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**Influence of Sexual Socialization, Gender Roles and Patriarchal Norms on Rape
Myth Acceptance among South Asian Students in Canada**

By

Dayanga Randeniya

A Thesis
Submitted to the Faculty of Graduate Studies
through the Department of Psychology
in Partial Fulfillment of the Requirements for
the Degree of Master of Arts
at the University of Windsor

Windsor, Ontario, Canada

2021

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**Influence of Sexual Socialization, Gender Roles and Patriarchal Norms on Rape
Myth Acceptance among South Asian Students in Canada**

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September 22, 2021

DECLARATION OF ORIGINALITY

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ABSTRACT

Sexual violence within the South Asian community in Canada is less researched than other forms of violence against women. Emphasis on the loss of chastity during sexual violence, a narrative found within the South Asian community, is a type of victim blaming that could help perpetuate rape myth acceptance among South Asian individuals. Social learning theory and the ecological systems theory point towards certain processes, attitudes, and beliefs within all cultural communities that can shape individuals' perception on rape myths. The current study examined whether factors such as gender, sexual socialization, attitudes towards gender roles and patriarchal norms could predict levels of rape myth acceptance among students of South Asian ancestry in Canada. A diverse sample of 116 South Asian students in Canada (60 men and 56 women), born and raised in Canada and South Asia, between the ages of 17-25, completed an online quantitative survey. As expected, male students held higher levels of rape myth acceptance than female students. Beyond the effects of gender, students who held more traditional attitudes towards gender roles and endorsed patriarchal norms at higher levels also reported higher levels of rape myth acceptance. While men received more permissive messages about sex than did women, sexual socialization was unrelated to rape myth acceptance when other attitudes were considered. These findings demonstrate the influence of gender, attitudes towards gender roles and patriarchal norms in shaping levels of rape myth acceptance held among South Asian students in Canada.

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DEDICATION

This thesis is dedicated to my dearest Attamma, whose unconditional love, unwavering support and blessings have brought me this far.

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CHAPTER 1

INTRODUCTION

The daily experiences of women across the globe are strongly impacted by their concerns related to safety from various forms of violence against women. Sexual violence is one such form of violence which can severely affect the wellbeing of women (WHO, 2002). Harms are magnified by societal tendencies to blame victims/survivors of sexual violence (Bohner et al., 2009). Myths about sexual violence, commonly referred to as ‘rape myths’, perpetuate misinformation that supports victim blaming (Burt, 1980). These myths assign shame and blame to survivors of sexual violence while justifying the actions of perpetrators (Payne, 1994; Edwards et al., 2020). In this way, rape myths contribute to the silencing of survivors of sexual violence across cultures.

Sexual violence is commonly experienced by women residing in Canada (Benoit et al., 2015), and affects women across all cultures and ethnicities (Papp, 2010). The current study focuses on sexual violence in the South Asian Canadian context, which has received little research to date. South Asian women are not at higher risk of experiencing sexual violence compared to the general Canadian population (Cotter & Savage, 2019; Senn et al., in press), however, immigrant women have specifically been identified as vulnerable to inequities in outcomes (Brownridge, 2009; Benoit et al., 2015). There is a particular focus on the loss of women’s chastity during sexual assault in the South Asian cultural context which emphasizes women’s responsibility for avoiding vulnerability to sexual assault and increases stigma (Papp, 2010; Gravel et al., 2016). Such attitudes and beliefs held by South Asian Canadians could strengthen the rhetoric of victim blaming found in rape myths, making the experience of sexual assault even more complicated for

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South Asian women in Canada. Thus, the primary purpose of the current study was to explore sexual socialization and other attitudes and beliefs related to gender that may support or diminish belief in rape myths for South Asian students.

To understand the ways in which attitudes and beliefs are shaped to support rape myth acceptance among South Asian Canadians, it is important to review factors such as gender, social processes such as socialization, and dominant attitudes held towards gender roles and patriarchal norms within the South Asian community. Gender is known to influence perceptions of rape myths in general, with men holding higher levels of rape myth acceptance compared to women (Suarez & Gadalla, 2010). Socialization plays a key role in developing attitudes and beliefs within any cultural context, since it regulates social behaviours such as sexual behaviour, based on core cultural values (Talbani & Hasanali, 2000). Additionally, overarching traditional attitudes towards gender roles and patriarchal norms within cultures can influence the level of rape myth acceptance among its members (Burt, 1980; Lee et al., 2010). Therefore, it is crucial to explore whether gender, the process of sexual socialization, attitudes towards gender roles and patriarchal norms within the South Asian community in Canada are related to rape myth acceptance among South Asian Canadians. The current study focused on young adult students of South Asian heritage who are in the developmental period when risk of sexual assault is highest (Burczycka, 2019). I move now to introduce each of the key concepts and review the relevant research literature.

Sexual Violence and Rape Myths

Sexual violence is a form of violence against women (VAW), that has severe consequences on the health and wellbeing of survivors, at times even resulting in death

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(WHO, 2002). This form of violence includes any type of sexual act or attempt of such, directed against a person's sexuality using coercion, regardless of the relationship or setting it occurs in (WHO, 2002). Most women are reluctant to report to authorities about acts of sexual violence due to notions of victim blaming, since those who report are subjected to shaming, mistreatment and ostracization (WHO, 2002; Benoit et al., 2015). Sexual violence is also a topic less researched in comparison to other forms of VAW (WHO, 2002). Therefore sexual violence remains one of the most under-reported and less researched forms of VAW (WHO, 2002; Benoit et al., 2015).

Notions of victim blaming are related to 'rape myths', which are defined as false attitudes and beliefs about the act of rape, rape survivors, and rapists. These attitudes create a hostile climate towards rape survivors and justify male sexual aggression against women (Burt, 1980; Lonsway & Fitzgerald, 1994). Rape myths typically include erroneous beliefs such as 'any healthy woman can resist a rapist if needed', 'women ask for it', 'rapists are strangers' and 'rapists are sex-starved, insane, or both.' These myths are believed to be culturally sanctioned and socially endorsed (Brownmiller, 1975; Burt, 1980; Mori et al., 1995, Edwards et al., 2011). Consequently, such myths prevent survivors of sexual violence from speaking up and reporting to authorities (Lee et al., 2010), continuing a cycle of silence, and contributing to the maintenance of high incidence of sexual violence (Brownmiller, 1975; Mori et al., 1995).

Rape myths do not emerge spontaneously in individuals but rather are culturally produced: hence, it is important to examine the role of predictors of rape myth acceptance. Previous studies have examined the influence of gender (Suarez & Gadalla, 2010; Hayes et al., 2016) and gender roles (Lee et al., 2010; King & Roberts, 2011) as

strong predictors of rape myth acceptance. However, no studies have investigated the role of sexual socialization or patriarchal norms in the development of rape myth acceptance (Szymanski et al., 1993; Mori et al., 1995; Hinck & Thomas, 1999; Morry & Winkler, 2001; Kennedy & Gorzalka, 2002; Lee et al., 2005; Aronowitz et al., 2012; Jayalakshmi et al., 2016; Kamdar et al., 2017; Nadeem & Shahed, 2017; Hill & Marshal, 2018; Haugen et al., 2019; Nason et al., 2019; Barn & Powers, 2021). Mainly such studies focus only on documenting overall levels of rape myth acceptance.

In addition to this problem, although rape myths are held across race, culture and ethnicity, previous research concerning rape myth acceptance has focused mostly on Caucasian samples (Szymanski et al., 1993; Hinck & Thomas, 1999; Morry & Winkler, 2001; Aronowitz et al., 2012; Haugen et al., 2019; Nason et al., 2019). There are a number of studies on rape myth beliefs using Asian samples (Mori et al., 1995; Kennedy & Gorzalka, 2002; Lee et al., 2005). However, such studies have only considered East Asians, such as Chinese, Korean and Japanese populations. Though broadly belonging to the group 'Asians', the South Asian community considers itself and is considered by researchers to be somewhat different than East Asian populations (Perera & Chang, 2015).

In terms of studies on rape myth acceptance using South Asians, there are few exceptions globally. All these studies on rape myth acceptance are quantitative. Two studies (Hill & Marshal, 2018; Barn & Powers, 2021) compared British students against Indian students, making inferences to cultural differences in rape myth acceptance. A few studies were also conducted in India (Jayalakshmi et al., 2016) and Pakistan (Nadeem & Shahed, 2017; Kamdar et al., 2017; Jamshed & Kamal, 2021), using large samples of

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local university students to assess levels of rape myth acceptance, highlighting the presence of gender differences. Some studies from the United States have also looked at samples from the South Asian diaspora. A study using South Asian American women (Devdas & Rubin, 2007) highlighted generational differences in levels of rape myth acceptance, though the sample size was less than one hundred. Another study on American Indians (Tummala-Narra et al., 2017) highlighted that ethnic identity was not a predictor of rape myth acceptance. There is a lack of research on rape myth acceptance among South Asians from Canada, where much of the South Asian diaspora is located. Canada hosts many South Asians as immigrants as well as native born Canadians with South Asian ancestry (Buchignani, 2010).

South Asian Community and Sexual Violence in Canada

South Asians are an ethno-cultural group whose ancestry is traced to the South Asian subcontinent, which consists of Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka (Preisser, 1999; Ghosh, 2013). Even though there is considerable heterogeneity within South Asians in terms of ethnicity or religion, there seem to be cultural similarities (Ahmed & Lemkau, 2000). Apart from the majority living in the South Asian subcontinent itself, many individuals of South Asian descent are known to reside across several continents. As a multicultural country, Canada is home to a large South Asian community.

South Asians are the largest visible minority in the country, comprising 5.6% of the total population (Statistics Canada, 2017). Much of the South Asian community in Canada is concentrated in Ontario and British Columbia (Statistics Canada, 2007). Nearly 31% of the South Asian population are second or third generation Canadians

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(born in Canada) whereas nearly 69% of the South Asian population are immigrants or first-generation (Statistics Canada, 2017). South Asians comprised 18.9% of recent immigrants to the country, during the period of 2011-2016, according to the 2016 census (Statistics Canada, 2017). It is one of the fastest growing communities compared to the overall population (Statistics Canada, 2007), due to increasing migration from the sub-continent, based on Canadian labour needs (Handa, 2003).

Women of South Asian descent living in Canada are affected by VAW (Papp, 2010), which threatens their safety. The main forms of violence that affect women living in Canada are physical abuse, sexual abuse, psychological abuse, harassment or stalking, technology-assisted violence, neglect, 'honour' violence, and early or forced marriage (Status of Women Canada, 2018). Though different communities suffer from culturally specific forms of violence, for example, colonization-based violence against Indigenous women and honour-based violence against a number of groups of immigrant women (Brownridge, 2009), there is an overlap between these forms of violence, such as family violence, since they are sanctioned across cultures based on gender (Shier & Shor, 2016).

Research on South Asian women in Canada largely highlights the prevalence of VAW in the form of intimate partner violence and domestic violence (Agnew, 1998; George & Rashidi, 2014; Madden et al., 2016), while there is only limited research on sexual violence. There is a strong social stigma towards South Asian women who are survivors of sexual assault within their respective communities, which prevents the disclosure of even extreme cases of sexual violence (Papp, 2010; Benoit et al., 2015). This is especially the case among certain groups of immigrant South Asian women (Shirwadkar, 2004; Papp, 2010). The issue for many South Asian women is that

disclosing sexual violence not only means a loss of status for themselves, but also for their family and community. Survivors of such violence are often also silenced by family members to prevent the publicizing of such incidents (Ahmed et al., 2009; Papp, 2010; Tummala-Narra et al., 2017; Gill & Harrison, 2019). For example, a qualitative study with South Asian women on their survival of sexual violence, demonstrated how commonly participants' mothers reacted to the news of their sexual assaults, by claiming it had dishonoured their families (Ahmed et al., 2009). The same study also showed that survivors often regard themselves as de-valued persons of their communities (Ahmed et al., 2009).

The social stigma attached to sexual violence is related to the concept of chastity within the South Asian community. Though conversations on sex and sexual violence are often considered taboo within the South Asian community (Abraham, 1999; Gravel et al., 2016), significant emphasis is placed on the importance of preserving a woman's chastity. Chastity is required to be intact until marriage, and the responsibility for protecting it, is the woman's own, while repercussions of violating this norm are considered to extend beyond the individual, by negatively impacting the family and community one belongs to. Therefore, pre-marital sex is considered dishonourable as it defiles a woman's (and not a man's) 'purity', causing dishonor to one's family and community (Papp, 2010; Gravel et al., 2016, Bacchus, 2017). Incidents of sexual assault are regarded in a similar manner, as acts that defile a woman's honour, even though they are acts of violence founded on the absence of consent (Ahmad, 2016; Gill & Harrison, 2019). In some South Asian languages, an act of sexual violence is even referred to as 'a loss of honour' with words such as 'izzat loot gayi' in Urdu and Hindi (Ahmad, 2016).

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The social stigma attached to sexual violence within the South Asian community shapes a narrative of victim blaming, which is similar to the narrative at the core of rape myths. A quantitative study using first- and second-generation South Asians in the United States showed that first-generation (immigrant) women held higher levels of rape myth acceptance than second-generation women. This was attributed by the researchers to the belief that any type of sexual activity is preventable and is the prime responsibility of South Asian women (Devdas & Rubin, 2007). Such information can be passed down to second-generation South Asians from first-generation South Asians, from parents, family and community members, which can promote the continuation of rape myth acceptance within the South Asian community (Devdas & Rubin, 2007). In order to break this cycle of misinformation perpetuated by rape myths, it is important to identify which attitudes and beliefs transmitted through socio-cultural factors can act as predictors of rape myth acceptance within the South Asian community.

Theoretical Foundation of Study

Bronfenbrenner's ecological systems theory (1979) and Bandura's social learning theory (1977) explain how the collective influence of gender, sexual socialization (information on appropriate sexual behaviour), attitudes towards gender roles and patriarchal norms might shape rape myth acceptance in various socio-cultural systems. The ecological systems theory posits how various societal systems that a person interacts with can shape an individual. These systems include the a) microsystem which consists of immediate settings an individual interacts with, such as family, and b) mesosystem, which is the interaction between these settings, such as home and school, c) exosystem, which consists of environments an individual does not engage with directly, such as a

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parent's workplace, d) macrosystem, which connects the (micro-, meso- and exo-) systems through a shared culture or sub-culture (Bronfenbrenner, 1979), and e) the chronosystem which includes the impact of life events and experiences of an individual over time, such as having a sibling or migration (Bronfenbrenner, 2005). For the purpose of this study, I will mainly focus on the microsystem, mesosystem, macrosystem, and chronosystem, which includes the immediate settings, the influence of cultural scripts, and impact of life experiences, which shapes an individual.

The individual engages first with social systems in their immediate environment, namely the microsystem and mesosystem. These two systems include parents, peers, family, schools, and religious institutions. The macrosystem exists beyond the immediate environment, which includes societal norms, expectations, and beliefs, forming the broader social environment, which according to Bronfenbrenner (1979) functions as a blueprint for specific socio-cultural settings, dictating the appropriate behaviours expected from its members. Information from the macrosystem is passed on to the individual through the microsystem and mesosystem, meaning that an individual learns about culturally sanctioned behaviours through family and peers. Culturally accepted behaviors are displayed by the individual, as long as their social environment is connected to their cultural background (Bronfenbrenner, 1979). If the macrosystem is patriarchal in nature, promotes problematic views on sexual behavior, and displays a high level of acceptance of rape myths (Campbell et al., 2009), this information can reach the individual through the mesosystem and microsystem, via agents of socialization, such as parents and peers.

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Within the South Asian context, the value placed on kinship and collectivism facilitates the passing of information from the overarching macrosystem of South Asian cultures to members of the community, through parents and peers. Information on sexual behaviours, chastity, and rape myths are interconnected within South Asian cultures. These emphasize that staying within the boundaries of gender roles helps women remain chaste, while rape myths are seen as cautionary tales for those who might choose to step out of such boundaries. Since this message is commonly held across South Asian cultures (Papp, 2010; Tummala-Nara et al., 2017; Gill & Harrison, 2019), it is passed on from parents and peers to individuals within the South Asian community (Aosved & Long, 2006).

In addition to these, it is important to consider the impact of the chronosystem in shaping the lives of South Asians in Canada. Given that the chronosystem represents life events and experiences that take place over time, relational aspects of culture such as migration/immigration, racism, and duration of residency in the country should be taken into consideration in understanding the position of women within the South Asian community and the impact of culture (Dossa, 1999; Jiwani, 2005). In terms of rape myth acceptance, the study by Tummala-Narra and colleagues (2017) discusses the possibility of factors such as pre-migration experiences, acculturation, years of residency in the country as being influential in shaping attitudes towards rape myths, rather than ethnic identity since the findings showed a disconnect between rape myth acceptance and ethnic identity. These experiences captured by the chronosystem could shape the way individuals think of rape myths, adjusting ideals found in the macrosystem and the type of information provided by parents and peers in the immediate social settings.

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Therefore, the ecological systems theory demonstrates how behavioural scripts from the overarching macrosystem of South Asian cultures, could pass on information related to rape myth acceptance through parents and peers, to South Asian individuals, as well as life experiences specific to the South Asian diaspora such as migration, life as an international student in college/university and duration of residency in Canada, found in the chronosystem. The social learning theory (Bandura, 1977), on the other hand, helps to decode the social processes through which parents and peers could support rape myth acceptance among South Asians.

Bandura's social learning theory (1977) explains how behaviours are learnt through the processes of modeling, observational learning, reinforcement and repetition. This theory is commonly used to explain childhood learning of a range of attitudes and skills (e.g., language skills) and has been applied to facilitate teaching (e.g., Schunk, 2012), to create psychotherapeutic interventions (e.g., Rotter, 2017), to promote health behaviours (e.g., Rosenstock et al., 1988), and productive workplace behaviours (Chen et al., 1998). It has also been used very productively to explain violence as a learnt behaviour (Bandura, 1978) which has resulted in the social learning theory being characterized as a theory of 'the intergenerational transmission of violence' within North American cultures (Renzetti et al., 2018). The theory suggests that experiencing or observing violence related events from socialization agents, such as parents and peers, and one's culture, exemplifies violence as an appropriate reaction to certain situations (Renzetti et al., 2018). Research has shown that various forms of VAW such as domestic violence (e.g., Mihalic & Elliot, 1997) and dating violence (e.g., Foshee et al., 1999) can also be explained using the social learning theory.

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Similarly, sexual violence has been frequently explained as a learnt behavior (Ellis, 1989). Perceiving sexual violence as an acceptable form of aggression towards women is thought to be learnt through four processes; through witnessing rape scenes in media (e.g., movies or pornography), by witnessing the pairing of sex and violence depicted in the same context, through hearing rape myths supported, also known as the 'rape myth effect', and by repeated presentations of these phenomena which desensitize people to survivors of sexual violence (Ellis, 1989). The 'rape myth effect' shows that information on rape myths can be passed on through cultural traditions, linking interpersonal aggression and sexuality as being responsible for sexual violence (Ellis, 1989). This explains how rape myths convey the narrative of sexual violence as an acceptable form of punishment for South Asian women who overstep their socio-cultural boundaries. These views are often reflected in traditional scripts and norms related to sexual behavior for each gender and patriarchal norms related to women.

Among the South Asian community, it is believed that women remaining chaste is ensured through culturally sanctioned sexual behaviours, gender role stereotypes and patriarchal norms (Abraham, 1999). This is further exemplified through the study by Devdas and Rubin (2007), where it was implied that high levels of rape myth acceptance were shaped by the belief that sexual violence is synonymous with loss of chastity, which was considered a consequence of disregarding cultural norms assigned to South Asian women. Based on these theories and the limited research to date, therefore, one's gender, the type of information provided by parents and peers on sexual behaviours, the type of attitudes held towards gender stereotypes and patriarchal beliefs should predict the level of acceptance of rape myths among South Asian individuals.

Some quantitative studies on South Asians and sexual violence have implicitly discussed links between rape myth acceptance and gender, gender roles as well as patriarchal beliefs (e.g., Papp, 2010; Hill & Marshal, 2018). Such studies have focused on South Asians living in Canada (Papp, 2010), and those living in South Asia (de Mel et al., 2013; Hill & Marshal, 2018), which represents potential immigrants to Canada. This is limited evidence of the overarching ‘macrosystem’, potentially influencing both domestic South Asians and immigrant South Asians in Canada. However, a gap in the literature concerning South Asians exists in terms of exploring the underlying processes, attitudes and beliefs which could influence and predict rape myth acceptance.

Possible Predictors of Rape Myth Acceptance

Gender

Studies have shown that gender is considered an influential factor in predicting rape myth acceptance, suggesting that men are likelier to have higher levels of rape myth acceptance compared to women (White & Kurpius, 2002; Forbes et al., 2004; Suarez & Gadalla, 2010). Rape myth acceptance is seen to serve different functions for men and women, such that it helps men to justify male sexual violence, while women perceive it as attributing sexual violence to personal vulnerabilities (Lonsway & Fitzgerald, 1995). Given that rape myths solely focus on female behaviours that lead to sexual violence, men are likelier to consider a victim’s attire, character, and promiscuity as causes for rape, whereas women are likelier to identify with the victim, showing more empathy, believing in them, and considering rape as a serious incident (Hayes et al., 2013).

Such gender differences in rape myth acceptance were also found in studies conducted using South Asian study samples on rape myth acceptance. Two studies using

Pakistani undergraduates found that men were likelier to believe that women's willingness is present in rape, women of good character can prevent rape, and women's attitude, behaviour, and attire attracted rapists (Nadeem & Shahed, 2017; Jamshed & Kamal, 2021). A comparative study between students in the UK and India on rape myth acceptance also showed that among the Indian student sample, men endorsed rape myths more than women, with men's uncontrollable sex drive aroused by women's willingness cited as a primary cause of sexual violence (Barn & Powers, 2021).

As discussed previously, due to the emphasis placed on women's behaviours in rape myths, such as wearing short clothing or behaving promiscuously, the responsibility of avoiding sexual violence is placed upon women. For South Asian women, the added responsibility of protecting one's honour or chastity reinforces the notion that women are to blame in the event that they do experience sexual violence. Since rape myths do not place blame on the perpetrator, patriarchal practices can magnify such ideas among men, justifying male sexual aggression. Since previous studies have consistently demonstrated gender differences in rape myth acceptance across samples, gender was included as a predictor in the current study.

Sexual Socialization

Information regarding sexual violence is intertwined with sexual scripts, as these provide a collection of information on sexual behaviours that are deemed appropriate by one's culture (Ryan, 2011). These can include sexual meanings and desires, how to interpret other's behaviours in sexual encounters, for example, predictable behavior such as 'coercion by males' and even methods of consent and non-consent (Ryan, 2011). In the South Asian community sexual scripts are reflective of the sexual double standard,

which is when evaluations of sexual behavior depend on an individual's gender (Marks & Fraley, 2006; Bacchus, 2017). An example of this is the emphasis on protecting a woman's chastity while the concept of male chastity is non-existent. This is likely different in degree to the sexual double standard reported among Caucasians residing in North America. Additionally, expressions of sexuality in South Asian women are considered a threat to one's family and to the community (Inman et al., 2001). Women are expected to be sexually submissive, with shyness and inexperience in sexual activities regarded as valuable, whereas males are expected to gain sexual experience to 'teach' sexual activities to women during marriage (Papp, 2010; Bacchus, 2017).

Such information reflecting the sexual double standard within the South Asian context is usually provided from a young age by agents of socialization (Gravel et al., 2016); indirectly through parents using subtle cues, and directly through peers (Bashir et al., 2017). Hence, sexual socialization, which is the process through which a person acquires the skills to become a functional sexual member of one's social group (Gravel et al., 2016) can potentially be a factor that influences rape myth acceptance.

The experience of sexual socialization by South Asian parents differs for sons and daughters, as it entails different approaches to understanding and experiencing sexual activity based on the child's gender (Zaidi et al., 2014). Parental messages to sons sometimes promote sexual exploration and pleasure whereas messages to daughters are rather restrictive in tone, stressing the negative consequences of sexual activity (Kim & Ward, 2007). For example, sons would be encouraged to stay out late and entertain female friendships, whereas daughters would be reprimanded for attempting to go out in the night or associating with males. Due to the taboo nature of sex, parents would not

explicitly engage in education regarding sexual behaviours (Gravel et al., 2016), and it is in this instance that peer guidance is relied upon (Trinh et al., 2014; Bashir et al., 2017).

Peers are a source through which discussions of sexual behaviours take place openly among South Asians, especially among male peers (Trinh et al., 2014). However, norms of gender inequality and male bonding that foster and justify abuse are present in peer cultures across ethnicities and can promote violence against women (Flood & Pease, 2009). Within the South Asian context ‘eve teasing’ is one such example, where gangs of boys or men sexually harass women physically, verbally or by stalking, an act which could in severe cases escalate into rape (Kohli, 2012). Such practices are normalized by the belief that women who dress provocatively instigate such behavior (Mitra-Sarkar & Partheeban, 2011). This exemplifies the victim blaming rhetoric found in rape myths, where the woman is held accountable for any form of sexual violence inflicted upon her. In addition to this, South Asian female peers also sometimes act as brokers of chastity, modesty and cultural norms, by reprimanding, ridiculing and even gossiping about females who do not adhere to cultural norms (Subramanian, 2013). These practices can contribute to the acceptance and spread of rape myths among South Asian women.

Therefore, observations of how South Asian parents and peers display their knowledge and beliefs related to sexual assault survivors, their use of rape myths as cautionary tales to reinforce behaviours such as conservative dressing, not allowing females to travel at night, discouraging sexual behaviours among females, and repeated instructions on the necessity to conserve a woman’s chastity, could foreshadow the presence of rape myth acceptance among South Asians.

Traditional Gender Roles

Traditional gender roles, also known as sex-role stereotypes, are another factor that can influence rape myth acceptance. These perpetuate ideals where women and men have different roles, with females strictly engaging in domestic responsibilities whereas males engage in non-domestic roles (Best & William, 1997). Gendered behaviours are an integral aspect of South Asian traditions, with a strict demarcation of expectations often creating a disparity between males and females from an early age. For example, boys are given more freedom both inside and outside the house, as they are encouraged to participate in decision-making, while girls are responsible for household chores, and their activities out of the home are restricted (Papp, 2010).

Gender roles proscribe that South Asian males and females follow a rigid script based on their gender, which has particular relevance to sexuality and sexual behavior as well. Gender scripts related to sexual behaviours within the South Asian context are based on South Asian ideals of femininity and masculinity (Abraham, 1999; Bacchus, 2017). Femininity, according to the South Asian context, is displayed by being docile, self-sacrificial, demonstrating good moral values and remaining chaste until marriage, while masculinity is displayed through dominance over women and sexual virility (Abraham, 1999).

For South Asian females these ideals of femininity and sexuality are imposed through gender role expectations such as adhering to ‘appropriate’ dress codes that are not body-revealing, not travelling at night and not associating with the opposite gender, to name a few (Dasgupta, 1998; Talbani & Hasanali, 2000). In addition to displaying culturally appropriate scripts of femininity, adhering to gender roles related to sexuality is

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considered important in preserving family and community traditions, since South Asian women are vested with the responsibility of ensuring continuity of tradition by maintaining purity (Abraham, 1999; Bacchus, 2017; Tummala-Narra et al., 2017). Unlike South Asian women, South Asian men can engage in activities to increase their sexual virility such as watching pornography and engaging in sexual interactions (Abraham, 1999). These gendered discrepancies hold South Asian women to higher standards than South Asian men (King & Roberts, 2011).

Across cultures, traditional gender roles for women create boundaries for women's behaviour, and overstepping these boundaries are assumed to trigger violence such as sexual assault (Burt, 1980, White & Kurpius, 2002; Lee et al., 2010). Similarly, for South Asian women this is a common interpretation of their behaviour (Devdas & Rubin, 2007; Tummala-Narra et al., 2017). All of the traditional guidelines that South Asian women are expected to abide by are thought to be 'protective measures' put in place to avoid sexual assault, highlighting the benevolent sexism of gender roles for women, where women who violate traditional gender roles are blamed for sexual assault while those who abide by traditional gender roles are praised for taking necessary precautions (Viki and Abrams, 2002; Hill & Marshal, 2018). For example, the segregation of women and men in social events and disapproval towards pre-marital dating are believed to prevent any opportunity of sexual intimacy that could lead to sexual assault, due to women's vulnerability at the hands of men's sexual needs (Dasgupta, 1998; Abraham, 1999), whereas women deliberately choosing to not dress modestly is assumed to provoke men's sexual needs, which warrants incidents of sexual

violence (Mitra-Sarkar & Partheeban, 2011). It places the burden upon South Asian women to ensure that they adhere to gender scripts to protect themselves.

Benevolent sexism found in traditional gender roles is known to influence rape myth acceptance, because they reflect victim blaming tendencies (Viki and Abrams, 2002; Hill & Marshal, 2018). Individuals endorsing traditional gender roles for South Asian women and men, where women are held responsible to prevent sexual violence by following gender scripts while absolving men's sexual coercion on women as fulfilling their sexual needs, could reflect an acceptance of victim blaming. Thereby, rape myth acceptance would be expected to be shaped by the presence of traditional gender roles (Viki & Abrams, 2002). Assessing South Asians' attitudes towards traditional gender roles would be important for understanding variations in rape myth acceptance.

Patriarchal Beliefs

In addition to traditional gender roles, patriarchal beliefs are also likely to play a crucial role in the perpetuation of rape myths. Patriarchal beliefs exist in most cultures to a greater or lesser degree, and are beliefs related to the hierarchical power structure of male domination and female subordination (Yoon & Adams, 2015). In the South Asian community patriarchal values are characterized by deep set inequalities between males and females, further validated by placing men in controlling positions over the lives of women (Ahmad et al., 2004; Papp, 2010; Tummala-Narra et al., 2017). For example, within the South Asian family structure, patriarchy is established by males having the authority in decision making (Tummala-Narra et al., 2017). Male dominance within the South Asian context extends to sexual behaviours as well. As discussed previously, men's sexual needs are prioritized over women's sexual needs (Tummala-Narra et al.,

2017), with male sexual prowess and dominance over females regarded as the norm (Raj & Silverman, 2002) while female sexuality is controlled in a physical and psychological manner, due to the link between family honour and the chastity of women (Papp, 2010). Studies on marital rape in South Asian immigrant women highlights how sexual needs of women are disregarded and sexual coercion is often considered the marital right of men (Abraham, 1999; Gill & Harrison, 2019).

In addition to these, the sexuality of South Asian women is used as a tool for the subordination of those who challenge patriarchal notions (Dutt, 2018). For example, the infamous Delhi gang rape was justified by the perpetrators as teaching the victim a lesson for daring to remain outdoors during the night (Dutt, 2018). Women's actions are constantly subjected to men's surveillance to ensure that women's sexuality and identities are in accordance with South Asian patriarchal norms, and sexual violence is seen as an appropriate reaction if these are violated (Dutt, 2018; Begum & Barn, 2019). Owing to such repercussions, some South Asian women also internalize patriarchal norms in an attempt to avoid sexual violence (Begum & Barn, 2019). Hence, the patriarchal structure within the South Asian context seems to dominate women's sexuality by ideologies related to victim blaming and social control (Begum & Barn, 2019).

Studies on immigrant South Asian women have discussed the influence of patriarchal beliefs on domestic violence and marital rape as a means of justifying such forms of violence (Abraham, 1999; Shirwadkar, 2004; Shankar et al., 2013). High levels of patriarchal beliefs among immigrant South Asian women have shown an acceptance of violence towards women (Ahmad et al., 2004), trivializing and minimizing of their own experiences of violence, sometimes not even recognizing such events as 'violence'.

Given the influence patriarchal beliefs has on other forms of VAW impacting women of South Asian descent, it is important to assess if patriarchal beliefs might similarly have an impact on the level of rape myth acceptance among individuals of South Asian descent in Canada.

Culture and Sexual Violence

Studies on rape myth acceptance that have made comparisons between Caucasian and Asian samples (Mori et al., 1995; Kennedy & Gorzalka, 2002; Lee et al., 2005) create a culturally insensitive narrative. These studies highlighted that persons belonging to Asian cultures had higher levels of rape myth acceptance in comparison to Caucasians, suggesting racial and ethnic differences in values are important factors in variations in rape myth acceptance without any critical discussion (Kennedy & Gorzalka, 2002; Jimenez & Abreu, 2003). Unfortunately, such cross-cultural comparisons have been used to perpetuate the stereotype of Asian cultures as inherently 'violent' compared to non-Asian cultures, since one culture is denoted superior to the other. Since South Asians fall under the broader category of Asians, this notion is reflected in studies on South Asians as well.

Research on sexual violence related to South Asian communities is often presented as a stereotypical narrative of men being inherently violent and women being submissive, with South Asian cultures characterized as fossilized and inferior to 'liberal western cultures' (Jiwani, 2005; Ahmed et al., 2009; Gill and Harrison, 2019). Such narratives downplay the presence of sexual violence in other cultures and exaggerate its presence in South Asian communities. This narrative is also found in studies on rape myth acceptance, especially evident in the two studies (Hill & Marshal, 2018; Barn &

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Powers, 2021) which compared Indian and British college students. These studies indicated that Indian students hold higher levels of rape myth acceptance since they belong to a 'less egalitarian' culture. Barn and Powers (2021) also makes inferences to scheduled castes as a predictor of rape myth acceptance, even though only 12% of participants identified as such. Such narratives are problematic since it feeds into Eurocentric and stereotypical ideologies which insinuate that race and caste are determinants of rape myth acceptance.

Research suggests that the tendency toward upholding traditional patriarchal values and rigid gender role stereotypes is higher in most immigrant minority communities, likely as a result of attempts to ensure cultural continuity (Papp, 2010) in the face of racism, acculturation, migration (Brownridge, 2009; Rajiva, 2013) and socio-economic disparities. Moreover, South Asian women in this context particularly are deemed responsible for upholding South Asian values, especially when residing in non-South Asian countries (Zaidi et al., 2014; Bacchus, 2017). These notions are often upheld by South Asian families that have recently immigrated as well as those who have resided over many decades in Canada (Thandi & Lloyd, 2011; Tummala-Narra, et al., 2017). Women of South Asian descent living in countries such as Canada are therefore ultimately impacted by cultural scripts in both the dominant culture and their inherited culture, which reinforces patriarchal values (Jiwani, 2005). Though culture is now considered as a dynamic and flexible system of values and worldviews as opposed to a static entity (Fernando, 2004), and the status of South Asian women is continually evolving, the presence of certain predominant attitudes within South Asian cultures can shape the level of rape myth acceptance within their communities.

Current Study

Since there is an evident gap in literature regarding the influence of underlying processes, attitudes, and beliefs on levels of rape myth acceptance among South Asian individuals in Canada, the current study provides insights on this phenomenon. This was achieved by examining the types of attitudes men and women of South Asian descent in Canada have towards gender roles and patriarchal norms and assessing the content of sexual socialization they received from parents and peers, to establish how these factors operated together or independently to predict the levels of rape myth acceptance held among South Asians living in Canada.

It is important to seek information regarding predictors of rape myth acceptance within the South Asian community because doing so provides South Asian communities with valuable insights into beliefs that might be contributing to rape myth acceptance. Rape myth acceptance continues to impact South Asian survivors of sexual violence by causing ostracization within their families and relevant communities, leaving few opportunities to seek help or to hold perpetrators accountable for their actions. Given that the identity of South Asian individuals is largely connected to their culture, it is important to seek ways through which cultural practices can be retained while excluding those that are harmful for the wellbeing of South Asian women. The current study can provide information which will be hopefully useful in guiding early interventions for South Asian communities, that require a culturally sensitive approach to discussing sexual violence and rape myth acceptance.

In order to explore this phenomenon, the study consisted of three research questions. Firstly, does the type of sexual socialization (conservative or permissive)

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received by parents and peers differ based on an individual's gender and if the individual was born and raised in South Asia or Canada. Secondly, is the type of sexual socialization received by parents and peers related to the type of attitudes an individual has towards gender roles and patriarchal norms. And thirdly, can the collective influence of sexual socialization, attitudes towards gender roles and patriarchal norms predict the level of rape myth acceptance an individual has.

Hypothesis 1

The first hypothesis was based on the research question: *does the type of sexual socialization (conservative or permissive) received by parents and peers differ based on an individual's gender and if the individual was born and raised in South Asia or Canada?* It was hypothesized that:

Hypothesis 1(a): There would be a difference between male and female participants in the type of parental sexual socialization received.

Hypothesis 1(b): There would be a difference between male and female participants in the type of peer sexual socialization received.

Hypothesis 1(c): There would be a difference between Canadian born South Asians and immigrant South Asians in the type of parental sexual socialization received.

Hypothesis 1(d): There would be a difference between Canadian born South Asians and immigrant South Asians in the type of peer sexual socialization received.

It was anticipated that the findings of the study might show that the place a South Asian individual was born and raised (in this case a country in South Asia or Canada) is not relevant to the sexual socialization received. Factors such as duration spent in Canada and type of peers (Non-South Asian or South Asian), experiences which are captured

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through items included in the demographic questionnaire found in Appendix B, may be more relevant to exploring any systematic differences in socialization experiences that exist. Follow-up analyses explored whether these factors were related to differences in socialization.

Hypothesis 2

The second hypothesis was based on the research question: *is the type of sexual socialization received by parents and peers related to the type of attitudes an individual has towards gender roles (attitudes towards women) and patriarchal norms?* It was hypothesized that:

Hypothesis 2(a): Participants who received more conservative parental sexual socialization would have more traditional attitudes towards gender roles and patriarchal norms than participants who received more permissive sexual socialization.

Hypothesis 2(b): Participants who received more conservative peer sexual socialization would have more traditional attitudes towards gender roles and patriarchal norms than participants who received more permissive sexual socialization.

Hypothesis 3

The third hypothesis was based on the research question: *can the collective influence of gender, sexual socialization, attitudes towards gender roles and patriarchal norms predict the level of rape myth acceptance an individual has?* It was hypothesized that:

Hypothesis 3: Participants' gender, parental and peer sexual socialization, attitudes towards gender roles and patriarchal norms would, in combination, predict acceptance of rape myths.

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It was expected that there would be overlap between the predictors, but that unique contributions would be evident for each, above their shared contributions.

CHAPTER 2

METHOD

Participants

The recruited sample ($N = 121$) consisted of undergraduate and graduate students between the ages of 17 and 25¹. However, the sample was reduced to 116, since 5 participants (recruited through emails) did not meet the eligibility criteria of being South Asian (identified as South-East Asian [e.g., Philippines] or Middle Eastern [e.g., Syrian]). The sample was approximately evenly divided between men (51.72%, $n = 60$) and women (48.28%, $n = 56$). More details on demographics of the participants are as shown in Table 1.

Recruitment through the Psychology Department Participant Pool (20.69%, $n = 24$) and emails sent through the Faculties of Engineering and Science and the International Student Center (71.31%, $n = 92$) accomplished the goal of enlarging the sample beyond what the Participant Pool could accomplish and increasing the number of international students and men. Chi-square analyses were performed to assess participant demographics by recruitment method which indicated significant differences between recruitment methods and gender, domestic/international student status and faculty. The analyses revealed that posting through the Psychology Department Participant Pool recruited mostly women (79.17%), whereas emails sent through the Faculties of Engineering and Science and the International Student Center, led to recruitment of more men (59.78%), $\chi^2(1) = 11.56, p = .001$. The Participant Pool recruitment resulted mostly in domestic students (70.83%) whereas email recruitment was successful in obtaining a

¹ An oversight in collection of demographics meant that beyond ensuring age eligibility, no average age could be calculated

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higher proportion of international students (56.52%), $\chi^2(1) = 5.70, p = .02$. As expected posting within the Participant Pool recruited mostly from the Faculties of Arts, Humanities and Social Sciences and Science (45.83% each) while emails led to recruitment mostly from the Faculty of Engineering (54.35%) and Science (38.04%), $\chi^2(1) = 50.63, p < .001$.

Domestic students (49.13%, $n = 57$) are those students who were born or raised in Canada. Of those domestic students who were born in Canada (54.39%, $n = 31$), most identified as second generation South Asian Canadians (68.75%, $n = 21$), while others identified as first generation (28.13%, $n = 9$) and third generation South Asian Canadians (3.12%, $n = 1$). Domestic students who were raised in, but not born in Canada (45.61%, $n = 26$) had moved to the country between the ages of 1 and 17 ($M = 6.3, SD = 5.4$), with 76% reporting they moved to Canada when they were younger than 10. International students are those who were born and raised outside Canada. These students had moved to the country between the ages of 17 and 25 ($M = 21.7, SD = 2.3$).

Of the domestic students raised in Canada, most had lived in North America or Europe (94.6%), had attended high school in Canada (87.1%) and associated with peers who were mostly a mix of South Asians and non-South Asians (84.6%). Domestic students born in Canada reported similar trends, having lived mostly in North America or Europe (96.8%), attended high school in Canada (96.8%) and associated with peers who were mostly a mix of South Asians and non-South Asians (54.6%). As would be expected, international students reported contrasting trends, with most having lived in South Asia (96.6%), attended high school in a South Asian country (86.4%), and were currently associating with peers who were mostly South Asian (67.8%).

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Table 1

Demographics of Participants

Variable	<i>n</i>	%
South Asian Ancestry		
Bangladesh	8	6.89
India	78	67.24
Maldives	1	0.86
Nepal	2	1.72
Pakistan	24	20.68
Sri Lanka	3	2.58
Ethnicity		
South Asian	13	11.21
Bangladeshi	8	6.89
Bengali	1	0.86
Goan	1	0.86
Gujarati	28	24.14
Kashmiri	1	0.86
Keralite	3	2.58
Malayali	1	0.86
Mangalorian	2	1.72
Nepali	2	1.72
North Indian	2	1.72
Pakistani	22	18.97
Punjabi	13	11.20
Sinhalese	2	1.72
Sri Lankan	2	1.72
Tamil	6	5.17
Telegu	7	6.05

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Variable	<i>n</i>	%
Place of birth		
Canada	32	27.58
India	59	50.86
Sri Lanka	2	1.72
Pakistan	8	6.89
Bangladesh	4	3.44
Nepal	1	0.86
Other (e.g., Middle East, USA)	10	8.62
Religious Denomination		
Does not identify with a religious denomination	7	6.03
Hindu	50	43.10
Muslim	39	33.62
Buddhist	2	1.72
Christian	11	9.48
Sikh	7	6.03
Citizenship Status		
Citizen	48	41.38
Permanent Resident	3	2.59
Dual Citizen	6	5.17
Citizen of another country	59	50.86
Student Status		
Domestic Students	57	49.14
Female	38	32.76
Male	19	16.38
International Students	59	50.86
Female	16	15.52
Male	41	35.34

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Variable	<i>n</i>	%
Parents' country of residence		
Canada	56	48.28
South Asian country	51	43.97
Another country (e.g., Middle East)	9	7.76
Place attended high school		
Canada	54	46.55
South Asia	53	45.69
Another country (e.g., Middle East)	9	7.76
Sexuality		
Heterosexual (straight)	105	90.52
Gay/Lesbian	1	0.86
Bisexual	4	3.45
Asexual	5	4.31
Not sure	1	0.86
Faculty		
Arts, Humanities, and Social Sciences	14	12.07
Business	3	2.59
Education	1	0.86
Human Kinetics	2	1.72
Science	46	39.66
Engineering	50	43.10

Measures

Demographic Information

A demographics questionnaire was administered to obtain background information related to South Asian ancestry, gender, citizenship status in Canada, ethnicity, age moved to Canada, place attended high school, ethnicity of peers mostly associated with, etc. See Appendix B.

Sexual Socialization

The type of sexual socialization received by parents and peers, along a continuum of conservative or permissive, was measured by an adapted version of the Sexual Socialization Instrument (Lottes & Kuriloff, 1994). It is a 20-item measure developed to assess the sexual influences of parents and peers on non-acceptance (conservative) or acceptance (permissive) of non-marital sexual relations. Sexual socialization by parents and peers are rated on a 5-point Likert scale ranging from *1 (strongly agree)* to *5 (strongly disagree)*, in which higher scores indicate a permissive sexual socialization compared to lower scores which indicate conservative sexual socialization. The scale consists of two subscales: Parental Sexual Socialization and Peer Sexual Socialization. The Parental Sexual Socialization subscale has a Cronbach's alpha of .77 with scores ranging between 8-40, while the Peer Sexual Socialization subscale has a Cronbach's alpha of .85 with scores ranging between 4-20 (Lottes & Kuriloff, 1998). The version used in this study included two additional items written by Senn and used productively in previous studies (Nurgitz et al., 2021) plus three items written by the researcher to capture specific sexual socialization content for the South Asian context that are not found in the original measure. See Appendix C.

Attitudes Towards Gender Roles

Two measures were used to assess attitudes towards gender roles, the Attitudes Toward Women Scale Simplified version (AWS-S) (Nelson, 1988) and the Traditional Attitudes toward Indian Women scale (TAIW) (Singh & Aggarwal, 2020). Since the TAIW is a newly developed scale that is yet to be used in contexts outside India, the use of the AWS-S, which has been widely used with South Asian populations, was included to account for any discrepancies that might occur from using a new measure.

Attitudes Toward Women Scale Simplified Version. The Attitudes Toward Women Scale Simplified version also known as the AWS-S (Nelson, 1988), is a 22-item scale which is a modification of the AWS-B or Attitudes Towards Women British Scale (Parry, 1983). The statements of the scale reflect the rights, roles and responsibilities of women in comparison to men. Attitudes toward women are rated on a 5-point Likert scale ranging from *1 (disagree strongly)* to *5 (agree strongly)*, total scores on the measure could range from 22 to 110, with a higher score indicating more egalitarian and liberal attitudes and a lower score reflecting more traditional and conservative attitudes. The Cronbach's alpha for this scale ranges between .78 to .85. The AWS-S has been used in studies using South Asian populations (Bhanot & Senn, 2007; Yoshihama et al., 2014; Tummala-Narra et al., 2017). See Appendix C.

Traditional Attitudes toward Indian Women Scale (TAIW). The TAIW (Singh & Aggarwal, 2020) scale is a 16-item developed to measure cultural ideals and social processes that reflect strong traditional beliefs toward women in India, which are not captured in other measures used to assess attitudes towards women. Items are rated across a 7-point Likert scale, with responses ranging from *1 (Strongly Disagree)* to *7*

(*Strongly Agree*). The TAIW scale consists of four subscales: Perceived Feminine Frivolity and Selfishness, Extra-Familial Patriarchal Attitudes, Within-Family Patriarchal Attitudes and Perceived Feminine Weakness. The composite reliability for each subscale was reported as follows: Perceived Feminine Frivolity and Selfishness (.86), Extra-Familial Patriarchal Attitudes (.79), Within-Family Patriarchal Attitudes (.82) and Perceived Feminine Weakness (.81). Higher scores indicate stronger endorsement of traditional/conservative negative attitudes toward women while lower scores indicate stronger endorsement of modern/liberal attitudes towards women. A sample item of the scale is “Educated girls become undisciplined and don’t listen to their parents”. See Appendix C.

Attitudes Towards Patriarchal Norms

The attitudes held towards patriarchal norms were measured by the Patriarchal Beliefs Scale (Yoon & Adams, 2015). It is a 35-item scale designed to measure patriarchal beliefs that encompass micro, meso, and macro levels of social systems. Patriarchal beliefs are rated on a 7-point Likert scale anchored from 1 (*strongly disagree*) to 7 (*strongly agree*), with a higher score reflecting greater endorsement of patriarchal beliefs. The scale has high internal consistency; Cronbach’s alpha of .97. See Appendix C.

Rape Myth Beliefs

Rape myth beliefs were measured by the Updated Illinois Rape Myth Acceptance Scale (McMahon & Farmer, 2011), an updated version of the Illinois Rape Myth Acceptance Scale (IRMA) (Payne et al., 1999). The updated version is a 19-item measure designed to measure rape myth acceptance levels. The scale has high internal

consistency; Cronbach's alpha of .87. Scores range on a 5 item Likert scale, from 1 (*strongly disagree*) to 5 (*strongly agree*), with higher scores denoting higher acceptance of rape myths (McMahon, 2010). See Appendix C. Total scores were calculated by summing responses across items, since the purpose of the study was to assess levels of rape myth acceptance instead of types of rape myths, as done in previous studies (Wilson et al., 2020).

The original IRMA (short form) has been extensively used with populations outside North America, such as in Namibia and Thailand (Nafuka & Shino, 2014; Poerwandari et al., 2019) and specifically with samples from the South Asian diaspora in the U.S. (Tummala-Narra et al., 2017). The updated version of the scale has also been used to assess rape myth acceptance among diverse samples, such as from India (Chudasama et al., 2013; Kamdar et al., 2017).

Procedure

Participant Pool

Upon receiving ethical clearance from the Research Ethics Board at the University of Windsor (REB# 20-259), advertisements targeting South Asian men and women with links to the online Qualtrics questionnaires were posted on the Participant Pool online system (See Appendix A). Based on the information provided in the screening questions required for the participant pool (to screen eligible participants for various research), participants who identified as South Asian, between the ages of 17 and 25 were able to sign up for the study advertised under the title 'Our parents, ourselves: what we learn and think about relationships and sexuality' as shown on their dashboards. Participants were recruited during the Winter 2021 term and Inter-Summer 2021 term.

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Students who signed up for the study received access to a Qualtrics link where the questionnaires were housed. Upon clicking on the link students first received the consent form (see Appendix D) after which eligibility criteria for age range (17 - 25 years), ethnicity (South Asian) and student status (students of the University of Windsor) were presented. Students who did not meet the eligibility criteria for age, ethnicity and student status were redirected towards the end of the survey. For those who met the eligibility criteria, the demographic questionnaire and sexual socialization measure appeared. Upon its completion, the other four measures appeared in a randomized order, to prevent any systematic priming that could potentially impact the results. Once the measures were completed an open-ended question was displayed asking them to provide any extra information participants they wished to divulge about their experience in the study or the topics concerned. Afterwards a post-study information summary was presented (see Appendix E) detailing the study purpose. This was followed by a page of resources, (see Appendix F) after which students were taken to a new landing page, separate from the survey responses to enter their names and contact information to receive the 0.5 bonus points towards a Psychology credit course (see Appendix G).

Email Recruitment

After receiving ethical clearance, relevant personnel from the Faculties of Engineering and Science and International Student Centre were contacted to forward the email advertisement (Appendix A) to undergraduate students. The International Student Centre requested a brief advertisement be included in their newsletter instead which required an amendment to ethics approval, which was granted (see Appendix B for newsletter advertisement). A further amendment was submitted and cleared subsequently

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to send the email advertisement to graduate students of the Faculties of Engineering and Science, who met the eligibility requirements. Email recruitment was initiated on March 1st and the last response was received on May 7th, 2021.

Students who received the email/newsletter advertisement were sent an anonymized Qualtrics link to access the study. The format and order of the questionnaires was the same as for students recruited through the Psychology Department Participant Pool. Once the measures and open-ended question were completed, and summary and resources were presented (see Appendices E and F), students were taken to a new landing page, to fill out their name and UWindsor email address so that the \$10 Amazon gift card incentive could be provided (See Appendix G).

CHAPTER 3

RESULTS

Preliminary Analyses

Missing Data

The missing value analysis indicated 25 missing values in total, with the highest proportion found on the Attitudes towards Women Scale (AWS-S) items. None of the variables reported missing more than 5% of data (Tabachnik & Fidell, 2001) and significant patterns of missing data were also absent. Little's MCAR test indicated that the values were missing completely at random, $\chi^2(1775) = 1707.99, p = .87$. Prorated scale scores (Mazza et al., 2015) were computed to handle missing values, accounting for up to 20% of missing item responses. If more than 20% of a scale items response were missing, no scale score was calculated.

Reliability Analyses

Reliability analyses of the Attitudes Toward Women Scale Simplified Version (AWS-S) and subscales of the Traditional Attitudes toward Indian Women scale (TAIW) were conducted separately and together for domestic and international students to ensure internal consistency was adequate for both groups (See Table 2). Internal reliabilities of the subscale 'Extra-Familial Patriarchal Attitudes' of the TAIW were low for international students and all students (domestic and international) as a whole, therefore it was eliminated from the analyses. The two subscales 'Perceived Feminine Frivolity and Selfishness' and 'Perceived Feminine Weakness' were combined to create a new subscale since the items collectively reflected 'perceived feminine frivolity, selfishness and weakness' and together had good internal consistency. The subscale 'Within-Family Patriarchal Attitudes' was retained for the analyses.

Table 2

Reliabilities for AWS-S and TAIW Subscales

Scale/Subscale	Total Sample α ($N = 116$)	Domestic Sample α ($n = 57$)	International Sample α ($n = 57$)
AWS-S	.89	.91	.88
Perceived FFS	.86	.89	.84
Extra-Familial Patriarchal Attitudes	.63	.73	.53
Within-Family Patriarchal Attitudes	.78	.86	.71
Perceived Feminine Weakness	.72	.84	.55
Perceived FFSW	.86	.89	.83

Note: AWS-S = Attitudes towards Women Scale simplified version; Perceived FFS = Perceived Feminine Frivolity and Selfishness subscale; Perceived FFSW = Perceived Feminine Frivolity, Selfishness and Weakness subscale.

Individual item statistics for the Parental Sexual Socialization subscale indicated that elimination of several items would increase the reliability of the subscale (initially $\alpha = .48$). The following items were eliminated: “My mother would only have approved of me having sex in a serious relationship”, “My parents stress that sex and intimacy should always be linked” and “My parents believe that the only interaction a man and woman can have alone is a sexual one” (item written for current study). The final internal reliability was acceptable ($\alpha = .72$).

Reliabilities of the Peer Sexual Socialization subscale inclusive of three new items reported sufficient internal consistency (See Table 3). Reliabilities of the Patriarchal Beliefs Scale (PBS) and Updated Illinois Rape Myth Acceptance Scale (Updated IRMA) were adequate for purposes of the study. Final reliability analyses for all scales and subscales are as seen in Table 3.

Assumption Testing

Factorial ANOVA. Parental Sexual Socialization subscale scores violated normality for all groups apart from the group of male international students, due to the presence of three outliers. These values were recoded using the process of winsorization (Tukey & McLaughlin, 1963). Shapiro-Wilks tests indicated lack of normality for the groups of female domestic students and female international students, however skewness and kurtosis fell within the range of ± 2 and ± 3 indicating normality (Field, 2009), and visual inspection of histograms for the two groups displayed normality. Shapiro-Wilks tests were not violated for the groups of male domestic students and male international students.

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Table 3

Psychometric Properties of Measures Used for Study

Scale/Subscale	<i>M</i>	<i>SD</i>	Actual Range	Possible Range	Cronbach's α
Parental Sexual Socialization	12.4	4.8	7-31	7-35	.72
Peer Sexual Socialization	39.1	9.4	18-65	15-75	.80
AWS-S	92.5	13.2	51-110	22-110	.89
Perceived FFSW	20.4	9.4	9-48	9-63	.86
WFPA	6.6	3.9	4-24	4-28	.72
PBS	62.2	31.8	35-160	35-245	.96
Updated IRMA	36.0	14.2	19-81	19-95	.94

Note: AWS-S = Attitudes towards Women Scale simplified version; Perceived FFSW = Perceived Feminine Frivolity, Selfishness and Weakness subscale; WFPA = Within-Family Patriarchal Attitudes; PBS = Patriarchal Beliefs Scale; Updated IRMA = Updated Illinois Rape Myth Acceptance Scale.

Homogeneity of variance was not violated for parental sexual socialization scores, as Levene's test of equality of error variance reported equal variances for all groups, $F(3,112) = 1.15, p = .33$. Independence of observations between the independent variables (gender and domestic/international student status) could not be achieved since random assignment to groups was not possible (Keppel & Wickens, 2004) and these are confounded due to the nature of recruitment. However, violation of this assumption does not impact the analysis if a significant interaction between the two main effects is not reported for the outcomes being tested (Keppel & Wickens, 2004). Normality and homogeneity of variance were not violated for follow up analyses on parent and peer sexual socialization scores.

Multiple Regression Analysis. Sample size was adequate according to a priori power analysis. Normality of the dependent variable (rape myth acceptance scores) was assumed since skewness and kurtosis were within the range of ± 2 and ± 3 and visual inspection of a histogram indicated normality, though Shapiro-Wilks's test was violated (Field, 2009). Standardized residual scores indicated a single univariate outlier, based on the cut-off value of ± 2.5 . Multivariate outliers were assessed using Mahalanobis distance, which indicated the presence of 6 outliers based on the cut off, $\chi^2(6) = 22.46, p < .001$. Influential observations were not identified when assessing standardized DFBETA, using the cutoff value of ± 2 (Cohen et al., 2003), therefore none of the outliers were removed from the analysis. Multicollinearity, singularity, and homoscedasticity of errors were not violated, while linearity and independence of errors were observed.

Mean Scores and Restricted Ranges

Mean scores for parental and peer sexual socialization were in the lower end of each subscale reflecting conservative sexual socialization. Mean scores on the AWS-S were closer to the highest score of 110 and were within the higher end of the score range, which indicated egalitarian attitudes towards women. Scores on the TAIW Perceived Feminine Frivolity, Selfishness and Weakness subscale had a restricted range and mean scores below the mid-point indicating low endorsement of negative traditional attitudes. Average scores on the Within-Family Patriarchal Attitudes subscale were also low though the reported score range was closer to the possible score range. Scores on the PBS reflected a low mean score and restricted range, indicating low endorsement of patriarchal beliefs overall. Scores on the updated IRMA reported a below mid-point mean score with the highest score recorded slightly lower than the possible score range. All mean scores and score ranges of the study variables are as seen in Table 3.

Preliminary Analyses on Gender Differences

Chi-square tests were used to assess gender effects for categorical variables while *t*-tests were used to assess differences based on gender for continuous variables. Gender and student status (domestic/international) were confounded as denoted by a chi-square test of independence, $\chi^2(1) = 15.18, p = < .001$. This was due to recruitment from the Psychology Department Participant Pool, which is comprised of predominantly female students with few international students, and recruitment from Science and Engineering Faculties which are comprised of more international students and more male students.

Gender differences in peer group composition were evident, $\chi^2(2) = 19.20, p < .001$, with women students having mostly mixed ethnicity peers (58.93%; men 35%)

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whereas men had mostly South Asian peers (56.66%; women 22.72%). This may be partially based on whether the student is domestic or international, $\chi^2(2) = 47.73, p < .001$, since domestic students had mostly mixed ethnicity peers (64.91%; international students 28.81%) whereas international students had mostly South Asian peers (67.80%; domestic students 7.02%). Gender differences in high school education were also seen, $\chi^2(2) = 13.05, p < .001$. Most women had attended a high school in Canada (62.50%; men 31.66%), whereas most men had attended a high school in a South Asian country (61.66%; women 30.20%). These differences are again likely to have been due to student status, $\chi^2(2) = 104.74, p < .001$, since most domestic students had attended a high school in Canada (94.73%; international students 0%) whereas most international students had attended high school in South Asia (86.44%, domestic students 3.50%).

Differences based on place lived most were evident, $\chi^2(1) = 8.73, p < .001$, since most women had resided in a North American or European country (60.71%; men 33.33%) whereas most males had resided in a South Asian or non-North American/European country (66.66%; women 35.48%). These differences might have been an artefact of student status, $\chi^2(1) = 91.10, p < .001$, since most domestic students had lived mostly in a North American or European country (92.98%; international students, 1.69%) whereas most international students had lived in a South Asian or non-North American/European country (98.30%; domestic students, 6.45%). Similarly, gender differences in parents' country of residence, $\chi^2(2) = 15.83, p < .001$, were also noted. Most women's parents resided in Canada (64.33%; men 33.33%) while most men's parents resided in South Asia (61.66%; women, 25%). These differences were also found in student status, $\chi^2(2) = 104.19, p < .001$, since most domestic students' parents

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were living in Canada (96.49%; international students, 1.69%) while most international students' parents were living in South Asia (84.75%, 1.75%).

Differences in living situation among men and women were also observed, $\chi^2(2) = 14.06, p = .001$. Most women were living with family or relatives (71.42%; men, 36.66%) whereas most males were living by themselves or with a non-relative (60.2%; women, 28.78%). These trends might have been based on student status, $\chi^2(2) = 59.08, p < .001$, since most domestic students were living with family or relatives (89.47%; international students, 18.64%), whereas most international students were living by themselves or with a friend (77.96%; domestic students, 8.77%).

Gender differences in ethnicity were also evident, $\chi^2(12) = 20.87, p = .04$, the most represented ethnicity among women was Pakistani (23.21%; men, 15%) whereas the most represented ethnicity among men was Gujarati (28.33%; women, 19.64%). However, these gender differences might have been confounded by student status, since similar trends were noticed among domestic and international students, $\chi^2(12) = 49.59, p < .001$, the most represented ethnicity among domestic students was Pakistani (38.60%; international students, 0%) whereas the most represented ethnicity among international students was Gujarati (35.59%; domestic students, 12.28%). Gender differences in romantic relationships were also found, $\chi^2(1) = 49.47, p = .004$, more women were in a relationship than men (41.1%; men 16.66%). These differences were not confounded by student status since no significant differences were found between domestic and international students and relationship status.

There were a number of significant gender differences in mean scores on attitudes and belief measures (see Table 4). These analyses indicated that men received a slightly

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less conservative parental sexual socialization, held less egalitarian attitudes towards gender roles and patriarchal norms, and had lower tendencies to reject rape myths, in comparison to women. No significant gender differences were noted in peer sexual socialization, South Asian ancestry, sexual relationships, sexuality, and religion.

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Table 4

Scale Score Means for Gender

Scale/Subscale	Female (<i>n</i> = 56)		Male (<i>n</i> = 60)		<i>t</i>	<i>df</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
	Parental Sexual Socialization	11.4	4.7	13.4			
Peer Sexual Socialization	39.6	9.8	38.7	8.9	.47	111.04	.640
AWS-S	98.7	11.0	86.7	12.5	5.49	113.56	.000
Perceived FFSW	16.7	7.9	24.0	9.4	-4.51	112.68	.000
WFPA	5.1	2.3	7.9	4.6	-4.21	87.01	.000
PBS	48.8	23.9	75.1	33.2	-4.93	107.27	.000
Updated IRMA	29.2	11.1	42.5	13.8	5.95	111.42	.000

Note: AWS-S = Attitudes towards Women Scale simplified version; Perceived FFSW = Perceived Feminine Frivolity, Selfishness and Weakness subscale; WFPA = Within-Family Patriarchal Attitudes subscale; PBS = Patriarchal Beliefs Scale; Updated IRMA = Updated Illinois Rape Myth Acceptance Scale.

Intercorrelations

Intercorrelations between the main variables/measures to be used for hypothesis testing indicated that gender, parental sexual socialization, attitudes towards gender roles, patriarchal norms were significantly related to rape myth acceptance (see Table 5). Peer sexual socialization was not related to rape myth acceptance ($r = -.06, p = .53$), nor any of the study variables, therefore it was excluded from the main analyses. All correlations reported below $r = .90$, which indicates that the variables are not repetitive or overlapping (Tabachnick & Fidell, 2001). Intercorrelations split by gender were also conducted (see Tables 6 & 7). These intercorrelations showed similar patterns of correlations between variables with one exception. For men, a moderate relationship between parental sexual socialization and peer sexual socialization was present ($r = .52, p < .01$), which was absent for women ($r = .21, p = .12$).

Bivariate correlations between parental sexual socialization subscale scores and scores on the AWS-S, Perceived FFSW subscale and PBS (see Table 5) indicated significant yet low associations between parental sexual socialization, and attitudes towards gender roles and attitudes towards patriarchal norms. Parental Sexual Socialization subscale scores and AWS-S scores were negatively correlated ($r = -.22, p < .001$), while positive correlations between parental sexual socialization and perceived feminine frivolity, selfishness and weakness ($r = .25, p < .001$), patriarchal beliefs ($r = .24, p < .001$) and rape myth acceptance ($r = .19, p < .001$) were seen. These would counterintuitively suggest that permissive sexual socialization is related to less egalitarian attitudes towards gender roles, higher levels of perceived feminine frivolity, selfishness and weakness, and higher endorsement of patriarchal beliefs.

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Given the unusual direction of these correlations between key variables and parental socialization, the data were explored further. Log transformations of parental sexual socialization scores led to a reversed (positive) correlation between Parental Sexual Socialization subscale scores and AWS-S scores ($r = .27, p < .001$). Yet, scatterplots of the correlation seemed to show that among both men and women, the low inverse correlation is accurate, higher scores on AWS-S were related to lower (more conservative) scores in parental sexual socialization. This suggests that for women, receiving a more conservative parental sexual socialization was related to more egalitarian attitudes towards women, since points on the graph were more aligned towards the left, whereas for men, varying levels of conservative parental sexual socialization (still at that end of the continuum of scores but higher than for women) were related to moderate to higher levels of egalitarian attitudes towards women, since the points on the graph were more scattered (See appendix H). The directions of these correlations indicated considerable complexity related to measuring parental sexual socialization and perhaps the need of using other measures or measures of a yet unidentified third variable to do so.

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Table 5

Intercorrelations for Total Sample

Measure	1	2	3	4	5	6	7	8
1. Gender	-	.21*	-.04	-.46**	.39**	.36**	.42**	.47**
2. Parental Sexual Socialization		-	.35**	-.22**	.25**	.11	.24**	.19**
3. Peer Sexual Socialization			-	.08	.00	-.11	-.03	-.06
4. AWS-S				-	-.55**	.59**	-.61**	-.53**
5. Perceived FFSW					-	.55**	.75**	.67**
6. WFPA						-	.64**	.62**
7. PBS							-	.73**
8. Updated IRMA								-

Note: AWS-S = Attitudes towards Women Scale simplified version; Perceived FFSW = Perceived Feminine Frivolity,

Selfishness and Weakness subscale; WFPA = Within-Family Patriarchal Attitudes subscale; PBS = Patriarchal Beliefs Scale;

Updated IRMA = Updated Illinois Rape Myth Acceptance Scale.

* $p < .05$ & ** $p < .01$.

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Table 6

Intercorrelations based on Gender: Female

Measure	1	2	3	4	5	6	7
1. Parental Sexual Socialization	-	.21	-.14	.12	.23	.14	.13
2. Peer Sexual Socialization		-	.11	.07	.01	-.03	-.02
3. AWS-S			-	-.37**	-.41**	-.52**	-.30*
4. Perceived FFSW				-	.45**	.59**	.50**
5. WFPA					-	.56**	.61**
6. PBS						-	.51**
7. Updated IRMA							-

Note: AWS-S = Attitudes towards Women Scale simplified version; Perceived FFSW = Perceived Feminine Frivolity,

Selfishness and Weakness subscale; WFPA = Within-Family Patriarchal Attitudes subscale; PBS = Patriarchal Beliefs Scale;

Updated IRMA = Updated Illinois Rape Myth Acceptance Scale.

* $p < .05$ & ** $p < .01$.

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Table 7

Intercorrelations based on Gender: Male

Measure	1	2	3	4	5	6	7
1. Parental Sexual Socialization	-	.52**	-.14	.24	-.04	.20	.09
2. Peer Sexual Socialization		-	.04	-.02	-.16	.00	-.05
3. AWS-S			-	-.52**	-.57**	-.53**	-.50**
4. Perceived FFSW				-	.51**	.77**	.67**
5. WFPA					-	.60**	.56**
6. PBS						-	.75**
7. Updated IRMA							-

Note: AWS-S = Attitudes towards Women Scale simplified version; Perceived FFSW = Perceived Feminine Frivolity, Selfishness and Weakness subscale; WFPA = Within-Family Patriarchal Attitudes subscale; PBS = Patriarchal Beliefs Scale; Updated IRMA = Updated Illinois Rape Myth Acceptance Scale.

* $p < .05$ & ** $p < .01$.

Main Analyses

Hypothesis 1

The first hypothesis related to differences in sexual socialization was tested using an independent factorial 2 (gender) x 2 (domestic/immigrant status) ANOVA, which indicated that there was a significant main effect for gender in the messages received through parental sexual socialization, $F(1,112) = 5.87, p = .02, \eta_p^2 = .05$. Male students ($M = 12.6, SD = 0.5$) received more permissive sexual socialization compared to female students ($M = 11.0, SD = 0.6$). There was no main effect for domestic/international student status $F(1,112) = 0.79, p = .37, \eta_p^2 = .01$, indicating parental sexual socialization was similar for participants whether they were raised in Canada or South Asia. There was also no significant interaction between gender and domestic/immigrant status, $F(1,112) = 1.79, p = .18, \eta_p^2 = .02$.

It was anticipated that student status might not be relevant to the sexual socialization received, but that other demographic factors may be important. Therefore, follow up analyses were conducted using one-way ANOVAs. Country where high school was attended (S. Asian, Canada, or another country), $F(2,113) = 0.97, p = .39, \eta_p^2 = .02$, parent's place of residence (S. Asian, Canada, or another country), $F(2,113) = 1.31, p = .29, \eta_p^2 = .03$, and composition of peer groups (primarily S. Asian, N. American or mixed), $F(2,113) = 0.98, p = .39, \eta_p^2 = .02$, were all unrelated to parental sexual socialization messages. Therefore, only hypothesis 1(a) related to gender differences was supported.

Hypothesis 2

The second hypothesis of the study related to connections between sexual socialization and gender roles and patriarchal norms was clearly not supported in preliminary analyses, so no further analyses were conducted. Hypothesis 2 (a) was not supported due to correlations between Parental Sexual Socialization subscale scores and scores on the AWS-S, Perceived FFSW subscale and PBS indicating reverse relationships between parental sexual socialization and attitudes towards gender roles and attitudes towards patriarchal norms (See Table 5). Hypothesis 2 (b) was not supported due to the lack of significant correlations between peer sexual socialization and other variables considered in the study.

Hypothesis 3

A three-step hierarchical multiple linear regression analysis was conducted to assess the third hypothesis of the study related to predictors of rape myth acceptance. Gender and parental sexual socialization were entered at step one, since individuals receive information from parents on sex from childhood and experiences based on gender are also developed from childhood. Attitudes towards gender roles (scores on AWS-S and TAIW subscales) were entered at step two since attitudes towards gender roles were expected to be built and reinforced on the foundation of one's gendered experiences. Lastly, attitudes towards patriarchal norms was entered at step three to explore if patriarchal beliefs about gender contributed uniquely to prediction of rape myth acceptance above the more commonly measured gender role attitudes (See Table 8).

Results of the hierarchical multiple regression revealed that step one was significant, $R^2 = .24$, $F(2,113) = 18.16$, $p < .001$, with gender and parental sexual

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socialization accounting for 23% of the variation in rape myth acceptance. Scores on attitudes towards gender roles (AWS-S, Perceived FFSW subscale and Within-Family Patriarchal Attitudes subscale) at step two increased the prediction of variation in rape myth acceptance to 58%, $\Delta R^2 = .35$, $F(3,110) = 32.41$, $p < .001$. Inclusion of scores on patriarchal beliefs (PBS) in step three contributed an additional 5% to the prediction of rape myth acceptance, $\Delta R^2 = .05$, $F(1,109) = 13.77$, $p < .001$.

The final model (at step three) predicted 62% of variance in rape myth acceptance, in which gender, $t(109) = 2.37$, $p = .02$, within-family patriarchal attitudes, $t(109) = 2.63$, $p = .01$, perceived feminine frivolity, selfishness and weakness, $t(109) = 2.54$, $p = .01$, and patriarchal beliefs; $t(109) = 3.54$, $p = .02$, were significant predictors. Men and those who endorsed more traditional negative attitudes towards women and patriarchal beliefs were more likely to report rape myth acceptance, compared to women and those with more egalitarian values.

Parental sexual socialization was not a significant predictor of rape myth acceptance ($p = .81$). Attitudes towards women (as measured by the AWS-S) was also not a significant predictor in this model ($p = .88$) since the subscales of the TAIW were shown as stronger predictors, when AWS-S scores were controlled. However, in a model run separately without the TAIW subscale, AWS-S scores was a significant predictor of rape myth acceptance, $\beta = -.40$, $t(112) = -.24$, $p < .001$, 95% CI [-.61, -.24]. Therefore, the third hypothesis was partially supported since the final model of the hierarchical regression (including all 6 variables) indicated that gender, attitudes towards gender roles and patriarchal norms, in combination, were strong predictors of rape myth acceptance.

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Table 8

Summary of Hierarchical Regression

Variable	B	95% CI for B		SE B	β	R ²	ΔR^2
		LL	UL				
Step 1						.22	.22***
Parental Sexual Socialization	.26	-.23	.78	.28	.10		
Gender	12.73	8.00	17.46	2.39	.45**		
Step 2						.58	.35***
Parental Sexual Socialization	.01	-.38	.38	.20	.00		
Gender	5.09	1.09	9.10	2.02	.18*		
AWS-S	-.05	-.23	.13	.09	-.05		
WFPA	1.11	.53	1.70	.29	.31***		
Perceived FFSW	.61	.37	.85	.12	.41***		
Step 3						.62	.05***
Parental Sexual Socialization	-.03	-.41	.32	.18	-.02		
Gender	4.57	1.18	9.53	1.93	.16*		
AWS-S	.01	-.16	.19	.09	.01		
WFPA	.77	.19	1.36	.30	.22**		
Perceived FFSW	.35	.08	.62	.14	.23**		
PBS	.16	.07	.25	.05	.36***		

Note: CI = confidence interval; LL = lower limit; UL = upper limit; AWS-S = Attitudes towards Women Scale Simplified Version; WFPA = Within-Family Patriarchal Attitudes subscale; Perceived FFSW= Perceived Feminine Frivolity, Selfishness and Weakness Subscale; PBS = Patriarchal Beliefs Scale.

* $p < .05$, ** $p < .01$. & *** $p < .001$

CHAPTER 4

DISCUSSION

The purpose of this study was to examine the influence of gender, sexual socialization, attitudes towards gender roles and patriarchal norms on rape myth acceptance among South Asian students in Canada. In order to do so, the study set out to answer the following research questions: whether sexual socialization varies based on gender and whether individuals were born and raised in Canada or South Asia, if the messages in sexual socialization received by parents and peers were associated with attitudes towards gender roles and patriarchal norms in young adulthood, and if gender, sexual socialization, attitudes towards gender roles and patriarchal norms were related to rape myth acceptance. To accomplish these goals, a diverse sample of South Asian students was needed. The sample obtained was an ethnically diverse group of South Asian students with varying backgrounds, including those born and raised in Canada and South Asia, who associate with either ethnically heterogenous or homogenous peers. The study's findings highlighted gender differences in parental sexual socialization unrelated to country of origin. These differences did not play a role in rape myth acceptance. However, gender, attitudes towards gender roles, and patriarchal norms together were important predictors of South Asian students' rape myth acceptance. To contextualize these findings, I will first present the gender and student status (domestic or international student) differences relevant to the analyses.

Gender and Student Status Differences in Socialization and Attitudes

One of the aims of the study was to explore if sexual socialization varied based on gender and/or whether individuals were born and raised in Canada or South Asia. The

only factor related to parental sexual socialization among South Asian students was gender. Although students generally received a conservative sexual socialization from their parents, women received a more conservative parental sexual socialization than men. This phenomenon is consistent with studies of North American students across ethnicities (Lottes & Kuriloff, 1994; Kim & Ward, 2007) and with studies that have shown that South Asian women are typically expected to be more sexually conservative than men (Zaidi et al., 2014; Gravel et al., 2016).

Gender differences in parental sexual socialization have been found in other studies across South Asian communities in North America and South Asia. A quantitative study with first generation South Asian parents in the United States revealed that more conservative views on sexuality are expected from young girls and this is primarily accomplished by discouraging premarital sexual behaviors (Dasgupta, 1998). A qualitative study among Indian parents in Maharashtra highlighted that they would not approve of their adolescent daughters engaging in sexual activity, because it could lead to the daughters' loss of honor and that of their families (Guilamo-Ramos et al., 2012). These studies exemplify how concerns related to women's virginity and family honour may underlie a more conservative sexual socialization for South Asian girls, whether brought up in North America or South Asia.

More leniency towards boys than girls and more concerns related to premarital chastity attached to girls than boys (Zaid et al., 2014) may be responsible for boys' more permissive parental sexual socialization. In the current study, student status (whether domestic or international) did not alter the messages received about sex from parents. This can be explained using Bronfenbrenner's ecological systems theory (1979) which

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posits that as long as the overarching ‘macrosystem’, which contains information/practices that are specific to one’s culture, is present, such practices are expected to be upheld by members belonging to the said culture. In this case, the larger macrosystem of the South Asian community, present either as a minority culture in North America or the dominant culture in South Asia, has similar sexual socialization messages and patterns, and these are more permissive when conveyed to boys. Parents, as part of the ‘microsystem’ or an individual’s immediate environment (especially in childhood), pass down this gender-specific information related to premarital sex in order to maintain the status-quo of the South Asian community (or the overarching macrosystem).

It is also important to note that these patterns in sexual socialization are similar to those found in the larger North American community as well, indicating that gender differences in parental sexual socialization are not unique to the South Asian community. Lottes and Kuriloff’s (1994) early study comprised mostly of Caucasian university students with fewer Asian and Black students, and indicated that across race and ethnicity, women had received a more conservative parental (and peer) sexual socialization compared to men. In a study to assess sexual socialization among Asian Americans, Kim and Ward (2007) noted that women across varying Asian ethnicities (e.g., East Asian, South-East Asian, South Asian) had received more conservative messages from parents about sex. However, the content of the parental sexual socialization for South Asian American participants had mostly focused on abstinence from premarital sex and as sex being a taboo topic, compared to other Asian Americans (Kim & Ward, 2007) which suggests that the content of sexual socialization may vary between different cultural contexts.

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Participants' peer sexual socialization scores also indicated relatively conservative attitudes towards premarital sex, however no gender differences were present. This contrasts with findings from previous studies using North American majority samples and Asian American samples which highlight that women normally receive more conservative peer sexual socialization compared to men (Lottes & Kuriloff, 1994; Trinh et al., 2014). This may be explained by a recruitment artefact in the current study which meant that more women were domestic students, and more men were international students. Unfortunately, this confounded the influence of gender and student status on peer group composition, because women/domestic students had mostly mixed South Asian and other ethnicity friendship groups, while men/international students had mostly homogenous South Asian friendship groups. It could be that when peer groups are more ethnically diverse or varied the messages tend to be less conservative, though this was not supported when tested here. Given the confound, this finding awaits replication or contradiction in samples where gender is unrelated to original country of birth/education.

Other factors such as parent's country of residence and place where high school was attended were not related to either parental or peer sexual socialization, even though it was hypothesized that such social factors could be influential in sexual socialization. This suggests that belonging to a specific macrosystem, the South Asian community, is more influential for sexual socialization, than life experiences, which are part of the 'chronosystem' (Bronfenbrenner, 1979), such as country of residence or high school education.

Gender differences in attitudes towards gender roles, patriarchal norms and rape myth acceptance were expected and were found. Though overall the participants held

egalitarian attitudes towards women, reported low endorsement of patriarchal norms and rape myth acceptance, there were differences between men and women in these attitudes and beliefs. These findings are consistent with previous studies in North American samples (Berkel et al., 2004; McMahon, 2010; Yoon et al., 2015) and with South Asian samples (Tummala-Narra et al., 2017; Yoon et al., 2019; Jamshed & Kamal, 2021). These studies reflect that across race and ethnicity, women endorse more egalitarian attitudes than men, likely explained by the reality that those who belong to oppressed social groups are more likely to see value in having egalitarian systems than those who benefit from the current system (Berkel et al., 2004, Yoon et al., 2015). Elaboration of this gender difference related to the primary outcome, rape myth acceptance, is provided below.

Predictors of Rape Myth Acceptance

Another aim of the study was to examine the collective influence of gender, sexual socialization, attitudes towards gender roles and patriarchal norms on rape myth acceptance. The hierarchical regression analysis indicated that gender, attitudes towards gender roles and patriarchal norms, when combined, were strong predictors of rape myth acceptance among South Asian students. I discuss each in turn below.

Gender as a Predictor of Rape Myth Acceptance

As mentioned above, gender was found to be a strong predictor of rape myth acceptance, since men reported higher levels of rape myth acceptance compared to women. These findings demonstrate that while participants generally reported low endorsement of rape myth beliefs, compared to South Asian women, South Asian men have a greater tendency to believe in these rape myths. The findings of the current study

align with previous studies with North American students generally (e.g., Suarez & Gadalla, 2010) and with South Asian students (e.g., Nadeem & Shahed, 2017; Jamshed & Kamal, 2021), in which gender has commonly been found to be a predictor of rape myth acceptance.

Men from other cultural groups in North America have shown tendencies for having higher levels of rape myth acceptance compared to women, as reflected in a meta-analysis of 37 studies on rape myth acceptance conducted within North America (Suarez & Gadalla, 2010). These suggest that men assign more blame to women for experiencing sexual violence, with more emphasis placed on women's behaviour, thereby deflecting responsibility for male sexual aggression (Lonsway & Fitzgerald, 1995). Similarly, in the South Asian studies men were seen deflecting responsibility for sexual violence by focusing more on the victim's attire, personality and character, compared to women (Nadeem & Shahed, 2017; Jamshed & Kamal, 2021). These sentiments are tied to the emphasis placed on women to protect their honour. Women on the contrary may be more likely to reject rape myths due to identifying with victims and rejecting personal responsibility for male sexual aggression (Lonsway & Fitzgerald, 1995). Therefore, gender is an influential factor in predicting rape myth acceptance among individuals, including those from South Asian communities.

Attitudes towards Gender Roles as a Predictor of Rape Myth Acceptance

Even when participants' gender had already been taken into account, their attitudes toward women and gender roles contributed to prediction of their rape myth acceptance, with more traditional attitudes related to higher rape myth acceptance. This study used two ways of measuring attitudes towards gender roles, the AWS-S, a measure

developed for Caucasian study samples to measure levels of egalitarian attitudes towards gender roles, and the TAIW subscales, which were developed for Indian samples to measure levels of traditional negative attitudes towards (Indian) women. The analyses showed that while both measures were correlated with rape myth acceptance, when they were used together, the TAIW subscales was a unique (and better) predictor of the variance in rape myth acceptance beyond the AWS-S.

Traditional attitudes towards gender roles have been found in previous studies to contribute to rape myth acceptance, both for majority students in North America (White & Kurpius, 2002; King & Roberts, 2011) and South Asian students (Hill & Marshal, 2018). These suggest that traditional attitudes towards gender roles are seen to enforce benevolent sexist ideals, the idea that conservative gender roles are to protect women from sexual violence (White & Kurpius, 2002). These sentiments are found among those who endorse traditional gender roles belonging to the North American majority (e.g., King & Roberts, 2011). Likewise, studies on rape myth acceptance among South Asians (e.g., Devdas & Rubin, 2007) have discussed that disregarding traditional gender role scripts could be seen as potentially reducing women's safety against perpetrators or indicate sexual willingness, holding women responsible for experiencing sexual violence. Hence, traditional attitudes towards gender roles are important in predicting rape myth acceptance for South Asian communities and other North American communities.

The current study was also able to capture the unique elements of traditional negative attitudes that are held toward South Asian women and show that these are related to rape myth acceptance. These findings are supported by the significant positive correlations between the TAIW subscales and an adapted version of the Violent Attitudes

towards Women Scale by the authors of the TAIW scale which showed connections between various negative traditional attitudes towards women and tendencies for endorsing violence against women (Singh & Aggarwal, 2020). These findings suggested that perceiving women as being frivolous, selfish and weak by nature and endorsing within-family patriarchal structures were related to justifying various forms of violence against women, which included sexual violence (Singh & Aggarwal, 2020). Such negative traditional attitudes focus on narratives that women deserve an inferior status in society due to their negative attributes (e.g., self-centeredness, physical weakness) which could provide a basis for justifying experiences of sexual violence as being caused by lapses on their (women's) part.

This implies that traditional negative perceptions of women are more useful in predicting rape myth acceptance among South Asians than more generic attitudes toward women. This is likely due to the ability to capture sentiments towards women that are otherwise not found in measures developed in non-South Asian contexts (such as the AWS-S). This phenomenon would be supported by Bronfenbrenner's ecological systems theory (1979) and suggests that the TAIW subscales were more effective in capturing culturally specific attitudes towards women that are unique to the macrosystem of South Asian communities. The TAIW subscales were developed by and for Indian study samples (Singh & Aggarwal, 2020), whereas the AWS-S was developed for North American majority samples (Nelson, 1988). Scale items would reflect predominant attitudes towards women that are unique to each of the macrosystems, respectively (South Asian and North American). For example, the TAIW subscales reflect traditional negative attitudes towards women whereas the AWS-S focuses on gender role

egalitarianism (Singh & Aggarwal, 2020). For this reason, traditional negative attitudes towards women were more meaningful predictors of rape myth acceptance for South Asian students.

Attitudes towards Patriarchal Norms as a Predictor of Rape Myth Acceptance

Findings of the current study indicated that patriarchal norms were an important contributor to rape myth acceptance above gender and attitudes towards gender roles, indicating that higher endorsement of patriarchal norms was related to higher levels of rape myth acceptance. Researchers using North American populations have suggested that patriarchal norms are related to rape myth acceptance (Brinson, 1992; Ryan, 2011). This is due to the perception that ideologies of male dominance and female submissiveness in society underlie the acceptance of rape myths, since they justify acts of aggression by men to maintain such power structures among men and women (Burt, 1991/1998). In this way, those who believe in rape myths consider women's submissiveness and/or men's dominance to be the norm/ideal, and subsequently, that women who challenge their submissive status in society are being rightfully punished by experiencing sexual violence.

Patriarchal structures present within South Asian communities, as well as other dominant groups in North America, tend to enforce notions of male dominance and female submissiveness through expressions of masculinity and femininity. Women perceived to be overstepping ideals of femininity can be seen as being responsible for experiencing sexual violence (Brinson, 1992). These beliefs were similarly found in studies among North American majority samples (Sugarman & Frankel, 1996) and immigrant South Asian women (Abraham, 1999; Shirwadkar, 2004; Shankar et al.,

2013), highlighting the influence of patriarchal beliefs in justifying forms of violence against women such as domestic violence and marital rape. The current study reveals that accepting male dominance in society as the default status contributes to higher levels of rape myth acceptance among South Asian individuals, above and beyond gender and attitudes towards women and gender roles more generally.

Sexual Socialization and Rape Myth Acceptance

Parental sexual socialization was not a significant predictor of rape myth acceptance in this study, even though it had been hypothesized that information from parents on premarital sexual behaviours could potentially contribute to rape myth narratives. In fact, the correlation between parental sexual socialization and rape myth acceptance was in the inverse direction, which would suggest that permissive parental sexual socialization was related to higher levels of rape myth acceptance, which is entirely contrary to past evidence and theory (Ellis, 1989; Monto & Hotaling, 2001). As such the role of parental sexual socialization on rape myth acceptance for young South Asian adults is unclear.

One of the aims of the study was to examine if the sexual socialization received by parents and peers were associated with an individual's attitudes towards gender roles and patriarchal norms in young adulthood, which upon examination similarly denoted unclear results. These correlations were also in the opposite direction from those expected, suggesting that conservative parental sexual socialization was related to more egalitarian attitudes towards gender roles and patriarchal norms. This contrasted with what was hypothesized for the study, based on past literature in North America (e.g., Moore et al., 1986) that conservative parental sexual socialization would be related to

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more traditional attitudes towards gender roles and higher endorsement of patriarchal beliefs.

Upon closer observation of the correlations more conservative levels of parental sexual socialization were related to more egalitarian attitudes towards gender roles and patriarchal norms, for both men and women. However, the direction of correlations flipped when outliers were dealt with through log transformation. The lack of stability in the direction of the relationships along with the lack of clarity possible from follow up exploration limits my ability to make clear interpretations regarding parental messages on premarital sex and their potential relationship with individuals' opinions related to gender roles and patriarchal norms within South Asian communities. Inverse relationships could represent the presence of more woman-positive cultural content within conservative sexual proscriptions or young adults' increased reactivity to more conservative messages that lead to more gender transformative attitudes or other explanations entirely. The previous literature does not provide assistance here.

This phenomenon suggests that the Sexual Socialization Instrument (Lottes & Kuriloff, 1994), even with items added for the current study to focus on specific cultural beliefs (e.g., emphasis on women's chastity), is not fully capturing elements of parental sexual socialization that are specific to the South Asian community. Ecological systems theory (Bronfenbrenner, 1979) would, I think, support the suggestion that this scale which was developed for North American samples is capturing messages that are unique to the larger macrosystem of majority North American communities but not to minority cultural communities. The items (with the addition of Senn's questions) mostly reflect attitudes towards casual sex and premarital sex with multiple partners, about open

conversations related to sex between children and parents, whereas this may be seriously misaligned with South Asian attitudes to premarital sex which focus on abstinence and sex as a taboo topic (Kim & Ward, 2007), and the socially desirable indirect communication related to such topics among South Asian parents and children (Gravel et al., 2016). There is a need for development of measures that focus on information and attitudes/beliefs on sexual socialization that are specific to the macrosystem of South Asian communities.

Future studies focusing on parental sexual socialization could further investigate if another variable should be measured to perhaps consider other nuances of parental sexual socialization that are beyond the scope of the measure used for this study.

Qualitative explorations related to parental sexual socialization could be helpful in this regard. Even though sexual socialization was not a significant predictor of rape myth acceptance in this study, it made an initial attempt at exploring the nuances of parental and peer sexual socialization among South Asians in relation to rape myth acceptance.

Limitations of the Current Study

There are several limitations to this study. Firstly, the findings of the study cannot be generalized to other South Asians living in Canada, since this was a student sample; participants represent an educated young adult group of South Asians whose attitudes/beliefs likely do not represent the broader community. The current study therefore provides a first step towards investigating the influences of sexual socialization, attitudes towards gender roles and patriarchal norms on rape myth acceptance among South Asian students in Canada. Future studies should extend to community samples, that represent South Asians across socio-economic status, occupation, age, and level of

education, to replicate or refine the current study's conclusions. Such studies will be able to provide valuable insights into the type of experiences, attitudes, and beliefs which are related to rape myth acceptance held by South Asians in Canada.

Secondly, though almost equal numbers of men ($n = 60$) and women ($n = 56$) were recruited, recruitment strategies led to another imbalance with larger numbers of domestic student South Asian women and international student South Asian men. This was mainly due to the Faculties students were affiliated to and recruited from (which are themselves gender imbalanced), and the type of recruitment strategy that could be used across Faculties. As a result, student status (domestic or international) was confounded with gender. This also created unequal cell sizes for other demographic categories since most men were international students in Science and Engineering, and most women were domestic students in Arts, Humanities and Social Sciences. Gender differences in attitudes and beliefs may also have been impacted by the gender and student status confound, since students recruited from the participant pool (mostly registered into the Faculty of Arts, Humanities and Social Sciences) are likely more familiar with academic content related to the concepts measured in this study such as gender role attitudes, than are students recruited from Faculties of Engineering and Science. Therefore, inferences based on gender and student status could not be made reliably in all cases. Maintaining a longer period of recruitment targeted by gender to increase the number of women from Faculties of Science and Engineering and the number of men from the Faculty of Arts, Humanities and Social Sciences could help mitigate this problem in the future.

Thirdly, due to an oversight in the online survey the study did not ask for the students' specific age, although as part of the eligibility screen for the study students had

to indicate that they belonged to the required age category of 17-25. As a result, mean age could not be calculated and any other age-related tests or inferences could not be made.

Fourthly, the study did not examine the relationships between demographic factors (e.g., student status, country of residence or type of peers) and specific attitudes/beliefs (e.g., attitudes towards gender roles or rape myth acceptance) except for those in relation to sexual socialization. Therefore, the study is unable to provide any insight related to the association between life experiences such as migration and peer influences and beliefs in rape myths. Future studies on South Asian students' rape myth acceptance should take in to account such life experiences.

Strengths of the Current Study

One of the strengths of this study is the gender composition of the sample. The study sample was comprised of almost equal numbers of men ($n = 60$) and women ($n = 56$). These numbers contrast with most studies on rape myth acceptance using South Asian samples, where the proportion of women is higher compared to the number of men (e.g., Tummala-Narra et al., 2017 [73% Women]; Das & Bhattacharjee, 2021 [68% Women]). This is largely attributed to the recruitment methods used for the study which targeted faculties with different gender compositions and with relatively high proportions of students of South Asian ancestry. The gender balance allowed more nuanced exploration of men and women's attitudes and perceptions of rape myth acceptance.

The diversity of the study sample was also a strength. The participants recruited represented most ethnic groups of South Asian ancestry found in Canada (Statistics Canada, 2016) and additional Dravidian (e.g., Telegu, Mangalorian) and North Indian (e.g., Haryanvi) ethnicities. The study was also comprised of approximately equal

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numbers of domestic ($n = 57$) and international students ($n = 59$) of South Asian ancestry, which represented South Asians residing in Canada, those who were born and raised in Canada and those born and raised in South Asia. The backgrounds of these student groups were also diverse, with most domestic students and their parents having lived mostly in North America, attending a local high school, and associating with peers who were a mix of South Asians and non-South Asians, compared to international students and their parents who had lived mostly in South Asia, attended a South Asian high school, and currently had peers who were mostly only South Asian.

While the open-ended responses at the end of the survey could not be fully analyzed due to time limitations, they provided further evidence of the diversity of ideas held among the South Asian men and women participating in this study. Mixed reactions were found among men. Some felt that that study was “feminist” and thereby “sexist” towards men, since “women enjoy equal rights and benefits similar to men or even more”. Others commended the study efforts and acknowledged the presence of gender differences within the community, for example, “Really interesting questions, especially for a South-Asian perspective as our culture is very different than the north American culture. I always think women should be treated equally with men. My parents raised me and my sister equally without any bias. Many South-Asian women who are very smart are held back due to their family expectations”. Overall women emphasized the importance of the study, for example, “Thank you for doing this it's a super important topic and forced me to finally be able to think about these topics as a young South Asian woman. These conversations are shunned and forbidden in my household and the stigma around it needs to break. Great study, looking forward for the outcome.”

Use of the Traditional Attitudes towards Indian Women scale (TAIW) strengthened the study. Firstly, an acceptable level of internal consistency (Field, 2005) was demonstrated among domestic students ($.80 > \alpha \geq .70$), for all original subscales as well as the newly combined 'Perceived Feminine Frivolity, Selfishness and Weakness' subscale. Although the scale was developed using, and intended for, Indian study samples, this indicates that the scale items are valid for use among South Asian diaspora samples as well. Therefore, the study shows the scale could be used productively among South Asians in varying contexts.

Secondly, the scale focuses on negative traditional/cultural attitudes towards women, which unlike other measures on attitudes towards women is able to capture context specific elements such as Perceived Feminine Frivolity, Selfishness and Weakness, and Within and Extra Familial Patriarchal Attitudes. These subscales focus on perceptions of women being inherently snobbish, self-centered, weak, and on perceptions of appropriate roles in family dynamics and workplaces towards women in general, specific to the Indian context (Singh & Aggarwal, 2020). Such negative sentiments about women are shared across South Asian communities but are not found in measures on attitudes towards women developed from a Euro-American-centric perspective. Therefore, the TAIW was able to measure attitudes towards gender roles/women that are specific to the South Asian context more meaningfully. The TAIW subscales used for this study were also a unique predictor of rape myth acceptance even when controlling for effects of the Attitudes towards Women Scale (AWS-S). This signifies the usefulness and importance of including measures that focus on context specific constructs (in this case,

negative attitudes towards Indian women) to capture attitudes that would otherwise be overlooked when using measures that are developed using mainly Caucasian samples.

Inclusion of a measure of patriarchal norms was an additional strength of this study. Even though the influence of patriarchal norms is often implied in studies on rape myth acceptance, measures of patriarchal norms have not been incorporated in such studies. The current study demonstrated that patriarchal norms provide a small yet important additional contribution to rape myth acceptance beyond other attitudes. The measured construct was sufficiently distinct from attitudes towards gender roles as shown by the moderate correlation between them and their independent influence on rape myth acceptance in the regression model.

Though gender related constructs such as attitudes towards gender roles are seen as overlapping with patriarchal beliefs, Yoon and colleagues (2015) argued that the focal point of each is different. Measures of gender role attitudes are seen as capturing elements of gender discrimination at the mesosystem level, in the form of domestic and workplace responsibilities, whereas the patriarchal beliefs scale focuses on attitudes at the macrosystem level, which considers political power and decision making in addition to mesosystem factors (e.g., domestic and workplace) (Yoon et al., 2015). The importance of the role of patriarchal beliefs in predicting rape myth acceptance over and above gender role attitudes, suggests ideals of male domination and female submissiveness are related to victim blaming tendencies in instances of sexual violence. Therefore, the current study shows that patriarchal beliefs can provide valuable insights into the rape myth acceptance of South Asian individuals and could be useful for understanding development of these problematic views. As a result, patriarchal views should be

measured more often in North American studies on rape myth acceptance for all study samples.

Another strength of the study was going beyond measurement of rape myth acceptance to explore the role of factors related to those attitudes. Most studies on rape myth acceptance using South Asian samples have only examined the presence or degree of rape myth acceptance (e.g., Devdas & Rubin, 2007; Jamshed & Kamal, 2021). Fewer studies have looked at predictors of rape myth acceptance among South Asian samples such as ethnic identity, nativity (whether born and raised in the US or outside the US), and gender (Tummala-Narra et al., 2017), country of residence (India or UK), gender and caste (Barn & Powers, 2021). These studies have also focused only on certain South Asian populations such as Indians (e.g., Devdas & Rubin, 2007) or Pakistanis (e.g., Jamshed & Kamal, 2021). The current study differs from the aforementioned studies since it provides insights into the influence of gender roles, specifically traditional attitudes towards women, and patriarchal beliefs in terms of rape myth acceptance, which are important factors to consider across South Asian communities when considering prevention.

An additional strength of this study was the focus on the views of South Asian students. Comparison studies between majority and minority samples invariably arrive at conclusions where significant but very small (and not conceptually meaningful) group differences become the focus. In this study, the focus was on the relationships between attitudes towards gender roles, patriarchal beliefs and rape myth acceptance for South Asian students and only after those relationships were established were the mean scores compared to those obtained from North American majority samples in the published

literature. This changes the purpose and meaningfulness of post-hoc comparisons. Mean scores on patriarchal beliefs in the current study were similar to those found by Yoon and colleagues (2015), whose study sample mostly comprised of European American women. Mean scores on rape myth acceptance also followed this pattern and were the same (lower by one point or half a point) as those found by McMahon (2010) whose diverse study sample comprised of Caucasian, Asian, Black, Hispanic and Middle Eastern men and women. On the other hand, mean scores on attitudes towards women in the current study were considerably more egalitarian (higher by 10 points) compared to those reported by a predominantly Caucasian sample in the study by Nelson (1988) thirty years ago. These score similarities highlight that the actual attitudes towards gender roles, patriarchal beliefs and rape myth acceptance of South Asian students counter Eurocentric perceptions of South Asian communities as being 'less egalitarian' (e.g., Barn & Powers, 2021). All mean scores on these measures reflected egalitarian ideals and attitudes that are similarly found among North American study samples that are mostly Caucasian.

Implications of the Current Study

The literature on rape myth acceptance and South Asian communities, specifically related to those in Canada is scarce. Studies on rape myth acceptance and South Asians have focused on comparisons between British and Indian university students (e.g., Barn & Powers, 2021), the South Asian diaspora living in the US (e.g., Tummala-Narra et al., 2017) and those from a specific South Asian country such as India or Pakistan (e.g., Nadeem & Shahed, 2017). The current study provides findings from a group of diverse South Asian students in Canada and explores the influence of previously unexamined predictor variables related to rape myth acceptance, such as gender roles (inclusive of

traditional negative attitudes towards Indian women) and patriarchal norms. The current study also adds to the growing literature of examining factors predicting rape myth acceptance across all cultural groups.

This study also contributes to the literature on sexual violence and South Asians by providing an alternative to studies that draw comparisons with other races/ethnicities on rape myth acceptance (e.g., Barn and Powers, 2021) which can lead to harmful narratives about the South Asian community. The current study solely focuses on a South Asian sample and does not demonize the practices of the community, rather focusing on context-specific factors that can contribute to rape myth acceptance. Doing so has also shown that patterns found are in the same direction as those found in majority North American samples and as such may be more productively understood as differences potentially of context specific attitudes than of degree of attitudes held. Knowledge gained about the predictors found to be important in this study (e.g., gender roles and patriarchal beliefs) also contributes to the literature on sexual violence more generally.

The literature that exists in relation to sexual violence interventions in universities mostly focus on factors that impact students from the dominant culture such as ‘drinking culture’ (Relyea & Ullman, 2015) which may not be as relevant for minority or international students. A recent study by McMahon and Seabrook (2020) revealed that minority students, mainly Black and Asian women face additional barriers to disclosing experiences of sexual violence such as having to be ‘cultural protectors’, with fears of disclosures reflecting poorly on their communities. As discussed previously, this finding is consistent with the emphasis placed on South Asian women to protect their honour and the honour of the community they belong to by avoiding sexual violence. These

perceptions are somewhat different to those of their Caucasian counterparts, which is why a ‘one-size-fits-all’ approach to interventions may not be helpful for minority students in universities (McMahon & Seabrook, 2020). In addition to these, the findings of the current study suggest that targeting attitudes/beliefs related to gender roles and patriarchal norms could be more effective in reducing rape myth acceptance among South Asian students than focusing education on rape, since these were shown to be strong predictors of rape myth acceptance. When paired with social norm information obtained from the study (e.g., the average South Asian student holds egalitarian views and does not support rape myths), this information could be useful for those developing interventions to consider context-specific factors when targeting South Asian university students.

Conclusion

Sexual violence is a form of gender-based violence that impacts women across race and ethnicity in Canada. However, the experience of sexual violence of South Asian Canadian women is made more complex by attitudes/beliefs specific to the community such as considering rape as a loss of honour, which can further silence South Asian women survivors of sexual violence from seeking support. Lack of studies on sexual violence related to South Asian Canadians highlights a gap in research, which is required to capture these context-specific nuances related to sexual violence. The current study aimed to bridge this gap by exploring the influence of gender, sexual socialization, attitudes towards gender roles and patriarchal norms on rape myth acceptance among a group of South Asian university students in Canada.

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Findings of the study indicated that gender, attitudes towards gender roles and patriarchal norms in combination are strong predictors of rape myth acceptance among South Asian students. These indicated that men were more likely to accept rape myths than women, and that attitudes endorsing traditional gender roles for women and endorsement of patriarchal beliefs are related to higher levels of rape myth acceptance.

The study adds to the literature on sexual violence related to South Asian Canadians, highlighting the usefulness of incorporating context specific factors such as traditional negative attitudes towards women in exploring rape myth acceptance among South Asians. It also adds to the general literature on rape myth acceptance by demonstrating the importance of examining factors related to rape myth acceptance, e.g., patriarchal beliefs, instead of only measuring levels of rape myth acceptance. This study is a first step in assessing factors relevant to rape myth acceptance specific to South Asian Canadians, which could potentially provide foundational information to guide sexual assault interventions for South Asian students in Canada.

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APPENDICES

Appendix A: Study Advertisements

Advertisement For Sona System - Participant Pool

Title: Our parents, ourselves: What we learn and think about relationships and sexuality

Researchers: Dayanga Randeniya, Dr. Charlene Senn (Supervisor)

Duration: 30 minutes

Credits: 0.5 bonus point

Description: The purpose of this study is to examine the values conveyed by parents and peers about relationships and sexuality and how South Asian students think about these topics as adults. Specifically, we are interested in the messages you received from your parents and peers about sex, what you think about the roles of men and women, and your views on situations that are unwanted by one person. You will be asked to complete a number of questionnaires online pertaining to your background, views and attitudes.

Eligibility Requirements: To be eligible for the current study, you must

- I) Identify as South Asian
- II) Be between 17 and 25 years of age

This study will take you no more than 30 minutes to complete and will be completed in one session. If you complete this study, you will be awarded 0.5 bonus point if you are registered in the Participant Pool and you are registered in one or more eligible psychology courses.

Email Advertisement for Students Contacted through ISC, Faculties of Science and Engineering

Greetings UWindsor Students,

Are you a South Asian student at the University of Windsor between 17 and 25 years old? If so, you are invited to participate in an online study conducted by graduate student **Dayanga Randeniya** for the completion of a Master's thesis in Psychology at the University of Windsor. This research is supervised by Dr. Charlene Senn. This study has been cleared by the University of Windsor Research Ethics Board.

The purpose of this study is to examine the values conveyed by parents and peers about relationships and sexuality and how South Asian students think about these topics as adults. Specifically, we are interested in the messages you received from your parents and peers about sex, what you think about the roles of men and women, and your views on situations that are unwanted by one person. You will be asked to complete a number of questionnaires online pertaining to your background, views and attitudes.

This study will take you no more than 30 minutes to complete and will be completed in one session. To thank you for your participation, if you are eligible and complete this study you will be compensated with a \$10 amazon.ca gift-card.

Please note: if you are taking a Psychology course and have registered for the Psychology Participant Pool, you can choose to participate *instead* through signing up through the Participant Pool online system (do not click on the URL below) for 0.5 bonus marks.

To participate in this study, please click on the link below which will take you to Qualtrics, a secure questionnaire website, and review the consent form before proceeding and reading instructions. Please take your time to read the instructions and answer as best as you can. Your responses to this survey are confidential. No information will be shared with your Faculty or Department of study. No one other than the researchers listed above will know whether or not you participate, and responses will only be interpreted together in a group so no one's personal responses are identifiable. Please do not forward this email to anyone who is not a University of Windsor student as they are not eligible to participate.

If you have any questions, please contact **Dayanga Randeniya** (randeni@uwindsor.ca) or Dr. Senn (csenn@uwindsor.ca) for further information.

If you would like to participate or to find out more information, please click on the following link:

https://uwindsor.ca1.qualtrics.com/jfe/form/SV_77khfD5DG4ZwGFf

Deadline to participate: **May 12th, 2021**

Newsletter Advertisement for Students Contacted through International Student Center

Share Your Views in an Interesting Study Focused on the Experiences of South Asian Students

Are you a South Asian student at the University of Windsor between the ages of 17 and 25 years? If so, you are invited to participate in an online study called *Our parents, ourselves: What we learn and think about relationships and sexuality*. **Eligible students who complete this study will receive a \$10 amazon.ca gift-card with our thanks.**
[REB clearance: #20-259]

Researchers: Dayanga Randeniya (MA Student) & Dr. Charlene Senn (Supervisor)

For more information or to join the study click here (Link to study:
https://uwindsor.ca1.qualtrics.com/jfe/form/SV_77khfD5DG4ZwGFf)

Appendix B: Demographic Questionnaire for Participants

1. Do you identify as South Asian by decent/nationality?
 - Yes
 - No
2. Where were you born?
 - Canada
 - India
 - Sri Lanka
 - Pakistan
 - Bangladesh
 - Maldives
 - Nepal
 - Bhutan
 - Other, please specify _____
 - 2a. (*If selected born in Canada*) Which generation (South Asian) do you identify with?
 - First generation
 - Second generation
 - Third generation
 - 2b. (*If selected NOT born in Canada*) At what age did you move to Canada?

3. What is your citizenship status in Canada?
 - Citizen
 - Permanent Resident
 - Dual Citizen
 - 3a. if so, which countries are you a citizen of _____
 - Citizen of another country
 - 3b. (*if NOT citizen or dual citizen including Canada*) If you are a citizen of another country, are you an international student studying at the University of Windsor?
 - Yes
 - No

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

4. Which South Asian country² does your ancestry originate from?
- Bangladesh
 - Bhutan
 - British Indian Ocean Territory
 - India
 - Maldives
 - Nepal
 - Pakistan
 - Sri Lanka
 - Other, please specify _____
5. Which ethnicity do you identify as³?
- Bangladeshi
 - Bengali
 - Bhutanese
 - East Indian
 - Goan
 - Gujarati
 - Kashmiri
 - Nepali
 - Pakistani
 - Punjabi
 - Sinhalese
 - Sri Lankan
 - Tamil
 - Other, please specify _____

² Statistics Canada. (2017). *Citizenship (5), Place of Birth (272), Immigrant Status and Period of Immigration (11), Age (12) and Sex (3) for the Population in Private Households of Canada, Provinces and Territories, Census Metropolitan Areas and Census Agglomerations, 2016 Census-25% Sample Data*. [Data Set]. Government of Canada. <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/dt-td/Rp-eng.cfm?APATH=3&DETAIL=0&DIM=0&FL=A&FREE=0&GC=0&GID=0&GK=0&GRP=1&LANG=E&PID=110525&PRID=10&PTYPE=109445&S=0&SHOWALL=0&SUB=0&THEME=120&Temporal=2016&VID=0&VNAMEE=&VNAMEF=>

³ Statistics Canada. (2017, October 10). *List of ethnic origins 2016-Classification structure-7.2-South Asian origins*. <https://www23.statcan.gc.ca/imdb/p3VD.pl?Function=getVDStruct&TVD=402936&CV D=402938&CPV=7.2&CST=18092017&CLV=2&MLV=3> (accessed September 20, 2020)

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

6. What religious denomination do you identify with?
 - I don't identify with a religious denomination
 - Hindu
 - Muslim
 - Buddhist
 - Christian
 - Sikh
 - Other _____
7. Where do your parents live?
 - Canada
 - South Asian country
 - Another country (e.g., U.S, U.K.), please specify _____
8. Where did you attend high school?
 - Canada
 - South Asia
 - Other, please specify _____
9. Are your peers:
 - Mostly South Asian
 - Mostly Non-South Asian
 - A mix of South Asian and non-South Asian
10. Have you lived most of your life in North America or Europe?
 - Yes
 - No

10a. If you answered 'No', have you lived most of your life in a South Asian or non-North American/ European country?

 - Yes
 - No
11. *Is there anything else that you would like to mention about your South Asian identity?*

12. Do you identify as
 - A woman
 - A man
 - Transgender
 - Another identity. Please specify _____
13. What is your current sexual identity?
 - Heterosexual (straight)
 - Lesbian/gay
 - Bisexual
 - Asexual

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

- Not sure
 - Other identity not listed above _____
14. How old are you? _____
15. What Faculty are you in?
- Arts, Humanities, and Social Sciences
 - Business
 - Education
 - Human Kinetics
 - Law
 - Science
 - Engineering
 - Nursing
 - Other, please specify
 - Don't Know
16. What is your major? _____
17. Where are you currently living?
- On campus
 - Off campus with family or relatives
 - Off campus living by myself or with non-relatives
 - Other, please specify _____
18. Are you currently in a romantic relationship?
- Yes
 - No
- 18a. If, "yes", How long, in months, have you been in this relationship? _____
19. Are you currently in a sexual relationship?
- 19a. If, "yes", How long, in months, have you been in this relationship? _____

Appendix C: Measures Used for Study

Sexual Socialization Instrument (Lottes & Kuriloff, 1994)

Please select the option that best describes how you feel about each statement.

<input type="checkbox"/>				
Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree

1. My mother would have felt okay about my having sex with many different people. (R)
2. My mother would only have approved of me having sex in a serious relationship.
3. My father would have felt upset if he'd thought I was having sex with many different people.
4. My father would have felt okay about my having casual sexual encounters. (R)
5. According to my parents, having sexual intercourse is an important part of my becoming an adult. (R)
6. My parents stress that sex and intimacy should always be linked.
7. My parents would disapprove of my being sexually active.
8. My parents encourage me to have sex with many people before I get married. (R)
9. My parents believe that the only interaction a man and woman can have alone is a sexual one.*
10. My parents wouldn't be upset if I didn't remain a virgin till marriage.* (R)
11. I am uncomfortable around people who spend much of their time talking about their sexual experiences.
12. Among my friends, men who have the most sexual experience are the most highly regarded. (R)
13. Among my friends, women who have the most sexual experience are the most highly regarded. (R)
14. My friends disapprove of being involved with someone who was known to be sexually easy.
15. My friends suggest dates to each other who are known to be sexually easy. (R)
16. My friends and I enjoy telling each other about our sexual experiences. (R)
17. Most of my friends believe that you should only have sex in a serious relationship.
18. My friends brag about their sexual exploits. (R)
19. Most of my friends don't approve of having multiple sexual partners.
20. Among my friends, people seldom discuss their sexuality.
21. My friends approve of being involved with someone just for sex. (R)
22. Among my friends alcohol is used to get someone to sleep with you. (R)
23. My friends approve of me losing my virginity before marriage.* (R)
24. My friends think its ok to share intimate photos and videos of their dating/intimate partners.*
25. Most of my friends feel that I should marry a virgin.*

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

Subscales

Parental Sexual Socialization Scale Items : 1-10

Peer Sexual Socialization Scale Items: 11 -25

***Items not originally included in the instrument, added to capture sentiments specific to South Asian context**

R = Reversed Scored

Note: Permission has been obtained to reproduce this scale.

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

Attitudes toward Women Scale Simplified Version (AWS-S) (Nelson, 1988)

Please rate the following statements regarding women, choosing the option that best corresponds to your opinion:

<input type="checkbox"/>				
Disagree strongly	Disagree	Neutral	Agree	Agree strongly

1. It sounds worse when a woman swears than when a man does.
2. There should be more women leaders in important jobs in public life, such as politics.
3. It is all right for men to tell dirty jokes, but women should not tell them.
4. It is worse to see a drunken woman than a drunken man.
5. If a woman goes out to work her husband should share the housework, such as washing dishes, cleaning, and cooking.
6. It is an insult to a woman to have to promise to "love, honor, and obey" her husband in the marriage ceremony when he only promises to "love and honor" her.
7. Women should have completely equal opportunities as men in getting jobs and promotions.
8. A woman should be as free as a man to propose marriage.
9. Women should worry less about being equal with men and more about becoming good wives and mothers.
10. Women earning as much as their dates should pay for themselves when going out with them.
11. Women should not be bosses in important jobs in business and industry.
12. A woman should be able to go everywhere a man does, or do everything a man does, such as going into bars alone.
13. Sons in a family should be given more encouragement to go to college than daughters.
14. It is ridiculous for a woman to drive a train or for a man to sew on shirt buttons.
15. In general, the father should have more authority than the mother in bringing up children.
16. The husband should not be favored by law over the wife when property is divided in a divorce.
17. A woman's place is in the home looking after her family, rather than following a career of her own.
18. Women are better off having their own jobs and freedom to do as they please, rather than being treated like a "lady" in the old-fashioned way.
19. Women have less to offer than men in the world of business and industry.
20. There are many jobs that men can do better than women.
21. Women should have as much opportunity to do apprenticeships and learn a trade as men.
22. Girls nowadays should be allowed the same freedom as boys, such as being allowed to stay out late.

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

Patriarchal Beliefs Scale (PBS) (Yoon & Adams, 2015)

Please indicate your agreement with the following, choosing the option that best corresponds to your opinion:

<input type="checkbox"/>				
Disagree strongly	Disagree	Neutral	Agree	Agree strongly

1. At work, I would have more confidence in a male boss than a female boss.
2. I am more comfortable with men running big corporations than women.
3. I would feel more comfortable if a man was running the country's finances.
4. I would feel more secure with a male president running the country than a female one.
5. Men should lead national politics.
6. It is important that men make the big decisions that will affect my country.
7. Men rather than women should lead religious services.
8. Matters of local government are best left up to men.
9. A man should be the head of a company.
10. Men would make for more competent CEOs of financial institutions.
11. I prefer to have men lead town hall meetings.
12. The powerful roles that men play on TV/movies reflect how society should run.
13. Women should be paid less than a man for doing the same job.
14. Banks should not give credit to women.
15. Women do not belong in the workforce.
16. It is acceptable for a man to physically reprimand his wife.
17. A woman's place in the community should be mostly through volunteer work.
18. Women are less able than men to manage money.
19. Male work colleagues should have more of a say in the workplace.
20. Girls have less use for formal education than boys.
21. Women's careers should be limited to traditional female jobs.
22. Police should not intervene in domestic disputes between a husband and his wife.
23. Men are inherently smarter than women.
24. A man has the right to have sex with his wife even if she may not want to.
25. A man should be the breadwinner.
26. Cleaning is mostly a woman's job.
27. Cooking is mostly a woman's job.
28. A man should be the one to discipline the children.
29. A woman should be the one who does most of the child rearing.
30. A man should control the household finances.
31. A woman should be the one to do the housework.
32. A man is the head of the household.
33. A man should make the rules of the house.
34. Women should be more responsible for domestic chores than men.
35. A woman should be the primary caretaker for children.

Note: Permission has been obtained to reproduce this scale.

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

Updated Illinois Rape Myth Acceptance Scale (IRMA) (McMahon & Farmer, 2011)

Please read each of the following statements and select the option that indicates how true each is of your view:

<input type="checkbox"/>				
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

1. If a girl is raped while she is drunk, she is at least somewhat responsible for letting things get out of hand.
2. When girls go to parties wearing slutty clothes, they are asking for trouble.
3. If a girl goes to a room alone with a guy at a party, it is her own fault if she is raped.
4. If a girl acts like a slut, eventually she is going to get into trouble.
5. When guys rape, it is usually because of their strong desire for sex.
6. Guys don't usually intend to force sex on a girl, but sometimes they get too sexually carried away.
7. Rape happens when a guy's sex drive goes out of control.
8. If a guy is drunk, he might rape someone unintentionally.
9. It shouldn't be considered rape if a guy is drunk and didn't realize what he was doing.
10. If both people are drunk, it can't be rape.
11. If a girl doesn't physically resist sex—even if protesting verbally—it can't be considered rape.
12. If a girl doesn't physically fight back, you can't really say it was rape.
13. If the accused "rapist" doesn't have a weapon, you really can't call it rape.
14. If a girl doesn't say "no" she can't claim rape.
15. A lot of times, girls who say they were raped agreed to have sex and then regret it.
16. Rape accusations are often used as a way of getting back at guys.
17. A lot of times, girls who say they were raped often led the guy on and then had regrets.
18. A lot of times, girls who claim they were raped have emotional problems.
19. Girls who are caught cheating on their boyfriends sometimes claim it was rape.

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

Open ended question at end of survey

Do you have any comments on your participation in this study or about this topic?

Appendix D: Consent To Participate In Research

Participant Pool Version



CONSENT TO PARTICIPATE IN RESEARCH

TITLE OF STUDY – Our parents, ourselves: What we learn and think about relationships and sexuality

You are asked to participate in a research study conducted by **Dayanga Randeniya** under the supervision of **Dr Charlene Senn** from the Department of Psychology at the University of Windsor. The results from this study will form the basis of a Master’s thesis research project. If you have any questions or concerns about this research study, please feel free to contact **Dayanga Randeniya** (randeni@uwindsor.ca) or **Dr. Charlene Senn** (csenn@uwindsor.ca).

PURPOSE OF THE STUDY

The purpose of this study is to examine the values conveyed by parents and peers about relationships and sexuality and how South Asian students think about these topics as adults. Specifically, we are interested in the messages you received from your parents and peers about sex, what you think about the roles of men and women, and your views on situations that are unwanted by one person. You will be asked to complete a number of questionnaires online pertaining to your background, views and attitudes.

PROCEDURES

If you volunteer to participate, you will be asked to answer questions about your background, particularly your South Asian heritage, living situation and relationship history. Then you will answer a number of questionnaires including what you, your parents and peers think about sexual topics, and your opinions on the roles of men and women, and on situations that are unwanted by one person. Once you finish, you will be led to a separate page from the survey where you will enter your name and e-mail address so you can receive your incentive. This study should take no more than 30 minutes to complete.

POTENTIAL RISKS AND DISCOMFORTS

There are minimal risks to participating in this study. However, some people may be uncomfortable answering questions about sexual topics or their views on unwanted experiences in romantic or sexual relationships. If you think that answering these kinds of questions would be uncomfortable for you, please feel free not to participate. Completing this survey in a public place or a place in your own home when other people are present

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

makes it possible that someone else will see your answers. **Therefore, we recommend that you complete this study in private.** We provide a list of community and online resources at the end of the survey in case you, or someone you know, requires support or more information.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

There are no specific benefits to participating in this study except knowing that you are contributing to research on South Asian students' views about gender, relationships and sexuality.

COMPENSATION FOR PARTICIPATION

You will receive 0.5 bonus point.

CONFIDENTIALITY

Any identifying information will remain confidential and will not be disclosed without your permission. The web page that requires your identifying information so that you can be given your incentive will be stored separately from your answers. Only the researchers working on this project (i.e., Dayanga Randeniya, Dr. Charlene Senn and Dr. Karen Hobden [Dr. Senn's research manager]) will have access to the information that you provide. The anonymous data will be stored in a password-protected file, on a secure computer server. Identifying information will be destroyed within 4 months of the end of the study once bonus points have been verified.

PARTICIPATION AND WITHDRAWAL

You can choose whether to participate in this study or not. If you volunteer to participate, you can refuse to answer any question(s) and continue the study. We recommend you do this survey when you are alone or in private so no one else sees your answers. You may withdraw from the survey at any time by either closing your browser window or continuing through the survey to the end without answering any more questions. Any responses you provide until that point will be retained. If you close your browser window without getting to the last page, we will not have your contact information and so we cannot give you your incentive.

The investigator may withdraw you from this research if circumstances arise which warrant doing so, like in instances of large survey incompleteness, lack of meaningful response such as not reading the survey questions carefully or filling in random responses. You will be notified if your survey is identified in this way and offered the opportunity to complete it carefully. If you choose not to do so, you will not receive the incentive. You may also be withdrawn and will not receive the incentive if you do not meet the study's eligibility criteria listed on the study advertisement.

Please note: If you have participated in the study “Our parents, ourselves: What we learn and think about relationships and sexuality” through the Psychology Participant Pool of University of Windsor, you are not eligible to complete it again nor to receive the \$10 e-gift card incentive.

FEEDBACK OF THE RESULTS OF THIS STUDY TO THE PARTICIPANTS A summary of the results of this study will be available to you online by December 31, 2021. You can access the results here: <https://scholar.uwindsor.ca/research-result-summaries>

SUBSEQUENT USE OF DATA

These data may be used in future studies, in publications and in presentations involving the named researchers.

RIGHTS OF RESEARCH PARTICIPANTS

If you have questions regarding your rights as a research participant, contact: **Research Ethics Coordinator**, University of Windsor, Windsor, Ontario, N9B 3P4; Telephone: 519-253-3000, ext. 3948; e-mail: ethics@uwindsor.ca

SIGNATURE OF RESEARCH PARTICIPANT

I understand the information provided for the study “**Our parents, ourselves: What we learn and think about relationships and sexuality**” described herein. My questions have been answered to my satisfaction, and I agree to participate in this study. I confirm that no coercion of any kind was used in seeking my participation in this research project and that I have read and fully understand the purpose of the research project and its risks and benefits.

Please print a copy of this consent form for your records.

- I agree to participate in this study (directed to “Demographics Questionnaire” page)
- I do not agree to participate in this study (directed to “Thank you for considering participation in this study. We appreciate your time.” page)

Students NOT in Participant Pool Version



CONSENT TO PARTICIPATE IN RESEARCH

TITLE OF STUDY – Our parents, ourselves: What we learn and think about relationships and sexuality

You are asked to participate in a research study conducted by **Dayanga Randeniya** under the supervision of **Dr Charlene Senn** from the Department of Psychology at the University of Windsor. The results from this study will form the basis of a Master’s thesis research project. If you have any questions or concerns about this research study, please feel free to contact **Dayanga Randeniya** (randeni@uwindsor.ca) or **Dr. Charlene Senn** (csenn@uwindsor.ca).

PURPOSE OF THE STUDY

The purpose of this study is to examine the values conveyed by parents and peers about relationships and sexuality and how South Asian students think about these topics as adults. Specifically, we are interested in the messages you received from your parents and peers about sex, what you think about the roles of men and women, and your views on situations that are unwanted by one person. You will be asked to complete a number of questionnaires online pertaining to your background, views and attitudes.

PROCEDURES

If you volunteer to participate, you will be asked to answer questions about your background, particularly your South Asian heritage, living situation and relationship history. Then you will answer a number of questionnaires including what you, your parents and peers think about sexual topics, and your opinions on the roles of men and women, and on situations that are unwanted by one person. Once you finish, you will be led to a separate page from the survey where you will enter your name and e-mail address so you can receive your incentive. This study should take no more than 30 minutes to complete.

POTENTIAL RISKS AND DISCOMFORTS

There are minimal risks to participating in this study. However, some people may be uncomfortable answering questions about sexual topics or their views on unwanted experiences in romantic or sexual relationships. If you think that answering these kinds of questions would be uncomfortable for you, please feel free not to participate. Completing this survey in a public place or a place in your own home when other people are present makes it possible that someone else will see your answers. **Therefore, we recommend that you complete this study in private.** We provide a list of community and online

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

resources at the end of the survey in case you, or someone you know, requires support or more information.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

There are no specific benefits to participating in this study except knowing that you are contributing to research on South Asian students' views about gender, relationships and sexuality.

COMPENSATION FOR PARTICIPATION

You will receive a \$10 Amazon e-gift card.

CONFIDENTIALITY

Any identifying information will remain confidential and will not be disclosed without your permission. The web page that requires your identifying information so that you can be given your incentive will be stored separately from your answers once the legitimacy of responses has been assessed and your incentive determined. Only the researchers working on this project (i.e., Dayanga Randeniya, Dr. Charlene Senn and Dr. Karen Hobden [Dr. Senn's research manager]) will have access to the information that you provide. The anonymous data will be stored in a password-protected file, on a secure computer, in a locked office. Identifying information will be destroyed within 4 months of the end of the study and after your e-gift card has been given to you.

PARTICIPATION AND WITHDRAWAL

You can choose whether to participate in this study or not. If you volunteer to participate, you can refuse to answer any question(s) and continue the study. We recommend you do this survey when you are alone or in private so no one else sees your answers. You may withdraw from the survey at any time by either closing your browser window or continuing through the survey to the end without answering any more questions. Any responses you provide until that point will be retained. If you close your browser window without getting to the last page, we will not have your contact information and so we cannot give you your incentive.

The investigator may withdraw you from this research if circumstances arise which warrant doing so, like in instances of large survey incompleteness, lack of meaningful response such as not reading the survey questions carefully or filling in random responses. You will be notified if your survey is identified in this way and offered the opportunity to complete it carefully. If you choose not to do so, you will not receive the incentive. You may also be withdrawn and will not receive the incentive if you do not meet the study's eligibility criteria listed on the study advertisement.

Please note: If you have participated in the study “Our parents, ourselves: What we learn and think about relationships and sexuality” through the email link, you are not eligible to complete it again nor to receive the 0.5 bonus mark from the Psychology Participant Pool of University of Windsor.

FEEDBACK OF THE RESULTS OF THIS STUDY TO THE PARTICIPANTS

A summary of the results of this study will be available to you online by December 31, 2021. You can access the results here: <https://scholar.uwindsor.ca/research-result-summaries/>

SUBSEQUENT USE OF DATA

These data may be used in future studies, in publications and in presentations involving the named researchers.

RIGHTS OF RESEARCH PARTICIPANTS

If you have questions regarding your rights as a research participant, contact: **Research Ethics Coordinator**, University of Windsor, Windsor, Ontario, N9B 3P4; Telephone: 519-253-3000, ext. 3948; e-mail: ethics@uwindsor.ca

SIGNATURE OF RESEARCH PARTICIPANT

I understand the information provided for the study “**Our parents, ourselves: What we learn and think about relationships and sexuality**” described herein. My questions have been answered to my satisfaction, and I agree to participate in this study. I confirm that no coercion of any kind was used in seeking my participation in this research project and that I have read and fully understand the purpose of the research project and its risks and benefits.

Please print a copy of this consent form for your records.

- I agree to participate in this study (directed to “Demographics Questionnaire” page)
- I do not agree to participate in this study (directed to “Thank you for considering participation in this study. We appreciate your time.” page)

Appendix E: Debrief/Information Page

Thank you so much for participating in this study!

We would like now to provide you with a bit more information about the purpose of this study. The goal of this study is to investigate what messages students of South Asian ancestry receive on sex and relationships from parents and friends, to what degree they themselves perceive men and women should have equal or different rights and responsibilities, and how these various influences relate to their views on sexual assault and sexual assault victims/survivors.

Our beliefs about unwanted experiences within intimate relationships and sexuality can shape the way we treat victims of such experiences. Rape myths are false beliefs about the why rape occurs and about rape perpetrators and rape victims. Misinformation about sexual assault is common in all countries and cultures. Across cultures, research shows that rape myths, particularly the false belief that rape victims are responsible for what happened to them, prevents victims from seeking help and getting the support they require. Not only that, but these beliefs can also help to justify such acts of violence.

Messages from parents and peers about sex can play a key role in the way individuals think of sex and sexuality, what is appropriate and what is not. Sometimes these messages can include rape myths directly or support rape myths indirectly. In addition to messages on sex, attitudes about gender roles, especially those related to women, can also add to the acceptance of violence against women, with women held responsible for the violence they experience. However, most of the research on these topics has been focused on students who are White who have always lived in North America. We do not know much about the views of other students; virtually no research in this field has had a large enough sample of South Asian students to make any conclusions.

The information gained from this study will help us to understand if the information South Asian individuals receive about sex and gendered expectations, and their own attitudes and beliefs about these can shape the acceptance or non-acceptance of sexual violence towards women within the South Asian community. This will also provide valuable information that could help guide culturally sensitive and respectful approaches for South Asians in Canada on how to discuss sexual violence and rape myth acceptance with adolescents.

Your participation in this study is valuable and we thank you! Please click **NEXT** to be taken to a list of resources.

Appendix F: Resource Pages

You will need to read the information below and then click NEXT to be taken to a page to enter your information to receive your incentive. **Please don't forget to do this or we will not be able to give you your incentive.**

Thank you again for participating in this study. If you have any questions, please feel free to contact:

Dayanga Randeniya

randeni@uwindsor.ca

Dr. Charlene Senn

csenn@uwindsor.ca

If you would like to learn more about these topics, we provide some campus and web resources below.

CAMPUS RESOURCES

Bystander Initiative (for students of all genders): <https://www.uwindsor.ca/bystander-firstyear/>

Flip the Script (for students who identify as women): <https://www.uwindsor.ca/sexual-assault/FlipTheScript>

Dating and Relationships: The Canadian Context: <https://www.uwindsor.ca/sexual-assault/swcc-workshops>

Have You Asked?: <https://www.uwindsor.ca/sexual-assault/swcc-workshops>

Sex and COVID 19: <https://www.uwindsor.ca/sexual-assault/swcc-workshops>

Responding to disclosures: <https://www.uwindsor.ca/sexual-assault/swcc-workshops>

WEB RESOURCES

Resources for Women and Survivors of Sexual Assault

- Sexual Assault Crisis Center: <https://saccwindsor.net/>
- Ontario Coalition of Rape Crisis Centers: <https://sexualassaultsupport.ca/>

General Resources for Women and Survivors of Intimate Partner Violence

- <http://makeitourbusiness.ca/resources/internet-resources-for-domestic-violence>
- <http://endingviolencecanada.org/getting-help/>
- www.LoveisRespect.org
- <http://www.neighboursfriendsandfamilies.ca/content/i-need-help>
- http://www.attorneygeneral.jus.gov.on.ca/english/ovss/male_support_services/ (resources for male survivors)
- <http://www.sawc.org/programs-services/> (South Asian Women's Center)
- <https://www.bangladeshi.ca/settlement> (Bangladeshi-Canadian Community Services)
- <http://www.sachss.org/mental-health.html> (South Asian Canadians Health and Social Services)

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

- <https://nisahelpline.com/> (peer-to-peer counselling helpline available to Muslim women of all ages)

If you or someone else you know on campus is experiencing any difficulties or problems there are several campus and community resources available. All of these resources have your safety and privacy as a top priority. **Once you have reviewed these resources, please remember to scroll down to the bottom and click NEXT to proceed to the incentive page.**

UNIVERSITY OF WINDSOR RESOURCES

SITE	CONTACT INFORMATION	ADDITIONAL INFORMATION
University of Windsor Student Counselling Center	519 253 3000 ext. 4616 https://www.uwindsor.ca/studentcounselling/	Currently only offers telephone and/or video conferencing. Please email scc@uwindsor.ca to schedule appointments.
University of Windsor Peer Support Center	519 253 3000 ext. 4551 http://www.uwsa.ca/uwsa-services/psc/	-Located on the 2nd floor of the CAW Student Center, room 291 -10am - 6pm Monday to Friday, every non-holiday day during the Fall and Winter semesters
My Student Support Program	1-844-451-9700 (by phone) www.mystudentsupport.com (chat on browser) https://www.uwindsor.ca/studentexperience/500/my-student-support-program Available to download on Apple Store or Google Play Store	Free confidential counselling by licensed counsellors. Available 24/7 via call or text. At any given time, students have access to 35+ languages/cultures. Program supports 140+ languages/cultures across their entire clinical network (access within 24-48 hours).
UWindsor Sexual Assault and Sexual Misconduct Resources	http://www.uwindsor.ca/sexual-assault	-Dr. Dusty Johnstone, Sexual Misconduct Officer dustyj@uwindsor.ca

INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

WINDSOR/ESSEX COUNTY RESOURCES

SITE	CONTACT INFORMATION	ADDITIONAL INFORMATION
Hiatus House	519 252 7781 Toll Free: 1 800 265 5142 https://hiatushouse.com/contact-us/	-Crisis intervention services are available on the phone and in person 24 hours a day, 7 days a week -Shelter for victims of domestic violence
Sexual Assault Crisis Center	519 253 9667 (24-hour crisis line) https://saccwindsor.net/contact-us/	-9am - 5pm Monday to Friday (9am - 8pm on Wednesdays - For crisis intervention, counselling, and support
Windsor Regional Hospital Sexual Assault/Domestic Violence Treatment Center (SA/DVTC)	(519) 254-5577 https://www.wrh.on.ca/SA/DVTC	-8am - 4pm Monday to Friday - For emergency medical treatment following sexual assault, collection of evidence for assault kits, STI testing, and ongoing intervention -24-hour service available through hospital emergency room (ER)
Distress Center of Windsor/Essex County	519 256 5000 https://www.downtownmission.com/distress/	-12pm - Midnight every day
Canadian Mental Health Association	Downtown: 519 255 7440 Leamington: 519 326 1620 https://cmha.ca/	-8:30am - 4:30pm Monday to Friday
24-hour Crisis Line	Windsor: 519 973 4411 ext. 3003 Leamington: 519 973 4435	-Available 24 hours
Teen Health Center	519 253 8481	-9am - 6pm Monday and Thursday -9am - 8pm Tuesday and Wednesday -9am - 5pm Friday -Available to those aged 12 to 24
Good2Talk	Toll Free: 1 866 925 5454	-Mental health hotline for students only

Appendix G: Incentive Information Pages

1. Participant Pool

In order to receive your 0.5 bonus points, please fill out the following information. Any information provided will be kept strictly confidential.

First and Last Name (e.g., Anna Smith): _____

University of Windsor Email Address (e.g., domain@uwindsor.ca):

Re-enter Email Address: _____

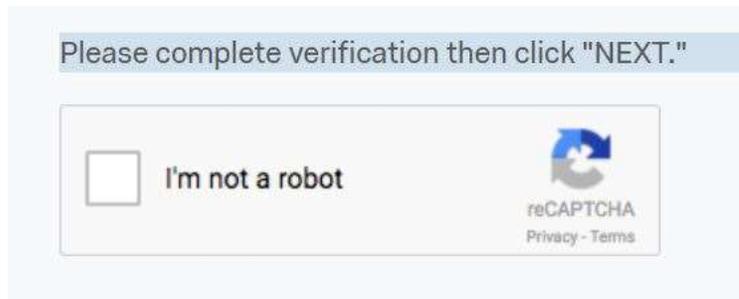
2. Email (ISC/Faculties of Science and Engineering)

In order to receive your \$10 Amazon gift-card, please fill out the following information. Only valid UWindsor email addresses can be used to claim the incentive. Any information provided will be kept strictly confidential. Please note that it can take at least a week for the e-gift certificate to be issued.

First and Last Name (e.g., Anna Smith): _____

Email Address (e.g., name@uwindsor.ca): _____

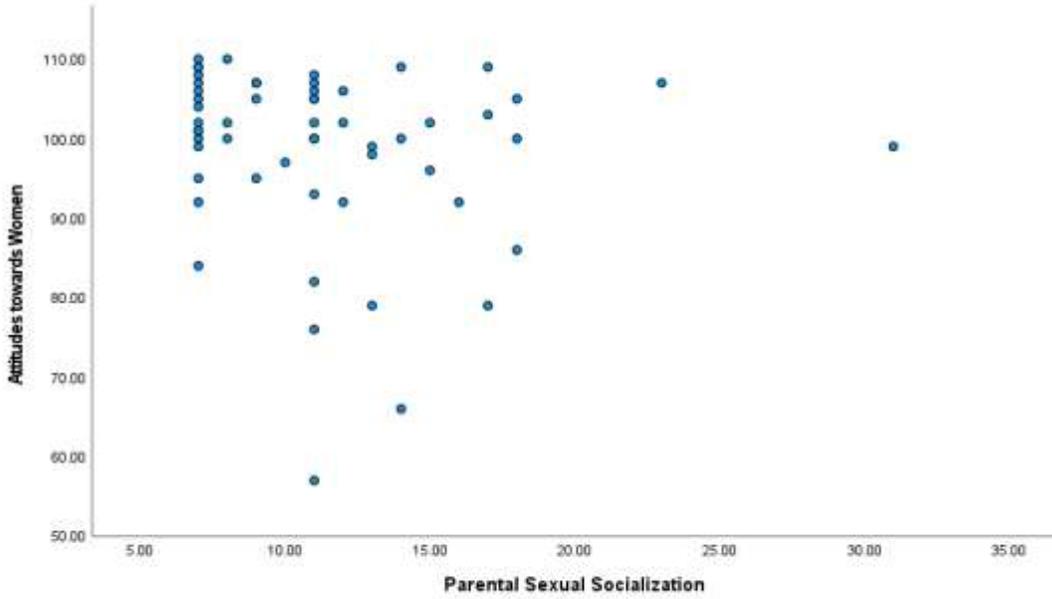
Re-enter Email Address _____



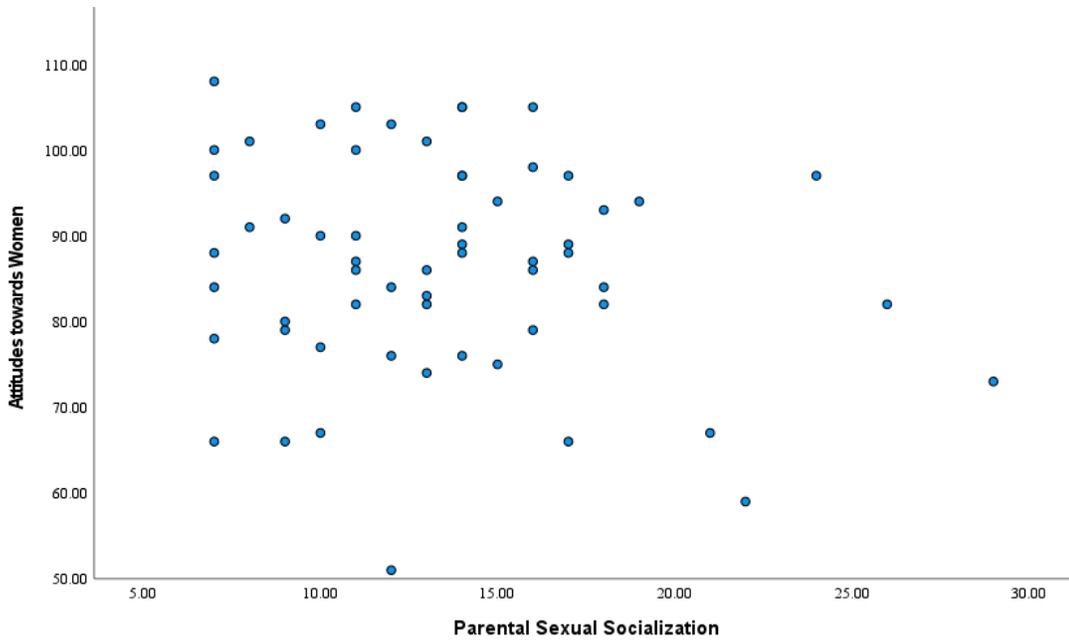
**Appendix H: Scatter Plots of Parental Sexual Socialization and Related Variables
Incentive Information Pages**

Figure 1

A. Association between Parental Sexual Socialization and AWS-S; Women



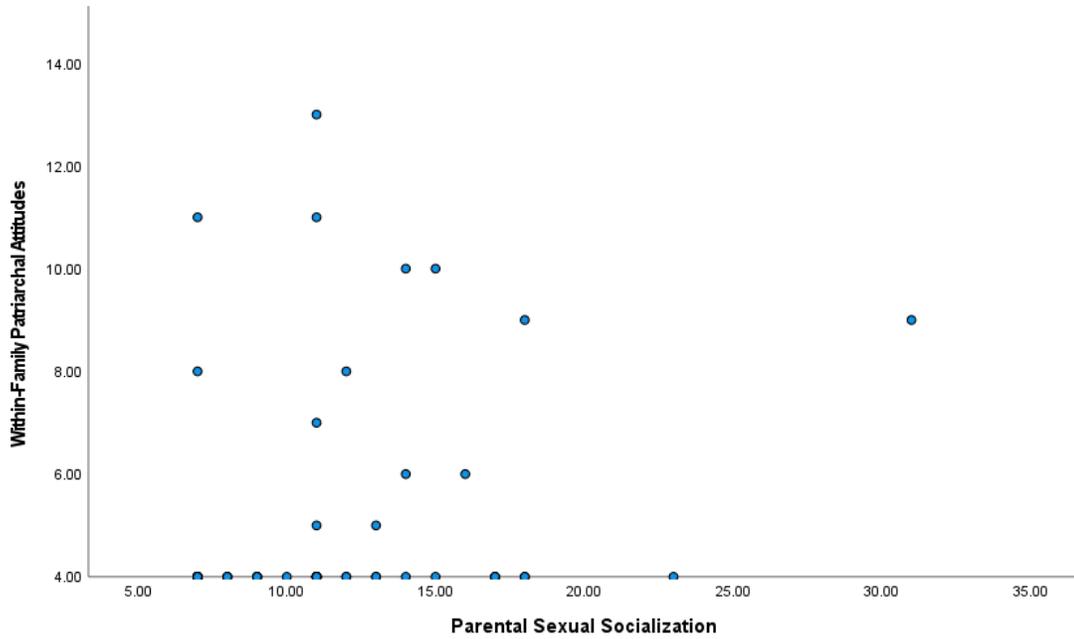
B. Association between Parental Sexual Socialization and AWS-S; Men



INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

Figure 2

A. Association between Parental Sexual Socialization and WFPA; Women



B. Association between Parental Sexual Socialization and WFPA; Men

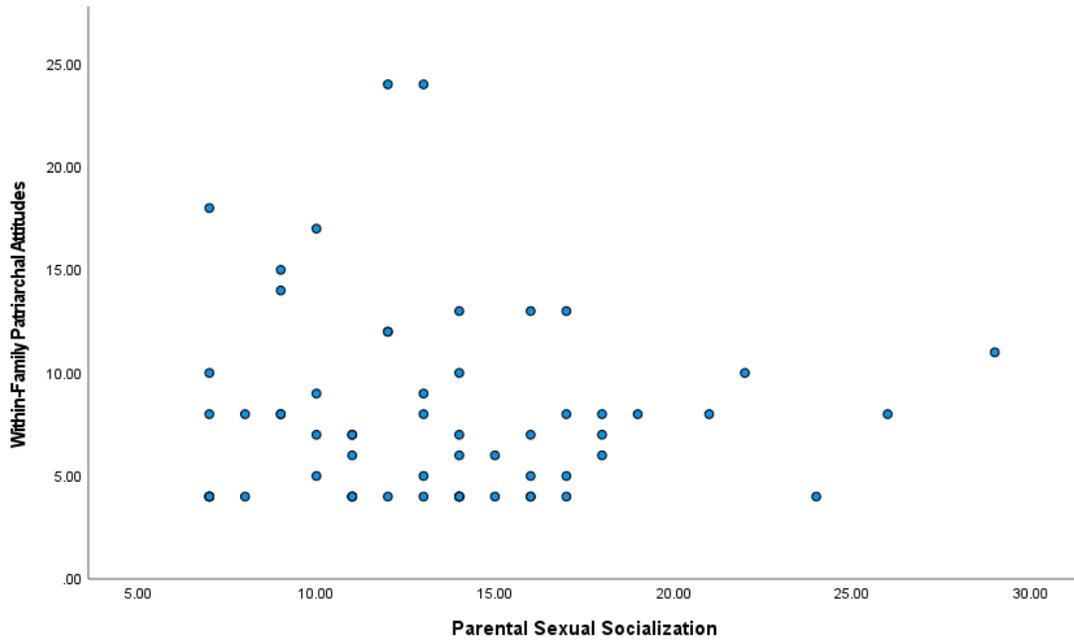
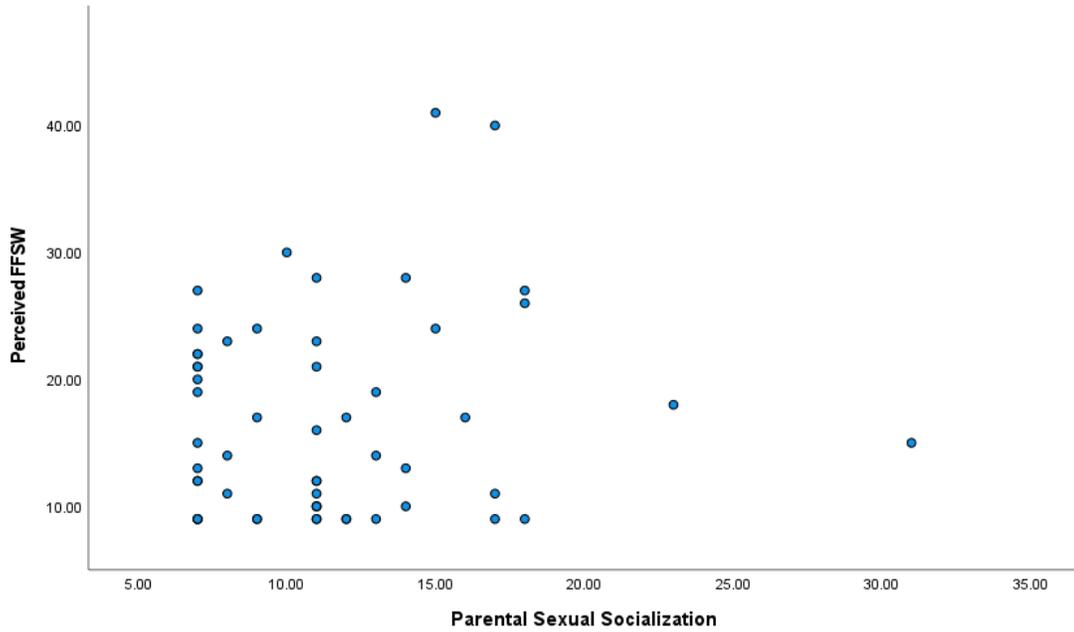
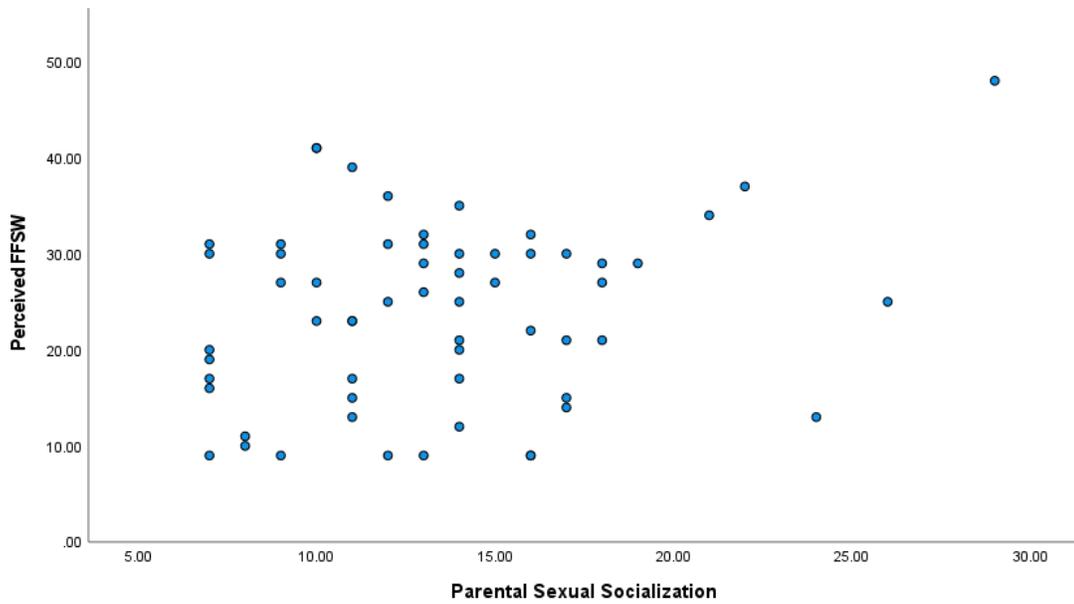


Figure 3

A. Association between Parental Sexual Socialization and PFFSW; Women



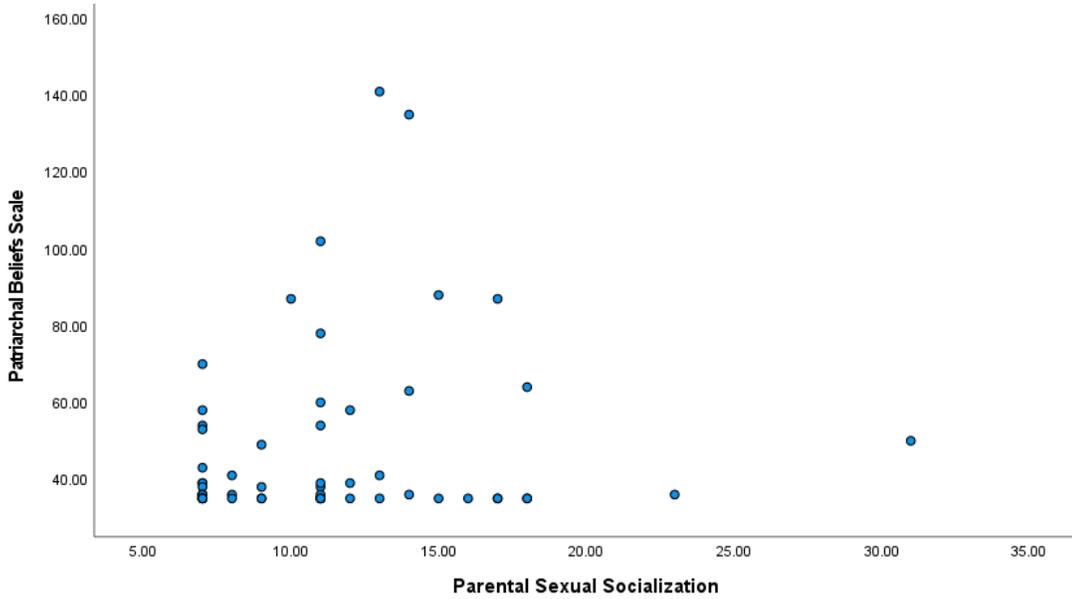
B. Association between Parental Sexual Socialization and PFFSW; Men



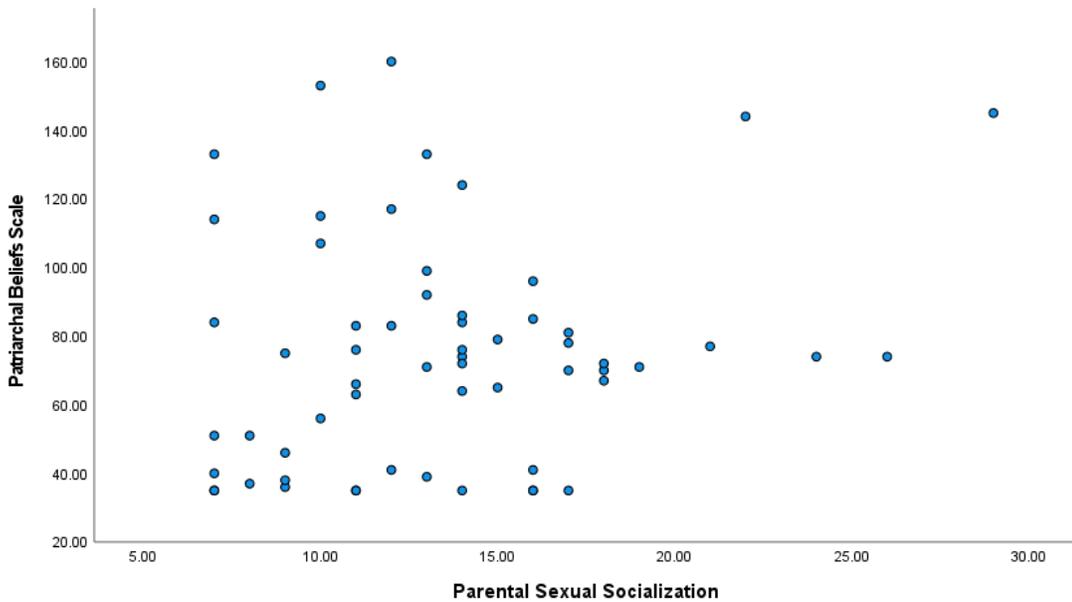
INFLUENCES ON RAPE MYTH ACCEPTANCE AMONG SOUTH ASIANS

Figure 4

A. Association between Parental Sexual Socialization and PBS; Women



B. Association between Parental Sexual Socialization and PBS; Men



VITA AUCTORIS

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