

Attitude Towards Rape Survivors : Analyzing Attitude , Rape Myth

Acceptance and Empathy Towards Rape Survivors.

Dissertation submitted in partial fulfilment of the requirements for the award of

Master of Science in Psychology

By

Sreelakshmi Ajith

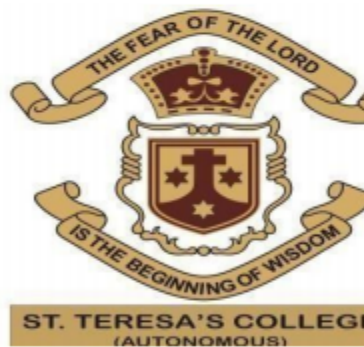
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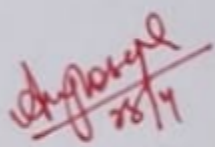
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CERTIFICATE

This is to certify that the dissertation entitled, "Attitude Towards Rape Survivors : Analyzing Attitude , Rape Myth Acceptance and Empathy Towards Rape Survivors.", is a bonafide record submitted by Sreelakshmi Ajith, Reg.no. SM23PSY0127 of St. Teresa's College, Ernakulam under the supervision and guidance of Ms. Aleesha Moideen and that it has not been submitted to any other university or institution for the award of any degree or diploma, fellowship, title or recognition before.

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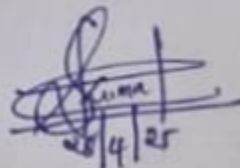

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ACKNOWLEDGEMENT

I would like to express my deep and sincere gratitude to my research guide Ms. Aleesha Moideen who provided valuable guidance and support throughout this research. Her dynamism , vision , sincerity , and motivation have deeply inspired me. Much gratitude is extended for her valuable time , able guidance and whole hearted support throughout the duration of my study. It was a great privilege and honour to work and study under her guidance. I am extending my heartfelt thanks to her family for their acceptance and patience during the discussion I had with her on research work and dissertation preparation.

I would like to thank the head of the department Ms. Ann Joseph and the faculty member Ms. Ann Mariya Johnson for all the support and help they were given to complete this project. I would like to extend my sincere thanks to all the participants who participated in this study. Your willingness to take part in this research project by completing this questionnaire and your time and effort have been invaluable to the success of this study. I am also thankful to all the individuals who gave their time to make this study a success.

Thanks are extended to my dear classmates and friends of, St Teresa's College , Ernakulam who have supported me throughout this process. I am extremely grateful to my parents for their love, prayers, support and guidance for the successful completion of my work

Abstract

The present study was conducted to examine the Attitude towards rape survivors : Analyzing attitude , Rape myth acceptance and Empathy towards rape survivors. This study examines the interplay between general attitudes, rape myth acceptance (RMA), and empathy toward rape survivors. The study was conducted in young adults (18-35) which includes males , females , married and unmarried. The study was conducted by online platform . The tools used in this study were Attitude towards rape victim scale (ATRVs) , Rape Myth Acceptance Scale (RMA) and Rape Victim Empathy Scale (RVE) . Data were analyzed using Jamovi version 2.6.24, employing non-parametric tests, including the Mann-Whitney U test for group comparisons and Spearman's rank correlation analysis for assessing relationships between variables , Linear regression for finding influence between variables. The results shows that there is a significant negative relationship between rape myth and attitude towards rape survivors , a significant negative relationship between empathy and attitude towards rape survivors and a significant positive relationship between belief in rape myths and empathy towards rape survivors among young adults .Belief towards rape myth influences attitude towards rape survivors. There is a significant difference in gender with attitude towards rape survivors, rape myth and empathy towards rape survivors and a significant difference in marital status with the only variable rape myth. Through the study we found that females have more positive attitude towards rape survivors than males and males shows higher score in accepting rape myth than females. Females shows more empathy than men towards the rape survivors . In the case of marital status , married people have negative attitude towards rape survivors and they show high score in accepting the rape myths than unmarried people. Unmarried people shows more empathy towards rape survivors than married people.

Keywords : Attitude , Rape Survivors , Rape Myth Acceptance , Empathy

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Chapter I

Introduction

Rape is a social issue and a violation of human rights. It has been found that Rape against women is one of India's most normal crimes against women (Crime against Women in India, Times of India , 2020).

Reasons for rape is often been pointed to the garb of the girls, poverty, makeup, and desire to control which can be related to the patriarchal machine of masculinity where a lady is usually been dealt with as a sexual item, some other motives were the shortage of sex education frequently adolescent boys want to realize extra upon the sex preference and woman bodies(Times of India, 2019) terrible law repute, entertainment and absence of parental steering also becomes the path to dedicate the crime of rapes .(Sneha, 2014)

Rape has negative outcomes on the victim's lifestyles mainly in India, a variety of negative reactions and social stigma are hooked up to it, aside from social and cultural isolation victims of rape end up at risk of several bodily and psychological troubles (Karmen, 2004; Tripathi & Chatterjee, 2017). The victims might be afflicted by numerous diseases like STIs and HIV/AIDS The victims might be afflicted by numerous diseases like STIs and HIV/AIDS after the attack, (McAnulty and Burnette 2006) they located out that victims can also revel in psychological troubles like anxiety, fear, and posttraumatic sickness. In step with the feminist principle, it explores inequalities in gender, members of the family, and the charter of gender. It additionally addresses the difficulty that women and men are affected in another way with the aid of social-level variables (Mittal.et.,al 2017)

Rape lifestyle is a surrounding in which rape is normal and where sexual violence is normalized and excused within the media and famous lifestyle. Rape tradition is maintained mistreatment of misogynistic language, the objectification of girls" bodies, and the glamorization of sexual violence, thereby growing a society that disregards women's rights and protection (Carison and Ray 2020) as an example, blaming the sufferer ("She asked for it !") or underestimating sexual

Attack (“Boys are often boys!”). An attitude is how people think, feel, and believe about others and positive things (Bohner and Dickel, 2011). For example, the mind set of a rape survivor is often shaped by blaming the victim without considering other factors (Nagel. et al., 2005). A positive attitude means someone’s beliefs are valued and appreciated by others, while a negative attitude refers to beliefs that are seen as harmful or not accepted by others (Glanz, Rimer, and Viswanath, 2008).

Burt (1980) rape myths are defined as prejudicial, stereotyped, or fake ideals or ideologies approximately rape, rape victims, and rapists. Precise ideals and attitudes may contribute to ongoing sexual Violence by moving the blame for sexual assault from perpetrators to sufferers are known as rape myths. (Kamdar. et al., 2017; Pöllänen et al., 2021).

The Indian Penal Code of India has defined rape under section 375 as, “A man is said to commit ‘rape’ who except in the case hereinafter excepted has sexual intercourse with a woman under circumstances falling under any of the six following descriptions:

1. Against her will

2. Without her consent

3. With her consent, when the man knows that he is not her husband and that her consent is given because she believes that he is another man to whom she is or believes herself to be lawfully married

4. With her consent, when her consent has been obtained by putting her or any other person in whom she is interested in fear or death or of hurt

5. With her consent, when at the time of giving such consent by reason of unsoundness of mind or intoxication or the administration by him personally or through another of any stupefying or unwholesome substance, she is unable to understand the nature and consequences of that to which she gives consent

6. With or without her consent when she is under 16 years of age.

However, this definition does not include the same sex crimes. So, on February 3, 2003 the definition was aggrandized to include same sex crimes and the age of consent was also raised to 18 years. Despite the fact that strict legislative provisions have been made to punish those involved in such incidents, the incidents of rapes have been incessantly increasing every day.

1.1 Theoretical Framework Of Attitude Towards Rape Survivors.

Attitudes toward rape survivors among young adults are shaped by various factors, including cultural norms, gender stereotypes, and societal beliefs. Research indicates that these attitudes can significantly influence the support and empathy extended to survivors.

In simple terms, an attitude refers to people's beliefs, thoughts, and perceptions about humans and positive items (Bohner and Dickel, 2011). The mind-set of the rape sufferer has been influenced using, protecting the victim's responsible without looking into the opposite elements (Nagel et al., 2005). A mind-set is said to be nice while the individual's belief is stated to be undoubtedly valued and favored by others on comparison terrible attitude refers to a character's belief that is said to be negatively valued and now not universal through others (Glanz, Rimer, and Viswanath, 2008).

In the Indian context, studies have revealed notable gender differences in perceptions of rape and its victims. Female participants often view rape as an imposition of unwanted social stigma, while male respondents may perceive it in terms of the commodification of sex. These contrasting perspectives highlight the psychological trauma experienced by victims and the objectification inherent in certain societal views. Overall, women tend to exhibit more sympathetic attitudes toward victims compared to men.

Additionally, research has explored the relationship between sexism and attitudes toward rape victims among college students. Findings suggest that while there may not be a direct

correlation between general sexist attitudes and views toward rape victims, significant gender differences exist in specific aspects of sexism. For instance, male students may display higher levels of hostile sexism, which can negatively impact their perceptions of rape victims.

Understanding these attitudes is crucial for developing effective educational programs aimed at fostering empathy and support for rape survivors. By addressing underlying gender stereotypes and societal beliefs, such initiatives can contribute to a more supportive environment for victims.

1.2 Theoretical Framework Of Rape Myth.

The concept of rape myths which was first introduced by sociologists such as Schwendinger and Schwendinger in 1970s can be defined as a complex set of cultural beliefs that serve to continue male sexual aggression against women by acts like blaming the victim and shaming the perpetrator. Examples provided in Lonsway & Fitzgerald, explain several important components of the theoretical definition. For example, common rape myths suggest that women often falsely claim being raped and that only “certain kinds of women” are victimized.

Lonsway and Fitzgerald (1994) defined rape myths as “the attitudes and ideals that are usually fake but are extensively and constantly held, and that serve to deny and justify male sexual aggression towards women” (Kushmider,2015)

Many other such myths were keyed out by Burt, such as “many women secretly wish to be raped”, “a healthy woman can successfully resist a rapist if she really wants to”, “in the majority of rapes, the victim had a bad reputation”, “if a girl engages in necking or petting and she lets things get out of hand, it is her fault if her partner forces sex on her”, “men from nice middle class houses never rape”. These ideas refuse the fact that sexual victimization is widespread and also deny the personal vulnerability of all women. The idea that rape myths may be widespread may be determined by the fact that most countries outside North America do not even legally recognize the possibility that rape may occur within marriage.

Some gender differences have also been observed regarding acceptance of rape myths. shaver through his theory of defensive attribution reported that males are more accepting of rape myths than females. Many other investigators reported similar results such gender differences may have been observed because of the fact that men do not value sexual consent as much as females do. Petersen et al., reported that males were more likely than females to feel, “it is okay to manipulate someone into having sex as long as no future promises are made” and “it is alright to pressure someone into having sex”. Results of some studies indicate that though males are more accepting of rape myths, they are prevalent among both males and females. However, according to another study no significant difference was observed between males and females in terms of the number of rape myths they enumerated as their personal beliefs.

According to Kamdar et al. (2017) most common type of rape, myth is the perception and attitude that the way a woman dresses or acts shows that “she asked for it,” or rape happens as men cannot control their sexual impulses (Z. Kamdar et al., 2017).

1.3 Theoretical Framework Of Empathy Towards Rape Survivors.

Empathy is a cornerstone of emotional and social development, especially when addressing sensitive and traumatic experiences such as sexual violence. In the context of rape survivors, empathy involves understanding the psychological and emotional distress of individuals who have endured significant trauma. Among young adults, this capacity is particularly critical as they represent a group often at the forefront of social change and peer support.

Empathy in young adults is shaped by multiple factors, including personal experiences, societal attitudes toward sexual violence, and the degree to which they can relate to the survivor’s plight. Studies, such as Tetreault et al. (1987), have demonstrated that similarity of experience whether direct or vicarious can significantly enhance empathetic responses. When young adults

perceive shared experiences or can relate to aspects of a survivor's narrative, they are more likely to provide meaningful emotional and practical support.

However, cultural stigmas, lack of awareness, and gender stereotypes can act as barriers, limiting the capacity for empathy. For instance, societal myths about sexual violence may lead to victim-blaming or detachment, making it essential to foster education and awareness about the realities of rape. Targeted interventions that educate young adults about the impact of trauma, dismantle myths, and promote compassionate engagement are pivotal in building a supportive environment for survivors.

As young adults are often at a transitional stage in their psychological and emotional maturity, empowering them with the tools to empathize can have far-reaching effects, influencing their peer interactions and broader societal attitudes. Addressing empathy within this demographic is not only a step toward supporting survivors but also a critical component in reducing the stigma and isolation that often accompanies such experiences.

Scope of the Study

The study of attitudes toward rape victims focuses on understanding the beliefs, perceptions, and biases that individuals and society hold about survivors of sexual assault. This includes examining how these attitudes impact survivors' recovery, societal support, and justice processes. The scope covers three key areas that is attitudes toward rape survivors which analyse societal and individual beliefs about rape survivors, including victim-blaming, stigma, and the level of support or empathy offered. This area explores how these attitudes vary across cultures, genders, and social groups. Rape Myth investigates commonly held false beliefs about rape, such as "the victim provoked the assault" or "most rape allegations are false." This part of the study aims to understand how these myths perpetuate harmful stereotypes and affect perceptions of survivors and perpetrators. Empathy assess the level of empathy shown toward survivors and identifying factors

that influence empathetic responses. This includes exploring how education, personal experiences, and cultural values shape the willingness to understand and support survivors. By addressing these areas, the study aims to challenge harmful stereotypes, improve public understanding, and promote more supportive attitudes and policies toward rape survivors in the present scenario, the study of attitudes toward rape victims holds critical relevance due to ongoing social, cultural, and legal challenges surrounding sexual violence. It aims to address persistent issues like victim-blaming, societal stigma, and the prevalence of rape myths that hinder justice and support for survivors. With increasing awareness through media and advocacy, the study also explores how attitudes are evolving in different cultural and social contexts and it emphasizes the importance of empathy in fostering a supportive environment for survivors and highlights the need for education and policy reforms to challenge misconceptions and promote justice .

Chapter II

Review Of Literature

This chapter provides the review of the variables attitude towards rape survivors, rape myth acceptance and empathy towards rape survivors contemplated in this study.

2.1. Empirical Evidence Of Attitude Towards Rape Survivors.

According to the study of Sharma and Shreya (2023) focused on understanding the attitude difference among gender in Delhi/NCR Region and finding the highest percentage of responses from the different Delhi/NCR regions. Delhi is among the first ranked Cities in India for the highest number of rape crimes. The study sample consisted of 118 participants (Males= 50) and (Females= 68), and the average age of the respondent was 24.07 years. Results of the study indicated Males showed a slightly less positive attitude towards rape victims than Females, a high number of set respondents had been recorded from Delhi (both in males and females).

According to the study conducted by Joseph (2023) explored the relationship between sexism and attitudes toward rape victims among 110 college students in India aged 18–25. Using the Ambivalent Sexism Inventory (ASI) and the Attitudes Toward Rape Victim Scale, the study found no significant correlation between sexism and attitudes toward rape victims. While no gender differences were observed in attitudes and benevolent sexism, males and females significantly differed in hostile sexism. These findings shed light on the nuanced relationship between sexism and attitudes among college students.

In the study of Birch and Rimmer (2019) examined the impact of sexuality and religiosity on attitudes toward rape survivors in a study with 176 participants. The findings revealed that negative attitudes were influenced by rape myth acceptance and high religiosity, with gay male victims receiving more negative perceptions than lesbian survivors. Male participants displayed more negative attitudes overall compared to females. The study concluded that sexuality and religiosity are key factors in understanding blame attributions toward rape survivors.

Kaur (2016), carried out a study on the mind set of youngsters toward sexually assaulted girls. On a graduate student from a specific university in Punjab. As a result, they had a look that indicated 64% of the participants confirmed a slightly beneficial mind set, 27% showed a favourable mind-set, and 9% had an adverse mind set.

The study of White and Kurpius (1999), they examined the relationship between gender and expert fame on attitudes toward rape victims. The Attitudes toward rape sufferers scale turned into Finished with the aid of 74 upper-class undergraduates (20 males, 54 females), seventy-eight starting graduate college students in counselling (18 adult males, 60 females), and forty-five intellectual health specialists (22 Males, 23 females). Male undergraduates had the maximum poor attitudes toward rape sufferers, and lady professionals had the maximum favourable attitudes. All males nonetheless preserve greater terrible attitudes closer to rape victims than do their female counterparts, regardless of expert fame

2.2. Empirical Evidence Of Rape Myth Acceptance.

In the study of Musonda and Chishimba (2024) examined Rape Myth Acceptance (RMA) among undergraduate students, exploring its relationship with demographic factors and awareness of campus sexual violence. Using a mixed-method approach and the updated Illinois Rape Myth Acceptance Scale (IRMAS), the study found that students subtly endorsed rape myths. The sample included participants with a mean age of 21.74 years, 60.4% female and 39.6% male, and students from various academic levels, with the majority in their first and fourth years. These findings highlight the nuanced ways rape myths persist among university students.

According to the study conducted by Ali Kazmi et al. (2023) investigated how rape myth acceptance, victim empathy, and causal attributions predict attitudes toward rape victims in Pakistan. The study, involving 573 participants, found that higher rape myth acceptance, low empathy, and victim blaming significantly contribute to negative attitudes. Rape victim empathy

mediated the relationship between rape myth acceptance and victim attitudes, with no gender differences observed. These findings highlight the critical role of empathy and beliefs in shaping attitudes toward rape victims.

The study conducted by Chauhan (2022) aims to identify the impact that gender and age has on acceptance level of rape myths and overall attitude towards rape. It was hypothesized that older individuals would be more accepting of rape myths and have a more negative attitude towards rape as well as males would be more accepting of rape myths and have a more negative attitude towards rape than females. A sample of 147 individuals (103 females, 44 males; 103 young adults, 44 adults) filled the Updated Illinois Rape Myth Acceptance Scale (UIIRMA) and the Modified Attitudes toward Rape Scale (ATRS).

2.3. Empirical Evidence Of Empathy Towards Rape Survivors.

The study conducted by Hudson et.al (2020) examined if empathy was a significant moderator of several empirically established risk factors for sexual violence perpetration among college males. Data are from 544 college males who participated in a longitudinal study from 2008 to 2011 at a large, public university. The result states that empathy was found to be a significant moderator of six out of the ten sexual violence risk factors tested, such that high levels of empathy were associated with lower sexual violence perpetration rates among high-risk males.

The study conducted by Bergenfeld et.al (2020) highlighted that empathy for rape victims was consistently greater among women than men. Additionally, women who had experienced rape demonstrated higher empathy towards victims. A sample size of 800 men was deemed appropriate for the main study based on Monte Carlo simulations in M plus, assuming a power of .80 and accounting for an expected 10% loss to follow-up.

Barnett et al. (1986) explored the role of shared experience in women's empathy toward rape victims. The study found that women who had experienced rape rated themselves as more

empathic and similar to a videotaped rape victim compared to non-rape control subjects with similar dispositional empathy. However, no differences were observed between the groups when responding to a patient with unrelated personal issues. Overall, the rape victim was perceived as less emotionally stable, and alternative interpretations of these findings were discussed.

2.4. Empirical Evidence Of Attitude Towards Rape Survivors and Rape Myth Acceptance

The study conducted by Hill S. Marshall T.C. (2018). This study was conducted to investigate the connections among rape myth acceptance, attitudes toward women, plus hostile and benevolent sexism. 112 Indian Adults and 117 British Adults took part in the study. Analyses affirmed a social contrast in rape myth acceptance. India being a more conventional culture, tolerates myths to a more prominent degree than the more libertarian culture. India's member's prominent rape myth acceptance was made sense of by their more conventional orientation gender role attitudes and hostile sexism.

Kamdar et al. (2017) studied attitudes and myths about rape among college students in Surat, with 75% of participants being women and an average age of 20.22 years. Findings revealed 73% of women and 42% of men rejected the myth that "no means yes," while 30% were unsure about the myth that "a woman cannot be raped by someone she knows." Additionally, 35% believed most rapes are committed by strangers. Factors like men's sexual urges, drunkenness, and women's clothing were identified as causes of rape by 50%, 40%, and 33% of respondents, respectively. Over 90% thought a 7-year imprisonment for rape was insufficient. Rape myths were prevalent, especially among men.

Mittal et al. (2017) conducted a study to examine rape myths and attitudes among young adults, focusing on the influence of gender and social identity. Using scales to measure rape myth acceptance, attitudes toward victims, and causal attributions for sexual violence, they found that females held fewer rape myths but had more negative attitudes toward rape victims than males.

Social category and gender significantly influenced causal attributions for sexual violence. These findings highlight the need for strategies to challenge negative stereotypes and improve attitudes toward rape victims.

Choudhari et al. (2016) assessed the attitudes of medical students toward women, rape victims, and rape myth acceptance, focusing on factors like gender, age, and family influences. The study found that younger individuals and females were more likely to have egalitarian attitudes, while males and older individuals were more inclined to reject rape myths. Female gender and increasing age were associated with a more accepting mind set toward rape victims. These findings highlight the need for targeted interventions to improve medical students' understanding and care for rape victims.

Rationale Of the Study

The rationale for this study lies in the critical need to address the pervasive stigma and misconceptions surrounding rape survivors, which significantly hinder their access to justice, support, and recovery. Despite increased awareness, rape myths—false beliefs that excuse perpetrators and blame survivors—remain deeply entrenched in many cultures, perpetuating harmful attitudes and fostering environments where sexual violence is normalized or dismissed. Understanding the relationship between these myths, societal attitudes, and levels of empathy is essential for developing interventions that challenge biases and promote survivor-centered responses. Moreover, examining empathy provides valuable insights into how individuals and institutions can better support survivors, reduce victim-blaming, and foster more compassionate responses. By investigating these factors, the study aims to contribute to creating a more informed, empathetic, and equitable society for survivors of sexual violence.

Current Study.

The study aims to investigate the attitude towards rape survivors and analysing the attitude, rape myth and empathy towards the rape survivors in young adults. The study explores how different age group and genders reacting towards rape and their attitude towards rape survivors. It also explores influence of rape myths among the adults and how much empathetic they are towards the rape survivors. The variables in this study is attitude towards rape survivors, rape myth and empathy towards rape survivors. The scales used in this study was attitude towards rape victim scale , rape myth acceptance scale and rape victim empathy scale. This research gives an insight about how the individuals in our society have different perception about the rape and towards rape survivors.

The study of attitudes toward rape survivors, rape myths, and empathy explores how societal beliefs, stereotypes, and psychological factors shape perceptions of sexual assault survivors. It examines the prevalence of victim-blaming behaviours, the impact of cultural norms, and the role of biases in determining whether survivors are supported or stigmatized. Central to this research is the concept of rape myths, which are false beliefs that justify sexual violence, blame victims, or excuse perpetrators, such as the idea that survivors provoke their assault or that certain individuals cannot be raped. The study also delves into empathy, investigating how the ability to understand and share the feelings of survivors influences attitudes, judgments, and behaviours. Empathy is often linked to more supportive and less judgmental responses, whereas low empathy correlates with higher acceptance of rape myths and negative attitudes toward survivors. By analysing these dynamics, the research aims to identify barriers to justice and support for survivors, reduce stigma, and promote a more empathetic and informed societal response to sexual violence.

Chapter 3

Methodology

This chapter provides an outline of how the study finds the attitude towards rape survivors: analysing attitude, rape myth and empathy. This chapter incorporates details such as sample and population, sampling design, operational definition and data analysis that were adopted so as to meet the objectives of the study.

3.1 Statement Problem

The research is aim to examine how much these attitudes towards rape survivors differ across demographic variables such as gender and marital status, is there any significant gender difference in the acceptance of rape myths, and their influence on attitude towards rape survivors. Also the research examines how do personal experience impacts empathy towards rape survivors and what is the overall relationship between attitudes, rape myths, and empathy.

3.2 Objectives

- To find the relationship between rape myth in shaping attitude towards rape survivors.
- To investigate the role of empathy in shaping attitudes toward rape survivors.
- To assess the relationship between empathy and rape myth acceptance in young adults.
- To find the influence of belief towards rape myth in attitude towards rape survivors.
- To understand the difference between empathy, rape myth acceptance, and overall attitudes toward rape survivors in respect of gender and marital status

3.3 Hypotheses

H01: There is no significant relationship between rape myth and attitude towards rape survivors

H02: There is no significant relationship between empathy and attitude towards rape survivors.

H03: There is no significant relationship between belief in rape myths and empathy towards rape survivors among young adults.

H04: Belief toward rape myth does not influence attitude towards rape survivors.

H05: There is no significant difference in attitudes toward rape victims based on gender and marital status among young adults.

3.4 Operational definition.

Attitude towards rape is defined as the sum of total of scores assessed in 25 item attitude scale developed by Collen Ward (1988)

Rape Myth is defined as the sum of total scores of 22 item rape myth scale developed by K.A Lonsway and L.F Fitzgerald (1994.)

Empathy towards a rape survivors is defined as the total of scores assessed in 18 item empathy scale developed by Smith & Frieze, (2003)

3.5 Research Design

The study used a quantitative research , thereby the current study collected numerical data at a single point in time to identify the differences among the variables of the population. A

correlational research design is used. Comparison is also used to check the impact of the variables between the population.

3.6 Sampling

The sampling technique that will be used in the study is Convenient sample method and Snowball sampling . The population for the study were young adults. The participants selected for the study are of the age range between 18 to 35. The minimum intended sample size for the study is 300 participants.

3.6.1Inclusion criteria

- Young adults are included in this study as the participants.
- The study includes participants with the age limit 18 –35.
- Male and female are included in the study.
- Married and Unmarried are also included.
- Employed and unemployed individuals are also included in this study.

3.6.2.Exclusion criteria

- Participants below age 18 and above age 35 are excluded.
- Participants who are not in the category of young adults are excluded.

3.7 Measures

3.7.1 Personal data schedule

Socio-demographic data included such as the name of the participant, age, gender, marital status, occupation and area of living.

3.7.2. Attitude Towards Rape Victim Scale (ARVS).

The scale was found by Collen Ward in 1978. The Attitudes Toward Rape Victims Scale (ARVS) is designed to assess attitudes related toward rape victims which deal with areas of credibility, denigration, deservingness, trivialization, and victim blame.

Items are rated on a 5-point Likert scale and summed to form a total score from 0 to 100. High scores reflect more negative attitudes. Ward reported Cronbach's $\alpha = .83$, and a convincing construct validity.

The ARVS is the only scale that had also been applied cross culturally in the U.S., Singapore, and Australia, demonstrating convincingly ecological validity

The scale scores from 0-4 Disagree strongly, Disagree mildly, Neutral (neither agree nor disagree) , Agree mildly, Agree strongly. Items are reversed scored.

3.7.3. Rape Myth Scale (RMS)

The Rape Myth Scale (RMS) is a 22-item scale which was developed to examine various aspects of the rape myth construct, including: false charges, victim-desire, victim precipitation, and trivialization of rape. The scale was founded by K.A Lonsway and L.F Fitzgerald in 1994. Respondents are asked to rate their level of agreement or disagreement with each statement on a Likert scale, typically ranging from 1 (Strongly Disagree) to 7 (Strongly Agree). Higher scores indicate greater acceptance of rape myths.

3.7.4. Rape – Victim Empathy Scale (RVES)

Rape-Victim Empathy Scale (RVES) — This scale (Smith & Frieze, 2003) assesses how participants feel about a rape victim and consists of 18 - items that measure empathy during and after rape. Originally, participants indicated their level of agreement with each item on a 7-point Likert-type scale (1 = strongly disagree to 7 = strongly agree), where higher scores indicated higher

empathy (items 14, 15 and 16 were reverse scored). To further improve its psychometric properties, the Portuguese version of the scale was transformed into a 7-point scale. The RVES scale (and the REMP scale) was translated to Portuguese by bilingual specialists using the back-translation technique. The original scales and translations were further re-evaluated and edited by field experts, and modifications were made to ensure the accuracy of the final version.

Table 3.1 shows the reliability of the scale.

Scale	Cronbach's Alpha
Attitude Towards Rape Victims Scale	0.901
Rape Myth Acceptance Scale	0.940
Rape Victim Empathy Scale	0.914

Table 1 shows the reliability of the scale . The Cronbachs Alpha of the scale attitude towards rape victim scale is 0.901. The Cronbachs Alpha of the scale rape myth acceptance is 0.940. The Cronbachs Alpha of the scale rape victim empathy scale is 0.914. This shows that the scale is highly reliable.

3.8 Procedure.

The present study aims to find the attitude towards rape survivors among young adults and analysing their attitude, rape myth and empathy towards the rape survivors. The purpose of taking the topic attitude towards rape survivors because it is a very relevant topic in our current scenario. The topic is selected through journal published by Nancy Sharma and Shreya in Delhi which analyses the attitude of the males and females of the state Delhi .The topic also analyses the acceptance of rape myth and empathy towards rape survivors in young adults. The study is

conducted through cross sectional study using quantitative assessment. Population of the study was young adults because young adulthood is a critical period for shaping beliefs and attitudes including those related to gender roles , justice and victim blaming. The data will be collected using questionnaires and surveys. 300 samples will be collected based on inclusion and exclusion criteria. The data will be collected through Google form. Informed consent will be collected from the participants. Socio demographic details of the participants will be collected. Before conducting the survey, the participants will be instructed about the questions in the questionnaire and will say that the study is conducted only for the educational purpose and your response are secured. The collected sampling will be analysed using Google Excel and Jamovi.

3.9 Ethical Consideration

Participation in this study will be fully voluntary, allowing individuals to choose whether or not to take part. Before participating, each subject will be given a written consent form that explains the study's objective, procedures, potential benefits, and any dangers. This permission form will also state that participation is voluntary and that rejecting to participate will result in no penalties or negative effects. To ensure that ethical research requirements are met, participants' confidentiality and privacy will be strictly protected. All collected data will be securely saved, and any personally identifiable information will be anonymised or coded to avoid publication. The study will be tailored to reduce any potential distress, pain, or injury. If at any stage participants feel uncomfortable, they have freedom to withdraw from the study without providing a reason or facing any penalty.

3.9 Data Analysis.

The study will use descriptive statistics to summarize the participant demographics and characteristics. The normality will be seen. The collected data were analysed using statistical techniques like Spearman Rank Correlation technique which assess the strength and relationship

between variables. Here the study is non parametric test so we will use Mann – Whitney U test and crucial value. The study assessed the comparison between gender and marital status. Regression analysis can be used to find the impact or influence of the variables on individuals' regression.

Table 3.2. Normality testing

	Shapiro-wilk	
	W	P
Attitude Towards Rape Victims	0.970	<.001
Rape Myth Acceptance	0.980	0.004
Rape Victim Empathy	0.988	0.004

Table 3.2. shows the result of Shapiro-Wilk Test of Normality. The p value of three variables are less than 0.005 and the data are not normally distributed.

Chapter IV

Results and Discussion

The study findings are presented in this chapter. This chapter describes the statistical procedures used to examine the data in order to discover the attitude towards rape survivors, analysing attitude, rape myth and empathy towards rape survivors. It begins with the participant's socio demographic profile and descriptive statistics of the obtained data followed by the results of the hypotheses testing. This chapter concludes with a summary.

Table 4.1

Descriptive Statistics of the variables attitude towards rape survivors, analyzing rape myth and empathy towards rape survivors.

Variable	Gender (N)	Mean	S.D
ATRV SUM	1 (105)	30.1	15.6
	2 (108)	20.5	13.1
RMA SUM	1 (105)	69.3	17.7
	2 (108)	79.5	18.8
RVE SUM	1 (105)	174	28.2
	2 (108)	190	25.7

Table 4.1 shows that highest mean and SD shows a more negative attitude towards the rape victim.

Table 4.2

Correlation between Attitude towards rape victims, Rape myth acceptance and Empathy

Towards Rape Victims.

Variables	ATRV	RMA
RMA	-0.629***	
RVE	-0.426***	0.496***

***Correlation significant at 0.001 level

Table 4.2 shows moderate significant correlation ($p < .001$) between attitude towards rape victims, rape myth acceptance and attitude rape victim empathy scale. Rape Myth Acceptance is negatively correlated (-0.629***) with Attitude towards rape victims . Rape Victim Empathy is negatively correlated (0.426***) with attitude towards rape victims. Rape Victim Empathy is positively correlated with (0.496***) with Rape Myth Acceptance.

Table 4.3

Linear Regression between dependent variable rape myth acceptance and co variates attitude towards rape victims.

	B	t	p	R	R2	f	p	S.E
Intercept	.119	47.6	<.001					
				0.63	0.388	134	<.001	-0.63
ATRVs	.778	-11.6	<.001					

Table 4.5 indicate that belief in rape myths significantly influences attitudes toward rape survivors. The overall model was significant, $F(1, 211) = 134$, $p < .001$, explaining 38.8% of the variance in attitudes toward rape survivors ($R^2 = 0.388$). The predictor, RMA TOTAL, was a significant negative predictor ($\beta = -0.499$, $t = -11.6$, $p < .001$), suggesting that greater belief in rape myths is associated with more negative attitudes toward rape survivors.

Table 4.4

Comparison of gender with attitude towards rape survivors, rape myth acceptance and empathy towards rape survivors.

Variable	Gender	N	Mean	S.D	M.D	Mann Whitney U	P
ATRVs	1	105	30.1	15.6			
	2	108	20.5	13.1	10.0	3635	<.001
RMAS	1	105	69.3	17.7			
	2	108	79.5	18.8	-11.0	3880	<.001
REVS	1	105	174.2	28.2			
	2	108	190.3	25.7	-15.0	3777	<.001

There is a significant difference in gender with respect to the variables attitude towards rape victims, rape myth acceptance and empathy towards rape victims.(p-<.001)

Highest mean and SD in ATRVS shows high negative attitude towards rape survivors.

Highest mean and SD in RMAS shows greater rejection of rape myth.

Table 4.5

Comparison of marital status with attitude towards rape survivors, rape myth acceptance and empathy towards rape survivors

Variable	Marital Status	N	Mean	S.D	M.D	Mann Whitney U	P
ATRVS	1	107	26.9	16.3	3.00	5010	0.142
	2	106	23.5	13.8			
RMAS	1	107	71.9	19.6	-6.00	4762	0.043
	2	106	77.2	17.9			
RVES	1	107	180.7	29.1	-2.00	5396	0.542
	2	106	184.1	27.0			

There is a significant difference with marital status with respect to the only variable rape myth acceptance ($p < 0.043$). Highest mean and SD in ATRVS shows high negative attitude towards rape survivors. Highest mean and SD in RMAS shows greater rejection of rape myth.

Discussion

This chapter tries to discuss and interpret the findings of the study with the help of the existing literature, findings are discussed and insight into the research problem is provided. The findings are evaluated in the light of the study hypotheses. In addition, this chapter examines the implication of the study, its limitation, and recommendations for future research.

The present study aimed at examining the attitude towards rape survivors, analyzing attitude, rape myth acceptance and empathy towards rape survivors. Rape is a social issue and a violation of human rights. It has been found that Rape against women is one of India's most normal crimes against women (Crime Against Women, Times Of India 2020).

Reasons for rape is often been pointed to the garb of the girls, poverty, makeup, and desire to control which can be related to the patriarchal machine of masculinity where a lady is usually been dealt with as a sexual item, some other motives were the shortage of sex education frequently adolescent boys want to realize extra upon the sex preference and woman bodies(Times of India, 2019) terrible law repute, entertainment and absence of parental steering also becomes the path to dedicate the crime of rapes (Sneha, 2014) .

Rape has negative outcomes on the victim's lifestyles mainly in India, a variety of negative reactions and social stigma are hooked up to it, aside from social and cultural isolation victims of rape end up at risk of several bodily and psychological troubles (Karmen, 2004; Tripathi & Chatterjee, 2017).

Burt (1980) rape myths are defined as prejudicial, stereotyped, or fake ideals or ideologies approximately rape, rape victims, and rapists. Precise ideals and attitudes may contribute to ongoing sexual Violence by moving the blame for sexual assault from perpetrators to sufferers are known as rape myths. (Kamdar et al., 2017; Pöllänen et al., 2021).

The major objectives of the study were; 1) to find the relationship between rape myth in shaping attitude towards rape survivors. 2) to investigate the role of empathy in shaping attitudes toward rape survivors. 3) to assess the relationship between empathy and rape myth acceptance in young adults. 4) to find the influence of belief towards rape myth in attitude towards rape survivors. 5) to understand the difference between empathy, rape myth acceptance, and overall attitudes toward rape survivors in respect of gender and marital status. The respective hypotheses set up for the study were 1) there is no significant relationship between rape myth and attitude towards rape survivors. 2) there is no significant relationship between empathy and attitude towards rape survivors. 3) there is no significant relationship between belief in rape myths and empathy towards rape survivors among young adults. 4) belief toward rape myth does not influence attitude towards rape survivors. 5) there is no significant difference in attitudes toward rape victims based on gender and marital status among young adults.

Major Findings of the Study.

1. Males shows more negative attitude towards rape survivors than females .
2. Females shows low rape myth acceptance than males
3. Male shows negative attitude towards rape survivors because they have the highest rape myth acceptance.
4. Females shows more empathy towards rape survivors than males.
5. Married people shows negative attitude towards rape survivors than unmarried people
6. Unmarried people shows low rape myth than married people , so that the unmarried people shows positive attitude towards rape survivors.
7. Belief towards rape myth influence the attitude towards rape survivors.

The first hypothesis of the study was there is no significant relationship between rape myth and attitude towards rape survivors . The values of the findings state that there is a significant relationship between rape myth and attitude towards rape survivors ($p < .001$) .

Spearman's rho correlation shows significant negative correlation (-0.629^{***}) between rape myth and attitude towards rape survivors. This means that the people shows higher rape myth acceptance which leads to the decrease in negative attitude towards rape survivors. Generally it is said that decrease in rape myth leads to increase in positive attitude. But there is a chance or possibilities that our findings are true based on a study. A study conducted Afroditi Pina and Alisha Bell (2021) in 76 women and 44 men who speak English. They examined the prevalence and relationship between rape myth and attitude towards rape survivors. The results found that in some cases, people may reject rape myths but still maintain negative biases against specific victims (e.g., blaming victims based on behavior, clothing, or alcohol use). While they might not endorse outright myths (e.g., "she was asking for it"), they could still display victim-blaming tendencies in different ways.

The second hypothesis was there is no significant relationship between empathy and attitude towards rape survivors. The findings show that there is a significant relationship between empathy towards rape survivors and attitude towards rape survivors ($p < .001$). Spearman's rho correlation shows significant negative correlation (-0.426^{***}) between empathy and attitude towards rape survivors. This means that increase in empathy among young adults leads to the decrease in the negative attitude towards rape survivors. A study by Klaudia Olszewska (2022) examined attitudes toward rape among different gender identities. The research utilized tools such as the Rape-Victim Empathy Scale (REMV) and found that higher empathy levels toward victims were linked to more supportive attitudes and a decrease in victim-blaming tendencies.

The third hypothesis was there is no significant relationship between empathy towards rape survivors and belief in rape myths among young adults. The value of the findings state that there is a significant relationship between empathy towards rape survivors and belief in rape myth among young adults ($p < .001$). Spearman's rho correlation shows

significant positive correlation (0.496***) between empathy towards rape survivors and rape myth acceptance , which means that the increase in empathy among young adults leads to the increase in the belief of rape myth. There is no significant studies which support this hypothesis. But there are some studies which support increase in empathy among young adults leads to the decrease in rape myth acceptance. The study conducted by Stacey Diane Aranez Litam (2016) in males and females by using RMAS and RVES scales explored the relationship between empathy and rape myth acceptance, indicating that increasing empathy can lead to a decrease in the acceptance of rape myths mostly among in females.

The fourth hypothesis was belief toward rape myth does not influence attitude towards rape survivors . The results of the linear regression analysis indicate that belief in rape myths significantly influences attitudes toward rape survivors. The overall model was significant, $F(1, 211) = 134, p < .001$, explaining 38.8% of the variance in attitudes toward rape survivors ($R^2 = 0.388$). The predictor, RMASTOTAL, was a significant negative predictor ($\beta = -0.499, t = -11.6, p < .001$), suggesting that greater belief in rape myths is associated with more negative attitudes toward rape survivors. The study conducted by Payne, Lonsway, and Fitzgerald (2020) developed this 45-item scale to assess various components of rape myths, including beliefs that victims are responsible for being raped and that rape is a trivial event. Their research findings highlights that higher acceptance of these myths is linked to increased victim-blaming attitudes.

The fifth hypothesis was there is no significant difference in attitude towards rape survivors based on gender and marital status among young adults. The findings in the comparison of gender with attitude towards rape survivors, rape myth acceptance and empathy towards rape survivors shows that there is a significant difference in gender with respect to the variables attitude towards rape victims, rape myth acceptance and empathy towards rape victims ($p < .001$)

Here, the highest mean and SD shows negative attitude towards the rape survivors and highest score in rape myth leads to the rejection of rape myth acceptance. Based on the mean, it can be understood that males have more negative attitude towards rape survivors than females. A study by G.O Lenihan and M E Rawlins (1992) A study involving 821 university students assessed their attitudes before and after a date rape education program. The results showed that females generally held less rape-supportive attitudes compared to males, both before and after the intervention.

In the case of rape myth acceptance, based on mean, it can be understood that females have low rape myth acceptance than males. Males show more rape myth acceptance than females that's why they shows more negative attitude than females. A study by Michelle Davies et al. (2012) examined the relationship between male and female rape myth acceptance, victim blame, homophobia, gender roles, and ambivalent sexism in 323 undergraduates (146 males and 177 females) from a large University in the Northwest of England. The findings indicated that males exhibited higher levels of rape myth acceptance, negative attitude towards gay men , gender compared to females.

In the case of empathy towards rape survivors, based on the mean, it can be understood that females shows more empathy towards rape survivors than males. The study by Suzanne L Osman (2020) examined empathy for a hypothetical rape victim and perpetrator based on gender of victim, perpetrator and participant, and sexual aggression experience. Undergraduates from a United States east coast mid-size public university completed the Rape Victim and Perpetrator Empathy Scales (victim and perpetrator gender experimentally varied), and the Sexual Experiences Survey. Empathy was greater with a female than a male perpetrator, especially when her victim was male or when reported by women. A male rapist received the greatest empathy from men with perpetration experience.

Findings are consistent with cultural expectations that women are victims and men are aggressors, and may imply that similarity in experience can facilitate rape empathy.

When coming to comparison on marital status with attitude towards rape survivors , rape myth acceptance and empathy towards rape survivors , it shows that there is a significant difference only in rape myth acceptance.

In the case of attitude towards rape survivors, there is no significant difference in marital status with attitude towards rape survivors. Based on the mean, it can be understood that married people have negative attitude towards rape survivors than unmarried people. A study by Mark A. Whatley (2005)examined the effects of participant sex, victim dress, and traditional attitudes influencing the tendency to blame a marital rape victim on marital couples .The findings suggested that individuals with traditional beliefs were more likely to blame the victim, indicating that adherence to conventional norms can influence negative perceptions of rape survivors.

In the case of rape myth acceptance, there is a significant difference in marital status with rape myth acceptance. Based on the mean, it can be understood that married people have highest rape myth acceptance than unmarried people. A study by Michelle Davies (2012) conducted a qualitative assessment on Married people and unmarried people on the topic which population accepts the rape myths and beliefs in the modern world . The study found that married individuals may be more influenced by traditional gender norms that reinforce male dominance and female submission, which can contribute to rape myth acceptance. Unmarried individuals may have more progressive views on gender equality and autonomy, making them less likely to justify or excuse sexual violence.

In the case of empathy towards rape survivors , there is no significant difference in marital status with empathy towards rape survivors. Based on the mean, it can be understood that unmarried people shows more empathy than married people.

A study titled "An Assessment of College Students' Attitudes and Empathy Toward Rape" (2019) examined various factors influencing empathy levels toward rape survivors among college students. The research assessed attitudes and empathy levels using the Attitudes Toward Rape questionnaire and the Rape Empathy Scale, considering variables such as prior knowledge or experience as a rape survivor, having female siblings, gender, marital status, and age. The analysis found that both prior experience as a rape survivor and gender were significantly related to rape-intolerant attitudes and empathy toward rape survivors. Specifically, rape-intolerant attitudes and lower levels of empathy were more commonly found among , married people and those with no personal experience with rape.

Chapter V

Conclusion

Key Findings.

- There is a significant negative relationship between rape myth and attitude towards rape survivors.
- There is a significant negative relationship between empathy and attitude towards rape survivors
- There is a significant positive relationship between belief in rape myths and empathy towards rape survivors among young adults .
- Belief towards rape myth influences attitude towards rape survivors.
- There is a significant difference in gender with attitude towards rape survivors, rape myth and empathy towards rape survivors .
- There is a significant difference in marital status with the only variable rape myth

Implications

The findings highlight the complex interplay between rape myth acceptance, empathy, gender, and marital status in shaping attitudes toward rape survivors, particularly among young adults. The research findings that females exhibit more positive attitudes, lower rape myth acceptance, and higher empathy toward rape survivors compared to males have several important social, educational, policy, and psychological implications. Since men tend to have higher rape myth acceptance, law enforcement officers (who are often male) may benefit from mandatory sensitivity training to challenge biases and improve survivor-centered responses. educational campaigns should specifically target men and boys to dismantle harmful stereotypes and promote empathy. Schools should incorporate mandatory consent education and empathy building programs to challenge rape myths early on. Workplaces should include anti-harassment and victim sensitivity training, particularly in male-dominated industries to foster supportive environments. Support

programs should train both male and female therapists to provide nonjudgmental care and empathy-driven counseling for survivors.

Limitations

A key limitation of this study is the lack of causal inference, as the findings are based on correlational relationships rather than experimental or longitudinal data. The study conducted in a very short period of time and the study covers only a limited or low samples so it can't be generalize. Also the study can't take the data's directly from the participants. Furthermore the use of convenience sampling may not fully represent the diversity of the population, limiting the external validity of the findings.

Recommendations For Future Research.

To overcome the limitations and build upon the findings , the future research shuld take several directions. It will be better if a qualitative research is needed, to examine why the empathy and rape myth have positive correlation and why the married people have negative attitude towards rape survivors and why they believe in rape myths more than unmarried people. Studies with larger and more diverse sample would offer more comprehensive insights. Also it will more effective if the future study can add more demographic details . Statements of the participants is relevant in this type of study. Future research should use longitudinal designs or experimental methods to better understand the directionality and causality of these relationships.

Conclusion

This study examines the complex interplay between attitudes toward rape survivors, rape myth acceptance, and empathy among young adults, highlighting significant gender and marital status differences. Findings suggest that males demonstrate a more negative attitude toward rape survivors compared to females, which is linked to their higher acceptance of rape myths. In contrast, females exhibit lower rape myth acceptance and greater empathy toward survivors, which

contributes to a more supportive perspective. The negative relationship between rape myth acceptance and attitudes toward survivors indicates that the stronger the belief in rape myths, the less favorable the attitude toward survivors.

Interestingly, there is also a significant negative relationship between empathy and attitudes toward survivors, suggesting that higher empathy does not necessarily translate into a more positive perception of survivors. However, among young adults, a significant positive relationship exists between belief in rape myths and empathy, indicating that individuals who accept rape myths may still express some level of emotional concern for survivors, albeit shaped by misconceptions.

Marital status also plays a role in shaping attitudes and beliefs. Married individuals exhibit higher rape myth acceptance and more negative attitudes toward survivors than unmarried individuals. Conversely, unmarried individuals, who have lower rape myth acceptance, demonstrate more positive attitudes toward survivors. This suggests that exposure to different social and cultural influences may impact one's acceptance of rape myths and, consequently, their perception of survivors.

Overall, belief in rape myths emerges as a critical factor influencing attitudes toward survivors, reinforcing the need for educational interventions aimed at dismantling these misconceptions. Addressing these beliefs, particularly among groups with higher rape myth acceptance, could foster a more supportive and understanding environment for survivors. Promoting awareness, empathy, and evidence-based education on sexual violence may help challenge negative perceptions and contribute to a more just and compassionate society.

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Appendices

Appendix A: Consent Form

Greetings! My name is Sreelakshmi Ajith , I am currently pursuing Msc Psychology at St Teresa 's college, Ernakulam. As a part of my research, I am conducting a research on the topic ATTITUDE TOWARDS RAPE SURVIVORS : ANALYZING ATTITUDE , RAPE MYTH ACCEPTANCE , EMPATHY TOWARDS RAPE SURVIVORS.

The study is open to individuals aged 18-35 who possess a sufficient understanding of the English language. If you meet these criteria, you are eligible to participate.

If you agree to participate in this study, you will be asked to complete a questionnaire that will take approximately 10-15 minutes to complete. Your participation is voluntary, and you may withdraw at any time without any penalty. All information you provide will be kept confidential. Your responses will be anonymous, and the data will only be used for research purposes.

By continuing with the survey, you are giving your informed consent to participate in this study.

Thank you for your cooperation and participation.

1. Feel free to contact this mail for any queries
2. E-mail: sreelakshmi.sa39@gmail.comis

Do you give your voluntary consent to participate in this study ? (Yes/No)

Appendix B: Sociodemographic Details

Name (in initials)

Age

Gender

Occupation (Employed/Unemployed/Student)

Area of Living (Urban / Rural)

Marital Status (Married / Unmarried)

Appendix C : Attitude Towards Rape Victim Scale

List of questions below are based on your attitude towards the rape victims .Read the questions carefully and give ✓ for each question that is more applicable to you.

The scales score from 0 - 4

0 - Disagree strongly

1 - Disagree mildly

2 - Neither agree or disagree

3- Agree mildly

4 - Agree strongly

	Disagree strongly	Disagree mildly	Neither agree or disagree	Agree mildly	Agree strongly
1. A raped woman is less desirable (not wanted) women					
2. The extent of the womans resistance should be the major factor in determining if a rape has occurred.					
3. A raped women is usually an innocent					

victim.*

4. Women often claim rape to protect their reputation.

5. Good girls are as likely to be raped as bad girls.*

6. Women who have had prior sexual relationships should not complain about rape

7. Women do not provoke rape by their appearance or behaviour *

8. Intoxicated (Drunk or under the influence of drugs) women are usually willing to have sex .

9. It would do some women good to be raped

. Because they deserve it.

10. Even women who feel guilty about engaging in pre marital sex are not likely to claim rape falsely .*

11. Most women secretly desire to be raped .

12. Any female may be raped *

13. Women who are raped while accepting a ride from strangers get what they deserve.

14. Many women invent rape stories if they learn they are pregnant .

15. Men are responsible for rape *.

16. A women who goes out alone at night puts herself in a position to be raped.

17. Many women claim rape if they have consented (permission) to sexual relation but have changed the mind afterwards .

18. Accusations of rape by bar girls, dance hostess , prostitutes should be viewed with suspicion.

19. A Woman should not blame herself for rape *

20. A healthy woman can successfully resist a rapist if she really tried.

21. Many women who report rape are lying

<p>because they are angry or want revenge against accused.</p> <p>22. Women who wear short dress are not inviting rape.*</p> <p>23. Women who put themselves in a situation in which they are likely to be sexually assaulted because they have an unconscious wish to be raped .</p> <p>24. Sexually experienced women are not really damaged by rape.</p> <p>25. In most cases when women are raped she deserved it.</p>					
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Appendix D: Rape Myth Acceptance Scale

List of questions below are based on the rape myths that you believe. The score ranges from 1(strongly agree) to 5 (strongly disagree) .

- 1- Strongly agree
- 2 - Agree
- 3 - Neither agree or disagree
- 4 - Disagree
- 5 - Strongly disagree

	Strongly agree	Agree	Neither agree or disagree	Disagree	Strongly disagree
1. If a girl is raped while she is drunk , she is atleast somewhat responsible for letting things get out of hand .					
2. When girls go to parties wearing revealing clothes , they are asking for trouble.					

3. If a girl goes to a room alone with a guy at a party , it's her own fault if she is raped.

4. If a girl acts like a bad person , eventually she is going to get into trouble like rape.

5. When girls get raped, it's often because the way they said " no" was unclear.

6. If a girl initiates kissing , she should not be surprised if a guy assumes she wants to have sex.

7. When a guy rapes , it is usually because of their

strong desire for sex.

8. Guys don't usually intend to force sex on a girl , but sometimes they get too sexually carried away.

9. Rape happens when a guy's sex drive goes out of control.

10. If a guy is drunk , he might rape someone unintentionally.

11. It shouldn't be considered rape if a guy is drunk and didn't realise what he was doing.

12. If both people are drunk and

getting in a sexual
contact , it can't be
rape.

13. If a girl doesn't
physically resist
sex, even if
protesting verbally,
it can't be
considered rape.

14. If a girl doesn't
physically fight
back , you can't
really can't call it
rape .

15. A rape
probably doesn't
happen if a girl
doesn't have
bruises or marks .

16. If the accused "
rapist " doesn't
have any weapon,
you really can't call

it rape .

17. If a girl doesn't say "no" she can't claim rape .

18. A lot of times , girls who say they were raped agreed to have sex and then regret it .

19. Rape accusations are often used as a way of getting revenge on guys .

20. A lot of times , girls who say they were raped often led the guy on and then had regrets of doing sex.

21. A lot of times, girls who claim

they were raped have emotional problems. 22. Girls who are caught cheating on their boyfriend or husband sometimes claim it was rape.		
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Appendix E : Rape Victim Empathy Scale

List of questions below are based on your empathy towards rape victims.

The score ranges from 1(strongly disagree) to 7 (strongly agree) .

1 - strongly disagree

2 - disagree

3 - slightly disagree

4 - neutral

5 - slightly agree

6 - agree

7 - strongly agree

	Strongly disagree	Disagree	Slightly disagree	Neutral	Slightly agree	Agree	Strongly agree
1. I find it easy and understandabl e to take the perspective of a rape victim							
2. I can imagine how a victim feels during an actual rape .							

3. I get really involved with the feeling of a rape victim in a movie and in real life .							
4. I can understand how helpless a rape victim might feel.							
5. I can feel a person's humiliation at being forced to have sex against their will.							
6. Hearing about someone who have been							

raped makes me feel that person's upset .							
7. It's not hard to understand the feelings of someone who is forced to have sex.							
8. I can empathize with the shame and humiliation a rape victim feels during a trial to prove rape .							
9. I know if I talked to someone who was raped I would become							

upset .							
10. I can imagine the emotional trauma a rape might feel if the rape trial were publicized in the press .							
11. I can imagine the courage it takes to accuse a person in a court of rape .							
12. I can understand why a rape victim feels bad for a long time.							

13. I can imagine the anger a person would feel after being raped.							
14. I find it difficult to know what goes on in the mind of a rape victim .							
15. I don't understand how a person who is raped would be upset .							
16. I can't understand how someone who has been raped can blame their							

<p>rapist and not take some of the responsibility.</p>							
<p>17. I can see how someone who had been raped would get upset at their rape trial.</p>							
<p>18. I can feel the emotional torment a rape victim suffers when dealing with the family members and society.</p>							