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Reactions: Exploring Moderating and Mediating Factors**

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**SEXUALIZED MUSIC VIDEO EXPOSURE AND  
INTIMATE PARTNER VIOLENCE REACTIONS:  
EXPLORING MODERATING AND MEDIATING  
FACTORS**

by

Wren Alice Edwards

A Thesis submitted in fulfillment of the requirements for the degree of  
Master of Arts (MA) in Psychology

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School of Social Science  
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July, 2019

## Declaration

### Statement by Author

I, Wren Alice Edwards, declare that this thesis is my own work and that, to the best of my knowledge, it contains no material previously published, or substantially overlapping with material submitted for the award of any degree at any institution, except where due acknowledgment is made in the text.

Signature:



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### Statement by Supervisor

The research in this thesis was performed under my supervision and to my knowledge is the sole work of Wren Alice Edwards.

Signature:



Date: March 19<sup>th</sup>, 2019

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Designation: Thesis Supervisor

## **Dedication**

I would like to thank my amazing family who has supported me and encouraged me throughout my academic career. I'd also like to thank my wonderful partner who was always there to keep our life together as I completed this path. I couldn't have persevered without the loving support of my friends who were always considerate of my ongoing work. Lastly, I wouldn't have succeeded without the unconditional support and patience from my amazing advisor – I am forever grateful!

## Abstract

Intimate partner violence is a significant and insidious issue in Fiji. Specifically, a recent study demonstrated that 72% of females in that country will experience such violence at least once during their lifetime (Narang, 2017). The purpose of the current study was to examine how exposure to sexualized music videos might influence Fijian females' responses to both the victims and perpetrators of intimate partner violence. The specific aims involved an assessment of the factors that might moderate (i.e., participant ethnicity) and mediate (i.e., participant self-objectification) the impact of such videos on participant's responses to an incident of intimate partner violence. The findings revealed that exposure to sexualized music videos lead to greater self-objectification, greater perceived victim culpability, reduced perceived victim pain, and greater harm-doer favorable responding. However, these effects were limited to the Indo-Fijian participants (i.e., no effect for I-Taukei participants). Finally, the impact of sexualized music video exposure for the Indo-Fijian participants was shown to be *fully mediated* by self-objectification. Both the practical and theoretical implications are discussed.

## Abbreviations

AREB	Autonomous Regulation of Eating Behaviors
BJW	Just World Beliefs
BMI	Body Mass Index
CREB	Controlled Regulation of Eating Behaviors
DSM-IV	Diagnostic and Statistical Manual of Mental Disorders
FWCC	Fiji Women's Crisis Center
FWRM	Fiji Women's Rights Movement
GPA	Grade Point Average
IPV	Intimate Partner Violence
MTV	Music Television
NVAW	National Violence Against Women
SST	Scrambled Sentence Test
TANF	Temporary Assistance to Needy Families
WHO	World Health Organization
YMCA	Young Men's Christian Association

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## **CHAPTER 1**

### **Introduction**

#### **Intimate Partner Violence**

*Intimate partner violence (IPV)* is one of the most common forms of violence against women and it tends to be instigated by a husband or male intimate partner. It encompasses acts of physical aggression, psychological abuse, forced sexual intercourse, various forms of sexual coercion and numerous other controlling behaviors (WHO, 2002). The World Health Organization examined 48 different global populations and reported that up to 69% of women in some countries had experienced IPV within their lifetime. Closer analysis of the results revealed that the majority of cases fell between 10-34%. The same report showed that, across the countries, psychological abuse occurred on a regular basis and sexual violence was prevalent in a third of cases. Unfortunately, 40-70% of all female murder victims were killed by a husband or partner during an ongoing abusive relationship. It was also shown that a number of long-term health outcomes result from IPV such as physical injury, chronic pain syndromes, gastrointestinal disorders, depression and suicidal behavior (see WHO, 2002 for fuller details).

#### **Prevalence of IPV in Fiji**

Recent analyses by the Fiji Women's Crisis Center (FWCC) have shown that 72% of Fijian women will experience intimate partner violence in either a physical, sexual or an emotional form (Narang, 2017). In a recent article, the FWCC director Shamima Ali attributed the limited reported or prosecuted cases of IPV in Fiji to the country's patriarchal culture. She also contended that climate change may be a contributor to Fiji's rising IPV rates (Narang, 2017).

The Fiji Women's Rights Movement (FWRM) published a report in 2016, entitled *Balancing the Scales: Improving Fijian Women's Access to Justice*, which gave a detailed examination of the legal system in Fiji for Fijian women. The FWRM was instrumental in passing the Family Law Act in 2003 (addresses legal discriminations against women) and the Domestic Violence and Crimes Acts in 2009 (expands rape definitions, increases maximum life penalty and introduces domestic violence restraining orders). In 2016, more than 6,000 Fijian women submitted family law or domestic violence restraining order applications to the courts. This number has more than doubled in the last five years. The FWRM found that, on average, Fijian female victims of IPV suffered abuse for 868 days before reporting it to the police or courts. Further, two thirds of the females who reported the abuse were advised by the police official to resolve the issue within the family or village and did not take the accusations seriously.

### **Self-Objectification**

*Self-objectification* occurs when a female's body, body parts or sexual functions are either identified as being separate to her, are defined in a way that represents her completely or she's reduced to sheer instrument (Bartky, 1990). Similarly, Fredrickson & Roberts (1997) define self-objectification as women being mere bodies that exist solely for their use and pleasure to others. Such self-objectification may be driven by contextual factors. Specifically, there is evidence that females are gazed at significantly more than males in the general public (Hall, 1984) with male's usually accompanying their gazes with sexual evaluative commentary (Gardner, 1980). Henley (1977) made an interesting observation on specific verbs, such as "ogle" and "leer" which are primarily used to describe ways in which a male stares at a female's body. Sexual objectification of females is replete

throughout the media where female bodies and body parts are the sole focus. Further, in an effort to disregard their personality and intelligence, the model's heads are often completely eliminated from the advertisement (Mulvey, 1975).

The ideal female body is typically portrayed by the mass media as being *young, slim and tall*. However only 1 in 40,000 females meet the physical requirements to become a model (Wolf, 1991). This suggests that the ideal female body is a “myth” for the majority of the population that brings about self-objectification and eventual shame for the average woman. To support this contention, Fredrickson & Roberts (1997) suggested that the constant body monitoring driven by a culture that sexually objectifies the female body tends to drive women to experience shame that is recurrent, challenging to alleviate, and constructed as a matter of morality.

Mercurio & Landry (2008) examined how self-objectification affected females overall life satisfaction and sense of self-worth. Self-objectification was found to be positively associated with body shame and negatively associated with self-esteem. BMI (body mass index) was not related to self-objectification indicating that females self-objectify irrespective of their size. Register, Katrevich, Aruguete & Edman (2015) analyzed how self-objectification affected eating pathology and depression. Participants in the experimental condition completed a self-evaluation exercise in which they compared their physical appearance to an “ideal body”. The researchers found that females in the experimental condition reported higher levels of self-objectification as compared to the control condition. Higher levels of self-objectification were positively associated with a drive for thinness indicating an increased eating pathology. No association was found for depression.

## **Media Effects Research in Fiji**

The bulk of research focused on the impact of media on Fijian youth has focused on the consequences of exposure to television. Importantly, television is a relatively new media source in Fiji and was first introduced in 1995. Becker (2004) examined the effects of this introduction on adolescent Fijian females three years after the first broadcast aired in their region. The results showed that Fijian females began modeling the positive attributes they observed in TV characters. Further, body shape and weight control behaviors also arose, such as purging and body disparagement. Television exposure also led to a desire for competitive social positioning, which coincided with the period of social transition occurring across Fiji at that time. The current study will extend the research in this area by providing one of the first empirical examinations on the impact of sexualized music video exposure.

### **Music Videos**

There is clear evidence of the growing popularity of music videos in the last few decades. For example, a recent report indicated that 25 billion music videos are watched per month, averaging around 1.1 billion hours viewed per month and 400 million monthly viewers (Smith, 2018). Chakadya (2015) documented that the ease of access to music videos has also increased through multiple platforms now available, such as television (Music Television channel primarily), Vimeo and YouTube (both free online streaming sites) and iTunes (segment of apple where music and music videos are sold). Further, Vevo (an online music video hub controlled by Universal Music Group and Sony Music Entertainment) has nearly doubled its monthly views between 2012 and 2013 with nearly 6 billion music videos streamed per month (Gray, 2014). The Kaiser Family Foundation (2003) also examined frequency of music video viewing and reported that 75% of 16-24 year olds watched MTV (music television)

with 58% who watched it once a week and 20% who watched at least an hour per day. Even more problematic, *The National Coalition on Television Violence* (1984) examined 160 hours of MTV and found that viewers were observing around 18 acts of violence per hour. In research that provided further evidence of the negative impact of music video exposure, Baxter et al. (1985) found that 53% of music videos contained some violent act or crime. Finally, Greeson & Williams (1986) demonstrated that MTV viewing significantly increased adolescents' acceptance of premarital sex and adolescents who viewed music videos containing sex and violence had lower levels of disapproval towards violence.

### **Putting it all together: Rationale for the Current Thesis**

While there is clear evidence of a consistent and pervasive pattern of IPV towards women in Fiji and many Pacific nations, there has been minimal empirical exploration of factors that might influence Fijian women's *responses* to such violence. In addition, there is growing evidence that various forms of mass media are beginning to play a significant role in the lives of Fijian young women (Becker et al., 2002). The central purpose of the current analysis was to fill theoretical gaps in the IPV and media exposure literature by examining, among Fijian young women, the extent that exposure to sexualized music videos will influence responses to the both the perpetrator and victim of IPV. Moreover, there was an examination of the *mediating* role of participant self-objectification. Finally, and importantly, it is also hoped that this current examination will have practical and policy implications that might possibly play a role in reducing both the incidence and impact of IPV in Fiji and the broader Pacific Islands.

## Operational Definitions

1. **Benevolent Sexism** - when sexist attitudes are acted on towards women that characterize them in a stereotypical way.
2. **Hostile Sexism** - the belief that women should be forced into submission, restricted to certain roles and dominated.
3. **Intimate Partner Violence** - any form of violence performed in an intimate relationship that causes physical, financial, emotional, psychological or sexual harm.
4. **Just World Beliefs** – the belief that the world is a just and fair place, and people get what they deserve.
5. **Self-Objectification** – minimizing one’s identity to solely appearance and reducing one’s looks as their entirety while disregarding emotions, capabilities and thoughts.
6. **Sex-Role Stereotyping** – when traits that are usually associated with a specific gender are generalized to all females and males.
7. **Social Comparison** – comparing oneself to others physically or on other relevant dimensions.
8. **Thin Ideals** – internalizing society’s definition of thinness as being ‘ideal’ beauty.
9. **Third Party Observer** – a third person that is outside the two individuals primarily associated with the situation.

## Thesis Outline

This thesis is divided into the following four chapters:

**Chapter One** presents an overview and general introduction to information regarding intimate partner violence, prevalence and consequences of intimate partner violence in Fiji, self-objectification research, media effects in Fiji and general music video research. It also provides a *clear rationale* for the current thesis.

**Chapter Two** presents a literature review of general media effects, media effects on female perceptions and attitudes, music videos effects, self-objectification and intimate partner violence.

**Chapter Three** focuses on the significance of the study, the research aims, questions, hypotheses, methodology and ethical considerations.

**Chapter Four** presents the results and discusses how they relate to past literature. It also includes a discussion of the findings with both their implications and limitations. Finally, there is a discussion of future empirical directions.

## **CHAPTER 2**

### **Review of Literature**

The following literature review is divided in five main sections. The first section presents an overview of the effects of general media (television, video games, movies etc.) on all forms of attitudes and perceptions. Since the study focuses solely on female participants, the second section examines the effects of the media on female attitudes and perceptions (e.g., body image, self-esteem). The third section focuses on the impact of music videos on various attitudes and perceptions. The fourth section is an overview on current self-objectification research. Finally, the fifth section examines the general prevalence of intimate partner violence on a global scale as well as specific to the Pacific and Asian regions. This section also includes a discussion of factors associated with acceptance of IPV, incidences of IPV and victim blaming in IPV. The review will conclude with presenting the main goals of the present study and how it extends the previous research.

#### **General Media Effects on all Forms of Attitudes and Perceptions**

In many western societies, all forms of media have been shown to have a clear impact on various attitudes, perceptions, and behaviors. In addition, people turn to the media as a source of reference for situations in which they have little or no experience (Courtright & Baran, 1980). In early research, Bandura (1986) found that television and other visual media are powerful modeling agents due to their disinhibitory powers with extreme popularity. Hoffner and Buchanan (2005) showed that greater perceived similarities and greater identification with media characters is associated with a higher probability that individuals will want to become those characters and take on their behaviors and attitudes as their own. Such effects are problematic because there is

evidence that the media, in general, is replete with images of alcohol and tobacco use along with sexual content, and violence (Grube, 1993; Sargent et al., 2007; Gow, 1996; Anderson et al., 2003).

### **Evidence of Broad Media Effects**

Bushman and Huesmann (2006) explored the effects of violent media exposure on both children and adults. Such violent media included television programs, video games, movies, comic books and music. They found a positive association between exposure to violent media and subsequent aggressive behavior, aggressive ideas, arousal, and anger. Additionally, short-term media-related aggression was greater for adults than for children while long-term media-related aggression was greater for children than for adults. Finally, the authors reported that the long-term effects of media-related aggression also depended upon the extent to which the child identifies with the perpetrator and believes that the violence is realistic, justified, and rewarded. Interestingly, they contend that action heroes had significantly greater influence on a child's aggressive behaviors than villains. Further, Courtright & Baran (1980) showed that teens and young adults turn to the media and their peers to learn about sex and determine what they should and shouldn't be doing sexually. Their research revealed that sexually active teens view portrayals of sex in the media to be less realistic and the characters to be experiencing less pleasure and prowess compared to the views of non-sexually active students.

Media has also been shown to have an impact on health-related behaviors. The media offers powerful suggestions towards appropriate standards of beauty such as which bodies are beautiful and what to eat. The constant bombardment of advertisements and commercials showing attractive, 'skinny' people reinforces the idea that it is the appropriate standard of beauty (Hogan & Strasburger, 2008). In

addition, Agrell (2008) demonstrated that young viewers are quite susceptible to being influenced by these depictions of acceptable weight and body image. The author proposed that portrayals of extremely thin models representing ideal beauty has led women to develop eating disorders such as anorexia. Interestingly, countries like France and Spain have taken legal initiatives to combat these disorders by putting minimum requirements of body mass index on their runway models and criminalizing any websites, advertisements or magazines that encourage people to be thin (Agrell, 2008).

### **Television**

Television is one of the most widely used media outlets in western societies (Hackbarth, 2006). Consequently, there has been extensive empirical attention given to exploring the impact of this medium on behaviors and attitudes. One issue that has concerned media scholars involves the pervasive amount of sexual content in television programming (Hackbarth, 2006). For example, Kunkel et al. (2003) reported that 83% of shows that are most popular with the teen population contain sexual content such as visual depictions of sex or talk about sex, along with sexual content being in 71% of prime-time television (Hackbarth, 2006). Mayden (2005) found that teens who watched 3 to 5 hours of television a day take in 2,000 sexual acts each year averaging 5 per day. Pardun, L'Engle, & Brown (2005) examined the impact of different media sources on teen attitudes and behaviors. Among seventh and eighth grade students, relative to other media sources other than television (e.g., magazines, newspapers, the Internet), it was shown that exposure to music and movies was the strongest predictor of intentions to have sex in the short term. However, television viewing in particular had the strongest influence on participants' intentions to have sex at some point in the future (Hackbarth, 2006).

One survey of teens (between 15-17) found that 72% believed that the sexual messages on television influenced their peer's behaviors but only 22% believed their own behaviors were influenced (Kaiser Family Foundation, 2002). In fact, Collins et al. (2004) theorized that the constant bombardment of sexual messages in the media might be a key factor for explaining the increase in young adults' exploration of their sexuality. They showed that when adolescents viewed large amounts of sexualized television their sexual behavior was equivalent to adolescents 9 months older who only watched an average amount of this form of media. Further, these high exposure youths were also more likely to have engaged in breast or genital touching as well as intercourse. Werner-Wilson et al. (2004) examined the differences between parents and youth's perceptions of sexualized television and discovered that adolescents rarely associated their attitudes towards sex to the media. Parents, however, perceived the media to only portray the 'fun parts' of sex leaving their children to be passive recipients of such messages.

The *Social Cognitive Theory* (Bandura, 1973) provides some theoretical perspective for the impact of television and other forms of media exposure on subsequent attitudes and behaviors. This particular theory, derived from the broader social learning theory, proposes that people mimic the behaviors they learn from those around them. In other words, everyday social interactions that people engage in affects and shapes their own behaviors (Bandura, 1973). Viewers have a higher likelihood of duplicating a behavior they see being rewarded and avoiding behaviors they see punished (Hackbarth, 2006). Additionally, the more a viewer is exposed to a particular behavior model, the more likely they are to integrate it into their cognitive model and perceive it as an accurate representation of the world. Bandura (1973) suggests that modeling and integration is more likely to occur when television

characters are viewed as attractive or similar to the viewers. To illustrate, the females shown on television tend to be depicted as not overly sexually assertive as well as evocatively posing to sell products, wearing scantily clad clothing and seductively eating to advertise a food item (Guthrie, 2007; Kunkel et al., 2003). These depictions may influence both children and adult's perspectives on appropriate gender-role behaviors and beliefs.

Further, and consistent with the *Social Cognitive Theory*, Becker et al. (2002) demonstrated that television had a significant impact on the attitudes and beliefs of youth in a developing nation. Specifically, in 1998, she explored the influence of television exposure on eating disordered behaviors and attitudes amongst young girls in Fiji. Importantly, Fiji was selected due to the recent introduction of television in 1995 to a relatively media-free population. The Fijian culture has strong traditional norms that support hearty appetites and large body shapes among the ethnic Fijians (Becker et al., 2002). It has been show that food (especially calorie-rich foods) holds great importance to the Fijian society with food preparation and feasts serving as the basis for social exchange and support networks. This appeal for robust bodies originates from the traditional belief that this body type is aesthetically pleasing as well as the larger body type reflecting both a capability for working hard, and care and nurturing (Becker, 1994). Prior to the introduction of television, there were no indigenous illnesses corresponding to any type of eating disorder described in the DSM-IV. The results from this first study indicated that, after 3 years of television exposure, there was a drastic increase in dieting for weight loss with a 69% increase among the study population. In addition, 74% reported feeling 'fat or too big', which strongly swayed from the previous traditional norm that preferred a heavier set body.

More broadly, Becker et al. (2002) found that there was a correlation between the introduction of television and disordered eating attitudes/behaviors among the ethnic Fijian school-aged girls. In addition, participants who believed they should eat less exhibited clear signs of an eating disorder (i.e., self-induced vomiting). In a follow-up study, Becker (2004) examined the extent that the introduction of television influenced lifestyle choices among the ethnic Fijian girls. Subjects stated that they began to model their appearances, behaviors and values after the characters they saw on television. This modeling was also shown to influence their identities and create a drive for competitive social positioning in their society. The change in appearance typically involved reshaping their bodies. Interestingly, these behaviors were strongly linked to the television commercials constantly advertising exercise equipment (Becker, 2004).

### **Video Games**

Although their impact is not as pervasive as the influence of television, media scholars have also explored the influences of video games on subsequent responding and attitudes. One of the central areas of exploration involves the extent that video games influence violent and aggressive responding. For example, Carnagey and Anderson (2005) reported that playing violent video games increased player's aggressive behaviors regardless of whether or not the game punished or rewarded violence. They also found that participants who played a video game in which violence was rewarded had an increase in aggressive cognition compared to those who played a video game where violence was punished or nonexistent (Carnagey and Anderson, 2005). In addition, Provenzo (2000) examined the impact of video games that portrayed males as dominant and violent, while females were depicted as submissive and victims of aggression. The findings revealed that exposure to these

negative stereotyped images had a detrimental impact on adolescents' social cognitive development and desensitized them to gender stereotypes and sexualized violence against women.

Another problematic effect of exposure to video games involves the impact such exposure has on validating gender-based stereotypes. Henning et al. (2009) examined gender differences in perceptions of stereotypes in video games. They found that relative to boys, girls recognized biased female sexuality stereotypes in the games and generally had greater negative views of the male-stereotypic video games. In addition, all participants found the female-stereotypic images more negative than the male-stereotypic images. The authors suggested that these findings indicated that adolescences view aggressive and violent images more favorably compared to sexually exploitive images. Finally, Brenick et al. (2007) were interested in university students' perspectives of gender stereotypical content in video games. Their research findings demonstrated that both males and high-frequency video game players viewed the stereotypic content in a less critical manner compared to females and low-frequency players. Also, high-frequency players were less likely to believe stereotypic portrayals could cause negative effects on players and didn't feel character portrayals should change simply because players were affected. These frequent players felt that playing video games was a personal choice in which playing habits and game selections were at the responsibility of the player and video game content at the responsibility of society. Moreover, the high-frequency players felt that parents should have little authority over which games their children played, compared to feelings of the low-frequency players.

## **Movies**

Movies have been shown to play a central role in the American culture and thus have been the source of concern among psychologists due to their power to shape attitudes and behaviors (Anderson & Bushman, 2002). Emmers-Sommer et al. (2006) showed how positively reinforced behaviors in movies led viewers to model those behaviors. The researchers found that male viewers tended to mimic an abusive male actor in a movie that was positively reinforced for sexually harassing a female. Similarly, mimicking behaviors tended to be associated with exposure to alcohol and tobacco use in movies. Grube (1993) suggested that teens might model alcohol users in movies because that particular media source tended to portray underage drinking as humorous while disregarding the concomitant. In terms of smoking, Sargent et al. (2007) reported that movies have exposed American adolescents to an extensive amount of smoking acts beginning at a very young age. Not surprisingly, these displays of risky products in movies have been criticized for promoting undesirable and potentially harmful behaviors among the audiences (Youn, Faber & Shah, 2000).

In further research on the impact of smoking in movies, Choi et al. (2012) showed that exposure to smoking in movies was positively associated with actual smoking behaviors among adolescents. Sargent et al. (2001) revealed that this strong correlation between movie smoking exposure and smoking instigation could be seen as early as the fifth grade. A longitudinal study (i.e., two years) showed a link between movie smoking and smoking among adolescents (Sargent et al., 2007). Although the bulk of movie smoking exposure studies were based on American samples, there is some evidence that German adolescents are exposed to similar levels of movie smoking and show similar imitative behavior (Hanewinkel & Sargent, 2008).

## **Magazines**

Finally, magazines are another media type that influences viewer's attitudes and behaviors. One central concern with magazines involves the impact that they have on influencing body image perceptions. For example, Anderson and DiDomenico (1992) found that women's magazines contained 10.5 times more advertisements and articles encouraging weight loss than men's magazines. Similar, they showed that men's magazines included a preponderance of advertisements encouraging body shaping. Clay, Vignoles & Dittmar (2005) examined the effects of viewing ultra-thin or average-size models in magazines on body satisfaction and self-esteem in adolescent girls. Body satisfaction and self-esteem both decreased after viewing with no difference found between the two manipulations of model's size. To explain this minimal effect of the body size manipulation, the researchers suggested that the models in both manipulations were glamorized, digitally enhanced and relatively slim. This was sufficient enough to have a negative impact in both instances. Parks (2005) demonstrated that the higher the quantity of magazine reading, the stronger the female participants' belief that thin body shapes were common among women in mainstream society.

Stice, Spangler & Agras (2001) analyzed the effects of exposure to thin-ideal images in magazines on adolescent females. Their findings revealed that two groups of adolescents tended to be most susceptible to the influences of exposure to the thin media ideal. Specifically, those who displayed initial elevations in perceived pressure to be thin and those who lacked social support. Botta (2003) explored the influence of magazine reading on both body image perceptions and eating disturbances on high school and college students. Magazine reading, social comparisons and eating disturbances were found to be important predictors of body image and eating

disturbances in both males and females. Relative to males, the association between magazine reading and negative consequences (i.e., body image distortions and eating disturbances) was stronger for females.

Although the impact of magazines on body image problems has been well researched, some researchers suggest that greater attention should be given to the influence of more recent technologies such as “photoshop” (Kretz, 2011). Photoshop can be defined as altering digital images with computer software (Merriam-Webster, 2003). This practice has become fairly pervasive in the magazine industry. For example, Long (2008) showed that one issue of *Vogue* (US) contained over 100 advertisements that were actually photoshopped. Importantly, Bissell (2004) examined the impact of digital alterations on women’s social comparison processing and body satisfaction. In the study, one set of participants viewed an image that included a disclaimer stating that the model had been digitally enhanced to be more appealing and the other set viewed the same image with no disclaimer. The findings revealed that participants who were aware of the digital manipulation were less likely to want to look like the model and were less likely to be dissatisfied with their bodies.

While there is significant research on the impact of magazine exposure on the body image perceptions of females, much less research has focused on the consequences of such exposure for males. To address this limitation, Leit, Gray, & Pope (2002) examined the effect of males’ exposure to ‘idealized’ bodies in magazine and catalogue advertisements on their self-perception. Males exposed to the idealized magazine images showed greater discrepancy between themselves and what they considered to be ideal compared to the control group. Further, it was shown that male’s body ideals were more influenced by muscularity relative to weight. In addition, to give greater attention to the influence of exposure to magazines for males,

some researchers have been interested in whether the impact of magazine exposure might influence minority group members. Specifically, Frisby (2004) examined the relationship of exposure to magazine advertisements of Caucasian and African American models on African American females' self-evaluations and body esteem. Results indicated that the participants were not affected by exposure to idealized images of Caucasians. However, their self-esteem and body dissatisfaction were negatively influenced by exposure to idealized images of African American models.

### **Media Effects on Female Attitudes and Perceptions**

#### **Body Image**

There has been substantial empirical attention given to how the media affects women's views, attitudes and perceptions. For example, Kampf (2013) focused specifically on social media and the effect it has on female body image and eating behaviors. The women were separated into four different body types, which were, underweight, overweight, normal/average weight and athletic/muscular. The participants viewed a mock Facebook home profile page of a fictitious person as well as a photo of the person from one of their albums. Prior to exposure, participants answered survey questions on their Facebook usage and eating disorder symptomology (eating concern, weight concern, shape concern, restraint). After viewing the fake Facebook profiles, participants completed another survey that examined their perceptions of what they'd just viewed, whether they would change their eating or exercise behaviors and general life questions. The results did not show any significant main effects or interactions. However, the findings did reveal that 33% of participants were dissatisfied with their weight in Facebook pictures, 39% said that Facebook worsened their mood, 75% agreed that Facebook negatively affected

females' body image, 82% had Facebook friends who they knew or suspected had an eating disorder and a startling 98% made judgments, at least some of the time, towards others on Facebook. Despite the lack of significant results, the findings do suggest that Facebook is a popular avenue for judging oneself and others, which can create negative consequences such as body image issues, which may lead to eating disorders.

Mask & Blanchard (2011) examined the extent that 'thin ideals' (internalizing society's definition of thinness being 'ideal' beauty) in the media affect body image and eating-related intentions (specifically autonomous and controlled regulations of eating behaviors). A few weeks prior to the experiment, participants completed the *Regulation of Eating Behaviors Scale* (i.e., a measure to assess motivational orientations, autonomous or controlled, that underlie eating behavior intentions and regulations). They also completed the Body Dissatisfaction subscale of the *Eating Disorder Inventory* (i.e., a measure to assess trait body dissatisfaction). Participants answered pre-exposure questions on body dissatisfaction, anger, weight dissatisfaction and depression. They were then assigned to either the experimental "thin ideal" video condition that contained stereotypical images of attractive, thin, female models, or the neutral video condition that was devoid of human images, instead containing clips of inanimate objects. Females who viewed the experimental thin ideal video reported more negative affect and size dissatisfaction (i.e., unhappy with their current body size) as compared to females who viewed the neutral video. Further, in the findings relevant to regulation of eating behaviors, women in the experimental thin ideal condition who displayed controlled regulation of eating behaviors (CREB) reported more negative affect compared to women with autonomous regulation eating behaviors (AREB).

There is also evidence that adolescent females may be especially vulnerable to media effects on body image. In direct support of this contention, Javellana (2014) examined how various types of media influenced adolescent females' body image satisfaction. Participants responded to questions that assessed the usage and influence of different types of media (i.e., television, movies, magazines and internet). They also completed a scale that measured their body image satisfaction towards specific physical features. Mean scores from media influence and media usage were combined and averaged to find a "joint influence/usage" media score. Based on this averaged score, the Internet was the most used and the most influential, followed by movies, television and then magazines. The Internet, with social media in particular, was very influential on participants' body image satisfaction. For instance, the more 'likes' one received for an uploaded Facebook photo the higher their body image satisfaction score. Interestingly, even though respondents scored high on the amount of television watched, the level of influence wasn't very strong suggesting high usage doesn't always result in high influence. The study also included an examination of the relationship between each media type and body satisfaction on various physical features (height, weight, face, hair etc.). The central findings revealed that magazine usage was strongly negatively associated with satisfaction for weight, height, face, and lower torso. The researcher suggested that magazine influences might be due to the vast number of weight loss and diet articles within them.

Utter et al. (2003) examined how exposure to magazines containing dieting and weight management articles affected adolescent girls' weight concerns and weight management behaviors. Participants who frequently read articles in fashion and glamour magazines on dieting and weight loss were seven times more likely to engage in unhealthy weight control behaviors, such as fasting and eating very little.

They were also six times more likely to engage in extremely unhealthy weight control behaviors like vomiting and using laxatives. Furthermore, the adolescent girls who read these ‘diet articles’ also had lower self-esteem, more depressive moods and greater body dissatisfaction. Exposure to media focused around weight concerns and weight management appears to negatively affect adolescents’ self-perceptions and body image.

Although there has been much research examining the media’s influence on female body image conducted in America, there has been limited exploration of this issue in other countries. To address this limitation in the literature, Karsli & Karsli (2015) investigated this issue with a female sample from Turkey. The study involved a comparison of the media’s effect on body image and eating attitudes between women in metropolitan areas and rural areas. Participants completed a survey on how they viewed themselves physically, what their socio-demographic situation was, their media exposure frequency as well as their eating habits with the *Eating Attitudes Test* (i.e., a self-report used to indicate measures of eating disorders). The findings demonstrated that women living in high socio-economic metropolitan areas viewed foreign/global media significantly more than women living in rural areas. Further, these women in wealthy areas were significantly more concerned with their physical appearance and exhibited more effort to improve their image compared to women from rural areas. Women living in high socio-economic areas scored significantly higher on the *Eating Attitudes Test* measure (i.e., they had more eating disorders) whereas women living in rural areas perceived themselves to be thinner than their actual body mass index. This suggests that global media (i.e., emanating from outside of Turkey) negatively impacts women’s body image and eating attitudes.

Another important issue involves the extent that individuals regularly engage in *social comparison* (i.e., comparing themselves to others physically or on other relevant dimensions), whether it is in person, through social media or in print advertising. In recent research on this issue, Fardouly, Pinkus & Vartanian (2017) examined the different methods of “appearance” comparisons and how they influenced women’s body image. Female college students were sent an online diary questionnaire five times a day via text message over a 5-day period. The questionnaire items included appearance comparisons made face-to-face, from social media, television/movies, magazines, and billboards. *Upward comparisons* occur when individuals compare themselves to others who they perceive as superior. On the other hand, *downward comparisons* occur when individuals compare themselves to others worse off and *lateral comparisons* occur when individuals compare themselves to those on the perceived same level as them. There was also an assessment of appearance satisfaction, mood, thoughts of dieting/exercise, and diet and exercise behavior. Face-to-face appearance comparisons were by far the largest (646), followed by social media (107), television/movies (69), magazines (14) and billboards (6). Directions of comparisons were examined and the researchers found that upward appearance comparisons in social media and traditional media were significantly more common than lateral and downward comparisons. Across all contexts (in person, social media and traditional media), upward appearance comparisons were associated with less appearance satisfaction compared to when no comparisons were made. However, upward appearance comparisons in social media, compared to in person comparisons, significantly influenced women’s body image resulting in less appearance satisfaction. A less positive mood was associated with upward appearance comparisons compared to no comparisons made across all contexts. Additionally,

upward appearance comparisons through social media were related to less positive mood than comparisons made through traditional media or in person.

### **Self-Esteem**

Social scientists have also shown interest in the association between media, exposure, self-esteem, and body dissatisfaction among women (although some of the studies included males). Van Vonderen & Kinnally (2012) had participants complete a survey that identified how many hours of television they viewed and general program preferences. They were asked how often they compared themselves to media figures and to their peers, and how often their weight was regarded among their peers and their parents. There was also a measure of participants' body dissatisfaction, internalization of thin ideals, and self-esteem. The results indicated that media figure comparisons had a strong association to internalization of 'thin ideals' but not as strong as self-esteem and peer attitudes towards thinness. Self-esteem and peer comparisons were the only strong predictors of body dissatisfaction.

Further, Russello (2009) examined how media exposure depicting sociocultural ideals (i.e., society's perception of 'ideal' based on social and cultural factors) affected self-esteem and body satisfaction in men and women. Participants either viewed a collection of television commercials containing thin female models and/or muscular male models or a collection of television commercials with neutral images such as cars and cellphones. Surveys were then completed measuring self-esteem, body satisfaction, internalization of sociocultural ideals and social comparison. Unexpectedly, the findings revealed that there was no effect of exposure to "physically ideal" advertisements on self-esteem, body satisfaction or internalization of those ideals for either men or women. However, women reported higher levels of both body dissatisfaction and internalization compared to men.

Fernandez & Pritchard (2012) examined the media's effects on self-esteem and drive for thinness in both males and females. University students completed an online survey that included social self-esteem (i.e., one's confidence in social situations), media influence (i.e., internalizing media messages, societal pressures etc.), media model's influence on body image (e.g. "after looking at models I feel fat") and drive for thinness (i.e., disordered eating symptoms such as extreme dieting). The results revealed a positive relationship between all media influences and drive for thinness for both males and females. Surprisingly, social self-esteem did not moderate or mediate the relationship between media influence and drive for thinness. After controlling for the influence of social self-esteem, the only media influence that significantly related to drive for thinness for both genders was the influence of media models on body image.

Jan, Soomro & Ahmad (2017) found that people who spent less than half an hour on Facebook daily had a mean self-esteem score of 25.25 out of 30. Further, people spending 1-3 hours daily had a mean score of 16.74, people spending 3-5 hours daily had a mean score of 12.2 and people spending more than 5 hours daily had a mean score of 8.25. This shows a strong relationship between hours spent on Facebook and individuals' self-esteem. They also found that 88% of the subjects engaged in social comparisons on Facebook and, of those individuals, 98% made upward social comparisons (i.e., comparing oneself to those superior and who contained positive attributes). The researchers suggested that these upward social comparisons caused participants to feel inferior and less privileged, and therefore resulted in lower self-esteem.

In an effort to expand the research on media and self-esteem beyond the American context, Omolayo, Balogun & Omole (2013) examined how Facebook

affected male and female Nigerian university students' self-esteem. Participants completed the *Facebook Intensity Questionnaire* which measured Facebook activity engagement (i.e., time spent involved in various Facebook activities such as messenger, games, etc.), number of Facebook friends, daily time spent on Facebook, emotional connection to Facebook and how integrated Facebook was in daily activities. The *Rosenberg Self-Esteem Scale*, which identified how participants generally felt about themselves, was also used in the survey. The researchers found a significant positive relationship between Facebook use and self-esteem such that higher time spent on Facebook was associated with higher levels of self-esteem. There were not any significant differences as a function of gender on Facebook usage, or age on Facebook use and self-esteem. The researchers suggested that individuals use Facebook as a means of social interaction, with friends in particular, which has a positive impact on their self-esteem and their satisfaction for life overall.

Finally, Aliyev & Turkmen (2014) further extended the research on media and self-esteem by exploring how parents, peers and the media affected preadolescent boys' and girls' perceptions of body image. Participants completed the *Parents, Peers, and Media Influences on Body Image Survey*. Interestingly, media had the strongest positive influence on participants' body image (i.e., greater media exposure was associated with greater positive body image). Peer interaction was associated with the most negative body image perceptions. Finally, parental influence was associated with more positive body image. A closer examination of the results revealed that mothers had a larger positive influence on body image than fathers.

## **Music Video Effects on all Forms of Attitudes and Perceptions**

### **General Effects of Music Exposure**

Music has been shown to have a powerful impact on various moods and emotions. The genre of music plays a large role in the kind of emotion, mood and ambience created. For example, McCraty et al. (1998) examined how different music types affect mood, tension and mental clarity. Their subjects listened to four different music genres (grunge rock, classical, new age and designer) and completed a questionnaire prior to and after the music exposure in order to measure mental clarity, tension, caring and mood. Grunge rock led to a significant increase in hostility, sadness, tension and fatigue, and a significant decrease in caring, relaxation, vigor and mental clarity. On the other hand, designer music (music designed to create specific effects on the listener) elicited a significant increase in relaxation, vigor, mental clarity and caring, and a significant decrease in hostility, tension, fatigue and sadness. Classical music decreased vigor for teens but increased it for adults whilst increasing fatigue and sadness for teens but decreasing them for adults. New Age music decreased fatigue in adults but increased it in teens. The researchers concluded that designer music might assist in the treatment of mental distraction, tension and negative moods however all musical genres had an effect in some manner.

In a similar study, Kent (2006) analyzed how listening to music while studying affected grade point average (GPA). College students completed a survey inquiring about their average time spent studying, their GPA, if they listened to music while studying, and if so, what type. The findings showed that over half the students listened to a wide variety of musical types while studying. The most popular being classical followed by rock, alternative, jazz, hip-hop/R&B, country, gospel, easy listening and finally rap. However, listening to rap and hip-hop/R&B demonstrated a

negative effect on grades and class performance. Conversely, listening to classical, easy listening and rock led to a nonsignificant positive effect on grades and class performance.

Wang (2013) explored the cognitive effects of music on working memory in healthy, older adults. The researcher selected adults over the age of 55 and divided them into two groups, which only varied in the order in which they heard the positive or negative musical clip. The positive songs had faster tempos than the negative songs but all contained a piano, cello and flute. All participants completed a mood/arousal rating scale before and after the music, and after listening to each musical clip they completed working memory tasks. These same working memory tasks had been administered 5 years prior for the purpose of comparison. The results revealed that both positive and negative music improved auditory-verbal working memory suggesting that music can facilitate memory enhancement. Further, Harmon et al. (2008) explored the extent that music might influence cognitive processes (i.e., correct recall of information). Participants listened to either rock and roll (a song by Billy Joel), music from an orchestra (Mozart), or silence (with noise canceling-headphones). Subsequent to their musical exposure or silence they heard an excerpt that was read aloud to them and then completed four multiple-choice questions based on the reading. Based on previous research it was hypothesized that listening to Mozart would enhance the accuracy of their responses. Surprisingly, there were no significant differences between the three conditions in their response accuracy.

The impact of music therapy on various mental health issues has also been examined by social scientists. Mohammadi et al. (2012) tested the effect of music therapies on positive and negative symptoms in schizophrenic patients. Participants with schizophrenia were in one of three groups. The first experimental group received

‘active music therapy’ in which subjects played different musical instruments, sang together and made bodily movements to the musical rhythm. The second experimental group received ‘passive music therapy’ in which subjects simply listened to stimulating music. The control group did not receive any music therapy. Participants from all three conditions continued to receive their regular medication. Both experimental conditions received these weekly sessions over a month period. Following the month, they were tested for positive and negative symptoms of schizophrenia. *Positive schizophrenia* is characterized by prominent delusions, hallucinations, positive formal thought disorder, and bizarre behavior. *Negative schizophrenia* is characterized by affective flattening, alogia, avolition-apathy, anhedonia-asociality and attention impairment (Mohammadi, 2012). The results indicated that both active and passive music therapy significantly reduced negative symptoms of schizophrenia. The most notable reduction occurred for anhedonia-asociality (i.e., a loss of pleasure or interest in activities usually found enjoyable). No significant changes were found for positive symptoms.

Another mental health illness that has been linked to music therapy is anxiety. Doğan & Şenturan (2012) analyzed the effects of music therapy on patients’ anxiety levels undergoing a coronary angiography (an invasive procedure in cardiology which examines if the coronary arteries are blocked). For the experimental group, the music began in the operating theatre before the patient even arrived and didn’t stop until the patient had left the room. The control group heard no music and received standard care. The mean anxiety scores pre-procedure compared to post-procedure had a significantly larger difference in the experimental group than the control group. The authors concluded that the music therapy did positively influence anxiety levels during the coronary angiography.

## General Effects of Exposure to Music Videos

While there has been significant empirical examination on the impact of music on various responses, the issue most central to the current investigation involves *the impact of exposure to music videos*. Music videos are a type of advertisement for popular music in which artists visually promote their image to consumers. By having both a visual and audio experience, the song takes on a whole new meaning (Lull, 1991; Strasburger & Wilson, 2002). Music television, also known as MTV, was launched in 1980 as the first channel to screen music videos. In a few decades, it grew to over 340 million viewers worldwide with adolescent's aged 12 – 19 being the most frequent viewers (Rich et al., 1998).

Importantly, social scientists have given significant attention to the extent that music videos might serve to perpetuate gender stereotypes. Jhally (2008) found that women are very rarely portrayed positively in music videos, neither as artists or extras. Furthermore, Gow (1996) showed that women are consistently displayed as degraded and abject sexual objects, and are usually cast as posers or dancers. Generally, the focus on women involves their physical based talents as opposed to intellectual abilities. In addition, relative to women, men are also significantly more likely to have lead roles.

Previous research has also examined the extent that music videos might influence broader gender-related perceptions. *Sex-role stereotyping* occurs when traits that are usually associated with a specific gender are generalized to all females and males, such as “all women are delicate and emotional, and all men are competitive and strong”(Moore, 2018). Ward et al. (2005) found that as reported exposure to general music videos increased so did students endorsement of sex-role stereotypes. Further, students exposed to the high level of music videos showed greater

endorsement of sex roles stereotyping compared to those with low level of exposure to the videos. Similarly, Kalof (1999) examined the effects of gender stereotyped, or sex-role stereotyped music videos on viewers' sexual attitudes. One set of participants viewed a music video containing stereotyped images of gender and sexuality (or 'traditional' images such as a young man chasing after a beautiful woman). The other set of participants viewed music videos excluding all stereotyped images of gender or sexuality. The results revealed that women exposed to the music videos containing stereotyped imagery reported greater acceptance of interpersonal violence than women not exposed to the stereotyped imagery. Furthermore, the women exposed to the stereotyped imagery also reported greater acceptance of interpersonal violence compared to males exposed to the same imagery. More broadly, males reported greater endorsement of rape myths, gender role stereotyping and adversarial sexual beliefs.

Gan et al. (1997) provided one of the first empirical examinations of the extent that racial factors might influence responses to music videos. They found that both white females and males who viewed sexually enticing rap music videos reported unfavorable evaluations of African American women compared to those who viewed videos of 'devoted love' or no videos at all. Further, Wingood et al. (2003) surveyed adolescent African American females over a 12-month period. Adolescents with a greater exposure to rap music videos were twice as likely to have multiple sexual partners and one and a half times as likely to acquire a new venereal disease.

One area of research that has not received a great deal of empirical attention is the relationship between music videos and suicidal attitudes. Rustad et al. (2003) analyzed whether music videos containing suicidal content influenced participant's mood, perceptions of personal risk, attitudes and beliefs about suicide, and sensitivity

towards others with suicidality (intentions of committing suicide). Participants were assigned to either watch a rock music video containing suicidal content or a rock music video without suicidal content. Following exposure to one of the music video conditions participants completed a projective storytelling task. It was revealed that participants in the suicidal condition wrote scenarios with more suicide-related themes compared to the non-suicidal condition. However no group differences were found for the measures of affect, attitudes and perceptions.

Significant empirical attention has been given to the media's effects on risky behaviors. For example, Van den Bulck & Beullens (2005) were interested in the association between exposure to music videos and alcohol consumption. There were two central phases of the research. The first phase involved an examination of the amount of music video exposure among participants, while the second phase involved a measurement of the amount of alcohol consumed by the participants while going out. The results showed that music video exposure was a significant predictor of the quantity of alcohol consumption while going out. In addition to other negative effects of exposure to music videos, these particular findings demonstrate that exposure to music videos can have a powerful impact on risky behavior.

Moreover, music videos' effects on self-perceptions are another issue that has been explored by social scientists. Tiggemann & Slater (2003) examined the impact of exposure to thin ideals in music television on social comparison (individuals evaluate their social and personal worth by comparing themselves to others) and body dissatisfaction. Female participants either viewed an appearance-based music videos (i.e., those emphasizing appearance and featuring attractive, thin women) or nonappearance-based music videos (i.e., ordinary-looking people and scenic shots). The major finding was that the music videos containing thin attractive women led to

participant's increased body dissatisfaction and social comparison. Further, Bell et al. (2007) examined the impact of exposure to thin idealized models in music videos on body dissatisfaction among adolescent girls. The young women were first required to complete measures on body image, positive and negative affect, and self-esteem. Subsequently, they watched "glamorous" music videos (i.e., videos containing glamorous, thin models who were part of popular girl bands), listened to the three songs from the glamorous music videos, or learned a list of words. When compared to participants in the listening and word condition, those who watched the music videos demonstrated a significantly larger increase in body dissatisfaction from pre- to post-exposure.

### **Sexualized Music Videos**

In recent years, social scientists have begun to investigate the impact of sexualized content in music videos. For example, Kistler and Lee (2010) were interested in the effects of sexualized music videos on objectification of women, sexual permissiveness and gender attitudes. Videos were classified as sexualized if they contained scantily clad females posing seductively, "bouncing" their buttocks, shaking their breasts etc. Male participants exposed to highly sexualized music videos exhibited higher levels of objectification towards women compared to those exposed to low sexualized music videos. Further, the male participants in the sexualized condition also reported greater support for sexual permissiveness (i.e., how sexually free one should be at various premarital stages of a relationship) compared to males in the low-sexualized condition. Finally, exposure to highly sexualized music videos was shown to lead to greater acceptance of stereotypical gender attitudes in male participants but not female participants. Zhang et al. (2008) also explored the association between music videos and sexual permissiveness. Their findings

illustrated that exposure to sexually explicit music videos was positively associated with both the endorsement of permissive attitudes toward premarital sex and the likelihood to view sex as recreational and inconsequential.

Researchers have also given empirical attention to the potential links between music video exposure and perceptions of rape victims. Burgess & Burpo (2012) explored how music videos with high and low levels of sexuality and sexual objectification affected participant perceptions of date rape. Participants viewed either the high sexualized or low sexualized music videos. They were later asked to read a date rape scenario and gave their ratings of perpetrator guilt. Male participants in the high sexualized condition reported the lowest amount of guilt and empathy for the victim. Also, female participants in the high sexualized condition reported greater attributions of responsibility to the female victim relative to the other conditions.

### **Music Videos and Violence**

Another important issue that has received growing empirical attention involves the consequences of exposure to violence in music videos. For example, Anderson et al. (2003) examined whether violent videos would influence adolescents by exposing one group of participants to a violent music video and the other group to a nonviolent music video. After the video exposure, the researchers observed the subjects interacting with other people and rated their levels of both physical and verbal aggression. The results revealed that exposure to a violent music video led to greater aggression and violence in the participants compared to participants in the nonviolent video condition. Further, a similar study analyzed whether viewing violent music videos would provoke participants to report greater violence acceptance (Tropeano, 2006). Participants who viewed the violent music videos reported

significantly more violence acceptance when compared to participants in the control or non-violent condition.

Sprankle et al. (2012) examined how sexually degrading music videos affected males' aggressive behaviors towards women as well as sexual stereotypes and rape myths. Participants viewed music videos with varying levels of sexually degrading content. Subsequent to viewing the music videos, they were asked to assist in a 'future experiment' in which they recommended the length of time in which female participants were to place their hand in ice-cold water, fully aware that the sensation could become painful. In contradiction to previous research (e.g., Anderson et al., 2003), exposure to sexually degrading music videos had no influence on male participants aggressive behaviors, sexual stereotypes or rape myths.

Johnson et al. (1995) explored the effects of exposure to rap music videos on male African-American youths' attitudes and perceptions. Subjects viewed violent rap music videos, non-violent rap music videos or no music videos (control). Following the exposure, they read two passages involving violent acts towards another person and another passage involving a young man who chose an academic career while the other young man had "mysteriously" acquired expensive items (cars, clothes etc.). The results indicated that those in the violent condition expressed greater acceptance of violence compared to those in the non-violent and control conditions. In addition, relative to participants who viewed non-violent and control videos, those exposed to the violent rap videos reported a greater desire to be like the materialistic man and expressed less confidence in the academic man's educational success. In a related study, Benjamin (1999) assessed the extent that exposure to violent music might influence aggressive responses. Contrary to the Johnson et al. (1995) findings, there was not a significant impact of music condition on aggression responses.

Although social scientists have examined the impact of music videos in a number of response domains, it is surprising that they have given minimal attention to the effect of such videos on intimate partner violence-related attitudes.

### **Self-Objectification Research**

*Self-objectification* involves minimizing one's identity to solely appearance and reducing and regarding one's "looks" as their "entirety" while disregarding emotions, capabilities and thoughts (Bartky, 1990). Roberts & Gettman (2004) analyzed how the negative effects of priming (minor activation of knowledge structures) a state of self-objectification differed across genders. A Scrambled Sentence Test was used as the priming manipulation, which required participants to construct grammatical correct sentences using 4 of 5 scrambled words. The self-objectification priming condition contained words like *sexiness, slender and beauty*, the body-competence priming condition contained words like *health, wellness and energetic*, and the control condition contained neutral words like *silly, music and crunchy*. Following the Scrambled Sentence Test participants then completed a questionnaire, which included the Appeal of Sex Scale (assessed the appeal for different aspects of the sexual experience), items measuring shame and disgust, and the Appearance Anxiety Scale (measured anxiety felt towards individuals' physical appearance). The results revealed that, whereas males did not differ on these scores, women reported higher levels of shame in the self-objectification condition compared to the body competence condition. Women also scored significantly higher on appearance anxiety in both the self-objectification condition and body competence condition compared to the men.

Sanchez & Broccoli (2008) examined how priming romantic relationships may induce a state of self-objectification. Participants completed a lexical decision task, which involved sorting non-words from words. Target words included either romantic relationship primes (*romance, wedding, commitment*) or neutral words (*light, door, hunt*). The findings demonstrated that single women primed with romantic relationships scored significantly higher on self-objectification compared to single women in the neutral condition. Conversely, coupled women primed with romantic relationships scored significantly lower on self-objectification compared to coupled women in the neutral condition. However, coupled women in the neutral condition scored higher on self-objectification than single women in the neutral condition suggesting that relationship priming significantly reduces coupled women's appearance based insecurities.

Zurbriggen, Ramsey & Jaworski (2011) conducted research that focused not only on self-objectification but also partner-objectification (surveying of partner's appearance) in romantic relationships. Participants completed a media survey identifying how often they viewed a range of various genres of television programs, films, Internet sites and magazines. A group of unaffiliated experts rated each media genre on its level of self-objectification allowing the researchers to record total amount of objectifying media consumed weekly by each participant. Participants also completed a questionnaire that included the Objectified Body Consciousness Scale (i.e., a measure of self-objectification and partner-objectification), the Relationship Assessment Scale (i.e., a measure of overall satisfaction in romantic relationships) and a measure on sexual satisfaction. It was found that partner-objectification was negatively correlated with relationship satisfaction signifying that the higher the level of partner-objectification, the lower the level of relationship satisfaction. Also,

relationship satisfaction was negatively correlated with self-objectification and objectifying media, and objectifying media was positively related to partner-objectification but not self-objectification. Males' responses revealed a negative association between sexual satisfaction, and both self-objectification and partner-objectification. These results suggest that objectifying media has a negative effect on the success and satisfaction of romantic relationships.

Fredrickson et al. (1998) examined how clothing affected self-objectification, restrained eating, and math performance between genders. Participants were instructed to wear either a sweater or a one-piece swimsuit and evaluate whether the garment of clothing was worthy of purchasing. Still wearing the outfit participants completed a questionnaire containing the Self-Objectification Questionnaire, a body shame measure and a math test. Participants redressed and completed a taste test to determine which form of restraint eating behavior they exhibited. There were three types of possible eating behaviors classified by how much of two cookies were eaten. 'True restraint' was when less than half of one cookie was eaten, 'symbolic restraint' was when more than half but less than one cookie was eaten and 'no restraint' was when one or more whole cookies were eaten. The results showed that BMI (body mass index) predicted body shame, with heavier woman scoring higher on shame scores. Women in the swimsuit condition who scored relatively high on trait self-objectification also reported higher levels of body shame, which in turn predicted restrained eating. Women in the control condition, who scored higher on self-objectification, performed poorly on the math test as compared to women in the sweater condition. A gender difference was found in the swimsuit condition demonstrating that males reported feeling shy and silly while females reported feeling disgusted and angry.

Kozak, Roberts & Patterson (2014) expanded previous research by examining how posture relates to self-objectification and affects performance in women. Upon arrival participants completed the Objectified Body Consciousness Scale (measured self-objectification) and the “Back Health Questionnaire” (consistent with cover story). They were instructed to change into either a form-fitting tank top or a loose sweatshirt. After the designated outfit change they were asked to sit in either a small child’s chair or a throne-like chair and then completed the Raven’s (1958) Progressive Matrices task (measured abstract reasoning abilities). The experimenter then demonstrated and instructed participants to either adopt a slumped over posture or an upright posture then administered the Satisfaction Questionnaire and a math test. Females in the tank top and upright posture condition reported feeling more self-conscious, due to self-objectification, than those in the tank top and slouched posture condition. Females seated in the child’s chair wearing the sweatshirt and in the upright posture position attempted significantly more math questions and had greater feelings of satisfaction than other conditions in the child’s chair. Participants in the sweatshirt condition who were seated upright in the throne chair reported higher feelings of satisfaction and pride compared to those slouched in the same conditions. Upright postures tended to relate to higher levels of satisfaction except when women were in tank tops and seated in the throne. The researchers suggested that the objectifying tank top paired with the gender-inappropriate throne lead to lower feelings of satisfaction and pride. This research suggests that posture, mixed with attire, influences feelings of satisfaction and pride.

Previous research has also examined the negative effects of self-objectification on individuals’ emotional and physical states. Calogero, Pina & Sutton (2013) explored how priming self-objectification influenced women’s desire to pursue

cosmetic surgery. Participants were assigned to either the sexually objectifying condition, the non-objectifying condition or the neutral condition. A Scrambled Sentence Test (SST) was administered containing target words that were either sexually objectifying (*beauty, sexiness*), physical but non-objectifying (*health, wellness*) or non-objectifying and neutral (*car, silly*). A modified version of the Twenty Statements Test was administered (measured activation of self-objectification succeeding the SST) which required participants to complete “I am...” statements. A final questionnaire included the Intrapersonal subscale of the Acceptance of Cosmetic Surgery scale (measured self-orientated reasons for cosmetic surgery), the Social subscale of the Acceptance of Cosmetic Surgery scale (measured social-orientated reasons for cosmetic surgery), the Control Beliefs subscale of the Objectified Body Consciousness scale (measured degree that women believe their appearance is their responsibility and in their control), the Body Shame subscale and the Consider subscale of the Acceptance of Cosmetic Surgery scale (intentions to pursue cosmetic surgery). The researchers found that women in the self-objectification condition used more sexualized appearance-related attributes to describe themselves compared to women in the non-self-objectifying conditions. Women primed to self-objectify scored significantly higher on social motivation and reported greater intentions to undergo cosmetic surgery compared to the non-self-objectifying conditions. A significant relationship was also found between priming a state of self-objectification and body shame. This study provides further insight into the degree that self-objectification can have negative consequences on individuals.

Finally, Daubenmier (2005) examined the relationship of different exercise forms to self-objectification and disordered eating. The three experimental groups were comprised of women who were yoga practitioners not currently doing aerobics,

aerobic students not currently doing yoga and baseline individuals who hadn't practiced either yoga or aerobics for at least the past 2 years. Participants were recruited either at a local yoga studio (yoga condition), YMCA or fitness center (aerobic condition), or outside a grocery store or shopping center (baseline condition). Each individual completed a survey packet containing the Self-Objectification Questionnaire, a measure on extent of exercise participation, the Body Area Satisfaction scale (measured body satisfaction), the Eating Attitudes Test (measured disordered eating symptoms), the Body Awareness Questionnaire and a measure on body responsiveness. BMI (body mass index) was negatively correlated with disordered eating attitudes, body satisfaction and body responsiveness across all groups. Further, participants from the yoga condition reported significantly greater body satisfaction, body awareness, responsiveness and less self-objectification as compared to the aerobic group and baseline group. The yoga group and baseline group both scored lower on disordered eating attitudes as compared to the aerobic group. The researchers also found that the more hours spent per week doing yoga was associated with less self-objectification whereas more hours spent per week doing aerobics was associated with greater disordered eating attitudes.

In summary, there is clear evidence that self-objectification will influence attitudes and perceptions of the *individual who feels objectified*. The current study explored whether such feelings of self-objectification will also influence responses towards *others* (i.e., victims and perpetrators of IPV).

### **Intimate Partner Violence**

*Intimate partner violence* (IPV), also known as domestic violence, is described by the World Health Organization as “any behavior within an intimate

relationship that causes physical, psychological or sexual harm to those in the relationship” (Harvey, Garcia-Moreno & Butchart, 2007). Garcia-Moreno et al. (2005) examined intimate partner violence among women by interviewing over 24,000 women across 10 different countries in both rural and urban areas. The results revealed that 13% to 61% of women reported having been physically abused by a partner at some point in their lives with the majority falling between 23% and 49%. The researchers also found that sexual violence by an intimate partner ranged from 6% to 59% with the majority falling between 10% and 50%.

Breiding, Ziembroski & Black (2009) focused on the prevalence of rural intimate partner violence across 16 US states. The Intimate Partner Violence (IPV) module consisted of questions pertaining to lifetime physical and sexual IPV such as *“Has an intimate partner ever hit, slapped, pushed, kicked, or hurt you in any way?”* Participants that indicated that they had been physically assaulted were further questioned about IPV within the past 12 months. The findings indicated that 26.7% of women and 15.5% of men living in rural areas had experienced IPV in their lifetime. Similarly, 26.8% of women and 16.1% of men from non-rural areas had also experienced IPV. Within the past 12 months 1.4% of rural women and 0.6% of rural men reported experiencing IPV comparably to 1.4% of non-rural women and 0.8% of non-rural men. There were no significant differences found between rural versus non-rural participants in terms of IPV prevalence.

Interestingly, social scientists have also explored intimate partner violence towards males. For example, Tjaden & Thoennes (2000) examined the prevalence and consequences of female-to-male and male-to-female IPV. Using the National Violence Against Women (NVAW) Survey, telephone interviews were conducted surveying males’ and females’ experiences as victims of violence. The survey

measured rape and physical assault as well as frequency and duration of victimization and consequences of victimization (e.g. “being threatened with death”). The findings revealed that being raped by a current or former partner was reported in 4.5% of women and 0.2% of men, and being physically assaulted by a current or former partner was reported in 20.4% of women and 7% of men. Females were 22.5 times more likely to be raped and 2.9 times more likely to be physically assaulted as compared to males. Females were also significantly higher in average frequency of victimization and duration of violence (average number of years the physical assaults occurred). A significant difference was also found in terms of threats and fear of harm with 33% of females reporting being threatened with harm or death during the physical assault as compared to 26% of males. Similarly, 45% of females feared that the perpetrator would seriously harm or kill someone close to them as compared to 20% of males. These findings support prior research suggesting that females are in greater risk of intimate partner violence compared to males.

There has also been an examination of partner violence on college campuses. Chan et al. (2008) explored the prevalence of dating partner violence among male and female college students worldwide. Almost 16,000 students completed the study from 22 global sites. The Conflict Tactics Scales were used to measure physical assault, injury and sexual coercion. The findings illustrated that an average of 30% of students, ranging from 17% to 44%, had physically assaulted a dating partner within the past 12 months. Comparably, 26% of students, ranging from 14% to 39%, had been the victims of a physical assault. Two thirds of the Asian sites had ratings equal to or higher than the averages, whereas Australia and New Zealand reported lower than average rates. Perpetration of an assault resulting in an injury ranged from 1% to 16%. Similarly, being the victim of an assault resulting in an injury ranged from 1%

to 14%. The United States and Canada were the only sites that consistently reported higher than average rates. The prevalence of sexual coercion (forcing sexual acts by means of threats or force) committed by a dating partner averaged 20% in the past 12 months. Similarly, an average of 24% of students reported being victims of sexual coercion. The United States and Canada showed higher rates than both averages whereas many of the Asian and Middle Eastern sites reported lower than average rates for being victims of sexual coercion.

### **Prevalence of Intimate Partner Violence in Pacific and Asia Regions**

It is also important to examine intimate partner violence across other cultures such as the Pacific and Asia. The Solomon Islands conducted the Family Health and Safety Study in 2009, which surveyed nation-wide violence against women and children (Secretariat of Pacific Island Countries Community, 2009). Over 2,000 women completed the survey and the researchers found that 64% of ever-partnered women had experienced intimate partner violence. Further, one in ten women reported being domestically abused during their pregnancy. A similar survey, entitled *The Vanuatu National Survey on Women's Lives and Family Relationships*, was conducted across all six provinces in the Pacific Island country of Vanuatu (Ellsberg et al., 2012). Over 3,500 women were surveyed and of them 60% reported experiencing physical and or/sexual violence in their lifetime by their intimate partners. Ninety percent reported experiencing severe violence with 40% of those resulting in injury. Twenty percent of those injured suffered permanent disability. During pregnancy 15% of women were physically hit by a partner and 9% were hit or kicked in the stomach.

Fulu, Jewkes, Roselli & Garcia-Moreno (2013) conducted a multi-country cross-sectional study on male perpetration of intimate partner violence across the

Pacific and Asia. A wide range of sites was used such as China, Bangladesh, Cambodia and Indonesia. Male participants completed a questionnaire about perpetration and frequency of IPV. The results indicated that averagely 30% - 57% of males perpetrate physical and/or sexual partner violence. Of that, Indonesia reported the lowest at 25% and Papua New Guinea reported the highest at 80%. A lack of high school education was associated with perpetration of sexual partner violence in Indonesia, physical partner violence in Bangladesh and Papua New Guinea, and both sexual and physical partner violence in Cambodia. In addition, males who had experienced childhood physical abuse were associated with perpetration of physical partner violence in Cambodia, Indonesia and Sri Lanka, and sexual partner violence in Indonesia and Sri Lanka. Childhood sexual abuse was also associated with sexual and physical partner violence in three of the countries.

The United Nations Development Fund for Women (2010) produced a report on violence against women and children in Pacific Island Countries. For Fiji, using figures from the Fiji Women's Crisis Center, 80% of females have viewed some form of violence in the home. Further, IPV has occurred to 66% of Fijian women with nearly half being repeatedly abused. A shocking 26% of pregnant Fijian women have been beaten during their pregnancy and 48% of wives have had forced sexual intercourse with their husbands. In addition, IPV was reported by 68% of women in Kiribati, 46% of women in Samoa, 62% of women in Tonga, and 37% of women in Tuvalu.

### **Factors Associated with Acceptance of Intimate Partner Violence**

Simon et al. (2001) examined attitudinal acceptance of IPV among adults in America. Participants were asked whether it was "OK" for a man or woman to hit his/her wife/girlfriend or husband/boyfriend under the following circumstances;

'he/she hit him/her first', 'to discipline him/her' and 'anytime he/she wants'. The findings revealed that acceptance for a man to hit his wife/girlfriend if 'he was hit first' ranged from 5.8% to 15.1% and 'to discipline her' ranged from 0.5% to 8.8%. Acceptance for a female to hit her husband/boyfriend if 'she was hit first' ranged from 20.7% to 45.6% and 'to discipline him' ranged from 1.7% to 12.9%. Male participants were more likely to accept IPV for 'hitting after being hit' compared to female participants. Participants who reported being victimized in the past year were more accepting of 'hitting a partner after being hit first'.

Culture can be a significant influence on the varying levels of IPV acceptance. Li, Sun & Button (2017) analyzed how Chinese and American college students varied on their tolerance levels of intimate partner violence. College students from Beijing, Hong Kong, Newark and Detroit completed a questionnaire measuring tolerance of IPV, gender roles, gender-based violence and causes of IPV. Tolerance of IPV was significantly greater for Chinese respondents as compared to American respondents. Male dominance and perceived gender equality were higher for Chinese participants than American participants. The reports also demonstrate that significantly less Chinese students reported seeing IPV as a crime relative to American students. Strong male dominance paired with high-perceived gender equality was found to be associated with higher levels of IPV tolerance across both cultures. Higher levels of tolerance for IPV were also associated with participants who believed that IPV was caused by daily stress and frustration instead of drugs and alcohol or mental and personality problems.

Antai & Antai (2008) focused on the attitudes of rural women in Nigeria towards intimate partner violence. IPV attitudes were measured by responses to whether they felt that it was justified to abuse a woman for (i) going out without

telling him; (ii) neglecting the children; (iii) arguing with him; (iv) refusing to have sex with him; and (v) burning the food. Women empowerment was also measured by surveying autonomy in domestic decisions, access to media and literacy level. The researchers found that 42% of rural Nigerian women justified IPV with at least one of the 5 given reasons. High levels of justification for IPV were found in married women, women without education, women who lived in poor households and women who had no autonomy in domestic decisions. No access to media, such as newspapers and television, was also significantly associated with tolerant attitudes of IPV.

Fawole, Aderonmu & Fawole (2005) also examined IPV attitudes in Nigeria and found that wife beating was a common form of violence experienced by married/partnered women. Patriarchal gender roles were strongly associated with justified IPV, especially for women. Beating a wife for being disrespectful was reported as justified behavior in 82% of females and 17% of males. Further, 65% of females felt that beating if meals were late was justified compared to 34% of males.

Waltermaurer (2012) conducted a meta-analysis of research focused on intimate partner violence across 61 countries. The findings revealed that, in 12 of the countries, up to 50% of the respondents justified IPV in at least one of the scenario (e.g., neglecting the child). The greatest amount of justification occurred when she was shown to have gone out without her husband's permission and/or neglected the children. Age was found to be the most consistent finding across studies with younger participants more likely to justify IPV as compared to older participants.

### **Factors Associated with the Occurrence of Intimate Partner Violence**

Abramsky et al. (2011) analyzed findings from the World Health Organization's multi-country study on intimate partner violence and women's health. The results revealed that a number of factors prior to the abusive relationship were

significantly associated with IPV. Secondary education for both the woman and her partner was found to reduce the risk of IPV. Secondary education for just one or the other still reduced the risk by two thirds. History of abuse of the woman's mother or the partners' mother increased the risk of IPV compared to no reported history of abuse. Childhood sexual abuse of the woman or childhood physical abuse for her partner was also associated with an increased risk of IPV. When both the woman and her partner had experienced childhood abuse the risk of IPV was the highest. Younger women were at higher risk of IPV across all sites compared to older women. Females with supportive IPV attitudes also had increased odds of IPV. The presence of alcohol, for one or both partners, was significantly associated with increased risk of IPV. However, male drunkenness held greater odds of IPV as compared to female drunkenness.

Poverty has also been found to be a factor associated with the occurrence of intimate partner violence (Jewkes, 2002). Moreover, Gelles (1974) argued that masculine identity mediated the link between violence and poverty since impoverished males were unable to live up to the ideology of a 'successful' man. The author further contended that men would abuse their partner because of the stressful situation (i.e., not living up to standards). Among women, attaining an education was associated with the reduction of IPV (Jewkes, 2002).

Ali, Ali, Khuwaja & Nanji (2014) examined factors associated with intimate partner violence in Pakistan. From the sample, 35% of women reported experiencing IPV by their husbands within the last 12 months. Of those, IPV factors associated with the wife were illiteracy, living in a nuclear family (two parents and children), and being married more than 20 years. IPV factors associated with the husband were unemployment, illiteracy, smoking and use of other substances. Illiteracy was a strong

predictor of IPV with illiterate women being 6 times more likely to suffer abuse from their husbands versus literate women. Similarly, illiterate husbands were 4 times more likely to be abusive towards their wives compared to literate husbands. Further, 75% of illiterate women agreed that a wife must follow her husbands' instructions unconditionally and 30% agreed that abuse due to failing to do so was justified.

There is also evidence that contextual factors can influence the occurrence of IPV. Raghaven, Mennerich, Sexton & James (2006) focused on how violence within the community has a direct, indirect and mediating effect on intimate partner violence. Female participants were selected based on their current or eligible status for receiving Temporary Assistance to Needy Families (TANF) and having an existing drug problem. Participants were measured for current social disorders (threatening behaviors by strangers in public) experienced in their neighborhood, substance use, exposure to community violence and IPV. The findings indicated that half the participants had witnessed community violence and a third had experienced an act of violence. Participant substance use and increased exposure to community violence were both significantly associated with current IPV. Further, community violence was found to mediate the relationship between substance use and IPV. The use of substances appeared to increase participants' exposure to community violence, which inherently led to increased risks of IPV. The researchers stated that females living in neighborhoods with high social disorder, such as buying and selling drugs, and intoxication, were at increased risks of exposure to community violence, which in turn was associated to higher risk of IPV.

## **Factors Associated with Victim Blaming in Intimate Partner Violence and Current Goals**

Victim blaming is common in our society and can be easily linked to the Just World Beliefs ((BJW) the belief that the world is a just and fair place, and people get what they deserve, Valor-Segura et al., 2011). Valor-Segura, Expósito & Moya (2011) explored how victim blaming and exonerating of the perpetrator in intimate partner violence relates to BJW and ambivalent sexism (divided into hostile sexism and benevolent sexism). Hostile sexism is the belief that women should be forced into submission, restricted to certain roles and dominated (Valor-Segura et al., 2011). Benevolent sexism is when sexist attitudes towards women are acted on that characterizes them in a stereotypical way (Valor-Segura et al., 2011). Participants responded to questions related to one of four possible scenarios that described a female victim in distress describing an incident to a help-line. The possible IPV scenarios were a wife wanting to separate from her husband, a wife wanting to see an old male friend, a wife wanting a vacation with her girl friends or a control scenario, in which no apparent reason was given for the abuse. The results revealed that higher victim blame was attributed to the control group where no apparent reason for the abuse was mentioned. Further, victim blaming and exonerating the perpetrator was greater in the control group when participants scored higher in hostile sexism and supported BJW. When no apparent reason for IPV was given, participants tended to become suspicious and doubtful of the victim, which led to victim blaming and possible exoneration of the perpetrator, supporting the Just World Belief.

Gracia & Tomas (2014) examined the general Spanish populations' attitudes towards victim blaming for victims of intimate partner violence. The researchers found that 33% of the participants believed that provocative female behavior was a

cause for IPV. Victim blaming was significantly associated with age (i.e., greater in older individuals). In addition, education levels were significantly negatively correlated with victim blaming. Social status was also negatively associated to victim blaming. Viewing violence against women as acceptable was also found to be significantly associated with victim blaming. Finally, the strongest predictor of victim blaming was having a family member or friend be a victim of IPV.

Much empirical attention has been given to how society views the victims of intimate partner violence but little attention has focused on the abusers perception of the victim. Lila, Herrero & Garcia (2008) examined how male batterers self-attributed responsibility and minimization for their act of intimate partner abuse. Participants were convicted male batterers who were part of a court mandated batterer intervention program in the community. The participants reported their attribution of responsibility, which comprised of victim blaming (degree they blamed the victim for their current situation), self-defense (degree they believed they acted in self-defense) and self-attribution of blame (degree they took personal responsibility for their current situation). Victim blaming and perceived self-defense were significantly related suggesting that participants who blamed the victim for the incident were also more likely to justify it as an act of self-defense. Further, these participants were also found to minimize the importance of their behaviors towards the victim. Victim blaming was also found to be significantly and negatively associated to self-attribution of blame indicating that participants who blamed themselves did not tend to also blame the victim. Overall, 67% of participants demonstrated medium levels of victim-blaming and low levels of minimization and self-defense.

Although there is extensive literature on factors that will influence responses towards the victim in intimate partner violence cases, the main goals of the present

study were to extend the research in this area by: a) exploring the extent that exposure to sexualized music videos will influence intimate partner violence attitudes (i.e., victim culpability, perceived victim pain, harm-doer favorable responding) among young Fijian women; and b) exploring the extent that the impact of exposure to sexualized music videos on intimate partner violence attitudes will be mediated by sexual objectification.

## **CHAPTER 3**

### **The Present Study**

This chapter is divided into five main sections, which describe the present study. Firstly, a brief overview of the study is described followed by the significance of the study. Research aims and research questions and hypotheses are outlined followed by a detailed description of the methodology of the present study and participants. Ethical considerations are examined, such as disclosures, privacy and confidentiality and voluntary participation. Finally, a data analytical plan is presented.

### **Study Overview**

In the present study, I-Taukei and Indo-Fijian female university students were exposed to 30 minutes of various *sexual* or *non-sexual* music videos. Subsequently, they read a passage depicting an incident of male to female intimate partner violence. After reading the passage, participants reported their attributions of victim culpability, perceptions of the extent that the victim suffered pain, and the degree of favorable responding towards the harm-doer (empathic feeling, reduced perceptions of harmful intent). Finally, they completed a measure of self-objectification.

### **Significance of Study**

Intimate partner violence (IPV) is a global problem with 13% to 61% of women worldwide having experienced such violence at some point in their lives (Garcia-Moreno et al., 2005). Most importantly for the current examination, according to the Fiji Women's Crisis Center, 80% of females have viewed violence in the home and 66% have experienced it (UNIFEM, 2010). Unfortunately, these statistics mirror intimate partner violence experiences of women across the Pacific Region. However, there have been very little research-focused factors that might

influence *women's attitudes* towards such violence. The present study represents one of the first attempts to examine this particular extremely important issue.

The media, such as television and music videos, has been shown to have an extremely strong influence on viewer attitudes and perceptions across a variety of issues (Bandura, 1986). Music videos are a particularly impactful form of media due to the dual impact of visual and audio effects (Lull, 1991; Strasburger & Wilson, 2002). Given the prevalence of research on intimate partner violence across the world and the growing prevalence of music videos, it is important to explore the impact that music videos have on third party (a third person who is outside the two individuals primary associated with the situation, Merriam-Webster, 2003) responses towards intimate partner violence.

Why focus on third party (i.e., potential friends and family) responses to intimate partner violence? A recent report entitled, "Linking the Chain: The Role of Friends and Family in Tackling Domestic Abuse" (Parker, 2015), has shown that the majority of intimate partner violence victims chose to confide in third party female friends (48%) relative to legal authorities (14%). Thus, the author suggested that much greater emphasis should be given to the impact of third parties in reducing intimate partner violence (Parker, 2015). Further, Klein (2014) contends that third parties can facilitate an environment that either embolden or discourage a victim to take steps to leave an abusive relationship.

In summary, the present study has both significant practical implications for intimate partner violence in Fiji and broader theoretical implications for intimate partner violence research. Specifically, there will be an exploration of the extent that exposure to sexualized music videos may influence attitudes related to intimate partner violence-related responding (i.e., victim culpability, perceived victim pain,

and harm-doer favorable responding) among young Fijian women. Further, and importantly, there will be an examination of potential mediating variables (i.e., third party observer self-objectification) of the impact of exposure to such music videos.

### **Research Design**

The present study involved a one-way factorial design -- *A) Music Video Type (Sexual, Non-Sexual)*. The major dependent variables were: A) Perceived Victim Culpability, B) Perceived Victim Pain; and C) Harm-Doer Favorable Responding; and D) Participant Self-Objectification.

### **Research Aims**

- I. To examine whether there would be an impact of exposure to music videos (i.e., sexual, non-sexual videos) on self-objectification among young Fijian women.
- II. To examine whether there would be an impact of exposure to music videos (i.e., sexual, non-sexual videos) on intimate partner violence related attitudes (i.e., victim culpability, perceived victim pain, and harm-doer favorable responding) among young Fijian women.
- III. To examine whether the impact of music video type (i.e., sexual, non-sexual) on intimate partner violence acceptance attitudes will be *mediated* by self-objectification beliefs among young Fijian women.

### **Research Questions and Hypotheses**

1. To what extent does music video type influence self-objectification and intimate partner violence attitudes among a sample of Fijian women?
  - a. *H1A*: Those in the sexual video condition will report greater self-objectification than those in the non-sexual video condition.

- b. H1B: Those in the sexual video condition will report greater perceived victim culpability than those in the non-sexual video condition.
  - c. H1C: Those in the sexual video condition will perceive less victim pain than those in the non-sexual video condition.
  - d. H1D: Those in the sexual video condition will report greater harm-doer favorable responding than those in the non-sexual video condition.
2. To what extent will the impact of music video type on intimate partner violence-related attitudes be mediated by self-objectification among young Fijian women?
- a. H2A: The impact of music video type on perceived victim culpability will be fully mediated by self-objectification.
  - b. H2B: The impact of music video type on perceived victim pain will be fully mediated by self-objectification.
  - c. H2C: The impact of music video type on harm-doer favorable responding will be fully mediated by self-objectification.

*Potential Ethnic Differences.* The two major ethnic groups in Fiji are Indo-Fijians (i.e., Fijians of Indian descent) and the I-Taukei (i.e., Indigenous Fijians). Although there will be no formal hypothesis regarding this particular variable, it is possible that I-Taukei women may be less *influenced* by media images of thin and attractive singers and/or dancers. Specifically, in the I-Taukei culture, there is evidence that heavier weight is perceived as acceptable and even preferred relative to thin frames. For example, in an examination of their cultural habits and beliefs, Becker (1995) found that the implicit messages during meals involving family and/or

guests is to eat “heartily” to maintain significant weight. In addition, among the I-Taukei culture, there is evidence that a large body reflected both the capability for hard work and also demonstrated care and nurturing from a dense social network (Becker 1994). In summary, it is possible that Indo-Fijian young women may be more susceptible to the influence of exposure to sexual music videos than I-Taukei young women.

## **Methodology**

### **Participants**

Eighty-Two Fijians of Indian decent and a Hundred and Sixty Indigenous Fijian female students from The University of the South Pacific (Suva, Fiji) participated in the study. They were compensated for their time with \$10. They were recruited from student societies on the campus using “blanket” email requests to society members.

### **Procedure**

The University of the South Pacific does not have a dedicated pool of participants (i.e., subject pool) to conduct experimental research. Consequently, for psychology research, participants are recruited through student organizations via email requests. For the current study, per recruitment emails, which provided the time and location for the session, participants gathered in a large auditorium to view the videos. Once the requisite number of participants arrived, the session was closed. Participants were told that psychologists were very interested in their views on a number of media, social, and life issues. Specifically, they were informed that “First, you will be viewing and rating video materials. Then, we will be asking you a number of questions regarding the videos and your ‘Life and Societal Impressions’”. In the *sexual video* condition, participants viewed eight videos which were chosen because

they had included some or all of the following: a) sexual themes and lyrics; b) scantily dressed women; and c) women who danced provocatively around men. Examples of the songs included Nikki Minaj - "*Anaconda*", Rita Ora ft. Chris Brown - "*Body on Me*", and Jennifer Lopez ft. Iggy Azalea - "*Booty*". In the *non-sexual video condition*, participants viewed eight videos that did not involve any of the sexual themes or images cited above in the sexual video condition. Examples of the songs included Adele - "*Rolling in the Deep*", Wiz Khalifa ft. Charlie Puth - "*See You Again*", and Taylor Swift & Ed Sheeran - "*Everything Has Changed*". Consistent with the instructions, participants rated each video on the extent they enjoyed it and whether they would purchase it. They were then given a passage to read entitled "Life and Society Impressions" with a subheading of "Relationship Issues".

They then read a passage involving Dawn and Robert who were third year college students who had been dating for a year. Dawn was described as being an engineering major, having good grades, and spending a lot of time studying. Dawn told Robert that "being the first female engineer in a major engineering company was her goal". Robert informed Dawn that he was a bit lonely and she should be a "good girlfriend" and spend more time with him. The next section followed:

"One evening, Dawn arrived home late. Before she opened the door completely, Robert grabbed her by the arm and pulled her into the house. "Sometimes I just don't understand the things that you do!" shouted Ron. "You are just never here for me! I am so stressed right now." She tried to explain but before she could utter two words, his hand whipped across her face sending a crack of skin contacting skin echoing across the house. She attempted to explain again, but this time hails of punches reached her face and her abdomen. As she fell to the ground in a crouching position, he kicked her in the stomach and shouted, "Look what you made me do! This is all your fault!"

Participants then responded to two items, which assessed whether they felt that Dawn had experienced emotional and physical pain from the incident (1-strongly disagree, 5-strongly agree). The items were averaged to create a *perceived victim pain score* ( $r = .60, p < .001$ ). They then responded to 4 items which assessed, on a 5 point Likert scale (1-strongly disagree, 5-strongly agree), their perception of whether: a) Dawn was responsible for the incident; b) Dawn did “not” behave as a good girlfriend; and c) Dawn was responsible for what occurred to her. The items were summed and averaged ( $\alpha=.75$ ) to create a *perceived victim culpability score*.

Participants then completed 5 items measuring their “empathic responding for Robert” on a 1 (not very much) to 7 (extremely) Likert-type scale (see Batson et al. 1991; Batson, Chang, Orr, & Rowland, 2002). Specifically, they rated their experience of sympathy, compassion, soft-heartedness, being moved and warmth towards Robert. They then reported the extent of their perception of Robert’s “perceived harmful intent” by responding to an item that stated, “Robert did not mean to harm Dawn—he was just a little upset” (1-strongly disagree, 7-strongly agree). These items were combined to create a *harm-doer favorability score* ( $\alpha=.86$ ).

The current measure of self-objectification was adopted from the *Self-Objectification Questionnaire* (SOQ; Fredrickson et al., 1998; Noll & Fredrickson, 1998). This measure assesses whether individuals view their bodies in observable, appearance-based terms versus non-observable, competence-based terms. Participants ranked 10 body attributes by how important each was to their own physical self-concept from 0 (low impact) to 9 (high impact). Difference scores were computed by subtracting the sum of the 5 competence attributes (e.g., health, strength) from the sum of the 5 appearance attributes (e.g., physical attractiveness, weight). Higher scores denoted higher self-objectification. After completing the study, participants

were debriefed and read a statement regarding the inappropriate nature of all forms of violence.

### **Ethical Considerations**

For the current study, the researchers sought to ensure that ethical standards were considered and observed at all times. Prior to data collection for the present study, the principal researcher gained ethical approval from the University of the South Pacific's Postgraduate Research Committee. The following ethical principles were considered and implemented during and after data collection:

#### **Disclosure**

Participants were introduced to the researcher and were given general information about the reason for the research prior to data collection. They were also informed that the main purpose of the study was to explore their perceptions of music videos and other socially relevant topics.

#### **Privacy and Confidentiality**

The data was collected anonymously. Participants were instructed to not include identifying information on their questionnaire. Upon completion, questionnaires were placed into a box rather than handed to the researcher or research assistants.

#### **Voluntary Participation**

Students were informed that their participation was completely voluntary. They were also reassured that they were free to withdraw from the study at any time without any negative consequence or harm done as a result of their participation or non-participation in the study.

Table 1

**Data Analytic Plan**

<i>Research question</i>	<i>Hypothesis</i>	<i>Data Analyses</i>
<p>1) To what extent does music video type influence self-objectification and intimate partner violence attitudes among a sample of Fijian women?</p>	<p><u>H1A</u>: Those in the sexual video condition will report greater self-objectification than those in the non-sexual video condition.</p> <p><u>H1B</u>: Those in the sexual video condition will report greater victim culpability than those in the non-sexual video condition.</p> <p><u>H1C</u>: Those in the sexual video condition will perceive less victim pain than those in the non-sexual video condition.</p> <p><u>H1D</u>: Those in the sexual video condition will report greater harm-doer favorable responding than those in the non-sexual video condition.</p>	<p>2-Music Video Type (Sexual, Non-Sexual) x 2-Participant Ethnicity (I-Taukei, Indo-Fijian) ANOVA</p>
<p>2) To what extent will the impact of music video type on intimate partner violence-related responses be mediated by self-objectification?</p>	<p><u>H2A</u>: The impact of music video type on perceived victim culpability will be mediated by self-objectification.</p> <p><u>H2B</u>: The impact of music video type on perceived victim pain will be mediated by self-objectification.</p> <p><u>H2C</u>: The impact of music video type on harm-doer favorable responding will be mediated by self-objectification.</p>	<p>PROCESS Model 7 Moderated-Mediated Analysis (including the ethnic effect)</p>

## CHAPTER 4

### Results and Discussion

The present study examined the effects of music video type on third party responding of intimate partner violence (victim culpability, perceived victim pain and harm-doer favorable responding) as well as examining a mediation effect for self-objectification. As such, this section presents the results of the present study in reference to each hypothesis under the following sections;

#### Music Video Type Effects;

- H1A: Those in the sexual video condition will report greater self-objectification than those in the non-sexual video condition.
- H1B: Those in the sexual video condition will report greater victim culpability than those in the non-sexual video condition.
- H1C: Those in the sexual video condition will perceive less victim pain than those in the non-sexual video condition.
- H1D: Those in the sexual video condition will report greater harm-doer favorable responding than those in the non-sexual video condition.

#### Moderated-Mediation Effects;

- H2A: The impact of music video type on victim culpability will be fully mediated by self-objectification.
- H2B: The impact of music video type on perceived victim pain will be fully mediated by self-objectification.
- H2C: The impact of music video type on harm-doer favorable responding will be fully mediated by self-objectification.

The second section of this chapter will discuss the findings of the present study and how they relate to previous literature.

### **Music Video Type Effects**

A 2((*Music Video Type*)-Sexual, Non-Sexual) x 2 ((*Participant Ethnicity*)-Indo-Fijian, I-Taukei) ANOVA was run on the major dependent variables.

*Hypothesis 1A (Music Type Effect on Self-Objectification)*: Those in the sexual video condition should report greater self-objectification than those in the non-sexual video condition. Consistent with Hypothesis 1A, the main effect of music video type reached significance for self-objectification,  $F(1, 146) = 4.03, p = .047, \eta^2 = .027$ . Those in the sexual video condition ( $M = -6.94, SD = 10.50$ ) reported significantly greater self-objectification than those in the non-sexual video condition ( $M = -.905, SD = 10.10$ ). However, the main effect was qualified with a music type by ethnicity interaction (see Figure 1),  $F(1, 146) = 5.16, p = .019, \eta^2 = .037$ . Simple effects tests revealed that the impact of music video type reached significance for the Indo-Fijian women,  $F(1, 48) = 6.88, p = .012, \eta^2 = .12$  but not the I-Taukei women,  $F(1, 98) = .10, p = .75, \eta^2 = .001$ . Seven participants did not complete the self-objectification measure.

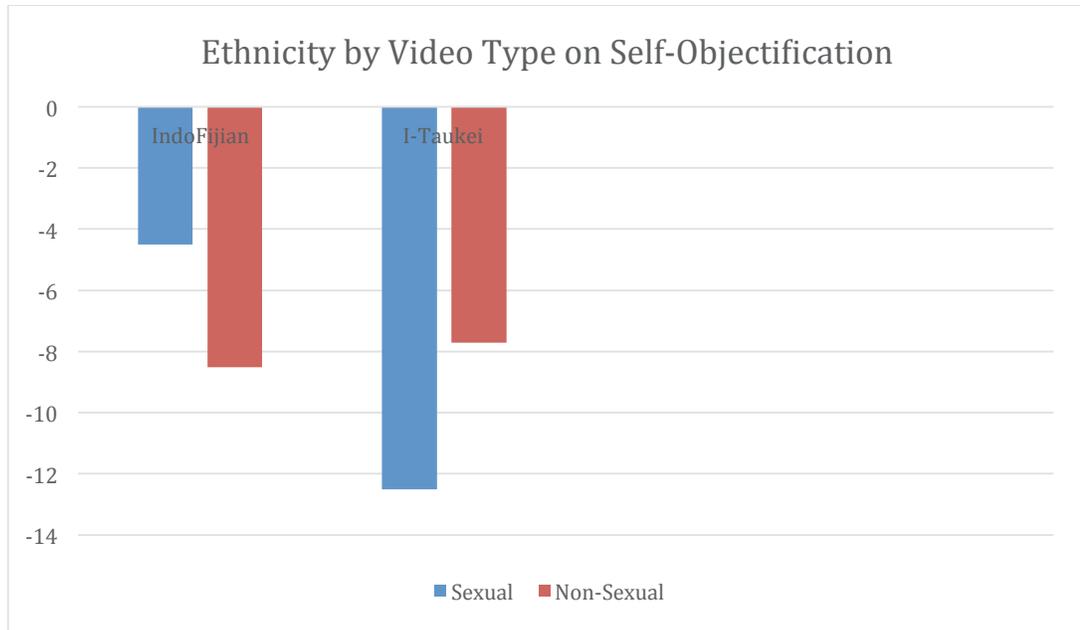
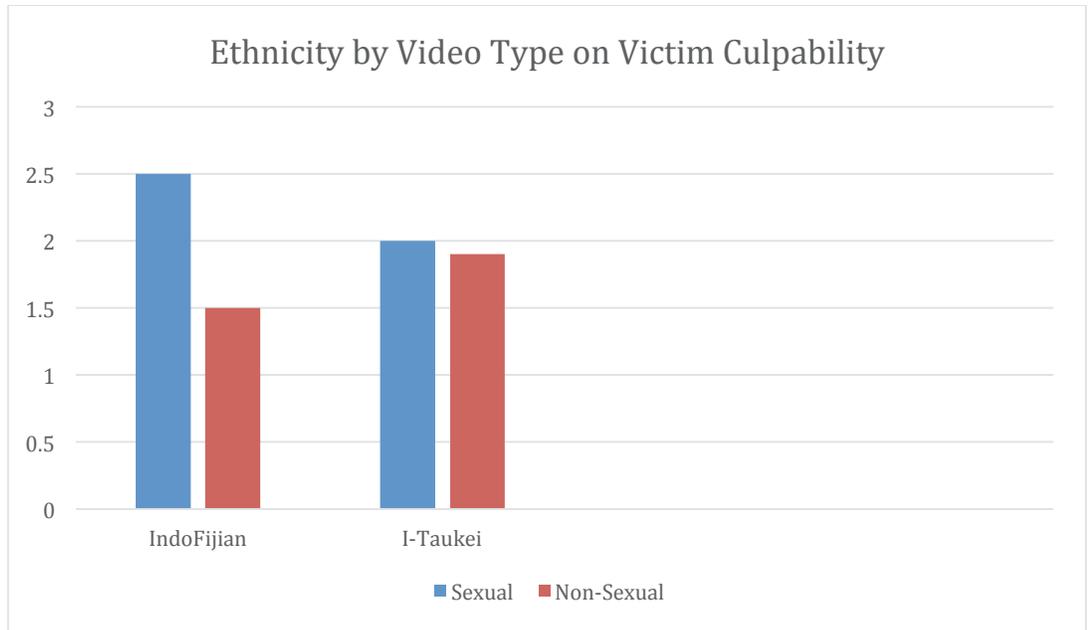


Figure 1: Music video type x participant ethnicity on self-objectification.

Note: Higher scores denote greater self-objectification (e.g., -4 is higher than -8).

*Hypothesis 1B (Music Type Effect on Perceived Victim Culpability):* Those in the sexual video condition should report greater perceived victim culpability than those in the non-sexual video condition. Consistent with Hypothesis 1B, the main effect of music video type reached significance for perceived victim culpability,  $F(1, 153) = 8.57, p = .004, \eta^2 = .053$ . Those in the sexual video condition ( $M = 2.32, SD = 1.01$ ) reported significantly greater perceived victim culpability than those in the non-sexual video condition ( $M = 1.99, SD = .88$ ). However, the main effect was qualified with a music type by ethnicity interaction (see Figure 2),  $F(1, 153) = 7.31, p = .008, \eta^2 = .046$ . Simple effects tests revealed that the impact of music video type reached significance for the Indo-Fijian women,  $F(1, 53) = 11.20, p = .002, \eta^2 = .17$  but not the I-Taukei women,  $F(1, 100) = .04, p = .84, \eta^2 = .000$ .



*Figure 2: Music video type x participant ethnicity on perceived victim culpability.*

Note: Higher scores denote greater perceived victim culpability. Perceived victim culpability scores were derived from an average of the following items: 1) *victim responsible for the attack*; 2) *victim blame for the attack*; and 3) *victim did not behave as a good girlfriend*.

*Hypothesis 1C (Music Type Effect on Perceived Victim Pain):* Those in the sexual video condition should report less perceived victim pain than those in the non-sexual video condition. In partial support of Hypothesis 1C, the main effect of music video type approached significance for perceived victim pain,  $F(1, 153) = 3.44, p = .065, \eta^2 = .022$ . However, there was a significant music type by ethnicity interaction (see Figure 3),  $F(1, 153) = 5.19, p = .024, \eta^2 = .033$ . Simple effects tests revealed that the impact of music video type reached significance for the Indo-Fijian women,  $F(1, 53) = 6.39, p = .014, \eta^2 = .10$  but not the I-Taukei women,  $F(1, 100) = .13, p = .71, \eta^2 = .001$ .

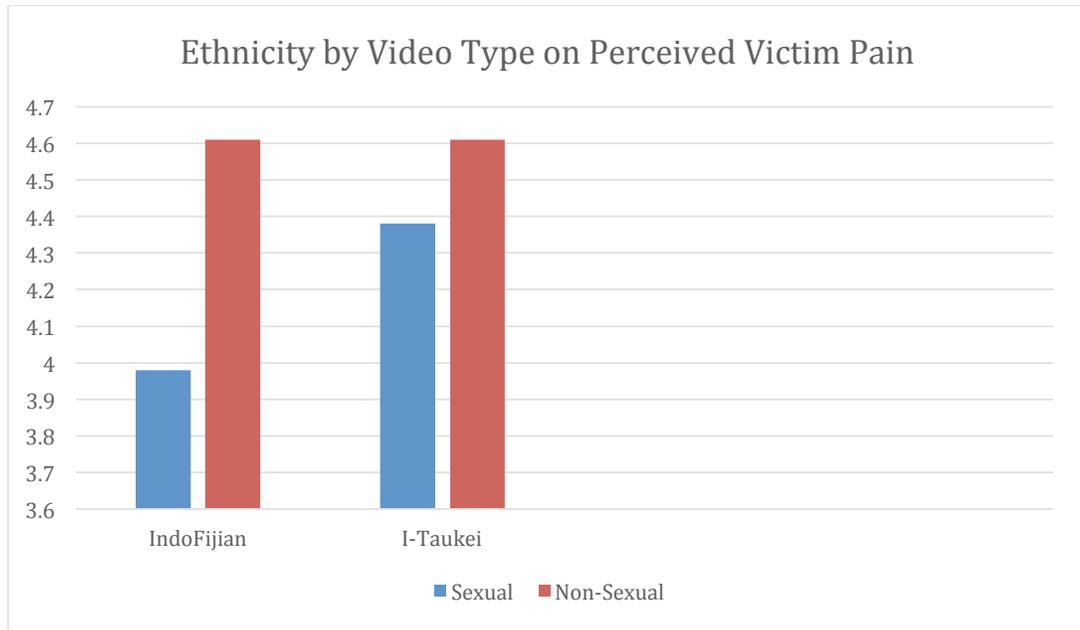
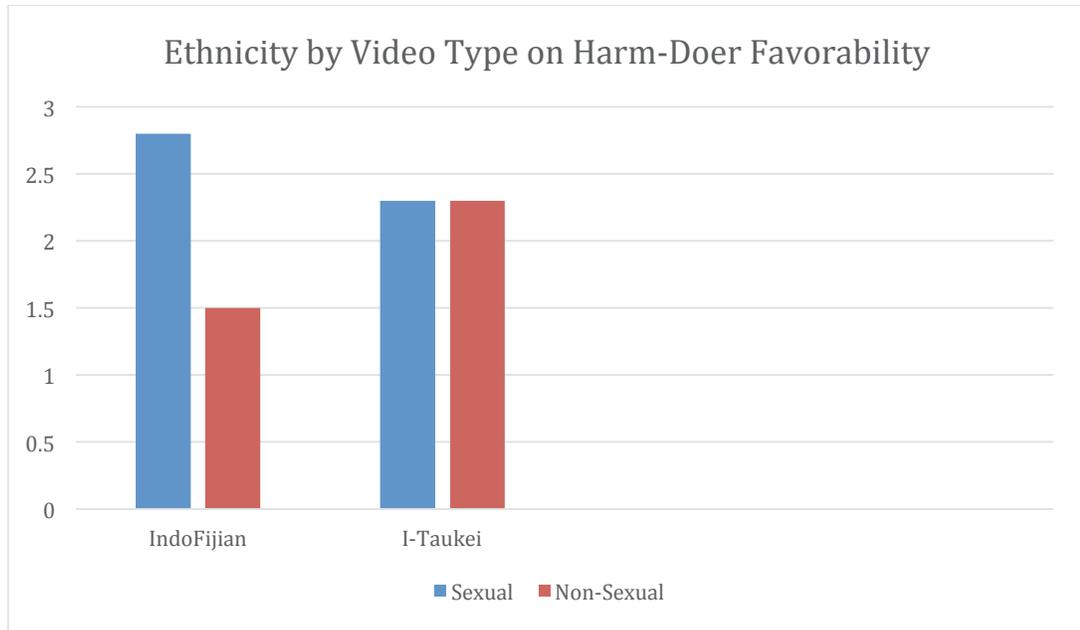


Figure 3: Music video type x participant ethnicity on perceived victim pain.

Note: Higher scores denote greater perceived victim pain

Hypothesis 1D (Music Type Effect on Harm-Doer Favorable Responding):

Those in the sexual video condition should report greater harm-doer favorable responding than those in the non-sexual video condition. Consistent with Hypothesis 1D, the main effect of music video type reached significance for harm-doer favorability responding,  $F(1, 150) = 6.59, p = .011, \eta^2 = .042$ . Those in the sexual video condition ( $M = 2.16, SD = 1.04$ ) reported significantly greater harm-doer favorable responding than those in the non-sexual video condition ( $M = 1.82, SD = .91$ ). However, there was a significant music type by ethnicity interaction (see Figure 4),  $F(1, 150) = 4.17, p = .043, \eta^2 = .027$ . Simple effects tests revealed that the impact of music video type reached significance for the Indo-Fijian women,  $F(1, 50) = 6.12, p = .017, \eta^2 = .10$  but not the I-Taukei women,  $F(1, 100) = .24, p = .62, \eta^2 = .002$ . Three participants did not complete the harm-doer favorability responding items.



*Figure 4: Music video type x participant ethnicity on harm-doer favorability responding.*

Note: Higher scores denote greater perceived harm-doer favorability. Harm-doer favorability scores were derived from the average of the following items: a) reduced perceived harm-doer harmful intent; and; b) greater harm-doer empathic feelings.

### **Moderated-Mediation Effects**

Given that the results revealed that the impact of music video type was limited to Indo-Fijian women, a PROCESS Model 7 analysis was run to determine if the hypothesized mediational effect of self-objectification would occur for Indo-Fijians but not I-Taukei participants.

*Hypothesis 2A (Self-Objectification Mediation for Perceived Victim Culpability):* The impact of music video type on perceived victim culpability was expected to be mediated by self-objectification. The analysis revealed that the impact of music video type on perceived victim culpability was mediated by self-objectification for the Indo-Fijian women [-.1920, -.0109] but not the I-Taukei

women [-.0294, .0594]. In summary, Hypothesis 2A was supported for the Indo-Fijian women but not the I-Taukei women. These findings indicated that, for the Indo-Fijian women, exposure to sexual music videos increased self-objectification. This increased self-objectification, in turn, increased perceived victim culpability.

*Hypothesis 2B (Self-Objectification Mediation for Perceived Victim Pain):*

The impact of music video type on perceived victim pain was expected to be mediated by self-objectification. The analysis revealed that the impact of music video type on perceived victim pain was mediated by self-objectification for the Indo-Fijian women [.0050, .1400] but not the I-Taukei women [-.0435, .0212]. In summary, Hypothesis 2B was supported for the Indo-Fijian women but not the I-Taukei women. These findings indicated that, for the Indo-Fijian women, exposure to sexual music videos increased self-objectification. This increased self-objectification, in turn, decreased perceived victim pain.

*Hypothesis 2C (Self-Objectification Mediation for Harm-Doer Favorable Responding):* The impact of music video type on harm-doer favorable responding was expected to be mediated by self-objectification. The analysis revealed that the impact of music video type on perceived harm-doer favorable responding was mediated by self-objectification for the Indo-Fijian women [-.1949, -.0033] but not the I-Taukei women [-.0240, .0567]. In summary, Hypothesis 2C was supported for the Indo-Fijian women but not the I-Taukei women. These findings indicated that, for the Indo-Fijian women, exposure to sexual music videos increased self-objectification. This increased self-objectification, in turn, increased harm-doer favorable responding.

Table 2

**Summary of Findings**

<i>Research question</i>	<i>Hypothesis</i>	<i>Outcome</i>
<p>1) To what extent does music video type influence self-objectification and intimate partner violence attitudes among a sample of Fijian women?</p>	<p><i>H1A:</i> Those in the sexual video condition will report greater self-objectification than those in the non-sexual video condition.</p> <p><i>H1B:</i> Those in the sexual video condition will report greater victim culpability than those in the non-sexual video condition.</p> <p><i>H1C:</i> Those in the sexual video condition will perceive less victim pain than those in the non-sexual video condition.</p> <p><i>H1D:</i> Those in the sexual video condition will report greater harm-doer favorable responding than those in the non-sexual video condition.</p>	<p>Fully supported (and supported for Indo-Fijian but not I-Taukei)</p> <p>Fully supported (and supported for Indo-Fijian but not I-Taukei)</p> <p>Partially supported (and supported for Indo-Fijian but not I-Taukei)</p> <p>Fully Supported (and supported for Indo-Fijian but not I-Taukei)</p>
<p>2) To what extent will the impact of music video type on intimate partner violence-related responses be mediated by self-objectification?</p>	<p><i>H2A:</i> The impact of music video type on perceived victim culpability will be mediated by self-objectification.</p> <p><i>H2B:</i> The impact of music video type on perceived victim pain will be mediated by self-objectification.</p> <p><i>H2C:</i> The impact of music video type on harm-doer favorable responding will be mediated by self-objectification.</p>	<p>Supported for Indo-Fijian but not I-Taukei</p> <p>Supported for Indo-Fijian but not I-Taukei</p> <p>Supported for Indo-Fijian but not I-Taukei</p>

## **General Discussion**

The central purpose of the current study was to examine, among a sample of Indo-Fijian and I-Taukei university women, factors that might influence responses to intimate partner violence. The findings revealed that exposure to sexualized music videos increased self-objectification, which, in turn, increased harm-doer favorable responding (i.e., greater empathy, less perceived harmful intent) and increased victim negative responding towards the victim (i.e., greater victim blame, less perceived victim pain). Importantly, this pattern of findings was limited to Indo-Fijian women (it did not occur with I-Taukei women). The current study provides one of the first direct empirical examinations of factors that influence societal responses to intimate partner violence in Fiji or any other Pacific Region nation.

### **Implications for Intimate Partner Violence Research**

The prevalence of intimate partner violence in Fiji is extremely high with a recent report indicating that 72% of Fijian females have experienced such violence during their lifetime (Narang, 2017). Females in other Pacific Island Nations have also suffered high rates of IPV with 64% in the Solomons, 68% in Kiribati and 80% in Papua New Guinea (United Nations Development Fund for Women, 2010). Further, in one Pacific country (i.e., Tonga), there is evidence that women will *endorse* IPV under certain conditions. The most prevalent reason to agree that it was acceptable for a man to hit his wife involved sexual infidelity. Specifically, 56% of women surveyed believed that it was acceptable for a man to hit his wife if she were unfaithful and 33% condoned such violence if he simply “suspected” her of being unfaithful. None of the other reasons (e.g., refusing sex- 8%, disobeying husband 17%) received support from more than 20% of the participants (Jansen et al., 2012). While there is significant research documenting the high incidence of IPV (and

underlying reasons) in the Pacific Region, the present examination identified factors that might moderate societal responding to such violence.

On the other hand, and more broadly, there has been significant attention given to examining the role of “influential factors” in the context of gender-based violence *other* than IPV. Specifically, social scientists have given extensive attention to the impact of exposure to sexualized media on rape myth acceptance and other gender-based violence perceptual responding. For example, Kistler and Lee (2010) found that males who viewed highly sexual hip hop music videos expressed greater rape myth acceptance, objectification of women and stereotypical gender attitudes than those who viewed less sexual hip-hop videos. Further, Aubrey et al. (2011) demonstrated that viewing music videos with highly sexually objectified female artists led to greater endorsement of adversarial sexual beliefs, interpersonal violence and sexual harassment. Burgess and Burpo (2012) found that exposure to highly sexually objectified music videos decreased male participants perception of harm-doer guilt and victim empathy. Female participants perceived the victim to be more responsible for the rape. The present study provided one of the few empirical explorations (see Johnson et al., 1995 for an exception) of the impact of sexualized media on IPV responding. In addition, there was an examination of the mediating role of self-objectification and the moderating role of participant ethnic differences.

### **Implications for Sexualized Media Research**

Previous research has clearly shown that exposure to sexualized media can have a detrimental impact for female viewers on a number of relevant dimensions. Mask & Blanchard (2011) found that viewing stereotypical thin, attractive female models caused participants to feel negative about their size. Exposure to thin idealized models in music videos increased participant’s body dissatisfaction (Tiggemann,

2003; Bell et al., 2007) and a drive for thinness across both genders (Fernandez & Pritchard, 2012). In addition, Johnson et al. (1995) demonstrated that adolescent teens that had viewed sexualized videos were more likely to accept teen dating violence among Black teenaged females. Exposure to stereotypical imagery in music videos, such as a young man chasing a beautiful woman, has also been shown to increase the tendency for females to report greater acceptance of interpersonal violence (violence against a person or group) (Kalof, 1999) and sex-role stereotyping (Ward et al., 2005). The present study extends the research in this area by demonstrating that *another* negative outcome of exposure to sexualized music videos is greater self-objectification among female viewers. Further, this self-objectification can have direct implications for the responses to victim and harm-doer in an incidence of IPV.

While there is significant evidence that exposure to sexualized media can have implications for gender-based violence attitudes (e.g., acceptance of such violence), there has been minimal investigation of factors that might moderate the impact of such exposure. Interestingly, in the area of eating disorders, there is evidence that the impact of media can be moderated by observer ethnicity. Schooler et al. (2004) illustrated that, among White women, viewing mainstream television led to poorer body images. However, for Black women, viewing black-oriented television resulted in healthier body images. One reason for the minimal negative impact of media exposure on Black women may be the tendency for Black women to be more likely to find larger body sizes acceptable (James, Phelps & Bross, 2001; Warren, 2014).

Consistent with the findings for Black women, exposure to sexualized media images had little impact on responses of the I-Taukei women. Why would I-Taukei women be less susceptible to the influence of sexualized media exposure? In the I-Taukei culture, and similar to the Black American culture, there is evidence that

heavier weight is perceived as acceptable and even preferred relative to thin frames. For example, in an examination of their cultural habits and beliefs, Becker (1995) found that the implicit messages during meals involving family and/or guests is to eat “heartily” to maintain significant weight. In addition, among the I-Taukei culture, there is evidence that a large body reflected both the capability for hard work and also demonstrated care and nurturing from a dense social network (Becker, 1994). Consequently, it should not be surprising that Indo-Fijian young women were more susceptible to the influence of exposure to sexual music videos than I-Taukei young women. It would be interesting to explore what factors might facilitate the impact of media exposure among Fijian women. It is possible that low racial identity and/or significant direct exposure (i.e., residing in a western culture) to western influences might increase the likelihood of an effect. At any rate, the present study provides clear extensions to the sexualized media exposure research by identifying moderating (i.e., ethnicity) and mediating (i.e., self-objectification) factors.

### **Implications for Self-Objectification Research**

Self-objectification involves minimizing one’s identity to solely their appearance and regarding one’s “looks” as the “entirety” of their being while disregarding emotions, capabilities and thoughts (Bartky, 1990). Previous research in this area has focused on whether different types of experimental manipulations might induce feelings of self-objectification. For example, Sanchez & Broccoli (2008) showed that priming romantic relationships tends to induce a state of self-objectification. Specifically, they found that single women primed with romantic relationships scored significantly higher on self-objectification measures relative to single women in the neutral condition. In addition, Fredrickson et al. (1998) examined how the type of clothing that an individual was forced to wear influenced feelings of

self-objectification. Participants were instructed to wear either a sweater or a one-piece swimsuit and evaluate whether the garment of clothing was worthy of purchasing. Women in the swimsuit condition reported greater feelings of self-objectification and also reported higher levels of body shame.

Despite the growing interests in self-objectification among social scientists, there were still a number of theoretical gaps in the existing literature that were addressed in the current study. First, there has been minimal empirical attention on how “third party” self-objectification influences responses towards “other individuals”. The bulk of the extant literature in this area has been limited to the impact of self-objectification on the objectified individual (e.g., Fredrickson et al., 1998). The current study demonstrated that the impact of self-objectification is even more “insidious” than expected. Specifically, the impact of self-objectification was shown to lead to greater favorable responding towards the perpetrator of intimate partner violence and less support towards the victim of intimate partner violence. The impact of self-objectification on the perpetrator is especially interesting because the perpetrator’s favorability responding involves empathy towards that individual. This issue is relevant because empathic responding appears to play a significant role in legal decision making in criminal cases. For example, Deitz et al. (1982) examined the role of victim empathy on perceived defendant guilt in a rape case. They found that greater victim empathy was associated with greater perceived defendant guilt. In research focused on harm-doer empathy in actual trials, those who show strong empathy for the defendant hold defendants less responsible for an offense and assign more lenient punishments (Colby, 2012; Chin, 2012).

Second, there has been minimal empirical examination of factors that might moderate the likelihood that an individual might self-objectify. The current study

demonstrated that greater attention should be given to the ethnic background of the participants. Importantly, such a focus on ethnicity is relevant because the greatest proportion of research in this area has involved samples from western developed countries. The present study involved university students from Fiji, a developing country in the South Pacific, which implies that this research contributes to psychological science since 96 percent of psychological research is based on the responses of individuals from Western industrialized nations (Henrich et al., 2010). Indeed, and in direct contradiction to the results with western samples, the current findings demonstrated that I-Taukei university women seemed to be “inoculated” from the impact of factors that might lead to self-objectification. This may very well be associated with their pride in their bodies and greater general body acceptance.

### **Practical Implications**

Sixty four percent of Fijian women who have ever been in an intimate relationship experienced physical violence and 58 percent of ever-partnered women experienced emotional violence (i.e., psychological abuse) from a husband or intimate partner in their lifetime (Swami, 2016). On the other hand, Smith et al. (2015) found that 25% of ever-partnered women in America will experience such violence in their lifetime. More broadly, in the entire Pacific Region, reports suggest that up to 68 percent of women have experienced physical violence in an intimate relationship (WHO, 2013). However, there has been limited empirical research focused on factors that might influence *societal responses* towards the victims or perpetrators of such violence in the Pacific Region. This is important because societal responses establish expectations for normative reactions to such violence, including whether and how the police and broader justice system responds, how these experiences are covered in the media, as well as how they influence social policy.

More specifically, Klein (2014) also suggests that third parties tend to create an environment that either emboldens or discourages a victim to take steps to leave an abusive relationship. The author further asserts that such third-party influence sends clear signals to both the victim and perpetrator regarding the appropriateness of the abuse. In support of this perspective, intimate partner violence arrests have been shown to increase significantly when third parties become complainants or provide sworn statements against the perpetrator (Shernock, 2005). In addition, Garcia & Herrero (2007) posit that when third parties have strong beliefs about *both* increasing the penalties for intimate partner violence perpetrators and facilitating positive attitudes towards engaging the legal authorities then this creates a “climate of social intolerance” towards intimate partner violence, which could, in turn, elicit greater social control of intimate partner violence. The authors further suggest that in cases of intimate partner violence the failure to examine factors that might influence third party views of perpetrator punitive costs and engaging legal authorities is a critical limitation and may, very well, play a role in perpetrating greater frequencies of such violence. Consequently, the present investigation of factors that will influence responses to the harm-doer and victim of intimate partner violence may have clear and direct policy implications. For example, greater attention could be given to policies regarding the nature and extent that youth in Fiji might be exposed to various forms of sexualized social media.

Further, intervention programs for intimate partner violence are prevalent and have proven successful. Gidycz, Orchowski & Berkowitz (2011) examined how a sexual assault prevention program worked for male college students. Participants that completed the prevention program demonstrated significantly reduced perpetration of sexual aggression, decreased associations with sexually aggressive peers and less

exposure to sexualized media. This research demonstrates how a prevention program can help reduce sexual aggression among male perpetrators and may be worth attempting in Fiji. Coker et al. (2015) explored the effects of bystander intervention programs across college campuses. Colleges with the intervention program reported significantly lower frequency rates for victimization and perpetration. Further, the researchers found lower rates of sexual harassment and stalking on the relevant campuses. It would be interesting to assess whether the bystander intervention program could also significantly reduce intimate partner violence in Fiji, both at a campus level and community level. Finally, and most importantly, the present findings suggest that certain factors (i.e., excessive exposure to social media, feelings of self-objectification) might *undermine* the impact of intervention programs on college campuses and at the community level.

### **Limitations**

One potential limitation of the current study involves the age and nature of the participants. Specifically, the participants were all female university students whose ages ranged from 18-22. There was no inclusion of any members of the community. While our sample is limited to fairly young university students, this type of research still makes a significant contribution because there is also evidence of a substantial degree of intimate partner violence occurring across the world on university campuses. In full support of this contention, on 31 university campuses in 16 countries, Straus (2004) reported that 29% of the respondents had physically assaulted a dating partner in the last year.

Another limitation involves whether the results from Fiji, a developing country in the Pacific Region, will generalize to other parts of the world. Nevertheless, one could also argue that research findings from a Fijian population are

more representative of the world than research findings from an American or any other Western sample. Specifically, the United Nations classified all of Europe and Northern America along with Japan, Australia and New Zealand as developed regions, whereas as many as 159 other countries are viewed as developing (Khokhar, 2015).

The intimate partner violence in the current study was presented as a brief vignette as opposed to a more detailed video or actual experience. Thus, it certainly seems reasonable to raise questions of generalizability, especially relative to real-world experiences. However, it would be very difficult to provide “more realistic” and/or actual depictions of intimate partner violence to our participants. Such an exercise would involve a number of logistical and research ethics problems. Moreover, as with any social psychological research, demand effects and socially desirable responding are of some concern. However, these concerns are necessarily minimized when interactions (rather than main effects) emerge, as attributing such findings to demand effects would require participants to know that they should respond proportionately as a function of the interaction between two or more variables.

The current examination was limited to a male perpetrator and female victim. It is also reasonable to consider whether the present findings would emerge in different norm-violating scenarios, including scenarios in which the male is the victim and the female is the perpetrator. Finally, the present study only focuses on physical IPV, prohibiting the findings to be generalized across any other form. Future studies may examine this research across other forms of IPV, as well as examining scenarios where males are portrayed as victims.

## Conclusions

Social scientists have contended that third party responses can play a significant role in developing a climate of social intolerance towards intimate partner violence (Garcia & Herrero, 2007; Shernock, 2005). However, there has been little direct examination of factors that might influence this type of interpersonal responding. The current findings demonstrate that, even when presented with clear evidence of intimate partner violence suffering, positive responding towards the victim and negative responding towards the harm-doer is not *inevitable* among third party female observers. More specifically, such responses were influenced by a complex interplay of contextual factors (i.e., music type), individual differences (i.e., ethnicity), and the extent that these both lead to self-objectification. Ultimately, it is hoped that the current findings might contribute to the efforts to both develop social controls and significantly decrease the excessively high incidences of IPV in Fiji and the broader Pacific Region.

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