

Validation of a Norwegian Translation of the Acceptance of Modern Myths About Sexual Aggression Scale in a Norwegian Student Population

Igor Jakobsen

Thesis in clinical psychology May 2016

**Validation of a Norwegian Translation of the Acceptance of Modern Myths About
Sexual Aggression Scale in a Norwegian Student Population**

Igor Jakobsen

Supervisor: Associate Professor Frank Siebler
Department of Psychology, Faculty of Health Sciences,
UiT The Arctic University of Norway

Thesis in clinical psychology PSY 2901
May 2016

Foreword

My initial interest in rape myth acceptance was raised when this was made a topic in social psychology in the beginning of my psychology education. When Amnesty International in Norway launched their campaign “No is No” where the issue of consent was raised, I had the idea to investigate the effectivity of a rape myth intervention programme. Particularly appealing to this idea was the fact that experience with rape myth topics existed at the Institute of Psychology at the University of Tromsø in the person of associate professor Frank Siebler. In particular, he has worked with the scale I wanted to use to assess rape myth acceptance change.

Associate professor Frank Siebler pointed out that the scope of a rape myth intervention programme assessment would be far too much for a final year thesis, and instead proposed to complete the first part of such a project, namely the validation of a scale suitable for assessment of rape myth acceptance. He also suggested that I should base the validation on the original German validation of the rape myth acceptance scale that I wanted to use.

The project had roughly three phases. The first was to translate the rape myth scale and choose which other scales should be in the questionnaire. The scale was translated by me and re-translated back to German by Anna Loppacher, which was a major benefit to the validity of the scale, as this enabled me to skip the English translation and validate the Norwegian translation against the German original. The other scales used in the questionnaire were proposed by associate professor Frank Siebler to be the same as in the original validation of the rape myth acceptance scale.

The second phase was the recruitment. Here I had great help from the professors who let me recruit at their lectures at the Institute of Psychology. Furthermore, Juan Melendez, a psychology student who was hired by associate professor Frank Siebler to be my assistant, helped me with handing out and collecting forms.

The final phase was the coding and interpretation of the data. The coding from paper to computer file was done by me and then the items needing recoding were recoded in SPSS by associate professor Frank Siebler. All statistical analysis and interpretation of data were done by me and then discussed with associate professor Frank Siebler.

The finished thesis was proofread by Ariana Vos.

I want to express my gratitude to Anna Loppacher, Ariana Vos, Frank Siebler and Juan Melendez for their help with this project.

Abstract

There is a high incidence of rape and party related rape in Norway. To combat this, it has been proposed to aim interventions at rape myth acceptance, since it has been shown to affect rape proclivity. This study examined how a Norwegian translation of the Acceptance of Modern Myths About Sexual Aggression scale performs in a Norwegian student population. 109 male and female participants completed this scale, as well as a Norwegian version of the Illinois Rape Myth Acceptance scale and the Ambivalent Sexism Inventory, where the last was used to assess convergent validity. To assess discriminant validity, the Impression Management Subscale of the the Balanced Inventory of Desirable Responding was administered. Results indicate that the Acceptance of Modern Myths About Sexual Aggression scale displays the highest convergent validity of the two rape myth scales, while discriminant validity was good for both instruments. It is therefore suggested as a promising new alternative for rape myth acceptance measurements.

The Acceptance of Modern Myths About Sexual Aggression Scale: A validation of a Norwegian translation

According to Kriplos¹, 788 rapes were reported to the police of Norway in 2012 (Kriplos, 2013). Almost all (98.4%) of these were committed by men. 58% of the rapes were committed by someone the victim knew. 40% by friends or acquaintances and 18% by family members or partners. Only 35% were committed by someone the victim didn't know beforehand.

40% of all rapes were party related, of which 61.3% were committed by 20-35 year old persons. This high incidence of party related rapes committed by someone the victim knew beforehand is considered to be a serious problem and Kriplos launched in November 2013 an awareness campaign to decrease the incidence of party related rape. The Norwegian branch of Amnesty International launched a somewhat similar campaign in May 2012. This campaigns purpose was to change Norwegian legislation, focusing on the consent for sex and communicating that when no clear consent was given for sex, it should be qualified as rape.

In the report on rape in Norway in 2012, Kriplos (2013) proposes several factors that might contribute to this kind of rape. Amongst them are cultural myths about rape that are held by adolescents that can contribute to the justifications to commit rape. These ideas or cultural myths are often conceptualized as rape myths.

Rape Myths

Rape myths were first drawn to attention in the 70s. At the time it was common to hold the idea that women couldn't be forced to sex since rape was impossible if the woman resisted, and that everyone that reported rape had wanted the intercourse at the time it happened (Schwendinger and Schwendinger, 1974). These myths, as well as other similar ideas, are commonly defined as rape myths, but there is no clear unified definition on what constitutes such myths. This is a problem which is discussed in depth by Lonsway and Fitzgerald (1994) as well as mentioned by Gerger (Gerger et al., 2007).

Acceptance of rape myths was already in 1980 proposed by Martha Burt as a contributing factor to the likelihood of men committing sexual violence against women. She found a positive correlation between the endorsement of rape myths and sex role stereotyping, distrust of the opposite sex and the acceptance of interpersonal violence.

Malamuth (1986) has proposed that male sexual aggression towards women can be predicted by an interaction between sexual arousal in response to aggression, dominance as a motive for sexual acts, hostility toward women, attitudes accepting of violence against women, psychoticism and sexual experience. The hostility toward women and attitudes accepting of violence against women seems to be in accordance with the factors found by Burt (1980) to correlate with rape myth acceptance.

In quasi-experimental studies (Koralewski & Conger, 1992; Feild, 1978) there has been found that self-confessed rapists report higher levels of rape myth acceptance than non-rapists. It has also been found in self report studies of non-convicted men that higher rape myth acceptance correlated with higher rape proclivity (Malamuth, 1981). The elevated rape myth acceptance levels have been proposed to provide means for the rapists to circumvent social prohibitions against hurting others, enabling the them to justify the use of force in sexual interactions (Tieger, 1981).

¹ Kriplos - National Criminal Investigation Service of Norway

There is evidence for rape myth acceptance being related to an individual's likelihood of committing rape. When rape myth supporting attitudes had been made salient before assessing rape proclivity, there was a high correlation between attitude and rape proclivity, while there were only non-significant correlations if rape proclivity was made salient and then rape myth endorsement was assessed. These results indicate that the availability of rape myths and the support for the myths influences rape proclivity rather than the other way around and that they are not related through a third, mutually influencing variable (Bohner et al. 1998).

Similarities between the attitudes to sexual violence and sexual harassment

Martha Burt found already in 1980 that rape attitudes were strongly connected to other deeply held and pervasive negative attitudes such as sex role stereotyping, distrust of the opposite sex (adversarial sexual beliefs), and acceptance of interpersonal violence. Sexual harassment attitudes were by Malowich and Stake (1990) found to correlate with endorsement of traditional sex role attitudes. Russel and Trigg (2004) found that both men and women who have accepting attitudes of sexual harassment are likely to harbour ambivalence and hostility toward women.

These findings indicate that there are a lot of overlapping beliefs about gender roles and adversarial sexual beliefs that lead to the absolving of the perpetrator and victim blame both for rape and for sexual harassment. Medea and Thompson argued already in 1974 for the extension of the concept of rape to a wide range of sex and coercion situations. They proposed that it would make it possible to identify the patterns of attributions not only of convicted rapists, but of people with similar proclivities that are expressed in less severe actions. The similarity of rape and sexual harassment is also argued for by Pryor (1987), and enabled him to assess sexual harassment proclivity using techniques that were originally developed by Malamuth (1981) to assess rape proclivity. Pryor (1987) reported a high degree of correlation between his Likelihood to Sexually Harass scale and the Rape Proclivity scale (Malamuth 1981), as well as between the Likelihood to Sexually Harass scale and the Adversarial Sexual Beliefs scales (Burt, 1980), supporting Medea and Thompson's (1974) and Burt's (1980) proposal to view this type of behaviour as a continuum of similarly motivated and attributed actions with a difference of severity.

Peer norms and rape myth acceptance

It has been found in a study by Bohner et al. (2006) that the perceived rape myth acceptance of others influences both a person's own rape myth acceptance as well as his own rape proclivity, with the rape myth acceptance mediating the increase of rape proclivity. This study also showed that salient in-group norms affect the rape myth acceptance and therefore the rape proclivity. By manipulating the perceived in-group norm of rape myth acceptance, the self-reported rape proclivity was found to increase or decrease in the same direction (Bohner et al., 2006).

In a study by Brown and Messmann-Moore (2010) it was found that men higher in personal support for sexual aggression, and higher in perceived peer support for sexual aggression, exhibited less willingness to intervene to prevent rape. Furthermore, perceived peer attitudes consistently made a larger contribution to willingness to intervene than personal attitudes did. This finding suggests that personal attitudes which support sexual aggression are not as relevant to men's willingness to intervene against sexual aggression as perceived peer norms regarding sexual aggression are. Brown and Messmann-Moore (2010) therefore propose that sexual assault prevention

programs that aim to encourage bystander intervention may be more successful if the topic of bystander intervention is presented in the context of an overall discussion about norms regarding sexual violence, rather than in the context of personal beliefs about sexual violence.

Measurement of rape myths

The findings that rape myth acceptance influences both an individual's own rape proclivity (Bohner et al. 2006) and willingness to intervene as bystander (Brown & Messmann-Moore, 2010) shows the importance of affecting rape myth acceptance in the change of rape incidence, especially party related rape. The acceptance of such rape myths is commonly measured by questionnaires that ask the subject to report how strongly he or she agrees or disagrees with various statements concerning the contents of rape myths.

The first such scale was made by Burt (1980) and was based, amongst other factors, on the degree of acceptance of interpersonal violence and acceptance of sex role stereotypes. Burt defined rape myths as prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists that were meant to deny or reduce the perceived injury and to blame victim for the rape.

This description has been argued by Lonsway and Fitzgerald (1994) to not be well defined enough. Therefore, Payne, Lonsway and Fitzgerald proposed the The Illinois Rape Myth Acceptance scale as an alternative in 1999. For this scale, rape myths were defined as generally false attitudes and beliefs that are widely and persistently held and have the function to deny and justify male sexual aggression against women. The scale measures both a general rape myth factor and 7 subcategories of rape myths: "She asked for it", "It wasn't really rape," "He didn't mean to", "She wanted it," "She lied," "Rape is a trivial event" and "Rape is a deviant event" found through factor analysis of a large pool of rape myth items.

Even though The Illinois Rape Myth Acceptance scale gives a more precise definition of rape myths than the original definition proposed by Burt (1980), the definition proposed by Payne, Lonsway and Fitzgerald is hard to operationalize. There are particularly two issues with the definition: the first is that the rape myths should be false and the second is that the given myth should be held by many. This, according to Gerger et al. (2007), makes the definition very restrictive.

That the rape myth should be falsifiable is problematic because there are many rape myths that are constructed in such a way that they are not possible to falsify, like the following example from The Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999).

"Although most women wouldn't admit it, they generally find being physically forced into sex a real turn-on."

The rape myths can also be prescriptive rather than descriptive, making them unfalsifiable, again shown with an example from the Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999):

"If a woman isn't a virgin, then it shouldn't be a big deal if her date forces her to have sex."

Heike Gerger et al. (2007) therefore propose to view the rape myths as more importantly ethically wrong than simply factually false.

The criterion that the rape myths should be held by many is difficult to assess in practice as well. Already in the publication of the original Illinois Rape Myth Acceptance scale the authors expressed a concern about the phrasing of the items where they quickly could become obsolete or poorly understood by most test subjects (Payne, Lonsway and Fitzgerald, 1999). The same problem would arise with the rape myths themselves, with old rape myths needing to be replaced with new ones as fewer or more people endorsed them. In addition, there is the issue of translation to other cultural contexts, where rape myths might have other content (Payne, Lonsway & Fitzgerald, 1999). One such example is the idea of not dressing properly in rape myths: here there will be a huge variation in what manner of dress is considered provocative from the length of a mini skirt to the absence of a niqab.

Gerger et al. (2007) propose not to solve the issue of changing rape myths by excluding the consistency and prevalence in the definition of rape myths, and rather leave it to be treated as empirical problems. Instead they proposed to define rape myths as “descriptive or prescriptive beliefs about rape that serve to deny, downplay or justify sexual violence that men commit against women”.

Subtle rape myths

Beyond the issue of definition of rape myths in rape myth acceptance scales, there is the issue of longevity of the wordings used to assess the rape myths. More recent research with various rape myth acceptance scales has found mean responses that were displaced towards disagreement with rape myths: The Illinois Rape Myth Acceptance scale displayed means around 2,6 for men and 2,1 for women (Payne, Lonsway & Fitzgerald, 1999), while a German translation of the Costin's R scale (Costin, 1985) found means of 2,7 for men and 2,2 for women (Bohner, Siebler & Schmelcher, 2006). Both the Illinois Rape Myth Acceptance scale and the Costin's R scale responses were measured on a 7 point Likert scale.

There seems however to be little evidence of a reduction of rape incidence. In fact, there was an increase in 11,9% of rape reports filed to the Norwegian police from 2008 to 2012 (Kripos, 2013). Alternative explanations beyond a decrease in rape myth acceptance seem thus to be needed to explain the mismatch between increased rape proclivity and decreased rape myth adherence.

Rape is obviously a subject where respondents might want to answer in a politically correct way. Swim et al. (1995) have proposed that similarly to the change in the expression of racism, where there has been shown a change from obvious to subtle racism, there could be a development of subtler forms of sexism. Support for this proposal can be found in the correlation between sexism towards women and racism towards women found by Fernández et al. (2001).

Based on McConahay's Modern Racism scale (1986) a modern sexism scale was constructed. Results with college students confirmed the greater predictive power of a modern sexism scale compared to an old-fashioned sexism scale on several issues, like hiring of women and men (Swim et al., 1995).

As discussed earlier, it has been suggested that sexual harassment and rape proclivity should be seen as a continuum of similarly motivated and attributed actions with a difference of severity (Burt, 1980; Medea & Thompson, 1974). Therefore, with sexism having been rephrased rather than in decline, one could expect more subtle rape

myths to have emerged, where the same content and underlying belief could be expressed in a manner that would be more socially acceptable (Gerger et al., 2007).

To combat this issue, Gerger et al. (2007) created a scale assessing subtle rape myths, the Acceptance of Modern Rape Myths scale that aims to assess the acceptance of less overt myths about rape as well as less severe forms of sexual aggression. The items were held to the general theme of rape myths that serve to deny or trivialize sexual violence as described in previous scales like the Rape Myth Scale (Burth, 1980) and the Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999). New to this scale compared to previous scales was the attention to wording the rape myths in a subtler way. Compare:

“A woman who goes to the home or apartment of a man on the first date is implying that she wants to have sex.”

“If a woman is willing to “make out” with a guy, then it’s no big deal if he goes a little further and has sex.”

from the Illinois Rape Myth Acceptance scale with the similar item in the Acceptance of Modern Rape Myths scale:

“When a single woman invites a single man to her flat she signals that she is not averse to having sex.”

“Once a man and a woman have started “making out”, a woman’s misgivings against sex will automatically disappear.”

A similar effort in updating rape myth wording has also been undertaken with the Illinois Rape Myth Acceptance scale, which resulted in an updated version by McMahan and Farmer in 2011. This version had 22 items divided into 4 subgroups: “She asked for it”, “He didn’t mean to”, “It wasn’t really rape” and “She lied”. The groups “She wanted it”, “Rape is a trivial event” and “Rape is a deviant event” from the original scale (Payne, Lonsway & Fitzgerald, 1999) were removed.

A Norwegian scale for the assessment of rape myth acceptance

Both the Acceptance of Modern Myths About Sexual Aggression scale (Gerger et al, 2007) and the updated Illinois Rape Myth Acceptance scale (McMahan & Farmer, 2011) appear as relevant scales for an assessment of rape myth acceptance in Norway.

In 2014, Bendixen, Henriksen and Kvitvik Nøstdahl translated and published a shortened form of the original Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999). Being part of a larger questionnaire, the authors elected to use only 11 of the 45 original items, getting a representation of 5 of the 7 components and the general factor of rape myth acceptance found in the original scale (Bendixen, Henriksen & Kvitvik Nøstdahl, 2014). Furthermore, to avoid overlap with a scale of attribution of responsibility, no items explicitly concerning victim responsibility were included in the 11 final items.

Bendixen, Henriksen and Kvitvik Nøstdahl’s scale was used to investigate whether gender, level of education, sexism, acceptance of inter-partner violence and retributive aggression influenced rape myth acceptance (2014). They succeeded in replicating results from other countries indicating a gender and education level effect on rape myth acceptance, where women were more disapproving of rape myths than men and higher education correlated with higher disapproval of rape myths. There was also found a

strong association between attribution of victim responsibility and rape myth acceptance. Sexism, acceptance of inter-partner violence and retributive aggression were all found to correlate positively with the rape myth acceptance scale.

Having performed well for its task, one still has to ask if this translation of the Illinois Rape Myth Acceptance scale is the best to investigate attitudes in all contexts. The first and most obvious issue with this variant of the Illinois Rape Myth Acceptance scale is the absence of the victim responsibility items. Victim blame has been a part of investigating rape myths all the way from Martha Burt's Rape Myth Acceptance scale (1980) to the updated Illinois Rape Myth Acceptance scale (2011), where one finds the factors "She asked for it" and "It wasn't really rape".

The second issue is the scale skewness, which was one of the arguments for the creation of the Acceptance of Modern Rape Myths Scale (Gerger et al., 2007).

If one compares means attained in a German student sample and an English student sample that filled out both the Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999) and the Acceptance of Modern Rape Myths Scale (Gerger et al., 2007), one finds that the first had mean values indicating less rape myth acceptance than the second scale. The means were 3.60 (English) and 3.15 (German) for men and 3.18 (English) and 2.72 (German) for the Acceptance of Modern Rape Myths Scale. For the Illinois Rape Myth Acceptance scale, they were 2.52 (English) and 2.11 (German) for men and 2.04 (English) and 1.78 (German) for women. The means of the Acceptance of Modern Rape Myths Scale are thus slightly closer to the midpoint of the scale, producing a somewhat less skewed distribution (Gerger et al., 2007).

Based on this, it seems that rather than continuing the use of the already existing Norwegian translation of the original Illinois Rape Myth Acceptance scale, many research questions would be better served by a translation of one of the two scales of subtle rape myth acceptance. The issue of scale skewness is particularly important when investigating the effect of norm change, similar to the attempt of Bohner et al. (2006) on influencing rape proclivity with feedback on rape myth acceptance norms. The same situation would be likely to arise when investigating the change in rape myth adherence with an intervention aimed at reducing rape proclivity. It seems likely that the bottom effect of the scale would make any effect of an intervention difficult to demonstrate. Furthermore, and more worrisome, a bottom effect would lead to non-detection of rape myth acceptance that could lead to condoning rape or unwillingness to intervene to prevent rape.

Results from rape myth reducing prevention programmes have also suggested that the wording of the rape myths has to be more precise and up to date (Hinck & Thomas, 1999). These findings further argue for the translation of a scale of subtle rape myth acceptance rather than relying solely on the existing Norwegian translation of the older Illinois Rape Myth Acceptance scale.

A Norwegian version of the Acceptance of Modern Myths About Sexual Aggression scale

The ideal way to decide between the Acceptance of Modern Myths About Sexual Aggression scale (Gerger et al., 2008) and the updated Illinois Rape Myth Acceptance scale (McMahon & Farmer, 2011) would be to translate both and ascertain their performance in a Norwegian context. That is however beyond the scope of this project. Therefore, one scale had to be chosen and compared with the existing translation of the Illinois Rape Myth Acceptance scale by Bendixen, Henriksen and Kvitvik Nøstdahl (2014).

As argued earlier in the discussion of updating rape myth wordings, it is a problem if the scale is too skewed, with a large bottom effect. Avoidance of such an effect will be paramount for investigating the effect of interventions aimed at reducing rape proclivity through the reduction of rape myth acceptance, which can be seen as the main reason for adaption of such a scale to Norwegian.

As described earlier, both the original Illinois Rape Myth Acceptance scale by Payne, Lonsway and Fitzgerald (1999) and the Norwegian translation of the Illinois Rape Myth Acceptance scale by Bendixen, Henriksen and Kvitvik Nøstdahl (2014) demonstrated such skewness. For the updated Illinois Rape Myth Acceptance scale (McMahon & Farmer, 2011), skewness was reported for each item, instead of providing the total scale skewness. However, the percentages of answers for each item and response option were provided, so by averaging percentages, one can find the total percentage of response choices from 1 – “Strongly agree” to 5 – “Strongly disagree”. Unlike the previously mentioned scales, a lower score indicates a higher rape myth acceptance on the updated Illinois Rape Myth Acceptance scale.

Averaging the percentages for each response choice shows a clear preference for answering on the side of disagreement rather than agreement, giving a deviation towards a response tendency above the mean for this scale as well, as is also clearly seen on the graph provided below (Figure 1).

On the other hand, the Acceptance of Modern Myths About Sexual Aggression scale (Gerger et al., 2007) displays much less skewed results both for the English and German scales, which can be seen on their original graphs provided below (Figure 2)

A further argument for using the Acceptance of Modern Myths About Sexual Aggression scale (Gerger et al., 2007) over the updated Illinois Rape Myth Acceptance (McMahon & Farmer, 2011) scale is the populations used. Although both used college students, there is the fact that the Illinois Rape Myth Acceptance scale was originally designed for use in the United States, while the Acceptance of Modern Myths About Sexual Aggression scale was tried out in many different countries, with validation first with a German speaking participants in Germany and Austria and then with English speaking participants from the United States, England and Canada.

In addition, while translations to other languages for use in other countries certainly will follow for the updated Illinois Rape Myth Acceptance scale, at present the Acceptance of Modern Myths About Sexual Aggression scale seems to see more international use, showing good psychometric properties in populations in the United States (Watson, 2016), Greece (Hantzi et al., 2015), Spain (Megías et al., 2011) and Iceland (Elísdóttir & Sæbjörnsdóttir, 2012).

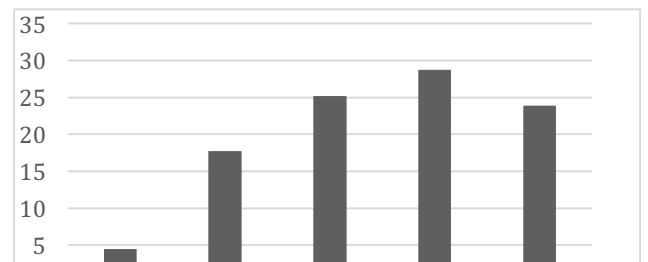


Figure 1. Distribution of response choices on the updated Illinois Rape Myth Acceptance scale. 1= strongly agree, 5 = strongly disagree

Averages calculated from McMahon, S., & Farmer, G. L. (2011).

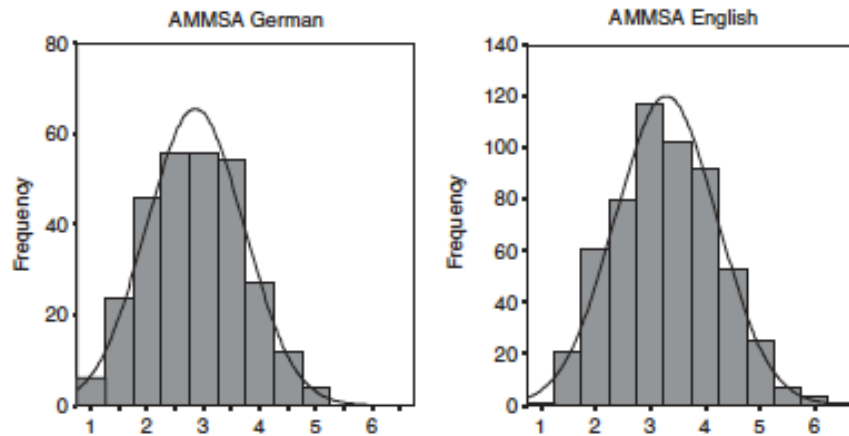


Figure 2. Distribution of response choices on the Acceptance of Modern Myths About Sexual Aggression 1 = strongly disagree, 7 = strongly agree
Original figure published in Gerger, H., Kley, H., Bohner, G., & Siebler, F. (2007).

Even though both scales were initially validated using students, there are some differences between the scales. The updated Illinois Rape Myth Acceptance scale was updated to incorporate wordings more relevant for student culture. “Men” and “women” was by their target groups seen as conjuring images of older adults, and was therefore changed to “boys” and “girls”. This update was intended to make the language and myth contents more relevant for college students (McMahon & Farmer, 2011). However, one risks that the same update makes it less relevant for any other group. The specifics of youth slang language would also be difficult to retain in a translation.

It was therefore for this project decided to translate the English version of the Acceptance of Modern Myths About Sexual Aggression scale to Norwegian and explore its psychometric properties in a Norwegian population.

Validation of a Norwegian version of the Acceptance of Modern Myths About Sexual Aggression scale

To be able to assess if the translated Acceptance of Modern Myths About Sexual Aggression scale performs well in a Norwegian setting, one will have to compare the results obtained with this scale with results from either scales measuring the same concept, that is, another rape myth scale, or measuring a related concept like sexism. It was decided to follow the pattern for the validation of the original Acceptance of Modern Myths About Sexual Aggression scale by Gerger et al. (2007), which was examined against responses on the short form of the Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999) and the Ambivalent Sexism Inventory (Glick & Fiske, 1996).

Instead of using the 45 item variant of the Illinois Rape Myth Acceptance scale it was decided to use the selection of items translated to Norwegian by Bendixen, Henriksen and Nøstdahl (2014), since those items are currently the only Rape Myth Acceptance measurement validated for a Norwegian population.

To assess convergent validity, that is, to examine if the rape myth scales yields similar results as scales assessing similar constructs, it was decided to use a measure of sexism. Sexism has, as previously discussed, been described as a set of beliefs that overlap and create a continuum with rape myth acceptance (Burt, 1980).

To assess sexism, it was decided to use the scale used by Gerger et al. (2007) in the initial two validations of the original Acceptance of Modern Myths About Sexual Aggression scale: The Ambivalent Sexism Inventory (Glick & Fiske, 1996). This scale

measures sexual stereotyping divided into Benevolent Sexism and Hostile Sexism subscales. The authors further divided benevolent sexism into attitudes of protective paternalism, idealization of women, and desire for intimate relations between men and women. Hostile sexism was in turn defined as attitudes of dominative paternalism, derogatory beliefs, and heterosexual hostility.

An example on benevolent sexism questions in this scale is the following item:

“No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.”

An example on hostile sexism questions in this scale is the following item:

“Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.”

As rape myth endorsement and sexual harassment attitudes have been shown to correlate with endorsement of traditional sex role attitudes (Malowich & Stake, 1990), both the Benevolent Sexism subscale and the Hostile Sexism subscale should correlate positively with the rape myth endorsement scales. However, they were expected to correlate to a different degree as they represent opposite evaluative components of sexism (Glick & Fiske, 1996). With rape myth acceptance having a component of acceptance of interpersonal violence (Burt, 1980), there was expected to be a stronger correlation between rape myth acceptance and the Hostile Sexism subscale.

As stated earlier, sexism and rape myths are topics where there might exist a desire to respond in a socially desirable fashion, in conformity with social norms (Swim et al., 1995). Therefore, it was decided to include an additional measurement to investigate if the response to the rape myth scales were an expression of a desire to be perceived in a socially desirable way rather than of the respondents' actual belief. The Impression Management subscale of the Balanced Inventory of Desirable Responding (Paulhus, 1988) was used for this purpose in the original validation of the Acceptance of Modern Myths About Sexual Aggression scale by Gerger et al. (2007). An example of a typical item from this scale is the following:

“I never cover up my mistakes”

The Impression management subscale of the Balanced Inventory of Desirable Responding (Paulhus, 1988) was therefore included in this study. For the translated variant of the Acceptance of Modern Myths About Sexual Aggression scale to perform correctly, that is, to display discriminant validity, there should be no correlation between these two scales.

Unfortunately, to my knowledge there is no Norwegian version of the Ambivalent Sexism Inventory (Glick & Fiske, 1996), or any other suitable sexism scale in Norwegian. There is also to my knowledge no Norwegian translation of the Balanced Inventory of Desirable Responding (Paulhus, 1988). Since a translation of more than one scale, in this case the Acceptance of Modern Myths About Sexual Aggression scale, is beyond the scope of this project, the original English versions of both scales were administered.

Expectations of a rape myth acceptance scale

The aim of this study is to adapt a rape myth acceptance scale for use with a Norwegian population. The rape myth acceptance scale should be fit for research on

many different issues where rape myths are relevant. One of its chief aims should be to measure changes in rape myth acceptance after interventions aimed at decreasing rape proclivity or rape incidence. As previously discussed, for a scale to fit these criteria, it should display convergent and discriminant validity. That is, it should correlate with scales measuring similar concepts like sexism and it should not correlate with scales measuring unrelated concepts. Furthermore, to be able to measure changes in rape myth acceptance after interventions, it should display a low degree of skewness, as argued by Gerger et al. (2007).

To test if the Acceptance of Modern Myths About Sexual Aggression scale (Gerger et al., 2007) or the Norwegian version of the Illinois Rape Myth Acceptance scale (Bendixen, Henriksen & Kvitvik Nøstdahl, 2014) fit these criteria, best correlations and skewness were examined for both scales. There were 4 scales administered to the participants: the Acceptance of Modern Myths About Sexual Aggression scale (Gerger et al., 2007), the Norwegian version of the Illinois Rape Myth Acceptance scale (Bendixen, Henriksen & Kvitvik Nøstdahl, 2014), the Ambivalent Sexism Inventory (Glick & Fiske, 1996) and the Impression management subscale of the Balanced Inventory of Desirable Responding (Paulhus, 1988).

Test hypothesis for the administered scales

Based on the criteria stated above of a good fit for a rape myth acceptance scale, the following hypotheses will be tested in this study:

Hypothesis 1: there will be a positive correlation between the two rape myth acceptance scales.

Hypothesis 2: there will be a positive correlation between the Hostile Sexism subscale and the rape myth scales demonstrating a convergent validity for the rape myth acceptance scales.

Hypothesis 3: there will be a positive correlation between the Benevolent Sexism subscale and the rape myth scales demonstrating a convergent validity for the rape myth acceptance scales.

Hypothesis 4: there will be a stronger correlation between the rape myth acceptance scales and the Hostile Sexism subscale of the Ambivalent Sexism Inventory than with the Benevolent Sexism subscale.

Hypothesis 5: the rape myth scales will not correlate with the Impression Management subscale. That is, the rape myth scales will display discriminant validity by lack of correlation with a scale measuring a different, unrelated construct.

Hypothesis 6: based on findings on gender effect (Bendixen, Henriksen & Kvitvik Nøstdahl, 2014; Gerger et al., 2007; Payne, Lonsway & Fitzgerald, 1999; Burt, 1980) I expect to replicate a gender effect on the rape myth acceptance, with females displaying a lower acceptance for rape myths than men.

Hypothesis 7: the Acceptance of Modern Myths About Sexual Aggression scale will yield a mean score closer to the scales midpoint than the mean score of the Norwegian translation of the Illinois Rape Myth Acceptance scale.

Hypothesis 8: based on findings by Gerger et al. (2007), the Acceptance of Modern Myths About Sexual Aggression scale will have a normal distribution while the Illinois Rape Myth Acceptance scale will display a skewness towards less acceptance of rape myths.

Method

Recruitment

Participants were recruited among students at the University of Tromsø. The researcher showed up in classes and asked the students to participate in the study during the break between lectures. Classes to recruit in were selected from both bachelor and master level, mostly from psychology courses. The participation was rewarded by a lottery ticket worth 25 NOK collected after handing in the questionnaire.

This type of recruitment does not give a representative population sample. Instead, it is a sample of convenience (Svartdal, 2009). Even though a representative sample would have been a more reliable way to test out the scale, there were several practical reasons to choose a sample of convenience:

The design had as its main objective to recruit the largest amount of participants in the shortest possible time and with the lowest cost, since this study was conducted with a rather small budget and over a small timeframe. The second objective was to increase the participant percentage of those reached. In a previous study in Tromsø, where recruitment was conducted online for the whole of Norway, 85903 persons were reached. Out of them, only 386 persons clicked on the ad, and even fewer completed the questionnaire. Deciding that such a participation percentage was too low compared with the cost of recruitment, the recruiter instead showed up in person and informed about the study, with the possibility to participate following right away.

The participants were told that the questionnaires were a study on attitudes to various topics, amongst them sexuality. They were also informed that their answers would be anonymous and that they could withdraw from participation at any time by not handing in the questionnaires or handing it in incomplete. They would still be rewarded.

The participants were instructed to hand in the finished questionnaire in a post box the recruiter had brought with him so that the questionnaires would not end up in the order the participants signed for the lottery tickets, therefore making it impossible to connect a given signature on the list to a questionnaire.

Participants

A total of 116 participants were recruited. Of them, 7 were excluded as they did not fill out all the questionnaires or had many missing values. The completion percentage was thus 94%.

The remaining 109 participants ranged from age 18 to 45, with a mean age of 22.8, 4.7 SD. There were 65.5% women and 35.5% men participating. This is comparable with the gender distribution of students in Norway in 2015 which is 59,8% women and 40.2% men (Statistisk Sentralbyrå, 2016).

95 reported that their native tongue was Norwegian, 12 that it was another language, and 3 did not respond to the question. Bilinguals, as well as those reporting Danish or Swedish as their native tongue were recoded as Norwegian on the assumption of understanding enough of the questions in the Norwegian scales to respond correctly. There was found no indication that language affected the responses.

55,6% of the participants were single, the rest in a relationship, married or in cohabitation. For the statistical analysis, the marital status was recoded as single or being in any relationship.

Material

Rape myth acceptance was measured with two scales, the The Acceptance of Modern Myths About Sexual Aggression Scale (Gerger et al, 2007) and the Norwegian translation of the Illinois Rape Myth Acceptance scale (Bendixen, Henriksen & Nøstdahl, 2014). Sexism was measured with the Ambivalent Sexism Inventory (Glick & Fiske, 1996), and the Impression management subscale of the Balanced Inventory of Desirable Responding (Paulhus, 1988) was used to assess social desirability in the response styles of the participants.

Rape myth acceptance scales:

The Acceptance of Modern Myths About Sexual Aggression Scale (Gerger et al., 2007) was translated to Norwegian based on the English translation of the original German scale (both language versions are available in the appendix of Gerger et al., 2007). A native Norwegian speaker with professional translation experience translated the English scale to Norwegian². The Norwegian translation was then retranslated to German by a native German speaker with translation experience³. Any discrepancy between the retranslation and the German original was discussed with associate professor Frank Siebler who has worked with the original German scale.

This led to Norwegian translations of items that were quite close both to the English and German versions. See the examples below (full English and German versions of the scale are provided in Appendix 2 and 3):

Norwegian:

"Hvis en kvinne inviterer en mann hjem for en kopp med kaffe etter besøk på et utested, betyr dette at hun ønsker å ha sex."

English:

"If a woman invites a man to her home for a cup of coffee after a night out this means that she wants to have sex."

German:

„Wenn eine Frau einen Mann nach dem Discobesuch auf eine Tasse Kaffee in ihre Wohnung einlädt, dann ist sie auf ein sexuelles Abenteuer aus.“

In addition to the Acceptance of Modern Myths About Sexual Aggression Scale, the participants filled out the Norwegian translation of the Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999) by Bendixen, Henriksen and Kvitvik Nøstdahl (2014). An example item from this scale is the following:

"Selv om kvinner kaller det en voldtekt kan hun ha hatt nytelse av hendelsen"

Measurement of sexism:

The Ambivalent Sexism Inventory was administered without translating it from English to Norwegian. It was used to measure sexual stereotyping divided in two opposing categories: positive and negative sexual stereotypes of women (Glick & Fiske,

² The Norwegian translation was made by Igor Jakobsen who has worked as a translator for Russisk Språkkompetanse and has experience with translating scales from English to Norwegian for RKBU Nord.

³ The retranslation to German was made by Anna Loppacher who has worked as a translator for Noricom in German-Norwegian and Spanish-Norwegian.

1996). The two categories were measured by the subscales Benevolent sexism and Hostile sexism respectively. Here is an example item for the first subscale:

“Many women have a quality of purity that few men possess.”

Example item for the Hostile Sexism subscale:

“Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.”

Half of the items in these subscales were reversed, so that a low agreement with the statement gave a high sexism score. Here is an example for a reversed item from the Hostile sexism subscale:

“Feminists are not seeking for women to have more power than men.”

Socially desirable responding:

The Impression management subscale of the Balanced Inventory of Desirable Responding (Paulhus, 1988) was also administered without translation from English to Norwegian. It was used to measure the participants' tendency to respond to questionnaires in a socially desirable way. Half of the items in the Impression management subscale were reversed, so that a high agreement with the item gave a low impression management score. Here is an example item for the questionnaire:

“I always obey laws, even if I'm unlikely to get caught.”

Here is an example of a reversed item from the questionnaire:

“I have said something bad about a friend behind his or her back.”

Demographic information:

In addition to the scales presented above, the participants were asked about age and gender, marital status, whether they were students and the percentage they worked if they were employed. The participants were also asked to indicate what was their native tongue, and how difficult they found the English scales to be on a 7 point Likert scale from “very easy” to “very difficult”. This was done to ascertain the likelihood of the participants misunderstanding the questions in the questionnaire.

Questionnaire design and composition:

The questionnaire was prefaced by a page informing the participants about the study, who was responsible for the study, as well as instructions on how to fill in the questionnaire. All scales were responded to on a 7 point Likert scale ranging from “totally agree” to “totally disagree”.

Two versions were made of the questionnaire and handed out at random. The first version started with the Acceptance of Modern Myths About Sexual Aggression Scale followed by the Norwegian version of the Illinois Rape Myth Scale, the Ambivalent Sexism Inventory, the Impression management part of the Balanced Inventory of Desirable Responding and finally the demographic questions. In the second version, the Norwegian version of the Illinois Rape Myth Scale came before the Acceptance of

Modern Myths About Sexual Aggression Scale, while the order of the other scales was the same. This was done to counterbalance any order effect between the two rape myth assessment scales. The reason for not randomising the scale order for all scales was to avoid the risk of scaring participants away by presenting a scale in English rather than Norwegian as the first scale. (The first version of the questionnaire is provided in Appendix 1).

All information from the questionnaires was entered into SPSS manually, after which the reversed items in the questionnaire were recalculated so that a high agreement with the scale topic (rape myths, sexism or high impression management) always gave a higher item score than low agreement.

Ethical Considerations

The issue of rape myth acceptance is a social issue that can be seen as sensitive. Sieber and Stanley (1988) have described socially sensitive research as studies whose findings might have social consequences or implications, either directly for the participants in the research or for the class of individuals represented by the research. Research on rape myth acceptance can be seen to fall under this definition as there are social prohibitions against hurting others, and it has been proposed that rape myth acceptance provides means to circumvent these by justifying the use of force in sexual interactions (Tieger, 1981).

Special care has to be undertaken when conducting research, even more so if it concerns socially sensitive topics. In this study, there are several important ethical issues that had to be taken into account in the design.

The first is the protection of the participants' anonymity. The importance of participants' anonymity in sensitive studies has been pointed out among others by the American Psychological Association (2001), who stresses the importance of adequately protecting the confidentiality of research participants, patients, organizations, third parties and others who were sources of the presented information. To ensure compliance with these rules, data were collected anonymously in this study. That is, there was no place in the questionnaire where name or similar personal identification information had to be provided. There was a separate list of signatures for the lottery tickets that could not be connected to the questionnaires.

The second issue is the question of protecting possible rape victims amongst the participants. With a high prevalence of rape in Norway, it is quite likely that some of those who have agreed to fill out the questionnaire are themselves rape victims. A trauma reaction is often the result of being subject to rape, and the victims can experience recurrent and intrusive recollections of the occurrence (Burgess, 1983). These can be triggered by a wide range of associations, and can thus not fully be warded against in this study. However, to minimise such a risk, more salient stimuli with descriptions of rape scenarios were excluded. Therefore, no behaviour measurement was conducted in this study, although the assignment of victim blame in rape scenarios is commonly used as a behaviour measurement to examine how much attitudes affect behaviour, like it was done in the original validation of the Acceptance of Modern Myths About Sexual Aggression Scale (Gerger et al, 2007) and the validation of the Norwegian version of the Illinois Rape Myth Acceptance scale (Bendixen, Henriksen & Nøstdahl, 2014).

Obligation to notify

There was no collection of data that could identify the participants in this study. The project was therefore judged to be among those exempt from registration by the Norwegian Centre for Research Data⁴ based on their criteria for project registration (NSD Data Protection, 2015).

This study is not in itself medical or health research, even though the prevention of rape proclivity will surely have many psychological health implications for the population. The study did not include questions regarding personal health information and was neither invasive nor intervention based. Based on the list of types of research needing approval published by the Regional Committee for Medical and Health Research (2012), it was decided that this study would not need an application for approval to be conducted.

⁴ Norsk Senter for Forskningsdata, NSD.

Results

Scale descriptives

The possible range for the response on all scales was 1 to 7. For a normally distributed response pattern, the mean score for the scales should therefore be 4,0. All scales were recoded so that a high score indicated high agreement with the topic of interest (a high score on a rape myth acceptance scale indicates a high degree of rape myth acceptance).

For the Norwegian translation of the Acceptance of Modern Myths About Sexual Aggression scale the mean score was 3.05, 0.81 SD. The Illinois Rape Myth Acceptance scale had a mean of 1.93, 0.80 SD. The scale minimum and maximum scores for the two rape myth acceptance scales were in the same range (see table 1). The scale skewness was closer to 0 for the Acceptance of Modern Myths About Sexual Aggression scale (0.04) compared with the skewness of the Illinois Rape Myth Acceptance scale (1.34).

The Benevolent Sexism subscale had a mean score of 3.17, 0.82 SD, while the Hostile Sexism subscale had a mean of 3.23, 1.12 SD. The Impression management subscale had a mean score of 3.91, 0.84 SD.

The full list of scale descriptives are summarised in Table 1.

	Minimum	Maximum	Mean	Std. Deviation	Variance	Skewness	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error
AMMSA score	1.34	4.83	3.05	.81	.66	.035	.23
IRMA score	1.00	4.73	1.93	.80	.65	1.34	.23
Benevolent sexism score	1.45	5.64	3.17	.82	.67	.10	.23
Hostile sexism score	1.09	5.40	3.23	1.12	1.24	-.08	.23
Impression management score	1.85	6.05	3.91	.84	.70	-.15	.23

Table 1. Scale Descriptives

Acceptance of Modern Myths About Sexual Aggression Scale = AMMSA, Illinois Rape Myth Acceptance scale = IRMA, Benevolent Sexism subscale = Benevolent Sexism, Hostile Sexism subscale = Hostile Sexism, Impression Management subscale = Impression management.

Measurements of reliability

It has been proposed to view a Cronbach's Alpha coefficient above 0.9 as excellent, a coefficient above 0.8 as good, a coefficient above 0.7 as acceptable while a coefficient above 0.6 as questionable and coefficients below 0.5 as unacceptable (George & Mallery, 2003). Streiner (2003) has in addition suggested to interpret Cronbach's Alpha coefficients above 0.9 to be indicating redundancy in the scale examined.

Reliability was examined for all scales, yielding excellent Cronbach's Alphas for the Acceptance of Modern Myths About Sexual Aggression scale and good coefficients for the Illinois Rape Myth Acceptance scale and the Hostile Sexism subscale. The coefficient for the Impression management subscale was 0.75, which was deemed acceptable. The Benevolent Sexism subscale had a questionable reliability with a coefficient of only 0.68. The Cronbach's Alpha for the Impression management subscale was also higher in this study than what was found in the original validation of the Acceptance of Modern Myths About Sexual Aggression scale by Gerger et al. (2007).

They had reported a Cronbach's Alpha of 0.66. For a full list of Cronbach's Alpha scores, see table 2.

	AMMSA	IRMA	Hostile sexism	Benevolent Sexism	Impression Management
Cronbach's Alpha	0,90	0,82	0,88	0,68	0,75

Table 2. Cronbach's Alpha coefficients for all scales in this study.

The corrected item-to-total correlations for of the Acceptance of Modern Myths About Sexual Aggression Scale ranged from 0.18 to 0.67, while they only ranged from 0.39 to 0.69 for the Illinois Rape Myth Acceptance scale. However, removing the least correlated items would produce a change in Cronbach's Alpha only in the range of 0.009 to -0.002 for the Acceptance of Modern Myths About Sexual Aggression scale and 0.031 to 0.003 for the Illinois Rape Myth Acceptance scale.

This change was viewed as small enough to argue for retaining all items in both scales.

Testing the hypotheses

The hypotheses presented in the introduction were tested by calculating Pearson's correlation (r) between the various scales. Cohen (1988) suggests interpreting a correlation over 0.5 as strong, a correlation between 0.5 and 0.2 as moderate and a correlation between 0.1 and 0.2 as weak.

A further way to interpret correlation is to calculate the coefficients of determination (r^2) of the correlation. The coefficient multiplied by 100 shows the percentage of variation in one scale explained by the scale it correlates with (Svartdal, 2009).

Correlations between the Rape Myth Acceptance Scales

There was hypothesised that there would be found a positive correlation between the two rape myth acceptance scales. A strong correlation was found between the Acceptance of Modern Myths About Sexual Aggression Scale and the Illinois Rape Myth Acceptance scale: $r_{(68)} = 0.55$, $p < 0.01$ for women and $r_{(37)} = 0.57$, $p < 0.01$ for men. The correlations were highly significant and confirmed hypothesis 1.

	AMMSA men	AMMSA women	AMMSA both
IRMA men	0,57		
	$p < 0,01$		
	$r^2 = 0,33$		
IRMA women		0,55	
		$p < 0,01$	
		$r^2 = 0,30$	
IRMA both			0,63
			$p < 0,01$
			$r^2 = 0,40$

Table 3. Correlations between the Hostile Sexism subscale and the rape myth acceptance scales. Acceptance of Modern Myths About Sexual Aggression Scale = AMMSA, Illinois Rape Myth Acceptance scale = IRMA

However, even though there was a high correlation between the two scales, the coefficient of determination for the scales was quite low. For females, it was $r_{(68)}^2 = 0.30$,

for males it was $r_{(37)}^2 = 0.33$. That is, 30% of the variation for female respondents and 33% of the variation for male respondents was shared between the Acceptance of Modern Myths About Sexual Aggression scale and the Illinois Rape Myth Acceptance scale and vice versa (see also table 3).

Correlations with the Hostile Sexism Subscale

There was hypothesised that there would be a convergent validity between the rape myth scales and the Hostile Sexism subscale shown by a positive correlation between the scales.

A positive correlation was found with both rape myth acceptance scales. Correlation between the Hostile Sexism subscale and the Acceptance of Modern Myths About Sexual Aggression scale was highly significant. There was also found a highly significant correlation between the Hostile Sexism subscale and the Illinois Rape Myth Acceptance scale (see table 4).

With the Acceptance of Modern Myths About Sexual Aggression scale, there was found a high correlation for female respondents: $r_{(68)} = 0.66$, $p < 0.01$ and male respondents: $r_{(37)} = 0.76$, $p < 0.01$. With the Illinois Rape Myth Acceptance scale, the correlation was only high with male respondents: $r_{(37)} = 0.51$, $p < 0.01$, while moderate for female respondents: $r_{(68)} = 0.37$, $p < 0.01$.

Even if there was a difference in the level of correlation for the Illinois Rape Myth Acceptance scale compared with the Acceptance of Modern Myths About Sexual Aggression scale, hypothesis 2 was confirmed.

	AMMSA men	AMMSA women	AMMSA both	IRMA men	IRMA women	IRMA both
Hostile Sexism subscale	0,76	0,62	0,75	0,51	0,37	0,52
	$p < 0,01$	$p < 0,01$	$p < 0,01$	$p < 0,01$	$p < 0,01$	$p < 0,01$
	$r^2 = 0,58$	$r^2 = 0,39$	$r^2 = 0,56$	$r^2 = 0,26$	$r^2 = 0,14$	$r^2 = 0,27$

Table 4. Correlations between the Hostile Sexism subscale and the rape myth acceptance scales. Acceptance of Modern Myths About Sexual Aggression Scale = AMMSA, Illinois Rape Myth Acceptance scale = IRMA

For the Acceptance of Modern Myths About Sexual Aggression scale the effect size resulted in higher coefficients of determination for female respondents $r_{(68)}^2 = 0.37$ and for male respondents $r_{(37)}^2 = 0.58$ compared with those for the Illinois Rape Myth Acceptance scale. There the coefficients of determination were $r_{(68)}^2 = 0.14$ for female respondents and $r_{(37)}^2 = 0.26$ for male respondents. The Illinois Rape Myth Acceptance scale shares thus much less variance with the Hostile Sexism subscale than what the Acceptance of Modern Myths About Sexual Aggression shares with the Hostile Sexism subscale.

Correlations with the Benevolent Sexism subscale

There was also hypothesised that there would be a positive correlation between the rape myth acceptance scales and the Benevolent Sexism subscale. This would demonstrate a convergent validity between the rape myth acceptance scales and the Benevolent Sexism subscale as well as with the Hostile Sexism subscale. However, for the Benevolent Sexism subscale, the results were strongly divided by gender. There was found no correlation between the Benevolent Sexism subscale and the rape myth acceptance scales for male respondents. For female respondents, there was found a moderately positive correlation between the Benevolent Sexism subscale and the rape myth acceptance scales.

The correlation between the Benevolent Sexism subscale and the Acceptance of Modern Myths About Sexual Aggression was highly significant for female respondents: $r_{(68)} = 0.44$, $p < 0.01$. For the Illinois Rape Myth Acceptance scale, the correlation was moderately significant for female respondents: $r_{(68)} = 0.24$, $p < 0.05$ (see Table 5).

Hypothesis 3 was thus confirmed for female, but not for male respondents. For female respondents, the coefficient of determination was much smaller for the Illinois Rape Myth Acceptance scale: $r_{(68)}^2 = 0.06$ than for the Acceptance of Modern Myths About Sexual Aggression scale: $r_{(68)}^2 = 0.20$.

	AMMSA men	AMMSA women	AMMSA both	IRMA men	IRMA women	IRMA both
Benevolent Sexism subscale	0.20	0,44	0,40	0,10	0,24	0,24
	-	$p < 0,01$	$p < 0,01$	-	$p < 0,05$	$p < 0,05$
	$r^2 = 0,04$	$r^2 = 0,20$	$r^2 = 0,16$	$r^2 = 0,01$	$r^2 = 0,06$	$r^2 = 0,06$

Table 5. Correlations between the Benevolent Sexism subscale and the rape myth acceptance scales. Acceptance of Modern Myths About Sexual Aggression Scale = AMMSA, Illinois Rape Myth Acceptance scale = IRMA.

Differences in correlation for the subscales of the Ambivalent Sexism Inventory

There was hypothesised a difference between the Benevolent Sexism and the Hostile Sexism subscales' correlation with the rape myth acceptance scale. A difference was clearly demonstrated for male participants, where correlation with the Hostile Sexism subscale, but not the Benevolent Sexism scale reached a statistical significance on the 0.05 level.

For female participants, both subscales displayed statistical significant correlation. Furthermore, the correlation on both sexism subscales reached 0.01 level of significance for the Acceptance of Modern Myths About Sexual Aggression. However, only the correlation between the Hostile Sexism subscale and the Illinois Rape Myth Acceptance scale reached 0,01 level of significance, while the correlation with the Benevolent Sexism subscale reached only 0,05 level of significance. Thus, the correlation between the rape myth acceptance scales and the Hostile Sexism subscale was on several parameters higher than with the Benevolent Sexism subscale, supporting hypothesis 4.

Correlations with the Impression Management subscale

The hypothesis for the Impression Management subscale was that it would not correlate significantly with any of the other scales. There was found no statistically significant correlation between the Impression Management subscale and the rape myth acceptance scales or the Ambivalent Sexism Inventory subscales. This confirms hypothesis 5.

There was found a moderate correlation between the Impression Management subscale and age. The correlation was moderately strong for female respondents: $r_{(68)} = 0.27$, $p < 0.05$, but was not significant for male respondents.

	AMMSA men	AMMSA women	AMMSA both	IRMA men	IRMA women	IRMA both
Impression Management subscale	-0.26	-0.07	-0.16	-0.05	-0.04	-0.08
	$r^2 = 0,07$	$r^2 = 0,01$	$r^2 = 0,03$	$r^2 = 0,01$	$r^2 < 0,01$	$r^2 = 0,01$

Table 6. Correlations between the Impression Management subscale and the rape myth acceptance scales. Acceptance of Modern Myths About Sexual Aggression Scale = AMMSA, Illinois Rape Myth Acceptance scale = IRMA.

Gender effects:

There was hypothesised that a gender effect would be found, where males would be more accepting of rape myths than females. Gender was coded as female gender = 0, male gender = 1. Thus in the analysis, positive correlation indicates positive correlation with male gender.

There was found a moderately positive correlation between the Acceptance of Modern Myths About Sexual Aggression scale gender: $r_{(107)} = 0.42$, $p < 0.01$. There was also a moderately positive correlation between the Illinois Rape Myth Acceptance scale and gender: $r_{(107)} = 0.41$, $p < 0.01$. This confirms hypothesis 6.

	AMMSA	IRMA	Hostile sexism	Benevolent sexism	Impression Management
Male gender	0.42	0.41	0.47	0.19	-0.11
	$p < 0,01$	$p < 0,01$	$p < 0,01$	$p < 0,05$	-
	$r^2 = 0,18$	$r^2 = 0,17$	$r^2 = 0,22$	$r^2 = 0,04$	$r^2 = 0,01$

Table 7. Correlations between gender and the administered scales. Acceptance of Modern Myths About Sexual Aggression Scale = AMMSA, Illinois Rape Myth Acceptance scale = IRMA, Hostile Sexism subscale = Hostile Sexism, Benevolent sexism subscale = Benevolent Sexism.

A similar effect as for the rape myth acceptance was found for sexism, with a positive correlation between gender and the Ambivalent Sexism Inventory subscales. There was found a weak, moderately significant positive correlation between the Benevolent sexism subscale and gender: $r_{(107)} = 0.19$, $p < 0.05$. There was a highly significant moderately positive correlation between the Hostile Sexism subscale and gender: $r_{(107)} = 0.47$, $p < 0.01$.

Gender had coefficients of determination of about the same magnitude for the Acceptance of Modern Myths About Sexual Aggression scale: $r_{(107)}^2 = 0.18$, the Illinois Rape Myth Acceptance scale: $r_{(107)}^2 = 0.17$ and the Hostile Sexism scale: $r_{(107)}^2 = 0.22$, while it was much smaller for the Benevolent Sexism subscale: $r_{(107)}^2 = 0.04$ and the Impression Management subscale: $r_{(107)}^2 = 0.01$ (se also table 7).

Other correlational findings

Being in a relationship correlated negatively with Benevolent sexism for female respondents: $r_{(68)} = -0.24$, $p < 0,05$, but had no correlation for male respondents. Being in a relationship did not correlate with any other scale.

There was found a positive correlation between the Benevolent and Hostile Sexism subscales for female respondents, but not for male respondents. The correlation was highly significant for females: $r_{(68)} = 0.59$ $p < 0.01$, while it was not statistically significant for male respondents: $r_{(37)} = 0.19$.

There was also found a significant negative correlation between age and the Acceptance of Modern Myths About Sexual Aggression scale for female respondents: $r_{(68)} = -0.37$, $p < 0.01$. The correlation was moderately strong. There was not found any correlation between age and the Illinois Rape Myth Acceptance scale.

Differences in the distribution of the rape myth acceptance scales

There was hypothesised that the Acceptance of Modern Myths About Sexual Aggression scale would yield a mean score closer to the scales midpoint than the mean score of the Norwegian translation of the Illinois Rape Myth Acceptance scale.

Both deviated to some degree from the theoretical mean of 4,0. However, the Acceptance of Modern Myths About Sexual Aggression scale was closer with a mean score of 3.04, 0.81 SD compared to the Illinois Rape Myth Acceptance scales mean of 1.93, 0.80 SD. This difference in distribution is also evident in the histograms of the response distributions for the two scales (figure 3 and 4).

A paired t-test was performed to investigate whether there was a statistical difference between the means of the two scales, and therefore a difference in how close to the theoretical mean the two scale means were. A highly significant difference was found: $t_{(108)} = 16.52$, $p = 0.01$, confirming Hypothesis 7.

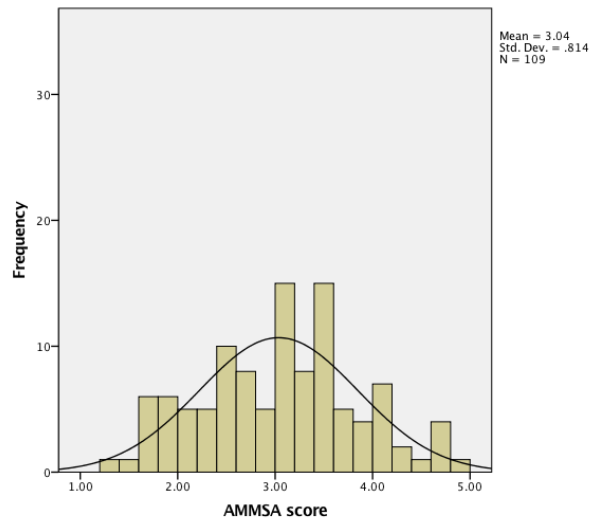


Figure 3. Histogram of the mean response distribution for the Acceptance of Modern Myths About Sexual Aggression Scale

Skewness of the rape myth acceptance scales

As previously reported, skewness was calculated for all scales (see table 1). The Acceptance of Modern Myths About Sexual Aggression scale responses had a skewness of 0.035, while the Illinois Rape Myth Acceptance scale had a skewness of 1.338.

To examine how much the scales deviated from a normal distribution, a One-Sample Kolmogorov-Smirnov Test was run in SPSS. The Kolmogorov-Smirnov Test tests the null hypothesis that there is no statistical difference between the curve of the results distribution of a given scale compared with the curve of a normal distribution. The results proposed to retain the null hypothesis for the Acceptance of Modern Myths About Sexual Aggression scale, as shown in figure 5. The results also proposed to reject the null hypothesis for the Illinois Rape Myth Acceptance scale, as shown in figure 6. These findings confirm Hypothesis 8.

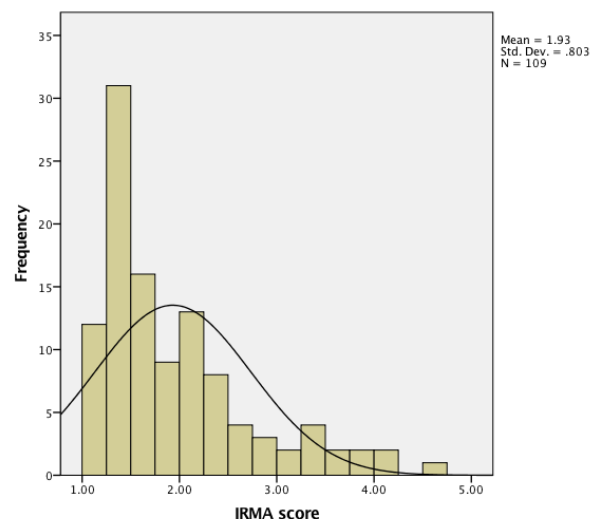
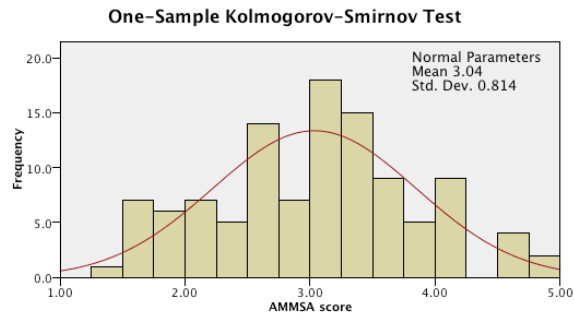


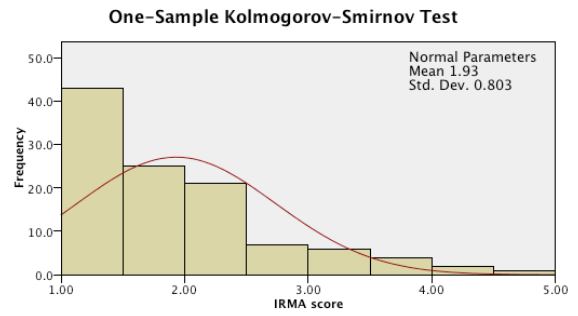
Figure 4. Histogram of the mean response distribution of the Illinois Rape Myth Acceptance scale



Total N	109
Absolute	.057
Most Extreme Differences Positive	.044
Negative	-.057
Test Statistic	.057
Asymptotic Sig. (2-sided test)	0.2 ^{1,2}

¹Lilliefors Corrected

²This is a lower bound of the true significance.



Total N	109
Absolute	.162
Most Extreme Differences Positive	.162
Negative	-.123
Test Statistic	.162
Asymptotic Sig. (2-sided test)	0 ^{1,2}

¹Lilliefors Corrected

²This is a lower bound of the true significance.

Figure 5. Scale distribution and Kolmogorov-Smirnov test values for the Acceptance of Modern Myths of Sexual Aggression scale

Figure 6. Scale distribution and Kolmogorov-Smirnov test values for the Illinois Rape Myth Acceptance scale

Discussion

The rationale for conducting this study was to adapt a rape myth acceptance scale for use with Norwegian populations. The criteria proposed for a good rape myth acceptance scale were that it should correlate with scales measuring similar concepts like sexism. It should also not correlate with scales measuring unrelated concepts. Finally, it is desirable that the rape myth acceptance scale has as small skewness as possible.

To investigate if the Acceptance of Modern Myths About Sexual Aggression scale would fit these criteria, 8 hypotheses were investigated with the following results.

Hypothesis 1: positive correlation between the two rape myth acceptance scales. This hypothesis was confirmed with a highly significant correlation between the two rape myth acceptance scales.

Hypothesis 2: positive correlation between the Hostile Sexism subscale and the rape myth acceptance scales. This hypothesis was confirmed for both rape myth scales and both genders.

Hypothesis 3: positive correlation between the Benevolent Sexism subscale and the rape myth acceptance scales. This hypothesis was confirmed only for female respondents.

Hypothesis 4: stronger correlation between the rape myth acceptance scales and the Hostile Sexism subscale than with the Benevolent Sexism Subscale. This hypothesis was supported by male respondents only showing a significant correlation with the Hostile Sexism subscale, and no correlation with the Benevolent Sexism subscale, and female respondents showing higher correlations between the rape myth acceptance scales and the Hostile Sexism subscale compared with the Benevolent Sexism subscale.

Hypothesis 5: no correlation between the rape myth acceptance scales and the Impression Management Subscale. This hypothesis was confirmed for all scales with no scale reaching a statistically significant correlation on the 0.05 level.

Hypothesis 6: there will be a lower rape myth acceptance by female respondents compared with male respondents. A gender effect was demonstrated, with male gender correlating positively with rape myth acceptance, confirming this hypothesis.

Hypothesis 7: the Acceptance of Modern Myths About Sexual Aggression scale will yield a mean score closer to the scales midpoint than the mean score of the Norwegian translation of the Illinois Rape Myth Acceptance scale. There was found a statistical difference between the means of the two scales allowing the consideration of one being closer to the mean than the other. The mean of the Acceptance of Modern Myths About Sexual Aggression scale was closer to the theoretical mean of 4,0 than the mean of the Illinois Rape Myth Acceptance scale. Thus, the hypothesis was confirmed.

Hypothesis 8: the Acceptance of Modern Myths About Sexual Aggression scale was predicted to have a normal distribution while the Illinois Rape Myth Acceptance scale was predicted to have a skewness towards less acceptance of rape myths. The Kolmogorov-Smirnov Test confirmed the prediction for both scales.

Differences and similarities between the two rape myth acceptance scales in this study

As expected there was found a highly significant correlation between the newly translated Norwegian version of the Acceptance of Modern Myths About Sexual Aggression scale and the only other existing Norwegian rape myth acceptance scale, the Illinois Rape Myth Acceptance scale translated by Bendixen, Henriksen and Kvitvik Nøstdahl (2014).

While the correlation itself was high between the two rape myth acceptance scales, the actual variance explained was only 30% for female participants and 33% for male participants. The rest of the variance has to be explained with other factors. These factors cannot be differences in respondents, as the same respondents completed the same scales. The difference could instead be a result of the structural differences of the scales.

The original Illinois Rape Myth Acceptance scale had 7 subcategories of rape myths (Lonsway & Fitzgerald, 1994) and the Norwegian version of the Illinois Rape Myth Acceptance scale assessed 5 of these 7 factors (Bendixen, Henriksen & Kvitvik Nøstdahl, 2014). The Acceptance of Modern Myths About Sexual Aggression scale on the other hand was found to be unidimensional (Gerger et al., 2007). With both scales displaying a good reliability, the difference cannot be attributed to one scale being less reliable in measuring rape myth acceptance. The difference then seems more likely to be in the content of rape myths that the two scales address.

As discussed in the introduction, the Acceptance of Modern Myths About Sexual Aggression scale aims to measure more subtle rape myths than those assessed by the Illinois Rape Myth Acceptance scale. This resulted in a different distribution of responses to rape myths, where the same respondent often scored higher on rape myth acceptance on the Acceptance of Modern Myths About Sexual Aggression scale than on the Illinois Rape Myth Acceptance scale. This relationship was demonstrated in the difference of scale skewness, where the Illinois Rape Myth Acceptance scale, but not the Acceptance of Modern Myths About Sexual Aggression scale had a response distribution deviating from what could be expected for normally distributed results.

The difference between the distribution of responses between the two rape myth scales is similar to the difference demonstrated by Gerger et al. (2007), that is, towards more lower scores and fewer high scores on rape myth acceptance for the Illinois Rape Myth Acceptance scale. It seems reasonable to assume that the wording of the items in the Illinois Rape Myth Acceptance scale (Bendixen, Henriksen & Kvitvik Nøstdahl, 2014) has the same issue as the wording of the original Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999), namely that the wordings of the rape myths are seen as no longer acceptable to agree with, even though the rape myths are still adhered to with a subtler wording. The distribution of responses on the Acceptance of Modern Myths About Sexual Aggression scale seems to indicate that the approach of subtler rape myth wording can reveal attitudes accepting rape myths in a Norwegian population just as well as it did in German and English populations.

Rape myth acceptance and hostile sexism

The difference between the two rape myth acceptance scales was further demonstrated in the differences in correlation with the Ambivalent Sexism Inventory. While our hypothesis of a positive correlation between the rape myth scales and the Hostile Sexism subscale was confirmed for both rape myth acceptance scales, there were found differences between the two rape myth scales. The Acceptance of Modern Myths About Sexual Aggression scale displayed higher effect size and explained thus more of the variance than the Illinois Rape Myth Acceptance scale. The Acceptance of Modern Myths About Sexual Aggression scale had consequently more predictive power for hostile sexist beliefs than the Illinois Rape Myth Acceptance scale, and the Hostile Sexism subscale predicted rape myth accepting attitudes presented in the Acceptance of Modern Myths About Sexual Aggression scale better compared with the rape myth accepting attitudes presented in the Illinois Rape Myth Acceptance scale. There was thus

a greater convergent validity for the Acceptance of Modern Myths About Sexual Aggression scale compared with the Illinois Rape Myth Acceptance scale for this subscale.

Rape myth acceptance and benevolent sexism

A positive correlational relationship with the Benevolent Sexism subscale was not demonstrated for male respondents for either of the rape myth acceptance scales. The finding of no correlation could suggest there to be too few male participants for finding such a relationship, or that the Benevolent Sexism subscale performs worse in a Norwegian population. The Cronbach's Alpha for this scale, 0.67, was lower than for the rest of the scales in the questionnaires, and the scale was interpreted to have questionable reliability. It is possible that the lower reliability of the scale combined with lower participant number of males affected the possibility of finding a correlation.

An alternative explanation would be that there is a gender effect on the relationship between the Benevolent Sexism subscale and the scales that measure Hostile Sexism and rape myth acceptance. However, the original validation of the Ambivalent Sexism Inventory used both male and female respondents.

Glick and Fiske (1997) proposed that both men and women raised or socialised in sexist environments would have high scores on both the Hostile and Benevolent Sexism subscales, while men and women raised or socialised in egalitarian environments would reject both hostile and benevolent sexist beliefs. Furthermore, when Glick and Fiske (1997) compared Benevolent Sexism results with the Modern Sexism scale and the Old Fashioned Sexism scale, a statistically significant correlation was found only for female, but not for male participants.

Glick and Fiske (1997) explained the gender difference in endorsement of benevolent sexist beliefs by pointing out that females and males had different motivations for endorsing benevolent sexist beliefs. While men would direct these towards women in general, women could direct them towards ideas of a relationship with a man, and therefore not adapt benevolent attitudes towards fellow women. Thus, beneficial sexist beliefs would not preclude women from rape myth acceptance and victim blame, taking the side of the male perpetrators, rather than the victim. Attitudes condoning sex role stereotyping, distrust of the female sex and the acceptance of interpersonal violence were shown by Burt (1980) to correlate with rape myths. It is possible that the distrust of females and accept of sex role stereotypes, which Glick and Fiske (1997) proposed to lead to the endorsement of benevolent sexism, are the origin of the correlation between the Benevolent Sexism subscale and the rape myth acceptance scales.

In the same way, the lack of correlation between the Benevolent Sexism subscale and the rape myth acceptance scales for male respondents could be caused by men holding benevolent sexist attitudes and those holding egalitarian beliefs equally opposing hostility towards women, and therefore rejecting rape myths. Only men having hostile sexist attitudes would condone violence and hostility towards women.

Comparing hostile and benevolent sexism correlation with rape myth acceptance

While a convergent validity was demonstrated for respondents of both genders between both rape myth acceptance scale and the Hostile Sexism subscale, the results were more complicated for the Benevolent Sexism subscale. As I have discussed, the direction of benevolent sexism beliefs in females makes it possible to hold benevolent sexist attitudes and at the same time hold rape myth supporting attitudes. For men this

is far less likely. Based on this, the Hostile Sexism scale seems to be a better predictor for rape myth acceptance for both genders.

Based on coefficients of determination found in this study, the association between rape myth acceptance and female benevolent sexist attitudes of females seems to be closer related to the subtle rape myths described in the Acceptance of Modern Myths of Sexual Aggression scale than to the rape myths described in the Illinois Rape Myth Acceptance scale, where those coefficients of determination were much lower. Thus for female respondents a greater convergent validity is found for the Acceptance of Modern Myths of Sexual Aggression scale. For male respondents, there was on the other hand no evidence for convergent validity for either rape myth acceptance scale with the Benevolent Sexism subscale.

Gender effects on rape myth acceptance

As demonstrated with the Ambivalent Sexism Inventory, gender is an important factor to consider in the results of this study. As expected from several earlier studies on rape myth acceptance (see Bendixen, Henriksen & Kvitvik Nøstdahl, 2014; Gerger et al., 2007; Payne, Lonsway & Fitzgerald, 1999; Burt, 1980), there was found that greater rape myth acceptance correlated positively with male gender. In addition, there was also found a positive correlation between male gender and both subscales of the Ambivalent Sexism Inventory, which replicates the original results of Glick and Fiske (1996).

Discriminant and convergent validity

As described in the criteria for a good rape myth acceptance scale, such a scale should display both discriminative and convergent validity. Convergent validity was demonstrated between both rape myth acceptance scales and the Hostile Sexism subscale, and for female respondents with the Benevolent Sexism subscale as well.

Discriminant validity was demonstrated through lack of correlation with the Impression management subscale of the Balanced Inventory of Desirable Responding (Paulhus, 1988). With no statistically significant correlation found between it and any other scale, it is not possible to claim one of the rape myth acceptance scales to show better discriminant validity. Thus, the validity of the rape myth scales will have to be compared based on differences in convergent validity alone.

Limitations of the study

The fact that the rape myth acceptance scales have demonstrated convergent validity with scales measuring sexism does not indicate on its own that the same rape myth acceptance scales measuring attitudes leading to rape proclivity. Although rape proclivity has been connected to rape myth acceptance (Malamuth, 1981) and it has been shown that the acceptance of rape myths leads to increased rape proclivity (Bohner et al. 1998), the current study has not demonstrated that acceptance of the assessed rape myths will have such an effect. To attain this, one would have to include a behaviour measure of some sort, as it was done in the studies of Gerger et al. (2007) or Bendixen, Henriksen and Kvitvik Nøstdahl (2014). However, due to the risk of an adverse reaction from participants having themselves been victims of rape or harassment this was not done in this study. Caution needs therefore to be applied when interpreting the measurements affect on real life situations.

Another limitation of this study concerns the scales themselves. The original Acceptance of Modern Myths of Sexual Aggression scale (Gerger et al., 2007) and the original Illinois Rape Myth Acceptance scale (Payne, Lonsway & Fitzgerald, 1999) were

created by narrowing down items from a large pool of possible items. This way, it was possible to ensure items that corresponded to rape myths relevant for the population. This was not done for the rape myths for a Norwegian population. Instead the scales were translated with no item selection process with the assumption that items tried out in foreign populations would still be good enough for Norwegian populations.

While the translation was done in a way that ensured that the items retained their meaning also in Norwegian, using blind back-translation and subsequent comparison with the original German items, there is still the risk that they would give different connotations and associations in a Norwegian context compared with the original country. While a good translation tries to include contextual aspects, one cannot be certain that the contents of rape myths do not change from country to country, or are worded in a different way. In many ways, it is the same problem as with subtle rape myths, where the question has to be raised as to what is considered an acceptable or unacceptable wording of these myths in a given population.

In addition to being described and framed differently from population to population, rape myths also change over time (McMahon & Farmer, 2011; Payne, Lonsway & Fitzgerald, 1999). It would therefore be important to discover the content of modern rape myths in Norwegian populations with qualitative research, and update those items that are becoming obsolete in the rape myth acceptance scales.

When it comes to subtle rape myths, the study found stronger correlations with the Ambivalent Sexism Inventory for the Acceptance of Modern Myths of Sexual Aggression scale than the Illinois Rape Myth Acceptance scale. However, only one of these scales deals with subtle rape myths. One is therefore not able to say if the updated Illinois Rape Myth Acceptance scale by McMahon and Farmer (2011) would be an even better fit. It would therefore be beneficial to compare a translation of the updated Illinois Rape Myth Acceptance scale with the Acceptance of Modern Myths About Sexual Aggression scale to have the most precise measuring tool on rape myth acceptance.

A final limitation of the current study is the population. Most rape myth acceptance scales have initially been tried out in a student population and then, if successful, attempted to use on more generalised populations. Also for the translation of the Acceptance of Modern Myths About Sexual Aggression scale this was the case, with recruitment of participants among students of the University of Tromsø. Because of this, one cannot conclude without further examination that the scale is fit for other Norwegian populations, even if it shows good results for a student population.

The scale is however likely to fit for more diverse populations in Norway. It has been demonstrated by Süssenbach and Bohner (2011) that a 9 item short version of the original German Acceptance of Modern Myths About Sexual Aggression scale was a reliable measure of rape myth acceptance for general populations. If this is the case for the Norwegian translation should however be tested out on a general population in Norway.

Conclusion

The purpose of this study was to test out if a translation of the Acceptance of Modern Myths About Sexual Aggression scale could be adapted to Norwegian populations. There was demonstrated greater convergent validity and equal discriminative validity for this scale compared with the existing Norwegian version of the Illinois Rape Myth Acceptance scale by Bendixen, Henriksen and Kvitvik Nøstdahl (2014). Furthermore, the Acceptance of Modern Myths About Sexual Aggression scale displayed a distribution closer to the normal distribution, while the Illinois Rape Myth Acceptance scale had a distribution skewed towards scores of less rape myth acceptance. This makes the Acceptance of Modern Myths About Sexual Aggression scale a very promising instrument for investigating issues concerning rape myth acceptance in Norway.

References

- American Psychological Association. (2011). *Publication Manual of the American Psychological Association*.
- Bendixen, M., Henriksen, M., & Nøstdahl, R. K. (2014). Attitudes toward rape and attribution of responsibility to rape victims in a Norwegian community sample. *Nordic Psychology, 66*(3), 168-186.
- Berkowitz, A. D. (2003). Applications of social norms theory to other health and social justice issues. *The social norms approach to preventing school and college age substance abuse: A handbook for educators, counselors, and clinicians*, 259-279.
- Bohner, G., Reinhard, M. A., Rutz, S., Sturm, S., Kerschbaum, B., & Effler, D. (1998). Rape myths as neutralizing cognitions: evidence for a causal impact of anti-victim attitudes on men's selfreported likelihood of raping. *European Journal of Social Psychology, 28*(2), 257-268
- Bohner, G., Siebler, F., & Schmelcher, J. (2006). Social norms and the likelihood of raping: Perceived rape myth acceptance of others affects men's rape proclivity. *Personality and Social Psychology Bulletin, 32*(3), 286-297
- Brown, A. L., & Messman-Moore, T. L. (2010). Personal and perceived peer attitudes supporting sexual aggression as predictors of male college students' willingness to intervene against sexual aggression. *Journal of Interpersonal Violence, 25*(3), 503-517.
- Burgess, A. W. (1983). Rape trauma syndrome. *Behavioral Sciences & the Law, 1*(3), 97-113.
- Burt, M. R. (1980). Cultural myths and supports for rape. *Journal of Personality and Social Psychology, 38*(2), 217.
- Cohen, J. (1988). *Statistical Power Analysis for the Behavioral Sciences*. 2nd edn. Hillsdale, New Jersey: L.
- Costin, F. (1985). Beliefs about rape and women's social roles. *Archives of Sexual Behavior, 14*(4), 319-325.
- Elís dóttir, E. G., & Sæbjörnsdóttir, S. (2012). Próffræðilegir eiginleikar AMMSA spurningalistans í íslenskri útgáfu. (Bachelor thesis) retrieved 28.04.2016 from: http://skemman.is/stream/get/1946/10806/26774/1/Lokaritgerd_ElisaGudrun_og_Sandra.pdf
- Fabiano, P. M., Perkins, H. W., Berkowitz, A., Linkenbach, J., & Stark, C. (2003). Engaging men as social justice allies in ending violence against women: Evidence for a social norms approach. *Journal of American College Health, 52*(3), 105-112.
- Feild, H. S. (1978). Attitudes toward rape: A comparative analysis of police, rapists, crisis counselors, and citizens. *Journal of Personality and Social Psychology, 36*(2), 156.
- Fernández, M. L., Castro, Y. R., & Torrejón, M. J. S. (2001). Sexism and racism in a Spanish sample of secondary school students. *Social Indicators Research, 54*(3), 309-328.
- George, D., & Mallery, P. *SPSS for Windows Step by Step: A Simple Guide and Reference 11.0 Update*. 2003.
- Gerger, H., Kley, H., Bohner, G., & Siebler, F. (2007). The acceptance of modern myths about sexual aggression scale: Development and validation in German and English. *Aggressive Behavior, 33*(5), 422-440.
- Glick, P., & Fiske, S.T. (1996). The Ambivalent Sexism Inventory: Differentiating hostile and benevolent sexism. *Journal of Personality and Social Psychology, 70*(3), 491-512
- Glick, P., & Fiske, S. T. (1997). Hostile and benevolent sexism measuring ambivalent sexist attitudes toward women. *Psychology of Women Quarterly, 21*(1), 119-135.

- Hantzi, A., Lampridis, E., Tsantila, K., & Bohner, G. (2015). Validation of the Greek Acceptance of Modern Myths about Sexual Aggression (AMMSA) Scale: Examining Its Relationships with Sexist and Conservative Political Beliefs. *IJCV*, 9, 1.
- Hinck, S. S., & Thomas, R. W. (1999). Rape myth acceptance in college students: How far have we come?. *Sex Roles*, 40(9-10), 815-832.
- Kampen mot voldtekt må inn i skolen! (2013) retrieved 22.12.2013 from <http://www.amnesty.no/aksjon/flere-aksjoner/norge-kampen-mot-voldtekt-m%C3%A5-inn-i-skolen>
- Kjernekar - holdningskampanje mot festrelaterte voldtekter (2013) retrieved 22.12.2013 from http://www.politi.no/kripos/aktuelt/nyhetsarkiv/2013_11/Nyhet_13098.xhtml
- Koralewski, M. A., & Conger, J. C. (1992). The assessment of social skills among sexually coercive college males. *Journal of Sex Research*, 29(2), 169-188
- Kripos. Taktisk etterforskningsavdeling. Voldtektsgruppa. (2013) *Voldtektssituasjonen 2012*, Retrieved 01.04.2014 from: https://www.politi.no/vedlegg/lokale_vedlegg/kripos/vedlegg_2030
- Likestillingsloven (2013). *Lov om likestilling mellom kjønnene*. 21.06.2013. retrieved 07.12.2013 from http://lovdata.no/dokument/NL/lov/2013-06-21-59?q=Lov%20om%20likestilling%20mellom%20kj%C3%B8nnene*
- Lonsway, K. A., & Fitzgerald, L. F. (1994). Rape myths in review. *Psychology of Women Quarterly*, 18(2), 133-164
- Malamuth, N. M. (1981). Rape proclivity among males. *Journal of Social Issues*, 37(4), 138-15
- Malamuth, N. M. (1983). Factors associated with rape as predictors of laboratory aggression against women. *Journal of Personality and Social Psychology*, 45(2), 432
- Malamuth, N. M. (1986). Predictors of naturalistic sexual aggression. *Journal of Personality and Social Psychology*, 50(5), 953
- McConahay, J. B. (1986). Modern racism, ambivalence, and the modern racism scale.
- McMahon, S., & Farmer, G. L. (2011). An updated measure for assessing subtle rape myths. *Social Work Research*, 35(2), 71-81.
- Medea, A., & Thompson, K. (1974). *Against rape* (p. 12). New York: Farrar, Straus and Giroux.
- Megías, J. L., Romero-Sánchez, M., Durán, M., Moya, M., & Bohner, G. (2011). Spanish validation of the acceptance of modern myths about sexual aggression scale (AMMSA). *The Spanish Journal of Psychology*, 14(02), 912-925.
- NSD Data Protection (2015) *Collecting Personal Data? The Obligation to Notify*. Retrieved 03.03.2016 from: http://www.nsd.uib.no/personvern/en/doc/3209-15-NSD_Engelsk_Collecting_personal_data_A5.pdf
- Paulhus, D. L. (1988). Balanced inventory of desirable responding (BIDR). *Acceptance and Commitment Therapy. Measures Package*, 41.
- Payne, D. L., Lonsway, K. A., & Fitzgerald, L. F. (1999). Rape Myth Acceptance: Exploration of Its Structure and Its Measurement Using the Illinois Rape Myth Acceptance Scale. *Journal of Research in Personality*, 33(1), 27-68.
- Pryor, J. B. (1987). Sexual harassment proclivities in men. *Sex Roles*, 17(5-6), 269-290.
- Potter, S. J., Moynihan, M. M., & Stapleton, J. G. (2011). Using social self-identification in social marketing materials aimed at reducing violence against women on campus. *Journal of Interpersonal Violence*, 26(5), 971-990.

- Regional Committee for Medical and Health Research (2012), *Obligation to Seek Approval*. Retrieved 03.03.2016 from: https://helseforskning.etikkom.no/ikbViewer/page/reglerogrutiner/soknadsplikt?p_dim=34997&_ikbLanguageCode=us
- Ross, L., Greene, D., & House, P. (1977). The "false consensus effect": An egocentric bias in social perception and attribution processes. *Journal of Experimental Social Psychology*, 13(3), 279-301
- Schwendinger, J. R., & Schwendinger, H. (1974). Rape myths: In legal, theoretical, and everyday practice. *Crime and Social Justice*, (1), 18-26
- Sieber, J. E., & Stanley, B. (1988). Ethical and professional dimensions of socially sensitive research. *American Psychologist*, 43(1), 49.
- Statistisk Sentralbyrå (2016). *Studenter ved universiteter og høyskoler, 1. oktober 2015*. Retrieved 17.04.16 from: <http://ssb.no/utdanning/statistikker/utuvh/aar/2016-04-14>
- Streiner, D. L. (2003). Starting at the beginning: an introduction to coefficient alpha and internal consistency. *Journal of personality assessment*, 80(1), 99-103.
- Süssenbach, P., & Böhner, G. (2011). Acceptance of sexual aggression myths in a representative sample of German residents. *Aggressive Behavior*, 37(4), 374-385.
- Svartdal, F. (2009). *Psykologiens forskningsmetoder*. Fagbokforlaget.
- Swim, Janet K., Kathryn J. Aikin, Wayne S. Hall, & Barbara A. Hunter. "Sexism and racism: Old-fashioned and modern prejudices." *Journal of Personality and Social Psychology* 68, no. 2 (1995): 199.
- Swim, J. K., Aikin, K. J., Hall, W. S., & Hunter, B. A. (1995). Sexism and racism: Old-fashioned and modern prejudices. *Journal of personality and social psychology*, 68(2), 199.
- Tieger, T. (1981). Self-rated likelihood of raping and the social perception of rape. *Journal of Research in Personality*, 15(2), 147-158.
- Watson, L. C. (2016). Exploring the Psychometric Properties of the Acceptance of Modern Myths about Sexual Aggression (AMMSA) Scale. (Doctoral Dissertation) retrieved 28.04.2016 from: <http://digitalcommons.georgiasouthern.edu/cgi/viewcontent.cgi?article=2410&context=etd>

Appendix 1:
The questionnaire used for this study

Takk for at du vil delta i denne undersøkelsen!

I denne undersøkelsen vil du vurdere forskjellige utsagn om seksualitet, samliv og forhold.

I tillegg vil du bli spurt om informasjon om deg selv, slik som alder og kjønn.

Noen av spørsmålssettene vil være på norsk, og noen på engelsk.

I alle spørsmålssettene skal du krysse av i ruten du mener stemmer best med din vurdering av utsagnene, for eksempel slik:

Helt enig

Helt uenig

Undersøkelsen er anonym. Dette innebærer at de svar du gir ikke vil kunne spores tilbake til deg.

Du kan trekke deg fra undersøkelsen uten å oppgi nærmere grunn ved å la være å levere inn spørreskjemaet.

Som takk for at du deltar får du 1 flaxlodd når du leverer spørreskjemaet.

Denne undersøkelsen er en del av hovedfagsoppgaven til psykologistudent Igor Jakobsen og veiledes av førsteamanuensis Frank Siebler ved Institutt for psykologi

For spørsmål, kontakt

Igor Jakobsen, 95 22 39 74, igorjakobsen@gmail.com

eller

Frank Siebler, 77 64 92 32, frank.siebler@uit.no

(Acceptance of Modern Myths About Sexual Aggression)

1. Når det kommer til seksuell kontakt, forventer kvinner at mannen tar ledelsen.
2. Når en mann og en kvinne først har ”satt i gang”, vil en kvinnes betenkelighet for å ha sex automatisk forsvinne.
3. Mange kvinner klager høyløst om seksuelle krenkelses uten god grunn bare for å fremstå som frigjorte.
4. For å få omsorgsrett for sine barn, vil kvinner ofte komme med falske anklager om at eks-mannen har en tilbøyelighet til seksuell vold.
5. Tolkning av harmløse gester som ”seksuell trakassering” er et populært våpen i kampen mellom kjønnene.
6. Det er en biologisk nødvendighet for menn å frigjøre seksuelt trykk fra tid til annen.
7. Nå til dags får kvinner rikelig med støtte etter en voldtekt.
8. En stor del av dagens voldtekter er delvis forårsaket av medias skildring av seksualitet, da denne øker seksualdriften hos potensielle gjerningsmenn.
9. Hvis en kvinne inviterer en mann hjem for en kopp med kaffe etter besøk på ett utested, betyr dette at hun ønsker å ha sex.
10. Så lenge de ikke går for langt, forteller antydningene og hentydningene en kvinne bare at hun er tiltrekkende.
11. Enhver kvinne som er uforsiktig nok til å gå i ”mørke gater” om natten har delvis skyld i det om hun blir voldtatt.
12. Når en kvinne innleder et forhold med en mann, må hun være klar over at mannen vil hevde sin rett til å ha sex.
13. De fleste kvinner vil heller få skryt for sitt utseende enn sitt intellekt.
14. Fordi sex utøver en uforholdsmessig stor fascinasjon, er vårt samfunns sensitivitet for lovbrudd i dette området også uforholdsmessig stor.
15. Kvinner liker å spille blyg. Det betyr ikke at de ikke vil ha sex.
16. Mange kvinner har en tendens til å overdrive problemet med mannlig vold.
17. Når en mann maser på sin kvinnelige partner om å ha sex, kan det ikke kalles voldtekt.
18. Når en singel kvinne inviterer en singel mann til sin leilighet signaliserer hun at hun ikke er uvillig til å ha sex.
19. Når politikere beskjeftiger seg med temaet voldtekt, gjør de det hovedsakelig fordi temaet er garantert å tiltrekke seg medieoppmerksomhet.
20. I definisjonen av ”ekteskapsvoldtekt”, er det ingen klar grense mellom normal ekteskapselig sex og voldtekt.
21. En manns seksualitet fungerer som en dampkjele – når trykket blir for høyt må han ”lette på trykket”.
22. Kvinner anklager ofte deres ektemenn for ekteskapsvoldtekt for å ta igjen for et mislykket forhold.
23. Diskusjonen om sekstrakassering på arbeidsplassen har først og fremst ført til at mye harmløse oppførsel misforstås som trakassering.
24. I en date-situasjon er den generelle forventningen at kvinnen ”trækker på bremsene” og mannen ”gir gass”.
25. Selv om offer for væpnet ran må frykte for sitt liv, får de vesentlig mindre psykologisk støtte enn offer for voldtekt.
26. Alkohol har ofte skylden når en mann voldtar en kvinne.
27. Mange kvinner har en tendens til å mistolke en vennlig handling som ett ”seksuelt overgrep”.
28. Nå til dags får ofrene for seksuell vold tilstrekkelig hjelp i form av krisesentre, tilbud om terapi og støttegrupper.
29. I stedet for å bekymre seg om påståtte offer for seksuell vold burde samfunnet heller beskjeftige seg med mer akutte problemer som miljødelegger.
30. I dag blir menn som virkelig begår seksuelle overgrep rettfærdig straffet.

(Illinois Rape Myth Acceptance scale as translated by Bendixen, Henriksen and Nøstdahl, 2014).

1. Enhver kvinne som hisser opp en mann seksuelt, men som ikke egentlig ønsker sex, må selv ta konsekvensene.
2. Når en kvinne tillater berøring og kyssing gir hun uttrykk for at hun ønsker sex.
3. I en voldtektssak er det viktig å vurdere offerets karakter og fortid.
4. I de fleste voldtekter er det ikke mannens intensjon å voldta, men han klarer ikke å beherske sin seksuelle drift.
5. Når man er i et parforhold har man rett til å kreve sex av partneren sin.
6. Dersom en kvinne ikke bruker fysisk motstand kan man ikke si at det er en voldtekt.
7. Selv om kvinner kaller det en voldtekt kan hun ha hatt nytelse av hendelsen.
8. Dersom en kvinne blir voldtatt er det ofte fordi hun ikke sa "nei" klart nok.
9. Det er lite sannsynlig at en voldtekt har funnet sted dersom kvinnen ikke har synlige skader.
10. Når en kvinne blir voldtatt har hun mest sannsynlig gjort noe selv for å havne i en slik situasjon.
11. Kvinner har en tendens til å overdrive hvor mye en voldtekt skader dem.

(Ambivalent Sexism Subscale)

1. No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.
2. Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality."
3. In a disaster, women ought not necessarily to be rescued before men.
4. Most women interpret innocent remarks or acts as being sexist.
5. Women are too easily offended.
6. People are often truly happy in life without being romantically involved with a member of the other sex.
7. Feminists are not seeking for women to have more power than men.
8. Many women have a quality of purity that few men possess.
9. Women should be cherished and protected by men.
10. Most women fail to appreciate fully all that men do for them.
11. Women seek to gain power by getting control over men.
12. Every man ought to have a woman whom he adores.
13. Men are complete without women.
14. Women exaggerate problems they have at work.
15. Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.
16. When women lose to men in a fair competition, they typically complain about being discriminated against.
17. A good woman should be set on a pedestal by her man.
18. There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances.
19. Women, compared to men, tend to have a superior moral sensibility.
20. Men should be willing to sacrifice their own well being in order to provide financially for the women in their lives.
21. Feminists are making entirely reasonable demands of men.
22. Women, as compared to men, tend to have a more refined sense of culture and good taste.

(The Impression management subscale of the Balanced Inventory of Desirable Responding

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.

(Demographics)

Til slutt trenger vi litt opplysninger om deg for den statistiske analysen av spørsmålene:

Alder: _____

Kjønn:

jente gutt

Hva er ditt morsmål? _____

Sivilstatus:

singel i forhold samboer gift

Noen av spørsmålene i undersøkelsen var på engelsk. Hvor lett eller vanskelig var det å forstå spørsmålene som var på engelsk:

Veldig lett Veldig vanskelig

Er du student:

nei ja

Er du i arbeid:

nei ja, under 25 % ja, 26-75% ja, over 76%

Tusen takk for din deltagelse!

Appendix 2:

Original wordings of the items of the Acceptance of Modern Myths About Sexual Aggression scale in English.

1. When it comes to sexual contacts, women expect men to take the lead
2. Once a man and a woman have started “making out”, a woman’s misgivings against sex will automatically disappear
3. A lot of women strongly complain about sexual infringements for no real reason, just to appear emancipated
4. To get custody for their children, women often falsely accuse their ex-husband of a tendency toward sexual violence
5. Interpreting harmless gestures as “sexual harassment” is a popular weapon in the battle of the sexes
6. It is a biological necessity for men to release sexual pressure from time to time
7. After a rape, women nowadays receive ample support
8. Nowadays, a large proportion of rapes is partly caused by the depiction of sexuality in the media as this raises the sex drive of potential perpetrators
9. If a woman invites a man to her home for a cup of coffee after a night out this means that she wants to have sex
10. As long as they don’t go too far, suggestive remarks and allusions simply tell a woman that she is attractive
11. Any woman who is careless enough to walk through “dark alleys” at night is partly to be blamed if she is raped
12. When a woman starts a relationship with a man, she must be aware that the man will assert his right to have sex
13. Most women prefer to be praised for their looks rather than their intelligence
14. Because the fascination caused by sex is disproportionately large, our society’s sensitivity to crimes in this area is disproportionate as well
15. Women like to play coy. This does not mean that they do not want sex
16. Many women tend to exaggerate the problem of male violence
17. When a man urges his female partner to have sex, this cannot be called rape
18. When a single woman invites a single man to her flat she signals that she is not averse to having sex
19. When politicians deal with the topic of rape, they do so mainly because this topic is likely to attract the attention of the media
20. When defining “marital rape”, there is no clear-cut distinction between normal conjugal intercourse and rape
21. A man’s sexuality functions like a steam boiler—when the pressure gets to high, he has to “let off steam”
22. Women often accuse their husbands of marital rape just to retaliate for a failed relationship
23. The discussion about sexual harassment on the job has mainly resulted in many a harmless behavior being misinterpreted as harassment
24. In dating situations the general expectation is that the woman “hits the brakes” and the man “pushes ahead”
25. Although the victims of armed robbery have to fear for their lives, they receive far less psychological support than do rape victims
26. Alcohol is often the culprit when a man rapes a woman
27. Many women tend to misinterpret a well-meant gesture as a “sexual assault”
28. Nowadays, the victims of sexual violence receive sufficient help in the form of women’s shelters, therapy offers, and support groups
29. Instead of worrying about alleged victims of sexual violence society should rather attend to more urgent problems, such as environmental destruction
30. Nowadays, men who really sexually assault women are punished justly

Appendix 3:

Original wordings of the items of the Acceptance of Modern Myths About Sexual Aggression scale in German.

1. Wenn es zu sexuellem Kontakt kommt, erwarten Frauen, dass der Mann die Führung übernimmt
2. Wenn ein Mann und eine Frau erst einmal “angefangen” haben, verlieren sich die Bedenken der Frau gegen Sex von selbst.
3. Viele Frauen beschwerten sich schon aus nichtigem Anlass lautstark über sexuelle Übergriffe, nur um als emanzipiert zu gelten
4. Um das Sorgerecht für die Kinder zu bekommen, unterstellen Frauen ihrem Ex-Ehemann gerne zu Unrecht einen Hang zu sexueller Gewalt
5. Harmlose Gesten als “sexuelle Belästigung” auszulegen ist eine beliebte Waffe im Kampf der Geschlechter
6. Bei Männern ist es biologisch bedingt, dass sie von Zeit zu Zeit sexuellen Druck ablassen müssen.
7. Nach einer Vergewaltigung erhalten Frauen heutzutage Unterstützung von allen Seiten.
8. Ein Großteil der Vergewaltigungen wird heutzutage durch die Darstellung von Sexualität in den Medien mit verursacht, da diese den Sexualtrieb potentieller Täter weckt.
9. Wenn eine Frau einen Mann nach dem Discobesuch auf eine Tasse Kaffee in ihre Wohnung einlädt, dann ist sie auf ein sexuelles Abenteuer aus
10. Solange sie im Rahmen bleiben, sagen Anzüglichkeiten und Anspielungen einer Frau einfach nur, dass sie attraktiv ist.
11. Wer als Frau so unvorsichtig ist, nachts durch “dunkle Gassen” zu gehen, trägt eine gewisse Mitschuld an der eigenen Vergewaltigung.
12. Wenn eine Frau mit einem Mann eine Beziehung eingeht, muss sie sich darüber im Klaren sein, dass der Mann sein Recht auf Sex einfordern wird.
13. Die meisten Frauen mochten lieber für ihr Aussehen gelobt werden als für ihre Intelligenz
14. Weil Sex an sich eine unverhältnismäßig große Faszination ausübt, ist unsere Gesellschaft für Straftaten in diesem Bereich auch unverhältnismäßig sensibel.
15. Frauen zieren sich gerne. Das bedeutet nicht, dass sie keinen Sex wollen.
16. Viele Frauen neigen dazu, das Problem der Männergewalt zu übertreiben.
17. Wenn ein Mann seine Partnerin zum Sex drängt, kann man das nicht Vergewaltigung nennen.
18. Wenn eine alleinstehende Frau einen alleinstehenden Mann in ihre Wohnung einlädt, zeigt sie damit, dass sie sexuellen Aktivitäten nicht abgeneigt ist.
19. Wenn Politiker/innen sich mit dem Thema Vergewaltigung beschäftigen, dann vor allem deshalb, weil dieses Thema ihnen die Aufmerksamkeit der Medien garantiert
20. Bei der Definition von “Vergewaltigung in der Ehe” gibt es keine klare Grenze zwischen normalem ehelichen Geschlechtsverkehr und Vergewaltigung
21. Die Sexualität des Mannes funktioniert wie ein Dampfkessel – wenn der Druck zu groß wird, muss er einfach “Dampf ablassen”
22. Frauen bezichtigen ihre Männer häufig einer Vergewaltigung in der Ehe, um sich für eine gescheiterte Beziehung zu rächen
23. Die Diskussion über sexuelle Belästigung am Arbeitsplatz hat vor allem dazu geführt, dass manches harmlose Verhalten jetzt als Belästigung missverstanden wird
24. Beim Kennenlernen entspricht es der allgemeinen Erwartung, dass die Frau “bremst” und der Mann “Gas gibt”
25. Obwohl die Opfer bewaffneter Raubüberfälle um ihr Leben fürchten müssen, erhalten sie wesentlich weniger psychologische Unterstützung als Vergewaltigungsoffer
26. Wenn Männer vergewaltigen, ist oft der Alkohol schuld
27. Viele Frauen neigen dazu, eine nett gemeinte Geste zum “sexuellen Übergriff” hochzuspielen
28. Für die Opfer sexueller Gewalt wird heutzutage durch Frauenhäuser, Therapieangebote und Selbsthilfegruppen schon genug getan
29. Anstatt sich um angebliche Opfer sexueller Gewalt zu kümmern, sollte sich die Gesellschaft eher dringenderen Problemen widmen, wie zum Beispiel Umweltzerstörung
30. Heutzutage werden Männer, die Frauen wirklich sexuell belästigen, auch gerecht bestraft