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**How The Media Reports Rape in Nigeria: A Content  
Analysis on Online Newspaper Report**

By

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A dissertation prepared in partial fulfilment of the  
requirements of the M.A. in Journalism and  
Media Communication

Faculty of Journalism & Media Communications  
Griffith College Dublin

July 2020

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## Abstract

The primary responsibility of newspapers is to disseminate information to the public and, hence this would have a significant effect on the public opinion. Newspaper represent and perpetuate existing social and cultural norms. This dissertation analysed the newspaper coverage on rape and sexual assault, with the main focus on the choice of words used to describe the victim and the perpetrator.

The mixed research methods used for this study helped to investigate the narratives created by the newspapers about rape and sexual violence. Ten articles from the *Vanguard* and the *Nigerian Tribune* newspaper were reviewed and a survey that represented the audience (Nigerians') views and understanding of the topic were analysed. Through the analysis, the newspapers were noted to have described the victim and perpetrator in two diverse but sexist approach.

Increasing public understanding of sexism in the media is necessary to promote collective support for all victims of rape and fair representation of offenders in the criminal justice system.

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## Chapter 1: Introduction

*"Culture does not make people. People make culture. If it is true that the full humanity of women is not our culture, then we can and must make it our culture."* (Adichie, 2014, p. 17)

### 1.1 Overview of the Topic

Rape is a common occurrence that has been accepted as a systematic issue for women worldwide. According to Tjaden & Thoennes in the USA Department of Justice Program (2000), they acknowledged that research on incidents of sexual violence over the last 20 years have confirmed the pervasiveness of abuse against women in our society (p. iii). Rape and sexual violence has been offences that are hardly ever indicted (Jackson 2018, Smith 2006). This is attributed to victim vilification which is used to deride the victims. Typically the victim must fit into the perception of an ideal victim; "blameless for what happened" "virtuous" "put up resistance, which resulted to bruises" etc. However, if she is alone, dressed a certain way, had too much to drink or even knows her perpetrator, her opinions are irrelevant and not deserving of sympathy since it is assumed that she directly or indirectly asked for it. In this instance it is always the victim who needs to change her behaviour. This ugly perception is due to the accepted "rape culture", a term first articulated by Dianne Herman in 1984, which is when rape or sexual assault have become a normalized expectation (Burnett, 2016, p.1). She also notes that this idea of rape culture is due to male supremacy and patriarchy in the society and that the "issue will continue to be pervasive as long as sexual violence and male dominance are glamourized" (Burnett, 2016, p.1).

According to a report by Okunzua (2014), he observed that throughout the years, there have been an upsurge in the degree of reported rape cases in Nigeria and this number continues to increase in alarming magnitude and on a regular bases (p. 6). As we approach a period of growing consciousness about sexual violence and abuse of women in Nigeria, the media

plays a vital role in covering reports of victims' stories that can either encourage more victim to speak up or blame the victim for being victimized.

## **1.2 The Media and Rape**

The media as an agent of socialization serves two important functions, which are to educate and inform the public about current issues, which thereby influences their understandings and attitude towards certain issues. Brownmiller (1975) describes it as a mirror that reflects societal behaviour and prejudice. The newspapers for example, according to some research for over 100 years the media has been an effective medium in which the public receive information about significant issues (Korn & Efrat, 2004; Roshco, 1975; Benedict, 1992). Because television shows and movies are fictitious reports, most viewers recognise that such shows represent the views and ideas of the actors and producers, whereas it is believed that the newspaper accounts are impartial and true (Lamb & Koen, 1995; Bennet, 1983). Thus, the representation of crime in the newspaper are perceived by the public as true and has a higher probability to influences the public's views and understandings of the crime. A research survey carried out by a PR group, Gorkana (2012) reveals that 82% of respondents agrees that the newspaper has the "power and influence" over the reader, while 14% of the respondents thinks the media has "little or no power and influence" over the reader. The survey also shows that 44% of respondents believe that the newspaper has much influence on the audience than a decade ago (p. 2). With the newspaper influence on the public opinion, this medium can also influence how the public votes, make decisions as jurors, and affect the the public understanding of rape. For this reason, it is imperative that reporters' are cautious in how they portray their messages, examine possible critical representation on how the news narratives are framed, and scrutinize potential prejudices that can permeate the newspaper account. This is especially important in the newspapers' portrayals of sensitive issues like

rape, since rape is sometimes seen as a controversial topic which is not widely addressed in Nigeria, because cases of sexual assault and rape are deliberately “buried” by the victim’s family or by the victims themselves, due to fear of stigmatisation (Ifeacho, 2012, p. 4). This does not come as a surprise, since in most cases’ of rape the victim is also subjected to extreme scrutiny, where her action and character are questioned as well (Krahé, 1988 p. 50). This often cast aspersions on the reputation of the victim which contributes to the negative image of rape victims. On this note, newspapers have the ability to change this narrative by refuting stereotypes about sexual abuse, eradicating the idea of a perfect victim; where one deserved more sympathy than the other. Also disputing and discrediting any form of rape myths in their publication.

Given that newspapers are an essential socializing agent, it is pertinent to take into consideration the intricacy of the media narratives, and to examine the depiction of crime, the perpetrator and the victim. In this thesis on *How the media report rape cases in Nigeria*, the existence of victim-blaming, rape myths, and rape culture will be investigated through a content analysis research on two selected newspaper (*Vanguard* and *Nigerian Tribune*) and a survey questionnaires which is targeted to the Nigerian audience.

### **1.3 Roadmap of Dissertation Structure**

This dissertation is presented in various chapters, beginning with Chapter One which focuses on the general idea behind the research, the research questions and aims. The Chapter Two focuses on the relevant literature, which are assessed, critiqued and reviewed according to the focus of this dissertation. Chapter Two is made up of eight main components; No means No, Rape and the Law, Rape Culture, Rape Myths, Influence of the Media, Narrative and Framing, Agenda Setting Theory and Rape and the Media. The significance of using a mixed methods approach for my research is detailed in the Chapter Three, describing the methodology used

for this research which is a mixed research media (content analysis and a questionnaire). The fourth Chapter presents the research findings, results and analyse, using visual aids such as tables and graphs. Finally, Chapter Five gives a concluding argument of the research based on the research findings, and also taking into consideration the Literature Review, the research questions, limitations and a recommendation for further research on this topic.

#### **1.4 Research Aims and Objectives**

The aims and objectives of this research is to explore how the crime of rape, victims and perpetrators are portrayed in the media. The media is an influential medium which actively works within a “public sphere”, a theory introduced by Habermas (1962), where he describe as an area of social life where individuals meet to discuss public issues, and thus form there opinion. This notion describes the society as media-oriented because the media affects us so profoundly that it has a direct effect in the formation of national opinion and transmitting cultural values. As mentioned earlier, it is common for the public to believe what is being published in the media, and in this dissertation, I will look at the various narratives in which the newspaper use in describing rape, rape victims and perpetrator. This will be investigated by conducting a critical analysis on ten selected articles, published in 2019 in the selected newspapers and a survey question to understand the audience’s thoughts on the issues. This aims to:

- Identify misogynistic content in the selected newspaper
- Identify how the media portray rape, the survivors and the perpetrator
- Analyse the response from people (Nigerian audience) on the issue of media and rape

## **1.5 Research Questions**

In order to understand how rape cases are portrayed in the media, the following research questions were asked;

1. Has media reporting been influenced by rape culture?
2. How does the media portray rape victim in Nigeria?
3. How does the media portray perpetrators in Nigeria?
4. Has the media contributed to victim blaming?

## Chapter 2: Literature Review

### 2.1 Introduction

This research investigates the perception and attitude toward reporting rape in the Nigerian media and also understand the perception towards sexual consent, rape culture and rape myths. This Literature Review will analyse and criticize research relating to these concept under eight themes, beginning with analysing the idea of consent “No mean No”, Rape and the Media, Rape Culture, Rape Myths and False Allegations, Influence of the Media, Narrative and Framing, Agenda settings and Rape and the Media.

### 2.2 *No means No*

“No means No”, this is a slogan commonly used by anti-rape campaigns to emphasize sexual consent. For the most part of history, this statement has been obsolete. According to Sanyal (2019, p. 6); “No didn’t use to mean No”. It was only a way of saying “I am female”.

When the slogan “no means no” was coined in the 1970’s, it was put forward to contradict decades (centuries, millennia) of claiming that “the female of the species just want to be overpowered by a real man” (Sanyal, 2019, p. 22), this slogan originated during the same time as the book *Against Our Will* by Susan Brownmiller (1975). It aimed at breaking the “conspiracy of silence” and change the way we think about rape, more profoundly than any other work written in the 20<sup>th</sup> century (Griffin, 1982, p. 4). According to Sanyal, (2019) the major impact of her book was the fact that it saw rape from a political perspective, therefore rape was used as a lens to view the society (p.23). Brownmiller describes rape as the primeval constraint faced by women, where assault by men on vulnerable women leads to an inevitable failure to resist:

In the violent landscape inhabited by primitive woman and man, some woman somewhere had a prescient vision of her right to her own physical integrity and in my mind's eye I can picture her fighting like hell to preserve it. After a thunderbolt of recognition that this particular incarnation of hairy, two-legged hominid was not the *Homo Sapiens* with whom she would like to freely join parts, it might have been she, and not some man, who picked up the first stone and hurled it. How surprised must he have been and what an unexpected battle must have taken place (Brownmiller, 1975, p.14).

Whilst Brownmiller illustrates a picture of brave female resistance to rape, she also includes that she could not win the fight because of something which made her vulnerable: her genitals, and she is incapable of doing the same thing done to her by the male. French et al. (1998) added that the female genitals makes women “deficient” (p.191). Brownmiller went further to say that:

Those of her own sex whom she might call to her aid were more often than not smaller and weaker than her male attackers. More critically they lacked the basic physical wherewithal for punitive vengeance; at best they could maintain only a limited defence action. But among those creature who were her predator, some might serve as her chosen protector

(Brownmiller, 1975, p. 6)

Here, Brownmiller conformed with the theory of nature and biology as the source to women's weakness, as well as the societal belief that woman are the weaker vessels, with a profound disbelief in women's physical ability to fight. However, Brownmiller occasionally contradicts

her argument by suggesting that the supposed susceptibility of women is more likely to be systematically built and rooted in a patriarchal society where women are undervalued (French et al., 1998, p. 192). Critics have pointed out that Brownmiller started her cultural history with a fictional story, Heidi Hartmann and Ellen Ross argues that “Although Brownmiller draws evidence from the past, she does not treat rape as a changing social force, as a dynamic in the social, sexual, and legal context of specific societies” (1978, p. 932). *Against Our Will* was also widely criticized by black feminists for reproducing racist stereotypes of black rapists (Sanyal, 2019, p. 23). Sanyal (2019) wrote that amidst the criticism, no one seemed to dwell on the biological presumption at the heart of her argument: “By anatomical fiat-the inescapable construction of their genital organs- the human male was a natural predator and the human female served as a natural prey” (Brownmiller, 1975, p.16 in Sanyal, 2019, p. 6).

As stated by Sanyal (2019) what was generally considered as “normal” during the eighteenth and nineteenth century was the ferocious nature of men and the reluctance of women (p. 9). It was normal for women to be perceived to have little or no sexual desire and it was left to men to demand for sex by any means possible. Richard Von Krafft-Ebing (1894) a pioneer sexologist writes that:

[I]f she is normally developed mentally and well-bred, her sexual desire is small (but on the other hand) if this were not so the whole world would become a brothel and marriage and family impossible. It is certain that the man that avoid women and the women that seeks men are abnormal (p.13, cited in Sanyal 2019, p. 9).

What Von Krafft-Ebing maintains is that female sexual desire is attached to the outcome of society, and the less she desires sex the better and more ‘normal’ the world becomes. This

idea of the ferocious nature of men and timidity of women dates back to ancient times. The Roman poet Ovid stated in his *Ars Amatoria* that:

Though you call it force: it's force that pleases girls: what delight is often to have given what they wanted, against their will. She who is taken in love's sudden onslaught is pleased, and finds wickedness is a tribute. And she who might have been forced, and escapes unscathed will be saddened, though her face pretends delight.

(Ovid Book I part XVII, cited in Sanyal, 2019, p. 9)

A quote from Aristotle's book *De Generatione Animalium* (1651) agrees with the *Ars Amatoria* where he stated that the man's "inner heat" supersedes that of the woman. According to him, "their lack of inner fire left women in a state of arrested development, physically, intellectually and above all, sexually. After all, they couldn't even boil their menstrual fluid to produce sperm!" (Part I, cited in Sanyal, 2019, p. 10). This notion went on till the twentieth century and permeated everything; social structure, class, norms, communication, and perceived sexuality (Sanyal, 2019, p. 11). Several feminists have fought against these established stereotypes and sexism in the society.

Laurie Penny (2014), a feminist author summarizes her position on the issue of consent: "'No' is one of the most erotic things a woman can say... if she wants to 'catch' a man she must give every appearance of not wanting him, dropping his calls, not returning texts, playing 'hard to get'. Real men don't want women who want what they want" (p. 108).

This leads to a paradoxical opinion that suggests that the more desirable a woman thinks a man is, the less desire she shows it. The idea that 'real men' do not want women "who want what they want" aligns with the myths of men's sexual desire to dominate, and can also support the claim that women enjoy being raped.

### 2.3 Rape and the Law

The World Health Organization (2002) defines sexual violence as: “Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic or otherwise directed against a person’s sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work” (p. 149). However, this definition is somewhat different from the definition in the Nigerian Constitution under section 357 of the Criminal Code Act (1990), which states that:

Any person who has unlawful carnal knowledge of a woman or girl, without her consent, or with her consent, if consent is obtained by force or by means of threat or intimidation of any kind, or by fear of harm, or by any means of false and fraudulent representation as to the nature of the act, or in the case of a married woman, by personating her husband is guilty of an offence called rape.

(The Criminal Code Act, Chapter 30, Section 357)

In accordance with the constitution, under section 358 the punishment for rape is life imprisonment. Thus, the persecutor must be able to prove that there was carnal knowledge. Hence, carnal knowledge was defined in section 6 of the Criminal Code as:

When the term ‘carnal knowledge’ is used in defining an offence, it is implied that the offence, so far as regards that element of it, is complete upon penetration.

(The Criminal Code Act, Chapter 1, Section 6)

Section 6, further describes “‘unlawful carnal knowledge’ as carnal connection which takes place otherwise than between husband and wife” (The Criminal Code Act, Chapter 1, Section

6). Therefore under the Nigerian Constitution, a husband cannot rape his wife. The exemption of spousal rape in the constitution, allows for a husband not to be held accountable for forcing sex on his wife through violence or domination, creating gaps in the law as regards the definition of rape, which is sex without consent. This basically implies that sexual violence is not automatically characterized as rape, but rape can only occur when a male forces sex on a female that he is not lawfully involved with without her consent.

In accordance with the law, Herman (1984) notes that “violence in legal sexual intercourse is permissible, but sexual relations with a woman who is not one’s property is not” (p. 46). This supports the claim by Brownmiller where she states that “rape entered the law through the back door as a property crime of man against man. Women of course were viewed as the property” (1975, p. 8).

As regards Islamic law (Sharia) in the Northern states:

Rape is criminalized in the Sharia Penal Laws which were introduced from 1999 and are now in force in 12 states in the north. The definitions of rape, however, do not conform to the principles underlying the Rome Statute definition, do not provide sufficient protection or redress for women and girls who have been raped, and also discriminate against married women and girls. In some cases, a woman’s failure to consent has not been considered in criminal proceedings.

(Amnesty International, 2006).

The implementation of the law on rape in compliance with the constitution depends on the part of the Nigeria in which it is enforced. If it applies to the Southern and Western part of Nigeria, the *Criminal Code Act* applies whereas the *Sharia Law* applies to the Northern part of Nigeria. In Islamic law, testimonies from women and non-Muslims hold little or no importance in the *Sharia Law*, and the responsibility to provide evidence that shows that

there was absence of consent and proof of penetration is placed on the survivor. This subjects her to an even more traumatic experience. According to Popovoi (2019) consent goes beyond what happened between two individuals but it is also “enmeshed in the social structures, cultural practice and complex operation of power” (p. 10)

In a *Journal of International Woman's Studies* (2008), Onyejekwa argues that rape is not specifically prohibited under Nigerian Constitution, with no existence of a federal or provincial law banning violence against women. Mostly, in the criminal justice system, the sexual violence legislation is both obsolete and insufficiently applied. In addition, reliable data on violence against women are difficult to obtain (p. 21). He also notes that several incidents of rape are never reported due to the cultural orientation, societal stigma and the fact that parents want to protect their family name and the protect their daughters honour from victimization or any form of embarrassment. In most homes in Nigeria, parents shy away from discussing sex with their kids and it is typical for them to go the extra length to protect the honour of their daughters, particularly when it relations to rape.

The gender of the rape victims is not specified in law, but with emphasis on penetration one would automatically presume that the perpetrator is male. Cases of rape on women by men are predominate hence in this study, the major focus is rape committed by a man against a woman. This is because as attested to by the Central Statistics Office (2018), 82% of recorded victims of sexual violence in 2018 were female, while 18% of victims were male. This study does not dismiss the existence of other dynamics of gender violence, nor that the trauma and suffering endured by victims of such violence is any less profound.

## 2.4 Rape Culture

“Everything pertaining to sex has been a ‘special case’ in our culture, evoking peculiar inconsistent attitude” (Sontag, 1969, p. 46). According to Buchwald et al. (1993), rape culture refers to the:

Complex of beliefs that encourages male sexual aggression and supports violence against women. It is a society where violence is seen as sexy and sexuality as violent. In a rape culture, women perceive a continuum of threatened violence that ranges from sexual remarks to sexual touching to rape itself. A rape culture condones physical and emotional terrorism against women as the norm (p. vii)

What is interesting in this definition is that in a society where rape culture prevails, there is a gradual violation of women. First, the male sends out sexual comments to his victim, then inappropriate touching follows, which eventually leads to rape. A more recent and somewhat different definition was given by Phipps et al. (2017) which they define as a:

Set of general cultural beliefs supporting men’s violence against women, including the idea that this violence is a fact of life, that there is an association between violence and sexuality, that men are active while women are passive, and that men have a right to sexual intercourse. These also produce a prevalence of ‘rape myths’ such as, that women enjoy being raped, and gives credence to the idea that there are “blurred” lines around consent, which has generated widespread disbelief of rape victims and low conviction rape for perpetrators.

(Phipps et al., 2017, p. 1, cited in O’Donohue & Schewe, 2019, p. viii)

What makes this definition different from Buchwald et al., (1993) is that in Phipps et al., (2018) definition, violence is considered a natural part of life, which connotes that in rape culture, rape is normalized and violence and sexuality goes hand in hand. Phipps et al., (2018) also notes that rape culture brings about rape myths. Since sexual violence is normalised in the society, rape myths were formed as a means to justify the act. However, both definitions point to the societal attitude on gender and sexuality, sexual violence against women are accepted norms.

The term rape culture was introduced by feminist activists in the 1970s, which has become a prevalent debate especially on the media. According to feminists, rape culture is manifested in a number of ways. Aside from rape culture involving rape and sexual assault, it is also described through other harmful practice which includes:

rape jokes, sexual harassment, cat-calling, sexualized ‘banter’; the routine policing of women’s bodies, dress, appearance, and code of conduct; the re-direction of blame from the perpetrator in an assault to the victim; and impunity for perpetrators, despite their conduct or crimes (O’Donohue & Schewe, 2019, p. viii).

Bevacqua’s (2009) description of rape culture deals with the various sources of authority within such a society: “In a rape culture, sexual assault is tolerated, violent and sexual images are intertwined, women are blamed for being raped, sexist attitudes prevail, and male sexual privilege goes unquestioned.” (p. 9)

Men’s ‘uncontrollable’ biological urge for sexual contact with women is a common justification for sexual assault that excuses the perpetrator, as it is a part of his psychological trait (American Psychiatric Association, 2013). Feminist scholars in the 1970s and 1980s

began describing how sexual harassment is induced by how women are treated in the society. The misogyny of the sexualised body of women is the root of sexual harassment according to feminist law scholar Catherine MacKinnon (1989), “to be sexually objectified means having a social meaning imposed on your being that defines you as to be sexually used, according to your desired uses, and then using you that way” (p. 140).

The creation of rape culture is driven by the existence and acceptance of rape myths, Kappler and Potter (2004) writes that “while myths seem to *explain* events, they more often *instruct* us on how to integrate an event into our belief systems and worldviews.” (p. 2) This is often applied to social issues without reassessing the situation.

Additionally, rape culture has permeated into society and rape victims are suspected to have caused the act; either by the way she dresses, going out at night, getting drunk or visiting a male colleague. Whereas the perpetrators are abdicated due to their ‘nature’. This analysis of rape culture leads to my research question on whether the media have conformed to the rape culture and hence influence their reporting. This also influenced the final research question which is, does the media contribute to victim blaming?

## **2.5 Rape Myths and False Allegations**

Rape myths were first defined by Martha Burt (1980 p. 217) as “prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists- [that create] a climate hostile to rape victims”. As such, the theory of rape myths follows the same pattern as cultural myths. Lonsway & Fitzgerald (1994, p. 134) also defines it as “attitudes and beliefs that are generally false but are widely and persistently held, and that serve to deny and justify male sexual aggression against women”.

A study of this literature indicates that scholars have not currently established a comprehensive, scientifically validated description of rape myths. This has contributed to a variety of challenges, the most notable of which is the vastly changing ways of acknowledging “rape myths acceptance” (Lonsway & Fitzgerald, 1994, p. 134). As a result, Lonsway & Fitzgerald (1994) identified three widely suggested characteristics of myths. Firstly, they are widely held untrue or unverifiable beliefs, secondly, this describes any significant societal phenomenon, and lastly, they act as a justification for current cultural structure. They suggest that a combination with the analysis of cultural theory of rape evaluation can propose a clearly defined definition of rape myths (p. 134).

There are several instances of misconceptions regarding rape myths. One particularly prevalent misconception is that women are systematically deceptive about rape allegations; this theory is evidently supported in the society due to reports of systematic falsehoods of rape allegations. In the U.S., the statistics of 8% stated by the FBI in its 1997 Uniform Crime Reports (FBI, 1997), is a frequently used statistic for false rape allegation reports. However, 8% of the statistics of rape cases that the police authorities across the country identify as “unfounded”, which is a “baseless” case. However, most departments included “unfounded” cases are simply those that do not conform to the International Association of Chief of Police or the Uniform Crime Reporting definition of a false report (IACP, 2005b, cited in Lisak et al., 2010 p. 1322). The term unfounded is defined as “lacking a sound base, groundless, unwarranted” (Lisak et al., 2010 p. 1321). When a case is categorized as “baseless” the incident reported “while truthfully recounted, does not meet, in the eyes of investigators, the legal definition of a sexual assault” (p. 1321).

Research by Lea et al., (2003) recorded a prevalence of 10 to 20 percent false accusations based on reports from the police investigations in the US. Then again, only 171 of the 471

cases that were initially selected for the analysis were founded on their results. The absence of the 64% of their study was mostly unaccounted for (p. 583-599 cited in Lisak et al., 2010 p. 1322). In another research study, Jordan (2004) analysis showed 38 percent reports a false accusations figure. That percentage, however, is in reality the percentage of false reporting of cases that were listed as “unfounded”. Although the study does not include the overall amount of abuse report in the analysis, therefore the true prevalence of false claims cannot be calculated (p. 29-59 cited in Lisak et al., 2010 p. 1323).

An even more popular misconception is that only ‘certain women’ are victims of rape, especially women with ‘bad’ status or women who are economically vulnerable (Koss, 1985, p. 201). Numerous social factors tend to distinguish classes of people who witnessed a number of rates of sexual abuse: “the relationship of the victim and offender, the violence of the assault, the resistance of the victim, emotional response of the victim, and sexual history of the victim” (Koss, 1985, p. 201). While there may be statistics that include the misconception that ‘sexually loose’ women are most likely to be victims of sexual abuse, the focus on this stereotypes, leads to speculation of rape myths. However the case of a 5 year old child raped in a mosque by a 43 year old Muslim cleric (Sharia Reporter 2019) and many other cases contradicts this widely spread speculation.

Another angle of rape myths can be viewed in two ways, that is; victim blaming and myths that justifies the behaviour of the perpetrator. The concept of consent focuses on victim blaming myths; the belief that women can prevent or stop being victims of sexual violence, that women actually desire to be raped, that certain modes of dressing or behaviours, along with “victim participation,” or deny rape as “rape” (Suarez & Gadalla 2010; Peterson & Muehlenhard 2004; Lonsway & Fitzgerald 1994; Burt, 1980).

Similarly, Brownmiller (1975) in her book *Against Our Will*, addresses myths on women's pervasive sexual abuse: "sometimes the idea is floated that all women want to be raped and sometimes we hear that there is no such thing as rape at all, that the cry of rape is merely the cry of female vengeance in post coital spite. Either way, the woman is at fault" (p. 228). The other approach to rape myths is the Perpetrator Sympathetic Myths, which involves ideas about the perpetrators' character. This is where rape culture comes in. Society tries to justify the character of the perpetrator, with statements like; 'he doesn't look like a rapist', 'he is such a nice man' are often used in cases like this.

The Illinois Rape Myth Acceptance Scale (IRMA) also listed seven subscales for understanding behaviour and beliefs around sexual assault: "She asked for it; It wasn't really rape; He didn't mean to; She wanted it; She lied; Rape is a trivial event; and Rape is a deviant event" (Payne et al., 1999, pp. 27-68). Owing to the acceptance of these myths, a number of research have found that women are far more prone to experience sexual victimization, rather than simply 'crying rape', and that they would rather not disclose the incident to the authorities.

In a survey carried out by the Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, and National Crime Victimization in 2010-2016, indicates that just 230 rape incidents out of 1,000 cases are reported to authorities, which suggests that 3 out of 4 cases are never reported (cited in RAINN, 2005).

Peterson and Muehlenhard (2004) conceptualized rape myths as "a series of tests or hurdles any rape would need to pass in order to warrant the conclusion that social change was necessary" (p. 142). In other words, rape myths permits the society to continue the status quo, since the victim still bears responsibility and the incident is not really important. Burt (1991) indicates that, "rape myths are the mechanism that people use to justify dismissing an

incident of sexual assault from the category of ‘real’ rape... such beliefs deny the reality of many actual rapes” (p. 27). Rape myths function to clarify why victims of abuse merit their fate and reassert that perhaps a person’s sense of security can exempt them from being victim of rape (Lonsway & Fitzgerald, 1994, p. 137).

## **2.6 Influence of the Media**

According to Van Dijk (1991), “to point out that journalism is central to the study of the modern mass media is to state the obvious” (p. 3.) Television, newspapers, and most recently online media are certainly a significant medium for information gathering, regarding a current societal dominant cultural belief and attitude (Korn & Efrat, 2004; Roshco, 1975; Benedict 1992). In this section of my review, we will explore two different methods in which the media influence the public.

## **2.7 Narratives and Framing**

While research into the effect of aggression remains a significant form of mass media research, researchers have been looking at how public opinion and societal standards can be influenced by the media. Erving Goffman has established a theoretical framework for a considerable amount of this research in social science in his ground breaking research called Frame Analysis (1974). Goffman described frame analysis as the “examination of the organization of experience” (p. 11). How issues are portrayed in the media, can influence how the audience interprets the information. The way people define knowledge often contribute to the framing principle, because framing is at a “macro-level and a micro-level” design (Scheufele & Tewksbury, 2007, p. 12). Scheufele & Tewksbury (2007) note that “as a macro construct, the term ‘framing’ refers to modes of presentation that journalists and other communicators use to present information in a way that resonates with existing underlying

schemas among their audience” (2007, p. 12). Receivers of news reports often construct their judgments based on how the news is presented and how they interpret it. (Scheufele, 1999, p. 107).

According to Entman (1993), for a journalist to frame a story is to “select some aspect of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation” (p. 52). This implies that, the media can only focus on particular information in a news story they want the audience to see, thereby raising salience of the issue. By salience, we mean “making a piece of information more noticeable, meaningful, or memorable to audience” (Entman, 1993, p. 53). An increase in salience increases the likelihood of the audience remembering the information. However, De Vreese (2005) points out that news framing has an effect on the individual and society at large. He notes that: “On an individual level consequence may be altered attitudes about an issue based on exposure to certain frames. On the societal level, frames may contribute to shaping social level processes such as political socialization, decision-making, and collective actions” (p. 52).

## **2.8 Agenda setting**

New framing is indeed an essential element to address when analysing the media effect, alongside framing theory, the agenda setting theory should be recognized. The two theories are similar but vary in different ways. McCombs (1997) defines agenda setting as the “transmission of salience, not the determination of opinions pro and con about a particular issue” (p. 433). He added that the news media may not intentionally set an agenda, yet the

issue chosen to be the key subject of the news can influence the audiences' opinion (1997, p. 433).

This theory focuses on the link between the importance that the news media places on a particular issue and as a result, the audience or the public's response or contribution towards the issue (Littlejohn and Foss, 2009). Bernard Cohen (1963, p. 177) argues that the media "may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about."

Carol & McCombs (2003) listed two levels to agenda-setting, the first level involves the move of salience from the media to the public. McCombs, Shaw and Weaver (2009) describes this level as "the process of the mass media presenting certain issues frequently and prominently with the result that large segments of the public come to perceive those issues as more important than others ... the more coverage an issue receives, the more important it is to people" (p. 147). That is, the degree of attention the press gives to an issue will determine the public perception to its importance. The second level is "concerned with the salience of the characteristics of those objects" (Carol & McCombs, 2003, p. 38). The second level is more dense than simply the transfer of salience, according to Ghanem (1997) he divided them into four dimensions: subtopic, framing mechanism, affective and cognitive element (in McComb & Shaw 2007, pp. 3-14). This has presumably lead to the common critique of the agenda-setting theory as being too broad and contains different aspects that it, becomes too complicated to quantify.

McCombs (1997) recognises the limitation that arise from the media in the influence it has on the public, he stated that, "the news media help to achieve consensus, they do not alone determine what the consensus will be" (McCombs, 1997, p. 437). Therefore agenda-setting is used by the media to influence news coverage, however, "these effects do not inevitably flow

from news coverage” (McCombs, 1997, p. 437). Thus, this leads to my second and third research question on how the media portray rape survivors and perpetrators in Nigeria.

## **2.9 Rape and the Media**

There are number of cases of rape in Nigeria that have been reported in the media, particularly cases in the newspapers, for instance, it was reported that Onyebuchi Ezema a 35-year-old man, has been identified for allegedly raping his four-year-old daughter at his house in Lugbe, a suburb of Abuja (The Guardian, 2020). Equally, a 22-year-old woman, named Uwaila Omozuwa, was confirmed dead at the University of Benin Teaching Hospital (UBTH), Edo State, after being attacked and raped inside her church (Vanguard, 2020). Halima Bulama, who returned home from a marriage ceremony of her relation, in Yobe State in northeast Nigeria, when Ba’ari Abacha, her 22-year-old husband, assaulted her in fit of fury. According to the police, Mr Abacha claimed his wife disrespected him by attending the marriage ceremony, and as a penalty chopped off her right hand (Premium Times, 2020). The above mentioned cases are tragic, but the issue here is do rape victims experience another aspect of victimization, this time, re-victimisation in media coverage based on the term used to describe rape incident.

According to Carll (2005, p. 144), she states that “the media not only reflect what is occurring in society but also reinforce stereotypes of how women are viewed...” She also added that “how news stories cover social problems play a major role in shaping public policy as well as influencing the ways in which children view the world” (p. 144). This indicates that the media function, in reporting facts is significant as viewers believe that the news represents the actual true details of the event, as compared to movies or television shows. It has been discovered that journalists frequently emphasise on why violence occurs when reporting a case of sexual assault, explaining away sexual assaults by focusing on the

reasons why the violence occurred, however they never see the need to explain why a case of fraud or robbery occurred (Carll, 2005 p. 144).

Rape Survivors may refuse speak up when it does not match the media image of an ideal 'rape case'. However how the media report cases of rape can influence a potential support systems for the survivor or praise the behaviours of the perpetrators. In a research on the coverage of rape incidents in a popular magazine, Caringella-MacDonald (1998) discovered that, in a span of 16 years, only twelve percentage of rape cases obtained keen publicity in the magazine, while seventy-five percent, included outsiders or groups, and the prior reputation of the survivor or perpetrator was significantly influenced by the number of publicity received (pp. 80-81).

Brinson (1992) also found that a number of rape myths took place during an average storylines within television shows. Brinson (1992), undertook a content analysis research on twenty-six prime-time drama storyline, which discovered that in 42% of the storylines, survivors wanted to be raped. The myth happened regularly when the victims were raped by an acquaintance, and the victims were accused of lying (pp. 359 – 375). In a study by Kunkel, Cope, and Biely (1999), it was stated that the probability is one in two that any television program will contain talk about sex. There is a one in four chance that it will contain a scene that relies mainly on one or more sexual activities, and a one in eight chance that will include sexual relations or highly inferred circumstances (pp. 230-236).

## **2.10 Conclusion**

Although several scholars have come up with ideas on how the media can better report rape cases, Benedict (1992) suggests that reporters can use a better choice of word that eliminates the inference that women enjoy being raped or were involved in the act. He suggests that the

media should stop dwelling on the victim's actions or questioning the truth of victim's stories (p. vi).

There are relatively very few studies on the portrayal of rape in the Nigerian media. This thesis builds on the existing body of research, and also further help understand the media depiction around rape, rape victims and perpetrators.

The purpose of this literature review was to discuss the main theories and research on this topic, providing a conceptual and insightful framework when analysing the content analysis and questionnaire in the methodology chapter. After studying and critiquing the experts, these are the research questions of this research dissertation:

1. Has the media reporting been influenced by the rape culture?
2. How does the media portray rape survivors in Nigeria?
3. How the media portray perpetrators in Nigeria
4. Has the media contributed to victim blaming?

## Chapter 3: Methodology

### 3.1 Introduction

The media is a powerful tool that is used continuously within the "public sphere" (Habermas, 1989 p. 1) to describe a space where various institutions and public opinion meet to discuss, and thus interact with audience on a daily basis.

The Aims and Objectives of this dissertation is to critically analyse how rape in Nigeria are portrayed in the media. This will be achieved by carrying out a content analysis on two online newspapers in Nigeria; *Vanguard* and *Nigerian Tribune* and a quantitative survey. Its aim is to:

- Identify misogynistic content in the selected newspaper
- Identify how the media portray rape, the survivors and the perpetrator
- Analyse the response from people (Nigerian audience) on the issue of media and rape

In order to get an accurate representation of the research topic, it is important to look at news framing and the contextual representation of rape victims in the media. Hansen et al. (1998) notes that it is almost impossible to evaluate all media coverage on an issue and that it is important to narrow down media content for realistic purposes. Hence, this research is focused on two online newspapers and 10 reported cases in a particular period of time. Lexis Nexis will be used to select the media content from the selected online newspapers. The articles here will be used as the unit of analysis.

A quantitative survey was selected in order to gauge the public opinion on how rape victims are portrayed in the media. However, the distinction between this method and the content

analysis is that this aspect of research interacts explicitly with the public or the chosen population/sample. This is in conjunction with the content analysis which investigates and studies the relationship surrounding rape and the media. The basic reason for adopting both methods is that it combines both attributes, and at the same time compensating for limitations in the research.

### **3.2 Quantitative vs Qualitative**

Since the early 1980s, the quantitative and qualitative research method and their underlying premise have been constantly debated, as if one would eventually surface as superior to the other (Newman and Benz, 1998 p. xi). Newman and Benz (1998) assert that the “qualitative and quantitative research have philosophical roots in the naturalistic and the positivistic philosophies respectively” (p. 2). The quantitative paradigm is based on positivism while the qualitative paradigm is based on naturalistic and constructivism philosophies.

#### **3.2.1 Ontological & Epistemological Approaches**

The ontological position of the quantitative paradigm according to Sale et al. (2015, p. 2) “is that there is only one truth, an objective reality that exists independent of human perception”. Epistemologically, in the quantitative research method the researcher and the research are independent entities. Hence, the researcher carries out research without interfering or influencing the research. Guba and Lincoln (1994, p. 110) reports that “inquiry takes place as through a one way mirror”. On the other hand, the ontological position of the qualitative paradigm is that it ‘holds multiple truths depending on the construction of one’s own reality’ (Sale et al., 2015, p. 2). In the case of the qualitative research approach, there is no

independence between the investigator and the investigated, which provides a collaborative interaction through which evidence are created with mutual understanding of what is being investigated and how the researcher choices to interpret or analyse it.

### **3.3 Qualitative Research**

Qualitative research is based on a broad concept that incorporates a variety of approaches and ideologies. Decades before what we now know as ‘qualitative research’, anthropologists and sociologists strived to understand human life, the cultural and social background in which they operate, based on their understanding of the world. The anthropologist and sociologist asked questions, conducted ‘interviews’, then gathered and analysed the information relevant to their research. Their findings were later documented in written form which constituted a qualitative research study. (Merriam & Tesdell, 2015, p. 8) By the 1960s and 1970s a variety of studies focused on the technique itself and that lead to the development of qualitative research tools by the late decade of the 20<sup>th</sup> century (Merriam & Tesdell, 2015 p. 8).

Denzin and Lincoln’s (1994) handbook of qualitative research, concedes that qualitative research constitutes different meanings for different people, and brings about a common definition that “qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meaning people bring to them” (p. 3). Strauss and Corbin (1990, p. 7) gave a simpler definition of a qualitative research, as “any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification”. However Strauss and Corbin (1990) definition had a lot of limitations, a more detailed and older definition was given by Van Mannen (1979) and he defines it as “an umbrella term covering an array of interpretative technique which seeks to

describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world” (Van Mannen 1979 cited in Merriam, 2009 p. 13). In short, I will define this term as a method that requires a detailed examination of the society from people’s experiences.

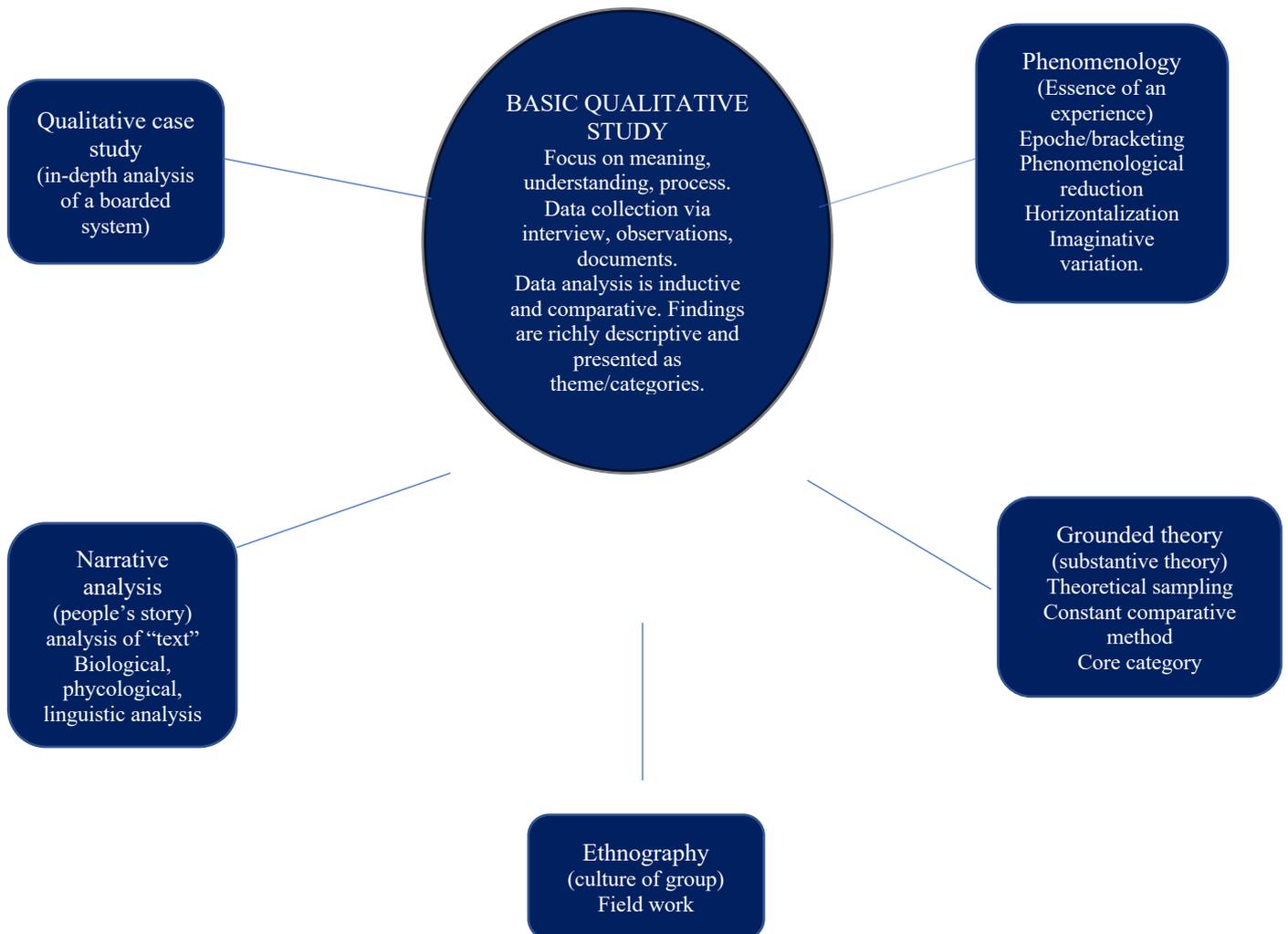
The ability of a researcher to carry out a well described phenomenon in qualitative research provides the reader with a better understanding of the study being analysed. In Lincoln and Guba’s (1985, p. 120) view, in order to allow the reader to better understand the analysis presented, they should be provided with information “in the form in which they usually experience it”. This means that the researcher must prepare a study that fits the naturalistic research strategy. For example, as this research analyses meanings constructed in the newspaper on the issues of reporting rape (in the media) as it relates to victim blaming and sexism, which is an undeniable reality in the world today.

### **3.3.1 Types of qualitative research**

Merriam & Tisdell (2016) listed six common qualitative approaches mostly used in qualitative research which includes;

- Basic qualitative research
- Phenomenology
- Grounded theory
- Ethnology
- Narrative analysis
- Qualitative case study.

**Figure 1**



**Figure 1** (Merriam & Tisdell (2016, p. 9): Type of qualitative research

The above diagram shows that the phenomenological study reflects on the nature or root mechanism of a phenomenon; the ethnography centres on the sociocultural interpretation; grounded theory attempts to create a concrete hypothesis, one “grounded” in the data collection; narrative analysis utilizes people’s experience to explain knowledge the subject; and a qualitative case study is a detailed examination of a bounded system.

### 3.4 Quantitative Research Method

The Quantitative research is classified as a statistical study. Newman & Benz (1998) describes it as a more conventional method in conducting research on psychology and behavioural studies.

Quantitative design includes experimental studies, quasi-experimental studies, pretest-posttest design and others, where control of variable, randomization, and valid and reliable measures are required and where generalizability from the sample of the population is the aim (Newman & Benz, 1998 p. 10).

A very literal and straightforward definition is that it is research that aims at “explaining phenomena by collecting numerical data that are analysed using mathematically based methods (in particular statistics)” (Cresswell, 1994, cited in Sukamolson, 2007, p. 2). “Quantitative researchers seek explanations and predictions that will generate to other persons and places. The intent is to establish, confirm, or validate relationships and to develop generalizations that contribute to theory” (Leedy & Ormrod, 2001 p. 66).

A numeric or statistical approach to a research study constitutes a quantitative research method. Newman and Benz (1998, p. 2) asserts that all quantitative researchers, regardless of their variation in phenomenological theory, shares some sort of “phenomenology perceptive” and the quantitative research emphasizes that this interpretation enables people to decide on a common reality. According to Hennink et al. (2010, p. 17), they note that “extrapolating the findings of quantitative research is possible due to the use of probability sampling of respondents, which provides a study population that is representative to the general population”. They also suggest that it requires a large sample size for quantitative research to be valid and generalized. This allows the researcher to provide descriptive evidence of the

phenomenon, and provides the reader with a wider and clearer understanding of the issue being analysed.

Quantitative and qualitative research methods evaluates the various claim to knowledge, while the quantitative method produces an empirical measures of facts, the qualitative method helps the investigator study the significance of the research and to fully understand the importance of the study.

Phenomenological in phenomena in a context-specific setting, whereas the logical positivism or quantitative analysis, employs a more scientific and statistical method in evaluating the hypothesis. “Qualitative research is guided by a concept from the interpretive paradigm and quantitative research by assumption inherent in the positivist paradigm” (Hennink et al., 2010 p. 16) This basically points out that the quantitative and the qualitative research methods have their underlying paradigm from the interpretivist and positivist respectively. Clarke and Braun (2013, pp. 3-4) distinguish between the qualitative and quantitative research method and state that “the most basic definition of qualitative research is that it uses words as data... collected and analysed in all sorts of ways. Quantitative research, in contrast, uses numbers as data and analyses them using statistical techniques”.

### **3.5 Mixed method**

While quantitative research studies the percentage of people that feel that social media has resulted in body shaming among the youth, qualitative research is more concern about how the public interprets what they see, a description of how it makes them feel, what they have done as a result etc. The people who partake in a quantitative research are called “respondents”, as they provide responses to questions drafted by the researchers which is often in the form of a survey, while the people in the qualitative research are called

“participants” as they fully participate in the research by providing in-depth information about their experience or in form of a focus group discussion (Hennink et al., 2010 p. 7).

Unlike the quantitative research where a large number of respondents are needed to calculate a generalization, the qualitative research study requires few study participants, as its aim is to achieve an in-depth analysis rather than statistical evidence (Hennink et al., 2010 p. 7).

The combination of both quantitative and qualitative research methods in research dissertation is called a mixed methods approach. Adopting a mixed methods approach allows iterative or instantaneous use of both the qualitative and the quantitative research approach to produce stronger research than if conducted independently. This is not the case of qualitative versus quantitative research methods, but rather to generate a valid representation of phenomenon.

Mixed methods approach...employs strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problems. The data collection also involves gathering both numeric information as well as text information so that the final database represents both quantitative and qualitative information (Cresswell, 2003 p. 18).

The question of why a researcher would want to use mixed methods has come up on numerous occasions, Greene et al. (1989) listed five reasons for this, two of which are;

- **Triangulation:** This involves “reviewing and analysing evidence from the multiple sources such that a study’s findings are based on the convergence of that information” (Johnstone, 2004, p. 264 citing Erlandson et al., 1994).

- **Complementarity:** which refers to the “overlapping and different facets of a phenomenon may emerge, that the mixed method adds scope and breadth to a study” (Creswell 1994, p. 175).

Moreover, both the quantitative and the qualitative methods share a goal, which is to understand the world we live in (Haase and Myers, 1988). King et al. (1994) acknowledges that both research methods follow a common theory and that they each applies the same rules of assertion.

At first, I didn't understand why it was ideal to combine both research methods in my research, as initially this research only focused on carrying out a qualitative content analysis on the selected cases. This later changed after I was advised by my supervisor to include a survey in my research in order to generate a statistical analysis from respondents. When initially contemplating the possibility of implementing them together it appeared like a weird combination. However, the testimony of Smith (2006) gave a positive reflection on his application of both approaches, “the result from these two methods should be considered not so much as confirmatory or divergent but rather complementary” (Smith, 2006, p. 11). While my research will incorporate both research methods, the qualitative research method will focus on the qualitative content analyses of the chosen newspaper and the quantitative analysis will be generated using a survey.

### **3.6 Qualitative Content Analysis**

Content analysis is a comprehensive method that systematically analyses a textual or online communication in order to evaluate a study.

It is a research method for making replicable and valid inferences from data to their context, with the purpose of providing knowledge, insight, a

representation of fact and a practical guide to action (Krippendarff, 1980 cited in Kiwi, 2018 p. 45).

Content analysis, as a research method, was developed in the early 20<sup>th</sup> century in the United States, particularly in the 1920s (Mayring, 2000 cited in Flick et al., 2004, p. 266). The key emphasis then was on the systematic study of large quantities of textual data from the growing mainstream media, which is the radio and newspaper. According to Mayring (2004), at first, this process only allowed a quantitative approach whereby textual components were counted. (For example, how frequent a specific political party has been mentioned in a newspaper); evaluates the indication of a superordinate attribute on the basis of theoretical consideration (for example, the choice of words in a publication such as ‘must’, ‘never’, is as an indicator of the intransigence of a particular text); analyses of the importance and strength of the appraisal of the material on a predefined scale (for example, how intense the commentaries in a given newspaper have articulated the role of existing parties in the government); an examination of the scenario under which the interrelationship between the various textual components have been examined (for example, how frequently in the newspaper, politicians have been listed in a direct sense with positive attributes) (Mayring, 2000 cited in Flick et al., 2004 p. 266).

This analysis was first practiced in the late 19<sup>th</sup> century using the first newspapers. Analyses were conducted by counting the amount of spaces and lines given to a subject (Mayring, 2000, cited in Flick et al., 2004, p. 266). With the advent of technology and computer based research, open ended questions, political manifestoes, newspaper articles, medical reports, are now subjected to a systematic analysis of textual data. Over the years, the concept of qualitative content analysis has been adopted, expanded and this technique has become subject a great deal of critique, one of which is from Ruhl (1976) who argues that “the claim

it made to being systematic and verifiable could not be substantiated” (Ruhl, 1976, cited in Flick et al., 2004 p. 267). Several definitions of content analysis have been introduced, but it has been argued that the best definition was given by Bernard Berelson in his book *Content Analysis in Communication Research* (1952) where he defines it as “a research technique for the objectives, systematic and qualitative description of the manifest content of communication” (p.18). Holsti (1969) has a similar definition of content analysis which he defines as “any technique for making inference by objectivity and systematically identifying specified characteristics of messages” (p. 14). Both definitions places emphasis on the “systematic” and “objectivity” of the content of communication, which ensures that the research is carried out in a structured manner and that there are sets of guidelines in effect for the interpretation of the raw data.

The aim of a qualitative content analysis is to provide a broad depiction of phenomena and also provide a detailed outcome to the research in question. Therefore Krippendorff (1980), listed six questions that must be answered when carrying out every content analysis:

- “ 1) Which data are analysed?
- 2) How are they defined?
- 3) What is the population from which they are drawn?
- 4) What is the context relative to which the data are analysed?
- 5) What are the boundaries of the analysis?
- 6) What is the target of the inferences?”

### 3.7 Survey Method

The second research method that will be used in this study is a survey. Groves & et al., (2009) define a survey as “a systematic method for gathering information (a sample of) entities for the purpose of constructing quantitative description of the attributes of the larger population of which the entities are members” (p. 2). The survey method basically involves making a series of questions available to a group of people from a population, and gathering the answers generated to describe that population. The result gathered from this study are a sample collection that makes for a constructive analysis, since it does involve a large number of respondents.

It will be interesting to see whether the statistical analysis from the survey corresponds to the textual analysis that will be carried out. This would be used to fill in gaps in the research and thereby render the results coherent and relevant.

Using this method will ascertain the levels of response and engagement with the questions. It will also test whether the wording of the questions employed generate the depth of data required for this dissertation. The survey will be created using an online tool, and this Survey will include fifteen questions and will analyse 140 responds. Fifteen questions were carefully considered for this larger survey because one has to consider that respondents are not going to be as passionate about spending a significant amount of time on the survey as this researcher would. By presenting a series of short and straight forward questions, which only requires a quick response; either strongly agree/agree/strongly disagree/disagree/I do not know. This applies to the Likert scales style of survey, one of the advantage of using this method is that it is easily understood, since this method does not force the respondent to give a direct yes or no answer, but encourages them to respond based on their degree of agreement on the issue, this will make it much easier for the respondent to react to the questions.

However, although it does not give a direct measure of the respondents attitude, participant often avoid choosing the “extreme” options even if the extreme choice will be most accurate (Lamarca, 2011).

Respondents are only permitted to partake in this survey once, which ensures that no repeated response can be collected. In addition, all respondents remain anonymous and confidential, ensuring that the survey is unbiased and cannot be influenced. All survey data will be collected and analysed online. The survey is conducted electronically via the SurveyMonkey.com website. This will be analysed following the completion of the qualitative content analysis so that the researcher focuses on one method at a time. “Masters Dissertation Survey: Rape and the media” is disseminated online through social media platforms; WhatsApp and Instagram.

It is also worth realising that there is a danger in getting bogged down in exhaustive surveys and confusing participants. “It is also important to avoid over-complex categorisations or making assumptions about likely attitudes or experiences based on survey responses” (Ritchie and Lewis, 2003, p. 91). By merely asking respondents these brief questions, these surveys will accurately discover precisely the concept of such group on the subject. This survey will only stay available for five days so that there is adequate time for the researcher to determine the results. The full analysis of the results of the survey will be discussed in detail in the findings section. The data being gathered electronically ensures that there are no mistakes and that figures and estimates can be drawn easily.

### **3.8 Ethical Considerations**

Ethical issues may arise during research and this is particularly when dealing with vulnerable populations, for example; children, victims of sexual violence or patients. According to

Denzin (1989) the primary obligation of a researcher should always be the people “not our project or larger discipline. The lives and stories that we hear and study are given to us under a promise, that promise being that we protect those who have shared them with us” (p. 83). As Price (1996) argues, it is far better to “compromise the research than compromise the participants” (p. 207).

There is no ethical implication to be mindful of here, due to the anonymous nature of the survey and the age stipulated for participation which is from 18 and above. The clear and concise nature of the survey questions makes it a very clear style that is sure to make participants feel at ease. This is important as it is the responsibility of the researcher to show that no distortion or misuse of evidence will exist.

### **3.9 Reflexivity**

For my sample, I selected 10 cases within a timeframe of the 28<sup>th</sup> of June 2019 till the 14<sup>th</sup> November 2019, but during this period of COVID19 a lot of rape cases and allegations have arisen. Three female victims have been reported dead after being sexually assaulted. As a result, Nigerians have started protesting against rape, and urging the federal Government to sign a new bill that states that the penalty for rape offenders is death. Due to the current situation in Nigeria as a result of the pandemic, my research has somewhat changed course. It would be remiss of me not to include these most recent cases in light of the nature and theme of this dissertation. I must extend the publication timeframe to 2020.

My position in this research is to analyse using the qualitative content analysis how the media projection of rape victims and cases in Nigeria is synonymous with victim blaming and misogyny.

## Chapter 4: Findings and Results

### 4.1 Introduction

This chapter presents the results generated from my qualitative content analysis and survey. As previously stated, using a mixed methods approach helps to support each other in answering the research questions, which are;

1. Has media reporting been influenced by rape culture?
2. How does the media portray rape victim in Nigeria?
3. How does the media portray perpetrators in Nigeria?
4. Has the media contributed to victim blaming?

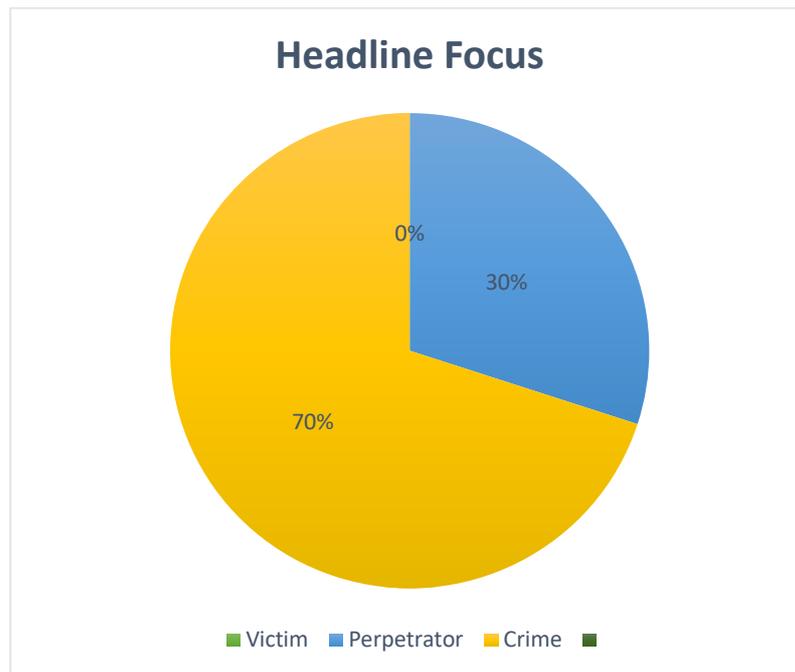
### 4.2 Outline of Research

To undertake a qualitative content analysis, two newspapers were chosen -*The Vanguard* and *The Nigerian Tribune*- 10 articles were selected, 5 from each, within a period of 5 months (28<sup>th</sup> June 2019- 14<sup>th</sup> November 2019), in order to investigate how the media report rape cases in Nigeria. Data was collected from Lexis Nexis, *Vanguard* online and the *Nigerian Tribune* online. To produce quantitative data, a questionnaire was distributed using Survey Monkey and the results were generated and analysed from the Survey Monkey App.

### 4.3 Headline focus

In conducting this research, newspaper headlines are analysed based on three characteristics; Victim, Perpetrator and Crime. The majority, or seven of the ten selected articles' headlines' focus on crime, three articles focus on the perpetrators, and none of the selected articles focus on the victim.

**Figure 2**



Articles with a headline focus on the perpetrator usually involve quotes from perpetrator. For example, two articles in the *Vanguard* newspaper has the headlines: “I started but I didn’t finish before I was caught”, “We gangrape (sic) because we are not buoyant to keep girlfriends”. This choice of headline is often used to attract readers. On the other hand, the headline that focuses on the crime presents more neutral ground which includes the victim, perpetrator and the crime (rape). It is unbiased and does not project one subject more than the other, but gives a brief narrative of the report. This type of headline is mostly used in the *Nigerian Tribune* newspaper, for example “Cattle trader arrested for defiling 10 year old in Ondo”.

#### **4.4 Keywords and Word Cloud**

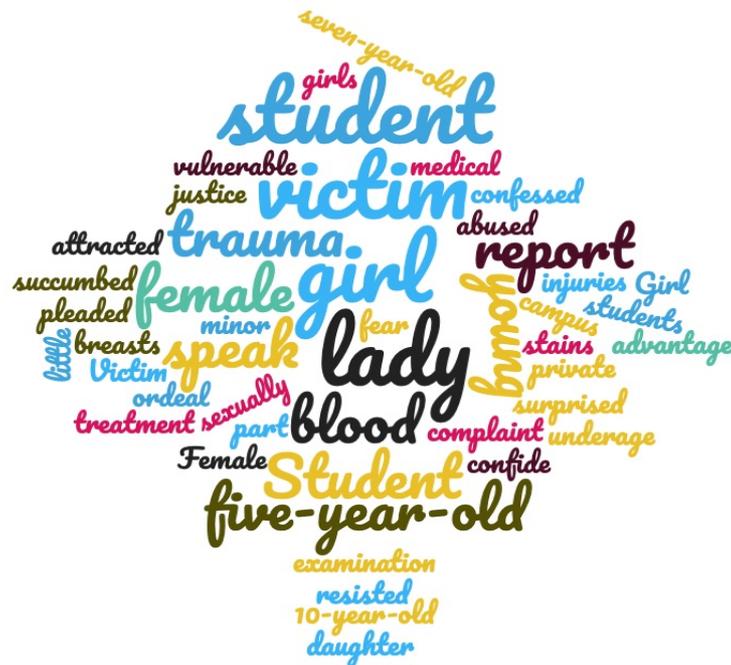
Keywords surrounding the victim and perpetrator were characterised within the coding schedule during the analysis. Each keyword in the selected article in the *Vanguard* and the *Nigerian Tribune* were represented in four categories; the victim word cloud in the *Vanguard*,





#### 4.4.3 Victim word cloud in the *Nigerian Tribune*

Figure 5



The keywords often used to describe victims in the *Nigerian Tribune* are quite similar to that of the *Vanguard* newspaper. Victims are described as “vulnerable”, “students”, “minors”, “five year old”, “lady”, “daughter” etc. “Fear”, “surprised”, “pleaded”, “trauma”, “stain”, “abused” are also associated with the victims. However, unlike the *Vanguard*, the *Nigerian Tribune* uses words like “succumbed” and “attracted” to portray the victims.



societal assumption such as “there was some form of consent”, “he didn’t mean to do it” etc. Whereas, the perpetrator was described using the passive voice. The dominant trend discussed by the newspapers centres on how the victim is lured by the perpetrator. Based on the analysis from the word cloud generator in both newspaper, the victims were generally described as vulnerable, passive and emotional. The majority of reported cases in the newspapers are incidents of the rape of minors, which according to the Nigerian law, the set age of a minor is 18 years or below, and section 31(3) of the Child Right Act 2003 set the age of legal consent as 18 years or older. In the *Vanguard newspaper*, it was discovered that a total number of 59 cases of rape of minors out of 84 rape cases were published and in the *Nigerian Tribune* 8 cases of the rape of minors, out of 17 rape cases, were published in 2019, making a total number of 101 rape cases in the timeframe outlined, 67 or two-thirds, were rapes perpetrated on minors.

A trend in the article describes how much attention and coverage should be given to a case depends on the victim’s resistance. Three articles stated that the victim resisted, while seven articles claimed that the victim did not resist and did not indicate resistance at all. It seems that in this narration, victims who physically resisted their attacker were championed, shown more sympathy and had a higher coverage than those that did not resist. In an article in the *Nigerian Tribune*, which I will describe as N.T case 1 for easy reference, of a motorcyclist who allegedly raped a trader, the victim “tried to escape by jumping off the bike, a development that made her sustain injuries on her left hand”. In another article in the *Nigerian Tribune*, which will be described as N.T case 2, describes a girl who was ganged raped by three students. The victim explained that “I resisted but they brought out some weapons”. The third article that showed victim resistance is in the *Vanguard newspaper* which will be described as V. case 1, where it recounts how a 58 year old man allegedly

raped his friend's daughter over a period of four years, it was noted that she "struggled to take his hands off" however she was threatened by him and gave up. In the three articles listed above, the victims were more sympathised because they tried to fight more vigorously compared to other articles where victim resistance was not indicated. Secondly these articles were given more coverage than the others, hence the reporter feels that vigorous resistance is considered news worthy, since high victim resistance is a necessary action for a victim to take to prioritize their experience as victims. This can contribute to rape myths, where it is believed that women actually enjoy being raped. According to the Roman poet Ovid in his *Ars Amatoria* as stated in my Literature Review Chapter, it was stated that "it is force that pleases girls", which suggests by these articles that victims who do not put up vigorous resistance actually enjoyed it. The *Ars Amatoria* went further to argue that rape victims who eventually escaped being raped are "saddened in pretence". This points to an historical narrative that permeates contemporary society still in 2020. The ideas that victims actually put up resistance for a show, and the degree at which she resists the perpetrator makes her a "real victim" are still being expressed in these two publications. Since the article divulges that the perpetrator raped a child for four years, the inference is that she enjoyed being raped and never opened up about it for that long. The article (V. case 1) also specified that the only resistance the victim put up was that she struggled to take his hands off her, hence suggesting that at first, the victim was shocked but as time goes on for the period of four years and as a result she suffered from Vesicovaginal Fistula, VVF, however it is assumed that the victim enjoyed being raped and she only chose to open up to her father when her ailment became worse. This reporter did an injustice to this article, telling 'a victim story' in a certain context to suit his/her false ideology on rape. This can definitely influence that way the public see rape victims, that one victim is deserving of more sympathy than the other and that some victims might actually enjoy being raped. However, there are several reasons why victims

might not physically resist their attackers. This can be due to fear, confusion, blackmail or being drugged. Three articles from the *Vanguard Newspaper* identified that the victims were actually drugged. Yet this article did not get larger coverage compared to the article where the victim resisted, which simply suggests that reporters in Nigeria go after stories they consider news worthy even when it comes to reporting issues of sexual violence and women in general; it is more interesting when the victim put up a show, it makes a more interesting headline to attract readers.

The other four articles did not indicate any form of resistance or reason for absence of resistance, which implies that the victim did not to defend herself or stop the perpetrator in any way. This can create a climate of disbelief, mostly if they were no instance of bruises or medical examination that proved the victim was actually raped or drugged. When cases of rape come up, it is surprising that the victim gets asked the question “what did you do?” or “why didn’t you shout?” on numerous occasions. It is more appealing to the public when the victim was beaten, bruised and humiliated in the process. This shows an immediate resistance and sympathy from the public, rather than when there is no physical violence evidence seen on the victim. The degree of resistance should not determine how the article is reported.

In giving the account of the perpetrators narration the reporter uses words like “it was gloomy and sad moment” as though the reporter was sympathising with the fact that the perpetrator was caught. It went further, describing the perpetrator by stating that “in a tone of regret”, “head bowed in shame”, “heart rendering story”, this was the type of language used to describe a perpetrator who was caught for raping a 16 year old girl for four years. This representation from the reporter automatically switches the role; the perpetrator became the victim while the victim became the perpetrator.

Victim blaming was another angle emphasized in the articles, in one article published in the *Vanguard newspaper* (V, case 2), the perpetrators accused the victim, a 12 year old child, of seducing them; a 50, 30 and 20 year old men respectively. It was reported that the suspects (the 50 year old man) “have been engaged in that similar act with more than six under-aged girls before his arrest”, however it was of utmost importance that the reporter note that this time, it was the victim who seduced them without explaining in what context a 12 year old child could be responsible for seducing three men. Nevertheless it was reported that the victim was dragged and drugged before she was raped, which contradicts the idea of “seduction”. This is a clear case of paedophiles who try to justify their actions by giving ridiculous excuses as to why they committed the offence. The media should not indulge in highlighting absurd justifications directed at blaming a 12 year old victim. As presented in my Literature Review Chapter, Scheufele (1999, p. 107) talks about the importance of news reporting and that receiver of news forming their opinion based on what is highlighted in the media. Therefore, a reporter stating that a 12 year old child seduced three men can form a debate in the reader’s mind, trying to guess what she must have done or what she was wearing that must have seduced the men. In this article (V, case 2), an obvious lie was highlighted by the reporter, with a rather troubling headline “somebody must have curse (sic) me-says 50 year old man that raped 12 year old”. Clearly, with this headline, one could suggest that the victim might have seduced these men by laying a curse on them, which can suggest witch craft or that the perpetrators have some spiritual problems that will make them see things that were not there. This is where sympathy towards the perpetrator arises; “he is not ok”, “he needs spiritual help” or “it is not entirely his fault”. Superstition and not religion is the cause in these cases. Blaming the ‘devil’ or a ‘witch’ is a convenient route taken and the victim just happened to be in the wrong place at the wrong time. There are always fanatics who will suggest that the victim was not spiritual enough to shield herself from the

‘devil’. When reporting cases of sexual violence, especially relating to a minor it is imperative that the reporter deliberately chooses which statement from the perpetrator is relevant and does not suggest that the victim or ‘devil’ is at fault.

It was not surprising that the victim was described as loose, in the *Nigerian Tribune* (N.T case 3), it was reported that the perpetrator promised to give the victim some amount of money, which “attracted” her, and she eventually “succumbed” to the suspect before he was caught. The word “succumbed” used in the context implies that the victim gave in to the perpetrator’s sexual advances because he promised to give her some amount of money (N50/15 cents). In my Literature Review Chapter, a popular misconception is that certain women or children, as the case may be, are victims of rape; that is mostly victims from economically vulnerable groups (Koss, 1985, p. 201). The idea that a perpetrator promises to give a victim some amount of money, which lures the victim has been a major excuse for rape in Nigeria. This immediately describes the victim as loose and the public might judge her character. This victim in this article is a 10 year old child, who might not have a basic understanding of what sex is, which is very typical in a Nigerian society where the topic of sex is seen as a taboo in the home. Yet the reporter chooses to use these words to describe the sexual experience of a child. This raises questions on the upbringing of the child and the reader would try to rationalise why a 10 year old would accept money for sex. This deviates the reader’s attention from the actual issue, which is that a man raped a child. In relation to my Literature Review Carll, (2005 p. 144) argues that journalists often focus on what led to rape, however they never see a need to deliberate on why fraud or robbery occurred. This choice of words (“attracted” and “succumbed”) used by the reporter can suggest that there was consent from the victim. The reader might be of the opinion that since there was an

attraction on the part of the victim, this led her to succumb, a consent was given, however this goes against the age of consent as stated previously which is 18 years and older.

The N.T case 3, also gave an account of the victim's mother's statement. It was reported that: "The girl's mother later discovered that, she (the victim) did not wear pants to the house, and she (the mother) asked her why she (the victim) was not putting on her pants, and she (the victim) confessed that it was Lawan (the perpetrator) that had sexual intercourse with her". Here the reporter chose to use yet another derogatory word (confessed) by the victim. This word is usually used in two contexts; religious and legal context. In the religious context a person, who is characterised as a sinner acknowledges to a priest that he/she has been involved in sin. In a legal context, the accused agrees to an accusation or gives an account of a crime committed by him/her before a judge or the police. The word "confessed" used in the victim's mother's statement infers that a deliberate act was committed by the victim, and confessing was a way of soliciting for forgiveness. However the word "admitted" could have been a more viable option in this context instead of "confessed", which gives a different meaning to the reader. The reporter deliberately chooses his/her words to describe victims based on their understanding and acceptance of rape culture, which continues to perforate Nigerian society with the help of articles like this. Similarly another case in the *Vanguard* newspaper (V. case5) with the headline "I started but I didn't finish before I was caught" stated that the perpetrator gave the victim, a 9 year old, some amount of money and then attempted to rape her. One would think there was a transaction between the victim and the perpetrator and 'the deal' was not concluded before he was caught. It is rather disturbing that the reporter chooses to use such a headline for this article. This illustrates to the public (in some cases the jury) that penetration (or he did not orgasm?) did not occur and can reduce his charges from actually committing a sexual offence on a 9 year old, to attempted rape of minor. With the choice of headline used in this article, the reporter has already justified the

perpetrator's action before letting the reader know what happened or the victim involved in the crime.

In the news articles, graphic imagery was used to describe the experience of the victims as she narrates the incident, thereby putting her through yet another traumatizing experience.

Yet, the victim's identity was not protected in the media. In the *Vanguard*, the name, age, and the community where the victim resides were published, exposing her to social stigma. The V. case 1, for instance, not only published the identity of the victim but also her medical history, stating that the condition "VVF disease can be upsetting and embarrassing because it leaks and causes [a] bad smell and also causes implications like: vaginal or urinary tract infection..."

Specifically, I consider that the numerous descriptions of the V. case 1 victim's ailments and the lack of victim protection in the media can lead to a high level of stigmatization, social alienation and deter other victims from speaking up. According to a Fordhan Law review by Denno Deborah (1993) the vast majority of news media do not publish the identity of rape victims, either during the period of reporting or after the appearance in court. The "conspiracy of Silence" is focused mainly on the acknowledgement from the media that rape is more intimate, traumatic and stigmatizing than any other crime (p. 1113). However this analysis reveals that the traumatizing effect of the victim are not considered when publishing rape cases in the *Vanguard newspaper* even though majority of the victims were minors.

Other than the fact that the media can contribute to victim stigmatization, the lack of protection can also discourage other victims from speaking up because no one would want their names and medical records plastered across the media where their stories are indirectly interrogated. Unlike the *Vanguard newspaper* where the victim's identity is not protected, the *Nigerian Tribune* on the other hand, protects the identity of the victims in all the articles analysed.

#### 4.5.2 Portrayal of perpetrator in the *Vanguard* and the *Nigerian Tribune*

Although both the *Vanguard* and the *Nigerian Tribune* newspapers condemn the actions of the perpetrators and report rape cases in a tragic tone, the socio-economic status were used as a yardstick for perpetrators' offences. Whether he had a high-ranked job or if he was jobless, determines his level of guilt and sympathy. My research reveals that there were biased descriptions, in so far as, a perpetrator with high status was reported. One reason for this, is that most readers are less likely to assume that a highly-respected man is capable of rape. In article N.T. case4, soldiers who allegedly gang raped a female student, presents a statement from the Brigadier Commander, Brig. Gen. Zakari Abubakar, who stated that; "it [was] difficult for any of his men to be involved in such activities" which implies that he knows what all his men are capable of, and rape is not part of it. Also, clearly what the Brigadier Commander, Brig. Gen. says, goes, and is not to be questioned. This may disclose attitudes towards the military in Nigeria and especially the higher echelons. Revisiting victim blaming here, which questions the credibility of the victim and suggests that the victim could be lying, since soldiers are upright citizens who fight against crime and do not commit it. One particularly prevalent misconception is that women are systematically deceptive about rape allegations. These theories are explained in my Literature Review Chapter where there are inconsistencies in the research on false rape allegations. When reporting cases of rape, the reporter should avoid statements that imply that the victim might be lying or that the perpetrator is incapable of committing such offence. Making such statements already form an opinion in the readers' mind about the victim and the perpetrator. A similar case in the *Vanguard newspaper* (V. case 3), is of a teacher who raped and impregnated a 10 year old. The uncle of the victim recounts that the "action of the teacher came to the community as a rude shock, because the man was hitherto highly respected in the community". A sense of

surprise was expressed in this article, suggesting that it is especially confusing when someone of that reputation commit such an offence. Also suggesting that it is natural for men of lesser status to commit such crimes but it comes as a “rude shock” when someone of a higher status commits such act. This examines the other approaches to rape myths in my Literature Review Chapter which is the Perpetrator Sympathetic Myths, involves ideas about the perpetrator’s character. This is mostly related to people of high status or highly respected people in the society; the perpetrator is being described based on their reputation, and the question of why a highly respected man can commit such offence becomes the focus rather than the crime itself. Therefore, describing the perpetrator with a sympathetic; “it is a first offense” or the idea that something must have gone wrong, since it is surprising for this case to arise. The degree of sympathy shown in this publication is automatically passed to the reader and influences the reader to transfer sympathy to the perpetrator.

Another socio-economic factor given as a justification for rape was described in an article in the *Vanguard newspaper* (V. case 4). It was reported that a gang of rapists rape “because they cannot afford to have constant sex”, thereby suggesting that rapists rape because there is a need to satisfy their sexual desire. In other words, sexual gratification is simply the only reason men rape. It also forms the idea that the perpetrator’s ‘uncontrollable’ biological urge for sex is a common defence for rape that excuses the perpetrator, as it is a part of his psychological trait (American Psychiatric Association, 2013). The emphasis on the need for men to have sex, one would think that women never have sexual needs at all. However, as identified in the Literature Review Chapter, Von Krafft-Ebing (1894) argues that it is believed that if a woman has a high sexual desire she is not well-bred and marriage and family will become impossible, since she is a “whore”. The article is trying to portray women as a commodity, which is similar to what Brownmiller said in her book *Against Our Will* that women are seen as property crime of “men against men”, where the higher bidder gets the

commodity. The use of the word “afford” in the article, portrays this point. Since the gang of rapists cannot afford to be among the bidders, they take it by force.

The article also had an interesting headline; “we gangrape (sic) because we are not buoyant to keep girlfriends”. Again the reporter uses another mischievous word “buoyant” to describe the inability of the perpetrator to bid for sex with other contenders. The article’s emphasis is on the fact that the rapists are poor, jobless street boys, with no livelihood. It is an attempt to appeal for sympathy from readers. In a legal term, the jury is made up of ordinary people in society whose decision can either make a victim guilty or not guilty. When sympathy towards the rapist is published in the media, it is highly possible that one of the jurors could read it and form their decision based on what they got from the article. This article also implies that only poor or men with low status can commit rape, making it appear as a surprise, as seen in V. case 4, when highly respected men commit such offence.

Similarly in paragraph four of this article the perpetrator was described as lucky but “Luck however ran against them” and, as a result they were caught. This gives the impression that perpetrators are incredibly lucky to commit a sexual offence without being caught, thereby stating that other perpetrators who are not yet caught have a higher degree of luck.

In all the articles analysed, only one article actually reported that the perpetrator denied the rape allegation. In the *Nigerian Tribune* N.T case 4, it was reported that a 45 year old man who allegedly raped a 5 year old, denies the allegation, saying that “I went to a funeral prayer and left my male children at home, and when I returned, I met a gathering in front of my house”. This statement from the perpetrator tries to describe the victim as confused, suggesting that since he has male children probably the child is mistaking his identity for one of his children or she is probably lying about what happened to her. The public could easily see reasons with the perpetrator’s denial since she is a 5 year old who probably does not

know how to express herself. The reporter here drives the idea of confusion in the victim. This can give a reader an idea that some victims are usually confused in identifying their perpetrators, mostly in cases of the rape of minors. However, the reporter only gave a two line statement at the end of the article, stating that it was not the first time the perpetrator was accused of raping a minor. I got to understand that when writing an article it is important for the reporter to present the important information in the first to third paragraph, letting the reader get a clear picture of what the article is about in a glance because it is assumed that most readers do not read all of the article. Haile (2014) also added in his article on *What do you think you know about the web is wrong*, that an average of 55% of readers spend only 15 seconds actively on a page. Therefore, the reporter's decision to include important information to justify the victim's claim at the last line of the article is rather pejorative. The N.T case 4 article also added a statement from the perpetrator, where he stated that only "God could bear him witness" which literally speaking, no one else can judge him. Adding a religious statement in an article where the majority of readers are from the most religious part of west Africa, can develop sympathy from readers. I would recommend that when reporting cases of sexual violence in Nigeria any form of religious explanation or justification should be completely avoided because it can easily influence the opinion of the reader.

#### **4.6 Survey Data Presentation**

The presentation of the survey data and analysis is examined in this section. As indicated in the Methodology Chapter, 140 respondents were sampled and the same number of questionnaires were sent to the targeted respondents of the study via email, Instagram, and WhatsApp. In the retrieval process, the study observed that, out of the 140 questionnaires sent to the respondents, 124 were retrieved, thus a response rate of 88.5%, changing the study

analysis total sample to 124. Furthermore, in analysing the data quantitatively, the Survey Monkey online tool was employed and data was represented using an Excel pie charts. Firstly, in the analysis process, a descriptive analysis was carried out on respondents' bio-data and respondents' answers on each of the questions.

**Bio data breakdown of respondents**

**Figure 7**

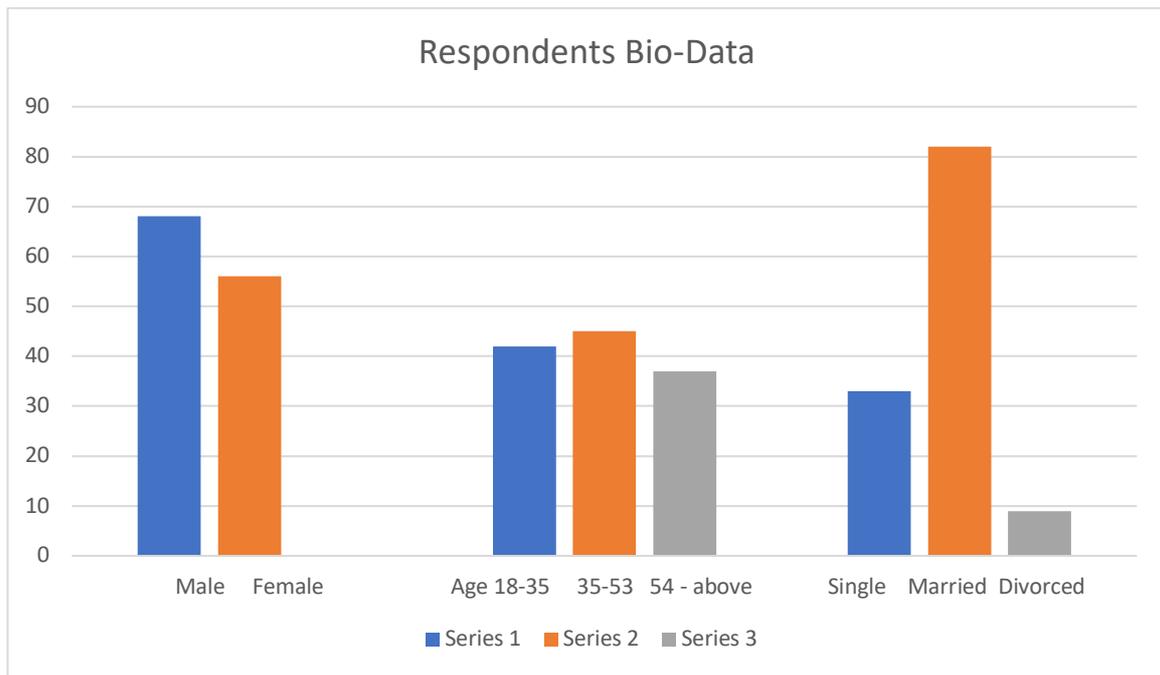


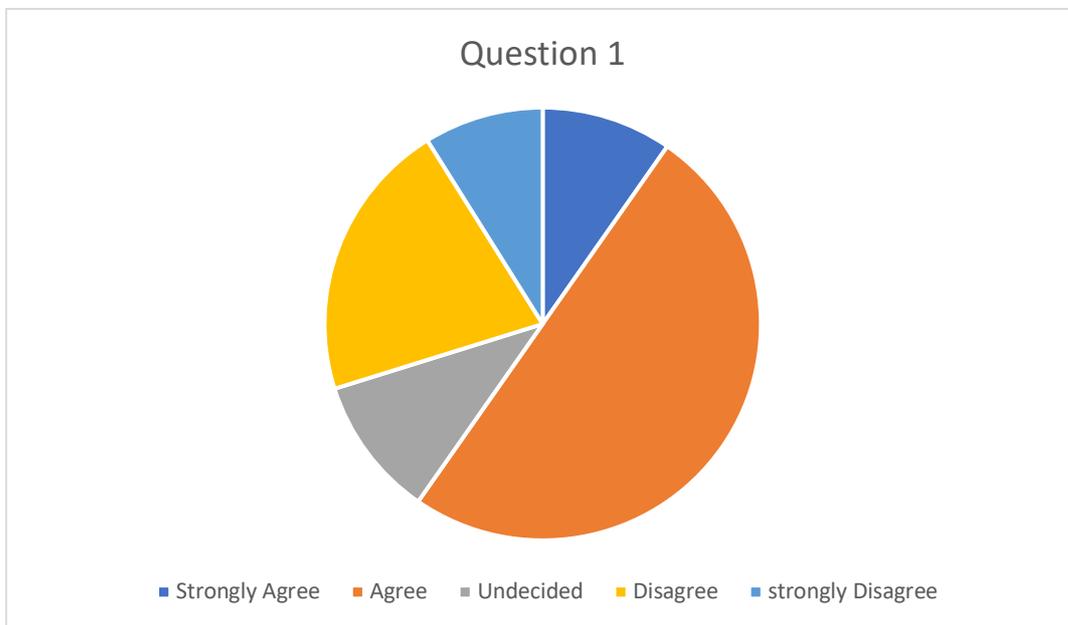
Figure 7 reveals that, 68 respondents were male, while 56 respondents were female hence, indicating that more males participated in the study than the females. It also revealed that 42 respondents were between the ages of 18-35, 45 respondents were within the ages of 36-53 years and 37 respondents were between ages 54 and older, which reveals that respondents between 36-53 years old participated more in this study. The table also illustrates that the majority of respondents for this study were married.

#### 4.7 Responses to Questionnaires

In this section, the various responses obtained from the survey questionnaire are analysed descriptively with bar charts representations consistent with the research questions and objectives.

**Research Question One:** How has media reporting been influenced by rape culture in Nigeria.

**Question 1:** I understand the meaning of rape culture.

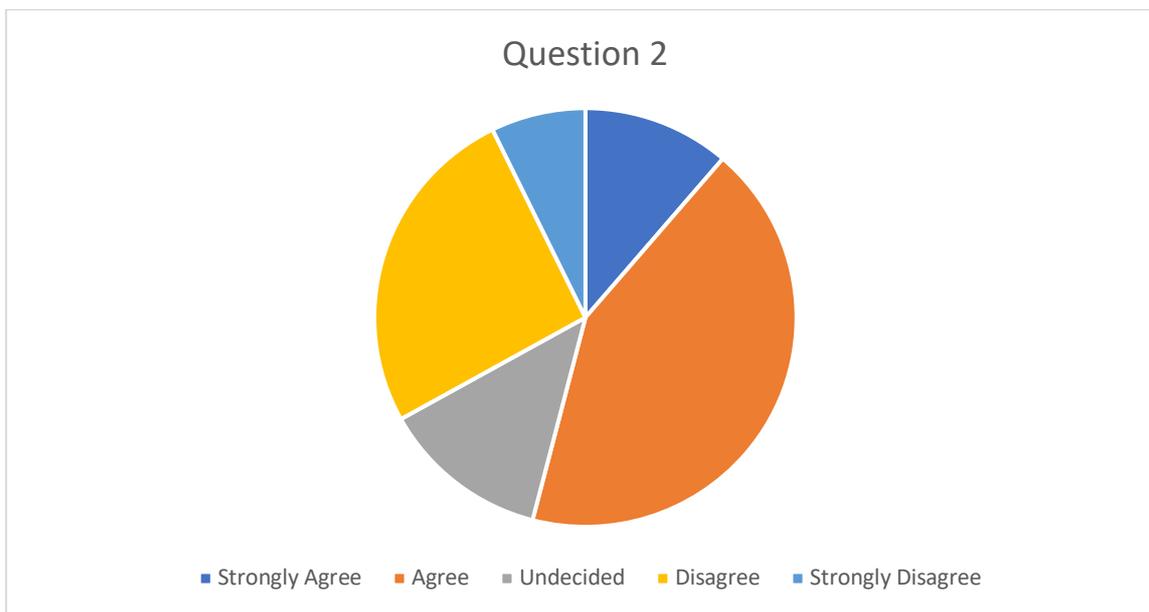


**Table 1**

Answer Choices	Responses	
Strongly Agree	9.7%	12
Agree	50.0%	62
Undecided	10.5%	13
Disagree	21.0%	26
Strongly Disagree	8.9%	11
Total		124

With respect to research question one, the data so obtained in Table 1 reveals that, 9.7% strongly agree that, they understand the meaning of rape culture, 50.0% agreed, 10.5% were undecided, 21.0% disagreed, while the remaining 8.9% strongly disagreed that they understand the meaning of rape culture. The analysis thus reveals that, the majority of sampled respondents agreed that they understand the meaning of rape culture.

**Question 2:** I understand the meaning of rape myths.

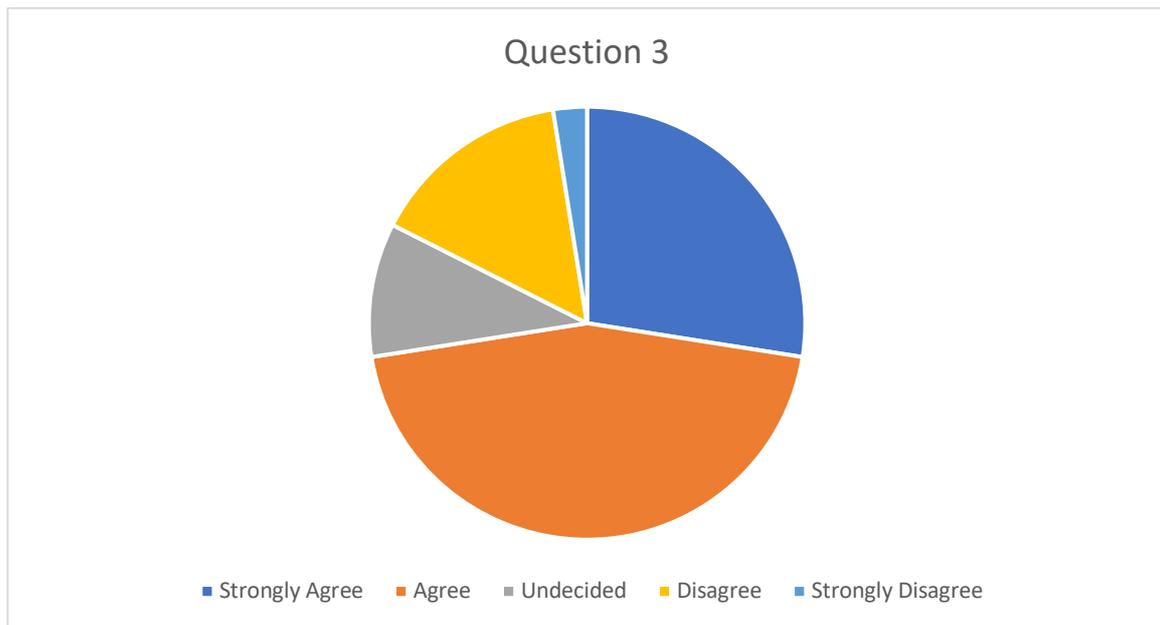


**Table 2**

Answer Choices	Responses	
Strongly Agree	11.3%	14
Agree	42.7%	53
Undecided	12.9%	16
Disagree	25.8%	32
Strongly Disagree	7.3%	9
Total		124

Data from Table 2 shows that, 11.3% strongly agreed that, they understand the meaning of rape myths, 42.7% agreed, 12.9% were indecisive, 25.8% disagreed, 7.3% strongly disagreed that, they understand the meaning of rape myths. The analysis above thus shows that, the majority of respondents understand the meaning of rape myths.

**Question 3:** Nigerian culture is more rape tolerant, which tends to influence media reporting.

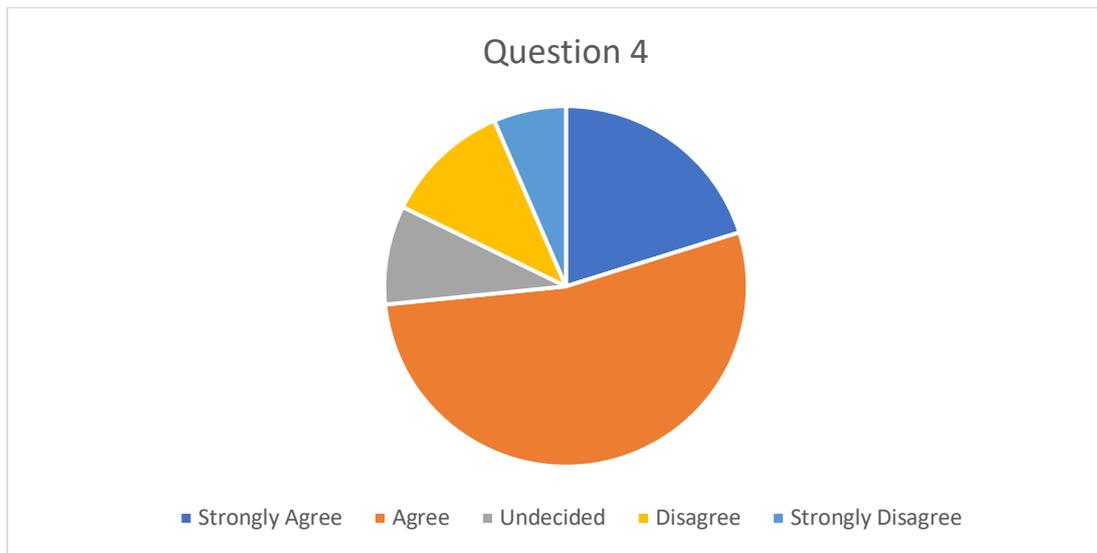


**Table 3**

Answer Choices	Responses	
Strongly Agree	17.7%	22
Agree	41.7%	51
Undecided	15.3%	19
Disagree	16.9%	21
Strongly Disagree	8.9%	11
Total		124

It was discovered in Table 3 that, 27.5% of the strongly agreed that, the Nigeria culture is more rape tolerant, thereby influencing media reporting, 45% agreed, 10% were undecided, 15% disagreed, the remaining 2.5% strongly disagree that, the Nigeria culture is more rape tolerant, thereby influencing media reporting. This analysis reveals that the Nigerian culture is more rape tolerant, thereby influencing media reporting.

**Question 4:** The newspaper/online newspaper is a great platform to educate people on rape culture and rape myths.



**Table 4**

Answer Choices	Responses	
Strongly Agree	20.2%	25
Agree	53.2%	66
Undecided	8.9%	11
Disagree	11.3%	14
Strongly Disagree	6.5%	8
Total		124

Data from Table 4 reveals that, 20.2% sampled respondents strongly agreed that, the newspaper/online newspaper is a great platform to educate people on rape culture and rape myths, 53.2% agreed, 8.9% were indecisive, 11.3% disagreed, while the remaining 6.5% strongly disagreed that, the newspaper/online newspaper is a great platform to educate people

on rape culture and rape myths. This analysis agrees that the newspaper is a great platform to educate people on rape culture and rape myths.

**Question 5:** Which of the newspapers do you use often?

- *Vanguard*
- *Nigerian Tribune*
- None of the Above

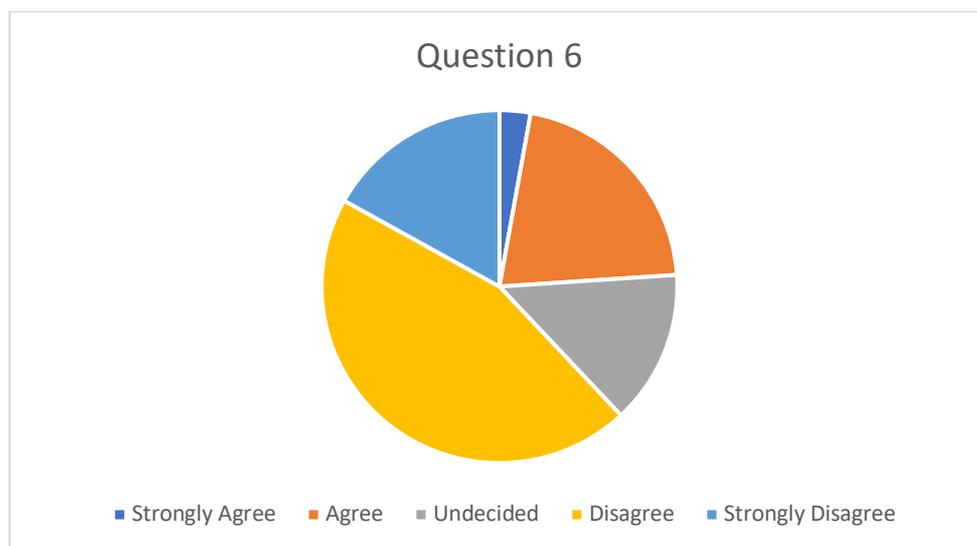


Table 5

<b>Answer Choices</b>	<b>Responses</b>	
<i>Vanguard</i>	57.3%	71
<i>Nigeria Tribune</i>	34.7%	43
None	8.1%	10
Total		124

It was discovered in Table 5 that, 57.3% of the sampled respondents are used to the *Vanguard* newspaper, 34.7% sampled respondents utilize the *Nigerian Tribune*, while the remaining 8.1% sampled respondents do not patronize the above mentioned newspapers.

**Question 6:** Rape culture exist in the *Vanguard* newspaper?

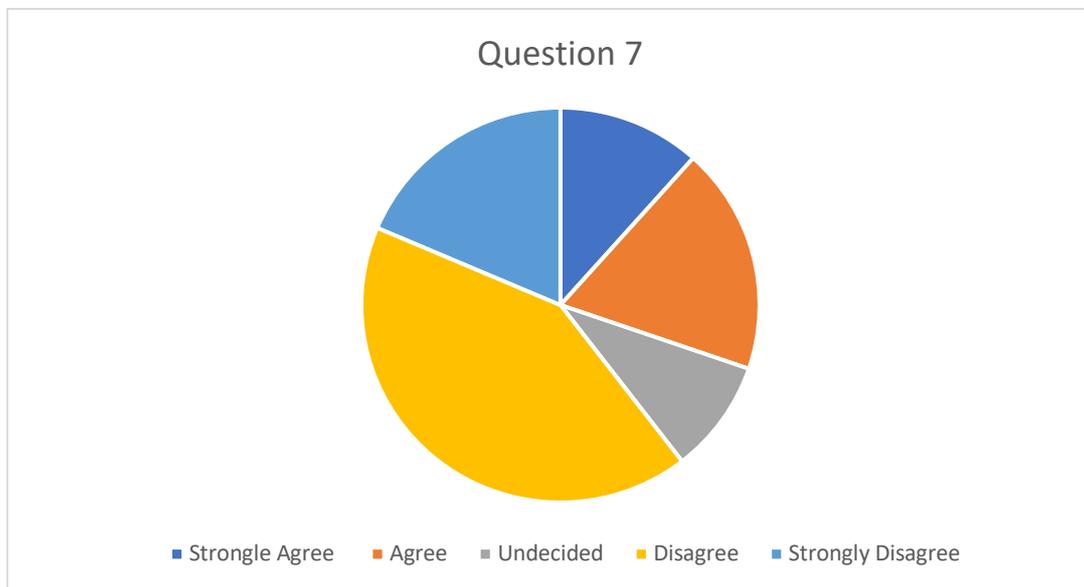


**Table 6**

Answer Choices	Responses	
Strongly Agree	1.6%	2
Agree	12.1%	15
Undecided	8.1%	10
Disagree	25.8%	32
Strongly Disagree	9.7%	12
Total		71

Table 6 reveals the degree of usage by sampled respondents who patronized the *Vanguard* newspaper. The analysis in table 5 show 71 total number sampled respondents reads the *Vanguard newspaper*, hence the 71 total number of respondents in table 6. The data so revealed in Table 6 shows that, 2.8% of sampled respondents strongly agrees that rape culture exist in the *Vanguard newspaper*, 21.1% agreed, 14.1% were undecided, 45.1% disagrees while 16.9% strongly disagrees.

**Question 7: Rape culture exist in the *Nigerian Tribune*?**

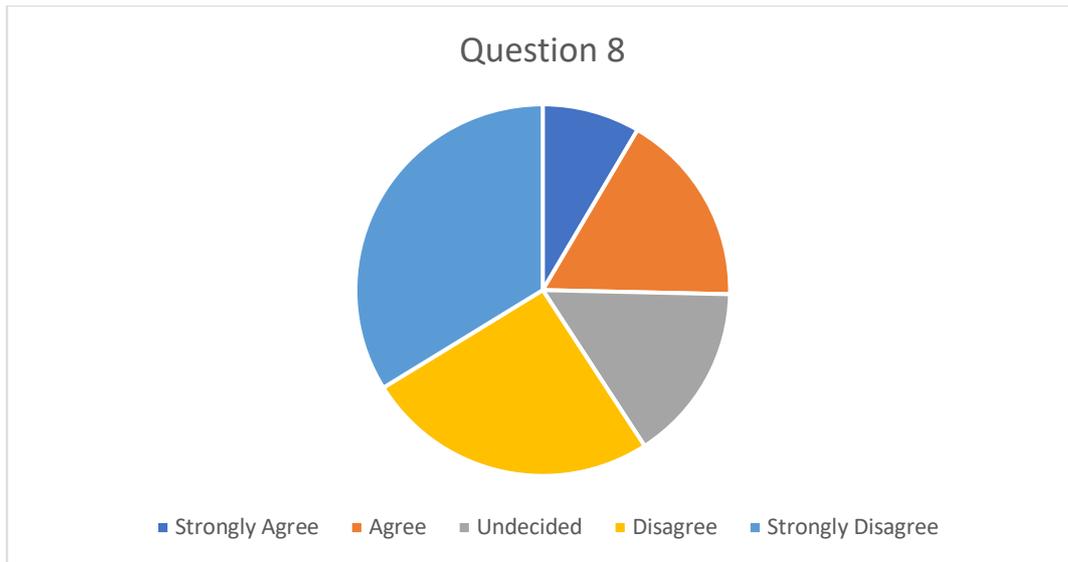


**Table 7**

Answer Choice	Responses	
Strongly Agree	4.0%	5
Agree	6.5%	8
Undecided	3.2%	4
Disagree	14.5%	18
Strongly Disagree	6.5%	8
<b>Total</b>		<b>43</b>

Similarly, data from Table 5 reveals a total sampled respondents number to be 43 that patronizes the *Nigerian Tribune*. The table 7 shows that, 11.6% sampled respondents strongly agreed that rape culture exist in the *Nigerian Tribune*, 18.6% agreed to this, 9.3% were undecided, 41.9 disagrees and 18.6% strongly disagrees.

**Question 8:** Rape myth exists in the *Vanguard newspaper*?

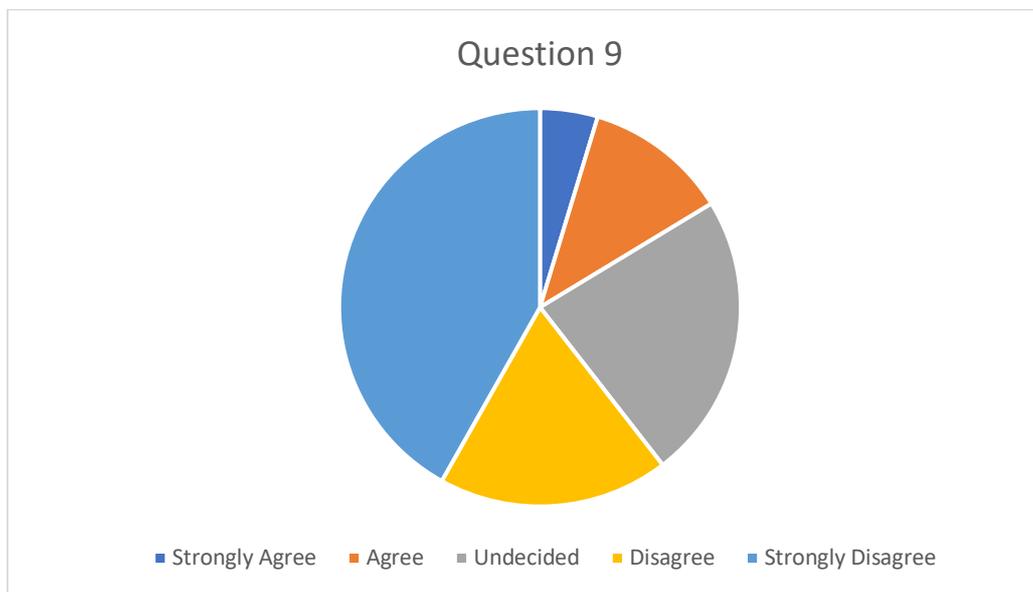


**Table 8**

Answer Choices	Response	
Strongly Agree	4.8%	6
Agree	9.7%	12
Undecided	8.9%	11
Disagree	14.5%	18
Strongly Disagree	19.4%	24
Total		71

It was discovered in Table 8 that, 8.5% strongly agreed that rape myths exist in the Vanguard newspaper, 16.9% agreed, 15.5% were undecided, 25.4% disagree while 33.8% strongly disagreed that rape myths that exist in the *Vanguard newspaper*. The analysis from the above data shows that, majority of the sampled respondents strongly disagreed that rape myths that exist in the *Vanguard newspaper*.

**Question 9:** Rape myths exist in the *Nigerian Tribune*?



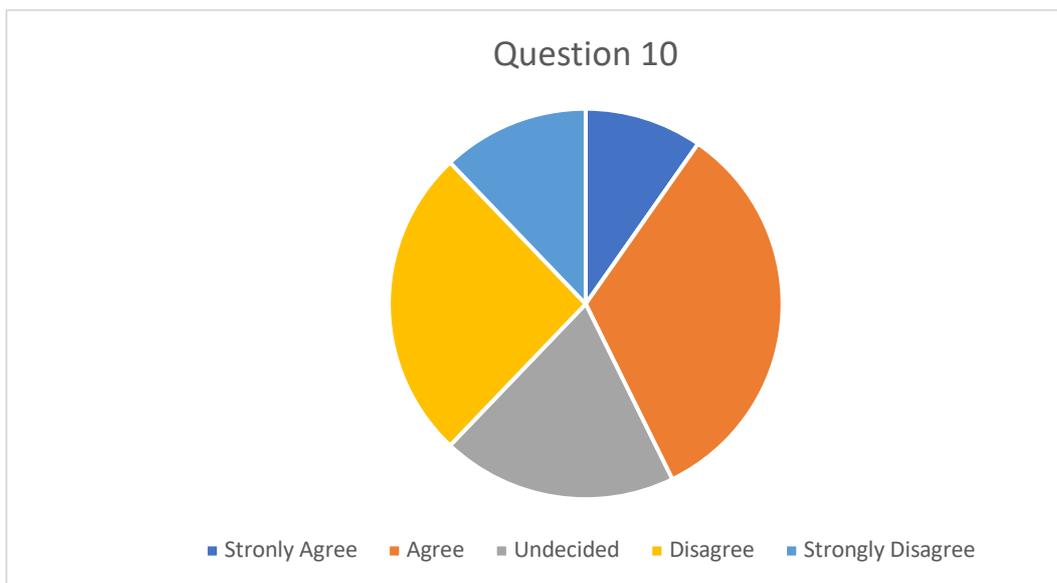
**Table 9**

Answer Choices	Response	
Strongly Agree	1.6%	2
Agree	4.0%	5
Undecided	8.1%	10
Disagree	6.5%	8
Strongly Disagree	14.5%	18
Total		43

Data from Table 9 shows that, 4.7% of the sampled respondents strongly agreed that, the rape myths that exist in the *Nigerian Tribune*. 11.6% agrees, 18.6% disagrees, 41.9% strongly disagree while 23.3% were undecided.

**Research Question Two:** How does the media portray rape victims in Nigeria?

**Question 10:** The identity and reputation of rape victims are protected by the media.



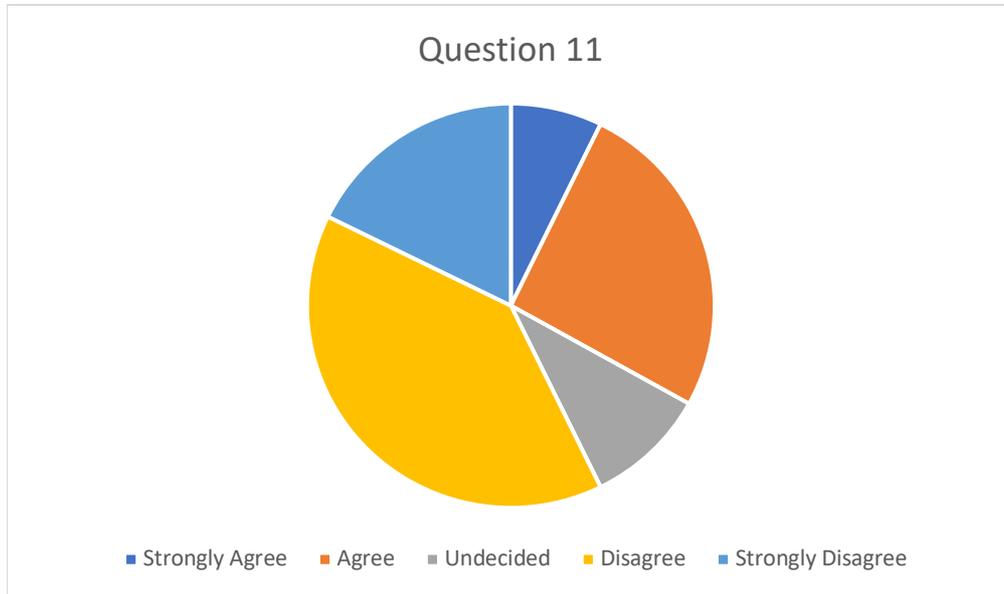
**Table 10**

Answer Choices	Response	
Strongly Agree	9.7%	12
Agree	33.1%	41
Undecided	19.4%	24
Disagree	25.8%	32
Strongly Disagree	12.1%	15
Total		124

Table 10 reveals that, 9.7% strongly agrees that, the identity and reputation of rape victims are protected by the media, 33.1% agrees that, the identity and reputation of rape victims are

protected by the media, 19.4% were indecisive that, the identity and reputation of rape victims are protected by the media, furthermore, 25.8% disagrees that, the identity and reputation of rape victims are protected by the media, while 12.1% strongly disagrees that, the identity and reputation of rape victims are protected by the media. Indications from the above analysis thus conclude that, less than majority of the respondent agrees that the identity of victims are protected.

**Question 11:** Rape victims are motivated to consent to publication of his/her experience due to the standard of media reporting of rape cases.



**Table 11**

Answer Choices	Response	
Strongly Agree	7.3%	9
Agree	25.8%	32
Undecided	9.7%	12
Disagree	39.5%	49
Strongly Disagree	17.7%	22
Total		124

Table 11 shows that, 7.3% of the sampled respondents strongly agrees that, rape victims are motivated to consent publication of his/her experience due to the standard of media reporting of rape cases, 25.8% agrees that, rape victims are motivated to consent publication of his/her experience due to the standard of media reporting of rape cases, 9.7% were undecided, 39.5%

disagreed while 17.7% strongly agreed that, rape victims are motivated to consent publication of her experience due to the standard of media reporting of rape cases.

**Question 12:** Rape victims are reluctant to open up because of stigmatization.

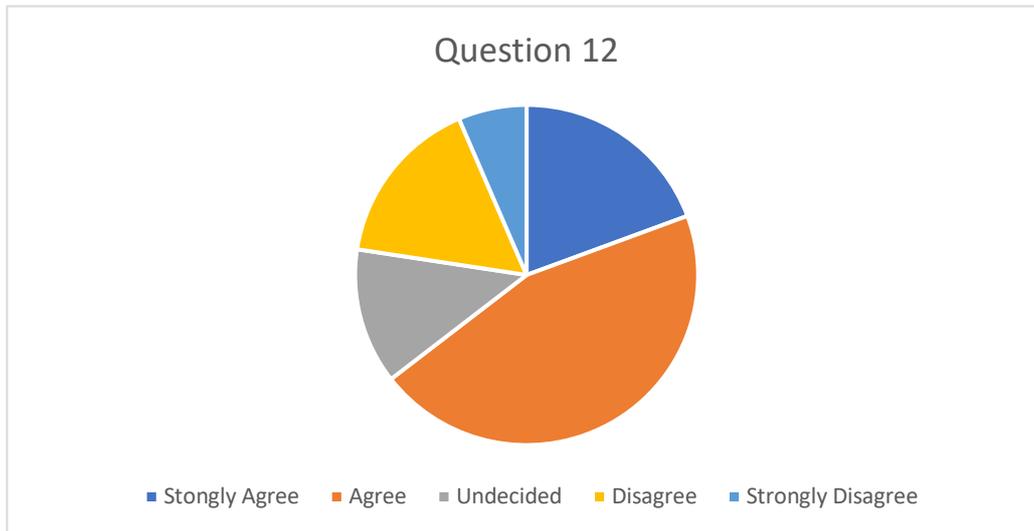


Table 12

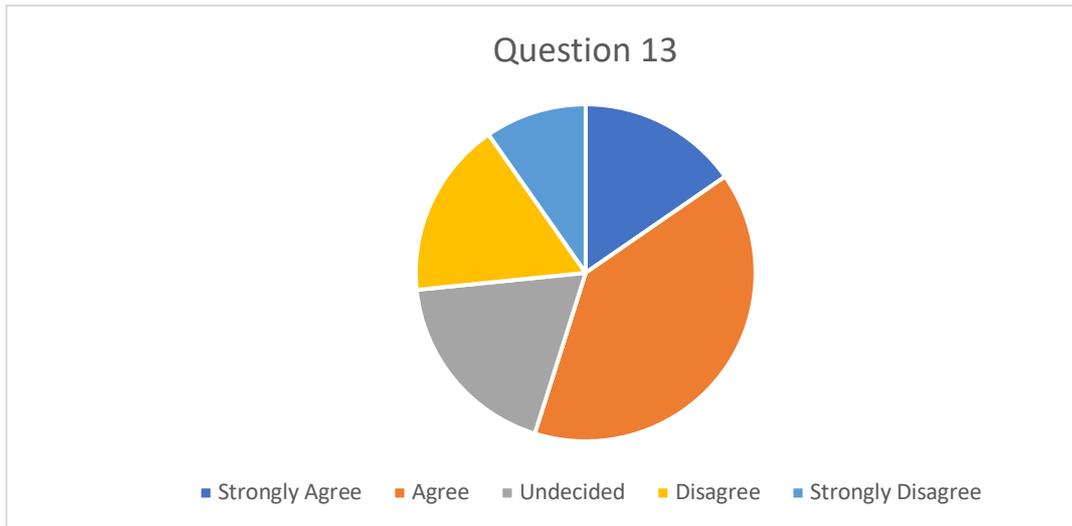
Answer Choices	Responses	
Strongly Agree	19.4%	24
Agree	45.2%	56
Undecided	12.9%	16
Disagree	16.1%	20
Strongly Disagree	6.5%	8
Total		124

Data from Table 12 above shows that, 19.4% of the research sampled respondents strongly agreed that, rape victims are reluctant to open up because of stigmatization, 45.2% agreed that, rape victims are reluctant to open up because of stigmatization, 12.9% were undecided, 16.1%

disagreed while 6.5% strongly disagreed that, rape victims are reluctant to open up because of stigmatization. This analysis reveals that a larger number of respondents agrees that victims are reluctant to open up because of stigmatization.

**Research Question Three:** How does the media portray perpetrators of rape in Nigeria?

**Question 13:** The media influences the way you see rape victims and their perpetrators



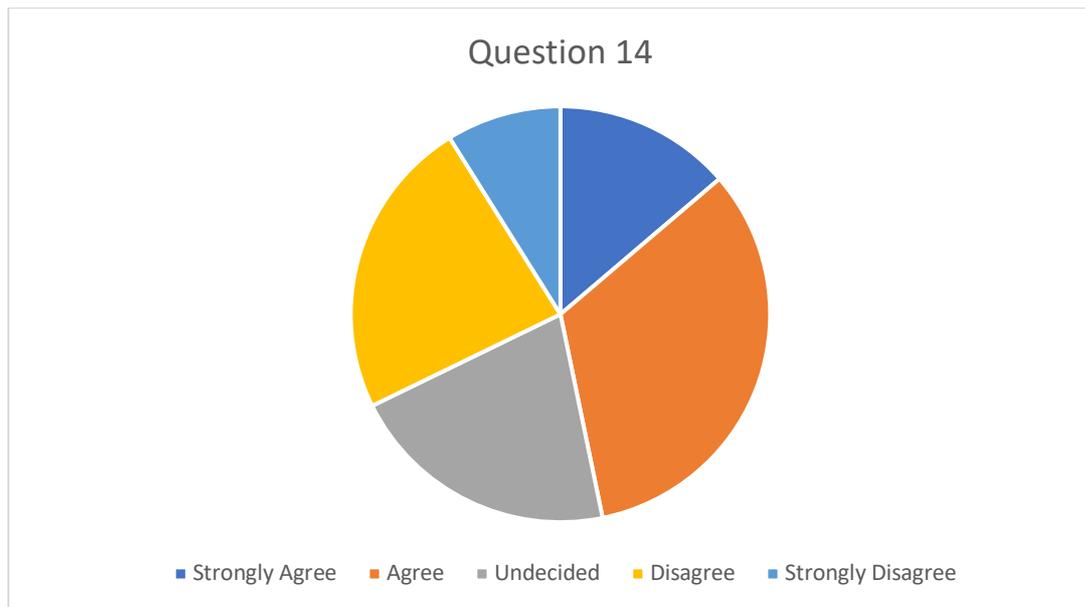
**Table 13**

Answer Choices	Responses	
Strongly Agree	15.3%	19
Agree	39.5%	49
Undecided	18.5%	23
Disagree	16.9%	21
Strongly Disagree	9.7%	12
Total		124

Table 13 reveals that, 15.3% of the research sampled respondents strongly agreed that, the media influences the way you see rape victims and their perpetrators, 39.5% agreed that, the media influences the way you see rape victims and their perpetrators, 18.5% were

indecisive, 16.9% disagreed, while 9.7% strongly disagreed that, the media influences the way you see rape victims and their perpetrators. This reveals that a high number of respondents agrees to this.

**Question 14:** The Nigerian media tends to be more sympathetic to rape perpetrators.



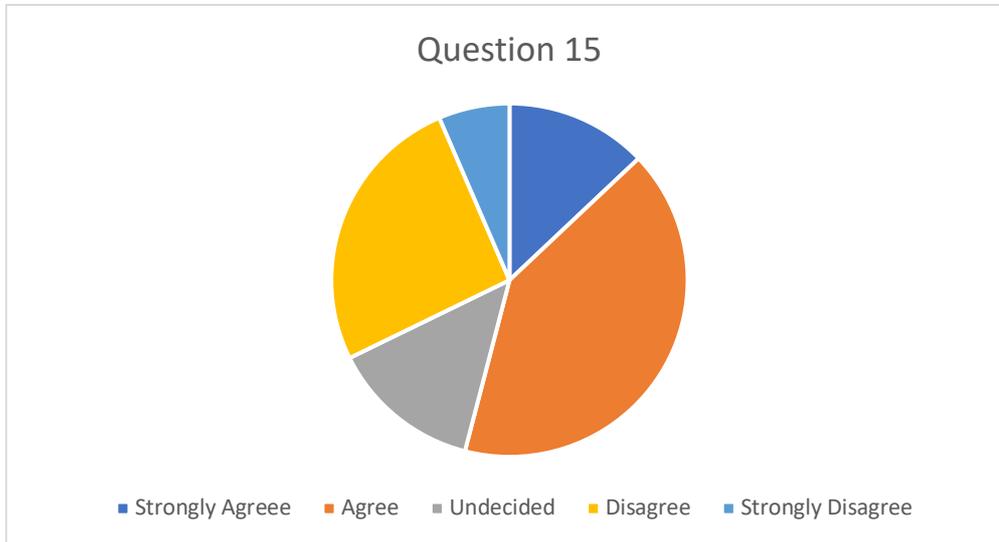
**Table 14**

Answer Choices	Responses	
Strongly Agree	13.7%	17
Agree	33.1%	41
Undecided	21.0%	26
Disagree	23.4%	29
Strongly Disagree	8.9%	11
Total		124

Data from Table 14 reveals that, 13.7% strongly agreed that, the Nigerian media tends to be more sympathetic to rape perpetrators, 33.1% agreed that, the Nigerian media tends to be more sympathetic to rape perpetrators, 21.0% were undecided, 23.4% disagreed, while 8.9% strongly disagreed. This indicates that most respondents think that the Nigerian media tends to be more sympathetic to rape perpetrators.

**Research Question Four:** Has the media contributed to victim blaming in Nigeria?

**Question 15:** The media in Nigeria has contributed to rape victim blaming.



**Table 15**

Answer Choices	Responses	
Strongly Agree	12.9%	16
Agree	41.1%	51
Undecided	13.7%	17
Disagree	25.8%	32
Strongly Disagree	6.5%	8
Total		124

It was discovered in Table 15 that, 12.9% of the research sampled respondents strongly agreed that, the media in Nigeria has contributed to victim blaming, 41.1% agreed that, the media in Nigeria has contributed to victim blaming, 13.7% were indecisive, 25.8% disagreed, while

6.5% strongly disagreed. The analysis thus concludes that, a bit above average respondents agrees that the media in Nigeria has contributed to rape victim blaming.

## **4.8 Discussion of Findings**

### **4.8.1 Content Analysis**

The purpose of this research dissertation is to examine how the media report rape cases in Nigeria, the portrayal of rape victims and perpetrators in the media. This investigation reveals that there is indeed some degree of victim blaming in the selection articles, as well as rape culture and perpetrator sympathetic myths.

The 10 cases analysed from the *Vanguard* and the *Nigerian Tribune*, (5 cases each), reveals that 3 out of 5 selected cases from the *Vanguard* newspaper headlines, focused on the perpetrators, while 2 focused on the crime. *The Nigerian Tribune* on the other hand focused its headline on the crime itself, by giving an unbiased description of what the article is about. According to Serdali et al. (2016) the headline in every newspaper and online article has two functions:

... on the one hand, it is an architectonic structure that defines and affects the informational content of the entire newspaper; on the other hand, it forms an individual conceptual load and determines the perception level of understanding of the information by the reader (p. 4732).

That is to say, the headline either influences the information in the newspaper or it gives the reader a perception of the article presented. Either way, the choice of headline plays a significant role in determining the outcome and perception of an article even before reading the content. Therefore presenting an article with the headline “we gangrape (sic) because we are not buoyant to keep girlfriends”, places importance on this statement and some readers

might perceive a sense of justification; mostly men who feel they are not “buoyant” to keep a girlfriend, “buoyant” which describes the financial capability of the perpetrator.

Not surprisingly, the content analysis research reveals that victims are mostly described as vulnerable. This is consistent with Susan Browmiller’s book *Against Our Will* (1975), which argues that women are described as vulnerable and incapable of defending herself because her genitals makes her “deficient” (French et al. 1998 p. 191). In addition to this vulnerable stereotype, she is also described as “loose”, a phrase described by Benedict (1992 p. 16) as a term used to characterize women who allegedly invite sexual violence to herself. This answers my research question on *How does the media portray rape victims in Nigeria?*

In terms of victim protection, the identity of the victims were not protected in the *Vanguard* newspaper. According to the survey carried out, we discovered that the *Vanguard* has a larger readership than the *Nigerian Tribune*, with 57.3% of respondent reads the *Vanguard* newspaper and 34.7% of the respondents reads the *Nigerian Tribune*. With the high number of audience from the *Vanguard*, automatically means that the victim is exposed to a higher number of people. While the content analysis indicates that the victim’s identity were not protected in the *Vanguard newspaper* compared to the *Nigerian Tribune*, the survey reveals otherwise, which contradicts the findings from the newspaper analysis.

This leads us to the next research question, *How does the media portray perpetrators in Nigeria?* In the word cloud generator it is discovered that the perpetrators were mostly described by their name, age, or as suspects, paedophile, or jobless. The constant mention of the perpetrators’ poor financial background suggests that the men were indeed most vulnerable in the society. This can be perceived as an attempt to maximise public sympathy. The media plays an important role in how we perceive rape victims and perpetrators, in fact,

according to Pollak & Kubrin (2007), more than 75 percent of the public appears to have formed their views on crime based on what they see or read in the media, while 22 percent claim they form their opinions from personal experience (p. 61).

#### 4.8.2 Questionnaire Analysis

In the survey questionnaire it was discovered that the highest number of respondents agree that the media influences the way they see rape crime, 39.5% agrees, and 15.3% strongly agree. In the area of perpetrators' sympathy, 33.1% of the respondents agree that the media tends to be more sympathetic to rape perpetrator, 13.7% respondents strongly agrees, 23.4% disagrees and 8.9% strongly disagrees. Supporting similar findings, *Perpetrator -Victim Empathy Scale* (REMP), a report indicates that male respondents were more empathetic towards the perpetrator than female respondents (Osman 2011; Smith & Frieze, 2003).

The question of whether the media has contributed to victim blaming was posed and 12.9% of the respondents strongly agree that the media has contributed to victim blaming, 41.1% agree, while 25.8% disagree and 6.5% strongly disagree. The newspaper analysis shows that victim blaming is indeed projected in the media, where words like “attracted” “succumbed” “confessed” are used to describe victim and indirectly victimizing the victim for a crime committed against her. The *Illinois Rape Myth Acceptance Scale* (IRMA), referred in the Literature Review Chapter, listed seven subscale behaviours and beliefs around sexual assault which includes “It wasn’t really rape” “she asked for it” (Payne et al., 1999, pp. 27-68). This emphasizes that due to the acceptance of these myths, women who have experienced sexual victimization would rather not disclose it to the authorities. The survey carried out by the Department of Justice, Office of Justice Programs, referred in the Literature Review Chapter, indicates that rape cases are under reported (cited in RAINN,

2005). According to Phipps et al. (2017) rape culture “gives credence to the idea that there are “blurred” lines around consent, which has generated widespread disbelief of rape victims and low conviction for perpetrators” (cited in O’Donohue & Schewe, 2019, p. viii).

This brings us to the next research question: *Has the media reporting been influenced by rape culture?* While the above survey analysis shows that the media is a great platform to educate readers on rape culture and rape myths, it reveals that 4.0% of the respondents strongly agrees that rape culture exist in the *Nigerian Tribune*, 6.5% agrees, 14.5% disagrees and 6.5% of the respondent strongly disagree. While in the *Vanguard newspaper*, 1.6% from the response strongly agree that rape culture exist in the *Vanguard newspaper*, 12.1% agrees, 25.8% disagrees and 9.7% of the respondents strongly disagrees. However this contradicts with the findings from content analysis which indicates that a degree of perpetrators empathy and justification is highly projected in the *Vanguard newspaper*.

This study has examined how rape cases in Nigeria are reported in the media, using two research methods which were most appropriate for this research, because while the survey produced an independent result, the content analysis produced a dependent results which both combines agreement and disagreement to complement each set of findings. Although there were some conflicting results among the two methods, the majority of the findings from both methods correlate.

#### **4.9 Conclusion**

It is coherent to affirm, that the media tends to act against women in a sexist and discriminatory way, which is referred to in the Literature Review Chapter. This research reveals that rape victims are still portrayed as vulnerable and the media has been influenced by rape culture and empathises with the perpetrator and blames the victim for being raped. Perpetrators, on the other hand, are presented as victims of circumstances.

## **Chapter 5: Conclusion and Recommendation**

The media are supposed to reflect real life, and maintain a professional standard when reporting crime especially when it involves sexual assault. However this does not seem to be the case, as they are still portrayal of misogyny and sexism in the media. The issues on newspaper portrayal of sexism continues in that “reporters may construct accurate and sound articles but still miss the point of the event, thereby reinforcing stereotypes and public misunderstanding” (Byerly 1999 p. 62).

### **Restatement of Research Questions:**

In carrying out this study, the following research questions acted as a guide for this research;

- i. Has media reporting been influenced by rape culture?
- ii. How does the media portray rape victim in Nigeria?
- iii. How does the media portray perpetrators in Nigeria?
- iv. Has the media contributed to victim blaming?

Newspapers are a major source which the public get their information's, and form their opinions about crime. This is especially vital when it comes to issues of sexual violence or rape, according to Walbey et al. (1983) “newspaper reports of rape are an important medium in which the dominant discourse on rape is articulated” (p. 86). Through this means, the public gets to understand rape cases and opinions are formed based on the information gotten. This is especially important in a country like Nigeria where issues of rape are hardly discussed, and rape incidents are being shielded from the public.

Although reporters tend to give an illusion of neutrality when reporting all the pertinent information, news articles are sometimes permeated with personal prejudices of the reporter as well as widely perceived cultural prejudices. The reporters' perception and acceptance of

rape culture or any widely held misconception about rape can influence how he/she reports rape cases.

### **5.1 Literature Review Summation and Analysis**

According to Buchwald et al. (1993), rape culture refers to the “Complex of beliefs that encourages male sexual aggression and supports violence against women. It is a society where violence is seen as sexy and sexuality as violent” (p.vii). Common attitudes connected to rape culture involves: victim blaming, sexism, stereotypes, glamourizing rape, failure to accept the damage inflicted by sexual violence, and rape myths, etc (Ridgway, 2014, Harding, 2015). Rape culture is an institution that is largely unnoticed, with the aim of regulating and reprimanding women. The prevalence of this culture serves as a tool leveraged against women, to maintain them as lesser individuals. The leverage is efficiently exerted by sexuality and control (Freedman, 2013, Buchwald, Fletcher, and Roth, 2015, Harding, 2015, Ferguson, 2016, Friedman and Valenti, 2008).

### **5.2 Methods Chosen and Rationale**

My research identified how rape is reported in the Nigerian media with relation to how the victims and perpetrators are portrayed. The two research methods chosen for this thesis have combined to provide a more in depth look into the subject linking rape and the media.

The questionnaire used for this research serves to understand the audience’s (Nigerian audience) perception of rape and the influence the media has on the issue. As argued by Yongqi Gu (2016 p.567) the data collected through questionnaire can be insightful as a research tool and can provide valuable information to the research. The questionnaire used in

this research was relevant in answering my research questions, with 88.5% responses, retrieved from the survey.

The other research method used was a content analysis which represented the qualitative research method. This provided a critical examination of selected articles in the *Vanguard* and the *Nigerian Tribune* respectively. The content analysis gave more detailed information on this research, and findings from each method were compared and the research answers were generated from both methods. The two methods used for this research were most appropriate because it created primary data (survey questionnaire) and secondary data (content analysis). While one method is independent from the researcher's influence the other is based on the researcher's understanding of the subject matter.

### **5.3 Discussion of Results**

The fight against rape in Nigeria does not appear to have progressed in relation to the media, in this case two popular newspapers. The discrepancies in how the media represents females and males when it comes to reporting sex offences are indeed obvious, and the media is doing more harm when it comes to protecting victim's dignity and privacy in Nigeria. Online news media outlets, which is one of the fast growing media outlets, often uses its content to identify women into role of an "ideal woman" (a mother, housekeeper, always sexually ready to please her partner, does more listening than talking) that propagates a stereotype aimed at passivity and subjectiveness. Even when reporting cases of women being emotionally, physically, psychologically and sexually abused, such gender expectations neither alter nor adjust. One of the research question posed in this research is *how does the media portray rape victims in Nigeria?* The analysis shows that most articles examined for this research present coverage of victims with derogatory statements, victim blaming comments and sexism. It was not

surprising that the victims were portrayed as vulnerable and naïve but also victims were grouped in two categories; the “perfect victim” victims (who vigorously resisted their perpetrator, and suffered lot of trauma and injuries) and the victims who merely cried rape (she did not resist her perpetrator; probably enjoyed being raped), which creates an opinion that some victims were deceptive when crying rape.

The second research question presented in this study was: *has the media reporting been influenced by rape culture?* In my research there was a contradicting result from the survey and the content analysis, while the survey reveals that most respondent disagree that rape culture exist in both newspapers. The content analysis on the other hand discovered that the media in Nigeria has indeed contributed to promoting rape culture and rape myths by influencing the public’s opinion and understanding of rape crime. Throughout the content analysis review, it was discovered that the news article was a mere reproduction of the social belief that promotes debasing ideas about rape and also produces an illusion that the perpetrator acts under a supernatural influence and not of their doing. Because rape is one crimes where the victim are intensely scrutinized, the public’s consistent exposure to rape culture not only affects the victim but also the law enforcement. The public as jury or voters, can make decisions based on the opinions formed from the media. As stated by Edith Greene (1990 pp.439) “Jurors' decisions may be influenced by a broad range of information gleaned from media sources, including newspaper reports, television news, courtroom scenes etc”. It was also discovered that the newspapers tend to give a higher credibility to the perpetrators as a source of its information than the victim. In three of the articles the perpetrator’s comments were used as headlines. The reporter feels it is important to form their article based on the information from the perpetrator, thereby encouraging sympathy for the perpetrators and giving less importance to the victim’s narrative. This answers my research question on *how the media portray perpetrators in Nigeria*. The analysis on perpetrator’s representation

in the articles and survey shows that they are often treated with sympathy and most importance, which contributes to the fact that rape is one of the most underreported crimes in Nigeria, where most victims feel the majority will take the side of the perpetrator or that their character will be questioned. Unfortunately, the victims may be right in believing that they may be confronted with suspicion and resentment in their quest for justice and support.

When posed with the question: *has the media contributed to victim blaming?* It was discovered in the content analysis that the media actually contributes to victim blaming through the choice of words used by the reporter to describe the victim. Words like “she confessed”, “succumbed”, “attracted her”, “seduced” points fingers at the victim instead of the perpetrator. The survey carried out also reveals that the media indeed contributes to victim blaming, thereby corresponding with the analysis from the content analysis.

Any crime involving rape must be considered as social issues that demand social accountability, whereby all facets of society must cooperate in order to eliminate all forms of gender discrimination, especially in the media sector.

I would like today to ask that we begin to dream about and plan for a different world. A fairer world. A world of happier men and happier women who are truer to themselves. And this is how to start: We must raise our daughters differently. We must also raise our sons differently.

(Adichie, 2014, p. 4)

#### **5.4 Limitations of Research & Future Recommendations**

With this topic which deny rape victims the opportunity to be understood, I feel there are many narratives I could not explore on given the time and lack of data, also with this period of uncertainty in the world following the Covid-19 pandemic, this situation affected this

study, however in a positive light, the public had much time on their hands and it wasn't difficult to get survey responses on time.

For a future recommendation, an important avenue to closer look at, is media portrayal of male victims in Nigeria. It would be worth exploring the neglect in reporting male victims in the newspaper. Male victims were completely ignored, as there was no mention of male rape victims in either the *Vanguard* and the *Nigerian Tribune* newspaper in 2019, as though men are never victim of rape in Nigeria.

Although I gathered my articles using the Lexis Nexis, the *Vanguard* and *Nigerian Tribune* online, I restricted my research to only these articles in this selected media but did not include blogs, social media and other online newspapers, another aspect that could be studied in the future. I would recommend looking at other newspaper outlets, magazines or blogs to compare if similar messages are sent as the selected newspapers for this research.

Finally another interesting future research recommendation would be a research on about how female and male reporters report rape cases in the newspaper.

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## Appendix

### List of Articles – *Vanguard* and *Nigeria Tribune*

Azeez B. (2019) “Motorcyclist Remanded For Allegedly Raping Trader In Kwara”

{online} Available at: <https://tribuneonlineng.com/motorcyclist-remanded-for-allegedly-raping-trader-in-kwara/> [Accessed 1<sup>st</sup> May 2020]

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Mosadomi W. (2019) “Somebody must have cursed me, says 50-yr-old man that raped 12-yr-old girl” {online} Available at: <https://www.vanguardngr.com/2019/07/somebody-must-have-cursed-me-says-50-yr-old-man-that-raped-12-yr-old-girl/> [Accessed 1<sup>st</sup> May 2020]

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Idowu A. B. (2019) “We gang rape because we are not buoyant to keep girlfriends — Rapists” {online} Available at: <https://www.vanguardngr.com/2019/10/we-gang-rape-because-we-are-not-buoyant-to-keep-girlfriends-rapists/> [Accessed 1<sup>st</sup> May 2020]

## Questionnaire

By participating in this survey, you are acknowledging that you understand the following:

- I have been briefed about the research I am participating in, and I know what is involved in my participation.
- I understand that my participation in this research is voluntary and am completely free to withdraw at any time without giving a reason.
- I must be over 18 years to participate in this research.
- My identity cannot be linked to my data and all information provided remains confidential and anonymous.
- If I have any inquires with this research, I can contact Ifeoma Ochulo at any time, via email: [ifeomaochulo@gmail.com](mailto:ifeomaochulo@gmail.com) or mobile number: +353899471245

Researcher signature \_\_\_\_\_

Participant signature \_\_\_\_\_

**This project has been approved by the Griffith College Faculty Research Ethics Committee.**

### SECTION A: BIODATA

Please, kindly tick the box that best fit the information given below:

1. Sex: Male , Female
2. Age: 18 – 35 years , 36 – 53 , 54 and above

### SECTION B:

Please, tick the space that best fit your view.

1=strongly Disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly Agree

S/ N	STATEMENT	5	4	3	2	1

<b>RELATIONSHIP BETWEEN THE MEDIA AND RAPE CULTURE IN NIGERIA</b>						
<b>1</b>	I understand the meaning of rape culture					
<b>2</b>	I understand the meaning of rape myths					
<b>3</b>	The Nigeria culture is more rape tolerant, which tends to influence media reporting.					
<b>4</b>	The newspaper/online newspaper is a great platform to educate people on rape culture and rape myths.					
<b>5</b>	Which of the new paper do you use often? <ul style="list-style-type: none"> <li>• <i>Vanguard</i></li> <li>• <i>Nigerian Tribune</i></li> <li>• None of the Above</li> </ul>					
<b>6</b>	Rape culture exist in the <i>Vanguard newspaper</i>					
<b>7</b>	Rape culture exist in the <i>Nigerian Tribune</i>					
<b>8</b>	Rape myths exist in the <i>Vanguard newspaper</i>					
<b>9</b>	Rape myths exist in the <i>Nigerian Tribune</i>					
<b>RELATIONSHIP BETWEEN MEDIA REPORTING AND RAPE VICTIM OPENNESS</b>						
<b>10</b>	The identity and reputation of rape victims are protected by the media					
<b>11</b>	Rape victims are motivated to consent publication of his/her experience due to the standard of media reporting of rape cases.					
<b>12</b>	Rape victims are reluctant to open up because of stigmatization.					
<b>RELATIONSHIP BETWEEN MEDIA SYMPATHY AND RAPE PERPETRATORS IN NIGERIA</b>						
<b>13</b>	The media influences the way you see rape victims and their perpetrators					
<b>14</b>	The Nigerian media tends to be more sympathetic to rape perpetrators					

	<b>RELATIONSHIP BETWEEN THE MEDIA AND RAPE VICTIM BLAMING</b>					
<b>15</b>	The media in Nigeria has contributed to rape victim blaming					

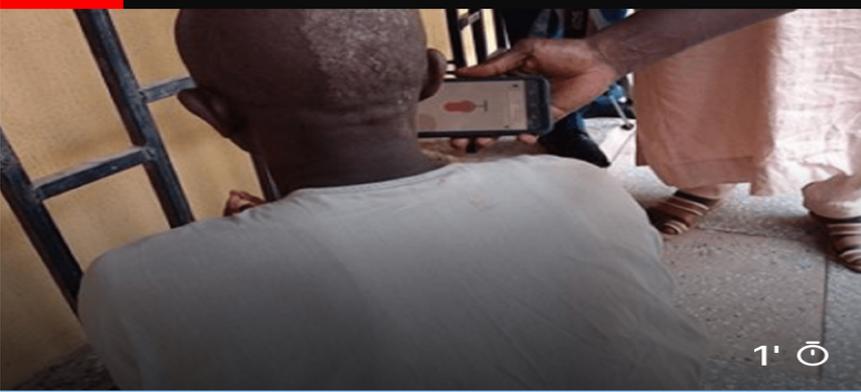
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**Vanguard**

**HOME** NEWS SPORTS POLITICS BUSINESS TECH



1' 🔍

[Home](#) » [News](#) » I started but didn't finish before I was caught, says rapist

## I started but didn't finish before I was caught, says rapist

ON **OCTOBER 19, 2019** 8:00 AM IN **NEWS**

A man, identified as Mohammed Babangida, 30 years old has been arrested for allegedly defiling a 9-year-old girl in Adamawa State.

[f](#) [🐦](#) [✉](#) [💬](#) [⋮](#) [NEXT ARTICLE >](#)

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2' 0

Rape

Home » News » Somebody must have cursed me, says 50-yr-old man that raped 12-yr-old girl

# Somebody must have cursed me, says 50-yr-old man that raped 12-yr-old girl

ON JULY 4, 2019 9:24 AM IN CRIME GUARD, NEWS

By Wole Mosadomi

Minna—A 50-year-old man, Umaru Ruwa,



NEXT ARTICLE >



17:48



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Rape

[Home](#) » [News](#) » We gang rape because we are not buoyant to keep girlfriends — Rapists

## We gang rape because we are not buoyant to keep girlfriends — Rapists

ON **OCTOBER 9, 2019** 2:59 PM IN **NEWS**

A gang of three rapists who were recently arrested by Police in Niger State have confessed that they indulge in the act of raping ladies because they don't have money to keep girlfriends and cannot afford to have constant sex.



NEXT ARTICLE >



17:50



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HOME

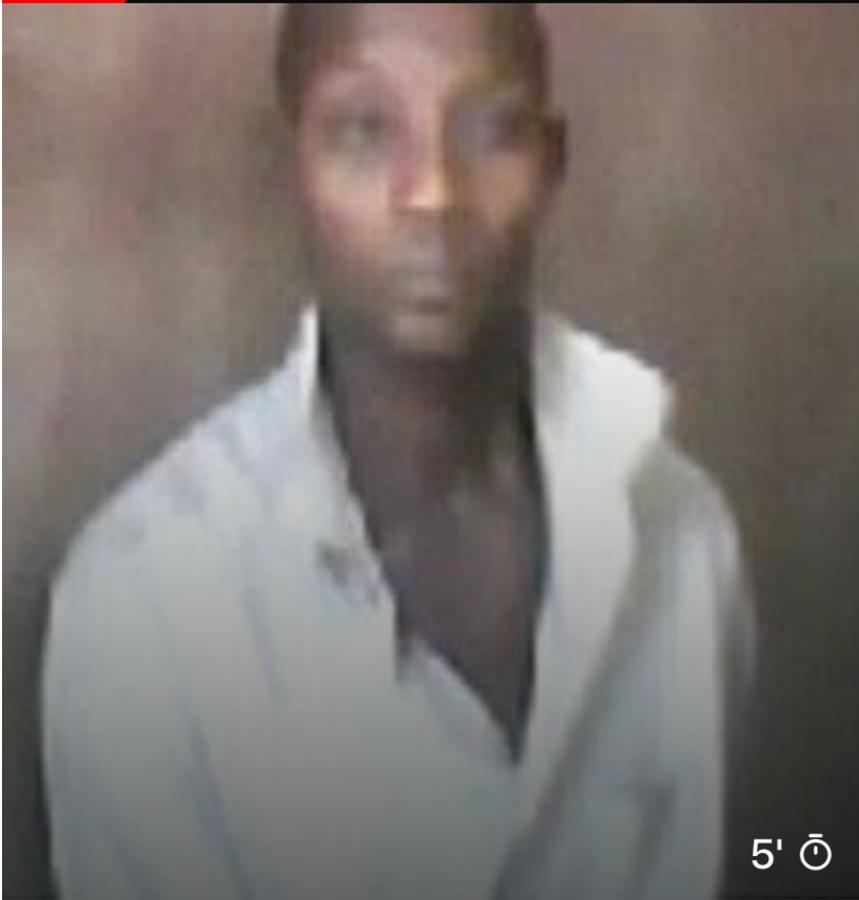
NEWS

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5' 0

Godday Okako

Home » News » Fleeing 58-yr-old man who allegedly raped friend's daughter for 4yrs arrested



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FILE PHOTO

## Police arrest three students over rape in Ondo

LATEST NEWS

By Hakeem Gbadamosi - Akure

On Aug 19, 2019



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