the contributing factors and the societal variables that can result in the denigration and blame of the victim (Grubb & Turner, 2012). Moreover, by exploring the perspectives of individuals with a common background, this study aims to raise public awareness of this issue and improve understanding of the repercussions of embracing rape myths and attitudes that focus responsibility onto victims rather than offenders. In addition, this research has examined a culture-specific perspective of RMA and blame attribution, examining the influence of demographic variables and the relationship between the support of Greek Cypriots for rape myths and their ability to place blame in situations depicting sexual violence. In this way, this current study has filled the existing gap in the cross-cultural literature on this subject.

The analysis of this research offers valuable findings capable of being used to conduct additional studies. This is particularly important due to the lack of research in Cyprus addressing these exact elements concurrently, as well as making a comparison between the population of the United Kingdom and Cyprus. This indicates that further research into RMA will ideally result in the formation of new groups and encourage those who currently suffer in silence to come forward and seek assistance, and so address the fact that Cyprus currently has only one group assisting female rape victims. Additionally, this study can help individuals who work for legal institutions (i.e., police officers and judges) on a global basis to eradicate existing bias.

Moreover, this study can assist rape victims to recognise that they should not blame themselves for their assault, and that rape myths exist to be used by perpetrators. Furthermore, this study may help to prevent offending and enhance public awareness regarding sexual offences. Finally, these findings have the potential to aid in the prevention of certain prejudices that persist globally, most notably in patriarchal nations such as Cyprus.

### 7.5. Limitations and Future Research Recommendations

**Limitations/challenges faced during the development of the utilised questionnaire and the web-based survey.** It is worth mentioning that there were challenges during the development of the questionnaire. The questionnaire included multiple variables; eight different factors were examined in relation to Rape Myths Acceptance as well as the demographic questions, this made the survey lengthy. However, to ensure that no questions remained unanswered because of the length, short versions of validated scales were utilised. Prior to releasing the survey and disseminating the link, pilot testing took place to prevent inconsistencies, however, some minor typos in the questions were noticed after the dissemination and could not be amended. Moreover, the questionnaire was addressed to both the Greek-Cypriot and English population, therefore translation was time consuming and minor differences in the written expressed language cannot be eliminated.

Another issue that researchers often face with web-based surveys, is participants' honest responses. For that reason, some of the completed submissions were excluded from the data analysis because they were flagged as deceitful responses. This could have occurred because some participants were recruited from the Huddersfield University SONA sample pool, which helps students gain credits prior to their graduation. The remaining questionnaires deemed to be genuine were included as usual in the data collection analysis.

Moreover, the survey collected data from a mixed population in both cultures while the sample is representative of those mixed cultures. It is therefore recommended that a more targeted demographic group be used in future studies, thus increasing the likelihood of better understanding of the RMA, which could ultimately lead to increasing awareness of extreme RMA beliefs. Furthermore, there is disparity between the United Kingdom and Cyprus, particularly as the latter being a

commonwealth country, has been greatly influenced by British culture. This study considers that correlations between previously unconnected nations could aid in identifying further elements of interest. On the other hand, the culture of the United Kingdom, being a cosmopolitan country in which women have a greater social status, remains distinct from Cyprus. Regardless of the specific limitation, this aided this current study to determine the causes of observed differences. Additionally, the present study has not included male rape, which, as previously stated, continues to be largely ignored. This indicates a shortage of research on this subject, and the need for public education. Future research could focus on both genders to examine possible differences.

**Limitations related to the implementation of a web-based survey.** The technology for conducting online surveys is new and developing. Creating and running an online survey used to be a time-consuming job that required expertise with web authoring applications, HTML coding, and scripting programmes. Online survey research is now easier and faster thanks to survey writing software packages and online survey providers. However, many researchers from many disciplines may be uninformed of the disadvantages of doing survey research online. Uncertainty about the quality of the data, sample difficulties, and worries about the design, execution, and assessment of an online survey are all disadvantages of online survey (Wright, 2017).

As mentioned above, the survey was uploaded to the Qualtrics survey software. This software develops a link that makes it easy to share the survey. The link was shared via Facebook, WhatsApp, Viber, Email, SONA, and other social media platforms. One of the main issues that researchers face when using a web-based survey is the frequent disturbance of the utilised platform. For example, in the study, there were occurrences when the link would not function properly, therefore led to losing data and potential recruited participants. Furthermore, during the pilot testing some participants mentioned that some questions appeared similar therefore attempted to skip the perceived repeated question.

However, in the case of psychology, researchers often use similar questions to test participants' focus and reliability of the questions and participants' answers (Aldridge et al., 2017).

Researchers may also meet sampling issues when conducting online surveys (Andrews et al., 2003; Howard, Rainie, & Jones, 2001). Aside from certain fundamental demographic factors, for example, virtually little is known about the characteristics of participants in online groups, and even this information may be unreliable (Dillman, 2000; Stanton, 1998). A few recent web survey providers give access to specific demographics by providing email lists produced from other online polls done through the web survey service. Based on data from past surveys, some provide access to specialised demographics (Wright, 2017).

A further disadvantage of the current method relates to a high dropout rate of participants in web-based surveys. This issue was observed in the current study as well but could be addressed in future research by using the traditional 'paper and pencil' data gathering strategy. However, Internet-based research also has several advantages, particularly its ability to enable researchers to recruit large and varied samples from remote locations, as well being regarded as more cost effective in terms of time, space, and labour, resulting in more trustworthy results. While this technique may add sampling bias, it also maintains the anonymity of participants and mitigates any bias generated by socially preferred responses.

Moreover, even though online survey techniques have consistently greater response rates than those in traditional surveys, still, data may be unreliable as there is no monitoring of the completion process (Andrews et al., 2003). Another significant limitation of online survey research is self-selection bias (Stanton, 1998; Thompson et al., 2003; Wittmer et al., 1999). There are individuals that consider advertised links to surveys as spam, therefore may choose to ignore the call for participant recruitment or deny participation, resulting in a systematic bias (Wright, 2017).

Generalsability, is another disadvantage that may result from a web-based survey, which in turn, restricts their capacity to estimate population parameters. Therefore, presenting the biggest risk to probability research. These concerns are less important for researchers who are exclusively engaged in nonprobability research. Nonprobability sample researchers anticipate they will be unable to determine population parameters (Wright, 2017).

In addition, while a link can be advertised in various platforms and reach many people, still that does not certify that the targeted population will complete the survey (Schmidt, 1997). Also, respondents to mailed surveys may falsify their age, gender, level of education, and a variety of other variables as they can in an online survey. Even though the researcher knows the exact features of a sample, respondents might still answer in socially acceptable ways or falsify their identity or genuine opinions about the survey's content (Wright, 2017). In the current survey, as mentioned previously some responses were excluded due to the latter reason. Survey fraud is most likely the most serious drawback of an online survey. There are users who do online surveys just for the purpose of receiving a reward (typically in the form of money) after completing the survey, rather than to contribute to the development of the study (Mahmutovic, 2021).

Likewise, when researchers recruit participants by posting invitations to participate on social bulletin boards, discussion forums, chat rooms and social media in general, users of those platforms may consider the link as spam (Hudson & Bruckman, 2004; Andrews et al., 2003). A community administrator may delete the undesirable post, or the researcher may get emails from outraged community members. Researchers who use email invites to participate in a survey may experience a comparable level of refusal. Unwanted email advertisements are frequently regarded as a violation of privacy (Wright, 2017).

Additionally, there may be restrictions connected with utilizing web survey products and services. Some constraints include time, location, and the amount of answers permitted for a certain fee. Companies like SurveyMonkey and SuperSurvey, for example, will publish an online survey for a specific period. If a researcher wishes to retain a survey on the company's website for an extended length of time (such as more than a year), this costs extra. Furthermore, some businesses frequently charge more for longer surveys and for a specific number of responders (generally over 1000). Purchased software, on the other hand, usually does not have space or response number constraints (Wright, 2017). Although, this disadvantage leads to many issues when conducting research, for this project it was not a limitation as no payment was made to recruited participants.

One more difficulty often faced with web-based surveys, is Internet access. Although most people use the Internet, still there are older generations that do not have access, and likewise countries or areas of poorer economic status. Such limitations lead to missing the opportunity of recruiting participants from the elderly population in larger numbers. This happened in 1948, when telephone surveys were utilised to poll voters for the presidential election, but researchers failed to notice that many voters did not have telephones at the time (Mahmutovic, 2021). For the current survey, this specific limitation could have played a role in the small sample size recruited as not all individuals aged 70 and over from Cyprus have access to the Internet.

Another disadvantage is that most surveys use closed-ended questions, which means the participant has no choice apart from choosing "not appropriate" or "other." Close-ended questions make online surveys easier to interpret, but they may have a lower validity rate than other sorts of questions (Mahmutovic, 2021). This could have also played a role in the data collection process of this survey, as most of the questions were closed ended, although at the end participants were asked if they want to add something else in an open form question.



## 7.6 Conclusion

While a few previous studies have examined the primary factors influencing the acceptability of rape myths, none have presented an exhaustive picture. This has tended to leave existing findings generally lacking in clarity, and, despite the abundance of available information, accompanied by an incomplete understanding of the mechanisms underlying the propagation of rape myths. In addition, there is very little agreement between studies. Most of the existing research has examined a small number of variables, while making few comparisons between differing populations. Thus, there remains a lack of literature focussing on rape myths.

This study found the United Kingdom population more progressive in terms of research into rape myths than the Cypriot community, which remains under-resourced in this area. Furthermore, the United Kingdom also appears dissimilar to that of Cyprus in several aspects, including approaches to gender and educational levels. This current study meticulously examined a large number of variables in both populations, in order to resolve inconsistencies and generate ideas for future research, particularly in Cyprus, given the identified lack of awareness among the Cypriot population accompanied by the absence of studies examining and comparing these specific factors.

In conclusion, this research has evaluated a variety of factors potentially influencing the acceptance of rape myths by the populations of both the United Kingdom and Cyprus. As established by several prior studies, belief in myths concerning rape and sexual violence is generally associated with specific attitudes towards sexual violence and exploitation in contemporary culture. The purpose of this study is to give to the small cross-cultural body of knowledge concerning RMA. Due to the exploratory nature of this study, and the fact that it provides only a snapshot of the complex area of sexual crime beliefs and attitudes, the current researcher hopes that it will inspire others to conduct

large-scale research into other pertinent topics, including Greek-Cypriot perceptions of same-sex sexual violence.

Furthermore, the current study has the potential to benefit practise by increasing awareness of the level of RMA in Cyprus and offering education concerning the associated risks, including the fact that victims generally feel unable to disclose their experiences for fear of being ignored or blamed, as well as the limited access to therapeutic support, and fear of becoming stigmatised. Moreover, the findings of this study may assist professionals and organisations working with victims of abuse to improve their understanding of how society views rape, allowing them to employ an evidence-based strategy for evaluation and delivery of therapy.

As previously noted, this study found that Cyprus lacks rape hotlines, crisis centres, and specialised assistance for victims of rape and sexual assault. In addition, victims may be less likely to seek aid or to report them to authorities because of the expected shame. The findings of this study therefore may assist rape intervention and education programmes in raising awareness of prevalent concepts and attitudes concerning rape, thereby diminishing Cyprus' deeply ingrained prejudices.

Finally, this research aimed to guide future interventions and the development of best practise in sexual assault, due to this issue being overlooked in the social agendas of numerous organisations responsible for promoting gender equality in Cyprus. This is particularly important due to Greek Cypriots having been found to demonstrate a greater belief in rape myths than the population of the United Kingdom.

These findings emphasise the critical need for additional research in this area, to gain a better understanding of how rape-related stigma is produced. It is therefore vital that further research is undertaken to broaden awareness of this topic and so detect and combat RMA as a social norm. The findings have established the validity of previous research and contributed to the body of knowledge in

this subject. This study thus advises that future research should build on the current findings by evaluating additional factors in locations having only limited data sources.

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## Appendix 1



**University of Huddersfield**  
*School of Human and Health Sciences*

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### INFORMATION SHEET

You are being invited to take part in this study that investigates Rape myths (attitudes and false beliefs about rape). Before you decide to take part it is important that you understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with me if you wish. Please do not hesitate to ask if there is anything that is not clear or if you would like more information.

All participants should be adults (**18 years and over**). It is your decision whether or not you take part. If you decide to take part you will be free to withdraw at any time during this survey and without giving a reason by simply closing the webpage. A decision to withdraw at any time, or a decision not to take part, will not affect you at any way.

If you agree to take part in the research you will be asked to answer a series of questions. This will take approximately twenty minutes although you can take as much time to answer the questions as you wish. You also have the option to save your responses and come back to the survey at any time.

All information disclosed will be kept confidential, and you cannot be identified by your responses. All participants are allowed up to 2 weeks to withdraw their answers after completion of the survey. All participants will be asked to provide a code before they start the questionnaire. If you decide to withdraw you will have to email the code to **Cleopatra.Sazou@hud.ac.uk** so that the questionnaire will be identified and then withdrawn.

All information collected from you during this research will be kept secure and any identifying material, such as names will be removed in order to ensure anonymity. It is anticipated that the research may, at some point, be published in a journal or report. However, should this happen, your anonymity will be ensured.

If you require any further information about the research, please contact me on:

**Name: Cleopatra Sazou**

**E-mail: Cleopatra.Sazou@hud.ac.uk**

**Or my Supervisors:**

**Name: Maria Ioannou**

**E-mail: M.Ioannou@hud.ac.uk**

**Name: John Synnott**

**E-mail: J.p.synnott@hud.ac.uk**



**University of Huddersfield**  
*School of Human and Health Sciences*



**CONSENT FORM**

**Title of Research Project: Rape Myths**

It is important that you read the consent form as applicable and write "YES" in the question below if you want to take part in this survey. Your contribution to this research is entirely voluntary and you are not obliged in any way to participate, if you require any further details please contact your researcher.

I have been fully informed of the nature and aims of this research

I consent to taking part in it

I understand that I have the right to withdraw from the research at any time without giving any reason

I understand that the information collected will be kept in secure conditions for a period of ten years at the University of Huddersfield

I understand that no person other than the researcher/s and facilitator/s will have access to the information provided.

I understand that my identity will be protected by the use of pseudonym in the report and that no written information that could lead to my being identified will be included in any report.

If you are satisfied that you understand the information and are happy to take part in this project please write "YES" in the question below.

Participants may withdraw from the survey at any time by simply closing the webpage. Participants should also be aware that they are allowed up to 2 weeks to withdraw their answers after completion of the survey. All participants will be asked to provide a code before they start the questionnaire. If you decide to withdraw you will have to email the code to **Cleopatra.Sazou@hud.ac.uk** so that the questionnaire will be identified and then withdrawn.

**Name:** Cleopatra Sazou

**E-mail:** Cleopatra.Sazou@hud.ac.uk

If you would like to take part in this survey and agreed with the above consent form please write YES in the box below.

Please write a Nickname in case you want to withdraw to be able to identify your questionnaire by that. Choose something that will keep your identity safe.

### Demographic Questionnaire

**Please answer all the questions:**

**1. How old are you?**

\_\_\_\_\_

**2. Please select your Gender:**

Male  Female  Other  → (Please Specify): \_\_\_\_\_

**3. What is your Marital Status?**

Married

Single

Divorced

Widowed

In a Relationship

**4. Please Select your Ethnic Group:**

White British

Black British

Black Other. Please Specify: \_\_\_\_\_

White Other. Please Specify: \_\_\_\_\_

Asian Group: Please Specify: \_\_\_\_\_

Mixed Group: Please Specify: \_\_\_\_\_

5. What is your Ethnicity ? \_\_\_\_\_

6. Please select your Religion:

No religion

Christian (Including Church of England, Catholic, Protestant, and all other Christian Demonstrations)

Muslim

Buddhist

Hindu

Jewish

Sikh

Any other religion: \_\_\_\_\_

7. Please write down your place of Birth and select if it's a City, Town or Village.

Place of Birth: \_\_\_\_\_

City

Town

Village

8. Please write down your place of Raised and select if it's a City, Town or Village.

Place of Raised: \_\_\_\_\_

City

Town

Village

9. How many years you been living in the UK? \_\_\_\_\_

**10. Please select your education Level:**

- No education
- Incomplete Elementary School
- Completed Elementary School
- Incomplete High School
- Completed High School
- Incomplete College
- Completed College
- Bachelor Degree
- Master's Degree
- Doctorate
- Post Doctorate

**11. What is your Job Title:** \_\_\_\_\_

**Updated Illinois Rape Myth Acceptance Scale (uIRMAS)**

**Strongly agree (1)      Strongly disagree (5)**

	1	2	3	4	5
1. If a girl is raped while she is drunk, she is at least somewhat responsible					
2. When girls go to parties wearing slutty clothes, they are asking for					
3. If a girl goes to a room alone with a guy at a party, it is her own fault if					
4. If a girl acts like a slut, eventually she is going to get into					
5. When girls get raped, it's often because the way they said "no" was					
6. If a girl initiates kissing or hooking up, she should not be surprised if a					
7. When guys rape, it is usually because of their strong desire					
8. Guys don't usually intend to force sex on a girl, but sometimes they get					
9. Rape happens when a guy's sex drive goes out of control.					
10. If a guy is drunk, he might rape someone unintentionally.					
11. It shouldn't be considered rape if a guy is drunk and didn't realize what					
12. If both people are drunk, it can't be rape.					
13. If a girl doesn't physically resist sex—even if protesting verbally—it can't					
14. If a girl doesn't physically fight back, you can't really say it					
15. A rape probably doesn't happen if a girl doesn't have any bruises or					
16. If the accused "rapist" doesn't have a weapon, you really can't call it					
17. If a girl doesn't say "no" she can't claim rape.					
18. A lot of times, girls who say they were raped agreed to have sex and then					
19. Rape accusations are often used as a way of getting back at					
20. A lot of times, girls who say they were raped often led the guy on and					
21. A lot of times, girls who claim they were raped have					
22. Girls who are caught cheating on their boyfriends sometimes claim it was					

### Attitudes Towards Women Scale

Instructions: The statements listed below describe attitudes toward the roles of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (A) agree strongly, (B) agree mildly, (C) disagree mildly, or (D) disagree strongly

1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.

A                      B                      C                      D  
 Agree strongly    Agree mildly    Disagree mildly    Disagree strongly

2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

A                      B                      C                      D  
 Agree strongly    Agree mildly    Disagree mildly    Disagree strongly

3. Both husband and wife should be allowed the same grounds for divorce.

A                      B                      C                      D  
 Agree strongly    Agree mildly    Disagree mildly    Disagree strongly

4. Telling dirty jokes should be mostly a masculine prerogative.

A                      B                      C                      D  
 Agree strongly    Agree mildly    Disagree mildly    Disagree strongly

5. Intoxication among women is worse than intoxication among men.

A                      B                      C                      D  
 Agree strongly    Agree mildly    Disagree mildly    Disagree strongly

6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.

A                      B                      C                      D  
 Agree strongly    Agree mildly    Disagree mildly    Disagree strongly

7. It is insulting to women to have the "obey" clause remain in the marriage service.

A                      B                      C                      D  
 Agree strongly    Agree mildly    Disagree mildly    Disagree strongly

8. There should be a strict merit system in job appointment and promotion without regard to sex.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

9. A woman should be free as a man to propose marriage.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

10. Women should worry less about their rights and more about becoming good wives and mothers.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

11. Women earning as much as their dates should bear equally the expense when they go out together.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

12. Women should assume their rightful place in business and all the professions along with men.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

14. Sons in a family should be given more encouragement to go to college than daughters.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly



16. In general, the father should have greater authority than the mother in the bringing up of children.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiancés.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

18. The husband should not be favored by law over the wife in the disposal of family property or income.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

19. Women should be concerned with their duties of childbearing and house tending rather than with desires for professional or business careers.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

20. The intellectual leadership of a community should be largely in the hands of men.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

22. On the average, women should be regarded as less capable of contributing to economic production than are men.

A B C D  
Agree strongly Agree mildly Disagree mildly Disagree strongly

23. There are many jobs in which men should be given preference over women in being hired or promoted.

A B C D

Agree strongly   Agree mildly   Disagree mildly   Disagree strongly

24. Women should be given equal opportunity with men for apprenticeship in the various trades.

A                      B                      C                      D  
Agree strongly   Agree mildly   Disagree mildly   Disagree strongly

25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

A                      B                      C                      D  
Agree strongly   Agree mildly   Disagree mildly   Disagree strongly

## The Big Five Personality Test

### Introduction

This is a personality test, it will help you understand why you act the way that you do and how your personality is structured. Please follow the instructions below.

### Instructions

In the table below, for each statement 1-50 mark how much you agree with on the scale 1-5, where 1=disagree, 2=slightly disagree, 3=neutral, 4=slightly agree and 5=agree, in the box to the left of it.

1. I am the life of the party	1	2	3	4	5
2. I feel little concern for others.	1	2	3	4	5
3. I am always prepared.	1	2	3	4	5
4. I get stressed out easily.	1	2	3	4	5
5. I have a rich vocabulary.	1	2	3	4	5
6. I don't talk a lot.	1	2	3	4	5
7. I am interested in people.	1	2	3	4	5
8. I leave my belongings around.	1	2	3	4	5
9. I am relaxed most of the time.	1	2	3	4	5
10. I have difficulty understanding abstract ideas.	1	2	3	4	5
11. I feel comfortable around people.	1	2	3	4	5
12. I insult people.	1	2	3	4	5
13. I pay attention to details.	1	2	3	4	5
14. I worry about things.	1	2	3	4	5
15. I have a vivid imagination.	1	2	3	4	5
16. I keep in the background.	1	2	3	4	5
17. I sympathize with others' feelings.	1	2	3	4	5

18. I make a mess of things.	1	2	3	4	5
19. I seldom feel blue.	1	2	3	4	5
20. I am not interested in abstract ideas.	1	2	3	4	5
21. I start conversations.	1	2	3	4	5
22. I am not interested in other people's problems.	1	2	3	4	5
23. I get chores done right away.	1	2	3	4	5
24. I am easily disturbed.	1	2	3	4	5
25. I have excellent ideas.	1	2	3	4	5
26. I have little to say.	1	2	3	4	5
27. I have a soft heart.	1	2	3	4	5
28. I often forget to put things back in their proper place.	1	2	3	4	5
29. I get upset easily.	1	2	3	4	5
30. I do not have a good imagination.	1	2	3	4	5
31. I talk to a lot of different people at parties.	1	2	3	4	5
32. I am not really interested in others.	1	2	3	4	5
33. I like order.	1	2	3	4	5
34. I change my mood a lot.	1	2	3	4	5
35. I am quick to understand things.	1	2	3	4	5
36. I don't like to draw attention to myself.	1	2	3	4	5
37. I take time out for others.	1	2	3	4	5
38. I shirk my duties.	1	2	3	4	5

39. I have frequent mood swings.	1	2	3	4	5
40. I use difficult words.	1	2	3	4	5
41. I don't mind being the center of attention.	1	2	3	4	5
42. I feel others' emotions.	1	2	3	4	5
43. I follow a schedule.	1	2	3	4	5
44. I get irritated easily.	1	2	3	4	5
45. I spend time reflecting on things.	1	2	3	4	5
46. I am quiet around strangers.	1	2	3	4	5
47. I make people feel at ease.	1	2	3	4	5
48. I am exacting in my work.	1	2	3	4	5
49. I often feel blue.	1	2	3	4	5
50. I am full of ideas.	1	2	3	4	5

## ATTITUDES TOWARD RAPE VICTIMS SCALE

1. A raped woman is a less desirable woman.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

2. The extent of the woman's resistance should be the major factor in determining if a rape has occurred.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

3. A raped woman is usually an innocent victim.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

4. Women often claim rape to protect their reputations.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

5. "Good" girls are as likely to be raped as "bad" girls.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

6. Women who have had prior sexual relationships should not complain about rape.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

7. Women do not provoke rape by their appearance or behavior.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

8. Intoxicated women are usually willing to have sex.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

9. It would do some women good to be raped.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

10. Even women who feel guilty about engaging in premarital sex are not likely to claim rape falsely.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

11. Most women secretly desire to be raped.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

12. Any female may be raped.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

13. Women who are raped while accepting rides from strangers get what they deserve.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

14. Many women invent rape stories if they learn they are pregnant.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

15. Men, not women, are responsible for rape.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

16. A woman who goes out alone at night puts herself in a position to be raped.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

17. Many women claim rape if they have consented to sexual relations but have changed their minds afterwards.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

18. Accusations of rape by bar girls, dance hostesses and prostitutes should be viewed with suspicion.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

19. A woman should not blame herself for rape.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

20. A healthy woman can successfully resist a rapist if she really tries.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

21. Many women who report rape are lying because they are angry or want revenge on the accused.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

22. Women who wear short skirts or tight blouses are not inviting rape.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly



23. Women put themselves in situations in which they are likely to be sexually assaulted because they have an unconscious wish to be raped.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

24. Sexually experienced women are not really damaged by rape.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

25. In most cases when a woman was raped she deserved it.

0	1	2	3	4
Disagree Strongly	Disagree Mildly	Neutral	Agree Mildly	Agree Strongly

**Buss & Perry Aggression Questionnaire (BPAQ)**

Using this 5 point scale, indicate how uncharacteristic or characteristic each of the following statements is in describing you.

	Extreme y uncharac teristic	Somewha t uncharac- teristic	Neither uncharac- teristic nor charac- teristic	Somewh at charac- teristic	Extrem ely charac- teristic
1. Some of my friends think I am a hothead.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. If I have to resort to violence to protect my rights, I will.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. When people are especially nice to me, I wonder what they want.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. I tell my friends openly when I disagree with them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. I have become so mad that I have broken things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. I can't help getting into arguments when people disagree with me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. I wonder why sometimes I feel so bitter about things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Once in a while, I can't control the urge to strike another person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. I am an even-tempered person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. I am suspicious of overly friendly strangers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. I have threatened people I know.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Extreme y uncharac teristic	Somewha t uncharac- teristic	Neither uncharac- teristic nor charac- teristic	Somewh at charac- teristic	Extrem ely charac- teristic
12. I flare up quickly but get over it quickly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Given enough provocation, I may hit another person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. When people annoy me, I may tell them what I think of them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. I am sometimes eaten up with jealousy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. I can think of no good reason for ever hitting a person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. At times I feel I have gotten a raw deal out of life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. I have trouble controlling my temper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. When frustrated, I let my irritation show.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. I sometimes feel that people are laughing at me behind my back.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. I often find myself disagreeing with people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. If somebody hits me, I hit back.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. I sometimes feel like a powder keg ready to explode.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Extreme y uncharac- teristic	Somewha t uncharac- teristic	Neither uncharac- teristic nor charac- teristic	Somewh at charac- teristic	Extrem ely charac- teristic
24. Other people always seem to get the breaks.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. There are people who pushed me so far that we came to blows.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. I know that "friends" talk about me behind my back.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. My friends say that I'm somewhat argumentative.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. Sometimes I fly off the handle for no good reason.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. I get into fights a little more than the average person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Religiosity Measure Questionnaire

1) Which of the following best describes your practice of prayer or religious meditation?

- A. Prayer is a regular part of my daily life.
- B. I usually pray in times of stress or need but rarely at any other time.
- C. I pray only during formal ceremonies.
- E. I never pray.

2) How many times have you attended religious services during the past year? \_\_\_\_\_ times.

3) When you have a serious personal problem, how often do you take religious advice or teaching into consideration?

- A. Almost always
- B. Usually
- C. Sometimes
- D. Never

4) How much influence would you say that religion has on the way you choose to act and the way that you choose to spend your time each day?

- A. No influence.
- B. A small influence.
- C. Some influence
- D. A fair amount of influence.
- E. A large influence.

5) Which of the following statements comes closest to your belief about God?

- A. I am sure that God really exists and that He is active in my life.
- B. Although I sometimes question His existence, I do believe in God and believe He knows me as a person.
- C. I don't know if there is a personal God, but I do believe in a higher power of some kind.
- D. I don't know if there is a personal God or a higher power of some kind, and I don't know if I ever will.
- E. I don't believe in a personal God or in a higher power.

6) Which one of the following statements comes closest to your belief about life after death (immortality)?

- A. I believe in a personal life after death, a soul existing as a specific individual spirit.
- B. I believe in a soul existing after death as a part of a universal spirit.
- C. I believe in a life after death of some kind, but I really don't know what it would be like.
- D. I don't know whether there is any kind of life after death, and I don't know if I will ever know.
- E. I don't believe in any kind of life after death.

7) During the past year, how often have you experienced a feeling of religious reverence or devotion?

- A. Almost daily
- B. Frequently
- C. Sometimes
- D. Rarely
- E. Never

8) Do you agree with the following statement? "Religion gives me a great amount of comfort and security in life".

a ) Strongly disagree

b) Disagree

c) Uncertain

d) Agree

e) Strongly agree

## Double Standard Scale Questionnaire

*Double standard is defined as a set of principles permitting greater opportunity or liberty to one than to another, especially the granting of greater sexual freedom to men than to women. Double standard addresses a code of morals and the acceptance of standards of sexual behaviors of men and women.*

Each item below is an attitude or belief statement about the sex roles of men and women. There are no right or wrong answers. This is a measure of your personal attitudes.

You may agree or disagree with each statement. Next to each statement is a scale that ranges from strongly agree (SA) to strongly disagree (SD). For each item, please indicate your level of agreement for each statement. Please make sure that you answer each item and that you choose only one answer per item.

### *You must be at least 18 years old to participate in this study*

(Asaya Pisesnakornkit, 2001)

**Scale definition: SA-Strongly agree A-Agree U-Undecided D-Disagree SD-Strongly disagree**

	(1)	2)	(3)	(4)	(5)
<b>Attitudes about the sex roles of men and women</b>	SA (1)	A (2)	U (3)	D (4)	SD (5)
1. It is expected that a woman be less sexually experienced than her partner.	1	2	3	4	5
2. A woman who is sexually active is less likely to be considered a desirable partner.	1	2	3	4	5
3. A woman should never appear to be prepared for a sexual encounter.	1	2	3	4	5
4. It is important that the men be sexually experienced so as to teach the woman.	1	2	3	4	5



5. A “good” woman would never have a one-night stand, but  
it is expected of a man. 1 2 3 4 5
6. It’s important for a man to have multiple sexual experiences  
in order to gain experience. 1 2 3 4 5
7. In sex, the man should take the dominant role and the  
woman should assume the passive role. 1 2 3 4 5
8. It is acceptable for a woman to carry condoms. 1 2 3 4 5
9. It is worse for woman to sleep around than it is for a man. 1 2 3 4 5
10. It is up to the man to initiate sex. 1 2 3 4 5

## JUST WORLD BELIEFS

Below you will find various statements. Most likely, you will strongly agree with some statements, and strongly disagree with others. Sometimes you may feel more neutral. Read each statement carefully and decide to what extent you personally agree or disagree with it. Circle the number which corresponds to this judgment. Make sure you circle a number for every statement.

1: Strongly Agree 2: Agree 3: Slightly Agree 4: Slightly Disagree 5: Disagree 6: Strongly Disagree

- |  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 1. I think basically the world is a just place   | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. I believe that, by and large, people get what they deserve.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. I am confident that justice always prevails over injustice.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. I am convinced that in the long run people will be compensated for injustices.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. I firmly believe that injustices in all areas of life (e.g., professional, family, politic) are the exception rather than the rule. | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. I think people try to be fair when making important decisions.  | 1 | 2 | 3 | 4 | 5 | 6 |

**DEBRIEFING FORM**

Thank you for completing this survey. Your responses will be used to develop an understanding of Rape Myths (attitudes and false beliefs about rape).

All information disclosed will be kept confidential, and you cannot be identified by your responses. All participants are allowed up to 2 weeks to withdraw their answers after completion of the survey. All participants will be asked to provide a code before they start the questionnaire. If you decide to withdraw you will have to email the code to **Cleopatra.Sazou@hud.ac.uk** so that the questionnaire will be identified and then withdrawn.

If you have any questions regarding this study, please feel free to contact the researchers Cleopatra Sazou (Cleopatra.Sazou@hud.ac.uk), or Dr. Maria Ioannou (supervisor) (M.Ioannou@hud.ac.uk) and Dr. John Synnott (supervisor) (j.p.synnott@hud.ac.uk).

If you have been affected by the study in any way and you would like further support, please contact the following organisations:

For the UK

- Victim support: <https://www.victimsupport.org.uk/more-us/contact-us> and 08 08 16 89 111
- Samaritans: <http://www.samaritans.org/>, [jo@samaritans.org](mailto:jo@samaritans.org) and 116 123

For Cyprus

- Victim support (Association for the Prevention and Handling of Violence in the Family – SPAVO): [info@domviolence.org.cy](mailto:info@domviolence.org.cy) and 1440

Thank you for your participation.

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