

Running head: A MIXED METHODS APPROACH TO ANALYZING RAPE MYTHS  
WITHIN NEWSPAPER ACCOUNTS OF THE JIAN GHOMESHI TRIAL

“He's funny, he's intelligent, he opens doors, a perfect gentleman”:

A mixed methods approach to analyzing rape myths within newspaper accounts of the Jian

Ghomeshi Trial

By

Chantale Michelle Comeau

A Thesis Submitted to  
Saint Mary's University, Halifax, Nova Scotia  
in Partial Fulfillment of the Requirements for  
the Degree of Bachelor of Arts, Honours Criminology.

March, 2017, Halifax, Nova Scotia

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Date: Friday, March 31, 2017

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## **Abstract**

A great deal of literature provides an American perspective to the prevalence of rape myths in newspaper accounts of sexual assault cases. The present research attempts to bridge the Canadian gap by first providing a Canadian context to present literature on the prevalence of rape myths within newspaper accounts of the Jian Ghomeshi trial, and secondly, by analyzing the prevalence of positive statements relating to Jian Ghomeshi's status (i.e. citizenship, good standing, class, privilege, celebrity status). A mixed methods approach combining a content analysis and critical discourse analysis was used to examine articles sampled from four newspapers— *The Toronto Star*, *The Globe and Mail*, *The Vancouver Sun*, and *The Vancouver Province*. A total of 200 articles were coded for rape myths and positive statements relating to Jian Ghomeshi. Of the articles, 14.5% (n=29) contained at least one rape myth, while 35% (n=70) contained at least one positive statements relating to Jian Ghomeshi. Upon establishing the prevalence of rape myths and positive statements relating to Ghomeshi within the articles, a critical discourse analysis was used in order to better understand how language reproduces and maintains the perpetuation of rape myths and endorses Ghomeshi's status.

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I will end in the words of Dr. Jay Healey, "Go where the data tells you to go".

Many thanks,

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# A MIXED METHODS APPROACH TO ANALYZING RAPE MYTHS WITHIN NEWSPAPER ACCOUNTS OF THE JIAN GHOMESHI TRIAL

## **PREFACE**

During the afternoon of March 24, 2016, I was sitting in my Crime and Media class when the professor began to discuss the verdict of the Jian Ghomeshi trial that had been announced earlier that day. As a result, the professor proposed a “bonus” assignment that gave us the opportunity to analyze the narratives that could appear within the news media 24 hours after the verdict was read. This assignment inspired my honours thesis which examines the prevalence of rape myths in newspaper accounts of the Jian Ghomeshi trial. Within this study, I also investigate the prevalence of positive statements relating to Ghomeshi due to his popularized role as the Q host for CBC and celebrity status. These positive statements include: positive statements relating to Ghomeshi’s celebrity status, positive statements relating to Ghomeshi as a person, and positive statements relating to Ghomeshi’s social class.

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## INTRODUCTION

“Society teaches ‘don’t get raped’, rather than ‘don’t rape’”, was a sign displayed within the Chicago SlutWalk movement on June 4, 2011 (Mardorossian, 2014, p. 2). This sign draws upon the notion that victims of rape are commonly accused for either triggering or causing rape, if not both (Mardorossian, 2014). That is, women are blamed for provoking their own rape through assumptions based on their behaviour, their relationship with the perpetrator and through what they are wearing. Meyers (1997) illustrates this idea by referring to police warnings about rapists that “make it clear to women what actions and locations are unsafe, influence decisions about where to go, what to wear, how to act, how late to stay out” (as cited in Sampert, 2010, p. 323). Particularly, I wonder, how is rape depicted within the news media? And, how does the depiction of rape within the news media interact with the perceptions of rape among its audiences?

There is a great deal of literature that explores the content of media and its role in the reproduction and maintenance of ideologies that assert dominant power in society. A common narrative found within sociological literature relates to the media and its capacity to perpetuate gender inequality, and more specifically, rape myths. Notably, rape myths are described as any statement that acts to discredit or justify a rape. Franiuk et al. (2008) explain that rape myths function in explaining “the disconnect between people’s images of [rape] and the reality of [rape]” (p. 288). To exemplify this notion, Franiuk et al (2008) explain that most people consider sexual assault as a brutal crime between strangers, when in actuality sexual assaults are mostly committed between acquaintances, such as in the Jian Ghomeshi trial.

On March 24, 2016 in a Toronto courtroom, Jian Ghomeshi was found not guilty on four counts of sexual assault and one count of choking. Ghomeshi’s celebrity status, coupled with the severity of his charges not only provoked tremendous media attention, but also secured a



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position as the front page story in diverse newspapers across Canada. Thus, within this thesis, I analyze the prevalence of rape myths within newspaper accounts of the Jian Ghomeshi trial.

Additionally, I also examine newspaper accounts for positive statements relating to Ghomeshi.

These positive statements included comments about Ghomeshi as a person, comments relating to Ghomeshi's celebrity status, and comments relating to Ghomeshi's social class. In order to do this, a mixed methods research approach (content analysis and critical discourse analysis) was applied. And so, my research question asks: how do positive statements about Jian Ghomeshi intersect with rape myths in newspaper accounts of the Jian Ghomeshi trial?

### LITERATURE REVIEW

*Meyers (1994) writes: "By perpetuating the idea that violence against women is a problem of individual pathology, the news disguises the social roots of battering while reinforcing stereotypes and myths which blame women. In this way the news sustains and reproduces male supremacy" (as cited in Anastasio & Costa, 2004, p. 536).*

#### **Victims of rape and the media**

Although the news represents one small element of the mass media, it possesses the power to alter our perceptions on important issues (Anastasio & Costa, 2004). Critical news researchers have long sought to analyze the way in which crimes of sexual violence are reported within the news media (Carter, 1998, p. 220). Within her chapter, Carter (1998) argues that the continuous reporting of sexual violence and rape within newspapers contributes to the normalization of everyday violence, thereby inviting the public to view sexual violence as a natural, common occurring phenomenon (p. 231). Media portrayals of rape are therefore important because they

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have the potential to shape our understandings of rape, who perpetuates it and why (Bonnes, 2013; Kitzinger, 2009, p. 74).

Journalistic discourse often adheres to a framework that presents an ideal victim of crime as someone who is weak, silent and innocent. Nils Christie (1986) explains that the “ideal victim” is “a person or a category of individuals who, when hit with crime, most readily are given the complete and legitimate status of being a victim” (p. 18). Within his model, Christie (1986) refers to five attributes which make up the “ideal victim”, namely: (1) the victim is weak, sick, old or very young, (2) the victim was carrying out a respectable project, (3) the victim was where he/she could not possibly be blamed for being, (4) the offender was big and bad, and (5) the victim and offender had no known relationship (p. 19). In this sense, there exists a hierarchy of victimization both reflected and reinforced within the media and its discourses (Greer, 2007). Greer (2004) and Valier (2004) clarify that this hierarchy of victimization contains the “ideal victim” who attracts massive levels of media attention and generates a collective mourning on a global scale; and the “undeserving victim” who receives little media attention and passes virtually unnoticed in the wider societal world” (as cited in Greer, 2007, p. 22).

Social differences and gender inequality are also produced and reinforced within the mass media (Connell, 1995; as cited in Oxman-Martinez et al., 2009). That is, through the media “social control is achieved and socially accepted behaviors are reproduced and reinforced in gender stereotypes which are disseminated and presented as being real” (Connell, 1995; as cited in Oxman-Martinez et al., 2009, p. 297). Notably, within the news media victims of rape are seen as a separate group altogether, where literature suggests that newspaper accounts about women who have been victims of crime are subjected to biased and stereotyped coverage. To illustrate, Anastasio and Costa’s (2004) study found that in newspaper accounts of violent crime, male

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victims were personalized more often than their female counterparts– thus helping to reinforce and sustain a greater public empathy for male victims of crime. Anastasio & Costa (2004) explain that a lack of personalized news coverage about female victims of crime may produce victim blame; lower empathy towards women; and help to “normalize” violence against women. And so, through sociological literature relating to victims of rape and the media we are able to see how discourses concerning male and female victims of crime in the media plays an important role in the patriarchal practices of society (Bonnes, 2013, p. 222).

### **Rape Myths**

Within literature, various definitions of rape myths are presented. Parnis and Mont (1999) define rape myths as “myths that serve to trivialize, justify, and deny sexual assault” (as cited in Sampert, 2010, p. 304). Martha Burt (1980) defines rape myths as “prejudicial, stereotyped or false beliefs, prejudices or stereotypes about rape, rapists, and rape victims”. Another definition of rape myths is presented by Lonsway and Fitzgerald (1994); they speculate that “rape myths are 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” (as cited in Payne et al., 1999, p. 29). Two important ideas are embedded within these definitions of rape myths. First, these definitions emphasize that rape myths are beliefs shared by the community or broader society. Secondly, these definitions suggest that rape myths fit within a certain form of cultural function (patriarchy) (Payne et al., 1999). Popular rape myths relating to the victim suggest that she was lying or had ulterior motives, while popular rape myths relating to the perpetrator often attempt

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to excuse his behaviour, or create a common idea of who commits sexual assault (Franiuk et al., 2008).

Much of the news media coverage of sexual violence perpetuates myths and stereotypes about rape, rapists and rape victims (Burt, 1980; as cited in O'Hara, 2012). According to Soothill and Walby (1991), sensational stories of rape are no longer confined to tabloids but are now a part of normal, everyday news (as cited in Barnett, 2008, p. 179). Specifically, Franiuk et al.'s (2008) study analyzed the prevalence of rape myths within American newspaper accounts of the Kobe Bryant sexual assault case. Their results indicated that 65.4% of the sampled articles contained at least one rape myth (Franiuk et al., 2008, p. 293). In a similar study, Sampert (2010) analyzed 1,532 Canadian newspaper articles about sexual assault cases for the prevalence of rape myths. Sampert's (2010) results indicate that rape myths were present in 56.8% of the articles.

### **PROBLEM STATEMENT AND RESEARCH QUESTION**

Franiuk et al.'s (2008) study provided an American perspective to current literature on the prevalence of rape myths in print journalism. In particular, Franiuk et al. (2008) were able to reveal the media's role in perpetuating rape myths by analyzing newspaper articles relating to the Kobe Bryant sexual assault case. However, given Kobe Bryant's social prominence, it would have also been useful to analyze the newspaper accounts for words and content relating to his celebrity status. That is, would rape myths be as prevalent within articles that make reference to him as a celebrity?

The role of the media in perpetuating gender inequality, victim blaming and rape myths is clear (Ardovini-Brooker & Caringella-MacDonald, 2002). As we have discovered, newspapers

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can serve as an outlet for the status quo to maintain and reinforce social order by perpetuating ideologies that frame rape as a problem for the “Other”. Yet, what remains to be uncovered is the analysis of positive statements relating to the perpetrator (i.e. citizenship, good standing, class, privilege, celebrity status) in newspaper accounts of sexual assault cases, and their plausible correlation with the presence of rape myths. I will attempt to address a certain gap in sociological literature which is primarily American-focused by: first, providing a Canadian context to present literature on the prevalence of rape myths within newspaper accounts of the Jian Ghomeshi trial, and secondly, by analyzing the prevalence of statements relating to Jian Ghomeshi’s status (i.e. citizenship, good standing, class, privilege, celebrity status). Lastly, I will contribute to the existing sociological literature by comparing the prevalence of rape myths between articles that contain positive statements relating to the perpetrator in sexual assault cases to those who do not. Thus, my research question asks: how do positive statements about Jian Ghomeshi intersect with rape myths in newspaper accounts of the Jian Ghomeshi trial?

### **SYNOPSIS OF EVENTS**

In October 2014, CBC News announced that in light of disturbing information “its relationship with Jian Ghomeshi has come to an end”. Particularly, Jian Ghomeshi is a well-known Canadian celebrity through his role as a CBC radio broadcaster and host of Q. In the following days of Ghomeshi’s dismissal, nine women came forward to police claiming violence, sexual abuse or harassment by Ghomeshi. One month later, in November of 2014, Toronto Police charged Ghomeshi with four counts of sexual assault and one count of choking. Upon pleading “not guilty” in October 2015, a trial began in February 2016 and on March 24, 2016; Ghomeshi was acquitted on all charges.

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## **MATERIAL AND METHODS**

A mixed methods research (MMR) design combining a content analysis and a critical discourse analysis (CDA) was employed in this study. This type of research design was implemented in order to allow me to analyze the content and words within newspaper accounts of the Jian Ghomeshi trial through the complimentary elements of quantitative and qualitative methodological approaches. The following sections of my thesis will first provide a discussion on mixed methods research, followed by an overview of the quantitative and qualitative analysis utilized within the current study – content analysis and critical discourse analysis and why they are well suited for analyzing media content.

### **Mixed Methods Research (MMR)**

The “third methodological movement” is characterized by Teddlie and Tashakkorri (2003) as an ongoing debate occurring between quantitative and qualitative researchers in which challenges the underlying epistemological, ontological and methodological assumptions of sociological research methods. Notably, this “pragmatic debate” is known to have been a factor in prompting the development of mixed methods research (MMR) which recognizes and argues that qualitative and quantitative methodological approaches can be complimentary and profitable in conjunction with one another (Teddlie & Tashakkorri, 2011). Over the past decade, MMR has steadily gained popularity with academics all over the world. According to Charles Teddlie and Abbas Tashakkori (2011), MMR is an approach used to obtain data from unique yet complimentary sources on the same topic or phenomena in order to provide a comprehensive understanding of a research topic. That is, MMR allows for the elaboration of the results of one method through the use of another (Maruna, 2010). In the case of analyzing texts, quantitative

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methods allow for the researcher to assess the presence and magnitude of the true difference in the prevalence or frequency of certain key terms, words, and themes within a large body of text. Once these differences are isolated, detailed qualitative analysis can be conducted in order to further capture the nature of the discourse collectively built by the text.

### **Quantitative Analysis – Content Analysis**

Although first used in both qualitative and quantitative methodological approaches, the content analysis became primarily a quantitative research method due to its ability to code text data into categories and describing the data using statistical methods (Hsieh & Shannon, 2005, p. 1278). Krippendorff (2013) defines content analysis as a “research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (p. 24). Thus, its underlying purpose is to analyze “who says what to whom, how, and with what effect?” (Laswell, 1952, p. 12; as cited by Holsti, 1969, p. 24). A content analysis is appropriate in research when there are issues with data accessibility, or when the subject’s own language is crucial to the investigation, and when the volume of material exceeds the researcher’s ability to analyze its entirety (e.g. newspapers, magazines and many other forms of communication) (Holsti, 1969, pp 15-17). It is important to note that the data resulting from any content analysis should be compared to some other data in order for it to be meaningful.

The study described here took on a summative approach to content analysis in order to determine the prevalence of rape myths and positive statements relating to Jian Ghomeshi within newspaper accounts of the Jian Ghomeshi trial. According to Hsieh and Shannon (2005), “a summative approach to a content analysis starts with identifying and quantifying certain words

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or content in a text with the purpose of understanding the contextual use of words or content...”

(p. 1283). Particularly, a summative approach to content analysis not only attempts to identify the words used within a particular text but also explores their usage (Hsieh & Shannon, 2005). It is important to note that a summative approach to content analysis extends beyond word counts to include the interpretation of content (as in a latent content analysis) (Hsieh & Shannon, 2005, p. 1283). A frequency count of words was not used.

The content analysis described within this study began with the identification of a research question: how do positive statements about Jian Ghomeshi intersect with rape myths in newspaper accounts of the Jian Ghomeshi trial? In order to answer this research question, texts were coded into manageable content categories, and analyzed through the use of a statistical analysis.

### **Sampling Design**

A relevance sampling technique was used to select this study’s sample. Relevance sampling, also known as purposive sampling allows the researcher to systematically reduce the population considered for analysis by only including relevant texts (Krippendorff, p. 120, 2013). Thus, in order to answer the research question, 434 newspaper articles were sampled from four online Canadian newspapers, *The Toronto Star*, *The Globe and Mail*, *The Vancouver Sun* and *the Province (Vancouver)*. The articles were retrieved through the *Lexis Nexis* database by conducting three Boolean searches, these included: “Jian Ghomeshi and trial”; “Jian Ghomeshi and women”; and “Jian Ghomeshi and victim”. The search results were reduced by refining the search so that the key terms were found to be within a paragraph of one another.



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*The Toronto Star* and *The Globe and Mail* represent not only Canada's most circulated newspapers but also a national and local context. In particular, the *Toronto Star* represents a local perspective since it primarily reports on news occurring in Toronto (where the Jian Ghomeshi trial was held); while the *Globe and Mail* provides a National perspective since it reports on top stories and news that occurs across Canada. Articles from the *The Vancouver Sun* and *The Province* were sampled in order to provide a further comparison to the local vs. national context of newspaper articles. That is, I hypothesized that newspaper articles sampled from the *The Vancouver Sun* and *The Province* will be less objective and will contain more rape myths than those published within the *The Toronto Star* and *The Globe and Mail*.

### **Variables**

For the purpose of this study, a detailed codebook outlining all variables was created (see Appendix A). Of the 434 articles sampled for this study, only 200 of them were included. The only criteria for an article to be included within this study was that the article must have discussed the Jian Ghomeshi trial and so, articles that only mentioned the trial were not included. For each sample included within this study, the following variables were also recorded: (1) title of the article, (2) newspaper, (3) section, (4) year, (5) month and (6) date.

In attempts to build on current literature relating to Canadian perspectives of the prevalence of rape myths in newspaper accounts of sexual assault cases, the coding schemes utilized in Franiuk, Seefelt, Ceyress, and Vandello's (2008) study were replicated. Thus, the 200 sampled articles within this study were coded for the endorsement of seven rape myths presented by Burt (1980): (1) she's lying, (2) she asked for it, (3) she wanted it, (4) rape is trivial, (5) he didn't mean to, (6) he's not the kind of guy who would do this, and (7) it only happens to

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“certain” women (as cited in Franiuk et al., 2008, p. 292). Other rape myth endorsing statements in which do not meet these criteria were coded as “other” and were placed within an eighth category.

Lastly, statements relating to Jian Ghomeshi were also recorded. These included: (1) positive comments relating to Ghomeshi as a celebrity, (2) positive comments relating to Ghomeshi as a person, or (3) comments relating to Ghomeshi’s social class. Notably, both rape myths and statements relating to Jian Ghomeshi were only coded as present (1) if the article endorsed those myths or statements.

### **Strengths and Limitations of Content Analysis**

The goal of implementing a content analysis within this study was to examine the prevalence of rape myths within newspaper articles relating to the Jian Ghomeshi trial. However, it is important to recognize both the advantages and limitations of this research. A content analysis has many advantages: it is unobtrusive, it can be used to analyze large quantities of data, and the materials are generally accessible to the public and so, are relatively inexpensive and do not need ethics approval (Hsieh & Shannon, 2004). Other advantages that should be noted concern the replicability and reliability of the data. That is, by developing a coding scheme and detailed codebook for a content analysis, it allows for the study to be easily replicated by other researchers. Additionally, reliability is also a strength since all of the articles were analyzed and coded by one researcher (myself).

Despite the strengths outlined above, there are also limitations to employing a content analysis in research. First, it is important to note how the replicability and reliability of the data

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can also be a limitation within this study. Krippendorff (2013) explains that a research procedure is reliable “when it responds to the same phenomena in the same way regardless of the circumstances of its implementation” (p. 267). The issue with reliability within the data of this study relates to the fact that some of the coding schemes were only developed by me and that the articles were only coded by myself, and so the research procedure could be susceptible to coding errors. Another limitation within the data relates to its validity. It was left to one coder (myself) to decide which words and sentences were coded into which categories and therefore, the process remains vulnerable to weaknesses in interpretation (Collins, 2014).

### **Qualitative Analysis – Critical Discourse Analysis**

The second research method employed within this study was a Critical Discourse Analysis (CDA). One of the founders of CDA, Norman Fairclough (2013), explains that CDA is a transdisciplinary analysis of how discourses are drawn upon in a text and how they are articulated together (p. 7). Notably, this definition extends to include the linguistic analysis of different semiotic modes (e.g. body language, music, imagery) and their articulation (Fairclough, p. 7, 2013). Thus, within the context of this study, the primary objective of CDA was to systematically explore the relationship between the prevalence of rape myths and statements endorsing patriarchy and class, and how such language is “ideologically shaped by relations of power and struggles over power” (Fairclough, 1995; as cited in Locke, 2004, p. 1).

Fairclough (2001) provides a detailed methodological framework for CDA. Specifically, the five stages listed within his framework are as follows: (1) identify a social problem, (2) identify obstacles to the issue being tackled, (3) consider whether the social order in a sense “needs” this problem, (4) identify possible resolutions to the problem, and (5) reflect critically on

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the analysis (Fairclough, pp. 125-27, 2001). All five stages outlined by Fairclough (2001) were applied to the current study. First, the social problem outlined throughout this thesis calls upon the intersection of rape myths with patriarchal and class ideologies in newspaper accounts of the Jian Ghomeshi trial.

The second stage asks to identify obstacles to the issue being tackled. That is, what research methods were used within this study to address the research problem? A mixed methods approach was employed to analyze how rape myths intersect with patriarchal and class ideologies in newspaper accounts of the Jian Ghomeshi trial. Through a statistical analysis (content analysis) the study was first able to establish whether or not a mathematical significance was present between the rape myths and statements endorsing class and patriarchal ideologies in newspaper accounts of the Jian Ghomeshi trial. Next, the CDA functions as a qualitative tool by further interpreting and providing an explanation for the quantitative findings. In other words, how can the presence of patriarchal and class ideologies affect whether or not rape myths are present in newspaper articles of the Jian Ghomeshi trial?

The third stage is the textual analysis. According to Fairclough (2001), this textual analysis step is both explanatory and interpretative, and in this way, the unstructured nature of the method becomes advantageous (Collins, 2014). The application of a textual analysis is beneficial to the results of this study since it has the potential to: identify some of the key actors who contribute to the perpetuation of rape myths, and examine the ideologies in which accompany rape myths. To illustrate this point, Collins (2014) explains how "...inequalities are produced through text by reproducing the point of view of elite attitudes....using these texts, the dominant classes can propagate a message portraying certain people as inherently criminal over others..." (p. 10). Lastly, the fourth and fifth stages deal with possible ways past obstacles

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(future research) and a critical reflection on the entire analysis (how does the research problem position itself in academia?).

### **Analysis**

The content analysis was initiated by first reading and coding all 434 articles. The codes were as follows: she's lying (SL), she asked for it (SA), she wanted it (SW), rape is trivial (RT), he didn't mean to (M), it only happens to certain women (CW), other rape myths (O), positive statements relating to Jian Ghomeshi as a celebrity (PC), positive statements relating to Jian Ghomeshi as a person (PP), and positive statements relating to Jian Ghomeshi's social class (PS). Once this was completed, each article in the analysis was coded into an Excel spreadsheet for the presence (1=yes) or absence (0=no) of words or contents endorsing rape myths and positive statements relating to Jian Ghomeshi. During this time, I also extracted quotes that were further interpreted within the critical discourse analysis of this study. In order to account each article with its appropriate row in Excel, each article was assigned a number ranging from 1 to 200.

### **STATISTICAL ANALYSIS**

The computer program SPSS was used to administer both crosstabulations and chi-square tests for the statistical analysis component of this study. The purpose of a cross tabulation is to show the relationship between two or more variables in tabular format (George & Mallery, 2016, p. 121). Chi-square test of independence was used to determine whether the observed frequencies deviate from expected frequencies. Chi-square tests were used due to the adoption of categorical level data in the analyses.

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**The frequency and percentage of each newspaper and section as they appeared in the data set**

As the abovementioned, a total of 200 articles were sampled from four Canadian newspapers.

The frequency and percentage of each newspaper as they appeared in the data set is presented in Table 1. The majority of the sample included articles from the Toronto Star (55%, n=110), followed by The Globe and Mail (24.5%, n=49), The Vancouver Sun (16%, n=32), and The Vancouver Province (4.5%, n=9).

Table 1. The Frequency and Percentage of Each Newspaper as they Appeared in the Data Set

Newspaper	Frequency	Percentage
Toronto Star	110	55%
Globe and Mail	49	24.5%
Vancouver Sun	32	16%
Vancouver Province	9	4.5%
Total	200	100%

Within each individual newspaper, several sections were coded. The frequency and percentage of each section as they appeared within the data set is presented in Table 2. The News section had the highest frequency (39%, n=78), followed by Opinion (12.5%, n=25), Canada & World (12%, n=24), Greater Toronto (10%, n=20), Editorial (5%, n=10), Letters to the Editor (4%, n=8), Canada (3.5%, n=7), Comment (3%, n=6), Life (2.5%, n=5), Insight (2%, n=4), National Post (1.5%, n=3), Focus (1.5%, n=3), Life & Arts (1%, n=2), Entertainment (1%, n=2), Film (0.5%, n=1), Issues & Ideas (0.5%, n=1), and Webcast (0.5%, n=1).

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Table 2. The Frequency and Percentage of Each Section as they Appeared in the Data Set

Section	Frequency	Percentage
Canada	7	3.5%
Canada & World	24	12%
Comment	6	3%
Editorial	10	5%
Entertainment	2	1%
Film	1	0.5%
Focus	3	1.5%
Greater Toronto	20	10%
Insight	4	2%
Issues & Ideas	1	.5%
Letters to the Editor	8	4%
Life	5	2.5%
Life & Arts	2	1%
National Post	3	1.5%
News	78	39%
Opinion	25	12.5%
Webcast	1	0.5%
Total	200	100%

In order to further understand the relationship between newspaper section and rape myths/positive statements relating to Jian Ghomeshi, the 16 different sections were collapsed into two categories, reflecting a natural and logical split – “News” and “Opinion”. The following sections of the newspaper were placed within the collapsed News category: Canada, Canada & World, Focus, GTA, Insight, Issues & Ideas, Life, Life & Arts, National Post, News, and Webcast. While the Comment, Editorial, Entertainment, Film, Letters to the Editor, and Opinion sections were placed within the collapsed Opinion category. In particular, the sections in which I perceived to reflect the commentary of someone independent of the newspaper, the newspaper itself, or its parent were placed within the collapsed Opinion category. As a result, the collapsed News category represented 74% (n=148) of the sampled articles, while Opinion represented 26% (n=56).

Lastly, it is important to mention the percentage of articles sampled by year, whereby sampled articles were either published in 2014, 2015, or 2016. Articles published in 2014

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represented 30.5% (n=61) of the sampled articles, 2015 represented 6.5% (n=13), and 2016 represented 63% (n=126), respectively. It is interesting to reflect on this data given the timeline of the Jian Ghomeshi trial. Wherein 2014, sexual assault allegations towards Jian Ghomeshi began circulating and as a result, he was fired from his highly recognized role at CBC. In 2015, Toronto Police charged Ghomeshi with 4 counts of sexual assault and one count of choking. Lastly, in 2016 a “high-profile” trial began resulting in Ghomeshi’s acquittal in March.

### **Rape myths**

Of the articles sampled, 14.5% (n=29) contained at least one rape myth, with 12% (n=24) of the articles containing 2 or more rape myths, and 73.5% (n=147) containing none. Table 3 outlines the frequency and percentage for each type of rape myth as they appeared in the data set.

Table 3. The Frequency and Percentage of Each Rape Myth as they Appeared in the Data Set

Rape Myth	Frequency	Percentage
She’s lying	31	32%
She asked for it	17	17%
She wanted it	19	19%
Rape is trivial	7	10%
He didn’t mean to	2	2%
He’s not the kind of guy who would do this	19	19%
It only happens to “certain” women	1	1%
Other rape myths	0	0%
Total	96	100%

The results indicate that the rape myth “She’s lying” was most prevalent, appearing in 32% (n=31) of all rape myths found. The rape myths “She wanted it” and “He’s not the kind of guy who would do this” were the second most prevalent by each appearing in 19% (n=19) of all rape myths found. Furthermore, “She asked for it” appeared in 17% (n=17) of all rape myths, followed by “Rape is trivial” (10%, n=7), “He didn’t mean to” (2%, n=2), “It only happens to certain women” (1%, n=1), and “Other rape myths” (0%, n=0).



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### **Positive statements relating to Jian Ghomeshi**

Next, 35% (n= 70) of the sampled articles contained at least one positive statement about Jian Ghomeshi, 6% (n=12) contained two or more, and 59% (n=118) contained none. Table 4 outlines the frequency and percentage for each type positive statement about Jian Ghomeshi as they appeared in the data set. Positive comments relating to Jian Ghomeshi as a celebrity were the most prevalent, accompanying 69.8% (n=67) of all the positive statements found. Positive comments relating to Jian Ghomeshi as a person were also fairly frequent accounting for 20.8% (n=20) of all positive statements found, while positive comments relating to Jian Ghomeshi's social class accounted for 9.4% (n=9) of the sample.

Table 4. The Frequency and Percentage of Each Positive Statement about Jian Ghomeshi as they Appeared in the Data Set

Statement	Frequency	Percentage
Positive comments relating to Jian Ghomeshi as a celebrity	67	69.8%
Positive comments relating to Jian Ghomeshi as a person	20	20.8%
Positive comments relating to Jian Ghomeshi's social class	9	9.4%
Total	96	100%

### **The difference between rape myths and positive statements of Jian Ghomeshi within newspapers, sections, and location**

While investigating individual newspapers rape myths appeared the most in the Vancouver Province, resulting in 44.4% (n=4) of all articles for that newspaper. Of the articles sampled from the Vancouver Sun, rape myths appeared 40.6% (n=13) of the time. Lastly, rape myths appeared 25.9% (n=28) and 16.3% (n=8) of the time in articles sampled from the Toronto Star and the Globe and Mail, respectively. A chi-square test was conducted between rape myths and the type of newspaper and found a marginally significant result of  $p=.06$ . However, a significant finding ( $p=.002$ ) was found between positive statements relating to Jian Ghomeshi and the type of

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newspaper. Interestingly, 100% (n=9) sampled from the Vancouver Province contained at least one positive statement relating to Jian Ghomeshi, and almost half, 46.9% (n=15) of the articles sampled from the Vancouver Sun contained at least one positive statement. Respectively, 36.7% (n=18) and 36.1% (n=39) of the articles sampled from the Globe and Mail and the Toronto Star contained at least one positive statement relating to Jian Ghomeshi.

A further analysis was conducted between rape myths and sections of the newspaper. The results indicated that rape myths appeared the most in News sections of the newspaper, with 27.8% (n=37) of the articles containing at least one rape myth. Of the sampled articles in Opinion sections, rape myths appeared 23.9% (n=16) of the time. A chi-square test between rape myths and section of the newspaper was nonsignificant ( $p=.55$ ). Results indicated that positive statements relating to Jian Ghomeshi appeared in 45.9% (n=61) of the articles in the collapsed “News” category, and in 31.3% (n=21) of the articles in the collapsed “Opinion” category. These findings were significant ( $p<.05$ ).

When the results were analyzed by geographical location, 41.5% (n=17) of the articles sampled from Vancouver (The Vancouver Province and The Vancouver Sun) contained at least one rape myth. While, 22.9% (n=36) of the articles sampled from Toronto (The Toronto Star and The Globe and Mail) contained at least one rape myth and were significant ( $p<.05$ ). A significant finding ( $p<.01$ ) was also found between positive statements relating to Jian Ghomeshi and the geographical location in which the article was published. Specifically, 58.5% (n=24) of the articles sampled from Vancouver, and 36.3% (n=57) of the articles sampled from Toronto contained at least one positive statement relating to Jian Ghomeshi.

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The final stage of the statistical analysis investigated for both the prevalence of rape myths and the prevalence of positive statements relating to Jian Ghomeshi. First, a nonsignificant relationship was determined ( $p=.08$ ) for an article to contain both a rape myth and a positive statement relating to Jian Ghomeshi. Specifically, of the sampled articles, 32.9% ( $n=27$ ) contained at least one rape myth and at least one positive statement. However, a significant relationship ( $p<.05$ ) was found between rape myths, positive statements relating to Jian Ghomeshi and the article being published in Toronto. That is, 33.3% ( $n=19$ ) of the articles published in Toronto contained at least one rape myth and one positive statement relating to Jian Ghomeshi. When controlling for the article being published in Vancouver, 33.3% ( $n=8$ ) of the articles contained at least one rape myth and one positive statement. These results were nonsignificant ( $p=.20$ ).

### ANALYSIS OF DISCOURSE

The news is politically, economically and socially situated, and as a result is reported from a particular angle (Fowler, 1991). “Newsworthy” stories are selected on the basis that they conform to the public’s dominant beliefs and can be produced in a quick and concise manner (Sampert, 2010). However, since the vast majority of an event is unreported, the selection only provides one lens through which the public can view and understand the event (Fowler, 1991, p. 11). And so, by leaving out pieces of the story, the news relies on a “readers’ presupposed information – including their stereotypical beliefs – to get information across in a quick concise manner” (Sampert, 2010, p. 303).

Although newspaper articles can be from various perspectives (i.e. police, coroners,

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judges, civil servants, government officials etc.) including the editors and journalists themselves, each perspective represents an official language that in some way conforms to the status quo (Fowler, 1991, p. 23). Accordingly, by reporting from various “official languages”, newspapers maintain and reproduce hegemonic ideologies (Fowler, 1991, p. 23). As stated by van Dijk (1995), ideologies are “socially shared ‘interpretative frameworks’ that allow groups members to understand and make sense of social reality, everyday practices and relations to others groups” (p. 245). Notably, ideologies are locally produced or context dependent, and in this sense control our “lived everyday experiences” (Althusser, 1971; as cited in van Dijk, 1995). For these reasons, CDA is an important tool for analyzing the language and narratives within the news media that fuel dominant discourse. Subsequently, the following section of this thesis is dedicated to the critical discourse analysis of the language and content that perpetuated a discourse that endorsed rape myths and positive statements relating to Jian Ghomeshi.

### **Rape myth: “She’s lying”**

The discourses within the sampled articles for this study endorsed the rape myth “she’s lying” the most. Not only does this rape myth relieve blame from the perpetrator, but it provides a justification that protects people from thinking that they or their loved ones could not be victims of rape themselves (Franiuk et al, 2008b, p. 791). A quote found amongst the articles in which endorses the rape myth “she’s lying” reads as follows:

“Let's respect real victims of sexual assault and not demean them by referring to the three complainants in the Ghomeshi trial as "victims"...The three complainants, singly or collectively lied, fabricated evidence, knowingly omitted evidence and conveniently "forgot" what they so blatantly communicated in emails and letters” (*The Toronto Star*, April 2, 2016)

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First, I wonder – Who are “real” victims of sexual assault? The article speculates that the victims within the Ghomeshi trial are not “real” victims since they maintained a connection with the accused after the alleged assaults took place. Eastal et al (2012) explain that society is ingrained with the idea that an “authentic” or “real” rape is the event “where a rapist is a stranger who uses physical force, the victim sustains injuries and reports the incident immediately” (p. 330). And so, given these criteria, the victims of the Ghomeshi trial are not “real” rape victims, and the incident itself should not be constituted rape, or in this case, sexual assault.

Furthermore, the victims within the Ghomeshi trial cannot be constituted “real” victims so much so that it would “demean” “real” victims of sexual assault. By implying that there are “real” victims of sexual assault, this language promotes the idea of an existing hierarchy of victimization. That is, the victims within the Ghomeshi trial display characteristics in which are opposite to those of the “ideal” victim set out by Nils Christie (1986). In this case, the victims; were neither weak nor young; were being blamed for their own sexual assault; had a known relationship with Ghomeshi; and to complete this immaculate profile of what constitutes the opposite of an “ideal” victim’s portrayal – Jian Ghomeshi is a well-known CBC Radio Broadcaster and Canadian celebrity icon.

Lastly, the use of air quotes within the text attempts to solidify the article’s point by suggesting the victims are not “real”. Consequently, by placing air quotes around the words “victim” and “forgot”, the article subtly uses a language that promotes mockery and sarcasm – suggesting that it is inaccurate to call the women “victims”, and that they did not actually “forget” what they wrote in their emails and letters.

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### **Rape myth: “She asked for it” and “She wanted it”**

The rape myth “she asked for it” maintains that women who are raped engage in risky behaviour and “got what they deserved”. Notably, this kind of rape myth also supports the idea that women are responsible for the prevention of their rape (Hayes et al, 2016). That is, women are expected to monitor, police, and restrict their movements in order to ensure the safety of their bodies (Cahill 2000; as cited in Edwards et al, 2011, p. 767). To exemplify, a quote from an Opinion article in the Toronto Star (2016) reads:

“Unless somebody likes to be beaten and choked, I cannot figure out how somebody can write a letter afterwards saying ‘I love your hands’ it beggers [sic.] my mind”. (The Toronto Star, February 20, 2016)

The discourse within this excerpt uses a language that suggests the woman must have wanted to be “beaten and choked” because she wrote him a letter after the fact.

Similarly, the rape myth “she wanted it” also allows for perpetrators to justify their sexually violent behaviour by reinforcing patriarchal beliefs that suggest the perpetrator was merely responding to a woman’s sexual invitations (i.e. from her clothing, behaviour, sexual reputations) (Franiuk et al, 2008b, p. 791).

“The email was bait, to call me, so I could get him to call me.” (The Vancouver Sun, February 3, 2016)

These are the words of a victim within the Ghomeshi trial, when she was questioned as to why she was sending Ghomeshi emails, one including a picture of herself in a bikini, after the alleged sexual assault took place. By including this quote within an article, The Vancouver Sun attempts to frame the woman as desperately wanting to be in contact with Ghomeshi.

“The woman a struggling [actress] and part-time cocktail hostess seven years older than Ghomeshi told this story of her interactions with Ghomeshi in late 2002 and early 2003...She said she met with him while working for the caterer at a CBC Christmas party” (The Toronto Star, February 2, 2016).

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Additionally, by referring to the victim's "struggling" career as an actress and part-time employment as a waitress, this quote also paints a picture of despair by suggesting that the woman was seeking fame through Ghomeshi as a means to restore her livelihood.

### **Rape myth: "Rape is trivial"**

Words and content in which endorse the rape myth "rape is trivial" trivialize the rape in ways that suggest the victim was not hurt, or that rape occurs naturally. In an attempt to justify his actions, Jian Ghomeshi referenced the bestselling novel, *Fifty Shades of Grey*.

"In a statement posted on Facebook, he compared his private sex life to a 'a mild form of *Fifty Shades of Grey*,' a 2011 bestseller that depicted bondage, discipline and the infliction of pain, and dismissed the accusations as a 'campaign of false allegations pursued by a jilted ex-girlfriend'" (The Vancouver Province, October 30, 2014)

Although in Ghomeshi's own words, by re-iterating Ghomeshi's position on his admiration for "rough sex" as being similar to those described within *Fifty Shades of Grey*, the article relieves the incident of sexual assault from its severity. Notably, this discourse also serves to deny the harmful effects of rape, by implying that the rape is no different from any other acts of sex the victim has experienced (Burt, 1991, p. 29). Burt (1991) further explains that pornographic films reinforce rape myths by frequent and repeated associations of sex and violence (p. 34).

### **Rape myth: "He didn't mean to" and "He's not the type"**

The rape myth "he didn't mean to" attempts to excuse the perpetrator's behaviour. Accordingly, discourse within the newspapers article use Ghomeshi's publicized sexual preferences for "rough sex" or BDSM (bondage, dominance, submission and machoism) to excuse his behaviour.

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“Clearly Ghomeshi has a problem. He has admitted he likes “rough sex”. Going to jail won’t help him. Being forced into a rehabilitation might be the better verdict so it doesn’t happen to others in the future” (The Toronto Star, February 20, 2016).

On the other hand, the rape myth “he’s not the type” paints a narrow picture of those who commit sexual assault (Franiuk et al, 2008). Specifically, the myth that rapists are “sex-crazed” or mentally ill has prevailed within our society (Garland, 2009). However, in this case, the victims within the Ghomeshi trial characterize their perpetrator opposite to these terms.

"He's funny, he's intelligent, he opens doors, a perfect gentleman" (The Toronto Star, February 2, 2016).

And so, by describing Ghomeshi as an all-around “perfect gentlemen” the article portrays Ghomeshi in a way that does not fit within the framework of the type of men who rape.

### **Rape myth: “It only happens to certain women”**

The rape myth “it only happens to certain women” sustains the idea that only “certain women” can be victims of rape. Primarily, these women are those with bad reputations, and those from socially marginal or minority groups (Longsway & Fitzgerald, 1994, p. 136). By referring to a woman’s socio-cultural and socio-economic position as a basis for being a rape victim, it creates two ideological categories of rape victims; women who are raped and women who are not raped. In this sense, women who are raped are from a minority group and hold a lower class position in society, while women who are not raped are white and hold middle- to upper- class positions in society. Notably, this rape myth traps many minority women, whose experiences of sexual violence are not taken seriously because they are stereotyped as being sexually promiscuous (Burt, 1991, p. 29).



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“The women, all educated and employed, said Ghomeshi's actions shocked them.” (The Toronto Star, October 27, 2014)

Thus, by definition, the victims within the Ghomeshi trial cannot be victims of rape since they are all educated, employed and could be seen as productive members of society.

### **Positive statements relating to Jian Ghomeshi as a celebrity, as a person and his social class**

Taken together, findings from the current study show the role of Canadian newspapers in perpetuating positive statements relating to Jian Ghomeshi in articles about his sexual assault trial. That is, 35% of the sampled articles within this study contained at least one positive statement relating to Jian Ghomeshi. In their study, Knight et al (2001) found that peoples' perceptions of rape are influenced by celebrity status of the offender (p. 187). Similarly, other research also calls into question celebrities favorable attributes and their benefit in the courtroom. Notably, this type of language could also serve to reproduce or maintain rape myths. By using a discourse in which favors a perpetrator of sexual assault, it not only prevents a discussion of sexual aggression, but also prevents a discussion about the perpetrators characteristics that may make him seem more likely to have committed the assault (Franiuk et al, 2008b, p. 798). Subsequently, a statement in which endorsed Jian Ghomeshi's celebrity status reads as follows:

“It is no secret that Jian is a powerful, wealthy Canadian celebrity and I imagined a scorned ex-lover with an agenda to destroy his reputation.” (The Toronto Star, November 3, 2014)

The language used to describe Ghomeshi in this quote is very compelling and believable. The discourse “it is no secret” implies that the Canadian public is familiar with Ghomeshi's celebrity status. While, “with an agenda to destroy his reputation” suggests that the women who are proposing allegations of sexual assault are only doing so to deprive him of his fame and status.

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Another quote found to endorse Jian Ghomeshi's celebrity status is so descriptive that it can be envisioned as a scene in a movie.

“Jian Ghomeshi stepped out of a black Lincoln Town Car wearing a dark grey overcoat on top of his charcoal suit, white shirt and black tie Monday morning. The clean-shaven 48-year-old former star host of CBC Radio's Q walked through a swarm of journalists and photographers and up the steps of Toronto's Old City Hall court.” (The Vancouver Sun, February 2, 2016)

Next, words and content in which positively characterized Ghomeshi as a person were noted as follows: “fun, happy, charismatic, sweet, humble, and charming” (The Vancouver Sun, February 2, 2016). Lastly, words and content in which endorsed Ghomeshi's social class can be exemplified as: “powerful figure” and “powerful man” (The Toronto Star, February 20, 2016).

### **GENERAL DISCUSSION AND CONCLUSION**

The types of discourses presented above mask the complexities of sexual assault, and foster the perpetuation of rape myths (Barnett, 2008). Where, 14.5% of the sampled articles contained at least one rape myth, with most suggesting that the victim is lying about the sexual assault. However, significant results were found between the location in which the newspaper was published and whether it would contain a positive statement relating to Jian Ghomeshi. These results could be attributed to the political alignment of the newspapers, which ultimately reflect the public opinion of where that newspaper is located. That is, conservative news may reinforce gender roles that inevitably blame the victim and obscure the perpetrator's role within the assault. However, liberal and centrist news may report from a perspective of gender equality or gender neutrality – where the event is reported on but no side is taken.

News media coverage is superficial and selective when reporting on crimes involving celebrities by exposing sexual details, and the drama of courtroom trials, rather than the

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underlying causes of rape, such as the unequal positions of men and women in society (Caringella-Macdonald, 1998; Soothill & Walby, 1991; as cited in Barnett, 2008, p. 183).

Accordingly, victims are described as “flirtatious, bubbly and attractive”, and violence against women is presented as an isolated attack of a “disturbed” individual, rather than a manifestation of a larger social problem (Benedict, 1992, 1993; as cited Barnett, 2008, p. 183). As we have learned, rape myths are also a mechanism through which people use to justify or dismiss a sexual assault from the category of “real” rape (Burt, 1991, p, 27). And so, “unreal” victims of rape face consequences that include but are not limited to: people blame them, belittle them, treat them badly, do not take the situation seriously, and do not offer needed support (as cited in Burt, 1991, p. 28).

Nevertheless, the type of language used within the coverage of sexual assault cases plays an important role in perpetuating rape myths. Patriarchy is a system designed to maintain societal power, control and privilege in male hands (Burt, 1991). At the very center of patriarchy is an ideology that fuels the perpetuation of rape myths which teach women to blame themselves for their own rape, support sexual violence, and are a mechanism that continuously place women in a subordinate position in society (Burt, 1991. p. 37). This study indicated the degree to which rape myths are prevalent in Canadian newspaper accounts of sexual assault cases. Although only a marginal number of newspaper articles concerning the Jian Ghomeshi trial contained rape myths, it is still important to discuss their implications to their reader, and to the greater Canadian public. Many studies have been conducted that investigate the causal effects of exposure to articles endorsing rape myths. Specifically, Franiuk et al (2008; 2008b) demonstrate how the exposure to articles and headlines endorsing rape myths leads people to be more likely to side with the perpetrator in a sexual assault case than prior to exposure (p. 298). They further

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explain that the exposure to rape myths within newspaper accounts of sexual assault reinforces people's common representations of sexual assault, making them more likely to dismiss sexual assaults that do not fit their framework (Lonsway & Fitzgerald, 1994; as cited in Franiuk et al, 2008, p. 300). The exposure to rape myths is also found to negatively impact victims of sexual assault, by making them more likely to dismiss their own experiences and deterring them from reporting their own sexual assault (Peterson & Muehlenhard, 2004; Pitts & Schwartz, 1997; as cited in Franiuk et al, 2008, p. 300). Lastly, in relation to men and the perpetrators of sexual assault, the exposure to rape myths can lead them to excuse or dismiss their sexually assaulting behaviour (Lonsway & Fitzgerald, 1995; Sinclair & Bourne, 1998; as cited in Franiuk et al, 2008, p. 300).

### **Concluding remarks**

This thesis research attempted to bridge a gap in literature which is primarily American-focused by providing a Canadian perspective to the prevalence of rape myths in newspaper accounts of sexual assault cases. My research question asked: how do positive statements about Jian Ghomeshi intersect with rape myths in newspaper accounts of the Jian Ghomeshi trial? The results from a mixed methods approach that combined a content analysis and critical discourse analysis indicated a marginal prevalence of rape myths and positive statements relating to Jian Ghomeshi in newspaper accounts of his sexual assault trial. However, significant findings were found while investigating for the location in which the article was published and whether or not it would contain positive statements relating to Jian Ghomeshi. I hypothesized that these results could be a reflection of the political alignment of the newspapers and the public opinion of where that newspaper is located. That is, I suggest that conservative areas are more likely to express

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positive comments relating to the perpetrator that in the end function to obscure the perpetrator's role within the sexual assault and reinforce ideologies in support of rape myths.

A critical discourse analysis was able to provide further insight to my quantitative findings by analyzing the type of content and words used in the articles that endorse rape myths. Lastly, my thesis came together by providing a discussion on the implications of being exposed to articles that endorse rape myths. Although I drew upon research from an American perspective, it would be reasonable to assume that the exposure to rape myths could affect the Canadian public in similar ways. Therefore, future directions could provide more Canadian content to literature relating to the prevalence of rape myths in sexual assault cases and their exposure might affect the Canadian public's beliefs on sexual assault. Future research could also include a greater sample of articles when analyzing for the prevalence of rape myths in articles about sexual assault cases.

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**Appendix A: Codebook**

1) Newspaper:

- The Toronto Star (1)
- The Globe and Mail (2)
- The Vancouver Sun (3)
- The Vancouver Province (4)

2) Section

- Canada (1)
- Canada & World (2)
- Comment (3)
- Editorial (4)
- Entertainment (5)
- Film (6)
- Focus (7)
- Greater Toronto (8)
- Insight (9)
- Issues and Ideas (10)
- Letters to the Editor (11)
- Life (12)
- Life & Arts (13)
- National Post (14)
- News (15)
- Opinion (16)
- Webcast News (17)

3) Year:

- 2014 (1)
- 2015 (2)
- 2016 (3)

4) Month:

- January (01)
- February (02)
- March (03)
- April (04)

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- May (05)
- June (06)
- July (07)
- August (08)
- September (09)
- October (10)
- November (11)
- December (12)

5) Date: 1, 2, 3, - 31

Rape Myths

6) She's lying (SL):

- Yes (1)
- No (0)

7) She asked for it (SA):

- Yes (1)
- No (0)

8) She wanted it (SW):

- Yes (1)
- No (0)

9) Rape is trivial (RT):

- Yes (1)
- No (0)

10) He didn't mean to (M):

- Yes (1)
- No (0)

11) He's not the type (HNT):

- Yes (1)
- No (0)

12) It only happens to "certain" women (CW):

- Yes (1)
- No (0)

13) "Other" rape myth endorsing statements (O): (DESCRIBE)

- Yes (1)

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- No (0)

Other potentially influential statements:

14) Positive comments about Ghomeshi as a celebrity (PC):

- Yes (1)
- No (0)

15) Positive comments about Ghomeshi as a person (PP):

- Yes (1)
- No (0)

16) Comments relating to Ghomeshi's social class (PS):

- Yes (1)
- No (0)

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Table 1. The Frequency and Percentage of Each Newspaper as they Appeared in the Data Set

Newspaper	Frequency	Percentage
Toronto Star	110	55%
Globe and Mail	49	24.5%
Vancouver Sun	32	16%
Vancouver Province	9	4.5%
Total	200	100%

Table 2. The Frequency and Percentage of Each Section as they Appeared in the Data Set

Section	Frequency	Percentage
Canada	7	3.5%
Canada & World	24	12%
Comment	6	3%
Editorial	10	5%
Entertainment	2	1%
Film	1	0.5%
Focus	3	1.5%
Greater Toronto	20	10%
Insight	4	2%
Issues & Ideas	1	.5%
Letters to the Editor	8	4%
Life	5	2.5%
Life & Arts	2	1%
National Post	3	1.5%
News	78	39%
Opinion	25	12.5%
Webcast	1	0.5%
Total	200	100%

Table 3. The Frequency and Percentage of Each Rape Myth as they Appeared in the Data Set

Rape Myth	Frequency	Percentage
She's lying	31	32%
She asked for it	17	17%
She wanted it	19	19%
Rape is trivial	7	10%
He didn't mean to	2	2%
He's not the kind of guy who would do this	19	19%
It only happens to "certain" women	1	1%
Other rape myths	0	0%
Total	96	100%

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Table 4. The Frequency and Percentage of Each Positive Statement about Jian Ghomeshi as they Appeared in the Data Set

Statement	Frequency	Percentage
Positive comments relating to Jian Ghomeshi as a celebrity	67	69.8%
Positive comments relating to Jian Ghomeshi as a person	20	20.8%
Positive comments relating to Jian Ghomeshi's social class	9	9.4%
Total	96	100%