

WOMEN'S REACTIONS TO A REALISTIC RAPE PORTRAYAL AND THE  
INFLUENCE OF FEMINIST IDENTITY AND RAPE MYTH ACCEPTANCE

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By  
Gretchen Reinders  
Dr. Laurie Mintz, Dissertation Supervisor

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The undersigned, appointed by the Dean of the Graduate School, have examined the dissertation entitled

WOMEN'S REACTIONS TO A REALISTIC RAPE PORTRAYAL AND THE  
INFLUENCE OF FEMINIST IDENTITY AND RAPE MYTH ACCEPTANCE

presented by Gretchen Reinders,

a candidate for the degree of Doctor of Philosophy,

and hereby certify that in their opinion it is worthy of acceptance.

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Laurie Mintz, Ph.D.

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Mary Heppner, Ph.D.

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Glenn Good, Ph.D.

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Lisa Flores, Ph.D.

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Kim Anderson, Ph.D.

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# WOMEN'S REACTIONS TO A REALISTIC RAPE PORTRAYAL AND THE INFLUENCE OF FEMINIST IDENTITY AND RAPE MYTH ACCEPTANCE

Gretchen M. Reinders

Dr. Laurie Mintz, Dissertation Supervisor

## ABSTRACT

The purpose of this study was to expand knowledge regarding the effects of viewing sexually violent stimuli on college women. Specifically, this study is the first to examine women's reactions to a popular media depiction of a date/acquaintance rape scene. This study also examined if either feminist identity or rape myth acceptance was related to these reactions. Sixty college females enrolled at the University of Missouri were exposed to either a neutral film clip or one depicting a date/acquaintance rape. Anger, negative affect, and disempowerment were assessed, along with feminist identity and rape myth acceptance. Repeated measures ANOVAs demonstrated a significant interaction effect, in that women reported significantly higher feelings of anger and negative affect after viewing the rape scene. Significance was not reached for disempowerment. Rape myth acceptance and feminist identity did not influence women's affective responses. Implications for future research, prevention, and counseling are discussed.

## Introduction

While we are sleeping, over 200 people are being raped in this country. Indeed, it is estimated that every two and a half minutes someone in America is raped or sexually assaulted (Catalano, 2005). Given such statistics, one might think we would be hearing about rape and sexual assault all of the time. However, as one of the most underreported crimes, rape remains almost invisible to the public eye.

Nonetheless, professional writing on rape and sexual assault exists. Since the women's movement in the 1970's, increasing attention has been paid to the societal problem of rape, and as such, theory and research surrounding rape has evolved over the last 30 years. Issues surrounding sexual violence have become an integral addition to literature in counseling psychology (as well as other helping professions). Much theory and research has focused on the effects of sexual violence on the victim, and possible reasons why rape is such a pervasive problem in American society. Nevertheless, focusing on victims leaves out the large portion of those affected by rape, although they have not been personally victimized. Feminist theories of rape thus focus on the impact of rape on all women. Specifically, feminist theory suggests that in our society, the ever-present threat of rape affects *all* women, not just survivors, and posits that living in the fear can have direct consequences on women's self-perceptions (Brownmiller, 1975). In addition, feminist theory addresses the influence of gender role socialization on rape. Namely, men are taught and encouraged to be aggressive in all arenas (including sexual expression) while women are taught to be passive. Feminist theory argues that rape is the extension of hypermasculinization and the desire to control and dominate women (Buchwald,

Fletcher, & Roth, 1993). Such feminist theories of rape guided the development of this study involving date/acquaintance rape and the popular culture that surrounds and informs people's ideas about rape.

Prior to describing the current study, a review of past research and additional theory is in order. Specifically, in the 1980's, women began talking about their experiences with rape and this called attention to the pervasiveness of this silent crime. As awareness of this crime came into focus in the public eye, calls for studies in this area surfaced. One famous study in particular was that of Dr. Mary Koss and colleagues (Koss, Gidycz, & Wisniewski, 1987). These researchers surveyed over 6,000 college women and men across the United States. What resulted from those surveys was a striking revelation: one in four women had an experience that met the legal definition of rape or attempted rape. Even more revealing was that over eighty percent of these women knew their attacker. Up until this point, society had painted a picture of a stranger lurking in a dark alley as the one to be wary of, which may be a strong reason that only 27 percent of women surveyed whose sexual assault met the legal definition of rape identified themselves as rape victims. This research specifically examined the experiences of college women in the U.S., and given the results, rape began to be recognized as a larger problem, particularly at the college level (Koss et al., 1987).

Nearly twenty years later, rape is still a primary threat to all women, particularly those that are college-aged. Among attempted and completed rapes, most often the victim knows her assailant (Catalano, 2005). However, failure to label the experience as rape remains. Great disparity exists between events that define the act

of rape and what actually receives this label by the victim or by society in general. There has been speculation regarding the possible reasons for this disparity, and one such explanation involves how men and women learn about sexual roles within heterosexual relationships. More specifically, one critical source of learning and information is the mass media. It is important to consider that a huge resource for information about values, thinking and behavior patterns related to gender and sexual roles can be found in the mass media. One theory that sheds light on this relationship between media and individual values, thinking and behavior is Bandura's social cognitive theory.

Social cognitive theory posits that the process of learning behaviors is not simply a result of response to a stimulus or reinforcement; rather, there exists a human component to learning, a cognitive component that mediates the effect of environment on behavior (Bandura, 1986). This theory proposes that, through observation and modeling of others, individuals can learn behaviors and attitudes that could affect how one judges or evaluates a situation. In addition, social learning theory suggests that in situations that are unfamiliar to the learner, observational effects are even more influential.

Social cognitive theory has been extended to specifically address the power of mass communication on learning. Integrating theory with research, Bandura (2001) discussed how individuals build perceptions of social reality that are influenced by what it seen, heard, and read. This social "construction of reality" is, for a large part, shaped by electronic means of communication. There are a number of internal and external forces that guide and shape these processes of learning through modeled

behavior, such as attention, retention of information, and perceived incentives or consequences. Social cognitive theory explains that media portrayals can alter an individual's perceptions of social sanctions and consequences of certain actions. As one pertinent example, televised violence can weaken an individual's restraint over aggressive behavior (Bandura, 1986). Also, attribution of blame for violence or hurtful behavior can be shifted to the victim if the acts are perceived as just or reciprocal to provocation by the victim. Although controlled in part by individual characteristics, this vicarious learning can produce lasting effects on attitudes and emotional reactions. Clearly, then, the potential danger of movies that depict rape myths (e.g., "many women lead a man on and then they cry rape") is considerable, to both victims and non-victims.

The large presence of media in popular culture is undisputable. Specific to motion pictures, the average U.S. adult spends 77 hours watching videos every year, and an additional 13 hours in the theaters watching movies (MPA market statistics, 2002). The power of such media to shape attitudes has received much attention in the past three decades. In particular, a large body of research has focused on the effects of exposure to sexually violent stimuli. Specifically, media depictions, both written and visual, that involve sexual stimuli, violence, and/or a pairing of the two together, have been shown to influence attitudes towards women, rape myth acceptance, and arousal. However, the abundance of this literature focuses on the effects of pornography, and in particular, pornography's effects on male viewers' attitudes, arousal, and propensity towards violent behavior (for a review of literature involving effects of pornography, see Linz, 1989). Strikingly few studies focus on female

participants, and of those that specifically targeted women's reactions to sexually explicit or sexually violent stimuli other than pornography, many studies used written vignettes of rape scenes (e.g., Bridges, 1991; Check & Malamuth, 1983; Proite, Dannells, & Benton, 1993). Of the research that involved visual stimuli other than pornography, the stimuli of choice tended to include sexualized violence and erotica (e.g., Dexter, Linz, Penrod, & Saunders, 1997; Senn & Radtke, 1990).

Among this body of research involving female participants, sexually violent visual media and other forms of stimuli have been shown to influence affective responses and attitudes, such as hostility, disempowerment, and rape myth acceptance (Dexter et al., 1997; Krafka, Linz, Donnerstein, & Penrod, 1997; Reid and Finchilescu, 1995). Nevertheless, only six studies have specifically examined responses to date/acquaintance rape scenes, and all of these studies used written vignettes (Bridges, 1991; Check & Malamuth, 1983; Jenkins & Dambrot, 1987; Mayerson & Taylor, 1987; Norris & Cubbins, 1992; Proite et al., 1993). These studies also focused primarily on attitudes and beliefs (e.g., attitudes towards women and interpersonal violence) of participants rather than affective responses (e.g., anger and disempowerment) to the stimuli. For example, findings in some of the studies indicated that exposure to a written date/acquaintance rape vignette resulted in the perception that the event was less harmful to the victim than if the perpetrator was a stranger (e.g., Bridges, 1991). Additionally, another attitude found in one of these studies (Norris & Cubbins, 1992) was that participants were less likely to believe what they read was a rape when the assailant had been drinking, or when both parties were drinking. This finding mirrors the attitude often found in survivors of

date/acquaintance rape (as demonstrated in Kahn, Jackson, Kully, Badger, & Halvorsen, 2003) that the experience was not in fact rape when alcohol was involved. While these studies shed light on the impact of portrayals of date/acquaintance rape, much more work is needed. As previously noted, all of the studies examining the impact of date/acquaintance used written vignettes as stimuli and most examined attitudes only. Studies are needed that consider the impact of visual portrayals of date/acquaintance rape as well as affective responses to those images, and that is one focus of this study: the affective responses of women viewing a visual depiction of a date/acquaintance rape from the popular media.

Likewise, additional research on factors that may influence such effects is needed, and this study examines both feminist identity and rape myth acceptance as such possible factors. Regarding the former, feminist identity was first proposed by Downing & Roush (1985) as a process by which women “move from a denial of sexism and an unexamined acceptance of traditional gender stereotypes to an awareness of and a commitment to ending oppression” (Moradi, Subich, & Phillips, 2002, p. 7). The concept of feminist identity development gives structure to a process that can help explain a woman’s identification with more liberal/non-traditional attitudes towards gender roles. Prior research has demonstrated that conservative and/or traditional attitudes towards women are highly correlated with rape myth acceptance and rape-supportive attitudes (e.g., Bohner, Weisbrod, Raymond, Barzvi, & Schwarz, 1993; Fischer, 1986; Senn & Radtke, 1990). Indeed, both adherence to rape myths and traditional beliefs about gender roles can contribute to a victim not recognizing her experience as rape, thus often leaving her to cope with the experience



in isolation (Koss & Harvey, 1991). Conversely, research has shown a number of positive correlates for women who identify as feminists and have less traditional beliefs about gender roles, such as self-esteem (Fischer & Good, 1994; Moradi & Subich, 2002b). Additionally, feminist identity has been demonstrated to act as a buffer against gender-related stressors (Klonis, Endo, Crosby, & Worell, 1997) while adherence to more traditional gender roles has been related to distress (Moradi & Subich, 2002a). What is not known is if feminist identity would influence women's reactions to viewing media depictions of date/acquaintance rape, which was a focus of this study.

Another focus of the current study was examining the possible relationship rape myth acceptance would have with women's reactions to viewing the depiction of date/acquaintance rape. As noted above, adherence to rape myths can contribute to a victim not recognizing her experience as rape, thus resulting in experiencing the event alone (Koss & Harvey, 1991). While this has been demonstrated in studying survivors of sexual violence, rape myth acceptance has also been shown to relate to women's perception of date/acquaintance rape among general samples of women (e.g., Jenkins & Dambrot, 1987). However, it is not known if adherence to rape myths would also influence or relate to women's reactions to seeing a visual depiction of date rape. This study sought to determine this.

In summary, this study was designed to expand our knowledge of attitudinal and emotional effects of viewing sexually violent stimuli on college women. More specifically, this was the first study to examine women's reactions to a popular media depiction (i.e., movie clip) of a date/acquaintance rape scene. In addition, to attempt

to shed light on potential differences among women exposed to sexual violence, this study examined if either feminist identity or rape myth acceptance was related to these reactions. To this end, participants (i.e., college women) were exposed to either a neutral film clip (control) or a clip that depicted a date/acquaintance rape scene (intervention), in order to establish comparison of affective responses (i.e., anger and negative affect) and differences in perceptions of self (i.e., disempowerment), with measures of feminist identity and rape myth acceptance also given.

In closing, it is important to note that this study was designed with the hope that it could give direction to future research, prevention work, and possible counseling interventions. Specifically, higher acceptance of rape myths relates strongly to heightened self-blame among rape and sexual assault victims, which can hinder the recovery process or even prevent victims from recognizing and making sense of what happened to them. Thus, it was conceptualized that if both feminist identity and rape myth acceptance related to the effects of viewing rape scenes, the implications would extend into prevention, counseling and social action for addressing the perpetuation of rape myths within popular culture.

## Review of the Literature

Since the women's movement in the 1970's, more attention has been paid to the societal problem of rape. Issues surrounding sexual violence have become an integral addition to literature in counseling psychology, as well as other helping professions. This literature has most often examined effects of sexual violence on the victim or possible reasons that rape is such a pervasive problem in American society. However, focusing research on victims excludes many of those affected by rape even though they have not been personally victimized. Because of the proposed effects of rape and sexual assault on non-victims as well as victims, a body of research has focused on the effects of exposure to sexually violent stimuli on men and women in general. With the growing body of literature that identifies sexually violent stimuli as harmful to viewers it is important to examine what factors influence women's reactions to viewing rape and sexual assault scenes in the media. By first examining the literature involving reactions to sexually violent stimuli and then introducing the research involving feminist identity and rape myth acceptance, this chapter will focus on how combining these factors into one study can fill gaps in the existing literature.

This chapter has eight sections. First, definitions of rape-related terms used in the current literature are offered. Next, a very brief overview of the societal and attitudinal context regarding rape that framed this study is presented. After that, social cognitive theory is presented as a theoretical framework used to guide understanding of the mechanisms that influence the effects of media on the viewer, including attitudinal and affective responses. Then, there is an examination of the power of media in general, and more specifically, sexual and sexually violent media.

This is followed by a section that presents existing research on the effects of depictions of sexually violent stimuli, both in written and in visual format. Next, since this study proposes that both feminist identity and rape myth acceptance may influence how women react to sexually violent media, the theory and research surrounding these notions are presented. Lastly, this chapter concludes with a presentation of the study's questions and hypotheses.

### *Definitions*

*Rape.* Legal and personal definitions of rape differ from state to state and person to person, respectively. Because of this, in the current study rape was not defined for participants. Indeed, as will be seen in the method and results section, this purposeful omission allowed participants to decide if what they viewed was rape or not, which was itself an important aspect of this study. Nevertheless, in relation to the existing research on rape, the current study defines rape as forced or coerced sexual intercourse without consent, and includes forced oral and digital sex.

*Non-violent sexual stimuli.* In the current study, the term “non-violent sexual stimuli” is synonymous with erotica. In media depictions, this represents visual sexual scenes that involve no physical violence.

*Violent sexual stimuli/sexually violent stimuli.* The current study uses these terms to describe and classify media (written and visual) that depicts rape or sexual assault. This includes media that may or may not contain physical violence.

*“Slasher” movies.* This term is used to classify motion pictures from the horror genre, which depict sexualized violence (i.e., physically violent scene following or with violence shown against a woman, accentuating her sexuality).

*Pornography.* Pornography is defined as visual representation of the human body or sexual activity with a goal of sexual arousal. In the literature reviewed, pornography most often depicted women.

*Date/acquaintance rape.* In the current study, date rape and acquaintance rape are used interchangeably to describe a forcible sex act perpetrated by a non-stranger.

*Rape myths.* For purposes of the current study, rape myths were defined as “prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists” (Payne, Lonsway, & Fitzgerald, 1999). Rape myths represent distorted views and beliefs about sexual violence.

#### *Rape and Rape Perceptions in a Societal Context*

As previously noted, rape and sexual assault are societal problems that affect every community in the United States. Although the crime of rape does not discriminate, it is important to note that research has also shown that the average age when a rape incident occurred was 18.5 years old (Koss, Gidycz, & Wisniewski, 1987), which helps explain why rape has been recognized as a large problem at the college level.

Among rape victims there exists a gap in experiencing rape and labeling the event as a “rape” (Koss et al., 1987). A recent examination of 186 sexual assault cases seen at a hospital demonstrated a positive association between reporting a sexual assault to the police and two overt aspects of the myth of what constitutes a “real” rape: physical force and injury incurred (DuMont, Miller, & Myhr, 2003). In a recent study that examined college women’s experiences with rape, a number of

differentiating factors were found between women who labeled their experience rape and those that did not (Kahn, Jackson, Kully, Badger, & Halvorsen, 2003). Specifically, women who identified their experience as rape were older, less familiar with the perpetrator, and expressed greater negative affect. In contrast, when the assault was committed by a boyfriend, if there was less physical force, or if the women reported severe impairment by drugs or alcohol, women were less likely to identify their experience as rape. Regarding the latter, in past research involving both non-victims and victims of sexual violence, the alcohol/drug factor has played an important role, in that it decreased both the perception that the rape depiction was indeed a rape and/or decreased the perceived severity of the rape (Kahn et al., 2003; Norris & Cubbins, 1992). In a college environment where drinking and drugs are a part of the campus climate, the finding that alcohol involvement decreases the chances of accurately identifying a sexual assault or rape is important. The fact that this erroneous perception of certain variables influences both survivors and non-survivors in determining if a rape occurred, as well as the assignment of blame for the rape, highlights the importance of additional examination of factors that influence these perceptions.

Besides alcohol convoluting the process of labeling experiences as rape, there are a number of possible contributing factors to this phenomenon. Feminist theory, which has guided the development of this study, explains rape as a cultural phenomenon, whose roots go deeper than contextual factors contributing to the problem of underreporting and lack of understanding of rape. Brownmiller (1975) asserts that rape serves a social function of perpetuating gender role stereotypes as a

means of oppressing women. Results of this oppression include ambiguity in laws that result in difficulty prosecuting rape and widespread beliefs in rape myths. The current study asserts that commonly held beliefs that perpetuate these gender role stereotypes can be found in popular culture as a whole, but are particularly present in the mass media.

### *Social Cognitive Theory*

A theory that is used to frame this study and helps explain how people identify rape and issues related to rape is social cognitive theory (also known as social learning theory). This theory posits that the process of learning behaviors is not simply a result of response to a stimulus or reinforcement; rather, there exists a human component to learning, a cognitive component (Bandura, 1986). The theory proposes that, through observation and modeling of others, either in person or in media representations, individuals can learn behaviors and judgment standards.

Bandura has recently extended his theory to specify effects of the mass media. In a theoretical essay, Bandura (2001) asserts that “a vast amount of information about human values, styles of thinking, and behavior patterns is gained from the extensive modeling in the symbolic environment of the mass media” (p. 271). One of the reasons for this is that individuals have limited contact with small numbers of people on a regular basis. As such, ideas of social reality are influenced by vicarious experiences such as the mass media. The actual experience of the reality is not necessary to construct reality; media can help construct reality.

There are four functions (processes) that direct the influence of modeled events. First, attentional processes guide which events are extracted from ongoing

events and continuous stimuli. This selective process can be determined in part by factors such as preconceptions, cognitive beliefs, and values of the observer. Other factors can relate to attractiveness of the model and salience of the modeled activity. Second, retention processes concern the individual's restructuring of information gleaned from a modeled event into components that occurs to shape the modeled events into memory and perceived rules. This process of actively transforming information to commit it to memory is influenced by affective state and preconceptions. Modeled events are reconstructed in memory to form rules and conceptions for that memory representation. Third, behavioral production processes involve translation of the symbolic components into appropriate courses of action. This means that the individual translates cognitions into action, and these actions are most often adjusted to correct any mismatches between conception of a skill and the active reproduction of that skill. Lastly, motivational processes guide modeling, in that people are more likely to exhibit modeled behavior if the results of such behavior are perceived as having positive outcomes. Perceived benefits or punishment can affect likelihood of acting out modeled behaviors. If one perceives social sanctions of acting on a behavior, he or she is less likely to act on it. However, individuals can cognitively restructure events so that they can justify reprehensible conduct and thus shift blame to the victim of the conduct.

A concept in social cognitive theory that is quite important is that of vicarious influence. This concept refers to the notion that observers can acquire long-lasting attitudes, emotional reactions, and behavioral tendencies that they have associated with modeled experiences (Bandura, 2001). Social cognitive theory explains that



perceiving another person as human increases the likelihood for empathetic or vicarious reactions in that the individual perceives that person as similar to him or herself. In other words, vicarious influence is most likely to occur if one perceives the person modeling the behavior or action as similar to oneself. Applied to the topic of the current study, people can more easily justify a perpetrator's injurious action if he or she views that perpetrator as human. Likewise, individuals could either view the victim as injured or not, depending on how similar or dissimilar they perceive themselves as being from the victim. More specifically applied to the current study, if the observer sees herself as different from the victim in a rape scene, she can minimize the distress she experiences or sees the victim experiencing. Neutralizing the distress of someone's experience helps individuals transform the threatening situation to a non-threatening one. Applied to media (and thus the current study), the amount of vicarious influence a movie displaying date/acquaintance rape has would likely be related to how much the viewers perceived the actors as similar or different from themselves.

Another aspect of social cognitive theory that is relevant to the current study is the notion that in situations that are unfamiliar to the learner, observational effects are even more influential. Applied to the current study, when a non-victim of rape is presented with stimuli depicting rape, such as in the mass media, the viewer is more likely to learn from the models in the media, given that he or she does not have personal experience or learning to mediate the process. Thus, the potential danger of movies that depict rape myths or rape scenes in which the rape is not labeled as rape and/or the perpetrator is not accountable for his actions is disturbing: those watching

could learn false definitions of rape and inappropriate notions about accountability for rape in specific circumstances.

While there is no single pattern for social influence, mass media representations carry much power in influencing humans' perceptions of the social reality in which they live. Social cognitive theory provides a framework for conceptualizing the vast influence of mass media images.

#### *General and Attitude-Specific Power of the Media*

The large presence of media in popular culture is undisputable. As such a pervasive force in our society, individuals look to media not only for entertainment but also for education, information, and realistic depictions of society and culture. However, there is danger in having all of these aspects of media effects mixed together because without a clear purpose for media, interpretation becomes nebulous. Specifically, when the media shows a realistic representation of a fictional story or, conversely, shows a fictional representation of a story labeled as "reality," the viewer might be confused if the media is actually entertainment or a depiction of "real life." Without a context, the consumer is left to generate his or her own conclusion.

Over time, media depictions of sexual situations have greatly increased. A 2005 study of prime-time television by the Kaiser Family Foundation found that 77% of prime-time programs include sexual content, while the percent of shows that depict sexual behaviors has risen from 23% in 1998 to 35% in 2005 (Kunkel, Eyal, Finnerty, Biely, & Donnerstein, 2005). With the increase of sexual stimuli and content in the mass media every year, it is important to examine possible erroneous conclusions that individuals draw from viewing media depictions of unhealthy sexual scenarios.

Specifically, media that depicts rape and sexual assault presents a potential for viewers to make flawed meaning from them, and this potential is enhanced when media depict rape myths (e.g., no sometimes means yes).

Bufkin & Eschholz (2000) examined the top 50 grossing movies from 1996 for depictions of rape and found that the three movies that included rape as a central theme to the story showed depictions that veer strongly from the reality of rape in society, meaning that the depictions presented a rigid view of rape as committed by disturbed lower class white men. While it is important to note that the top 50 grossing movies did not depict any date/acquaintance rape scenes, which could easily be construed as a positive aspect to the film industry, inclusion of films depicting less realistic portrayals of rape could also be viewed as contributing to the cultural myths that lessen the importance and visibility of date/acquaintance rapes. The authors also called for research on how audience members receive and decode these messages. Specifically, they described a need for research that helps “gauge the degree to which ideology is passively consumed and incorporated into audience members’ worldviews” (p. 1338), and how these media messages are decoded and understood by viewers. The current study will contribute to this literature by examining the effects of viewing a more realistic portrayal of a date/acquaintance rape, as well as some specific factors that may influence these effects, such as feminist identity and rape myths. Nevertheless, before providing the specifics of this study in detail, a review of the related research literature on the effects sexually violent stimuli is in order, and the following section provides such a review.

### *Responses to Sexually Violent Stimuli*

Since the time of the 1970 Presidential Commission on Obscenity and Pornography, there have been many experimental studies on the effects of exposure to sexually explicit stimuli. However, many of these studies focused on the effect of exposure to pornography on male viewers. For this study, it was important to search the literature for research that examined women's reaction to sexually explicit and violent stimuli. In doing so, a number of studies were found that used written vignettes of various rape scenarios, and fewer used visual stimuli. A review of this literature follows.

Strikingly, only four studies have used visual stimuli (in the form of movies) to elicit responses in women, yet in all of these, strong effects were found. Reid and Finchilescu (1995) showed 57 female undergraduate participants movie scenes depicting violence against men or sexual violence against women. Similar to the current study, the authors showed short (i.e., three minute) movie clips from feature films. The scenes involving violence against women all included marital or stranger rape scenarios. Results demonstrated that the groups viewing violence against women experienced significant feelings of disempowerment, and reported increased anxiety and anger.

Krafka, Linz, Donnerstein, & Penrod (1997) showed various full-length feature films across a four-day span to 121 female undergraduate participants depicting one of three types of stimuli: non-violent sexually explicit, sexually violent, and mildly sexual/graphically violent (i.e., "slasher" movies). Participants viewed a different film each day but within the same category. After the first viewing of all types of films, all participants reported increased hostility, depression, and anxiety.

Particular to those viewing sexually violent movies, there was evidence of desensitization across a four-day span of exposure, as these individuals reported a decline in hostility, anxiety, and depression. However, the possibility of the desensitization functioning as a means of coping with the sexual violence was not measured.

Weisz & Earls (1995) showed one of four feature films to 193 students (106 female) in large groups, including a film depicting sexual violence against a female, sexual violence against a male, physical aggression, and a neutral film. Of the measures administered after viewing the movie, one assessed hostility which is an affective state of being. Films involving sexual violence elicited the highest hostility scores. However, overall results for females were not affected by the type of movie they viewed, in that their scores on the attitudinal measures did not differ by film type.

Dexter, Linz, Penrod, & Saunders (1997) exposed 91 female undergraduate participants to “slasher” movies depicting violence against women, either at a high dose (four consecutive days of exposure) or a low dose (one day of exposure). The authors found that mood was affected by film exposure, regardless of high or low dose. Specifically, hostility, anxiety and depression all increased after viewing the films. Although these studies demonstrate effects of viewing sexual violence that are immediate and over several days, there is evidence that these effects can endure over long periods of time, with some women reporting memories from very early childhood (Cantor, Mares, & Hyde, 2003).

All four of the aforementioned studies examined affective responses to the visual stimuli. However, none of them used a date/acquaintance rape scene as a stimulus. Six studies have examined the effects of exposure to date/acquaintance rape stimuli, all of the stimuli being in written form and many of them focusing primarily on attitudinal measures. A review of these studies follows.

Bridges (1991) studied 121 undergraduates (62 female) by having them read one of three written vignettes about rape. The stories varied by relationship of the perpetrator and victim (stranger, first date/acquaintance, or steady dating). Results demonstrated that date rape was seen as an extension of traditional sex roles. Specifically, participants that read the date and steady dating rape scenarios emphasized the victim's lack of control of the situation, misunderstanding between the two, and the victim's desire for intercourse more so than those who read the stranger scenario.

Check & Malamuth (1983) also used three written vignettes, and were interested in the difference in reactions to stranger versus acquaintance rape. They had 289 freshman undergraduates (male and female) read one of three vignettes: a stranger rape, acquaintance rape, or consensual sex vignette, and examined the attitudinal effects of reading the stories. The authors found that regardless of participants' beliefs about sex roles (i.e., traditional or liberal), acquaintance rape victims were viewed as reacting more favorably to the rape than were stranger rape victims. This finding occurred despite the lack of a reaction by the victim included in the written story. The findings support the common perception that date/acquaintance rape is either not "real rape" or is somehow less harmful to the victim.

In an attempt to more fully examine the concept of “date” rape, Jenkins & Dambrot (1987) asked 655 students (323 female) to read one of three different date rape vignettes, all of them involving a first date and all portraying the same resistance level of victim and force used by perpetrator. What varied in the stories was the monetary investment of date. Specifically, the male character either paid for the date (monetary investment), the two characters “went Dutch”, or there was no monetary investment in the date. The authors also assessed for rape survivor status using the Sexual Experiences Survey (Koss & Oros, 1982), which distinguished this study from others involving reactions to date/acquaintance rape. Results indicated that one quarter of female participants were classified into the sexually abused category (i.e., rape survivor). Findings demonstrated that higher rape myth acceptance was related to a tendency towards blaming the victim for the rape. In addition, females were less likely to label the scenario as rape when there was a monetary investment in the date. The participants’ prior sexual experience or survivor status did not affect labeling of the rape.

Mayerson & Taylor (1987) also used written vignettes in their study, but their stories were pulled from material in the magazines *Playgirl* and *Penthouse*, with consent and arousal being manipulated. Ninety-six female undergraduates read either a control vignette or one of three stories that depicted physically aggressive sex between acquaintances: one involving sex with consent (traditional sexual behavior), one without consent but including victim arousal (rape myth), and one without consent or arousal (eroticized rape). Few effects were found for the story manipulation, in that overall, reading any story led to more negative attitudes.

However, strong effects were found in terms of participants' sex-role stereotyping, in that low stereotyping (i.e., more liberal views of sex roles) was related to assigning less blame to the victim and feeling more empathy towards the "no consent" victim. In addition, high stereotyping was related to other attitudinal measures, including high rape myth acceptance. The authors hypothesized that the strong effects found for sex-role stereotyping (as opposed to story effect) suggest that when confronted with ambiguous stimuli, participants reported attitudes reflecting their general beliefs. Comparable to the other research reviewed, this study did not measure affective states of the participants.

Similar to the current study, Norris & Cubbins (1992) had 132 undergraduate students (68 female) participate in small groups at the time of the experiment. The story they read was identical in that it involved a date rape. The difference was in the variation of beverage consumed by both parties (alcohol or soda by the perpetrator, victim, neither or both). Again, the focus of the study was on attitudes, rather than on the affective responses of the participants. Results indicated that participants were less likely to believe it was a rape if the perpetrator or both parties had been drinking. Similar to previous research, the authors found that positive attitudes towards rape related to lessened likelihood of labeling the event as rape, as well as victim-blaming.

Lastly, Proite, Dannells, & Benton (1993) studied 417 undergraduate students (253 female) by having them read one of three written rape vignettes, manipulated by location of the rape (perpetrator or victim's home), initiation of the date and who pays, and amount and nature of force used (intimidation because of perpetrator's size or use of physical force). In this research, attitudes towards women was a focus of



study, and the authors found that less traditional (and more liberal) views on women were related to participants attributing less blame to the victim.

These findings indicate that exposure to written stories involving different rape scenarios elicits a range of reactions from female participants. Some studies found that respondents perceived date/acquaintance rape scenarios as less harmful to the victim. Other studies reported positive correlations between rape myth acceptance and victim-blaming. Some studies identified the role of alcohol or the use of physical force as an influential factor to assigning blame or identifying the act as rape (Norris & Cubbins, 1992; Proite et al., 1993). This has been shown to be similar to survivors' reactions to rape and sexual assault (Kahn et al., 2003). Also of importance is that only one of the studies (Jenkins & Dambrot, 1987) examined if participants had personal experience with sexual violence. Although that study revealed no effects for survivor status, the current study screened out survivors of rape or sexual assault, to protect them from possible re-traumatization from viewing a realistic date/acquaintance rape scene and to protect the data from possible confounding factors. As noted, none of these studies specifically examined participants' affective responses to reading these stories involving date/acquaintance rape, but all examined attitudinal measures. Two beliefs and attitudes in particular repeatedly interacted with responses to the stimuli: beliefs about sex roles and women, and beliefs of rape myths.

To summarize across the two types of studies presented above, four studies examined women's reactions (including affective reactions) to a visual rape depictions, although none of these included a depiction of a date/acquaintance rape.

Conversely, six studies examined reactions to written depictions of a date/acquaintance rape scene, but none of these examined the participants' affective responses. What is missing from the literature, then, is an examination of affective responses of women viewing a visual depiction of a date/acquaintance rape scene, and this is the focus of the current study. Another focus is to examine what may influence these reactions; due to the findings of the above described studies utilizing written vignettes, two factors studied were feminist identity and rape myth acceptance.

#### *What About Feminist Identity?*

For the purposes of the current study, feminist identity is being proposed as a factor that could relate to participant affective response upon viewing sexually violent stimuli. That is, it is proposed that a woman's identification as a feminist or non-feminist could be related to the strength of her affective responses to the visual date/acquaintance rape stimuli.

Feminist identity development theory first surfaced in 1985, with Downing and Roush's model of feminist identity. In an attempt to give voice to women's developing sense of feminist identity, Downing and Roush proposed five stages of feminist identity. One, Passive Acceptance (PA), is characterized by acceptance of traditional gender role stereotypes and lack of awareness of oppression against women. Two, Revelation (REV), is marked by the questioning of traditional gender roles. Three, Embeddedness-Emanation (EE), is associated with women feeling connected with other women and often more cautious with men. Four, Synthesis (SYN) is marked by the development of a feminist identity and going beyond gender

roles to evaluate people on an individual basis. Five, Active Commitment (AC), is characterized by a commitment to social change.

After the Downing and Roush model was proposed, the next logical step for researchers was to operationalize the model, and the result was the creation of two feminist identity scales, the Feminist Identity Scale (FIS) (Rickard, 1987) and the Feminist Identity Development Scale (FIDS) (Bargad & Hyde, 1991). More recently, an attempt was made to converge the two scales to form a more statistically sound instrument, the Feminist Identity Composite (FIC; Fischer, Tokar, Mergl, Good, Hill, & Blum, 2000). Although there is conflicting evidence of the psychometric properties of all three of these scales (Moradi & Subich, 2002b; Hyde, 2002), there is research that identifies a number of concepts that correlate with feminist identity, including for example, self-esteem (Fischer & Good, 1994).

To date no study has examined correlations between feminist identity and perceptions of rape. However, as noted in a previous section, several studies (Anderson & Cummings, 1993; Check & Malamuth, 1983; Mayerson & Taylor, 1987; Proite et al., 1993) examining women's attitudinal reactions upon reading date/acquaintance rape vignettes have revealed that sex role stereotyping and attitudes towards women are related to these reactions (e.g., blaming the victim, etc.). In addition, some studies (Fischer, 1986; Senn & Radtke, 1990) have examined relations between attitudes towards women and perceptions of rape (i.e., in the absence of written vignettes). Fischer (1986) used two questionnaires to examine college student attitudes towards date rape, and found that more accepting attitudes towards rape were correlated with more traditional attitudes towards women. Senn and Radkte

(1990) went further, employing an attitudes towards feminism scale in their study, and found that positive attitudes towards feminism were correlated with low rape myth acceptance. Taken together, these studies demonstrate the possible link between feminist identity and attitudes towards rape, and helped shape the current study's hypothesis that feminist identity could influence affective responses to viewing sexually violent stimuli. This will be the first study to use visual media to examine the relation of feminist identity to women's affective reactions to a date rape scene from a contemporary movie.

While there is no published research combining these three concepts of media psychology, feminist identity, and rape, in her dissertation, Spooner (1997) assessed the relationship between feminist identity and reactions to an essay providing information about sexual assault (i.e., an informative essay versus a written depiction or visual depiction of rape). Results for the feminist identity measures did not allow for categorization into one of the five "stages" and therefore participants were assessed as being "high", "medium", or "low" in the five categories. Results of analyses indicated significant mood changes (increase in depression, tension-anxiety, and anger-hostility) in pre- and post- scores from before reading the essay to after, but showed no main effects for feminist identity stage. The author thus proposed four revised attitudinal dimensions (Feminist/Pro-Activist, Traditional, Male Positive, and Transitional) and reanalyzed the results using these categories (and the same method for determining high, medium, and low levels). Using this method, Spooner found most significant findings within the Transitional group, in that mood change could be predicted from level of Transitional identification. Specifically, there was an increase

in anger among those identified as medium to high in this category. The Transitional phase could be best paralleled to Downing and Roush's Revelation stage of feminist identity. While this researcher was unable to specifically examine the interaction between stage or category of feminist identity and reactions to sexual assault information, results suggest that gender attitudes likely influence these reactions and again, lead to one of the foci of this study and that is the influence of feminist identity on women's reactions to viewing a visual depiction of a date rape scene.

#### *What About Rape Myth Acceptance?*

Rape myths, defined as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (Payne, Lonsway, & Fitzgerald, 1999), present a distorted version of the reality of rape and sexual assault. Examples of common rape myths are "only young attractive women are raped", "no sometimes means yes", and "only deranged strangers commit rape." If rape myths are activated by watching scenes that depict sexual violence in a stereotypical way, viewers could potentially dis-identify with the victim and thus disengage and remove themselves emotionally from the scene. Identification with the victim increases fear that the same could happen to the viewer. Therefore, when more ambiguous or common scenarios (e.g., attendance at a party with alcohol) are more salient to viewers than the "stranger in the dark alley", this can heighten sensitivity and increase the likelihood of an inability to disengage.

In attempting to identify possible precursors to individuals' perceptions of rape, a number of studies have examined attitudinal measures such as rape myth acceptance (e.g., Bridges, 1991; Jenkins & Dambrot, 1987). Although very limited, there is some evidence that rape myth acceptance can decrease the intensity of

women's reactions to sexually violent stimuli (Bohner et al., 1993). As hypothesized above, this could be due to the activation of rape myths that may occur when watching scenes that depict sexual violence; again, perhaps these rape myths serve to allow viewers to not identify with the victim and thus to disengage emotionally from the scene. Because identification with the victim would likely increase fear that the same could happen to the viewer, then such disconnection as described above could serve as a protective factor. In short, if rape myths are activated when viewing an ambiguous or relatable rape scene and these rape myths allow a woman to assume that something like this could not happen to her, then in a way, such rape myths could be viewed as being somewhat protective.

On the other hand, such rape myths might only be protective when watching a movie. The opposite would likely be true of a woman who holds such myths and is actually raped herself. Specifically, if an individual has a rape myth acceptance belief system and is then victimized, there could be a higher sense of self-blame and negative psychological effects.

Despite this theorizing, only one study could be located that examined rape myth acceptance with visual representations of rape (Krafka et al., 1997). The authors showed films to participants depicting either non-violent sexually explicit, sexually violent, or mildly sexual/graphically violent (i.e., "slasher" movies) material. They found that all participants reported increased hostility, depression, and anxiety. This study did not examine date/acquaintance rape scenes and did not demonstrate a relationship between rape myth acceptance and affective states. There is a clear need for research that examines if rape myth acceptance is related to women's affective

responses when viewing a realistic visual representation of date/acquaintance rape, and this is a focus of the current study.

### *Summary and Research Questions*

To date, there is limited research that examines the effects of non-stranger rape scenes in popular media on female viewers, and this study's first aim is to begin to fill that gap. In addition, there is little to no published research that examines women's reactions to either written or visual depictions of rape or sexualized violence that includes a measure of feminist identity. Therefore, the current study was also designed to identify if and how feminist identity impacts women's reactions to viewing a date/acquaintance rape scene from a recent contemporary movie. Also because of limited research, another focus was to identify if and how rape myth acceptance impacts women's reactions to viewing this same date/acquaintance rape scene.

The rape scene used in this study involved a young male perpetrator in a date-type relationship, alcohol, and different forms of lack of consent. Because of the great variance in women labeling their experiences as rape based on factors such as these, it was important to include this type of scene.

Dependent variables assessed included anger (as measured by the State Anger Scale of the STAXI-2), negative affect (as measured by the Negative Affect Scale of the PANAS), and disempowerment (as measured by a scale developed by Reid and Finchilescu, 1995). In other words, this study focused on women's reactions to viewing a rape scene in terms of anger, negative affect and disempowerment. Pre-measures included assessments of feminist identity and rape myth acceptance, as well

as baseline measures of the three dependent variables: anger, negative affect, and disempowerment. Specifically, rape myth acceptance and feminist identity were assessed together when the subjects signed up for the study (approximately one to two weeks before the actual study), and anger, negative affect, and disempowerment were assessed immediately before exposure to the video intervention (i.e., the control or experimental condition). Following the video intervention, participants again completed the Illinois Rape Myth Acceptance Scale and scales assessing the three dependent variables: anger, negative affect, and disempowerment.<sup>1</sup>

To reiterate, the first focus of this study was an examination of differences in women's reactions when viewing a neutral film clip versus a clip that depicts non-stranger rape. A second focus of this study was an exploration of the relations between rape myth acceptance and women's reactions to viewing rape scenes from movies. A third and final focus of this study was an exploration of the relations between feminist identity and women's reactions to viewing rape scenes from movies. Specifically, the following were the study hypotheses.

*Hypotheses:*

*Study Focus One: Women's reactions to viewing a rape scene and a neutral scene and the differences between these reactions.*

*Hypotheses for Focus One:*

1. There will be no change in the dependent variables (i.e., negative affect, anger, and disempowerment) for those participants in the control condition.

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<sup>1</sup> The IRMA scale was administered two times, as it was initially conceptualized as a dependent variable. As the study progressed the PI obtained additional statistical and theoretical consultation, and with the approval of the doctoral committee decided that it was more methodologically and theoretically sound to consider it as a possible covariate. As such, the IRMA scores obtained at time two were used in subsequent analyses (Tabachnick, & Fidell, 2001).



2. There will be changes in the dependent variables for those participants in the experimental condition. Specifically it is hypothesized that negative affect, anger and feelings of disempowerment will all increase after viewing the rape scene.
3. There will be a greater change in the dependent variables for participants in the experimental group than for participants in the control group.

*Study Focus Two: An exploration of the impact of rape myth acceptance on women's reactions to viewing the rape scene.*

4. Participants' level of rape myth acceptance will influence the degree of change in the dependent variables upon viewing the rape scene.

*Study Focus Three: An exploration of the impact of feminist identity on women's reactions to viewing the rape scene.*

5. The degree of change experienced by participants viewing the rape scene will vary by feminist identity, with feminist groups being those participants classified with the Fisher & Good (2004) methodology as in the Revelation, Embeddedness-Emanation, Synthesis, or Active Commitment dimensions.
6. The degree of change experienced by participants viewing the rape scene will vary by their self-reported feminist identity classification (i.e., feminist, non-feminist), with feminist classification based on a forced-choice question.

## Method

This chapter is divided into subsections describing the various aspects of the methods. First, characteristics of the participants are described. Second, the psychometric properties of each instrument used in the study are explained. Specifically, the instruments used were the Feminist Identity Composite (FIC), the Illinois Rape Myth Acceptance Scale – Short Form (IRMA-SF), the State-Trait Anger Expression Inventory – State Anger Scale (STAXI-2), the Positive and Negative Affect Scale (PANAS) Negative Affect Scale, and a disempowerment scale developed by Reid and Finchilescu (1995). Finally, the procedures of the study are described.

### *Participants*

One hundred seventy-nine women took part in the subject recruitment phase of this research study, and 70 of those women completed the experimental phase (attrition rate = 61%). Of those 70 women, ten self-identified as rape or sexual assault survivors and were therefore not included in the data analyses. Thus, participants were 60 college-aged women enrolled at the University of Missouri-Columbia. They were recruited for volunteer participation in the study from two undergraduate psychology classes and four separate sorority chapters. Initially, the goal was to obtain 150 female college students. However, because the research design is novel in that there is no existing literature with this design, no power analysis could be conducted a priori. After 60 participants completed both phases of research, preliminary data analyses revealed enough power to discontinue data collection.

All participants (N = 60) were heterosexual college females. Participants' age ranged from 18 to 22 (M = 18.7). The sample was primarily Caucasian, with 56 (93%) women identifying their race as "White/European-American." In addition, four women identified as ethnic or racial minorities; specifically one woman identified in each of the following four self-report categories: "Black/African-American," "Biracial/Multiracial," "Latina/Hispanic," and "Asian/Pacific Islander," All women were undergraduates (80% freshmen, 12% sophomore, 8% junior), and varied in relationship status (42% single, 38% in casual relationship, 20% engaged or in long-term partnership). Identified majors of the participants included several areas of study: scientific/math field (28%), education/social science (32%), business (7%), other or undecided (33%).

### *Instruments*

*Demographic questionnaire.* Demographic questions were asked of participants, including age, major, race/ethnicity, and year in school. A copy of this questionnaire can be found in Appendix A.

*Feminist identity.* Feminist identity was measured by the Feminist Identity Composite (FIC; Fischer, Tokar, Good, Hill, & Blum, 2000). The FIC was developed to assess women's endorsement of the five dimensions of the Downing and Roush (1985) model of feminist identity. The FIC was developed from two existing measures of feminist identity, the Feminist Identity Scale (FIS; Rickard, 1987) and the Feminist Identity Development Scale (FIDS; Bargad & Hyde, 1991). Fischer et al. attempted to improve the psychometric properties of the FIS and FIDS by creating a composite measure comprised of 20 FIS and 13 FIDS items.

Analysis of the FIC by Fischer et al. (2000) resulted in a five-factor solution consistent with the five dimensions of Downing and Roush's (1985) original model of feminist identity: Passive Acceptance (PA), Revelation (REV), Embeddedness-Emanation (EE), Synthesis (SYN), and Active Commitment (AC). Passive Acceptance is characterized by acceptance of traditional sex roles and reflects an attitude that men are superior to women. Revelation is characterized by one or more crises that result in the questioning of traditional sex roles, and is often accompanied by guilt and dualistic thinking. Embeddedness-Emanation is characterized by feeling connected to other women and establishing relativistic thinking to replace dualistic thinking. Synthesis marks the development of a feminist identity, where women realize that sexism is not the root of all problems and evaluate men individually. Lastly, Active Commitment is characterized by a commitment to social change and support of equal opportunities for men and women.

All 33 items on the FIC are assessed with a 5-point Likert scale, with higher scores indicating stronger agreement with the construct measured in that subscale. Specifically, the scale ranges from 1 ("strongly disagree") to 5 ("strongly agree"). Possible ranges of scores on each dimension are as follows: Passive Acceptance, 7-35; Revelation, 8-40; Embeddedness-Emanation, 4-20; Synthesis, 5-25; and Active Commitment, 9-45. Fischer et al. reported good internal consistency among the FIC subscales (all alphas at least .70), as well as convergent validity, as measured by comparing the FIC to measures of ego development, perceptions of sexist discrimination, and involvement in women's organizations. In a review of the three existing measures of feminist identity (FIS, FIDS, FIC), Moradi and Subich (2002b)

also reported good internal consistency for the FIC, with all five subscales being above the cutoff of .70 (ranging from .73 to .84). Good content validity was also found, as measured by having three blind judges separate items from the scale into the five dimensions of feminist identity (as outlined by Downing & Roush), with hit rates ranging from 73% to 94%. The test-retest reliability was problematic due to the AC subscale having an  $r$  of .36. However, the test-retest reliability for the remaining four scales ranged from .65 to .80 (Moradi & Subich, 2000b). A copy of the FIC can be found in Appendix B.

*Rape myth acceptance.* The Illinois Rape Myth Acceptance Scale (IRMA; Payne, Lonsway, & Fitzgerald, 1999) was used to measure the degree to which women adhere to rape myths. Rape myths are defined 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” (Payne et al., 1999, p. 29). The original IRMA is a 45-item scale, consisting of 40 rape myth items and five “filler” items. A 20-item short form was used in this study (IRMA-SF; Payne et al., 1999). Respondents indicate their agreement with the statements on a 7-point Likert scale, with higher scores representing stronger beliefs in rape myths. Specifically, the scale ranges from 1 (“not at all agree”) to 7 (“very much agree”). The 20 items on the IRMA-SF include three “filler items” that are not scored but are included to help control response sets. Therefore, scores on the IRMA-SF can range from 17-119. The IRMA-SF has demonstrated reliability, with an alpha of .87 (Payne et al., 1999). Construct validity tests indicated moderate to strong correlations with measures of sex-role stereotyping ( $r = .52$  and  $.60$ ), adversarial sex beliefs ( $r = .72$ ), hostility

towards women ( $r = .56$ ), and attitudes towards violence ( $r = .47$  and  $.67$ ; Payne et al., 1999). A copy of the IRMA-SF can be found in Appendix C.

*Anger.* The State Anger scale (S-Ang) from the State-Trait Anger Expression Inventory, 2<sup>nd</sup> Edition (STAXI-2; Spielberger, 1999) was used to assess women's levels of anger at a given time (i.e., at one moment; current state of anger). This measure consists of fifteen statements (e.g., "I feel angry") to which participants respond by indicating their agreement on a 4-point Likert scale, with higher scores representing stronger feelings of anger. The measure assesses three factors, with five items comprising each subscale: feeling angry (S-Ang/F), feel like expressing anger verbally (S-Ang/V), and feel like expressing anger physically (S-Ang/P). Items are responded to on a four point scale, ranging, from 1 ("not at all") to 4 ("very much so"). Scores on the State Anger scale of the STAXI-2 can range from 15 - 60, and each subscale score can range from 5 - 20. Spielberger (1999) reported alpha levels of .92 and .94 in a sample of adult women and men, respectively. In addition, alpha levels for the three subscales of the S-Ang ranged from .85 to .88. Because this study was focused on assessing a general reaction of anger to the intervention, the total S-Ang scale score was used in the analyses, and subscale scores were not used. The S-Ang scale has demonstrated good concurrent validity with the State-Trait Personality Inventory Anxiety scale ( $r = .63$ ; Spielberger, 1999). A copy of the State Anger form can be found in Appendix D.

*Negative Affect.* The Negative Affect Scale from the Positive and Negative Affect Scale (PANAS-NA; Watson, Clark & Tellegen, 1988), was used to assess women's levels of general negative affect at a given time (i.e., at one moment; current

state of negative affect). This measure consists of ten terms that represent states of negative affect (e.g., “distressed”), and is designed to assess an individual’s feelings of subjective distress and negative affect at various time frames (i.e., in the moment, today, the past few days, the past few weeks, and the year). Participants respond to the statements on the PANAS-NA by indicating agreement on a 5-point Likert scale, with higher scores representing stronger feelings of negative affect. The scale ranges from 1 (“very slightly or not at all”) to 5 (“extremely”). The overall negative affect score is obtained by taking the sum of all ten answers. The negative affect score can range from 10 (low negative affect) to 50 (high negative affect). The PANAS-NA has demonstrated high internal consistency reliability, with an alpha score of .85 (Watson et al., 1988). Test-retest reliability stability has been found to increase as the time frame between test and re-test lengthens, with in the moment rating having test-retest reliability of .45 (Watson et al., 1988). A copy of the PANAS Negative Affect scale can be found in Appendix E.

*Disempowerment.* In order to examine women’s feelings of disempowerment, Reid and Finchilescu’s (1995) disempowerment scale was used. Disempowerment was conceptualized by these authors as “subjective feelings of powerlessness, fear of intimidation, and vulnerability” (p. 399), with roots in social and political dynamics. Developing this scale with female college students, the authors created two scales of parallel and highly correlated items, Scale A and Scale B (ten items per scale). Both scales demonstrated good internal consistency, with alpha coefficients of .75 and .73. The author of the scale noted that the two scales were essentially equivalent and that choosing one was necessary (G. Finchilescu, personal communication, March 30,

2004). Therefore, for purposes of the current study, Scale A was used. Respondents indicated their level of agreement to the ten statements (e.g., “I often feel intimidated in day to day situations”) on a 7-point Likert scale, with higher scores representing stronger feelings of disempowerment. Specifically, the scale ranges from 1 (“not at all agree”) to 7 (“very much agree”). Scores on the disempowerment scale can range from 10 - 70. For Scale A, one week test-retest was reported by Reid and Finchilescu as .89. Although not synonymous with self-esteem, the Rosenberg SES was used for purposes of concurrent validity with the disempowerment scale, resulting in correlations of .62 and .63 (Reid & Finchilescu, 1995). A copy of the disempowerment scale can be found in Appendix F.

*Social desirability.* To assess for false reporting, twenty items from the Balanced Inventory of Desirable Responding (BIDR-6; Paulhus, 1991) were used. The BIDR is a 40-item instrument that includes two subtests: Self-Deceptive Enhancement (SDE), which assesses a tendency to give honest but inflated answers, and Impression Management (IM), which assesses a tendency to give self-inflated answers to items. The current study used only the Impression Management scale to assess for a participant’s inclination to represent herself in a socially desirable way when completing measures after viewing the stimulus movie clip. The data from the BIDR-IM scale was used in the data cleaning stage of analyses, to assist in identifying invalid data. The IM subtest consists of 20 items, scored on a 7-point Likert scale, with higher numbers indicating stronger endorsement of the item, and therefore higher social desirability. Specifically, the scale ranges from 1 (“not true”) to 7 (“very true”). When scoring the BIDR, one point is added to any item in which



the participant indicated a response of 6 or 7 on the Likert scale. Therefore, with high scores accounted for, the possible range of scores is 20 - 160. Internal consistency for the BIDR ranges from .75 to .80, and test-retest reliability has been reported at .69 for SDE and .77 for IM (Paulhus, 1991). A copy of the BIDR-6 Impression Management scale can be found in Appendix G.

### *Procedure*

Prior to recruiting participants, an application to the Institutional Review Board (IRB) was submitted. Once approved, participants were recruited from undergraduate psychology classes and from four separate sororities. Participants were recruited by soliciting in classes and at sorority chapter meetings. Dr. Alan Strathman, instructor of an introductory psychology course, and Stephanie Merbler, graduate instructor of a social psychology course, agreed to assist by allowing recruitment to take place in their fall classes. The verbal solicitation in these classes included: (a) a description of the study, including potential benefits of the findings; (b) a statement ensuring confidentiality of participants; (c) a description of what participation would involve; and (d) a request for participation. Additionally, solicitation included a description of incentives for participation, including three monetary prizes of \$50 each and three \$25 gift certificates for a local restaurant (see Appendix H). Approval to collect data from sororities at the University of Missouri was granted by the National Panhellenic Council Research Committee and the MU Office of Greek Life. Following approval, the PI attended a president's meeting for the 13 Panhellenic sororities represented on campus, to solicit assistance. Four chapter presidents offered time at their upcoming chapter meetings within four weeks

of this meeting. The verbal solicitation in these meetings followed the same script used in class solicitations (see Appendix H).

At the time of solicitation, participants who agreed to participate were asked to first complete a written informed consent (see Appendix I). This form detailed the procedures of the study. Specifically, participants were informed that they would be completing measures of their attitudes about society, gender, and relationships, as well as their everyday behaviors. The informed consent also described the experimental phase of the study, which involved viewing a scene from a movie that might be graphic in nature and examining the effects of this viewing.

Following the informed consent, participants were asked to complete a series of pre-measures: a) the demographic questionnaire; b) the Feminist Identity Composite (FIC); and c) the Illinois Rape Myth Acceptance Scale-Short Form (IRMA-SF). The demographic questionnaire was always presented first and began with instructions to generate an ID code to be used for the duration of the study (see Appendix A). The order of measures b and c was varied, in order to lessen the possibility of order effects.

The questionnaire packet ended with an additional item that screened for rape survivors, in the form of a forced choice item asking if the woman is a survivor of rape or sexual assault. This separate item also contained instructions concerning choices for proceeding with the study if one was a survivor of rape or sexual assault (see Appendix J). This item and the corresponding instructions were included because the risk of participation for rape and/or sexual assault survivors was likely greater than for non-survivors. In addition, the inclusion of this item allowed for the

subsequent elimination of data from rape survivors, in order to control for this possible confound. Finally, it should be noted that this item was presented last so as not to affect the responses to the preceding instruments (e.g., IRMA-SF) by heightening participants' awareness and response set towards that of rape and sexual assault.

Following completion of this first portion of the data collection (i.e., demographic questionnaire, pre-measures, rape survivor screening question), participants signed up for a time slot to complete the second portion of data collection to take place within 1-2 weeks after this first phase. The shortened time frame was necessary to reduce the possibility of response bias and the chance of other events affecting the results. As an attempt to reduce the number of "no-shows" in the second phase of the study, the PI sent out reminder e-mail messages to participants 1-2 days prior to the scheduled date they had signed up for. In addition, when a participant failed to show up for her assigned time slot for phase two, the PI sent her an e-mail message requesting she come in at an additional time slot. Copies of these e-mails can be found in Appendix K.

The second, experimental phase of the data collection included the intervention. Participants took part in this phase primarily in small groups of 2-12 women (occasionally only one scheduled participant showed up for this phase). Classroom buildings were two small rooms that were available at the same time, to run both the control and experimental groups at once. Upon arrival, participants were welcomed by either the primary investigator of the study or the research assistant. Participants were then randomly assigned to either the control or intervention group,

by drawing a piece of paper from a hat with one of two room numbers on them (representing the intervention or control group). There were equal numbers of the two room numbers in the hat, to ensure equal numbers of participants in each group. Instructions were standardized and read by the administrator in each classroom (see Appendix L). After signing a second consent form (see Appendix M), participants completed measures to assess pre-intervention affective state: a) the State Anger scale from the State-Trait Anger Expression Inventory-2 (STAXI-2); b) Reid & Finchilescu's disempowerment scale; and c) the Negative Affect Scale from the Positive and Negative Affect Scale (PANAS-NA). These three scales were presented in a counterbalanced order, to lessen the possibility of order effects. Then, the participants viewed the movie clip.

Those in the intervention group viewed a rape scene from the movie *Higher Learning* while those in the control group viewed a movie clip depicting a neutral interaction between a young man and woman from the movie *Down to You*. The intervention (rape) movie clip shows a small group of college students drinking at a bar together. The female victim, obviously intoxicated, then walks with one of the men to his room and they begin sexual play (i.e., kissing, undressing). The female asks the man to put on a condom but he does not respond and continues to penetrate the female as she struggles and yells at him to stop. The scene ends with the female breaking away from the man and running out of the room. The control clip also depicts a group of college student drinking together at a bar, and focuses on a young man and young woman talking and dancing. The woman is drinking and takes a shot of liquor while dancing. She is also intoxicated. The man and woman continue

talking at the bar and then she decides to leave with some girlfriends. The two part with a hug.

The intervention movie scene was chosen from three potential scenes depicting acquaintance and relationship rape. The selection process consisted of three viewers narrowing the options to three scenes from a list of possible movies from the last ten years. The three viewers were the PI, an advanced doctoral student in counseling psychology, and a professor in counseling psychology. Next, a group of counseling psychology doctoral students from an advanced course and the instructor of the course offered input about the selections after viewing all three clips. The intervention movie was chosen based on the following criteria: contemporary (last ten years), set on a college campus, depicts several rape myths, and is clearly a rape situation yet is potentially ambiguous to those that are less aware of intricacies of date/acquaintance rape. The control clip was chosen by the PI based on the following criteria: contemporary (last ten years), set on a college campus, involves a man and a woman meeting and interacting in a similar way as the intervention clip (e.g., at a bar with the woman intoxicated), but does not include any inappropriate interaction or sexual violence. The two movie clips are matched in a number of ways, as mentioned above, and both are both 3 to 4 minutes in length.

After viewing the assigned scene, all participants completed five post measures: a) the State Anger form of the STAXI-2; b) the disempowerment scale; c) the Negative Affect scale of the PANAS; d) IRMA-SF; and e) the BIDR-6 IM. The order of these measures was varied (five different combinations because there were five measures), in order to lessen the possibility of order effects. In addition,

following the completion of these instruments, there was be a forced-choice item asking if the participant identifies as a feminist (Y/N), and an open-ended item asking for any responses to the movie that participants would like to write about. Finally, for participants in the experimental condition, there was one question asking if the movie scene they viewed was a rape (see Appendix N).

Participants were asked to remain seated until all measures were completed and collected. At this time, either the primary investigator or research assistant thanked participants for their participation and informed them of the counselor available to assist with any support needed at that time. Participants were reminded of the importance of keeping the nature of the research study confidential, to ensure genuine results. They were instructed not to discuss the contents or purpose of the study with friends (for the verbal instructions, see Appendix L). Finally, participants were given a debriefing form, explaining the purpose of the study. This debriefing form included a resource list of available counseling and other support services. A copy of the debriefing form and resource list can be found in Appendix O.

## Results

This chapter describes and summarizes the statistical analyses used to evaluate the research questions proposed in the previous chapters. First, the data screening and cleaning processes and preliminary analyses are reported. Following this, the results for each of the three study foci and the hypotheses within each of these foci are presented. Finally, two exploratory examinations are presented: one based on subjective responses to the experimental stimulus and one pertaining to level of agreement between the FIC and self-assessment of feminist identity.

### *Data Cleaning and Screening*

After manually entering the participant responses, the data were cleaned and screened using several methods. First, the entered data were visually checked and reviewed for inconsistencies and/or errors in data entry. Specifically, the “frequencies” function in SPSS was employed to examine for data entry errors (e.g., a score of six being recorded when the scale ranged from one to five). Next, existence of missing data was examined. This rarely occurred and typically involved only one item in the entire data set for that participant. Thus, in lieu of deleting the entire data set for those participants, the missing data were replaced with the average scores from the particular scale or subscale for that participant. Lastly, the BIDR-6 Impression Management scores were examined to identify outlier data sets due to socially desirable responding. If a participants’ total BIDR-IM score was two standard deviations beyond the group mean this indicated an invalid response set. No data sets were found to be invalid using this method.

### *Preliminary Analyses and Descriptive Statistics*

Prior to conducting analyses to examine study hypotheses, means, standard deviation, skewness and kurtosis for the three dependent variables (anger, negative affect, and disempowerment) for the entire sample at time one (pre-intervention) and time two (post-intervention) were examined. Results are displayed in Table 1. Skewness and kurtosis analyses showed that the dependent variable that would be considered a trait (rather than a state) variable (specifically, disempowerment) was within normal range (i.e., skewness of less than one and kurtosis less than 3). However, both dependent variables which would be considered state factors (i.e., anger and negative affect) were significantly positively skewed. This positive skewness seems appropriate given the nature of the variables and the method in which they were measured. Specifically, both the STAXI and PANAS measures anger and negative affect *in the moment* rather than general affect. That participants did not report the more extreme negative feelings (i.e., “very much so” or “extremely” on items in the STAXI and PANAS) seems reasonable and within expectations in this population

Means, standard deviations, skewness and kurtosis for the two feminist identity variables (feminist identity as measured by the Feminist Identity Composite, and feminist identity as measured by a forced choice item) as well as for the rape myth acceptance variable for the entire sample were also examined. Results are displayed in Tables 2 and 3. Skewness and kurtosis analyses showed that all three variables were within normal range (i.e., skewness of less than one and kurtosis less than 3). Nevertheless, as shown in Table 3, there were a disproportionately large number of participants classified in the Active Commitment dimension of the FIC, as



determined by the Fischer and Good (2004) methodology. Because of this restriction in range for feminist/non-feminist classification, hypothesis five could not be examined. However, results of the forced choice item measuring feminist identity showed that 68% of participants self-identified as non-feminist, while 32% of participants self-identified as feminist. Given these results, hypothesis six could still be examined.

Means and standard deviations for the control group and the experimental group on all continuous variables (except for the FIC; see above regarding the inability to examine hypothesis related to this measure) are presented in Table 4. The control and experimental group pre-measures were compared; results of the independent t-test on the three dependent variables and rape myth acceptance revealed no significant differences between the control and experimental groups at time one, thus indicating that the two groups were not significantly different prior to the intervention. More specifically, for anger results were not significant,  $t(58) = .68$ ,  $p > .05$ . For negative affect, results were not significant,  $t(58) = 1.09$ ,  $p > .05$ . For disempowerment, results were not significant,  $t(58) = 1.39$ ,  $p > .05$ . For rape myth acceptance, results were not significant,  $t(58) = 1.07$ ,  $p > .05$ .

A correlation matrix with rape myth acceptance at time two (i.e., the score used in subsequent analyses) and the dependent variables at time one and time two were produced (see Table 5). No variables needed to be combined or eliminated based on correlations in the range (.90 or above) where they would cause statistical problems in subsequent multivariate analyses (Tabachnick & Fidell, 2001). The correlations between the PANAS and the STAXI at both time one and time two were,

however, high enough (.70 or above) to present possible logical problems in interpretation, and thus, as recommended by Tabachnick and Fidell, consideration was given to the appropriateness of combining or eliminating these variables. Because the STAXI measures only anger (and specifically, feeling angry and feeling like expressing anger verbally and physically), while the PANAS incorporates other dimensions of negative affect (e.g., irritable, afraid, upset), the two constructs were deemed conceptually distinct enough to be kept separate.

*Study Focus One: Women's reactions to viewing a rape scene and a neutral scene and the differences between these reactions.*

Study focus one had three corresponding hypotheses. The first hypothesis was that there would be no change in the dependent variables (i.e., negative affect, anger, and disempowerment) for those participants in the control condition. The second hypothesis was that there would be changes in the dependent variables for those participants in the experimental condition. Specifically, negative affect, anger and feelings of disempowerment were hypothesized to increase after viewing the rape scene. The third hypothesis was that there would be greater change in the dependent variables for participants in the experimental group than for participants in the control group. All three hypotheses in this first study focus were examined using three repeated measures analysis of variance (ANOVA). More specifically, three repeated measures ANOVAs were run: one for each of the dependent variables (anger, negative affect, and disempowerment). Each repeated measures ANOVA had one factor (condition) at two levels (experimental versus control). Because three repeated

measures ANOVAs were performed, thus increasing the possibility of a type one error, the alpha level for significant findings was set at .01.

Table 6 summarizes the results of these three repeated measures ANOVAs. The experimental condition produced significant increases on the participants' feelings of anger, indicated by a significant interaction effect for time by condition, Wilks'  $\Lambda = .77$ ,  $F(1, 58) = 17.16$ ,  $p < .01$ ,  $\eta^2 = .23$ , while women in the control group experienced no change in their experience of anger after viewing the neutral film clip. Likewise, negative affect measured by the PANAS also significantly increased among the women who viewed the rape scene film clip, indicated by an interaction effect for time by condition, Wilks'  $\Lambda = .73$ ,  $F(1, 58) = 21.47$ ,  $p < .01$ ,  $\eta^2 = .27$ , while those in the control condition experienced no change in negative affect. Significance was not reached with the variable of disempowerment ( $p < .05$ ). Therefore, results showed support for all three hypotheses: there were no changes for the control group, changes for the experimental group (in anger and negative affect specifically) and greater changes for the experimental than the control group. The specific means associated with these results are contained in Table 4. A visual depiction of the significant results for anger and negative affect also presented in Figures 1a and 1b.

*Study Focus Two: An exploration of the impact of rape myth acceptance on women's reactions to viewing the rape scene.*

*Hypothesis 4.* The fourth study hypothesis, and the only hypothesis within the second focus of the study, was that participants' level of rape myth acceptance would

influence the degree of change in the dependent variables upon viewing the rape scene.

To examine this hypothesis, a correlation matrix of rape myth acceptance at time two and the three dependent variables at time one and time two was examined (see Table 5). Because the time two score was determined appropriate to use to examine covariate effects (Tabachnick & Fidell, 2001), the correlations specifically between rape myth acceptance at time two and the dependent variables were examined. The results indicated non-significant correlations between rape myth acceptance and the dependent variables. Therefore, no further analyses were warranted (i.e., given the low correlations, an ANCOVA was not warranted), and hypothesis four was rejected; there was no evidence that rape myth acceptance influenced the degree of change in the dependent variables.

*Study Focus Three: An exploration of the impact of feminist identity on women's reactions to viewing the rape scene.*

*Hypothesis 5.* The fifth study hypothesis was that the degree of change experienced by participants viewing the rape scene would vary by feminist identity, with feminist groups being those participants classified with the Fisher & Good (2004) methodology as in the Revelation, Embeddedness-Emanation, Synthesis, or Active Commitment dimensions. However, due to the restricted range in feminist identity categories (see preliminary analysis section above), this hypothesis could not be examined.

*Hypothesis 6.* This hypothesis was that the degree of change experienced by participants viewing the rape scene would vary by their self-reported feminist identity

classification (i.e., feminist, non-feminist), with feminist classification based on a forced-choice question.

The statistical tests used to examine this hypothesis was three repeated measures analyses of variance (ANOVA), using only participants from the experimental condition. More specifically, three repeated measures ANOVAs were run: one for each of the dependent variables (anger, negative affect, and disempowerment). Each repeated measures ANOVA had one factor (feminist identity) at two levels (feminist versus non-feminist). Because three repeated measures ANOVAs were performed, thus increasing the possibility of a type one error, the alpha level for significant findings was set at .01.

When anger was the outcome measure, results indicated no interaction effect, Wilks'  $\Lambda = .99$ ,  $F(1, 28) = 0.05$ ,  $p > .01$ . When negative affect was the outcome measure, results indicated no significant interaction effect, Wilks'  $\Lambda = .97$ ,  $F(1, 28) = 0.81$ ,  $p > .01$ . Significance was not reached with the variable of disempowerment (Wilks'  $\Lambda = .85$ ,  $F(1, 28) = 4.97$ ,  $p < .05$ ). Therefore, hypothesis six was rejected: the degree of change experienced by participants viewing the rape scene did not vary by their self-reported feminist identity.

#### *Exploratory Examinations*

*Free writing responses.* As detailed in Chapter Three, at the end of the experiment participants were encouraged to free write about any reactions they were having after viewing the video clip. Presented here is a detailing of those responses. These responses were not subject to any quantitative or qualitative analyses, and were not part of the original study hypotheses. However, such responses clearly have the

potential for shedding light on the mechanisms women employ when making judgments about sexually violent media and how their values and beliefs systems relate to their subjective responses. It was thus deemed important to include these results for the aforementioned reasons and with the hope of generating future research.

Although participant responses were not subject to any qualitative analyses, as noted earlier, the PI did examine these responses to extract themes. For a detailed summary of the themes extracted by the PI, see Table 7.

Overall, in examining the comments of those participants in the control condition, two primary themes emerged: those having no response (or wondering why they should be upset) and those that focused on the woman in the video taking a drink from a stranger. Additionally, 17% of participants mentioned “date rape” drugs.

The comments and themes of the participants in the experimental group were more heterogeneous in nature. Nearly half of the participants commented on feeling upset or disturbed, while 30% (aggregate) reported feeling specifically scared, sad, or anxious. Interesting to note is that although nearly half of the participants mentioned something about the woman in the scene being intoxicated, 90% of these women also labeled the experience as rape. Lastly, 20% of participants expressed that the video depicted a realistic or common occurrence on campus, while one participant directly related the video to herself, wondering if something like that could happen to her.

The subjective responses seem to shed some light on how the women in the experimental group processed the video and how participants determined if what they had witnessed was rape. Only one participant did not explicitly label the experience

as rape, and in her response wrote, "...The guy definitely tried to take advantage of the girl, and it is good that she fought back." One participant reported being unsure if what she had seen was rape, even though she responded to the forced-choice item (i.e., "Would you think the scene you just viewed was a rape") in the affirmative and in her initial sentence describe the character as "the girl that got raped." Her response was as follows:

*I think the girl that got raped was dumb because she drank way too much and didn't know her limits, therefore putting herself in a bad situation. She also should have been around more responsible friends that would have prevented her from going home with the guy. I'm a little bit undecided on whether it was rape because she didn't tell him to stop having sex with her. She just wanted him to put on a condom. The only reason I would think it was rape was because he didn't stop when she told him to.*

Similar comments indicated that the scene was a rape but included statements that blamed the victim, such as the following commentary:

*The movie clip is rape. Even though at first she may have wanted to have sex, she wanted protected sex and she told him that and to stop. But she also put herself in that situation by getting drunk and not having someone to take (care) of her when she did get drunk.*

*At first I did not consider it rape, because she seemed to enjoy it and did not make it clear that she would not do it without a condom and she was just quietly saying he should get one. But, once she said no and to get off of her, the fact he kept going and harder made me consider it rape.*

Excerpts from women that clearly identified the scene as depicting rape also offered insight into their thought processes and reactions, such as:

*"...I believe that no matter what the storyline was, it was a rape."*

*"It was really upsetting because I do know some girls with very low self-esteem that would think that that was not rape, when really it was."*

*"...I was upset/angry with the male character for not listening to the female ...It was extremely disturbing to watch him ignore her and continue raping her."*

Some responses did not comment on the label given (i.e., rape or not rape).

One response in particular that did not comment on the rape still seemed to detail the thought process the participant had in sorting through what she had just seen:

*I thought the clip was interesting because I've seen girls at parties, bars, frat houses, etc. get really carried away. Sometimes people don't even realize the amount that they've drunk, or are in a way peer pressured into drinking over their personal limit. The girl seems to have snapped into reality once she realized her danger in having unprotected sex. The issue of both people being drunk complicates the situation in my mind because both people are acting out of character (or on things previously thought about). I liked that she eventually walked out angry so that he knows her angered her.*

Also of interest was the participant that commented on the type of assault she viewed, writing about it as:

*"...showing a different style of rape....The clip does change the way you feel about rape. Something that would have been more violent would have been more effective in dramatically changing the way I felt."*

In summary, the free write responses offered by the participants elucidated what processes helped them decide what made this scene rape, what if anything contributed to negative affect, and what should have been done differently by the victim (e.g., her friends should have watched her, she drank too much, etc.).

*Agreement between FIC and self-report.* Given that the original proposal of using the Feminist Identity Composite (FIC) to measure feminist identity was not possible, some analysis of the measurement of feminist identity itself is clearly warranted. Indeed, while not a focus of this study, the match (or mismatch) between the FIC classification and self-classification of women as feminists lays the foundation for additional psychometric research. Table 8 presents this data.

As can be seen in Table 8, only 44 (73.3%) participants were classifiable according to the Fischer and Good (2004) methodology. Of these 44, 12 women self-



identified as feminist and all 12 of these were classified in a feminist category by the FIC. On the other hand, there were 32 women who self-identified as non-feminist and the FIC classified only one of these in a non-feminist category and classified the remaining 31 women as falling in a feminist category.

The assumption that self-identification is the accurate identification also yields additional analyses. Specifically, when making this assumption, accuracy rates can be calculated. An accuracy rate is the percentage of cases in which a test (in this case, the FIC) produces an accurate result (Kaplan & Saccuzzo, 1993). Thus, if one assumes self-identification as accurate identification, this means that the FIC had a 100% accuracy rate in classifying feminist women. On the other hand, the accuracy rate of categorizing non-feminists was less than one percent. In short, if one assumes that self-identification is accurate, the FIC appears to be outstanding at classifying feminist women but potentially abysmal at classifying non-feminist women.

Alternatively, the assumption that the FIC is the correct classification yields different analyses and interpretations: examining the results from this vantage point would strongly suggest hesitancy to self-label as a feminist even though one has values and beliefs that align with feminist ideals. Regardless of the vantage point, however, what is clear is that there is much mismatch between feminist self-identification and FIC classification.

## Discussion

The purpose of this study was to examine the immediate effects on college women of viewing a previously unexamined type of sexually violent stimuli: an acquaintance rape scene from a movie. In addition, the relations between attitudes towards feminism and these responses were examined, as were relations between rape myth acceptance and reactions to viewing such sexually violent stimuli. This chapter will discuss the implications of the results presented in Chapter Four. First, the results of the study are summarized and discussed in reference to their relationships to previous literature; such discussion is presented by study foci. Next, theoretical implications (specifically, social cognitive theory) are discussed. Then, limitations of the study are reviewed. Finally, suggestions are made for future research directions, and implications for counseling interventions are discussed.

### *Summary of Results and Relationship to Previous Literature*

*Study Focus One: Women's reactions to viewing a rape scene and a neutral scene and the differences between these reactions.*

The results of the major analyses revealed a significant main effect for condition, such that participants that viewed the rape scene expressed increases in anger and negative affect while those that viewed the neutral scene did not express any change in affect (anger, negative affect and disempowerment actually decreased but not significantly). Furthermore, because the control and experimental groups were found to not significantly differ from one another in the subject recruitment phase, these differences can be attributed to the intervention (movie clip). In essence, then, women that viewed the acquaintance rape scene reported having increased

negative emotions, specifically anger and negative affect. Disempowerment did not significantly change for those participants that viewed the rape scene. Because the disempowerment scale employed in this study has not been used in similar research, it is difficult to assess if a greater number of participants might have resulted in a significant effect for this outcome measure. An alternative measure that was more state dependent might also have demonstrated a significant effect (see Limitations section below).

This study is most similar in design to that of Reid and Finchilescu (1995) who showed participants short clips from films that depicted violence against women, in the form of stranger and marital rape. Reid and Finchilescu found that participants reported significant increases in feelings of disempowerment and anger. While in the current study, feelings of disempowerment reported by participants that viewed the rape scene increased, significance was not reached. Nevertheless, an important similarity between the current study and the Reid and Finchilescu study is that both found that the participants viewing violence against women reported increased anger.

This finding is also similar to that of Krafka, Linz, Donnerstein and Penrod (1997) and Dexter, Linz, Penrod, and Saunders (1997). Specifically, using full-length films rather than film clips, the Krafka et al. and the Dexter et al. studies demonstrated that initial exposure to sexually violent media (sexually abusive material and “slasher” films, respectively) increased women’s negative affect (i.e., hostility, anxiety, and depression). The results of this study are thus not only consistent with those of Krafka et al. and Dexter et al., but also expand on this body of research, demonstrating that more realistic and less physically violent rape scenes,

as well as brief movie clips, also elicit strong affective responses. These findings of strong affective responses are quite noteworthy in that this is the first study to examine a visual depiction of acquaintance rape. The scene used in this study is a more realistic depiction of a common scenario faced by college women than ever studied previously. In this way, then, the results are both consistent with previous research and also unique (i.e., never before studied).

*Study Focus Two: An exploration of the impact of rape myth acceptance on women's reactions to viewing the rape scene.*

Rape myth acceptance did not have a statistical effect on the outcome of the intervention. Thus, all women experienced discomfort and negative affect as a result of viewing a rape scene, and these feelings were not related to attitudes and beliefs about rape and sexual assault. In other words, it appears that women were uniformly upset by seeing this visual depiction of acquaintance rape and their attitudes towards rape did not seem to either enhance or minimize this emotional reaction. Research that examines the relationship between rape myth acceptance and visual depictions of sexual violence is scarce. While Bohner, Weisbrod, Raymond, Barzvi, & Schwarz (1993) found that rape myth acceptance related to decreased intensity of women's reactions to written sexually violent stimuli, the current research does not replicate that finding. Women, regardless of attitudes towards rape, showed a strong negative reaction to the visual rape scene.

As previously explained, rape myth acceptance was originally conceptualized as a dependent variable and assessed with pre- and post scores, and later reconsidered as a possible covariate (see Chapter Two). In conceptualizing rape myth acceptance

as a possible covariate, this author hypothesized a relationship between rape myth acceptance and emotional reactions to viewing an acquaintance rape scene. More specifically, it was predicted that participants' level of rape myth acceptance would influence the strength of the reactions after viewing the rape scene. There are several possible reasons why this proposed relationship was not found in the current study. Perhaps seeing only the few minutes preceding the rape did not offer enough room to activate rape myths. Most likely is the explanation that viewing a scene where a woman is raped and runs out of the room distraught is upsetting to viewers regardless of their beliefs and attitudes about sexual violence. In other words, perhaps no matter what myths one holds or does not hold, witnessing a scene in which a similar aged woman is in a traumatic situation will be upsetting to the viewer.

*Study Focus Three: An exploration of the impact of feminist identity on women's reactions to viewing the rape scene.*

Feminist identity did not have a statistical effect on the outcome variables. However, as reported in Chapter Four, the analyses were run using only the participants' self-categorization of feminist identity, which is not a comprehensive theoretical classification system. Nevertheless, the results of this study suggest that no matter how a woman feels about feminism, she is powerfully affected by viewing sexual violence. The results suggest that although affective responses are activated by viewing sexual violence, these responses are not influenced by feminist attitudes. Because this is a new area of research, results are neither congruent nor incongruent with existing literature. There is literature that links conservative or sexist attitudes towards women to beliefs about rape (e.g., Proite, Dannells, & Benton, 1993), but not

explicitly feminist identity and beliefs about rape. This represents an aspect of research that deserves more attention. With a more concrete dimension classification of feminist identity (rather than stage models), results might have demonstrated a relationship between feminist identity and immediate responses.

### *Exploratory Examinations*

*Free writing responses.* In examining the subjective responses given by participants at the end of the study, several interesting themes emerged. One theme in particular relates to common perceptions about the involvement of alcohol and sexual violence. Research demonstrates that alcohol often clouds the perception of an assault being labeled as rape (Kahn, Jackson, Kully, Badger, & Halvorsen, 2003). While this did not hold true in the current exploratory examination, previous research involved rape survivors while the current study did not. Although nearly half of the participants mentioned something about the woman in the scene being intoxicated, most of these women also labeled the experience as rape. Exploring a scenario where both the victim and the perpetrator of an assault were intoxicated might have resulted in more expressed participant ambiguity about the scene being classified as rape. A smaller percentage of women in the current study (17%) commented on the victim fighting back and/or saying “no.” As this too represents a common misperception that it is not rape if the victim does not resist, it would be interesting to examine if a different response pattern would emerge with a scene showing a victim that did not resist. For example, different results might emerge if the scene portrayed a victim (intoxicated or sober) not responding with physical resistance but rather shock. The

shock and/or fear response is common but often misunderstood as consent, and therefore might yield a variety of reactions to viewers.

*Agreement between FIC and self-report.* Results of the current study demonstrated a great mismatch between feminist self-identification and FIC classification. While the FIC was exceptional at classifying women as feminists that also self-identified as feminists, it was extremely poor at classifying women that self-identified as non-feminists. The majority of women that self-identified as non-feminists were classified by the FIC as having feminist values and beliefs. This finding may suggest hesitancy to self-label as a feminist, even when one aligns with feminist beliefs. This finding may be indicative of the negative personal and cultural associations made with the word “feminist.” On the other hand, if self-identification is deemed an accurate assessment of feminist identity, it is clear that alternative means of evaluating feminist identity and/or scoring of existing measures are needed. At any rate, the current study validates the need to closely examine women’s beliefs and attitudes towards feminism, and in doing so, future research should consider if measuring theory or personal beliefs yields the most accurate classification, and should also continue to consider differences in these two methods in terms of women’s classification as feminist or non-feminist.

#### *Implications for Social Cognitive Theory*

The results of the study have theoretical implications for understanding the links between media and psychology involving rape and sexual assault. As explained in Chapter Two, social cognitive theory (Bandura, 2001) proposes that, through observation and modeling of others, either in person or in media representations,

individuals can learn behaviors and judgment standards. Two pieces of the current study specifically relate to social cognitive theory: the vicarious influence of modeling and the long-lasting effects of the media.

First, the concept of modeling (a primary component of social cognitive theory) explains that an individual's social reality can be influenced by events modeled in the mass media, and that certain components of the modeled event directly influence the constructed reality. The theory suggests that in modeled situations that are unfamiliar to the learner, observational effects are even more vicariously influential. Applied to the current study, social cognitive theory would explain how the participants, as non-survivors of rape when presented with a rape scene, would be more likely to learn from the character. Social cognitive theory would thus point to the possible harmful effects that popular media depicting rape myths and unaddressed sexual violence might have on the audience. More explicitly, in the event that media portrays unwanted sexual activity perpetrated on a woman that is not incorporated into the storyline or is not treated as sexual assault or rape, the audience would be likely to extract meaning from the representation and their personal beliefs about sexual violence would thus likely be influenced. Even seemingly benign commentary by characters in the media that denotes rape myths could influence (through modeling) perceptions of rape, further contributing to the mixed messages women might receive about sexual violence.

Second, this vicarious influence of the modeled event, when applied to the current study, would suggest that women that observe sexually violent media would display reactions related to the learned material, and that they can acquire long-lasting



attitudes and emotional reactions that they have associated with the viewed material. Applied to the current study, the rape scene shown to participants portrayed the female character becoming visibly upset and emotionally injured by the sexual violence. This depiction might have influenced participants' own negative affect. The reactions reported by women who viewed the female character in the rape scene scream at her perpetrator and run off might have been influenced by the character's actions, thus explaining the significant change in anger and negative affect demonstrated by the results. This would help explain the immediate responses given by participants in the current study. However, long-lasting effects of learning from the brief movie clip cannot be assessed with the current research. Studies that include follow-up with participants could help elucidate possible attitudinal changes due to the modeling shown in popular media (i.e., what messages individuals incorporate from popular television programs and movies). In addition, this study focused on non-survivors. Future research could examine whether observational learning is in fact more influential for non-survivors than survivors.

### *Limitations*

Although great care was taken in ensuring a strong study theoretically and methodologically, as with any research, there were still a number of limitations. Prior to discussing these limitations, it is first important to note a major strength of this study: the use of an acquaintance rape scene from popular media. As opposed to prior research on the effects of sexually violent material that overwhelmingly utilizes written vignettes or sexualized violence (i.e., "slasher" movies), this study was the first to examine visual media that represents a common scenario relatable to college

populations. Specifically, the scene used depicted a college female drinking alcohol with friends and new acquaintances, becoming intoxicated, and being raped by one of the acquaintances. Unfortunate as it may seem, this is a common scenario found on college campuses. As it more accurately reflects situations relevant to college women, using it in the current study allows a closer look into how realistic and relatable popular media images affect women, and sets the stage for future research.

Despite the major strength described above, limitations of course exist. First, the generalizability of the results may be limited, due to the homogeneity of participants. The sample was overwhelmingly Caucasian (93%), and all identified as heterosexual. In addition, the research was conducted at a Midwestern university where students may differ from more racially or ethnically diverse students across the country. This study should be replicated with more racially and ethnically diverse students, perhaps using a scene that employs racial and ethnic minority characters. In addition, although the attrition rate of 61% is comparable to what one would expect from survey research asking for participant return (Heppner, Kivlighan, & Wampold, 1998), results might not be generalizable to the target population of college women. Nevertheless, it is important to note that this attrition rate is understandable and actually fairly low when one considers that participants were not asked to simply return a mail-in survey but to attend a 30-minute experiment.

Second, to protect the participants from possible emotional or mental distress of viewing a rape scene, they were informed that the study might involve viewing potentially disturbing material at several points throughout the data collection. Consequently, the methodology was somewhat transparent to the participants. This

may have prompted participants to choose not to participate, or they may have mentally prepared themselves for the visual stimuli. Because of these precautionary measures, priming effects might have occurred. That priming effects were present is supported by comments of the women in the control condition who stated that they wondered what they should be upset about and mentioned date rape drugs, despite no rape stimuli being presented. For women in the experimental condition, these priming effects may have served to change reactions from a more natural response. For example, participants might have expected a more physically violent scene than the one used, therefore diminishing their initial affective responses. Reactions to the rape stimuli may have been even stronger had the forewarning, required to safeguard participants, not been included in the design.

Next, two instruments used in the study presented limitations. First, use of the Feminist Identity Composite (FIC) resulted in 27% unclassifiable participants (according to the Fischer & Good, 2004, method). While this number is consistent with the percentage of unclassifiable participants that Fischer and Good found in their study using the system (i.e., 25% unclassifiable), the proposed classification system was unsuccessful in this study because an overwhelming majority of participants were classified in the Active Commitment dimension of feminist identity (41 of the 60 participants, or 68%). As a result, hypothesis five could not be examined. Although a self-report measure was used for analyses, this forced-choice item does not represent a theoretically complex or psychometrically sound measure of feminist identity. While current popular measures such as the Feminist Identity Composite, the Feminist Identity Scale, and the Feminist Identity Development Scale have all

demonstrated statistical value in a theoretical sense, they all use a stage model. The use of stage models presents difficulties in experimental research, such as this, when dimension classification (feminist or not) is needed. Such difficulty in classifying women using the stage model emphasizes the need for a more concrete measure of feminist identity. Existing measures of feminist identity reflect concepts developed in the early 1980's (Downing & Roush, 1985) and scales developed from this model, tested in the late 1980's (Rickard, 1987; Bargad & Hyde, 1991). Needless to say, the culture and climate of the United States has changed dramatically in the past two decades, including the evolution of third wave feminism. As such, new methods of measuring feminist identity are necessary. Future studies could start with development of a scale that would be used specifically for classification purposes, reflecting more current issues related to the development of a feminist identity and feminist attitudes. In addition, the obvious cultural bias that exists with the word "feminist" should be reflected in future measures; in other words, future measures should attempt to differentiate the beliefs and attitudes that comprise feminism and the label of feminism, as this study demonstrated that these may be unrelated or even diametrically opposed.

A second instrumentation limitation relates to the disempowerment scale used in this study. Specifically, the disempowerment scale used in this study measures both transient and stable aspects of the construct (i.e., feeling intimidated and having high self-esteem, respectively), thus detracting from the validity of using it for a momentary measure of disempowerment. Future research should focus on the development of a scale to be used specifically for measuring in-the-moment feelings

of disempowerment. Possible affective states reflecting this idea of disempowerment might include feeling out of control, ineffective, or momentarily incapable of action.

A final limitation of the study was the use of a short movie clip rather than an entire film. Due to the nature of the study, the use of a longer section or entire film would have presented an excess of confounding variables too numerous to control for. However, the use of the clip directly limits statements made about women's reactions to sexually violent media as a whole. It would be interesting to share an entire film that includes an acquaintance rape scene in the plot to groups of women, and then use a qualitative approach to examine how they process and react to the media as a whole. Related to this is that the data collected represents an immediate response to sexually violent stimuli. The long-term effects of viewing this material are unclear. Potential research might entail follow-up contact that primes the participants to remember the stimuli and then assess attitudes and feelings. Krafka et al. (1997) and Dexter et al. (1997) both demonstrated a desensitizing effect when women viewed sexually violent media over time, and future research could seek to replicate these findings using non-stranger rape scenes.

#### *Implications for Future Research*

In addition to the research studies mentioned above in reference to limitations of the current study, there are several other possible studies that emerge from a consideration of the results of this research. Rape survivors were screened out for this study, but since women, including survivors, are exposed to rape and sexual assault depicted in popular media in the natural (non-experimental) context, a future study could specifically recruit large numbers of both survivors and non-survivors

and compare their reactions. In other words, future research should examine if the findings of the current study on non-survivors generalize to survivors, or if survivors and non-survivors have different emotional reactions to viewing such media scenes of violence.

Future studies should also examine differences among survivors viewing rape scenes in the popular media. For example, there might be differential effects for those who had received counseling for their rape and those who had not, as counseling often entails work at integrating the survivor's experience into their life and facilitating empowerment. Another study could examine differences in reactions between acquaintance rape survivors viewing an acquaintance rape scene or a stranger rape scene (and vice versa). It may be that reactions differ by how similar or dissimilar what is being depicted in the media stimuli are to one's own past experiences. In addition, it would be interesting in future research to include a measure such as the Sexual Experiences Survey (SES; Koss, Gidycz, & Wisniewski, 1987), which assesses various degrees of sexual violence and victimization among female victims. Prior research has repeatedly shown that significantly small percentages of women whose sexual assault met the legal definition of rape actually identify themselves as rape victims, and that factors such as relationship with the perpetrator and use of alcohol influence that labeling process (e.g., Koss et al., 1987; Kahn et al., 2003). Future research could use the SES to examine how a woman's past sexual experiences relate to both her attitudes towards rape and responses to sexually violent media.

Bufkin and Eschholz (2000) called for research involving the power of media representations of rapes, including how media messages are decoded and understood by viewers, as well as how these media messages are incorporated into beliefs of viewers. The current research begins to address the power of media representations of rape, particularly on women's affective experience. This research also sets the stage for continuing research on important topics called for by Bufkin and Eschholz, such as how media messages are decoded, as well as other critical foci such as the long-lasting emotional and self-esteem effects of media depictions of sexual violence on women.

Finally, the current study looks specifically at college women's reactions to viewing sexually violent media. Subsequent research could examine how other populations, such as men, younger (i.e., pre-teen) girls and older women not currently enrolled in college (i.e., over the age of 30), react and are impacted by these images.

#### *Implications for Prevention and Therapy*

It is important to note the possible preventative value of studying women's reactions to sexually violent media, as was done in the current study, as well as future studies that can expand on the current research and address certain therapeutic concerns. Specific to the current study, one implication is that popular media itself has an impact on immediate mental health and emotional states. The power that visual media representation has on eliciting responses and possibly changing attitudes has great implications for prevention efforts. For example, much like media literacy has been found effective in preventing eating disorders (Franko et al., 2005), media literacy specific to sexual violence could assist in educating men and women about

what constitutes healthy relationships, what is rape, etc. In short, perhaps media literacy could prevent rape (e.g., teaching men and women that despite what is shown in the media, when a woman says no she means this) and/or assist in decreasing the self-blame victims often experience.

Future research should expand on our understanding of what mechanisms are activated when either labeling or not labeling visual depictions as rape. As previously described, the use of a qualitative approach would be appropriate for such a study, and would expand on the supplemental questions used in this study. This type of study could help to shed light on how women process and react to the media (i.e., how thoughts, beliefs, and affective responses interact with one another). A study of this sort could use qualitative methodology such as interviews or written material, coded for themes. Another option is for such a study to utilize a focus group type approach, which might be more analogous to “real life” (i.e., women discussing movies together). This type of methodology, coupled with the use of a control group where reactions are not discussed, might be able to demonstrate how friends/peers influence how one processes sexual violence. In addition, to expand our understanding of how women are affected by sexual violence in the mainstream, future studies could examine even “milder” forms of media that depict rape myths than were used in this study, such as popular television dramas, sitcoms, or other “teen” movies that depict dating situations. These types of media often portray stereotypical representations of dating norms that reflect subtle rape myths. For example, the common myth that “no really means yes” is still visible in popular media today. Truly examining the influence of peers and more understated rape



myths could provide invaluable information pertinent to prevention efforts, in that a greater understanding of these influential mechanisms could help shape how early intervention and education should occur, as well as in what form these efforts might be most powerful.

Helping professionals could benefit from further research that sheds light on how women decode and process images of and messages about sexual violence. Further studies could provide information for counselors to use in therapy, to normalize client experiences and educate their clients about women's perceptions of what constitutes rape. Knowing the influence of the media on women's perceptions of what constitutes rape could provide a framework for exploring survivors' reactions to coerced or forced sexual behavior.

### *Conclusion*

The current research is innovative in that it presents a new perspective related to sexual violence literature. The experimental nature of the study more closely mimics the real-life presentation of rape in popular media, and works to combine media psychology with feminist psychology. More specifically, the current study is the first to specifically examine the affective reactions of women viewing popular media depicting a non-stranger, or acquaintance rape scene. Furthermore, it is the first of its kind to examine the possible influence that feminist identity and rape-myth acceptance have on those affective reactions. The findings of this study provide several significant contributions to existing literature. First, results demonstrated that women exposed to an acquaintance rape scene displayed more angry reactions and negative affect than those who viewed a neutral scene. Second, women were

uniformly upset by seeing this visual depiction of acquaintance rape and neither their beliefs nor attitudes towards rape, nor their feminist identity, affected this emotional reaction. It is hoped that this study will serve as a starting point for new and exciting research in the area of feminist psychology and media psychology and will also contribute to the important work of sexual violence prevention and education.

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**Appendix A**  
**Demographic Questionnaire**

**DIRECTIONS:** The following pages consist of a series of questionnaires. Please read the directions for each questionnaire carefully, as **the numbered scales change in each one**. Take your time and answer each item honestly. Remember, this survey is confidential and will be destroyed after the research is complete. Thank you!

**ID code instructions:**

1. enter your class code (i.e., Freshman = 1, Sophomore = 2, Junior = 3, Senior = 4, Grad = 5)
2. next enter your two-digit day of birth
3. next enter the first two letters of your mother's first name
4. lastly, enter the last letter of your last name.

Example for Jane Smith, sophomore, mother's name is Diane, birthday on 1/01/84  
Jane Smith's ID code would be: **201DIH**

Age: \_\_\_\_\_

ID code \_\_\_\_\_

Gender (please circle):

1. Female
2. Transgender

Race/Ethnicity (please circle):

1. Black/African American
2. White/European American
3. Biracial/Multiracial
4. Latino(a)/Hispanic
5. Asian/Pacific Islander
6. Native American
7. Middle Eastern
8. Other \_\_\_\_\_

What is your partner or marital status? Are you...

1. Married or in a permanent partnership.
2. Engaged or in a long-term partnership.
3. In a casual relationship.
4. Single, not in a relationship.
5. Other \_\_\_\_\_

Sexual Orientation (please circle):

1. Bisexual
2. Lesbian

3. Gay
4. Heterosexual
5. Questioning
6. Other \_\_\_\_\_

Year in School (please circle):

1. Freshman
2. Sophomore
3. Junior
4. Senior
5. Graduate

What is Your Major (or expected major)?

---

## Appendix B Feminist Identity Composite (FIC)

**Instructions: The statements listed below describe attitudes you may have toward yourself as a woman. There are no right or wrong answers. Please express your feelings by indicating how much you agree or disagree with each statement, by writing the corresponding number next to each item.**

1	2	3	4	5
Strongly Disagree	Disagree	Neutral or Undecided	Agree	Strongly Agree

- 1. I like being a traditional female.
- 2. My female friends are like me in that we are all angry at men and the ways we have been treated as women.
- 3. I am very interested in women artists.
- 4. I am very interested in women's studies.
- 5. I never realized until recently that I have experienced oppression and discrimination as a woman in this society.
- 6. I feel like I've been duped into believing society's perceptions of me as a woman.
- 7. I feel angry when I think about the way I am treated by men and boys.
- 8. Men receive many advantages in society and because of this are against equality for women.
- 9. Gradually, I am beginning to see just how sexist society really is.
- 10. Regretfully, I can see ways in which I have perpetuated sexist attitudes in the past.
- 11. I am very interested in women musicians.
- 12. I am very interested in women writers.
- 13. I enjoy the pride and self-assurance that comes from being a strong female.
- 14. I choose my "causes" carefully to work for greater equality of all people.
- 15. I owe it not only to women but to all people to work for greater opportunity and equality for all.
- 16. In my interactions with men, I am always looking for ways I may be discriminated against because I am female.

- |                      |          |                         |       |                   |
|----------------------|----------|-------------------------|-------|-------------------|
| 1                    | 2        | 3                       | 4     | 5                 |
| Strongly<br>Disagree | Disagree | Neutral or<br>Undecided | Agree | Strongly<br>Agree |
- 
17. As I have grown in my beliefs I have realized that it is more important to value women as individuals than as members of a larger group of women.
18. I am proud to be a competent woman.
19. I feel like I have blended my female attributes with my unique personal qualities.
20. I have incorporated what is female and feminine into my own unique personality.
21. I think it's lucky that women aren't expected to do some of the more dangerous jobs that men are expected to do, like construction work or race car driving.
22. I care very deeply about men and women having equal opportunities in all respects.
23. If I were married to a man and my husband was offered a job in another state, it would be my obligation to move in support of his career.
24. I think that men and women had it better in the 1950s when married women were housewives and their husbands supported them.
25. It is very satisfying to me to be able to use my talents and skills in my work in the women's movement.
26. I am willing to make certain sacrifices to effect change in this society in order to create a nonsexist, peaceful place where all people have equal opportunities.
27. One thing I especially like about being a woman is that men will offer me their seat on a crowded bus or open doors for me because I am a woman.
28. On some level, my motivation for almost every activity I engage in is my desire for an egalitarian world.
29. I don't see much point in questioning the general expectation that men should be masculine and women should be feminine.
30. I feel that I am a very powerful and effective spokesperson for the women's issues I am concerned with right now.
31. I think that most women will feel most fulfilled by being a wife and a mother.
32. I want to work to improve women's status.
33. I am very committed to a cause that I believe contributes to a more fair and just world for all people.



**Appendix D**  
**State Anger Scale from the STAXI-2**

**Instructions:** Read each statement and then write the appropriate number next to it to indicate how you feel *right now*. There are no right or wrong answers. Do not spend too much time on any one statement. Indicate the number that *best* describes your *present feelings*.

1	2	3	4
NOT AT ALL	SOMEWHAT	MODERATELY SO	VERY MUCH SO

- \_\_\_ 1. I am furious.
- \_\_\_ 2. I feel irritated.
- \_\_\_ 3. I feel angry.
- \_\_\_ 4. I feel like yelling at someone.
- \_\_\_ 5. I feel like breaking things.
- \_\_\_ 6. I am mad.
- \_\_\_ 7. I feel like banging on the table.
- \_\_\_ 8. I feel like hitting someone.
- \_\_\_ 9. I feel like swearing.
- \_\_\_ 10. I feel annoyed.
- \_\_\_ 11. I feel like kicking somebody.
- \_\_\_ 12. I feel like cursing out loud.
- \_\_\_ 13. I feel like screaming.
- \_\_\_ 14. I feel like pounding somebody.
- \_\_\_ 15. I feel like shouting out loud.

**Appendix E**  
**Negative Affect Scale from the PANAS**

**Instructions:** This scale consists of a number of words that describe several feelings and emotions. Read each item and then mark the appropriate answer in the space next to the word. Indicate to what extent you feel this way right now, that is, at the present moment. Use the following scale to record your answers.

1	2	3	4	5
very slightly or not at all	a little	moderately	quite a bit	extremely
___				
___				
___				
___				
___				
___				
___				
___				
___				
___				





**Appendix G**  
**Impression Management (IM) Scale from the BIDR-6**

**Instructions: Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.**

1	2	3	4	5	6	7
NOT			SOMEWHAT			VERY
TRUE			TRUE			TRUE

- \_\_\_ 1. I sometimes tell lies if I have to.
- \_\_\_ 2. I never cover up my mistakes.
- \_\_\_ 3. There have been occasions when I have taken advantage of someone.
- \_\_\_ 4. I never swear.
- \_\_\_ 5. I sometimes try to get even rather than forgive and forget.
- \_\_\_ 6. I always obey laws, even if I'm unlikely to get caught.
- \_\_\_ 7. I have said something bad about a friend behind his or her back.
- \_\_\_ 8. When I hear people talking privately, I avoid listening.
- \_\_\_ 9. I have received too much change from a salesperson without telling him or her.
- \_\_\_ 10. I always declare everything at customs.
- \_\_\_ 11. When I was young I sometimes stole things.
- \_\_\_ 12. I have never dropped litter on the street.
- \_\_\_ 13. I sometimes drive faster than the speed limit.
- \_\_\_ 14. I never read sexy books or magazines.
- \_\_\_ 15. I have done things that I don't tell other people about.
- \_\_\_ 16. I never take things that don't belong to me.
- \_\_\_ 17. I have taken sick-leave from work or school even though I wasn't really sick.
- \_\_\_ 18. I have never damaged a library book or store merchandise without reporting it.
- \_\_\_ 19. I have some pretty awful habits.
- \_\_\_ 20. I don't gossip about other people's business.

## **Appendix H Recruitment Script**

**PI:** Good morning (afternoon)! My name is Gretchen Reinders, and I am a doctoral student in Counseling Psychology here at MU. (Insert name) has graciously allowed me to talk with you today about my current dissertation research project, and to ask for your participation in the research.

I am looking at the intersection of women's attitudes and beliefs and responses to visual media depictions. This includes media depictions that are potentially disturbing and graphic in nature. If you choose to participate in this study, I will be asking you to complete some paperwork today and then sign up for a time slot for sometime in the next 1-2 weeks, where you will be asked to watch a brief movie clip and complete more questionnaires. Today's portion of the research will take approximately 15 minutes to complete, and the second portion will take approximately 25 to 35 minutes. Anyone that agrees to participate in the research study will be eligible for one of three \$50 monetary prizes and one of three \$25 gift certificates to Shakespeare's Pizza.

Your participation is purely voluntary. You have the right to refuse to take part in this study or to withdraw from the study at any time. All of your responses will be kept under an ID code and not under your name. Your identifying information will be used only to contact you for business pertaining to the study (e.g., to contact you if you win one of the prizes). A list linking your name and your ID code will be kept in a locked file and will be destroyed at the close of the study.

For those that are willing to participate, please take one of these packets that I am handing out and begin reading and filling it out. Your code should be created in the following manner: your class code (i.e., freshman = 1, sophomore = 2, etc.), followed by the day you were born in two digit format, followed by the first two letters of your mother's name, and ending with the last letter of your last name. An example of the format is included on the forms. If you have any questions, please raise your hand and I will come assist you. When you are finished you may come to the front of the room where I will ask you to sign up for the second phase of the study.

Thank you!!

## **Appendix I Informed Consent for Phase I**

### **CONSENT TO PARTICIPATE IN A RESEARCH STUDY Women's Attitudes and Reactions towards Contemporary Movies**

#### Phase I: Recruitment

You are invited to take part in a research study being run at the University of Missouri-Columbia. The Primary Investigator (PI) of the study is Gretchen Reinders, M.Ed., doctoral candidate in the department of Educational, School, and Counseling Psychology. The research is being supervised by Dr. Laurie Mintz, Associate Professor of Educational, School, and Counseling Psychology. Before you agree to take part, please read this form carefully. Ask any questions that you have, and be sure you understand what everything means.

#### **Nature and Purpose of the Study**

The primary purpose of this study is to examine the effects of viewing graphic media representations on female college students. The study is being conducted in partial fulfillment of requirements for the PI's doctoral degree.

#### **Participant Responsibilities**

Session #1: Today, you will be asked to complete a series of forms dealing with your attitudes and beliefs about society, gender, and relationships, as well as your past experiences and your everyday feelings and behaviors. This will take approximately 15 minutes. After completing these questionnaires, you will be asked to sign up for an appointment within the next 1-2 weeks to return to engage in the second portion of the study.

Session #2: During this second visit, you will first be asked to complete a couple of forms about how you are feeling emotionally. Then, you will view a short video clip from a contemporary movie. After viewing the movie clip, you will again be asked to fill out forms dealing with your attitudes and beliefs about society, gender, and relationships, as well as how you are feeling emotionally. This will take approximately 25 to 35 minutes.

#### **Expected Benefits**

By taking part in this study, you will contribute to growing knowledge about college women's attitudes towards society, gender, relationships, and these depictions in contemporary movies. You may also find that the questionnaires make you aware of your attitudes and beliefs.

#### **Possible Risks**

You may experience some immediate or more lasting discomfort in viewing the movie clip, as the material you view may be graphic in nature. You may also experience some discomfort due to completing forms that ask about your experiences and your attitudes and beliefs about society, gender, and relationships, everyday behaviors, and emotional state. These risks may be higher for survivors of general and/or sexual violence, or rape.

#### **Compensation**

By participating in this study, you will be entered into a drawing, where you could win one of three \$50 cash prizes or one of three gift certificates to Shakespeare's Pizza, valued at \$25 each.

**Right to Refuse or Withdraw**

Participation is purely voluntary. You have the right to refuse to take part in this study or to withdraw from the study at any time. Withdrawal from the study does not disqualify you from being entered into drawing for prizes.

**Confidentiality**

All of your responses will be kept under an ID code and not under your name. Your identifying information will be used only to contact you for business pertaining to the study (e.g., to contact you if you win one of the prizes). A list linking your name and your ID code will be kept separately from the other study material and in a locked file. This list will be destroyed at the close of the study.

**Contact for Additional Information**

If you have any questions about this research project, please feel free to contact Gretchen Reinders at 882-6638. Likewise, if you experience any discomfort in filling out these questionnaires, contact Gretchen Reinders and she will help you locate appropriate resources.

For additional information regarding human subject participation in research, please feel free to contact the UMC Campus IRB office at 882-9585.

YOUR SIGNATURE BELOW INDICATES THAT YOU HAVE READ THE ABOVE INFORMATION. IT SHOWS THAT YOU HAVE HAD A CHANCE TO ASK QUESTIONS TO HELP YOU UNDERSTAND WHAT TAKING PART IN THIS RESEARCH INVOLVES. YOUR SIGNATURE INDICATES THAT YOU AGREE TO TAKE PART IN THE STUDY AS DESCRIBED ABOVE. IF YOU WOULD LIKE TO RECEIVE A COPY OF THIS CONSENT FORM, PLEASE LET THE RESEARCH ASSISTANT OR PRIMARY INVESTIGAOR KNOW AND SHE WILL PROVIDE YOU WITH ONE.

\_\_\_\_\_  
**PARTICIPANT SIGNATURE**

\_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
**DATE**

**Appendix J**  
**Screening item and instructions for rape or sexual assault survivors**

Are you a survivor of rape and/or sexual assault (please circle)?

Yes

No

**Note:** If you circled yes, please note that as outlined in the consent form, participation in Phase II of this study could be especially upsetting to you, due to the content of the graphic movie depiction. You may certainly still choose to participate in Phase II, but please be aware of this risk.

If you choose not to participate in Phase II of this study, you have two options at this time:

**Option #2:** You may turn in these forms in – but simply not sign your name on the list for a phase II time.

**Option #3:** You may turn in these forms and sign up for a time, but do so using a fake ID and the researcher will know in this way to not expect you to come to Phase II.

Finally, please note that free counseling is available on campus for survivors of rape and for any other psychological concern through the MU Counseling Center (882-6601) or the Women’s Center (882-6621).

**Appendix K**  
**E-mail messages for reminders and no-shows**

Thank you for agreeing to participate in my research study about the effects of viewing graphic media representations on female college students. You have already completed the first phase of the study, and this message is being sent as a reminder that you have signed up to participate in the second phase of the study on     (date)     at     (time)    . Please come to     (location)     five minutes before the scheduled time.

Remember that participation is purely voluntary. You have the right to refuse to take part in this study or to withdraw from the study at any time. However, I would greatly appreciate you completing this second phase of the research study. After all of the participants have completed the study, I will be drawing names for the six prizes to be awarded: three monetary gifts of \$50 and three \$25 gift certificates to Shakespeare's Pizza.

Thank you and I hope to see you soon!  
Gretchen Reinders, M.Ed.  
Doctoral Candidate, Counseling Psychology  
573-882-6638

**E-mail message sent to no-shows for Phase II:**

Thank you for agreeing to participate in my research study about the effects of viewing graphic media representations on female college students. This message is being sent because you did not come for the second phase of this study at the time slot you had signed up for. If you have chosen not to continue participation in this research study, there is no need to reply to this message, and I thank you for your time. However, if you are still interested in participating, please respond to this message by indicating which of the following time slots listed below that you can attend to complete the second phase of the study.

**Time 1:** \_\_\_\_\_

**Time 2:** \_\_\_\_\_

**Time 3:** \_\_\_\_\_

Remember that participation is purely voluntary. You have the right to refuse to take part in this study or to withdraw from the study at any time. However, I would greatly appreciate you completing this second phase of the research study. After all of the participants have completed the study, I will be drawing names for the six prizes to be awarded: three monetary gifts of \$50 and three \$25 gift certificates to Shakespeare's Pizza.

Thank you and I hope to see you soon!  
Gretchen Reinders, M.Ed.  
Doctoral Candidate, Counseling Psychology  
573-882-6638

## Appendix L Verbal instructions to be read at Phase II

### Welcome and Role Induction:

**PI or research assistant:** Hi everyone, and thanks for coming to this second phase of this research study. First, I'd like to invite you to take a few moments to relax and get settled. Allow yourself to finish up whatever you'd been thinking about earlier in the day. Consider taking a deep breath or two and being fully present here in the room.

Now, to get started, you might remember that my research involves looking at the intersection of women's attitudes and beliefs and responses to visual media depictions. This includes media depictions that are potentially disturbing and graphic in nature. Today I am going to ask you to complete some forms, watch a clip from a movie, and then complete a few more forms.

I am handing out the first set of forms for you to read and complete now. Please read and sign the consent form before moving on to the questionnaires. Once you have signed the consent form, please put your ID code at the top of the first questionnaire. Remember, this is the code that is comprised of your class code (i.e., freshman = 1, sophomore = 2, etc.), the day you were born in two digit format, the first two letters of your mother's first name, and ends with the last letter of your last name. It is the same six-character ID code you used for the first phase of the project. Please, take your time, read the instructions carefully, and complete each page. After you have completed these forms, please turn over the packet and wait for the next instructions.

### After the first forms are all complete and collected:

**PI or research assistant:** Okay, now I'd like you all to watch this short movie scene.

Play the movie clip (either control or intervention).

**PI or research assistant:** I am now handing out the last set of questionnaires for you to complete. Please take your time, read the instructions carefully, and complete each page. When you are finished, please turn over the packet and wait.

### After the packets are all complete and collected:

**PI or research assistant:** Thank you all for your time. I really appreciate your participation. I am now handing out a form that explains the nature of this study. On the reverse side, there is a resource list for support services available to all of you. If at any time tonight or in the future you feel that you would like to receive services or talk with someone, please do not hesitate to use this list. Also, there is a counselor here available for you to speak with (introduce counselor).

I would also like to stress the importance of confidentiality here. In order to ensure accurate data it is critically important that you do not discuss the specific details of this study to your friends. I will be collecting data for some time and would greatly appreciate your assistance in this. Thanks and have a good night!

## **Appendix M**

### **Informed Consent for Phase II**

#### **CONSENT TO PARTICIPATE IN A RESEARCH STUDY**

Women's Attitudes and Reactions towards Contemporary Movies

##### Phase II: Intervention

You are invited to take part in a research study being run at the University of Missouri-Columbia. The Primary Investigator (PI) of the study is Gretchen Reinders, M.Ed., doctoral candidate in the department of Educational, School, and Counseling Psychology. The research is being supervised by Dr. Laurie Mintz, Associate Professor of Educational, School, and Counseling Psychology. Before you agree to take part, please read this form carefully. Ask any questions that you have, and be sure you understand what everything means.

#### **Nature and Purpose of the Study**

The primary purpose of this study is to examine the effects of viewing graphic media representations on female college students. The study is being conducted in partial fulfillment of requirements for the PI's doctoral degree.

#### **Participant Responsibilities**

Session #1: Several days ago, you were asked to complete a series of forms dealing with your attitudes and beliefs about society, gender, and relationships, as well as your past experiences and your everyday feelings and behaviors. You then signed up for an appointment within the following 1-2 weeks to return to engage in the second portion of the study.

Session #2: Today, you will first be asked to complete a couple of forms about how you are feeling emotionally. Then, you will view a short video clip from a contemporary movie. After viewing the movie clip, you will again be asked to fill out forms dealing with your attitudes and beliefs about society, gender, and relationships, as well as how you are feeling emotionally. This will take approximately 25 to 35 minutes.

#### **Expected Benefits**

By taking part in this study, you will contribute to growing knowledge about college women's attitudes towards society, gender, relationships, and these depictions in contemporary movies. You may also find that the questionnaires make you aware of your attitudes and beliefs.

#### **Possible Risks**

You may experience some immediate or more lasting discomfort in viewing the movie clip, as the material you view may be graphic in nature. You may also experience some discomfort due to completing forms that ask about your experiences and your attitudes and beliefs about society, gender, and relationships, everyday behaviors, and emotional state. These risks may be higher for survivors of general and/or sexual violence, or rape.

#### **Compensation**

By participating in this study, you will be entered into a drawing, where you could win one of three \$50 cash prizes or one of three gift certificates to Shakespeare's Pizza, valued at \$25 each.



**Right to Refuse or Withdraw**

Participation is purely voluntary. You have the right to refuse to take part in this study or to withdraw from the study at any time. Withdrawal from the study does not disqualify you from being entered into drawing for prizes.

**Confidentiality**

All of your responses will be kept under an ID code and not under your name. Your identifying information will be used only to contact you for business pertaining to the study (e.g., to contact you if you win one of the prizes). A list linking your name and your ID code will be kept separately from the other study material and in a locked file. This list will be destroyed at the close of the study.

**Contact for Additional Information**

If you have any questions about this research project, please feel free to contact Gretchen Reinders at 882-6638. Likewise, if you experience any discomfort in filling out these questionnaires, contact Gretchen Reinders and she will help you locate appropriate resources.

For additional information regarding human subject participation in research, please feel free to contact the UMC Campus IRB office at 882-9585.

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\_\_\_\_\_ / / \_\_\_\_\_  
**PARTICIPANT SIGNATURE** **DATE**



## **Appendix O**

### **Debriefing Form/Resource List**

Thank you very much for participating in my study! As you know from the consent forms, all participants viewed a movie clip as part of the research study. Half of the participants viewed a clip from the movie *Higher Learning*, which involved a graphic and sexually violent scene. The other half viewed a movie clip more neutral in nature from the film *Down to You*. I will be looking at how your reactions vary between the two groups, and how these reactions might relate to your identity, values, and attitudes.

In completing this study, you may have become aware of concerns or difficulties related to your own past or current relationships, or you may have become upset because of the depictions you saw on screen. Your reactions are completely understandable and valid. If you are concerned about any difficulties you are having, the MU Counseling Center offers free counseling to students. In addition, there are a number of resources available to you. The reverse side of this handout provides you with a list of these resources, including phone numbers. Please do not hesitate to use these supportive services. Also, feel free to contact the Primary Investigator, Gretchen Reinders, at 882-6638 for additional resources.

After all of the data for this study is collected, the PI will draw six “contact information” sheets (filled out during recruitment) from a container, and award the six prizes to those six women. Each winner will be notified by e-mail, and the prizes will be mailed to the winners.

Again, thank you for your time in participating in this study!

Sincerely,

Gretchen Reinders  
Counseling Psychology Doctoral Candidate

## Supportive Services for MU Students

MU Counseling Center Crisis Drop-In hours: Monday-Friday 8AM-5pm	882-6601
Women's Center	882-6621
Rape Education Office	882-6638
MU Student Health Center	882-7481
Student Health Mental Health Clinic	882-1483
Psychological Services Clinic	882-4677
Lesbian, Gay, Bisexual & Transgender Resource Center	884-7750
Office of Multicultural Affairs	882-7152
Black Culture Center	882-2664
International Center	882-6007
Disability Services Office (TTY)	882-4696 (882-8054)
Boone Hospital Emergency Center	815-3501
University Hospital and Clinics Emergency Center	882-8091
Mid-Missouri Mental Health Center	884-1300
Student Health Center	882-7481
24-hour Nurse line (after hours)	882-7481
24 hour Crisis Hotline	1-800-395-2132
Mid-Missouri 24-Hour Crisis Line	445-5035
Women's Shelter	875-1370
University of Missouri-Columbia Campus Police	882-7201
Columbia Police	442-6131
Wellness Center/ADAPT (Alcohol & Drug Abuse Prevention Team)	882-4634
Alcoholics Anonymous Columbia (for MO area: <a href="http://aa.columbia.missouri.org/">http://aa.columbia.missouri.org/</a> )	442-4424
McCambridge Center (Residential & Outpatient treatment for Women)	449-3953

Table 1  
*Means, Standard Deviations, Skewness and Kurtosis for Outcome Variables at Time One and Time Two*

Variable	Mean	SD	Skewness	Kurtosis
STAXI1	17.4	4.9	3.7	14.4
STAXI2	19.4	6.2	2.2	5.8
PANAS1	13.1	3.8	2.1	5.0
PANAS2	15.3	6.7	1.9	3.2
Disem1	25.3	6.6	.52	-.37
Disem2	25.4	7.5	.81	-.12

*Note.* N=60. STAXI1, STAXI2, State Trait Anger Expression Inventory (State Anger) scores at time 1 and 2, respectively; PANAS1, PANAS2, Positive and Negative Affect Schedule (negative affect) scores at time 1 and 2, respectively; Disem1, Disem2, disempowerment scores at time 1 and 2, respectively. Time 1 was immediately before the intervention and Time 2 was immediately following the intervention.

Scores on the STAXI can range from 15-60. Scores on the PANAS can range from 10-50. Scores on the disempowerment scale can range from 10-70.

Table 2

*Means, Standard Deviations, Skewness and Kurtosis for Identifier Variables*

Variable	Mean	SD	Skewness	Kurtosis
IRMA1	31.2	10.2	.53	-.51
IRMA2	29.1	9.8	.99	.33
FemID	0.32	0.47	.81	-1.39

*Note.* N=60. IRMA1, IRMA2, Illinois Rape Myth Acceptance scores at time 1 and 2, respectively; FemID, Feminist Identity as measured by forced choice item. Time 1 was immediately before the intervention and Time 2 was immediately following the intervention. Scores on the IRMA can range from 17-119. FemID was a forced choice question, with feminist being coded as 1 and non-feminist being coded as 0.

Table 3  
*Means, Standard Deviations, Skewness, Kurtosis and Percent Classified for the Five Dimensions of Feminist Identity as Measured by the Feminist Identity Composite (FIC)*

FIC Dimension	Mean	SD	Skewness	Kurtosis	% Classified
PA	21.12	4.35	-.33	-.40	2%
EE	12.78	2.59	-.68	2.35	2%
REV	18.98	4.99	.19	-.35	2%
SYN	20.75	2.26	-.05	-.48	0%
AC	31.12	4.19	-.43	.70	68%

*Note.* N=60. PA, Passive Acceptance; EE, Embeddedness-Emanation; REV, Revelation; SYN, Synthesis; AC, Active Commitment.

*Note.* Percentages rounded up. Twenty-seven percent (27%) were unclassifiable. Because values were rounded, total percent does not equal 100%.

Table 4

*Means and Standard Deviations Control Group versus Experimental Group*

Variable	<u>Time One</u>		<u>Time Two</u>	
	M	SD	M	SD
Control				
IRMA	32.6	10.5	30.6	10.9
STAXI	17.8	6.0	16.8	2.6
PANAS	13.6	4.7	12.9	4.3
Disem	26.4	7.5	25.5	7.5
Experimental				
IRMA	29.8	9.8	27.6	8.5
STAXI	16.9	3.5	22.0*	7.6
PANAS	12.6	2.6	17.7*	7.7
Disem	24.0	5.6	25.3	7.6

*Note.* N=60. IRMA, Illinois Rape Myth Acceptance score; STAXI, State Trait Anger Expression Inventory (State Anger) score; PANAS, Positive and Negative Affect Schedule (negative affect) score; DIS, disempowerment score. \* = significant increase from time one to time two,  $p < .01$



Table 5  
*Intercorrelations Between Variables at Time One and Time Two*

Variable	IRMA2	STAXI1	PANAS1	Disem1	STAXI2	PANAS2	Disem2
IRMA2	-						
STAXI1	-.02	-					
PANAS1	-.08	.75	-				
Disem1	.15	.27	.21	-			
STAXI2	-.16	.35	.38	.13	-		
PANAS2	-.19	.33	.51	.11	.85	-	
Disem2	.09	.27	.30	.84	.29	.23	-

*Note.* N=60. IRMA2, Illinois Rape Myth Acceptance score at time 2; STAXI1, STAXI2, State Trait Anger Expression Inventory (State Anger) scores at time 1 and 2, respectively; PANAS1, PANAS2, Positive and Negative Affect Schedule (negative affect) scores at time 1 and 2, respectively; Disem1, Disem2, disempowerment scores at time 1 and 2, respectively.

Table 6  
*Within Subjects Effects for Intervention by Condition on Outcome Measures*

Source	Sum of Squares	<i>df</i>	Mean Squares	<i>F</i>
Anger				
Time	124.03	1	124.03	7.54**
Time x Condition	282.13	1	282.13	17.16**
Negative Affect				
Time	143.01	1	143.01	11.76**
Time x Condition	261.08	1	261.08	21.47**
Disempowerment				
Time	0.68	1	0.68	0.09
Time x Condition	35.21	1	35.21	4.42
Error				
Anger	953.83	58	16.45	
Negative Affect	705.42	58	12.16	
Disempowerment	461.62	58	7.96	

*Note.* N=60. \*\*  $p < .01$

Table 7  
*Summary of Comments from the Responses to Video Clips*

Theme/Content Of Comment	Frequency	Percent of Participants
Control Group (N=30)		
Why did she take that drink, taking the shot was odd/dumb/concerned me	12	40%
Seemed normal/had no strong reactions/wonder what they should be feeling	10	33%
Mentioned date rape drugs	5	17%
Experimental Group (N=30)		
Reported feeling upset/disturbed	12	40%
Mentioned her drinking/being drunk	12	40%
Realistic/it could happen	7	23%
Friends should have watched out for her	6	20%
She said no/fought and he kept going so it was rape	5	17%
Reported feeling scared/anxious	5	17%
Reported feeling sad	4	13%
Wonder if that would happen to me	1	3%
No amount of alcohol makes rape okay	1	3%
It's not her fault but girls need to be smarter	1	3%

Table 8  
Match/mismatch Between Feminist Self-identification and FIC Classification.

	<u>Feminist Identity Composite (FIC) classification</u>	
	Yes	No
Self-identified feminist		
Yes	12	0
No	31	1

---

*Note.* N=44.

Figure 1a. Profile plot displays of interactions between condition and STAXI anger.

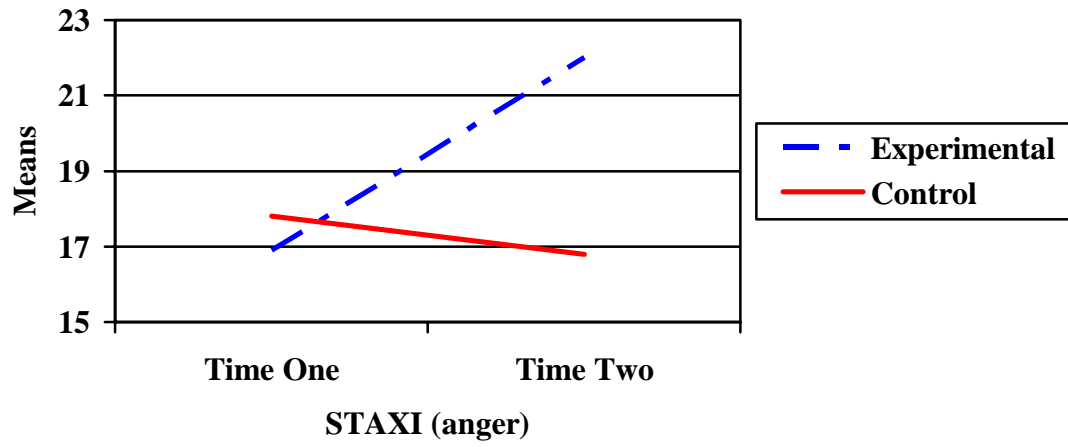
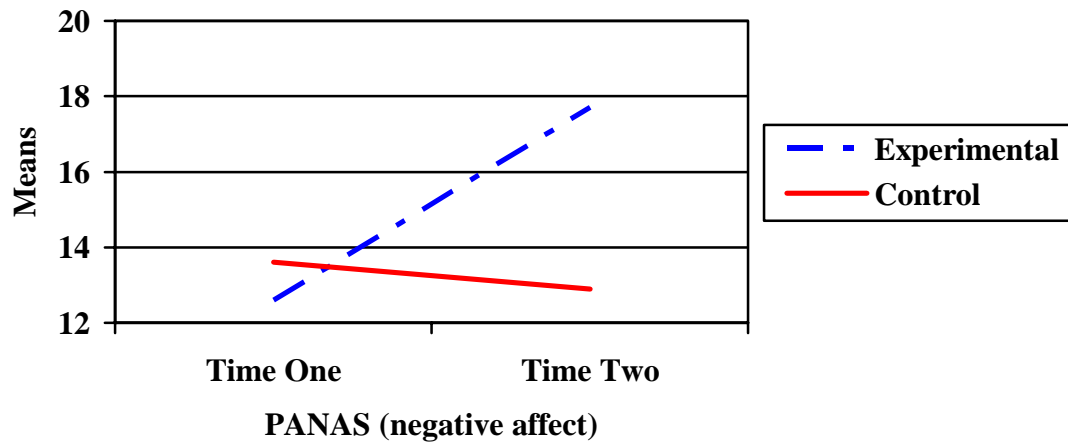


Figure 1b. Profile plot displays of interactions between condition and PANAS negative affect.



## VITA

Gretchen M. Reinders was born August 31, 1976 in La Crosse, WI. She graduated from the University of Wisconsin-Madison in 1999 with a Bachelor's Degree in Psychology and Journalism, and a Minor in Women's Studies. She earned a Master's degree in Counseling Psychology from the University of Missouri-Columbia in 2002. She will complete her predoctoral internship at the University of Illinois, Urbana-Champaign Counseling Center in 2006, and plans to pursue a career in clinical practice.