

Conference Paper

Me vs Other Girls: Internalized Misogyny and Rape Myth Acceptance Among Women

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Abstract.

This study aimed to determine how internalized misogyny influences rape myth acceptance among women. This investigation employed a quantitative correlational design. 396 college women between the ages of 18 and 25 who were studying at universities in Malang City were recruited using incidental sampling. This study employed two instruments to measure internalized misogyny and rape myth acceptance, Piggott's Internalized Misogyny Scale (2004) and McMahon & Farmer's Illinois Rape Myth Acceptance Scale (2011). A multiple linear regression test was used to test the hypothesis. The results of the data analysis demonstrated that internalized misogyny had a significant effect on women's acceptance of the rape myth ($F = 2209.310$; $p = 0.000 < 0.05$; $R^2 = 0.944$). The three dimensions of internalized misogyny, namely the devaluation of women ($t = 47.731$; $p < 0.01$), distrust of women ($t = 51.762$; $p < 0.01$), and gender bias in favor of men ($t = 48.696$; $p < 0.01$) partially influenced rape myth acceptance against women.

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1. Introduction

It is possible for violent behavior to occur in a variety of social contexts. Violence is defined as any action that causes physical suffering [1]. Violence can cause physical, mental, and sexual suffering [2] According to Pasalbessy, violence is a manifestation of human emotive behavior rather than rational behavior[3]. Frequently, acts of violence are perpetrated due to gender inequality and abusive power dynamics [4]. Consequently, approximately 89% of victims of acts of violence are female, accounting for approximately 8,327 cases of violence [4,5].

In Beijing's World Conference report, violence against women was defined as any gender-based action that causes physical, sexual, or psychological harm to women [3]. When power relations between men and women are unequal and women are

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subordinate to men, violence against women can occur [6]. This implies that women are viewed as inferior in terms of position, function, and social role.

According to the Annual Records (CATAHU) of the National Commission on Violence Against Women, the number of cases of violence against women increased from the previous year to 10,867 in 2021. Approximately 29% of all instances were reported, including 4,660 cases of sexual violence. Rape was reported to be the most prevalent form of sexual violence, with a total of 1,056 incidents. The majority of victims were between the ages of 18 and 24 (44.4%), and their highest level of education was high school (35.7%) [7].

The percentage of rape cases in tertiary institutions is 35%, or 369 cases [7]. Cases of rape are frequently perpetrated based on the ideology of male sexual rights and violent masculine behavior [2]. This is due to rape myth acceptance, which is defined as a deviant belief that leads to victimization and is frequently used to deny the existence of violence against women and to justify sexual aggression by men against women [8]. Individuals with rape myth acceptance have four incorrect beliefs about rape, which are expressed through four aspects, namely 'She asked for it', 'It wasn't really rape', 'He didn't mean to', and 'She lied' [9].

One of the rape cases involving college women at tertiary institutions in Malang City was the rape of a student at Brawijaya University with the initials NWR by her fiancé, which led to her suicide. The case went viral on social media and prompted numerous comments. Some of them were derogatory remarks directed at victims by other women, such as *"It's her fault"*, *"Being a girl doesn't have to be flirty.. You just want to play with him.. Who are you blaming? Whereas, you both enjoy it.."*, *"Perhaps it's God's punishment"*, etc.

Based on this rape case, it is evident that college women who are victims of rape tend not to receive the appropriate care. This can be affected by misogyny or loathing of women [10,11]. Individuals may incorporate misogynistic values into their sense of self [12]. The term for this is internalized misogyny. As a cultural practice that maintains the power of the dominant masculine group, internalized misogyny is the subordination or devaluation of women [10]. Women frequently do this by adopting discriminatory attitudes and behaviors and applying them to themselves or to other women [13–15]. There are three dimensions that can represent internalized misogyny, namely 'Devaluing of women', 'Distrust of women', and 'Gender bias in favor of men'.

The presence of internalized misogyny can influence the development of rape myth acceptance. Acceptance of the rape myth can occur when individuals embrace a false belief about sexual violence by demeaning or blaming women as sexual violence victims

[16]. Individuals who believe the rape myth have a tendency to deny the existence of sexual violence and to justify male sexual aggression against women [8]. This is evidence of internalized misogyny. Consequently, internalized misogyny can contribute to the normalization of rape myths [15].

Previous research has attempted to ascertain the relationship between internalized misogyny and rape myth acceptance [15]. The study discovered a significant correlation between internalized misogyny and rape myth acceptance. However, no relevant research has been conducted in Indonesia. It is crucial to conduct related research in Indonesia based on considerations of cultural differences, as was done previously at Brenau University in the United States of America. Because developing countries in Asia have a more inherent traditional culture, the majority of people view women's gender roles in a traditional manner [17,18]. Several Asian nations have a tendency to perceive women as subservient and men as dominant [17]. Therefore, Indonesia, which is one of the developing countries in Asia, is more likely than the United States to discover an influence of internalized misogyny on rape myth acceptance.

Based on the preceding explanation, the purpose of this study is to investigate the relationship between internalized misogyny and the adoption of myths about rape against women. In addition, this research can provide a theoretical perspective and contribution to the advancement of science in the field of psychology, particularly social psychology. This research is also valuable practically as evaluation material for future studies of a similar nature and as learning and self-evaluation material for women between the ages of 18 and 25.

2. Literature Review

2.1. Rape Myth Acceptance

Sociologists and feminists introduced the concept of rape myth in the 1970s [19]. This concept describes the cultural beliefs that support sexual violence against women by males. Moreover, rape myths can be defined as prejudices, stereotypes, and false beliefs about rape, rape victims, and rape perpetrators [20]. Existence of the rape myth can normalize sexual victimization and foster 'hostility' towards rape victims [19,20]. Therefore, rape myth acceptance can be defined as a deviant belief that leads to victimization and is frequently used to deny the existence of violence against women and to justify sexual aggression by men against women [8]. Moreover, certain elements

may indicate adoption of the rape myth. According to McMahon and Farmer, these elements are conveyed in four aspects [9].

Individuals with rape myth acceptance have four incorrect beliefs about rape, which are expressed through four aspects. McMahon & Farmer list them as follows: (1) She asked for it, referring to the belief that the victim's behavior tends to invite sexual violence; (2) It wasn't rape, referring to the denial that the attack occurred due to the attitude of blaming the victim or forgiving the perpetrator; (3) He didn't mean to, referring to the belief that the perpetrator did not intend to rape; and (4) She lied, referring to the belief that the victim faked rape [9].

Rape myth acceptance can be influenced by several attitude variables, namely: (1) Sexual conservatism; (2) Adversarial sexual belief; and (3) Acceptance of interpersonal violence [20]. Sexual conservatism refers to restrictions regarding 'appropriate' or 'inappropriate' views regarding sexual partners, sexual acts, conditions or circumstances in which sex should occur, etc. The belief that sexual relations are exploitative and that both male and female companions are manipulative, deceitful, and unreliable is referred to as adversarial sexual belief. Acceptance of interpersonal violence is the belief that using force and coercion to obtain compliance in intimate and sexual relationships is natural [20]. Furthermore, traditional gender role beliefs have a significant impact on the adoption of rape myths [21].

2.2. Internalized Misogyny

Misogyny is a form of loathing and devaluation of women [22]. Internalized misogyny is a phenomenon in which a group or an individual incorporates negative stereotypes and loathing of women into their sense of self [12]. This occurs frequently among women [13]. As a cultural practice that maintains the power of the dominant masculine group, internalized misogyny refers to the subordination or devaluation of women [10]. Women and their role in society will be denigrated to increase and maintain male power, as well as to generate dread of femininity and hatred of women's values [23]. When a woman adopts misogynistic thoughts and behaviors and applies them to herself or other women, she may exhibit internalized misogyny [14,15]. Consequently, internalized misogyny can generate feelings of dread, hatred, and denigration of women [10].

Several of Piggott's proposed dimensions can be used to explain internalized misogyny. Initially, devaluing of women [10]. This refers to the intention to diminish women's values or roles. Second, distrust of women. This refers to a fundamental lack of trust

in women. Third, gender bias in favour of men. This refers to the masculine gender's favoritism.

Internalized misogyny can develop from prejudice into culturally accepted stereotypes, beliefs, and values [24]. Existence of a patriarchal culture and the application of sexism in individual social interactions is one of the factors that can influence the development of internalized misogyny [25]. Internalized misogyny is not spontaneously generated. Consequently, internalized misogyny can be developed through a process that spans decades. Specifically, when pre-adolescent girls begin to adapt and adjust to femininity, they are frequently labeled as 'incompetent' and 'helpless' in commonplace interactions, thus putting pressure on other girls to conform to [14]. In other words, societal stereotypes regarding misogynistic values in the places where individuals reside and develop can also influence internalized misogyny.

2.3. The Influence of Internalized Misogyny on Rape Myth Acceptance

The myth of rape has been designated as an incorrect attitude and belief regarding sexual violence. However, rape myth acceptance permits individuals to continue to believe it. Individuals who believe the rape myth are more likely to deny the existence of sexual violence and to justify masculine sexual aggression against women [8]. This can be affected by cognitive distortions that males use to justify sexual violence [26]. A consequence of internalized prejudice is cognitive distortions regarding gender roles [27]. Individuals with internalized misogyny are more likely to engage in cognitive distortions by subordinating or denigrating women as a cultural practice that maintains the strength of the dominant male group [10,27].

In addition to a culture that supports and justifies men's sexual dominance, internalized misogyny is characterized by a loathing of women. Internalized misogyny can manifest as contempt and devaluation of women by demeaning and blaming them as victims of sexual violence [22,23]. The presence of internalized misogyny can influence the development of rape myth acceptance. This is due to the fact that rape myth acceptance can occur when individuals embrace a false belief about sexual violence by demeaning or blaming women as sexual violence victims [16]. Consequently, internalized misogyny can contribute to the normalization of rape myths [15].

2.4. Hypothesis

Based on the previous literature review, the following hypotheses can be proposed for this study:

H1: Internalized misogyny simultaneously influences rape myth acceptance.

H2: Devaluing of women partially influences rape myth acceptance.

H3: Distrust of women partially influences rape myth acceptance.

H4: Gender bias in favor of men partially influences rape myth acceptance.

3. Method

3.1. Design

This study employs a quantitative approach, which is specialized, detailed, and static research, with information or numerical data analyzed using statistical methods [28]. This study concentrates on quantitative correlational research to explain the relationship between research variables [29]

3.2. Participant

A research population is a group of respondents or subjects whose characteristics will be generalized as a consequence of the study [30]. Several subject-specific criteria are necessary for this investigation. First, active college student status. These criteria are based on the fact that college women are more vulnerable to rape than the general population [31]. Second, enrolling in one of Malang City's postsecondary institutions. This criterion is predicated on the fact that East Java is the province in Indonesia with the highest number of rape cases, with 155 cases reported in Malang City in 2021 [32]. Finally, female gender. According to Saakvitne and Pearlman, internalized misogyny occurs frequently between women against other women [13]. Fourth, between the ages of 18 and 25. These criteria are based on the fact that individuals between the ages of 18 and 25 are in the emerging maturity stage, in which they are more sexually active but not yet committed to marriage [33]

Sample is a subset of the research population, which possesses traits and characteristics that are representative of the population [34]. The sampling technique utilized in this investigation was incidental sampling. The choice of sampling technique is based

on the fact that research subjects are difficult to identify [35]. In this study subject determined by sample formula by Lwanga & Lemeshow [36] as follows:9

$$n = \frac{z^2 p (1 - p)}{d^2}$$

Information:

n = Number of Samples Required

z = Standard Value or Confidence Level (1% = 2.576; 5% = 1.96; 10% = 1.645)

p = Maximum Estimation (0.5)

d = Sampling Error (1%; 5%; 10%)

With a level of confidence and a sampling error of 5%, the obtained results are 384.16, which is rounded to 385 research samples. This is due to the fact that the population size of the study is unknown [36]. In fact, a total of 396 research samples were collected for this study.

3.3. Instrument

This study's instrument employs two types of measures we have modified. First, the Illinois Rape Myth Acceptance Scale developed by McMahon and Farmer [9]. It is a Likert scale of 1–5 (Strongly Disagree–Strongly Agree) with a total of 22 items, being used to measure the dependent variable, namely rap myth acceptance. The use of this scale to measure the dependent variable is predicated on the fact that the language employed is simpler for college students to comprehend and free of cultural bias [9,37]. Second, the Internalized Misogyny Scale developed by Piggott [10]. The 17-item scale is a Likert scale ranging from 1 to 5 (Strongly Disagree to Strongly Agree) and is used to measure the independent variable, internalized misogyny. All previous research on internalized misogyny utilized Piggott's Internalized Misogyny Scale [10,38] due to the fact that it is the only valid and reliable instrument for measuring internalized misogyny.

Multiple steps are required to adapt measuring instruments to a cross-cultural context [39]. The initial translation stage comes first. At this juncture, two translators were responsible for translating the two research instruments into Bahasa and the culture of Indonesia. Therefore, first translators must have a background in 'Psychology' in order to comprehend the concept of the scale to be translated. The second translator, meanwhile, is required to have a background in 'English Literature' because he or she is not expected to comprehend the concept of the scale to be translated and must instead concentrate solely on language.

Second, the translation stage's synthesis. In this phase, the translation results from the two translators are merged, resulting in a new translation result. The process of translation synthesis is carried out by the initial translator, the second translator, and the researcher. The third step is backward translation. In this stage, the original language is translated back into the target language by two translators. The two back-translators must not comprehend the concept of the scale to be translated, not be familiar with the original scale, and have English as their native language. Therefore, at this juncture, a professional translator performs a process of reverse translation. Fourth, the evaluation by an expert committee. In this phase, all versions of the questionnaire are consolidated, and an expert or professional (an expert committee) develops the questionnaire's near-final version. This study's expert committee consisted of three psychology professors from Universitas Negeri Malang. In addition, the expert committee review score results will be calculated using Aiken's *V*, which yielded a *V* value within the score range of 0.92 to 1.02 on both measures.

Fifth, the stage of pre-testing. In this phase, a readability test was conducted on five ordinary subjects, and trials on measuring instruments were conducted on forty test subjects. Aiken's *V* is used to compute the score for the readability test. The value of *V* on the Internalized Misogyny Scale fell within the range of 0.85–1 and the value of *V* on the Illinois Rape Myth Acceptance Scale fell within the range of 0.80–1. In the trial, the Pearson Product Moment Correlation test was used to assess the compatibility between the item functions and the overall test function (Azwar, 2017). Items can be deemed valid if a 2-tailed significance value less than 0.05 is obtained. Therefore, sixteen out of seventeen items on the Internalized Misogyny Scale are deemed valid with a significance value between 0.000 and 0.030, and nineteen out of twenty-two items on the Illinois Rape Myth Acceptance Scale are deemed valid with a significance value between 0.000 and 0.043. In addition, the Cronbach's Alpha test is utilized to determine the reliability of measuring instruments. If Cronbach's Alpha is greater than 0.6, the item can be deemed reliable. Cronbach's Alpha for the Internalized Misogyny scale is 0.712, making it reliable. The Cronbach's Alpha value for the Illinois Rape Myth Acceptance scale was 0.888, so it was deemed reliable.

3.4. Data Analysis Technique

Regression analysis is employed to test the hypothesis. Regression analysis is used to determine the relationship between the independent and dependent variables, as well as the direction and magnitude of their correlation coefficient [40]. This study employed

multiple linear regression analysis, which took into account more than one independent variable. Specifically, the hypothesis is confirmed if the significance value is less than .05.

In multiple linear regression analysis, several classical assumption requirements must be met. First, the test for normality. In this investigation, the One-Sample Kolmogorov-Smirnov test was used to determine whether or not the data were normally distributed [41]. Data is normally distributed if the significance level is greater than .05. Second, the test of linearity. In this study, the value of significant deviation from linearity was used to determine whether or not the relationship between the independent variable and dependent variable was linear. The relationship between variables is deemed linear if the significance level is greater than 0.05. Third, the test for multicollinearity. In this investigation, the relationship between the independent variables was determined using a multicollinearity assumption test. The regression model is considered non-multicollinear if its tolerance value is greater than 0.10 and its variance inflation factor (VIF) is less than 10. Fourth, the test for heteroscedasticity. In this study, a heteroscedasticity assumption test was conducted using the Glejser test to determine whether or not there was a deviation (bias) in the variation from the residual value. If the significance value between the independent variable and the residual absolute variable is greater than 0.05, the data is deemed homoscedastic [42].

4. Result and Discussion

4.1. Research Result

4.1.1. Descriptive analysis

TABLE 1: Research Subjects Based on Age.

Age	Frequency	Percentage (%)
18 years old	12	3
19 years old	60	15.2
20 years old	106	26.8
21 years old	114	28.8
22 years old	77	19.4
23 years old	21	5.3
24 years old	5	1.3
25 years old	1	0.3
Total	396	100

Based on Table 1, it can be seen that the majority of subjects were at the age of 20, with as many as 106 subjects (26.8%), up to the age of 21, with as many as 114 subjects (28.8%).

TABLE 2: Research Subjects Based on College/University.

	Frequency	Percentage (%)
State University of Malang	125	31.6
Brawijaya University	67	16.9
State Polytechnic of Malang	19	4.8
University of Muhammadiyah Malang	36	9.1
Universitas Islam Negeri Maulana Malik Ibrahim Malang	15	3.8
Catholic University of Widya Karya Malang	1	0.3
Institute of Asia Malang	19	4.8
University of Merdeka Malang	15	3.8
University of PGRI Kanjuruhan Malang	16	4
University of BINUS Malang	39	9.8
Health Polytechnic of the Ministry of Health Malang	21	5.3
University of Islam Malang	15	3.8
Malang National Institute of Technology	1	0.3
Widyagama University	5	1.3
University of Wisnuwardhana Malang	1	0.3
Budi Utomo Institute of Teacher Training and Education Malang	1	0.3
Total	396	100

According to Table 2, the plurality of research subjects was taken at the State University of Malang with 125 subjects (31.6%), followed by Brawijaya University with 67 subjects (16.9%). Other research topics, meanwhile, are dispersed among public and private universities in Malang City.

TABLE 3: Descriptive Statistics.

	N		Mean	Std. Deviation	Min	Max
	Valid	Missing				
Internalized Misogyny	396	0	48	10.67	16	80
Rape Myth Acceptance	396	0	57	12.67	19	95

Based on Table 3, internalized misogyny has a mean of 48 and a standard deviation of 10.67, as shown in the Descriptive Statistics section. Rape myth acceptance variable has a mean of 57 and a standard deviation of 12.67.

TABLE 4: Norms and Categorization of Research Subjects.

Norm	Categorization	Internalized Misogyny		Rape Myth Acceptance	
		Frequency	Percentage	Frequency	Percentage
$X \leq M - 1.5 \text{ SD}$	Very Low	0	0	0	0
$M - 1.5 \text{ SD} < X \leq M - 0.5 \text{ SD}$	Low	164	41.4	121	30.8
$M - 0.5 \text{ SD} < X \leq M + 0.5 \text{ SD}$	Moderate	232	58.6	274	69.2
$M + 0.5 \text{ SD} < X \leq M + 1.5 \text{ SD}$	High	0	0	0	0
$M + 1.5 \text{ SD} < X$	Very High	0	0	0	0
Total		396	100	396	100

Table 4 demonstrates that the guidelines for normalizing subject categorization are based on Azwar [30], where criteria-referenced standardization is used. Normalization is the process of determining the relative position of a group using research measurement instruments. Moreover, it can be seen that the majority of research participants were in the adequate category for both variables, with as many as 232 participants (58.6%) in the internalized misogyny variable and as many as 274 participants (69.2%) in the rape myth acceptability variable.

4.1.2. Classical assumption test

The normality test, the linearity test, the multicollinearity test, and the heteroscedasticity test are four classic assumption tests. First, the one-sample Kolmogorov-Smirnov test for normality yielded a significance value of 0.064. The data are deemed normally distributed based on the significance value of Kolmogorov-Smirnov, which is greater than 0.05. Second, the linearity test utilizes the sig value. A significance value of 0.967% was obtained for deviation from linearity. Based on the deviation from the linearity value, which is greater than 0.05, the internalized misogyny variable and the rape myth acquiescence variable have a linear relationship. Thirdly, the multicollinearity test using tolerance and VIF values yielded tolerance values of 0.968 and VIF values of 1.033 for devaluing women, 0.989 and VIF values of 1.011 for distrust of women, and 0.971 and VIF values of 1.029 for gender bias in favor of men. Based on a tolerance value greater than 0.10 and a VIF value less than 10, the three dimensions of the internalized misogyny variable do not exhibit multicollinearity. The heteroscedasticity test using the Glejser test yielded significance values of 0.209 for devaluing women, 0.404 for distrusting women, and 0.100 for gender bias in favor of males. Based on the significance level of

the Glejser test, which is greater than 0.05, there are no indications of heteroscedasticity in the three dimensions of the variable measuring internalized misogyny.

4.1.3. Hypothesis testing

TABLE 5: Multiple Linear Regression Analysis.

	F	t	Sig.	R Square
Rape Myth Acceptance	2209.310		0.000	0.944
*IM-Devaluing of Women		47.731		
*IM-Distrust of Women		51.762		
*IM-Gender Bias in favor of Men		48.696		

*Internalized Misogyny

According to Table 5, the F value is 2209,310 and the significance value is 0.00. This indicates that hypothesis (i) is supported, namely that internalized misogyny (devaluation of women, distrust of women, and gender bias in favor of men) influences rape myth acceptance simultaneously. Additionally, the value of the regression coefficient is positive, so it can be concluded that internalized misogyny has a positive influence on rape myth acceptance. Moreover, the R Square value of 0.944 indicates that internalized misogyny concurrently influences rape myth acceptance by 94.4%. In the meantime, 5.6% is affected by other variables that are not further explored in this research.

The three dimensions of internalized misogyny variables can also be seen to influence rape myth acceptance. The devaluing of women has a significance value of 0.000 with a t value of 47,731, distrust of women has a significance value of 0.000 with a t value of 51,762, and gender bias in favor of men has a significance value of 0.000 with a t value of 48,696. Therefore, we adopt H2, H3, and H4.

TABLE 6: Effective Contribution.

	B	Regression	Total Effective Contribution	Effective Contribution
*IM-Devaluing of Women	0.967	5987.482	94.4%	24.8%
*IM-Distrust of Women	1.007			37.8%
*IM-Gender Bias in Favor of Men	0.990			31.8%

*Internalized Misogyny

According to Table 6, 37.8 percent of rape myth acceptance can be attributed to distrust of women, as indicated in the table above. In the meantime, devaluing of

women contributed 24.8% to rape myth acceptance, while gender bias in favor of men contributed 31.8%..

4.2. Discussion

According to the findings of this study, internalized misogyny (devaluing of women, distrust of women, and gender bias in favor of men) has a simultaneous effect on the approval of rape myths against women. According to additional research, internalized misogyny has a positive influence on the acceptability of rape myths against women. This could imply that the more internalized prejudice a person has, the more they approve of the rape myth. And vice versa, the lower a person's internalized misogyny, the lower that person's endorsement of the rape myth. This is consistent with the findings of Aiken and Velker, who found a significant relationship between internalized misogyny and endorsement of rape myths among 18–20-year-old college women enrolled in an undergraduate program at the University of Brenau, United States [15].

The three dimensions of internalized misogyny are devaluing women, distrusting women, and favoring men over women [10]. These three dimensions can simultaneously lead to cognitive distortions that normalize men's sexual violence against women [26]. Cognitive distortions can contribute to the formation of a culture that teaches women to accept their gender roles [43]. In this situation, women begin to dictate to other women how they should conduct in accordance with their social roles. Consequently, in a sexual context, the male gender role is viewed as a sexually aggressive leader, whereas the female gender role is viewed as submissive and feeble [15]. This leads to the normalization of sexual violence against women.

Based on the findings of this study, it is also clear that the dimensions of devaluing women, distrusting women, and favoring men over women each contribute significantly to rape myth acceptance. According to research conducted by Akarsu and Sakalli, the devaluation of women has a significant impact on discrimination against women [44]. This implies that the more frequently (high) individuals devalue women, the more frequently they discriminate against women. Individuals who discriminate against women have a strong belief in the superiority of males, according to Szymanski et al. [23]. Therefore, a high level of condescension toward women will increase individual tolerance for sexual aggression by males against women.

In addition, this study discovered that the dimensions of distrust of women partially influence the adoption of rape myths. This is consistent with research conducted by Rennie, which indicates that internalized forms of misogyny that manifest as loathing

and distrust of women can influence belief in rape myths [45]. This indicates that the greater a person's distrust of women, the greater their endorsement of the rape myth. Distrust of women can lead to erroneous assumptions about rape by attributing blame for the crime to the victim [19,26,46]. It is not deemed a rape case because the victim will be considered a liar who 'wanted it' [45]. This can suppress women as victims of rape and legitimize the actions of rapists.

In addition, this study found that the gender dimension of favoritism toward men partially influences the adoption of rape myths. This is consistent with the findings of Angelone, Cantor, Marcantonio, and Joppa, that a gender bias that favors males tends to support the rape myth [47]. In this instance, the male gender is viewed as dominant and aggressive, whereas the female gender is viewed as the polar opposite, as innocent and fragile. Thus, individuals with a gender bias that favors men support male sexual aggression and discriminate against women. Furthermore, this gender bias supports the notion that males 'desire' to be aggressive towards women. In this situation, women will be viewed as 'wanting' to be compelled to engage in sexual activity because they cannot expressly state that they desire sexual behavior [48,49]. Therefore, individuals with a gender bias who tend to side with males will view women as the guilty party and not men.

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