

EMOTIONAL ABUSE AMONG DATING PARTNERS
IN A RURAL SETTING:
AN EXPLORATORY STUDY

By

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CHAPTER I

INTRODUCTION

Despite the passage of federal legislation in 1994 that raised the issue of violence against women to a societal level concern, the rate of one female victim/one male perpetrator intimate partner homicide has remained relatively constant since 1998. Past studies of intimate relationships in which extreme violence has occurred have noted an apparent escalation from emotionally abusive behaviors to violent physical behaviors which, for a minority of intimate partners, culminates in intimate partner homicide. Pathways to intimate partner homicide remain unclear, however. This study, conducted within a rural area of the United States, focuses on dating relationship behaviors among college students in order to examine the predictive value of select attitudes, beliefs and cognitive styles on the perpetration of behaviors associated with emotional abuse. It is hoped that a better understanding of emotional abuse can, in the future, help identify individuals and couples at risk for the escalation of emotionally abusive behaviors into severe physical abuse, ultimately helping to lower rates of one female victim/one male perpetrator intimate partner homicide in the United States.

Violence Against Women

Women's advocacy groups around the world have, in the last decades, drawn increasing attention to the widespread prevalence of violence against women. Such

violence has been shown, regardless of location, to create negative outcomes for women in the areas of overall, physical, reproductive, and mental health. Moreover, it has been shown that violence against women can lead, on the individual level, to further injurious health behavior and chronic functional disorders (Brown, Stephens-Stidham and Archer 2005), and both direct and indirect fatal outcomes. Yet in spite the high cost of violence against women at the personal and, ultimately, the societal level, it has also been found that the social institutions in almost every society function to legitimize, obscure, and minimize violence against women. For example, violent acts such as assault that often incur punishment when directed against strangers, acquaintances, friends, or employers remain unchallenged when directed against women, especially when these acts occur within the family. The nature of these global findings has elevated violence against women to the level of being the most pervasive yet under recognized human rights violation in the world (Ellsberg & Heise 2005).

The United States and Violence against Women

Intimate partner violence (also referred to as ‘domestic violence’ and/or ‘spousal abuse’) is most commonly defined as violence occurring between spouses, ex-spouses, common-law spouses, and/or boy/girlfriends. Due to decades of work by women’s advocates that drew attention to violence against women in the United States, intimate partner violence (IPV) gained increasing levels of attention throughout the 1970s and early 1980s (Straus, Gelles and Steinmetz 1980; Walker, 1984). In 1994, the U.S. Congress passed House Resolution 3355, the Violent Crime Control and Law Enforcement Act. Included within this comprehensive legislation is Title IV (H.R. 3355 – 108-160), or the Violence Against Women Act (VAWA). The passage of this act

functioned to raise awareness about violence against women in the United States to the level of a formally recognized, societal level social problem (Alksnis 2001; Davis, Smith & Taylor 2003).

In 2005, Congress reinforced the VAWA with the Violence Against Women and Department of Justice Reauthorization Act (H.R. 3402), attesting to the ongoing occurrence of acts of violence against women. In effect, these laws serve to: 1) outline federal grant programs aimed at creating awareness concerning violence against women at a state and local level and facilitating the development of programs and interventions to reduce violence against women; 2) specify full faith and credit to all orders of protection issued in any civil or criminal proceeding, or by any Indian tribe; and 3) influence state legislators, particularly in regard to arrest policies for domestic situations.

Abuse and Rural Women in the United States

Since the passage of the Violence Against Women Act (1994), services intended to improve conditions for women experiencing violence in domestic and/or intimate relationships have increased. However, women who live in rural communities are still less likely than urban women to have access to public awareness campaigns and program and service developments (Van Hightower & Dorsey 2001). This does not mean, however, that rural communities have been unaffected by state and federal laws intended to address the need of women experiencing violence, especially intimate partner violence. Rather, it has been suggested (Van Hightower & Gorton 2002) that the limited services emerging in rural areas of the United States are the product of top-down mandates and, therefore, are inconsistent with the attitudes and beliefs of power holders in rural areas. The result is that rural services may not address the actual needs of the situations in

which rural women are socially located, creating a disconnect between rural women and services, programs, and interventions.

Purpose of Study

This study will examine dating relationships in a rural area of the United States, namely Oklahoma, for indicators of emotional abuse in order to explore the relationships between attitudinal constellations, beliefs, and cognitive styles shown by past research to be correlated to the perpetration of emotional and physical abuse.

Although federal legislation has elevated violence against women to a societal level concern, rates of extreme violence against women as measured by intimate partner homicide have remained relatively constant, suggesting inadequate interventions. Past studies of adult intimate relationships in which extreme levels of physical violence have occurred have uncovered a progression from emotional abuse to physical abuse. The pathways to the use of extreme physical violence remain unclear, however.

Since this study examines data relationships among young adults looking for indicators of emotional abuse, it is hoped that the results of this research will provide the basis for further exploration of this topic.

In the next chapter, I provide a review of the literature on violence against women and exploring the link between emotional abuse and physical abuse. This literature review provides a foundation to formulate my hypotheses examining the factors related to emotional abuse and physical abuse.

CHAPTER II

REVIEW OF LITERATURE

In this chapter, the relevant literature on violence against women and intimate partner abuse will be reviewed. First, the prevalence of violence in intimate partner relationships will be investigated. Next, U.S. conceptualizations of violence against women will be examined. Then, definitions of psychological, emotional, and physical abuse will be evaluated, with particular attention devoted to the conceptualization and measurement of emotional abuse. Finally, attention will be directed toward select variables implicated by past research to be correlated with the perpetration of violent acts against women. Of particular interest for this particular research project are the concepts of hypergender, religious fundamentalism, dogmatism, and locus of control and their potential value in predicting levels of emotional abuse among dating partners in rural areas.

Intimate Relationships and Violence

Both men and women can be victims as well as perpetrators of violence. Violence against women, however, differs in critical respects to violence against men. At a global level, men are more likely to be killed or injured in wars and youth- and gang-related violence, and are more likely to be physically assaulted or killed in a public setting than are women (WHO 2005). Women, on the other hand, are more likely to be assaulted or killed by someone they know, especially by a family member or intimate partner (VPC

2007, OSDH 2005). Further, women are at a greater risk of sexual assault and sexual exploitation at any period in their lives than are men (Ellsberg & Heise 2005).

In the United States, the most consistently recorded indicator of the level of violence within the population in general is found in homicide data. Consistent with global indicators, data collected by the U.S. Department of Justice Statistics has shown that the majority of victims (76.5%) and perpetrators (88.7%) of homicides were male (1976 through 2004).

Intimate partner homicide, the least common outcome of violence against women, is a very special form of violence occurring between spouses, ex-spouses, common-law spouses and both non-cohabitating and cohabitating dating partners. In national homicides reported as intimate partner homicide, approximately two-thirds of victims were females killed by male partners¹. These findings are consistent with the most recent analysis of unpublished Supplementary Homicide Reports for 2006² conducted by the Violence Policy Center (2008). The Violence Policy Center (2008) found that, nationally, 60% of female homicide victims in one female victim/one male offender homicides who knew their offenders were either the wives or intimate partners of their killers (see Figure 1), a finding that has remained relatively stable since 1998. In

Oklahoma, which is considered rural by the U.S. Census Bureau, the number of females

¹ This finding does not imply, however, that all remaining male victims were killed exclusively by women. Male-to-male intimate partner homicide occurs at higher rates than female-to-female intimate partner homicide. For an example, see the *Summary of Reportable Injuries in Oklahoma* (2005).

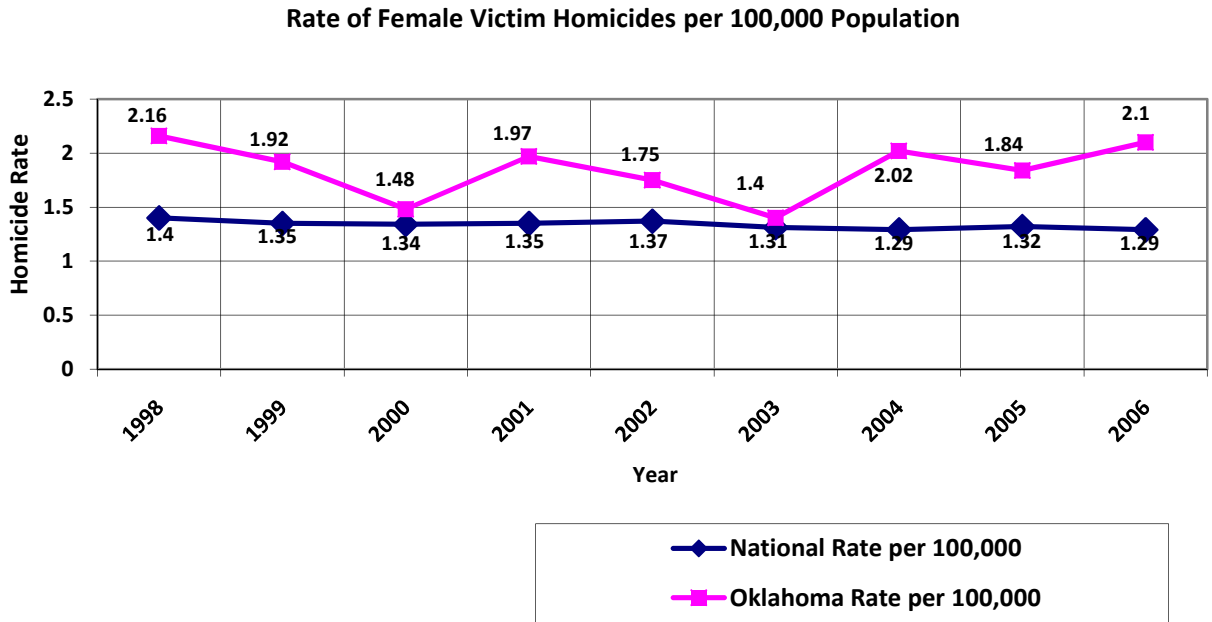
² These reports are collected by the Federal Bureau of Investigation's Uniform Crime Reporting Program and detail homicides involving only one female murder victim and one male offender. The Federal Bureau of Investigation's Uniform Crime Reporting (UCR) Program collects basic information on serious crimes from participating police agencies and records supplementary information about the circumstances of homicides in its unpublished Supplementary Homicide Report (SHR). Data from Florida is not collected. Submitted monthly, supplementary data consists of: the age, sex, race, and ethnicity of both victims and offenders; the types of weapons used; the relationship of victims to offenders; and the circumstances of the murders. According to the FBI's Uniform Crime Reporting Program, supplementary data are provided on only a subset of homicide cases. Additionally, SHR data are updated throughout the year as homicide reports are forwarded by state UCR programs.

killed by male intimate partners is higher than the national average. According to a comparable report, 75.6% of (heterosexual) intimate partner homicide victims between July, 2000, and December 31, 2001, were females (ODHS 2005) (see Figure 2).

U.S. Conceptualizations of Violence against Women

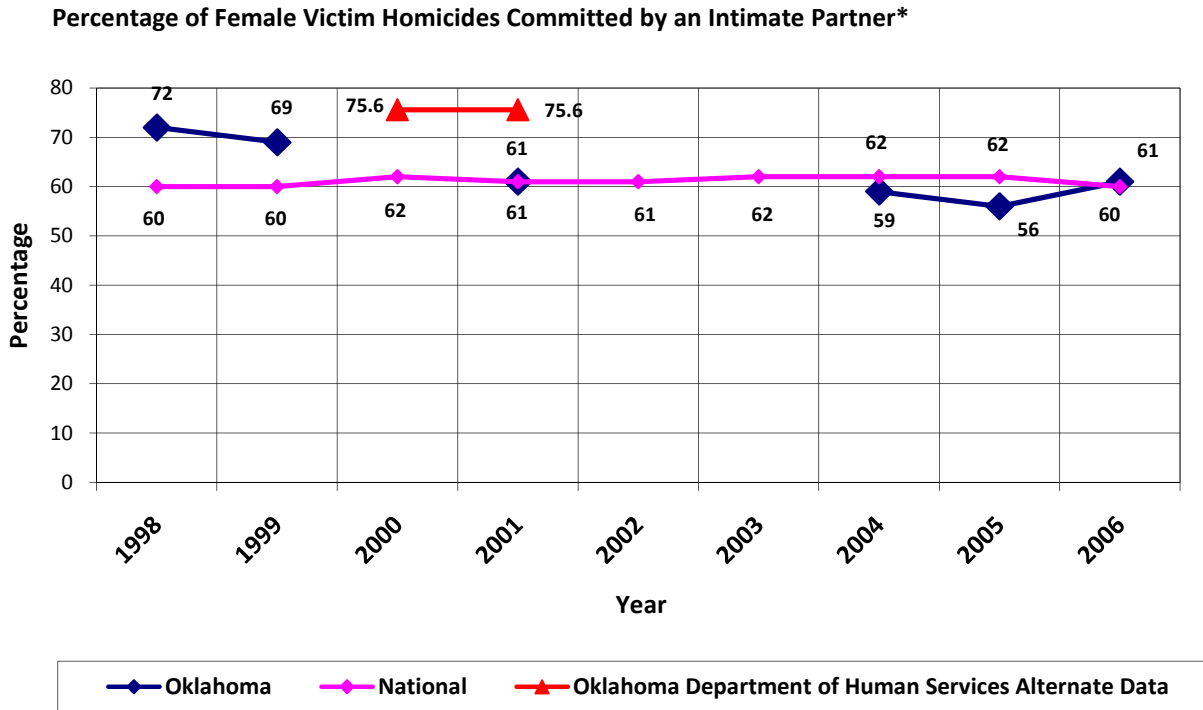
Websdale (1998) conceptualizes violence against women in terms of two broad schools: 1) the ‘family violence’ perspective; and 2) the ‘critical’ perspective. The ‘family violence’ perspective argues that factors such as unemployment, poverty, familial structures, and cultural norms that sanction violence lay at the root of intrafamilial violence (Gelles 1974, 1985; Straus & Gelles 1986; Steinmetz 1977). In this perspective, the term ‘domestic violence’ describes all forms of violence within families, regardless of the nature of the relationship between family members. This perspective thus tends to obscure violence perpetrated against female family members in general—and female intimate partners in particular—within all forms of violence occurring within the family structure (for an example, see ODVFRB 2007). Further, the use of the term ‘domestic violence’ minimizes violence against women by implying a gendered symmetry to violence within families. For example, highly respected and widely used survey instruments such as the Conflict Tactics Scale or the Revised Conflict Tactics Scale are commonly administered as either a paper-and-pencil survey or as a formal structured interview (face-to-face or telephone). Study results have been interpreted as showing that, within the family structure, women and men use violence equally. Critics have asserted that the ‘family violence’ perspective has relied too heavily on quantitative measures, failing to investigate the historical context in which violence

Figure 1.



Unless otherwise noted, data is from the Violence Policy Center's Annual Reports.

Figure 2.



*Intimate Partner: Wife, Ex-wife, Common-Law Wife, and Girlfriend.

No data is collected concerning ex-girlfriends.

Unless otherwise noted, data is from the Violence Policy Center's Annual Reports.

has occurred, thus obscuring important gender asymmetries in the use of violence within the family structure.

The second school, termed the ‘critical’ perspective by Websdale (1998), examines the interaction of gender and power dynamics in family structures and is heavily influenced by critical and feminist theorists. This perspective, while acknowledging factors such as unemployment, poverty, cultural norms, and institutional structures that sanction violence, stresses a definite gender asymmetry in the use of violence. From this critical perspective, it is generally asserted that men exert power and control over women through multiple forms of violence, of which physical violence is but one form. Countering claims of the ‘family violence’ perspective, the ‘critical’ perspective notes that women suffer more injuries, especially serious injuries, at the hands of male intimate partners and are more often the victims of male-perpetrated domestic homicides. It is this perspective, therefore, that distinguishes ‘woman/wife battering’ from other forms of abuse because of the ability of the term to convey the gendered asymmetry of violence by adult partners in intimate relationships. Studies from this perspective often use secondary data, such as data gathered from the National Crime Victimization Survey. Data is also obtained through qualitative methods including case studies, focus groups, and semi-structured or open-ended interviews with battered women, batterers, community intervention agencies, and members of the criminal justice system.

For a summary of these two broad schools, see Table 1.

Cultural Attitudes and Abuse

The interaction of cultural attitudes/beliefs with related social structures that facilitate male dominance over women is traditionally referred to as patriarchy. In Western

Table 1.

Summary of U.S. Conceptualizations of Violence Against Women

Perspectives on Violence against Women (Websdale 1998)	
<p><u>Family Violence Perspective</u></p> <ul style="list-style-type: none">• Domestic Violence<ul style="list-style-type: none">– All forms of violence within families regardless of the nature of the relationship• Methods/Data Collection<ul style="list-style-type: none">– <i>Quantitative Measures</i><ul style="list-style-type: none">• Survey instrument administered either as a paper-and-pencil survey or as telephone survey; Usually using the Conflict Tactics Scale/ Revised Conflict Tactics Scale• Secondary data sources• Assertion: <i>In domestic situations, men and women use violence equally</i>	<p><u>Critical Perspective</u></p> <ul style="list-style-type: none">• Intimate Partner Violence ; Wife/Husband/Spouse Abuse<ul style="list-style-type: none">– Nature of relationship considered• Methods/Data Collection<ul style="list-style-type: none">– <i>Qualitative Measures</i><ul style="list-style-type: none">• Case studies, focus groups, and semi-structured/open-ended interviews with victims, batterers, and members of community intervention agencies and the Criminal Justice System– <i>Quantitative Measures</i><ul style="list-style-type: none">• National Crime Victimization surveys• Assertion: <i>There is gender asymmetry in the use of violence within intimate partner relationships</i>

society, researchers have long identified a historical pattern of male violence against women that is symptomatic of patriarchal structures. Within such subordinating systems, violence against women, women battering, and rape are considered discrete phenomena often attributable in part to the behavior of the victims themselves and, therefore, not solely the responsibility of the perpetrators. For example, throughout most of the history of Western civilization, the practice of chastising one's wife through physical force has been an acceptable means of correcting perceived shameful or undesirable behavior within the domestic relationship. Violence within a marriage, therefore, has historically

been considered a private matter to be dealt with inside the family, placing issues of possible abuse outside of the domain of criminal law. For this reason, wife abuse has traditionally been given low priority in the U.S criminal justice system, with police and court interventions used only as a last resort and then usually only after serious injury or death resulted (Robbins 1999).

Due to historical antecedents of cultural attitudes and religious belief systems, patriarchy is inherent in U.S. culture and social structures. Its influence, however, is not uniform, with people in rural areas displaying more acceptance of patriarchal attitudes than people in urban areas. Gagne (1992), in her study of rural wife battering in Appalachia, found that interactions between patriarchal social structures and cultural norms that objectify and devalue women are intensified through geographic isolation, producing an environment, termed 'rural patriarchy', which reinforces the use of male violence as a normative practice in the social control of women. Inherent in rural patriarchal attitudes is: 1) the framing of female autonomy as the loss of traditional, desirable male control; and 2) the heightened tolerance of various degrees of violent measures to reestablish male dominance over female partners. Gagne's (1992) findings are consistent with other literature that has found strong relationships between perceived affronts and threats directed against masculinity and the tolerance and/or use of violence against female intimate partners (Levitt, Swanger & Butler 2008; Duplantis 2006).

The concept of rural patriarchy was broadened by Websdale (1998), who differentiated rural from urban patriarchy. Websdale contends that in rural areas, due to geographic isolation, the private sphere of the household is primary. As a result, there exists a more privatized form of power relations in the rural household than exists within

urban households. This privatized form of power relations reinforces the exploitation of women's domestic labor power, as well as women's reproductive capacity, by husbands and/or partners, creating more rigid perceptions of gender roles and male privilege than urban settings. For the rural woman experiencing abuse by an intimate partner, the primacy of the private sphere of the household hinders effective interventions on the part of the criminal justice system, as varying degrees of violent male social control of women is tolerated more than in urban areas.

Oklahoma, considered a rural area by the U.S. Census Bureau, displays higher rates of one female victim/one male perpetrator intimate partner homicide than the national average, a finding theoretically consistent with rural patriarchy. Oklahoma, therefore, appears to be an ideal area in which to gather data concerning dating relationship behaviors in order to investigate the value of select variables on predicting levels of emotional abuse.

Psychological and Physical Abuse

Physical violence/abuse in intimate partner relationships has been defined as a pattern of the deliberate infliction of bodily pain or injury in the context of an ongoing intimate relationship. Due in part to the U.S. adversarial system's required standards of evidence in the prosecution of criminal cases, physical abuse definitions tend to be narrow, emphasizing intentionality and planning by stressing the desire of the perpetrator to intimidate, control, coerce, or harm a partner through the use of physical force. Researchers and psychologists, however, also classify as abusive instances in which mistreatment was impulsive rather than planned, especially when the incident is part of

an ongoing pattern (Dutton, Burghardt, Perrin, Chrestman & Halle 1994; Dutton & Starzomski 1993).

Physical abuse is but one recognized form of interpersonal violence, however, existing alongside both sexual and psychological forms. Unfortunately, the complex nature of sexual violence within intimate relationships places the consideration of this form of abuse beyond the scope of this study. This study confines itself to exploring aspects of psychological abuse which, like sexual abuse, can occur with or without acts of verifiable physical violence.

Psychological violence/abuse in intimate partner relationships is generally conceptualized as a broad form of aggression which can be accompanied by acts of physical aggression. Psychological abuse is further subdivided into two broad categories: 1) verbal abuse/violence; and 2) emotional abuse/violence. Verbal abuse, manifested through such behaviors as yelling, swearing, and 'mild' to 'moderate' forms of criticism, is considered a 'mild' form of psychological abuse. Emotional abuse/violence, on the other hand, is conceptualized as a more 'severe' form of psychological abuse. Emotional abuse involves control tactics meant to dominate another person through such behaviors as threats, degradation, humiliation, intimidation, false accusations and blaming, the neglect and/or ridicule of needs, and physical/geographic, social, and/or economic isolation (Murphy & Hoover 1999).

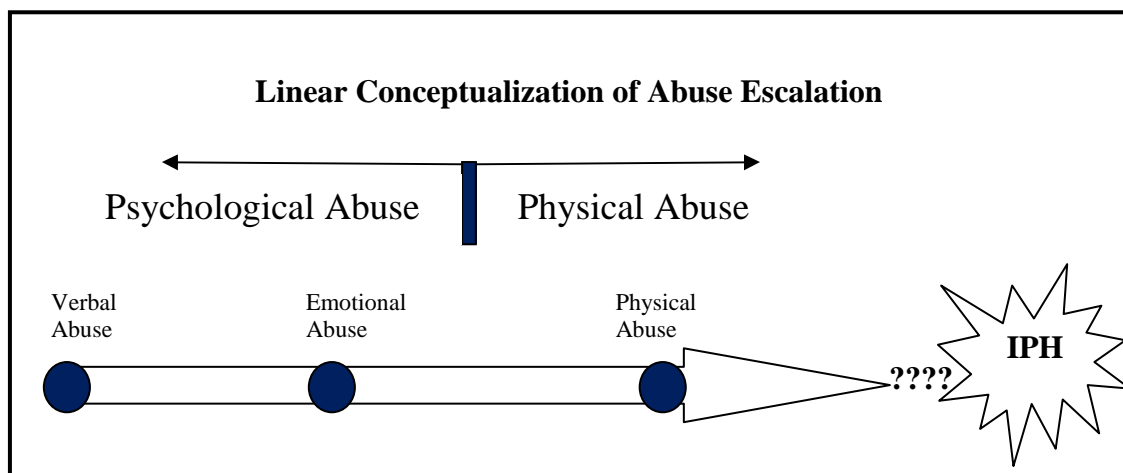
Victims of abusive relationships have expressed that the experience of psychological abuse, especially emotional abuse, is more painful than actual physical violence. Although not perceived as being culturally unacceptable (Capezza & Arriaga 2008), research has shown that psychological forms of abuse have been linked to long-term

negative outcomes for the victim (Pape & Arias 2000). Indeed, the typical victim of emotional abuse displays low levels of self esteem and feelings of worthlessness, exhibiting both a fear for personal safety and a fear of control by others (Johnson, John, Humera, Kukreja, Found & Lindow 2006).

Conceptualizations of Abuse Escalation

Investigations of intimate partner relationships in which severe forms of physical violence were present have consistently revealed a pattern of emotional abuse escalating into severe physical abuse. In this scenario, abuse is conceptualized as being on a continuum along which abuse is assumed to escalate linearly, anchored at the 'mild' end by verbal abuse and at the 'severe' end by physical abuse. Under conditions which are yet unclear, verbal abuse develops into emotional abuse and, finally, into physically abusive behaviors (Varia & Abidin 1999). This linear evolution of abuse ends, for a small number of females and an even smaller number of males, in intimate partner homicide (IPH) (see Figure 4).

Figure 3.



Employing the rationale behind the Conflicts Tactics Scale (Straus 1979), and consistent with a linear conceptualization of abuse escalation, adaptive/non-abusive conflict resolution in intimate relationships is usually defined through the identification and frequency of behaviors like, “Discussed issue calmly”. ‘Mild’ forms of relationship violence are measured through the identification and frequency of behaviors like throwing something at the other, pushing, grabbing, or shoving, and slapping or spanking. ‘Severe’ aggression is typically measured by identifying behaviors like kicking, biting or punching, hitting or trying to hit with an object, beating up, choking, threatening with a knife or gun, and using a knife or gun (Strauss 1979; Bornstein 2006; Browne, Miller & Maguin 1999).

Consistent with a linear conceptualization of abuse escalation, not all emotionally abusive relationships also involve physical abuse. Further, within intimate partner relationships in which physically abusive behaviors are present, so-called ‘mild’ forms of relationship violence do not necessarily escalate into ‘severe’ forms. However, attempts to rank behaviors along the abuse continuum are fraught with conceptual difficulty. For example, is calling one’s partner “dumb” in public less or more abusive than attempting to prevent a partner from spending time with friends? Moreover, is spitting on a partner “worse” or “better” than slapping a partner? Most importantly, how is this linear conceptualization of abuse escalation to be reconciled with victim reports that describe the experience of psychological abuse, especially emotional abuse, as more painful and damaging than actual acts of physical violence? (Capezza & Arriaga 2008; Pape & Aria 1999; Johnson et al. 2006).

Other research on adult relationship abuse concentrates on the associations between differing interpersonal relationship styles and behaviors associated with intimate partner abuse. This research has shown a positive association between aggressive, vindictive, manipulating, and controlling interpersonal relationship styles and both emotional and physical abuse (Murphy & Hoover 1999). Murphy and Hoover (1999) have therefore suggested that, in order to better understand intimate partner abuse and to more effectively identify high risk cases in which physical abuse is likely to develop, there is considerable need to reconceptualize emotional abuse as a multidimensional construct. It is to this reconceptualization of emotional abuse that the discussion now turns.

Measuring Emotionally Abusive Behaviors as a Multidimensional Construct

Murphy and Hoover (1999), investigating emotional abuse in dating relationships, developed a four dimensional construct of emotional abuse based on rationally derived, descriptive, behavioral categories. These descriptive categories, and their respective associations with physical abuse, are summarized in Table 5.

The Murphy and Hoover (1999) study suggests that some people will experience emotionally abusive relationships displaying behavioral characteristics dissimilar to relationships displaying physically aggressive behavior. Further suggested is that some emotionally abusive relationships, such as those displaying behavioral characteristics associated with Hostile Withdrawal and Restrictive Engulfment, may occur in the absence of physically abusive behaviors, having low to modest associations with physical aggression. Finally, other emotionally abusive relationships, such as those displaying behavioral characteristics consistent with Denigration and Dominance/Intimidation, may

carry a higher risk for the later development of severe physical abuse, as these behavioral categories were found to be moderately to strongly correlated with physical aggression.

An added theoretical benefit of Murphy and Hoover's (1999) conceptualization of emotional abuse is that, if necessary, the measure could also be utilized as a unidimensional construct of abuse. By anchoring Restrictive Engulfment at the 'mild'

Table 2.

Dimensions of Emotional Abuse <i>(Murphy & Hoover 1999)</i>	
1. Restrictive Engulfment	<i>Behaviors:</i> Tracking, monitoring, and controlling the partner's activities and social contacts; intense displays of jealousy. <i>Intended Consequence:</i> To limit perceived threats to the relationship; increase partner dependency and availability. <i>Attachment Style:</i> This pattern of behavior was consistently associated with signs of anxious and insecure attachment and a compulsive need for nurturance. <i>Association with Physical Aggression in Dating Relationships:</i> Moderate.
2. Hostile Withdrawal	<i>Behaviors:</i> Avoidance of the partner during conflict; withholding of emotional availability or contact with the partner in a cold or punitive fashion. <i>Intended Consequence:</i> Punish partner and increase partner anxiety/insecurity about the relationship. <i>Attachment Style:</i> This behavior pattern was moderately associated with one aspect of attachment anxiety, namely separation protest. <i>Association with Physical Aggression in Dating Relationships:</i> Low to moderate.
3. Denigration	<i>Behaviors:</i> Humiliating and degrading attacks and behaviors. <i>Intended Consequence:</i> To reduce partner self-esteem <i>Attachment Style:</i> This behavior pattern had a moderate correlation with attachment insecurities, namely, separation protest and compulsive care-seeking. <i>Association with Physical Aggression in Dating Relationships:</i> Moderate to strong.
4. Dominance/Intimidation	<i>Behaviors:</i> Use of threats, property violence, and intense verbal aggression toward the partner. <i>Intended Consequence:</i> To coerce submission; produce fear. <i>Attachment Style:</i> This behavior pattern was moderately correlated with attachment insecurities, namely separation protest. <i>Association with Physical Aggression in Dating Relationships:</i> Strong.

end of a unidimensional construct of abuse and Dominance/Intimidation and the ‘severe’ end, scores on the composite measure could be interpreted as a global measure of emotionally abusive behaviors.

Select Variables Implicated in Abusive Relationships

A review of the literature reveals select variables implicated in intimate partner violence. Some of the most salient include: 1) an exaggerated adherence to—and expectations of—traditional, patriarchal sex roles (hypergender) (Bartolucci and Zeichner 2003; Hogben, Byrne and Hamburger 1996); 2) extremely rigid, closed thought processes (dogmatism) (Mangis 1995; Altemeyer 1998, 2002); 3) belief systems in which meta-beliefs define the way in which orthodox beliefs are organized, resulting in a generally closed-minded, ethnocentric mindset (religious fundamentalism) (Altemeyer and Hunsberger 1992; Leak and Randall 1995); and 4) the nature of one’s generalized expectancies pertaining to the connection between personal characteristics and/or actions and experienced outcomes (Locus of Control) (Lefcourt 1992).

Hypermasculinity, Hyperfemininity, Hypergender, and Relationship Abuse

In the United States, there is a dominant traditional heterosexual cultural script that socializes men and women differently concerning gender roles and sex (Greene and Faulkner 2005). These cultural scripts are attached to perceived biological sex differences and define how men and women are expected to behave both within society at large and with each other (Bem 1984; Gagnon 1990). According to traditional patriarchal gender scripts, men are expected to be dominant, aggressive, emotionally insensitive, sexual initiators, and to provide for women and children. Women, on the other hand, are expected to be nurturing, unassertive, and dependant on men for financial and emotional support. In terms of sexual roles, women are to be demure while simultaneously

appearing to be interested, sexy, and concerned about a man's needs (Lewis, 1976; Beaver, Gold and Prisco 1992, Byers 1996, Greene and Faulkner 2005).

Hypermasculinity

Many early investigations into the relationship between traditional patriarchal gender roles and relationship violence focused on the psychological characteristics of individuals. Mosher and colleagues (Mosher and Sirkin 1984; Mosher and Anderson 1986; Mosher and Tompkins 1988) hypothesized that males who exhibited an exaggerated adherence to traditional male gender roles, a personality trait termed the Macho Personality Constellation, would display interrelated attitudes concerning male-ness and female-ness across three dimensions: 1) a belief that danger is exciting with masculinity affirmed through control and dominance over the environment; 2) an endorsement of violence as an acceptable expression of male power and dominance over others; and 3) an expression of calloused sexual attitudes towards women expressed through both the belief that women are 'dominion' (Mosher and Sirkin 1984; Mosher 1991) accompanied by a disregard for women's rights (Clark and Lewis 1977). The Macho Personality Constellation was found to be related to violence against women in that men displaying hypermasculinity in the form of macho personalities had higher self-reports of sexual abuse against women than other men.

Critics of the Macho Personality Constellation pointed out that the construct, when used to explain gendered violence, focused attention solely on individuals and individual pathologies without considering the social context and influences of the wider social system on the individual. Critics emphasized that individuals are presented daily with cultural expectations, shared understandings, and culturally defined sets of relationships,

statuses, and roles that function to define and constrain the behavior of the individual (Johnson 1995). Implied in this critique is that traditional patriarchal gender scripts provide a general framework within which the exaggerated adherence to masculine gender roles is a normative response and not the sole product of individual pathologies.

Mosher and Tomkins (1988), in an effort to give recognition to the defining and constraining nature of cultural expectations on individual behavior, employed Script Theory in their study of macho personality. The researchers proposed that macho personalities are taught—and thus learned—through the use of cultural scripts such as, “Don’t be scared; be brave and tough”. These scripts function to replace ‘non-masculine’ feelings, for example distress and fear, with the more ‘masculine’ feelings of excitement and anger.

Expanding upon Script Theory and learned masculinity, a parallel construct, ‘hostile masculinity’, was developed to investigate the association between an adherence to exaggerated traditional male gender roles and sexual violence/coercion towards women (Malamuth, Sockloski, Koss, & Tanaka 1991). The researchers defined hostile masculinity as the combination of: 1) the desire to be in control and to dominate, especially in regards to women; and 2) an insecure, defensive, and distrustful orientation towards women.

Use of the hostile masculinity construct to better understand the sexual coercion of females by males suggests two causal pathways to sexual assault (Malamuth and Thornhill 1994). The first pathway suggests that male hostile attitudes and personality as reflected in the endorsement of rape myths and adversarial sexual beliefs lead to sexual coercion. The second pathway suggests that female sexual promiscuity, in interaction

with male hostility, culminates in sexual assault. Critics asserted that suggestions of female sexual promiscuity as causing male sexual violence was equivalent to blaming the (female) victim for excessive (male) behaviors, a tendency which has, in turn, been linked to support for patriarchal systems (Parrott and Zeichner 2003; Murnen, Wright and Kaluzny 2002).

To address the broad cultural implications of patriarchy, a third construct, that of 'patriarchy ideology', was developed (Sugarman and Frankel 1996). Sugarman and Frankel (1996) operationalized patriarchy ideology using measures of attitudes towards violence, gender-roles, and gender schemas/traits to examine how patriarchy ideology is related to intimate partner violence. Findings suggest that within the patriarchy ideology construct, attitudes related to violence measures are most strongly associated with intimate partner violence.

Hyperfemininity

To address the 'female promiscuity' pathway to male sexual assault and abuse of females, it has been argued that some female victims of sexual assault and intimate partner violence may possess certain personality dispositions that reflect an adherence to exaggerated traditional female gender-role expectations (hyperfemininity), creating a vulnerability to violent/abusive behavior by males (Maybach and Gold 1994). Gender-role models of rape, for example, which characterize males as aggressive initiators of sexual activity and women as passive participants, support the idea that socialization into traditional gender-role stereotypes increases a woman's risk of victimization (Griffin 1971). Research directed at investigating learned attitudes concerning femininity that might negatively influence female sexual and relationship experience is relatively recent.

Murnen and Byrne (1991) define 'hyperfemininity' as an exaggerated adherence to a stereotypic feminine gender role. They propose that the hyperfeminine woman measures her cultural success through the development and maintenance of a relationship with a man. Moreover, for the hyperfeminine woman, female sexuality is of primary value in both developing and maintaining a relationship with a male. Murnen and Byrne (1991) further argue that hyperfeminine women hold exaggerated expectations concerning the role of men as initiators of sexual activity and, therefore, acquiesce more easily to aggressive, and sometimes forceful, heterosexual activity.

Based on these attitudinal characteristics, Murnen and Byrne (1991) developed the Hyperfemininity Scale (HFS) patterned after Mosher and Sirkin's (1984) Hypermasculinity Inventory (HMI). Subsequent research has shown that high scores on the HFS are correlated with: 1) the tendency to assign responsibility for sexual aggression to the victim (Murnen, Perot, and Byrne 1989); 2) a tolerance of nonconsensual sexual contact (Maybach and Gold 1994); 3) a higher acceptance of rape myths and adversarial sexual beliefs; and 4) higher levels of experience as the target of sexual aggression (Murnen and Byrne 1991). Scores on the HFS as related to non-sexual variables demonstrate a positive correlation with both traditional family values and negative attitudes towards women in general (Murnen and Byrne 1991).

Hypergender

In an attempt to generate a gender-neutral measure of adherence to extreme stereotypic gender beliefs (hypergender), Hamburger, Hogben, McGowan and Dawson (1996) generated an internally consistent Hypergender Ideology Scale (HGIS) that is significantly and positively correlated with both the HMI and the HFS and has a

significantly greater predictive power than either gender-specific measure. The HGIS provides the researcher with a greater flexibility than the previous scales and, unlike the older measures, allows a direct comparison of hypergender men and women on attitudinal and behavioral measures.

Study Hypotheses Concerning Hypergender Ideology

The previous review of the literature concerning constructs pertaining to gender role adherence reveals that traditional sex-role socialization instills the perception of difference between males and females. Traditional male socialization teaches males to be generally more aggressive and dominating than females. Extreme adherence to male gender roles (hypermasculinity) has been associated with the acceptance of aggression to obtain desired ends, the acceptance of violence, hostile attitudes towards women, and sexual aggression. Females, on the other hand, are traditionally socialized to be generally more submissive and nurturing than males. Extreme adherence to female gender roles (hyperfemininity) has been associated with the importance of maintaining a relationship with a male and the use of manipulation to gain male attention. Based on past research, it is therefore hypothesized that:

- 1) *Sex is related to self-reports of emotionally abusive behavior, with male behavior being positively associated with dating relationship behaviors consistent with Hostile Withdrawal, Denigration, and Domination/Intimidation and negatively associated with Restrictive Engulfment compared to females.*
- 2) *Female reports of (male) partner behavior will be positively associated with behaviors consistent with Hostile Withdrawal, Denigration, and Domination/Intimidation and negatively associated with Restrictive Engulfment compared to males.*
- 3) *Among males reporting relationship behavior, scores on a measure of hypergender will be positively correlated with behaviors associated with Hostile Withdrawal, Denigration, and Domination/Intimidation and negatively correlated to behaviors associated with Restrictive Engulfment.*
- 4) *Among females reporting relationship behavior, scores on a measure of hypergender will be positively correlated with behaviors associated with Restrictive*

Engulfment and negatively associated with Hostile Withdrawal, Denigration, and Domination/Intimidation.

This study is focused on dating relationships in a rural area of the United States, namely Oklahoma, and rural areas have been found display gender attitudes different from urban areas. This display of gender attitudes, termed rural patriarchy, supports ideas of male dominance over women and it is, therefore, assumed that hypergender attitudes will be highly represented in the sample. However, due to national attention given to women's issues in the last decades, coupled with the high occurrence of single mothers in Oklahoma, high levels of divorce, and high participation by Oklahoma women in the workforce, it is hypothesized that, *for the entire sample, sex will be related to hypergender ideology, with females showing less support for hypergender ideology than do males.*

Religious Beliefs, Patriarchy, and Intimate Partner Violence

Religion, broadly defined as a combination of beliefs, values, and behaviors providing an overall worldview, has deeply informed perspectives on gender relations and the status of women in Western societies (Brinkerhoff & MacKie 1985; Steiner-Aeschliman and Mauss 1996). There is an ongoing debate concerning linkages between religion, attitudes towards women, and interpersonal violence, as well as heated debate concerning the nature and direction of influence between these categories (Straus, Gelles & Steinmetz 1980; Kauffman 1979; Peek, Lowe & Williams 1991; Ellison & Anderson 2001; Waite & Lehrer 2003; Brinkerhoff & Mackie 1984; Brinkerhoff et al. 1992; Brutz & Allen 1986; Mangis 1995).

Investigations into the relationship between religion and intimate partner violence have provided conflicting results, with some investigations suggesting that religion has a

minimal influence on violence between intimate partners (Straus et al. 1980), others suggesting an inverse relationship (Waite and Lehrer 2003; Brinkerhoff et al. 1992), and yet others supporting a mixed and complex relationship (Brutz and Allen 1986).

One limitation in previous research on religion and intimate partner violence is the methods used to measure the effects of religion on behavior and attitudes (Hill and Hood 1999b). For example, with the assumption that people who are more religious will attend church more often, Straus et al. (1980) measured religious commitment/religiosity through the self-reported frequency of church attendance and related this measure to interpersonal violence. Religious effects on gender attitudes have also been measured using self-reported church denomination/affiliation, however. Such methods view religion/religiosity as a unidimensional concept (Batson and Burris 1995), classifying religious denominations along a liberal/conservative scale, and then relating this measure to interpersonal violence. Other researchers assert that people display diverse motivations for both church attendance and/or denominational affiliation which, in turn, have an effect on the use of interpersonal violence. Thus extrinsic, intrinsic, and quest motivations for church attendance and/or denominational affiliation have been identified³ (Allport and Ross 1967; Allport 1966; Batson 1976; Batson and Schoenrade 1991a, 1991b), with suggestions that extrinsic motivations for church attendance are most strongly associated with incidents of intimate partner violence (IPV) (Batson and Schoenrade 1991a, 1991b).

³ Extrinsic religious motivation is defined as religion being perceived as a tool to aid in the attainment of mundane goals such as social status or personal comfort. Intrinsic religious motivation is defined as religious involvement for moral and spiritual guidance. Quest motivation is defined as religious involvement motivated by the willingness of a person to grapple with existential questions.

In the United States, the use of religion in analysis is complicated by the complex nature of the U.S. denominational profile, especially within Protestants⁴. Nevertheless, there do exist distinct differences between denominations concerning particularistic doctrines, beliefs, and rituals (as well as within denominations), all which convey varying attitudes concerning gender roles and relationships. It has been argued that more conservative/traditional denominations adhere to more traditional, patriarchal views concerning gender and gender roles than do more liberal denominations (Brinkerhoff et al. 1992). This finding suggests that more conservative/traditional denominations may have higher rates of interpersonal violence than more liberal denominations.

Studies into the relationship between conservative/liberal denominational distinctions and interpersonal violence have brought mixed results, however. Brutz and Allen (1986), in their study of intimate partner violence among Quakers—a denomination known for its public commitment to peace activism—suggest a highly complex relationship between the content of religious beliefs, personal attitudes and behaviors, and intimate partner violence. They stress that the relationship between religion and intimate partner violence cannot be assessed without knowledge of particular religious beliefs, regardless of frequency of church attendance, classification of conservative versus liberal, or motivation for religious involvement.

While the researcher recognizes the importance of the Brutz and Allen (1986) findings, such an intensive investigation is beyond the scope of this study. For this particular study, it is recognized that children are often socialized at a young age into the

⁴ By the late 1970s, Reverend J. Gordon Melton had developed a list of 1,187 primary denominations in the United States (Smith 1990:225).

religious denomination of their parent(s). This socialization is expected to affect gender role perceptions.

Study Hypotheses Concerning Religious Denomination

In order to investigate the effects of religious socialization on gender role perceptions and abusive behavior in dating relationships, it is recognized that religious denominations can be broadly characterized by coherent bodies of values, beliefs, and practices derived from prescribed doctrines and organization (Brinkerhoff and MacKie 1985). Therefore, fundamental/conservative denominations are those that adhere to a more literal interpretation of holy scriptures. For Christians, fundamentalist beliefs include the literalness of the Bible, the divinity of Jesus, salvation through Christ, separation from the world, and male supremacy (Brinkerhoff and MacKie 1985), with Catholics displaying, in general, less religious fundamentalism than Protestants. It is expected that for both males and females, more fundamental/conservative denominations will be more strongly associated with hypergender ideology. *Specifically, it is hypothesized that Catholics will display less support for hypergender ideology than do Protestants. Additionally, Conservative Protestants will display more support for hypergender ideology than either Liberal or Moderate Protestants.*

Study Hypotheses Concerning Religious Fundamentalism

In order to address concerns regarding regional differences among denominations, as well as individual attitudes, a more generalized measure of religious fundamentalism is desirable. To this end, Altemeyer and Hunsberger (1992) created a measure of religious fundamentalism that is purported to broaden the concept of religious fundamentalism

beyond specifically Christian doctrine. Altemeyer and Hunsberger (1992) defined religious fundamentalism as:

1. The belief that only one set of religious teachings exists that contains the inerrant truth about humanity and deity;
2. These religious teachings must be followed according to time-honored practices;
3. The truth revealed in these religious teachings is opposed by forces (of evil) which must be actively fought; and
4. Those people who follow these teachings have a special relationship with the deity.

It is hypothesized that as denominations become more conservative on a liberal/conservative ranking, this ranking will be mirrored in scores on the religious fundamentalism scale. *Specifically, Catholics will show less support for religious fundamentalism than Protestants. Additionally, it is hypothesized that Conservative Protestants will show more support for religious fundamentalism than either Liberal or Moderate Protestants.*

With the Religious Fundamentalism Scale providing an alternative measure of religious fundamentalism independent of geographic region, it is further hypothesized that *there will be a positive relationship between the Religious Fundamentalism Scale and hypergender ideology.*

Dogmatism and Intimate Partner Violence

Dogmatism (Rokeach 1956a, 1956b) is a concept that describes the general openness or closed-ness of an individual's belief system (p. 160). Dogmatic individuals generally require the adoption of a rigid belief system through which the world not only feels safer, but through which the individual develops a sense of power and superiority over others. Important to the concept of dogmatism is that the individual chooses to pursue beliefs and values according to their ability to satisfy the needs for a safe world and to feel power and superiority over others.

Rokeach's (1956a, 1956b) Dogmatism Scale is purported to have four dimensions: 1) the isolation of thought processes from outside belief systems AND from within the belief system in order to ignore contradictions; 2) the belief of aloneness and friendlessness in the world; 3) the acceptance of belief-related authority and the acceptance or rejection of others depending on their adoption of the belief system; and 4) the tendency to be future versus past-oriented, rejecting the importance of the present (Hill & Hood 1999a) .

Mangis (1995) found that, when investigating the relationship between attitudes toward women and dogmatism in a homogeneous, conservative Christian sample, high scores on the measure of dogmatism (Rokeach 1961) were associated with less-support for positive attitudes towards women, as measured with the Attitudes Toward Women Scale (ATWS). Coupled with the finding that attitudes towards women displayed a normal distribution across the conservative sample, his simplest interpretation was that a close-minded person, as measured by high scores on dogmatism, is more likely to maintain sexist attitudes than an open-minded person.

Study Hypotheses Concerning Dogmatism

Dogmatism seems to arise most often in religious matters, with people scoring high on religious fundamentalism also scoring high on measures of dogmatism. *Specifically, it is hypothesized that Catholics will be less dogmatic compared to Protestants.* Additionally, it is hypothesized *that among Protestants, Conservative Protestants will be the most dogmatic.* Finally, it is hypothesized that *there will be, for both males and females, a positive relationship between religious fundamentalism as measured by the Religious Fundamentalism Scale and dogmatism.*

It is expected that dogmatism will also be related to hypergender ideology. It is hypothesized that *a positive relationship exists between dogmatism and hypergender ideology.*

It is also expected that dogmatism will be related to emotional abuse. Generally, it is hypothesized that *dogmatism will be positively associated with respondent self-reports of emotional abuse measured as a unidimensional construct.*

Locus of Control

An important attitudinal constellation implicated in both religion/religiosity and levels of intimate partner violence is Locus of Control (Dutton 1986, Kolb, Beutler, Davis, Crago, and Shanfield 1995). Locus of Control is a psychological concept that originates from within Rotter's (1966) Social Learning Theory (Rotter, Chance and Phares 1972) and is defined as a generalized expectancy pertaining to the connection between personal characteristics and/or actions and experienced outcomes (Lefcourt 1991). According to Rotter et al. (1972), Locus of Control refers to whether an individual perceives both positive and negative outcomes as being contingent on personal behavior (Internal Locus of Control) or the result of others (External Locus of Control).

Levenson (1974) expanded the concept of Locus of Control to include three dimensions: 1) one perceives oneself as in control of significant outcomes (Internal Locus of Control); 2) one perceives powerful others as in control of significant outcomes (External Locus of Control); and 3) one perceives outcomes as determined by fate or chance (Chance Locus of Control).

It has been difficult to interpret Locus of Control as it relates to a belief in God. One can conceivably consider belief in a higher power/God as an aspect of Internal, External,

or Chance loci. Additionally, a study conducted by Welton, Adkins, Ingle and Dixon (1996) found that LOC scores were influenced by the presence or absence of a religious context through the inclusion or exclusion of God Locus of Control items. The researchers found that God Locus of Control is not equivalent to either an External or Chance Locus of Control and appeared to indicate an active rather than a passive approach to life (Hill and Hood, 1999b).

It has been suggested that those who score high on External Locus of Control (i.e., feel that they do not have control over their lives and are governed by powerful others) are more susceptible to abusive relationships while those who score higher on internal locus of control (i.e., feel they have control over both themselves and others) are more likely to become perpetrators of abuse (Dutton 1986; Kolb, Beutler, Davis, Crago, & Shanfield 1995). Investigations into these relationships, however, have yielded mixed results. For example, men's feelings of powerlessness as measured by Locus of Control are the strongest predictors in hostile feelings towards women (Cowan and Mills 2004). Moreover, a God Locus of Control as related to intimate partner violence has, as best as could be determined, not been explored. Because issues of power and domination, submission, authority, and religious fundamentalism have been associated with aspects of intimate partner violence, and are concepts that could reasonably be associated with perceived loci of control as well, there is great utility in investigating the relationship between a 4-dimensional concept of Locus of Control and emotional abuse.

Study Hypotheses Concerning Locus of Control

It is expected that a relationship exists between God Locus of Control and religious denomination. Specifically, it is hypothesized that *Catholicism will have a lower*

association with God Locus of Control than Protestantism. It is further hypothesized that Conservative Protestants will have a higher association with God Locus of Control than Liberal or Moderate Protestants.

A relationship is also expected between God Locus of Control and religious fundamentalism. Specifically, it is hypothesized that *there will be a positive relationship between God Locus of Control and religious fundamentalism.*

It is anticipated that there will be a relationship between God Locus of Control and dogmatism, namely, *as perceptions of God Locus of Control increase, dogmatism will also increase.*

It is expected that hypergender ideology will be related to God Locus of Control. It is hypothesized that a positive relationship will exist between hypergender ideology and God Locus of Control.

Locus of Control is expected to be related to emotional abuse. Among females reporting relationship behaviors, it is hypothesized that *increased perceptions of Powerful Others Locus of Control, Chance Locus of Control, and God Locus of Control will be positively associated with reports of male partner behaviors associated with emotional abuse as a unidimensional construct.* It is also hypothesized that for males, Powerful Others LOC, Chance LOC, and God LOC *will be positively associated with all self-reported behaviors associated with a unidimensional construct of emotional abuse.*

Is There Value in Select Variables for Predicting Levels of Emotional Abuse?

It is expected that support for traditional gender roles will be predictive of levels of emotional abuse. In order to explore the behavior of variables implicated by past

research to be correlated with support for traditional gender roles, a series of OLS Regression equations will first address the question:

Is there predictive value of select variables on levels of support for Hypergender Ideology?

It is also expected that hypergender ideology, religious denomination, religious fundamentalism, dogmatism, and locus of control will be predictive of levels of emotional abuse. Through the use of OLS Regression, the following questions will be addressed:

- 1) Is there predictive value of select variables on respondents' self-report of emotionally abusive behaviors?*
- 2) Is there predictive value of select variables on respondents' self-report of partner behaviors consistent with emotional abuse?*
- 3) What is the substantive effect of Locus of Control on emotional abuse?*

Conclusion

This chapter reviewed literature relevant to violence against women and intimate partner abuse. It was noted that there exist two broad schools of thought related to violence against women, namely the 'family violence' perspective and the 'critical' perspective. It is the critical perspective that is concerned with the interaction of gender and power dynamics—and thus gender asymmetries in the use of violence—within family structures and intimate partner relationships.

Next, patriarchy, or the interaction of cultural attitudes/beliefs with related social structures that facilitate male dominance over women, was addressed. Due to historical antecedents of cultural attitudes and religious belief systems, patriarchy is inherent in U.S. cultural attitudes and social structures. However, geographic isolation has created environments of rural patriarchy in which men are permitted to use greater violence as a mode of social control over women. Conceptualizations of abuse were then discussed,

including the narrowness of definitions of physical abuse as well as emotional abuse as both a unidimensional and a multidimensional construct.

Next addressed were variables implicated by past research to be associated with emotional abuse. Variables selected for discussion included hypergender, religious denomination, religious fundamentalism, dogmatism, and locus of control. Various hypotheses were stated concerning the relationships between these variables, as well as their relationship to emotional abuse as both a unidimensional and multidimensional construct. Finally, a series of questions concerning the predictive value of select variables on hypergender ideology and emotional abuse were introduced. In the next chapter, I discuss the research design including data collection, sampling and methodology.

CHAPTER III

METHODOLOGY

This study will examine dating relationships in a rural area of the United States, namely Oklahoma, for indicators of emotional abuse in order to explore the relationships between attitudinal constellations, beliefs, and cognitive styles shown by past research to be correlated to the perpetration of emotional and physical abuse. The first part of the study will explore the bivariate correlations between select variables in order to see if the variables perform in ways 1) consistent with past research and 2) as hypothesized.

Hypergender Ideology appears, from past research, to be highly implicated in emotional abuse, especially as hypergender is related to constructs of violence against women. Because of this past finding, a set of OLS Multiple Regression Analyses will be conducted using study data from those respondents reporting dating relationship behaviors. In this analysis, hypergender will be the dependent variable. Control and independent variables of interest as indicated by the study sample will be included in a series of change of R^2 equations in order to observe the substantive and total explanatory effect of the variables on the prediction of hypergender ideology.

The actual dependent variable of interest in this study is that of emotional abuse. The final analyses will consider emotional abuse as the dependent variable, incorporating control and independent variables of interest as indicated by the study sample. A series of change in R^2 regression analyses will be conducted in order to observe the substantive

and total explanatory effect of the selected variables on the prediction of behaviors consistent with emotional abuse.

Population of Interest

The geographical/sociopolitical region selected for this study is the state of Oklahoma which is characterized by a relatively low population density (50 persons per square mile compared to the national average of 80 persons per square mile)⁵. However, the bulk of the population is concentrated in Oklahoma and Tulsa Counties with the remainder of the state characterized by small towns (<http://factfinder.census.gov>).

The state university from which the sample was taken had, in the fall 2008 semester, a total of 16,235 undergraduate students. Of these students, 90% were full-time students enrolled in 12 or more credit hours, 81% were Oklahoma residents, 48% were female, and 81% were Caucasian. The mean age was 22 years. Of all undergraduates whose Oklahoma county of residence was known, 41% originated from Oklahoma⁶ and Tulsa⁷ counties (<http://vpaf.okstate.edu/IRIM/StudentProfile/2008/PDF/2008PresentStudentBody.pdf>).

Sample Selection

⁵ “For Census 2000, the Census Bureau classifies as "urban" all territory, population, and housing units located within an urbanized area (UA) or an urban cluster (UC). It delineates UA and UC boundaries to encompass densely settled territory, which consists of:

- core census block groups or blocks that have a population density of at least 1,000 people per square mile and
- surrounding census blocks that have an overall density of at least 500 people per square mile

In addition, under certain conditions, less densely settled territory may be part of each UA or UC. The Census Bureau's classification of "rural" consists of all territory, population, and housing units located outside of UAs and UCs. The rural component contains both place and nonplace territory. Geographic entities, such as census tracts, counties, metropolitan areas, and the territory outside metropolitan areas, often are "split" between urban and rural territory, and the population and housing units they contain often are partly classified as urban and partly classified as rural” (http://www.census.gov/geo/www/ua/ua_2k.html).

⁶ Metropolitan or Micropolitan Statistical Area: 931.5 persons/sq. mile. The general concept of a metropolitan area is that of a large population nucleus, together with adjacent communities having a high degree of social and economic integration with that core (U.S. Census Bureau).

⁷Metropolitan or Micropolitan Statistical Area: 2,152 persons/sq. mile (U.S. Census Bureau).

The general population of interest included university students who were either currently in, or had been in, a serious dating relationship during the past six months. Access to a representative sample of this population was constrained by numerous factors, the most salient of which included monetary and time restrictions. Therefore a non-representative sample of students attending basic Introduction to Sociology classes during the spring semester (2009) at one large state university was used. Because this study is purely exploratory in nature, the non-representative sample is less problematic than if results were intended to be generalized.

Data Collection

Data for this exploratory study was obtained through a 12-page, pencil-and-paper survey instrument (see Appendix I) printed in booklet style and distributed by the researcher to nine general sections and one Honors section of Introductory to Sociology students⁸. Students were asked to complete the survey in a private setting outside of class.

To encourage participation, an incentive of five extra-credit points was offered to students who chose to complete the questionnaire. An alternative extra-credit opportunity, the nature of which was left to the discretion of each instructor, was provided to those students who chose not to complete the questionnaire.

In order to insure anonymity, and thus enhance the quality of the data collected, self-selecting respondents were asked to return their completed surveys in sealed envelopes to

⁸ In the fall of 2008, the questionnaire was piloted to fifteen graduate student volunteers, recruited informally by the researcher, from various colleges within the University. Participants were asked to complete the survey in private and contact the researcher with the time necessary to complete the survey, as well as any general comments or concerns. The researcher did not see or collect these surveys. It was determined that the full survey required approximately twenty-five minutes to complete.

the Department of Sociology office staff⁹. Office staff, who were not connected with the study and did not keep any record of students returning the sealed survey, provided respondents with Confirmation of Participation slips. Respondents were instructed to personally enter their names on the Confirmation of Participation slips and provide the slips to their instructors for extra credit purposes. Lost slips could not be replaced. Additionally, no personal identifiers were collected in the survey instrument. As a result, no individual respondent could be connected to a particular completed survey. Surveys were collected by the researcher at least once a day and kept in a secure and locked location.

Measurement of Variables

Emotional Abuse/Multidimensional Construct

Emotional abuse, conceptualized as a more ‘severe’ form of psychological abuse involving control tactics meant to dominate another person, was measured using a slightly altered version of Murphy and Hoover’s (1999) Emotional Abuse Assessment. This 25-item questionnaire, which asks about relationship behavior during the last six months for both the respondent and the respondent’s partner or ex-partner, includes four subscales: Restrictive Engulfment (7 items); Hostile Withdrawal (7 items); Denigration (7 items); and Dominance/Intimidation (4 items)¹⁰. The researcher collapsed Murphy and Hoover’s (1999) original eight response categories (*‘Once’, ‘Twice’, ‘3-5 times’, ‘6-10 times’, ‘11-20 times’, ‘More than 20 times’, ‘Never in the past 6 months, but it has*

⁹ Envelopes were provided by the researcher and were attached to the survey instrument.

¹⁰ The original instrument includes 7-items in the Dominance/Intimidation Subscale. Unfortunately, the missing three items in the researcher’s final survey instrument was not detected until the researcher began with data entry. The missing items included: 1) Threw, smashed, or kicked something in front of the other person; 2) Drove recklessly to frighten the other person; and 3) Stood or hovered over the other person during a conflict or disagreement.

happened before, and *This has never happened*) into five categories (*Once or twice*, *3 – 10 times*, *11 or more times*, *Has not happened during the last 6 months* and *Never happened in relationship*). For scoring purposes, the response categories were assigned the following values: *Never happened in relationship* = 0; *Has not happened during the last 6 months* = 1; *Once or twice* = 1.5; *3-10 times* = 6.5; and *11 or more times* = 16.5. Each respondent's total score was divided by the number of items in each subscale, yielding a score range of 0 – 16.5 for all subscales. Missing values within subscales were replaced by the series mean.

Emotional Abuse as a Unidimensional Construct

For emotional abuse as a unidimensional construct, items were scored and divided by the total number of items in the complete scale (25), yielding a range of 0 – 16.5 for the entire scale.

Hypergender

Hypergender, defined as an exaggerated adherence to—and expectations of—traditional patriarchal sex roles, was measured using the 57-item Hypergender Ideology Scale (Hamburger, Hogben, McGowan and Dawson 1996). Responses followed a 5-point Likert-type scale ranging from Strongly Agree (+2) to Strongly Disagree (-2). Nineteen con-trait questions were included and reverse-scored. Missing values were replaced with the series mean.

Religious Fundamentalism

Religious fundamentalism, broadly defined as the belief that: 1) only one set of religious teachings contains the inerrant truth about humanity and deity; 2) these teachings must be followed; 3) truth is fundamentally opposed by (evil) forces which

must be fought; and 4) those who follow these religious teaching have a special relationship with the deity (Altemeyer and Hunsberger 1992), was measured using the 18-item Religious Fundamentalism Scale (Altemeyer and Hunsberger 1992). Two additional questions, which appear at the beginning of the scale, serve to familiarize the respondent with the nature of the questions that follow and are not included in the item count or scale scoring. Responses followed a 5-point Likert-type scale ranging from Strongly Disagree (-2) to Strongly Agree (2). Nine con-trait items, which were reverse-scored, are included in the scale. Missing values were replaced by the series mean.

Dogmatism

Dogmatism, defined as the adoption of a rigid belief system through which the world not only feels safer, but through which the individual develops a sense of power and superiority over others, was measured using The DOG Scale (Altemeyer 2002). Two questions, appearing at the beginning of the scale, are not included in the item count or scale scoring and serve to familiarize the respondent with the nature of the questions that follow. Responses for this 20-item scale followed a 5-point Likert-type scale ranging from Strongly Disagree (-2) to Strongly Agree (+2). Ten con-trait questions, for which scoring was reversed, are included in the scale. There were no missing values within the scale.

Locus of Control

Locus of Control, a psychological concept defined as a generalized expectancy pertaining to the connection between personal characteristics and/or actions and outcomes, was measured using the Multidimensional Locus of Control Scales: God Control Revision (Welton, Adkins, Ingle, and Dixon 1996). This instrument contains

items related to Internal, Powerful Others, Chance, and God Locus of Control constructs. The Powerful Others and Chance LOC constructs each contain 7 items, while the Internal and God LOC constructs each contain 8 items. All responses follow a 5-point Likert-type scale ranging from Strongly Disagree (-2) to Strongly Agree (+2). Missing items were replaced by the series mean.

Religious Denomination

Information was gathered concerning both the respondent's identification with a religious denomination before college and personal identification with a religious denomination at the time of the survey (see Appendix X, items 14 and 16). Responses were collapsed into the following categories: **Non Christian** (*Agnostic, Atheist, Buddhist, Muslim, Christian Science, and Unity Church*); **Catholic**; and **Protestant**. Protestant denominations were further divided into three groups: **Conservative Protestant** (*Assembly of God, Independent Baptist, Southern Baptist, Church of Christ, Church of Jesus Christ of Latter Day Saints, Jehovah's Witness, Non-denominational, Protestant Other, and Pentecostal/Holiness*); **Moderate Protestant** (*Lutheran and Methodist*); and **Liberal Protestant** (*Presbyterian*), according to levels of conservatism¹¹. There were no missing values. All analyses utilized respondent's identification with a religious denomination before college.

Dating Behavior Reported

In order to determine whether or not those who reported relationship behavior differed significantly from those who did, a categorical variable, Behavior, was created (Behavior reported = 1, No behavior reported = 0) and entered into the analyses.

Demographic and Background Questions

¹¹ The classification system followed that used by Ellison and Anderson (2001).

A number of demographic and background questions were asked in order to serve as explanatory and/or control variables. Some of these included age, sex, type of high school, parent income, current classification as a student (freshman, sophomore, junior, senior), state of residency, length of residency in Oklahoma (if an Oklahoma resident), perceived race/ethnicity, frequency of church attendance both before college and at the time of the survey, involvement in extracurricular activities, employment, and student status (full-time student/part-time student). Some of these measures are explored in the following analyses for their impact on both hypergender and reports of emotional abuse. To view the complete survey, please refer to Appendix I.

Methods of Analysis

SPSS 16.0 was used for data storage and all analyses. The first part of the study utilized bivariate correlations to explore the relationships among select variables within: 1) the entire sample (N=148); 2) female respondents only (n=86); and 3) male respondents only (n=52).

The second part of the study utilized OLS Multiple Regression procedures. OLS Multiple Regression Analyses I was conducted in response to the question: Is there predictive value of select variables on levels of support for Hypergender Ideology (N = 144)? OLS Multiple Regression Analyses II was conducted in response to the question: Is there predictive value of select variables on respondents' self-report of emotionally abusive behaviors (n = 89)? The third set of OLS Multiple Regression analyses (OLS Regression Analyses III) was conducted in response to the question: Is there predictive value of select variables on respondents' self-report of partner behaviors consistent with emotional abuse (n=89)? A final OLS Multiple Regression analysis compared the

predictive value of Locus of Control on a selected model from Analyses II and Analyses III in order to explore possible gender differences in the emotional abuse.

Conclusion

This chapter reviewed the study design, measurement of variables, and associated research questions to be explored in this study. Because of the high level of one female victim/one male perpetrator intimate partner homicides in the state of Oklahoma, Oklahoma may possess certain characteristics among the population that supports the practice of a type of 'rural' patriarchy that allows greater levels of violent social control against women. It is logical that such attitudes are learned and may be present in the dating population. It is hoped that results from this study will shed light on the development of abusive behaviors in order to identify dating couples at risk of developing excessive violence in later relationships. In the next chapter, I will discuss my findings.

Table 3.

Examples of Scale Items

Emotional Abuse

Restrictive Engulfment

Tried to stop the other person from seeing certain friends or family members.

Tried to make the other person feel guilty for not spending enough time together.

Hostile Withdrawal

Sulked or refused to talk about an issue.

Changed the subject on purpose when the other person was trying to discuss a problem.

Denigration

Said or implied that the other person was stupid.

Belittled the other person in front of other people.

Dominance/Intimidation

Became angry enough to frighten the other person.

Threatened to hit the other person.

Hypergender

If men pay for a date, they deserve something in return.

It's natural for men to get into fights.

Women instinctively try to manipulate men.

No wife is obliged to provide sex for anybody, even her husband. [con-trait item].

Dogmatism

My opinions are right and will stand the test of time.

I am absolutely certain that my ideas about the fundamental issues in life are correct.

It is best to be open to all possibilities and ready to reevaluate all your beliefs.

[con-trait item].

No one knows all the essential truths about the central issues in life. [con-trait item].

Religious Fundamentalism

God will punish most severely those who abandon God's true religion.

Whenever science and sacred scripture conflict, science must be wrong.

It is more important to be a good person than to believe in God and the right religion.

[con-trait item].

No single book of religious writings contains all the important truths about life.

[con-trait item].

Locus of Control

Internal LOC

Whether or not I get to be a leader depends mostly on my ability.

I am usually able to protect my personal interests.

Powerful Others LOC

My life is chiefly controlled by people who are more powerful than me.

Chance LOC

When I get what I want, it is usually because I'm lucky.

God LOC

What happens in my life is determined by God's purpose.

When faced with a difficult decision, I depend on God to guide my feelings and actions.

CHAPTER IV

FINDINGS

This chapter discusses the findings. A total of 294 surveys were distributed, of which 160 surveys were returned (response rate = 54%). A total of 12 surveys (7.5%) were excluded from further analysis. Reasons for exclusion included: 1) concurrently enrolled high school students (n=10, 6.25%); 2) the serious relationship over which the respondent provided information was with a person of the same sexual orientation as the respondent (n=1, .63%); and 3) blank surveys (n=1, .63%). A total of N=148 qualifying surveys were available for inclusion in this exploratory study.

Description of Study Participants

All Respondents

The mean age of the respondents was 19.17 years (range: 17 – 38) and 58% were female. 66% of all respondents were Freshmen (n=98), 20% were Sophomores (n=29), 9% were Juniors (n=13), and 5% were Seniors (n=8). 80% of all respondents claimed Oklahoma residency, 85% were full-time students, and 61% were not employed. Survey respondents mainly reported Protestant affiliations in their families of origin (77%, n=114), with 13.5% indicating Catholicism (n=20), and 9.5% indicating Non-Christian family origins (n=14). The researcher further distributed Protestant denominations, according to past classifications, along a liberal to conservative continuum, revealing

2.7% (n=4) of respondents to be affiliated with Liberal Protestantism, 30.4% (n=45) with Moderate Protestantism, and 43.9% (n=65) with Conservative Protestantism. 59% of all respondents (n=89) reported dating relationship behavior (i.e., considered themselves to either 1) be in a serious relationship at the time of the survey or 2) have been in a serious relationship within the last six months). 51.3% of all respondents reported having had no sexual relationships before entering college (range: 0 – 30).

Female Respondents

The mean age of female respondents was 18.87 years (range: 17 – 26). 73.3% of female respondents were Freshmen (n=63), 14% were Sophomores (n=12), 8.1% were Juniors (n=7), and 4.7% were Seniors (n=4). 80% of female respondents claimed Oklahoma residency, 87% were full-time students, and 58% were not employed. Female survey respondents mainly reported Protestant affiliations in their families of origin (77.9%, n=67), with 16.3% indicating Catholicism (n=14), and 5.8% indicating Non-Christian family origins (n=5). The researcher further distributed Protestant denominations, according to past classifications, along a liberal to conservative continuum, revealing 3.5% (n=3) of female respondents to be affiliated with Liberal Protestantism, 27.9% (n=24) with Moderate Protestantism, and 46.5% (n=40) with Conservative Protestantism. 60.5% of female respondents (n=52) reported dating relationship behavior (i.e., considered themselves to either 1) be in a serious relationship at the time of the survey or 2) have been in a serious relationship within the last six months. 45.3% of female respondents reported never having had a sexual partner before entering college (range: 0 – 30).

Male Respondents

The mean age of male respondents was 19.58 years (range: 17 – 38). 56.5% of male respondents were Freshmen (n=35), 27.4% were Sophomores (n=17), 9.7% were Juniors (n=6), and 6.5% were Seniors (n=4). 80% of male respondents claimed Oklahoma residency, 82.3% were full-time students, and 64.5% were not employed. Male survey respondents mainly reported Protestant affiliations in their families of origin (75.8%, n=47) with 9.7% indicating Catholicism (n=6), and 14.5% indicating Non-Christian family origins (n=9). The researcher further distributed Protestant denominations, according to past classifications, along a liberal to conservative continuum, revealing 1.6% (n=1) of male respondents to be affiliated with Liberal Protestantism, 33.9% (n=21) with Moderate Protestantism, and 40.3% (n=25) with Conservative Protestantism. 58.1% of male respondents (n=36) reported dating relationship behavior (i.e., considered themselves to either 1) be in a serious relationship at the time of the survey or 2) have been in a serious relationship within the last six months). 59.7% of male respondents reported having had no sexual relationships before entering college (range: 0 – 23).

A summary description of the descriptive variables included in the study analyses is provided in Tables 5, 7, 13, 15, 17, and 19.

Missing Values

Missing values were found in all scales except The Dog Scale, with the most missing values occurring in the Hypergender Ideology Scale. All missing values on items were replaced by the series mean.

Scale Reliability

Emotional Abuse as a Multidimensional Construct: Respondent Behavior

As a measure of separate dimensions of respondent's self-reported relationship behaviors, Restrictive Engulfment (Cronbach's $\alpha = .87$), Hostile Withdrawal (Cronbach's $\alpha = .85$), and Denigration (Cronbach's $\alpha = .71$) appear to adequately reflect the underlying constructs. Dominance/Intimidation, with a Cronbach's α of .21, is problematic; the possibility of coding errors was checked and all items were found to be coded correctly. Due to the reliability of the Dominance/Intimidation subscale, the exploratory results of analyses employing respondents' self-reported relationship behavior as a multidimensional construct should be viewed with caution.

Emotional Abuse as a Multidimensional Construct: Reported Partner Behavior

As a measure of separate dimensions of respondents' self-reports of **partner** behavior, Restrictive Engulfment (Cronbach's $\alpha = .77$), Hostile Withdrawal (Cronbach's $\alpha = .89$), and Dominance/Intimidation (Cronbach's $\alpha = .88$) appear to be consistent with the underlying constructs. For reports of partner behavior, the Denigration subscale (Cronbach's $\alpha = .67$) displays less consistency with the underlying construct. Due to the reliability of the Denigration subscale, the exploratory results of analyses employing respondents' reports of partner relationship behavior should be viewed with caution.

Emotional Abuse/Unidimensional Construct

The Emotional Abuse Assessment can potentially be interpreted as a unidimensional construct, with behavioral elements progressing along a 'developmental scale' of emotionally abusive behavior. As a unidimensional construct, the scale appears to be consistent with this underlying construct (Global Emotional Abuse/Self, Cronbach's $\alpha = .87$; Global Emotional Abuse/Partner, Cronbach's $\alpha = .89$).

Other Scales

The three unidimensional scales utilized in the survey appear to be consistent with underlying constructs (Hypergender Ideology Scale, Cronbach's $\alpha = .93$; Religious Fundamentalism Scale, Cronbach's $\alpha = .95$; The DOG Scale, Cronbach's $\alpha = .91$). The multidimensional Locus of Control Scale, however, is not internally consistent on all subscales (Powerful Others, Cronbach's $\alpha = .75$; God, Cronbach's $\alpha = .96$; Chance, $\alpha = .64$; and Internal, Cronbach's $\alpha = .47$). Unlike the multidimensional conceptualization of emotional abuse, however, Locus of Control cannot be reconceptualized as a unidimensional construct and is, therefore, of limited utility in this study.

All scale reliabilities are summarized in Table 4.

Part I. Associations between Key Variables

Between Group Correlations with Emotionally Abusive Behavior and Perceived

Emotional Abuse

The first hypothesis stated *that sex is related to self-reports of emotionally abusive behavior, with male behavior, compared to female behavior, being positively associated with dating relationship behaviors consistent with Hostile Withdrawal, Denigration, and Domination/Intimidation and negatively associated with Restrictive Engulfment (n=148).*

There was minimal support for this hypothesis, with all associations being close to 0. Specifically, for male behavior compared to female behavior, there was an extremely weak, positive relationship with Hostile Withdrawal ($r = .07$), Denigration ($r = .07$) and Domination/Intimidation ($r = .05$) and no association with Restrictive Engulfment ($r = .00$).

It was next hypothesized that *female reports of (male) partner behavior would be positively associated with behaviors consistent with Hostile Withdrawal, Denigration,*

and Domination/Intimidation and negatively associated with Restrictive Engulfment.

There was minimal support for this hypothesis, with all associations again being close to 0. There was a weak, positive relationship between female reports of male partner use of Dominance/Intimidation ($r = .14$). There was, however, a negative relationship between female reports of male partner use of Hostile Withdrawal ($r = -.13$) and Denigration ($r = -.05$), both of which were not in the expected direction. The relationship between female reports of male use of Restrictive Engulfment was weak but in the expected direction ($r = -.09$).

Within-Group Correlations with Hypergender Ideology and Emotional Abuse

Males

Hypergender Ideology is purported to be a gender neutral measure of an individual's extreme adherence to—and expectation of—traditional sex roles. Because hypermasculinity has been associated with the acceptance of aggression to obtain desired ends, the acceptance of violence, and hostile attitudes towards women, *it was hypothesized that among males reporting relationship behavior, scores on a measure of hypergender would be positively correlated with behaviors associated with Hostile Withdrawal, Denigration, and Domination/Intimidation and negatively correlated with behaviors associated with Restrictive Engulfment.* This hypothesis was only partially supported. Among males ($n=35$), there was an extremely weak to moderate, positive association between hypergender ideology and all dimensions of self-reported emotionally abusive behaviors. These relationships, in order of strength of association, are as follows: Restrictive Engulfment ($r = .14$), Dominance/Intimidation ($r = .17$), Hostile Withdrawal ($r = .33$) and Denigration ($r = .42, p \leq .05$).

Females

Because hyperfemininity has been associated with the importance of maintaining a relationship to a male and the use of manipulation to gain male attention, *it was hypothesized that among females reporting relationship behavior, scores on a measure of hypergender ideology would be positively correlated with behaviors associated with Restrictive Engulfment and negatively associated with Hostile Withdrawal, Denigration, and Domination/Intimidation.* There was minimal support for this hypothesis, with all associations close to 0. For females (n=52), there was an extremely weak, positive relationship between hypergender ideology and all dimensions of emotional abuse. These relationships, in order of strength of association, are as follows: Dominance/Intimidation ($r = .05$), Hostile Withdrawal ($r = .08$), Denigration ($r = .14$), and Restrictive Engulfment ($r = .15$).

Correlations Between Sex and Hypergender Ideology

It was hypothesized that, for the entire sample (N=148), *females would show less support for hypergender ideology than do males.* This hypothesis was supported. Compared to males, there was a significant, moderate, negative relationship between being female and support for hypergender ideology ($r = -.47$, $p \leq .001$).

Correlations between Religious Denomination, Religious Fundamentalism and Hypergender

In investigating the relationship between religious denomination and hypergender ideology, it was hypothesized that for both males and females, *Catholics would display less support for hypergender ideology than Protestants.* There was minimal support for this hypothesis. Catholicism was negatively and weakly correlated with hypergender

ideology ($r = -.08$) while Protestantism was positively and weakly correlated with hypergender ideology ($r = .03$). Additionally it was hypothesized that *among Protestants, Conservative Protestants would have a stronger support for hypergender ideology than Liberal or Moderate Protestants*. There was minimal support for this hypothesis. Conservative Protestantism had the highest correlation with hypergender ideology ($r = .03$), followed by Moderate Protestantism ($r = .01$) and Liberal Protestantism ($r = -.05$), with all correlations close to 0.

In order to address general concerns regarding regional differences among denominations, as well as individual attitudes, a measure of religious fundamentalism was included in the survey instrument. It was hypothesized that *Catholics would show less support for religious fundamentalism than Protestants*. This hypothesis was supported. Catholics displayed a highly significant, moderate, negative association with religious fundamentalism ($r = -.27, p \leq .001$). Protestants displayed, on the other hand, a highly significant, moderate, positive relationship to religious fundamentalism ($r = .33, p \leq .001$). Additionally, it was hypothesized that *among Protestants, Conservative Protestants would show the greatest support for religious fundamentalism*. This hypothesis was also supported. Conservative Protestantism had a highly significant, moderate, positive correlation with religious fundamentalism ($r = .39, p \leq .001$), followed by Liberal Protestantism ($r = .03$), and Moderate Protestantism ($r = -.13$).

As an alternative measure of religious fundamentalism, it was hypothesized that for both males and females, *there would be a positive relationship between the Religious Fundamentalism Scale and hypergender ideology*. There was some support for this hypothesis. Religious fundamentalism, as measured by the Religious Fundamentalism

Scale, was significantly and positively correlated with hypergender ideology ($r = .19$; $p \leq .05$).

Associations between Dogmatism, Religious Domination, Religious Fundamentalism, and Hypergender Ideology

Dogmatism seems to arise most often in religious matters, with people scoring high on religious fundamentalism also scoring high on measures of dogmatism. It was, therefore, hypothesized that *Catholics would be less dogmatic compared to Protestants*. This hypothesis was supported by the data. Catholicism was significantly, and negatively associated with dogmatism ($r = -.23$, $p \leq .01$) while Protestantism was significantly and positively associated with dogmatism ($r = .26$, $p \leq .01$). Additionally, it was hypothesized that *among Protestants, Conservative Protestants would be the most dogmatic*. This hypothesis was also supported by the data. Conservative Protestantism had a highly significant, moderate, and positive association with dogmatism ($r = .35$; $p \leq .001$) compared to Moderate Protestantism ($r = -.13$) and Liberal Protestantism ($r = -.02$). Finally, it was hypothesized that *there would be, for both males and females, a positive relationship between religious fundamentalism as measured by the religious fundamentalism scale and dogmatism*. This hypothesis was supported by the data. There existed, between religious fundamentalism and dogmatism, a highly significant, strong, and positive relationship ($r = .75$; $p \leq .001$).

It was expected that dogmatism would also be related to hypergender ideology, namely, *a positive relationship was expected to be displayed between the two variables*. This hypothesis was supported. Dogmatism was significantly, weakly, and positively related to hypergender ideology ($r = .25$, $p \leq .01$).

A relationship between dogmatism and emotional abuse was also expected. It was hypothesized that *dogmatism would be positively associated with respondent self-reports of emotional abuse as measured as a unidimensional construct*. There was minimal support for this hypothesis. In this data, there was a negative, weak correlation between dogmatism and emotional abuse measured as a unidimensional construct ($r = -.18$)¹².

Associations between Locus of Control and Other Substantive Variables

An important attitudinal constellation implicated in both religion/religiosity and levels of intimate partner violence is Locus of Control (Rouse 1984, Dutton 1986, Colb, Beutler, Davis, Crago, and Shanfield 1985), especially as related to beliefs in God. It was expected that a relationship would exist between God Locus of Control and religious denomination. Specifically, it was hypothesized that *Catholicism would have a lower association with God Locus of Control than Protestantism*. This hypothesis was supported. Being Catholic was significantly, weakly, and negatively associated with God Locus of Control ($r = -.19$; $p \leq .05$). It was further hypothesized that *Conservative Protestants would have a higher association with God Locus of Control than Liberal or Moderate Protestants*. This hypothesis was also supported by the data. Conservative Protestants had a highly significant, moderate, and positive association with God Locus of Control ($r = .31$, $p \leq .001$), followed by Liberal Protestants ($r = .05$) and Moderate Protestants ($r = -.07$).

A relationship was also expected between God Locus of Control and religious fundamentalism. Specifically, it was hypothesized that *there would be a positive relationship between God Locus of Control and religious fundamentalism*. This

¹² This could be due to the fact that, within this sample, those scoring the highest on dogmatism were Conservative Protestants. Conservative Protestants, as a group, reported more often than other groups that they had not been in a serious relationship in the last 6 months ($r = -.13$).

hypothesis was supported by the data. God Locus of Control was significantly, strongly, and positively associated with religious fundamentalism ($r = .81, p \leq .001$).

It was also hypothesized that *as perceptions of God Locus of Control increase, dogmatism would also increase*. This hypothesis was supported by the data. God Locus of Control was significantly, strongly, and positively associated with dogmatism ($r = .59, p \leq .001$).

It was expected that support for hypergender ideology would be related to God Locus of Control; specifically, *a positive relationship between hypergender ideology and God Locus of Control* was hypothesized. This relationship received minimal support. A weak, positive relationship existed between God Locus of Control and support for hypergender ideology ($r = .09$).

Locus of Control was expected to be related to emotional abuse. Among females reporting relationship behaviors, it was hypothesized that *increased perceptions of Internal Locus of Control would be most strongly associated with decreased reports of male partner behaviors associated with emotional abuse as a unidimensional construct, compared to female perceptions of Powerful Other, Chance, and God LOC*. This hypothesis was not supported by the data. Female perceptions of God LOC had the strongest, negative association with partner global abuse scores ($r = -.16$), followed by Internal LOC ($r = -.10$), Chance LOC ($r = -.08$) and Powerful Others LOC ($r = -.05$). For a complete summary of female LOC-Emotional Abuse correlations, please refer to Table 13.

Among males reporting relationship behaviors, it was hypothesized that *increased perceptions of Internal Locus of Control would be most strongly associated with*

decreased self-reported behavior associated with emotional abuse as a unidimensional construct when compared with Powerful Others, Chance, and God LOC. This hypothesis was not supported. For males reporting relationship behaviors, God LOC was most strongly associated with decreased self-reported behavior associated with emotional abuse as a unidimensional construct ($r = -.55, p \leq .001$). This was followed by Internal LOC ($r = -.01$), Chance LOC ($r = .32$) and Powerful Others LOC ($r = .34, p \leq .05$)¹³. For a complete summary of LOC-Emotional Abuse correlations for males, please see Table 17.

Part II Multivariate Statistical Analyses

The Predictive Value of Select Variables on Hypergender Ideology

The measure of Hypergender Ideology, with possible scores ranging from -114 to +114, was the dependent variable in this set of analyses. Control variables were entered as dummy variables and included Sex/Female (reference category = Male), Race/Caucasian (reference category = Non Caucasian); Oklahoma Resident (reference category = Else), Student Status/Full-time Student (reference category = part-time student), and Employment Status/Not Working (Reference category = working).

Substantive Variables

In order to assess whether those respondents who reported relationship behavior differed from those who did not on attitudes toward gender roles, the categorical variable Behavior was created and entered into the analyses (Behavior reported = 1, Behavior not reported = 0). Other variables entered into the analyses included religious fundamentalism as measured by the Religious Fundamentalism Scale, Dogmatism, as

¹³ This finding is somewhat consistent with the observation that male perception of lack of control over their environment and others is associated with negative attitudes towards women. That God LOC results in lower levels of emotional abuse cannot be concluded: this correlation could be a function of the relatively few Conservative Protestants who reported relationship behaviors.

Measured by The DOG Scale, Religious Denomination (Reference = Conservative Protestant), and Locus of Control (Reference = God LOC).

The data was examined for univariate outliers. SPSS output revealed no problems with severe outliers within the data. Univariate normality was examined using histograms, normal Q-Q plots, and descriptive statistics. Skewness and kurtosis values for all variables except sex revealed slight, positively skewed distributions, with Q-Q plots supporting these findings as the observed values deviated somewhat from a straight line. Sex revealed a slight, negatively skewed distribution, with Q-Q plots supporting this finding. Tests of normality were calculated using the Kolmogorov-Smirnov test which failed to reject the hypothesis of normality of all selected variables for hypergender.

The data was next examined for multivariate outliers. To do this, the Mahalanobis Distance was calculated within a regression procedure using the following variables: Sex, Race, Oklahoma Resident, Employment Status, Student Status, Adherence to Hypergender Ideology, Religious Fundamentalism Score, Dogmatism Score, Religious Denomination (Non-Christian, Catholic, Liberal Protestant Moderate Protestant/Reference category Conservative Protestant), and Locus of Control (Internal LOC, Powerful Others LOC, Chance LOC/Reference category God LOC). Outliers were indicated by values exceeding the critical Chi-Square value of 37.70 ($\alpha = .001$; $df = 15$). The procedure indicated four cases with extreme values and these cases were deleted from the following set of analyses (N=144).

An analysis of residuals was undertaken to determine any violations of normality and homoscedasticity. Multivariate normality was assessed using the Jarque-Bera test of

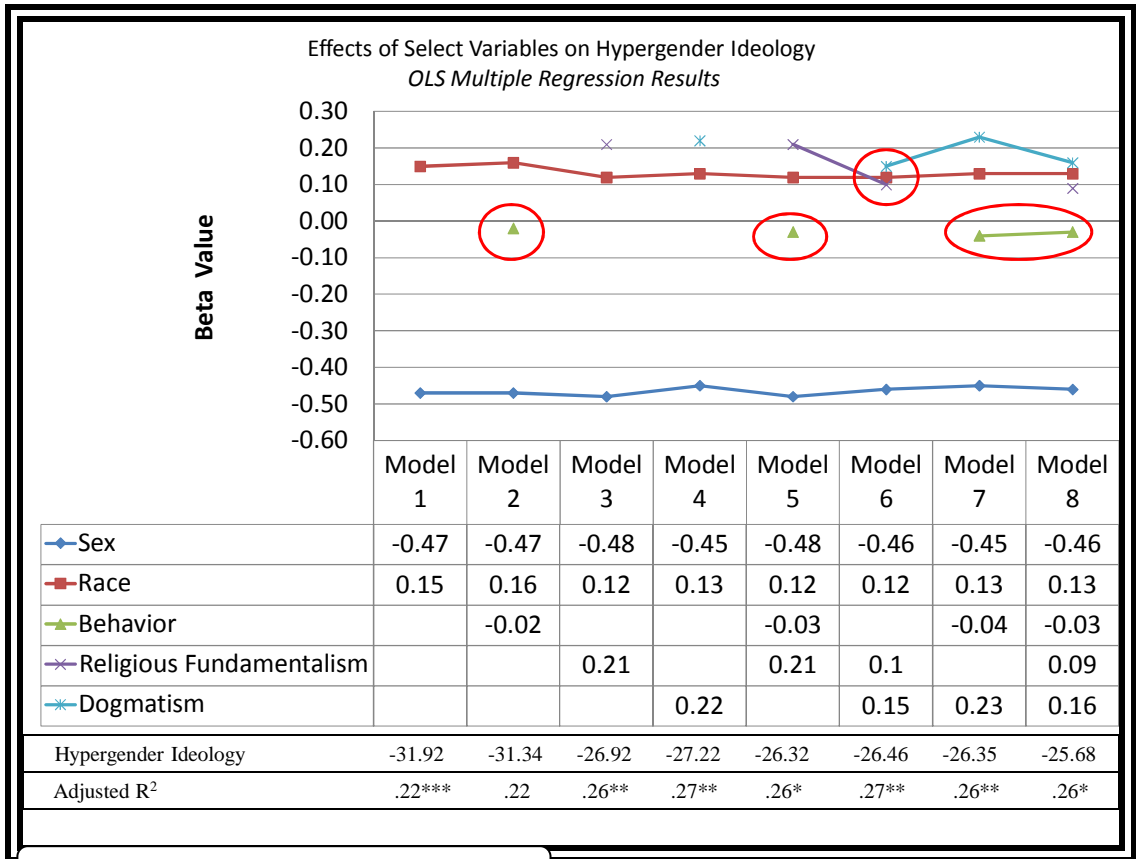
Normality. The Jarque-Bera test statistic was 3.93 (Critical Chi-Square = 5.99 ($\alpha = .05$, $df=2$), and the hypothesis of normal distribution of errors failed to be rejected. An informal inspection of residuals scatterplots indicated no probable violations of homoscedasticity. Results from a formal test of homoscedasticity of errors using Whites General Heteroscedasticity Test, however, indicated weak heteroscedasticity¹⁴.

A total of twelve theoretical models were constructed, the results of which are summarized in Table 9. Consistent in all models is the value of the Sex variable in predicting levels of hypergender ideology. For this sample, in all models, being female, compared to being male, led to significantly lower scores on the measure of hypergender ideology, holding all else constant [range: Beta = -.45; $p \leq .001$ (Model 4 and Model 7) to Beta = -.49; $p \leq .001$ (Model 10)]. Also interesting to note, although not significant for this sample, is that those respondents who *reported* relationship behavior show *less support* for hypergender ideology compared to those who did report relationship behavior [range: Beta = -.02 (Model 2) to Beta = -.05 (Model 12)], holding all else constant. Religious fundamentalism had predictive value only when entered alone (Model 3: Beta = .21, $p \leq .01$) or with the Behavior variable (Beta = .21, $p \leq .01$), holding all else constant. Likewise, dogmatism had predictive value only when entered alone (Model 4: Beta = .22, $p \leq .01$) or when entered with the Behavior variable (Model 7: Beta = .23, $p \leq .01$). When religious fundamentalism and dogmatism were entered into the regression equation simultaneously (Model 6), both lost their predictive value while their effects on hypergender ideology remained positive. Similarly, when religious fundamentalism, dogmatism, and behavior were entered simultaneously (Model 8), religious

¹⁴ R-sq = .969; N = 144. $.969 \times 144 = 139.536$. Critical Chi-square ≈ 116.49 ($\alpha = .05$, $df = 73$). $139.536 > 116.49$. Conclude: Reject homoscedasticity of error variance.

fundamentalism and dogmatism again lost their predictive value, though the effect direction on hypergender remained positive. In no models did the variables religious denomination (reference = Conservative Protestant) or Locus of Control (reference = God LOC) have predictive value. See Figure 4 for a graphical summary of significant results.

Figure 4.



Note: Circled coordinates are not significant.

The Predictive Value of Select Variables on Respondents' Self-Reported Global Emotional Abuse Score

For the next set of analyses, standard OLS Multiple Regression was conducted to determine the predictive value of hypergender ideology, religious fundamentalism, and dogmatism on respondents' self-reported relationship behavior (n = 89). It was decided,

due to the questionable reliability of the Dominance/Intimidation construct for respondent behavior ($r = .21$), to utilize the Emotional Abuse instrument as a unidimensional construct ($r = .87$). This continuous, dependent variable, Global Emotional Abuse Score, had possible values ranging from 0 – 16.5.

Control variables were entered as dummy variables and included Sex/Female (reference category = Male), Race/Caucasian (reference category = Non Caucasian); Oklahoma Resident (reference category = Else), Student Status (reference category = part-time student), and Employment Status (Reference category = working).

Substantive variables entered into the analysis included hypergender ideology, religious fundamentalism as measured by the Religious Fundamentalism Scale, and dogmatism, as Measured by The DOG Scale.

The data was again examined for univariate outliers. SPSS output revealed no problems with severe univariate outliers within the data. Univariate normality was examined using histograms, normal Q-Q plots, and descriptive statistics. Skewness and kurtosis values for Student Status, Sex, Race, Employment Status, and Oklahoma Resident revealed moderate, positively skewed distributions, with Q-Q plots supporting these findings. The Kolmogorov-Smirnov test significantly rejected the hypothesis of normality of the variables with respondents' self-reported Global Emotional Abuse Score. A log transformation procedure was conducted on the respondents' self-reported global Emotional Abuse Score and the data re-examined. SPSS output revealed no problems with severe outliers within the data. Race, Student Status, and Employment Status revealed slight, positively skewed distributions, with Q-Q plots supporting these findings. Normality tests on these variables using the Kolmogorov-Smirnov test failed to

reject the hypothesis of normality of these variables for Respondent's Self-Reported Global Emotional Abuse Score. Skewness and kurtosis values were improved for Sex and Oklahoma Resident, with Q-Q plots supporting this finding, although the Kolmogorov-Smirnov test was still slightly significant. The transformed respondents' self-reported Global Emotional Abuse Score was used in the following analysis.

The data was next examined for multivariate outliers. To do this, the Mahalanobis Distance was calculated within a regression procedure using the following variables: Log-transformed Respondents' Self-Reported Global Emotional Abuse Score, Sex, Race, Oklahoma Resident, Employment Status, Student Status, Adherence to Hypergender Ideology, Religious Fundamentalism Score, and Dogmatism Score. Outliers were indicated by values exceeding the critical Chi-Square value of 27.88_($\alpha = .001$; $df = 9$). The procedure indicated no cases with extreme values (N=89).

An analysis of residuals was undertaken to determine any violations of normality and homoscedasticity. Multivariate normality was assessed using the Jarque-Bera test of Normality. The Jarque-Bera test statistic was 20.57 (Critical Chi-Square = 5.99_($\alpha = .05$, $df=2$)), indicating that the hypothesis of normal distribution of errors should be rejected. An informal inspection of residuals scatterplots indicated possible violations of homoscedasticity. Results from a formal test of homoscedasticity of errors using Whites General Heteroscedasticity Test indicated heteroscedasticity¹⁵. As necessary transformations on the data had already been conducted, and moderate violations of homoscedasticity weaken regression analysis but do not invalidate it, the exploratory regressions were conducted.

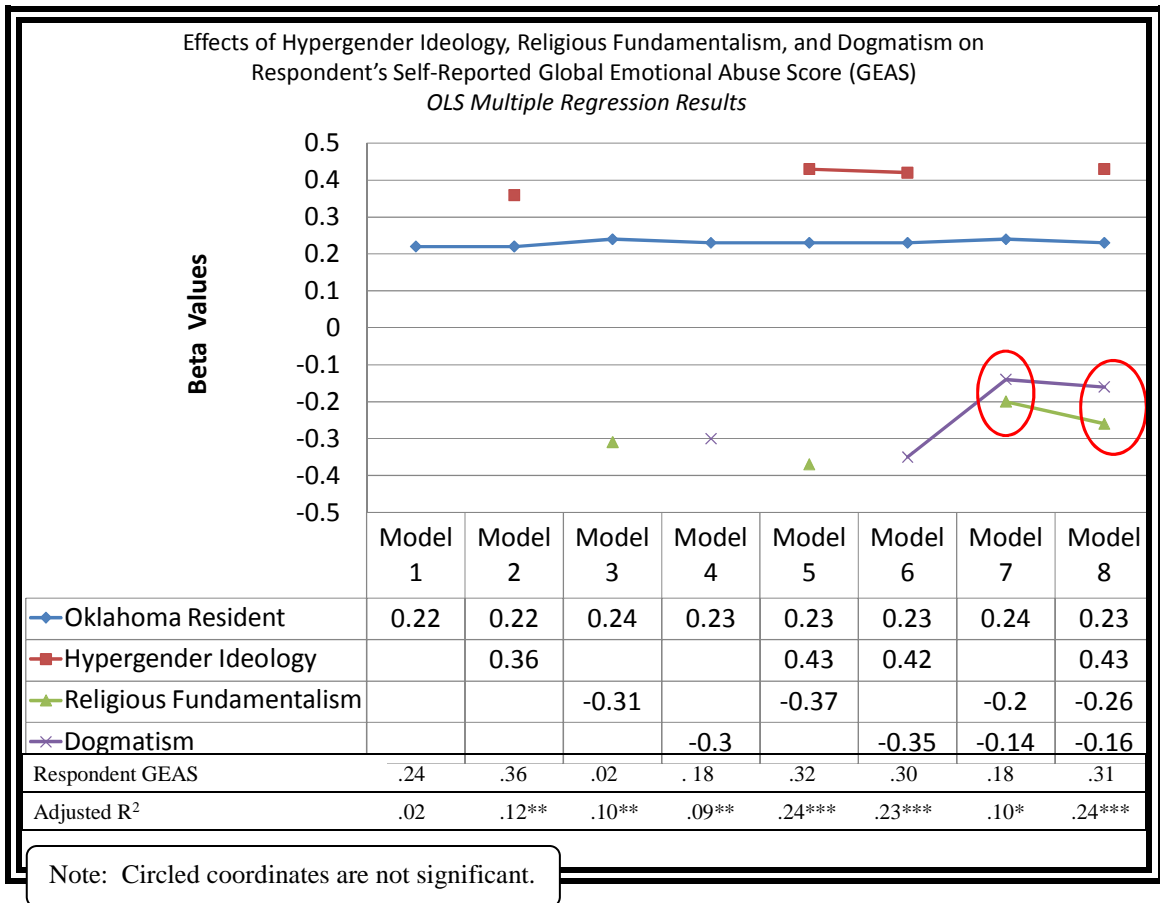
¹⁵ $R^2 = .938$; $N = 89$. $.938 \times 89 = 83.482$. Critical Chi-square = 45.3_($\alpha=.05$, $df=20$). $83.482 > 45.31$. Conclude: Reject homoscedasticity of error variance.

A total of eight models were constructed, the results of which are summarized in Table 10. The only control variable with predictive value was being an Oklahoma resident. Being an Oklahoma resident, compared to having residency elsewhere, led to a positive, significant increase in respondent global emotional abuse scores [range: Beta = .22, $p \leq .05$ (Models 1 and 2) to Beta = .24, $p \leq .05$ (Models 3 and 7)], holding all else constant. The single substantive variable that remained predictive of respondents' self-reported global emotional abuse scores across all models, holding all else constant, was hypergender ideology. A unit change (1 SD) in hypergender ideology resulted in unit increases in respondent global emotional abuse scores ranging from .36 standard deviations ($p \leq .01$) when entered alone (Model 2) to .43 standard deviations ($p \leq .001$) when entered simultaneously with religious fundamentalism (Model 5) and with both religious fundamentalism and dogmatism (Model 8). Religious fundamentalism and dogmatism, whether entered alone or simultaneously with hypergender ideology, led to significantly lower respondents' self-report global emotional abuse scores, holding all else constant. Both religious fundamentalism and dogmatism lost significance, however, when entered simultaneously (Model 7) and when entered simultaneously with hypergender (Model 8), though effects on respondent self-reports of global emotional abuse scores remained negative. Hypergender ideology had the largest substantive effect size across all models. See Figure 5 for a graphical summary of select variables.

The Predictive Value of Select Variables on Respondents' Self-Report of Partner Global Emotional Abuse Scores

The same logic utilized in the previous standard OLS Multiple Regression analysis was utilized in this analysis (n = 89). In this case, however, the dependent variable was respondents' self-report of partner global emotional abuse scores.

Figure 5.



Control variables were entered as dummy variables and included Sex/Female (reference category = Male), Race/Caucasian (reference category = Non Caucasian); Oklahoma Resident (reference category = Else), Student Status (reference category = part-time student), and Employment Status (Reference category = working).

Substantive variables entered into the analysis included hypergender ideology, religious fundamentalism as measured by the Religious Fundamentalism Scale, and dogmatism, as measured by The DOG Scale.

The data was again examined for univariate outliers. SPSS output revealed no problems with severe univariate outliers within the data. Univariate normality was examined using histograms, normal Q-Q plots, and descriptive statistics. Skewness and kurtosis values for Student Status, Sex, Race, Employment Status, and Oklahoma Resident revealed moderate, positively skewed distributions, with Q-Q plots supporting these findings. The Kolmogorov-Smirnov test significantly rejected the hypothesis of normality of the variables for respondent self-report of partner global emotional abuse scores. A log transformation procedure was conducted on the respondent self-report of partner global emotional abuse scores and the data re-examined. SPSS output revealed no problems with severe outliers within the data. Race, Student Status, Employment Status and Oklahoma Residency revealed slight, positively skewed distributions, with Q-Q plots supporting these findings. Normality tests on these variables using the Kolmogorov-Smirnov test failed to reject the hypothesis of normality of these variables (Race, student Status, Employment Status, and Oklahoma Residency) for respondent self-report of partner global emotional abuse scores. Skewness and kurtosis values were improved for Sex, with Q-Q plots supporting this finding, although the Kolmogorov-Smirnov test was still slightly significant. The transformed respondents' self-report of partner global emotional abuse scores was used in the following analyses.

The data was next examined for multivariate outliers. To do this, the Mahalanobis Distance was calculated within a regression procedure using the following variables: Log-transformed respondent self-report of partner global emotional abuse score, Sex, Race, Oklahoma Resident, Employment Status, Student Status, Adherence to Hypergender Ideology, Religious Fundamentalism Score, and Dogmatism Score.

Outliers were indicated by values exceeding the critical Chi-Square value of 27.88_($\alpha = .001$; $df = 9$). The procedure indicated no cases with extreme values (N=89).

An analysis of residuals was undertaken to determine any violations of normality and homoscedasticity. Multivariate normality was assessed using the Jarque-Bera Test of Normality. The Jarque-Bera test statistic was 18.54 (Critical Chi-Square = 5.99_($\alpha = .05$, $df=2$)), indicating that the hypothesis of normal distribution of errors should be rejected. An informal inspection of residuals scatterplots indicated possible violations of homoscedasticity. Results from a formal test of homoscedasticity of errors using Whites General Heteroscedasticity Test indicated heteroscedasticity¹⁶. As necessary transformations on the data had already been conducted, and moderate violations of homoscedasticity weaken regression analysis but do not invalidate it, the exploratory regressions were conducted.

A total of eight models were constructed, the results of which are summarized in Table 11. In this analysis, being an Oklahoma resident lost its predictive value in all models except Models 5 and 8. Being an Oklahoma resident, compared to non-residents, led to a positive, significant increase in partner global emotional abuse scores for these models (Beta = .19; $p \leq .05$). For all other models, being an Oklahoma resident led to increases in partner global emotional abuse scores [range: Beta = .18 (Models 1 and 2) to Beta = .20 (Model 3)]. The only substantive variable with predictive value across models was hypergender ideology. A unit change (1 SD) in hypergender ideology resulted in unit increases in partner global emotional abuse scores ranging from .44 standard deviations ($p \leq .001$) when entered alone (Model 2) to .51 standard deviations

¹⁶ $R^2 = .993$; $N = 89$. $.993 \times 89 = 79.833$. Critical Chi-square = 45.31_($\alpha = .05$, $df=20$). $79.833 > 45.31$. Conclude: Reject homoscedasticity of error variance.

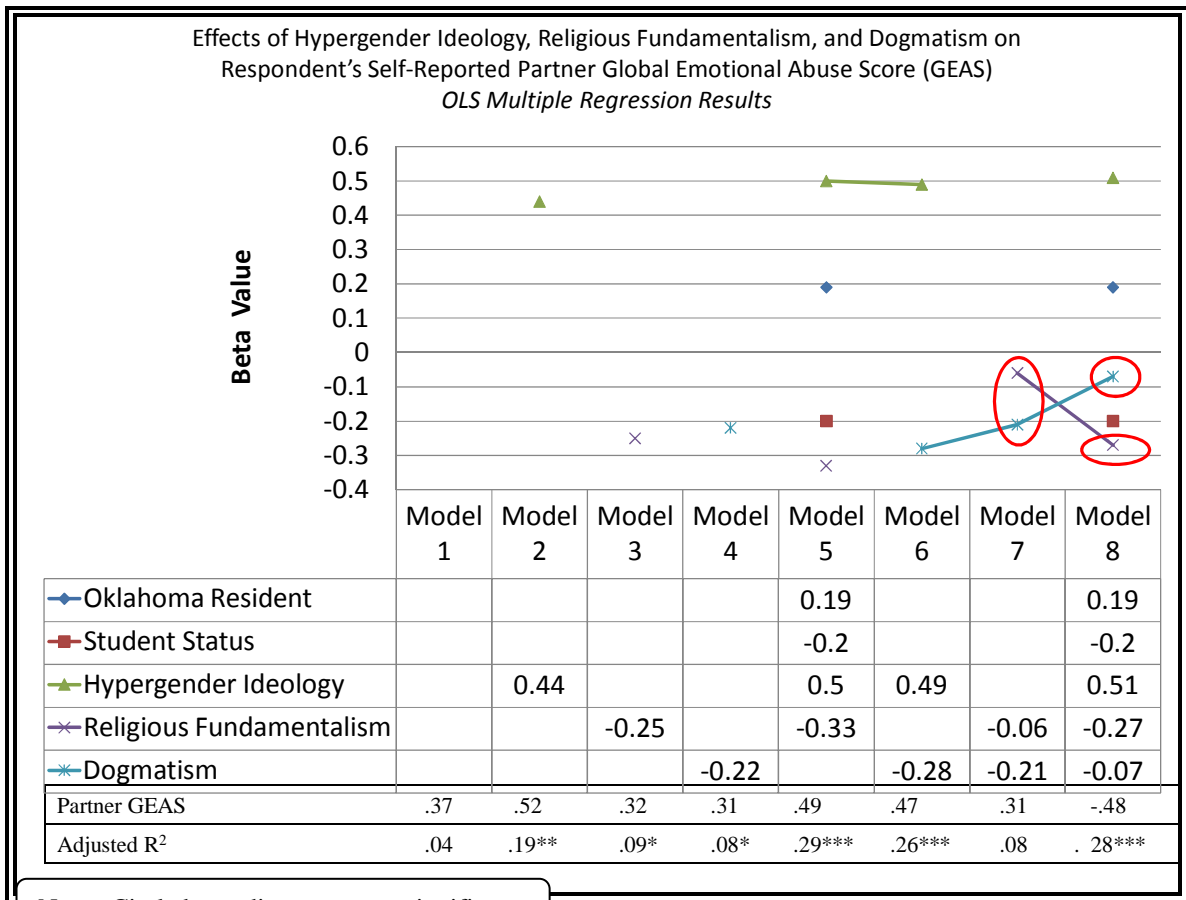
($p \leq .001$) when entered simultaneously with both religious fundamentalism and dogmatism (Model 8). When entered simultaneously with religious fundamentalism only, a unit increase in hypergender ideology led to a .50 ($p \leq .001$) unit increase in partner emotional abuse scores. When entered simultaneously with dogmatism only, a unit increase in hypergender ideology led to a .49 ($p \leq .001$) unit increase in partner emotional abuse scores. Religious fundamentalism and dogmatism, when each was entered alone, led to unit decreases in partner global emotional abuse scores (-.25 and -.22 respectively; $p \leq .05$). When entered simultaneously with each other, or simultaneously with hypergender ideology, both religious fundamentalism and dogmatism lost significance, though effects remained in the same direction. See Figure 6. for a graphical summary of the results.

Effect of Locus of Control on Global Emotional Abuse Scores

Two final standard OLS Multiple Regression analyses were conducted to ascertain the effect of Locus of Control on both respondents' self-reports of global emotional abuse and respondents' self-reports of partner behaviors associated with emotional abuse. Control variables included sex, race, Oklahoma resident, student status and employment status. Substantive variables included hypergender ideology, dogmatism, and religious fundamentalism. Locus of Control (reference category = God LOC) was entered simultaneously into each equation.

Locus of Control did not display any significant individual effects on the dependents, holding all else constant. Internal Locus of Control, compared to God LOC, produced a negative substantive effect on both respondent and partner global emotional abuse scores. Powerful Others LOC, compared to God LOC, produced a slight positive effect on both

Figure 6.



respondent and partner global emotional abuse scores, holding all else constant. Chance LOC, compared to God LOC, produced a slight positive effect on respondent self-reports of emotional abuse and a negative effect on respondent reports of partner emotional abuse.

For both the respondent and the respondent's report of partner emotional abuse, hypergender ideology was predictive of global emotional abuse scores (Beta = .39; $p \leq .001$ and Beta = .49; $p \leq .001$ respectively). Oklahoma residency, compared to non-

residency, was also predictive for respondent self-reports of emotional abuse (Beta = .25; $p \leq .05$). A numerical summary is provided in Table 12.

This chapter presented the statistical results of the exploratory study. The performance of some of the dimensions on scales of interest performed poorly, limiting the scope of the study, especially when considering possible gender differences in the use and perception of behaviors related to emotional abuse. The first section reviewed the correlations among select variables. The second section covered results from OLS Multiple Regression analyses. For the regression analyses, emotional abuse was considered only as a unidimensional construct.

CHAPTER V

CONCLUSION

This study was undertaken to explore the relationship between emotional abuse and variables implicated in past research to be associated and/or predictive of intimate partner violence. Some of the variables explored included sex, hypergender ideology, religious denomination, religious fundamentalism, dogmatism, and Locus of Control.

Hypergender

According to past research on male violence toward females and intimate partner violence, an exaggerated adherence to gender roles, support for violence, and negative attitudes towards women have been shown to be implicated in intimate partner violence. Exaggerated adherence to—and expectations of—traditional patriarchal gender roles was measured using the Hypergender Ideology Scale. It was expected that support for hypergender ideology would be predictive of emotional abuse.

For this sample, bivariate correlations between hypergender, sex, religious fundamentalism, and dogmatism followed the hypothesized directions. There was little utility in the Religious Denomination variable, as bivariate correlations showed associations near 0 for hypergender ideology. It can be concluded that, in attitudes towards hypergender, denominational differences among those answering the survey were slight, suggesting little to no discriminatory value in the variable for this sample.

Levels of hypergender ideology were shown to be consistently predicted by the sex variable, with females showing significantly less support for hypergender ideology than males. Further, reporting dating behavior, compared to not reporting behavior, led to a negative substantive effect in predicted levels of support for hypergender ideology, although the effect was not significant. It can be concluded that, in levels of support for hypergender ideology, those reporting dating relationship behaviors were statistically similar to those who did not. Both religious fundamentalism and dogmatism, when entered *singly* into the regressions, were shown to have positive predictive value in levels of support for hypergender ideology. When religious fundamentalism and dogmatism were entered together, substantive effects remained in the positive direction (dogmatism having a greater substantive effect than religious fundamentalism), suggesting an interaction effect between religious fundamentalism and dogmatism. It can be concluded that, for this sample, religious fundamentalism and dogmatism predict increased levels of support for hypergender ideology.

Past research indicates that hypergender ideology should have predictive value in determining levels of emotional abuse. Further, because religious fundamentalism and dogmatism both led to increases in the predicted level of support for hypergender ideology within this sample, it was expected that these two variables would have positive predictive value in reported levels of emotional abuse as well.

Self-Reports of Emotional Abuse and Reports of Partner Emotional Abuse

For the entire sample, bivariate correlations between the sex variable and self-reports of emotionally abusive behavior showed virtually no difference in the self-report of behaviors. Reports of partner behavior revealed that, within this sample, perceived use of

Denigration/Intimidation by males occurred at a greater rate than the use of Restrictive Engulfment by males, though the relationships were not significant. This seems to suggest that the use of emotionally abusive behaviors is similar for both genders, in spite of the differing levels of support for hypergender ideology between females and males. The unacceptable level of reliability for respondent self-reports of Dominance/Intimidation, however, makes interpretation of these correlations unreliable.

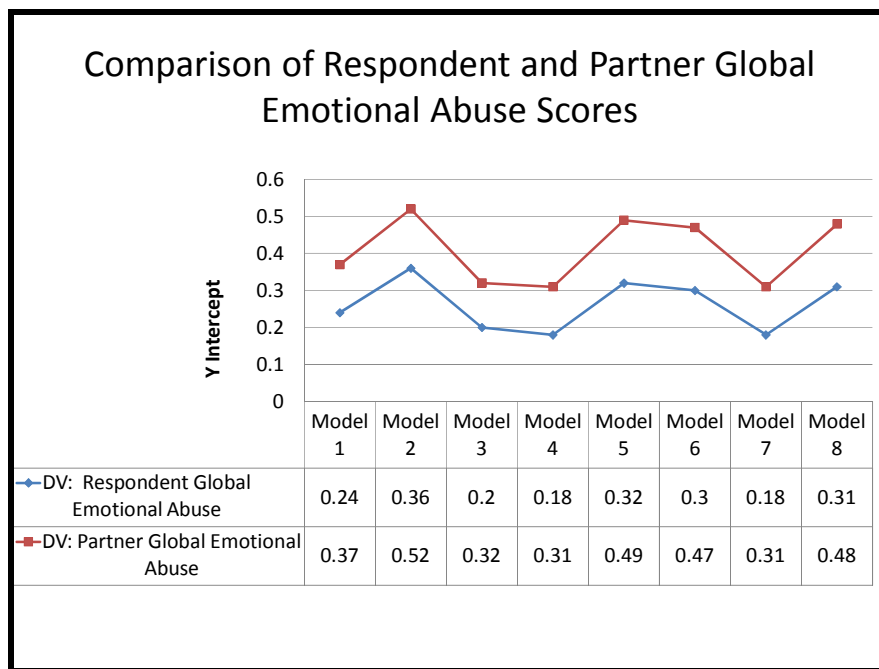
Sample Specific Predictors of Emotional Abuse as a Unidimensional Construct

Because of the questionable reliability of the Dominance/Intimidation dimension of the emotional abuse assessment for respondent self-reports of behavior, emotional abuse was necessarily conceptualized as a unidimensional construct for all OLS Multiple Regressions, as indicated by the Respondent Global Emotional Abuse Score. Consistent with the concept of rural patriarchy, both being an Oklahoma resident, compared to having residency elsewhere, and increased support for hypergender ideology led to significant, positive, substantive increases in predicted levels of a respondent's Global Emotional Abuse Score. Religious fundamentalism and dogmatism, while increasing levels of support for hypergender ideology, did not have the expected substantive effects on predicted levels of emotional abuse, however. Results suggest that, while both higher levels of dogmatism and religious fundamentalism may have negative direct effects on the self-reporting of emotionally abusive behaviors, they have indirect effects through increased support for hypergender ideology.

Sample Specific Predictors of Respondent Reports of Partner Behavior of Emotional Abuse as a Unidimensional Construct

The effects of the substantive variables, Hypergender Ideology, Religious Fundamentalism, and Dogmatism, were consistent with the previous set of analyses, with the only difference degree. Specifically, predicted levels of emotional abuse were greater for partner behavior than for self-reported behavior (See Figure 7). This adds support to the suggestion that, while both higher levels of dogmatism and religious fundamentalism may have negative direct effects on emotional abuse, they have indirect effects through increasing support for hypergender ideology.

Figure 7.



Effects of Locus of Control

Effects of Locus of Control, while theoretically implicated in abuse, cannot be adequately considered in this study. The low level of reliability in Internal Locus of Control in particular makes the use of these scales in this study questionable. Future research should be directed toward improving the reliability of this instrument in measuring the underlying construct(s). If this measure were reliable and consistent, its

use could help clarify the potential differences observed in this study concerning male and female differences in the perception of partner behaviors associated with emotional abuse.

Effects of the Sex Variable

Careful inspection of the data suggests that there are differential effects of sex on the self-reporting of emotional abuse, as well as the perception of partner behaviors associated with emotional abuse. For the entire sample, while females are less hypergendered than males, with hypergender consistently predictive of reports of emotional abuse, females self-report engaging in certain behaviors at rates comparable to males. However, comparing females reporting dating relationship behaviors to males reporting dating relationship behaviors, indications of possible gender differences in both the use and perception of emotionally abusive behaviors are suggested (see Table 21). For females, no dimensions of emotional abuse as either a multidimensional or unidimensional construct (the only exception being partner Restrictive Engulfment) are significantly correlated with hypergender ideology, religious fundamentalism, or dogmatism. This is not the case for males, for which there are a number of significant correlations. This suggests that hypergender ideology, religious fundamentalism, and dogmatism may contribute more to explaining male use and perception of abusive behaviors in dating relationships than female use and perception.

Study Limitations

There are serious methodological limitations in this study. First and foremost is the use of a convenience sample, preventing generalizations of results beyond the study sample. Second, there was no data gathered to control for a social desirability bias in

responses. Social desirability could be particularly important as it relates to measures of highly salient issues such as hypergender, religious fundamentalism, and emotional abuse. Third, and perhaps most importantly, there is no way of knowing what relationship attributes contributed to the individual decisions by respondents to consider past or current relationships as a ‘serious relationship’. This is important because ‘a serious relationship in the last six months’ was the criteria used to obtain information concerning relationship behaviors. It cannot be assumed, therefore, that relationships over which behavior was provided are similar to each other.

Characteristics of the data also produced serious limitations. Of greatest concern is the unreliability of the Dominance/Intimidation dimension of the self-report of emotional abuse as a multidimensional construct. This required the emotional abuse variable to be used as a unidimensional construct, severely limiting the scope of the study. Similarly, the unacceptable levels of reliability within particular dimensions of Locus of Control not only prevented its use as a reliable variable in the prediction of levels of emotional abuse, but prevented any clarification of possible gender differences in the use of emotionally abusive behaviors in dating relationships.

Contributions to the Literature

In spite of the many limitations of this study, a number of valuable contributions are made to the body of literature on abuse in intimate partner relationships. First, the study indicates that there is value in both religious fundamentalism and dogmatism in predicting levels of support for hypergender ideology. Secondly, religious fundamentalism and dogmatism appear to have indirect effects on levels of emotional abuse through increasing support for hypergender ideology. Thirdly, the substantive

variables (hypergender ideology, religious fundamentalism, and dogmatism) appear to explain male behaviors and perceptions more adequately than female behaviors and perceptions. Finally, there are indications of gender differences in both the use and perception of emotional abuse in dating relationships

Directions for Future Research

If this study were to be replicated, a more representative sample should be used. In particular, the sample should contain a sufficient number of high scorers in religious fundamentalism who are either seriously dating or have seriously dated in the last 6 months in order to clarify the effect of religious fundamentalism and dogmatism on emotional abuse. (Within this study sample, those scoring highest on religious fundamentalism tended to report not having been in a serious relationship). Additionally, a control for social desirability response bias should be added to the survey instrument. This would allow further validation of the Emotional Abuse Assessment as a multidimensional construct. Before replication, an additional study should be conducted in order to validate the measure of Locus of Control.

The study should be conducted in conjunction with semi-structured interviews in order to clarify meanings surrounding the concept of “serious relationship”, as well as to further investigate gender differences in emotional abuse.

Conclusion

There are major limitations in both the methods and data utilized in this study. First and foremost is the use of an unrepresentative sample, limiting generalization.

Nevertheless, results from this exploratory study indicate that there is utility in not only conceptualizing emotional abuse as a multidimensional construct, but in assessing

the effects of hypergender ideology, dogmatism, and religious fundamentalism on emotional abuse in dating relationships. Once pathways to emotional abuse are clarified, relationships at risk for the development of physical aggression may be more easily identified for positive interventions. It is hoped that, in this way, the number of intimate partner homicides, especially in rural areas like Oklahoma, can be reduced.

Table 4.

Scale Reliability		
	Cronbach's Alpha	Number of Items in Scale
Respondent's Self Report of Behavior		
Restrictive Engulfment	.87	7
Hostile Withdrawal	.85	7
Denigration	.71	7
Dominance/Intimidation	.21	4
Global Emotional Abuse/Self	.87	25
Respondent's Report of Partner Behavior		
Restrictive Engulfment	.77	7
Hostile Withdrawal	.89	7
Denigration	.67	7
Dominance/Intimidation	.88	4
Global Emotional Abuse/Partner	.89	25
Hypergender Scale	.93	25
Religious Fundamentalism	.95	20
Dogmatism	.91	20
Locus of Control		
Internal	.47	8
Powerful Others	.75	7
Chance	.65	7
God	.96	8

TABLE 5. Description of Select Variables and Summary Statistics for all Respondents

Variable	Description	N	Mean	SD	Minimum	Maximum
Sex	1 = Female; 0 = Male	148	.58	.50	0	1
Race	1 = Caucasian; 0 = Else	148	.80	.40	0	1
Oklahoma Resident	1 = Oklahoma Resident; 0 = Else	148	.80	.40	0	1
Fulltime Student	1 = Full-time; 0 = Part-time	148	.85	.36	0	1
Employment	1 = Not Working; 0 = Working	148	.61	.49	0	1
Behavior Reported	1 = Respondent reported behavior during last 6 months; 0 = No behavior reported	148	.60	.49	0	1
Hypergender	Scores range from -114 to 114; higher scores = more perception of gender roles	148	-41.54	24.64	-93.00	27.00
Religious Fundamentalism	Scores range from -40 to 40; higher scores = more religiously fundamental	148	-3.54	17.17	-39.00	34.00
Dogmatism	Scores range from -40 to 40; higher scores = more rigid thought processes	148	-7.32	12.46	-32.00	34.00
Religious Denomination		148				
Non Christian	1 = Non Christian; 0 = Else	14	.10	.29	0	1
Catholic	1 = Catholic; 0 = Else	20	.14	.34	0	1
Liberal Protestant	1 = Liberal Protestant; 0 = Else	4	.03	.16	0	1
Moderate Protestant	1 = Moderate Protestant; 0 = Else	45	.30	.46	0	1
Conservative Protestant	1 = Conservative Protestant; 0 = Else	65	.44	.50	0	1
Locus of Control						
Internal	Scores range from -16 to 16; higher scores = higher Internal LOC	148	4.78	3.35	-5.00	14.00
Powerful Others	Scores range from -14 to 14; higher scores = Powerful Others LOC	148	-2.74	4.05	-12.00	10.00
Chance	Scores range from -14 to 14; higher scores = higher chance LOC.	148	-2.78	4.05	-12.00	10.00
God	Scores range from -16 to 16; higher scores = higher God LOC	148	2.72	8.60	-16.00	16.00

TABLE 6.

Correlations between Select Variables for all Respondents

	Female	Behavior	Religious Fundamentalism	Hypergender	Dogmatism	Non Christian	Catholic	Liberal Protestant	Moderate Protestant	Conservative Protestant	Internal LOC	Powerful Others	Chance LOC	God LOC
Sex/Female	1													
Behavior Reported	.02	1												
Religious Fundamentalism	.06	.01	1											
Hypergender	-.47***	-.02	.19*	1										
Dogmatism	-.06	.06	.75***	.25**	1									
Non Christian	-.15	-.06	-.14	.06	-.10	1								
Catholic	.10	.05	-.29***	-.08	-.23**	-.13	1							
Liberal Protestant	.06	-.03	.03	-.05	-.02	-.05	-.07	1						
Moderate Protestant	-.06	.16	-.13	.01	-.13	-.21**	-.26***	-.11	1					
Conservative Protestant	.06	-.13	.40***	.03	.35***	-.29***	-.35***	-.15	-.59***	1				
Internal LOC	-.18*	-.04	-.24**	-.03	-.17*	.17*	.09	-.03	.04	-.19*	1			
Powerful Others	-.14	-.02	-.20**	.24**	-.16*	-.05	.01	.00	.14	-.11	.27***	1		
Chance LOC	.10	.06	-.10	.13	-.02*	-.08	.05	-.01	.12	-.10	-.03	.55***	1	
God LOC	.05	-.03	.81***	.09	.59***	-.23**	-.19*	.05	-.07	.31***	-.17*	-.19*	-.01	1

Notes: N=148. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

TABLE 7.

Description of Variables and Summary Statistics for all Respondents' Self-Reported Emotional Abuse and Partner Emotional Abuse						
Variable	Description	N	Mean	SD	Minimum	Maximum
<u>Respondent Emotional Abuse</u>						
Restrictive Engulfment	Scores range from 0 to 16.5; higher scores = more behaviors of restrictive engulfment	89	1.53	2.09	0	12.21
Hostile Withdrawal	Scores range from 0 to 16.5; higher scores = more behaviors of hostile withdrawal.	89	2.34	2.73	0	12.93
Denigration	Scores range from 0 to 16.5; higher scores = more behaviors of denigration.	89	.20	.48	0	2.98
Dominance/Intimidation	Scores range from 0 to 16.5; higher scores = more behaviors of dominance and intimidation.	89	.65	1.39	0	8.00
Global Emotional Abuse	Scores range from 0 to 16.5; higher scores = more behaviors associated with Emotional Abuse.	89	1.30	1.42	0	8.34
<u>Partner Emotional Abuse</u>						
Restrictive Engulfment	Scores range from 0 to 16.5; higher scores = more behaviors of restrictive engulfment	89	1.87	2.28	0	11.92
Hostile Withdrawal	Scores range from 0 to 16.5; higher scores = more behaviors of hostile withdrawal.	89	2.65	3.22	0	14.29
Denigration	Scores range from 0 to 16.5; higher scores = more behaviors of denigration.	89	.82	1.49	0	6.93
Dominance/Intimidation	Scores range from 0 to 16.5; higher scores = more behaviors of dominance and intimidation.	89	.44	1.64	0	14.00
Global Emotional Abuse	Scores range from 0 to 16.5; higher scores = more behaviors associated with Emotional Abuse.	89	1.57	1.74	0	11.10

TABLE 8.

Correlation of Self-Reported Abuse Scores with Select Variables

	Restrictive Engulfment ^a	Denigration ^a	Hostile Withdrawal ^a	Dominance ^a	Global Abuse ^a	Restrictive Engulfment ^b	Denigration ^b	Hostile Withdrawal ^b	Dominance ^b	Global Abuse ^b
Restrictive Engulfment ^a	1									
Denigration ^a	.32**	1								
Hostile Withdrawal ^a	.49***	.42***	1							
Dominance ^a	.36***	.53***	.40***	1						
Global Abuse ^a	.78***	.66***	.86***	.56***	1					
Restrictive Engulfment ^b	.62***	.48***	.54***	.48***	.68***	1				
Denigration ^b	.21*	.67***	.44***	.40***	.53***	.42***	1			
Hostile Withdrawal ^b	.47***	.65***	.66***	.20	.67***	.39***	.47***	1		
Dominance ^b	.38***	.40***	.42***	.50***	.52***	.51***	.54***	.51***	1	
Global Abuse ^b	.58***	.61***	.71***	.46***	.81***	.75***	.72***	.85***	.73***	1
Female	.00	-.07	-.07	-.05	-.06	-.09	-.05	-.13	.14	-.09
Oklahoma Resident	.09	.17	.20	-.08	.18	.01	.21	.17	.01	.14
Caucasian	-.03	.12	-.14	.12	-.05	.03	.01	-.29**	-.04	-.14

Notes: n=89. a=Respondent's Self-Report of Relationship Behavior. b=Respondent's Report of Partner's Relationship Behavior.

*p ≤ .05; **p ≤ .01; ***p ≤ .001.

TABLE 8. (Continued)

Correlation of Self-Reported Abuse Scores with Select Variables

	Restrictive Engulfment ^a	Denigration ^a	Hostile Withdrawal ^a	Dominance ^a	Global Abuse ^a	Restrictive Engulfment ^b	Denigration ^b	Hostile Withdrawal ^b	Dominance ^b	Global Abuse ^b
Student Status/Full-time	.16	-.17	.14	.05	.10	.09	.04	.09	.09	.11
Employment/Not Working	.12	-.13	.12	.07	.08	.07	-.09	.12	.12	.10
Hypergender	.12	.26**	.20	.11	.24*	.26*	.19	.31**	.06	.31**
Religious Fundamentalism	-.12	-.11	-.21	-.24*	-.20	-.30**	-.01	-.04	.08	-.13
Dogmatism	-.14	-.10	-.16	-.26*	-.18	-.25*	-.01	-.01	.03	-.10
Internal LOC	-.04	-.11	.07	-.02	-.04	.12	-.19	-.09	-.08	-.07
Powerful Others LOC	.21	.06	.12	.09	.17	.15	-.05	.17	-.02	.13
Chance LOC	.19	.06	.18	.08	.19	.14	-.06	.16	.06	.10
God LOC	-.29**	-.16	-.35***	-.26*	-.36***	-.37***	-.18	-.20	-.11	-.30**
Non Christian	.29**	.01	.22*	.26*	.25*	.17	-.04	.15	.02	.14
Catholic	-.06	-.10	.07	-.15	-.02	.23*	-.05	-.05	.00	.05
Liberal Protestant	.01	.09	-.06	-.06	-.01	-.02	.06	-.08	-.04	-.04
Moderate Protestant	-.07	.09	-.02	.00	-.02	-.07	-.08	-.01	-.17	-.07
Conservative Protestant	-.04	-.04	-.03	-.02	-.10	-.19	.12	-.02	.16	-.03

Notes: n= 89. a=Respondent's Self-Report of Relationship Behavior. b=Respondent's Report of Partner's Relationship Behavior.

*p ≤ .05; **p ≤ .01; ***p ≤ .001.

Table 9.
Select OLS Regression Results for Effects of Dating Behavior Reported, Religious Fundamentalism, Dogmatism, Religious Denomination, and Locus of Control on Hypergender

	Model 1		Model 2		Model 3		Model 4	
	β	Beta	β	Beta	β	Beta	β	Beta
Constant	-31.92*** (8.44)		-31.34*** (8.65)		-26.92** (8.40)		-27.22*** (8.33)	
<i><u>Control Variables</u></i>								
Sex/Female	-23.15*** (3.69)	-.47***	-23.15*** (3.70)	-.47***	-23.72*** (3.60)	-.48***	-22.47*** (3.59)	-.45***
Race/Caucasian	9.43* (4.60)	.15*	9.56* (4.63)	.16*	7.47 (4.54)	.12	8.03 (4.49)	.13
Oklahoma Resident	-.24 (4.64)	.00	-.27 (4.66)	.00	-2.51 (4.59)	-.04	-1.18 (4.51)	-.02
Student Status/ Full-time	-1.23 (5.41)	-.02	-1.11 (5.44)	-.02	-1.28 (5.28)	-.02	-.75 (5.26)	-.01
Employment/ Not Working	-3.85 (3.95)	-.08	-3.92 (3.96)	-.08	-4.09 (3.85)	-.08	-4.56 (3.84)	-.09
<i><u>Substantive Variables</u></i>								
Dating Behavior Reported			-1.20 (3.72)	-.02				
Relig. Fund.					.30** (.11)	.21**		
Dogmatism							.44** (.14)	.22**
Adjusted R²	.22***		.22		.26**		.27**	

N = 144. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

Table 9. (Continued).

Select OLS Regression Results for Effects of Dating Behavior Reported, Religious Fundamentalism, Dogmatism, Religious Denomination, and Locus of Control on Hypergender

	Model 5		Model 6		Model 7		Model 8	
	β	Beta	β	Beta	β	Beta	β	Beta
Constant	-26.32** (8.61)		-26.46*** (8.30)		-26.35** (8.54)		-25.68** (8.59)	
<i>Control Variables</i>								
Sex/Female	-23.72*** (3.61)	-.48***	-22.95*** (3.63)	-.46***	-22.46*** (3.59)	-.45***	-22.93.95*** (3.64)	-.46***
Race/Caucasian	7.60 (4.57)	.12	7.59 (4.52)	.12	8.20 (4.52)	.13	7.76 (4.55)	.13
Oklahoma Resident	-2.54 (4.60)	-.04	-1.91 (4.59)	-.03	-1.23 (4.53)	-.02	-1.93 (4.61)	-.03
Student Status/ Full-time	-1.16 (5.30)	-.02	-.93 (5.26)	-.01	-.58 (5.28)	-.01	-.77 (5.29)	-.01
Employment/ Not Working	-4.16 (3.86)	-.08	-4.45 (3.84)	-.09	-4.66 (3.85)	-.09	-4.54 (3.86)	-.09
<i>Substantive Variables</i>								
Dating Behavior Reported	-1.25 (3.62)	-.03			-1.73 (3.62)	-.04	-1.59 (3.62)	-.03
Relig. Fund.	.30** (.11)	.21**	.14 (.16)	.10			.13 (.16)	.09
Dogmatism			.30 (.22)	.15	.44** (.14)	.23**	.31 (.22)	.16
Adjusted R ²		.26*		.27**		.26**		.26*

N = 144. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

Table 9. (Continued).

Select OLS Regression Results for Effects of Dating Behavior Reported, Religious Fundamentalism, Dogmatism, Religious Denomination, and Locus of Control on Hypergender

	Model 9		Model 10		Model 11		Model 12	
	β	Beta	β	Beta	β	Beta	β	Beta
Constant	-31.56*** (9.54)		-19.33* (9.06)		-18.82 (9.87)		-16.21 (9.54)	
<i>Control Variables</i>								
Sex/Female	-22.78*** (3.78)	-.46***	-24.22*** (3.70)	-.49***	-23.83*** (3.77)	-.48***	-23.00*** (3.64)	-.46***
Race/Caucasian	10.28* (4.91)	.17*	8.15 (4.54)	.13	9.50* (4.80)	.16*	7.97 (4.65)	.13
Oklahoma Resident	-.96 (4.89)	-.02	.74 (4.51)	.01	.37 (4.77)	.01	.26 (4.59)	.00
Student Status/ Full-time	-1.27 (5.55)	-.02	-3.63 (5.36)	-.05	-3.94 (5.49)	-.06	-2.62 (5.27)	-.04
Employment/ Not Working	-3.47 (4.02)	-.07	-4.37 (3.82)	-.09	-4.07 (3.88)	-.08	-6.04 (3.74)	-.12
<i>Substantive Variables</i>								
Dating Behavior Reported							-2.33 (3.55)	-.05
Relig. Fund.							.14 (.16)	.10
Dogmatism							.44* (.21)	.23*
Religious Denomination (Conserv. Protestant = Reference)								
Non-Christian	2.40 (6.91)	.03			4.78 (6.79)	.06	10.11 (6.63)	.12
Catholic	-3.44 (5.94)	-.05			-2.51 (5.84)	-.03	5.59 (5.99)	.08
Liberal Protestant	<i>a</i>	<i>a</i>			<i>a</i>	<i>a</i>	<i>a</i>	<i>a</i>
Moderate Protestant	-2.00 (4.31)	-.04			-3.63 (4.24)	-.07	1.21 (4.29)	.02
Locus of Control (God LOC = Reference)								
Internal LOC			-.93 (.57)	-.13	-.96 (.59)	-.13	-.70 (.57)	-.10
Powerful LOC			.73 (.58)	.12	.77 (.59)	.13	.92 (.57)	.15
Chance LOC			1.04 (.66)	.15	1.13 (.66)	.16	1.31* (.65)	.19*
Adjusted R²		.25		.27**		.27*		.33***

N = 144. *p ≤ .05; **p ≤ .01; ***p ≤ .001. a = constant.

Table 10.

Select OLS Regression Results for Effects of Hypergender Ideology, Religious Fundamentalism, and Dogmatism on Respondent's Self-Reported Global Emotional Abuse Score

	Model 1		Model 2		Model 3		Model 4		Model 5	
	β	Beta	β	Beta	β	Beta	β	Beta	β	Beta
Constant	.24** (.09)		.36*** (.09)		.20* (.08)		.18* (.09)		.32*** (.08)	
<i>Control Variables</i>										
Sex/Female	-.03 (.05)	-.08	.03 (.05)	.08	-.03 (.04)	-.07	-.05 (.04)	-.11	.05 (.04)	.11
Race/Caucasian	-.01 (.06)	-.02	-.03 (.06)	-.06	.01 (.06)	.03	.01 (.06)	.02	-.01 (.05)	-.01
Oklahoma Resident	.11* (.06)	.22*	.11* (.05)	.22*	.12* (.05)	.24*	.12* (.05)	.23*	.12* (.05)	.23*
Student Status/ Full-time	-.09 (.07)	-.16	-.12 (.07)	-.20	-.09 (.07)	-.15	-.08 (.07)	-.13	-.12 (.06)	-.19
Employment/ Not Working	.02 (.05)	.06	.02 (.05)	.04	.03 (.05)	.08	.05 (.05)	.12	.03 (.04)	.06
<i>Substantive Variables</i>										
Hypergender Ideology			.00** (.00)	.36**					.00*** (.00)	.43***
Relig. Fund.					.00** (.00)	-.31**			.00*** (.00)	-.37***
Dogmatism							.00** (.00)	-.30**		
Adjusted R²	.02		.12**		.10**		.09**		.24***	

N = 89. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

Table 10. (Continued).

Select OLS Regression Results for Effects of Hypergender Ideology, Religious Fundamentalism, and Dogmatism on Respondent's Self-Reported Global Emotional Abuse Score

	Model 6		Model 7		Model 8	
	β	Beta	β	Beta	β	Beta
Constant	.30*** (.09)		.18* (.09)		.31*** (.08)	
<i>Control Variables</i>						
Sex/Female	.02 (.04)	.06	-.04 (.04)	-.09	.04 (.04)	.09
Race/Caucasian	-.01 (.05)	-.2	.02 (.06)	.03	.00 (.05)	-.01
Oklahoma Resident	.12* (.05)	.23*	.12* (.05)	.24*	.12* (.05)	.23*
Student Status/ Full-time	-.12 (.06)	-.18	-.08 (.07)	-.14	-.11 (.06)	-.19
Employment/ Not Working	.05 (.04)	.11	.04 (.05)	.10	.04 (.04)	.09
<i>Substantive Variables</i>						
Hypergender Ideology	.00*** (.00)	.42***			.00*** (.00)	.43***
Relig. Fund.			.00 (.00)	-.20	.00 (.00)	-.26
Dogmatism	-.01*** (.00)	-.35***	.00 (.00)	-.14	.00 (.00)	-.16
Adjusted R²		.23***		.10*		.24***

N = 89. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

Table 11.

Select OLS Regression Results for Effects of Hypergender Ideology, Religious Fundamentalism, and Dogmatism on Respondent's Self-Report of Partner's Global Emotional Abuse Score

	Model 1		Model 2		Model 3		Model 4		Model 5	
	β	Beta	β	Beta	β	Beta	β	Beta	β	Beta
Constant	.37*** (.10)		.52*** (.10)		.32*** (.10)		.31** (.10)		.49*** (.09)	
<i>Control Variables</i>										
Sex/Female	-.07 (.05)	-.14	-.07 (.05)	.05	-.06 (.05)	-.14	-.08 (.05)	-.17	.04 (.05)	.08
Race/Caucasian	-.08 (.07)	-.13	-.08 (.06)	-.18	-.06 (.07)	-.09	-.06 (.07)	-.01	-.08 (.06)	-.13
Oklahoma Resident	.11 (.06)	.18	.10 (.06)	.18	.11 (.06)	.20	.11 (.06)	.19	.11* (.05)	.19*
Student Status/ Full-time	-.11 (.08)	-.16	-.14 (.07)	-.21	-.10 (.08)	-.15	-.01 (.08)	-.14	-.14* (.07)	-.20*
Employment/ Not Working	.02 (.05)	.03	.01 (.05)	.01	.02 (.05)	.05	.04 (.05)	.08	.02 (.05)	.03
<i>Substantive Variables</i>										
Hypergender Ideology			.00*** (.00)	.44***					.01*** (.00)	.50***
Relig. Fund.					-.00* (.00)	-.25*			-.01*** (.00)	-.33***
Dogmatism							-.00* (.00)	-.22*		
Adjusted R²	.04		.19***		.09*		.08*		.29***	

N = 89. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

Table 11. (Continued)
Select OLS Regression Results for Effects of Hypergender Ideology, Religious Fundamentalism,
and Dogmatism on Respondent's Self-Report of Partner's Global Emotional Abuse Score

	Model 6		Model 7		Model 8	
	β	Beta	β	Beta	β	Beta
Constant	.47*** (.10)		.31** (.10)		.48*** (.09)	
<i>Control Variables</i>						
Sex/Female	.02 (.05)	.04	-.07 (.05)	-.14	.03 (.05)	.07
Race/Caucasian	-.09 (.06)	-.14	-.05 (.07)	-.09	-.08 (.06)	-.13
Oklahoma Resident	.11 (.06)	.18	.11 (.06)	.19	.11* (.06)	.19*
Student Status/ Full-time	-.13 (.07)	-.19	-.10 (.08)	-.15	-.14* (.07)	-.20*
Employment/ Not Working	.01 (.05)	.07	.02 (.05)	.06	.02 (.05)	.04
<i>Substantive Variables</i>						
Hypergender Ideology	.01*** (.00)	.49***			.01*** (.00)	.51***
Relig. Fund.			.00 (.00)	-.06	.00 (.00)	-.27
Dogmatism	-.01** (.00)	-.28**	.00 (.00)	-.21	.00 (.00)	-.07
Adjusted R²		.26***		.08		.28***

N = 89. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

Table 12.

Select OLS Regression Results for Effects of Hypergender Ideology, Dogmatism, Religious Fundamentalism, and Locus of Control on Respondent and Partner Global Emotional Abuse

	Respondent		Partner	
	β	Beta	β	Beta
Constant	.35*** (.09)		.52** (.10)	
<i>Control Variables</i>				
Sex/Female	.03 (.05)	.07	.03 (.05)	.05
Race/Caucasian	-.01 (.05)	-.02	-.09 (.06)	-.14
Oklahoma Resident	.13* (.05)	.25*	.12 (.06)	.21
Student Status/Full-time	-.11 (.06)	-.18	-.14 (.07)	-.21
Employment Status/Not Working	.03 (.04)	.07	.02 (.05)	.04
<i>Substantive Variables</i>				
Hypergender	.00*** (.00)	.39***	.01*** (.07)	.49***
Dogmatism	.00 (.00)	-.13	.00 (.00)	-.09
Religious Fundamentalism	.00 (.00)	-.27	.00 (.00)	-.27
<i>Substantive Variable</i>				
Locus of Control (Reference = God LOC)				
Internal	.00 (.01)	-.10	-.01 (.01)	-.11
Powerful Others	.00 (.01)	.05	.01 (.01)	.07
Chance	.00 (.01)	.05	.00 (.01)	-.05
Adjusted R²		.23		.27

N = 89. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

TABLE 13.

Description of Variables and Summary Statistics for Females Only

Variable	Description	N	Mean	SD	Minimum	Maximum
Race	1 = Caucasian; 0 = Else	86	.80	.40	0	1
Oklahoma Resident	1 = Oklahoma Resident; 0 = Else	86	.80	.40	0	1
Student Status	1 = Fulltime; 0 = Part time	86	.87	.36	0	1
Employment	1 = Not Working; 0 = Working	86	.58	.50	0	1
Behavior Reported	1 = Respondent reported behavior during last 6 months; 0 = No behavior reported	86	.60	.49	0	1
Hypergender	Scores range from -114 to 114; higher scores = more perception of gender roles	86	-51.29	18.38	-93.00	-14.00
Religious Fundamentalism	Scores range from -40 to 40; higher scores = more religiously fundamental	86	-2.74	17.06	-39.00	36.00
Dogmatism	Scores range from -40 to 40; higher scores = more rigid thought processes	86	-8.00	11.36	-32.00	34.00
Religious Denomination		86				
Non Christian	1 = Non Christian; 0 = Else	5	.01	.24	0	1
Catholic	1 = Catholic; 0 = Else	14	.16	.37	0	1
Liberal Protestant	1 = Liberal Protestant; 0 = Else	3	.03	.18	0	1
Moderate Protestant	1 = Moderate Protestant; 0 = Else	24	.28	.45	0	1
Conservative Protestant	1 = Conservative Protestant; 0 = Else	40	.46	.50	0	1
Locus of Control						
Internal	Scores range from -16 to 16; higher scores = higher Internal LOC	86	4.27	3.14	-5.00	10.00
Powerful Others	Scores range from -14 to 14; higher scores = Powerful Others LOC	86	-3.21	3.83	-12.00	5.00
Chance	Scores range from -14 to 14; higher scores = higher chance LOC.	86	-2.48	3.47	-12.00	10.00
God	Scores range from -16 to 16; higher scores = higher God LOC	86	3.08	8.35	-16.00	16.00

TABLE 14.

Correlations between Select Variables for Females Only

	Religious Fundamentalism	Hypergender	Dogmatism	Behavior Reported	Non Christian	Catholic	Liberal Protestant	Moderate Protestant	Conservative Protestant	Internal LOC	Powerful Others LOC	Chance LOC	God LOC
Religious Fundamentalism	1												
Hypergender	.44***	1											
Dogmatism	.71***	.32**	1										
Behavior Reported	-.04	.03	-.02	1									
Non Christian	-.21	-.11	-.05	.00	1								
Catholic	-.30**	-.06	-.21	.10	-.06	1							
Liberal Protestant	.04	-.07	.02	.03	-.07	-.08	1						
Moderate Protestant	-.11	-.14	-.19	.13	-.12	-.27*	-.12	1					
Conservative Protestant	.40***	.24*	.34***	-.20	.24*	-.41***	-.18	-.58***	1				
Internal LOC	-.23*	-.20	-.21*	.02	-.20	.07	-.04	.14	-.18	1			
Powerful Others LOC	-.30**	.14	-.39***	.06	.14	.12	-.01	.08	-.18	.34***	1		
Chance LOC	-.32**	-.06	-.49***	-.05	-.06	.14	-.07	.10	-.14	.08	.52***	1	
God LOC	.80***	.33**	.55***	-.13	.33**	-.17	.04	-.05	.25*	-.12	-.30**	-.15	1

Notes: N=86. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

TABLE 15.

Description of Variables and Summary Statistics for Female Respondents' Self-Reported Emotional Abuse and Partner Emotional Abuse						
Variable	Description	N	Mean	SD	Minimum	Maximum
<u>Respondent Emotional Abuse</u>						
Restrictive Engulfment	Scores range from 0 to 16.5; higher scores = more behaviors of restrictive engulfment	52	1.53	2.04	0	9.43
Hostile Withdrawal	Scores range from 0 to 16.5; higher scores = more behaviors of hostile withdrawal.	52	2.19	2.80	0	12.93
Denigration	Scores range from 0 to 16.5; higher scores = more behaviors of denigration.	52	.58	1.26	0	6.07
Dominance/Intimidation	Scores range from 0 to 16.5; higher scores = more behaviors of dominance and intimidation.	52	.18	.48	0	2.38
Global Emotional Abuse	Scores range from 0 to 16.5; higher scores = more behaviors associated with Emotional Abuse.	52	1.23	1.48	0	8.34
<u>Partner Emotional Abuse</u>						
Restrictive Engulfment	Scores range from 0 to 16.5; higher scores = more behaviors of restrictive engulfment	52	1.69	2.49	0	11.92
Hostile Withdrawal	Scores range from 0 to 16.5; higher scores = more behaviors of hostile withdrawal.	52	2.30	3.06	0	14.29
Denigration	Scores range from 0 to 16.5; higher scores = more behaviors of denigration.	52	.77	1.57	0	6.93
Dominance/Intimidation	Scores range from 0 to 16.5; higher scores = more behaviors of dominance and intimidation.	52	.63	2.12	0	14.00
Global Emotional Abuse	Scores range from 0 to 16.5; higher scores = more behaviors associated with Emotional Abuse.	52	1.43	1.93	0	11.10

TABLE 16. Correlation of Female Self-Reported Abuse Scores with Select Variables

	Restrictive Engulfment ^a	Hostile Withdrawal ^a	Denigration ^a	Dominance ^a	Global Abuse ^a	Restrictive Engulfment ^b	Denigration ^b	Hostile Withdrawal ^b	Dominance ^b	Global Abuse ^b
Restrictive Engulfment ^a	1									
Hostile Withdrawal ^a	.45***	1								
Denigration ^a	.66***	.52***	1							
Dominance ^a	.62***	.51***	.68***	1						
Global Abuse ^a	.81***	.86***	.80***	.72***	1					
Restrictive Engulfment ^b	.76***	.50***	.55***	.49***	.71***	1				
Denigration ^b	.40**	.45***	.80***	.44***	.61***	.38**	1			
Hostile Withdrawal ^b	.42**	.66***	.48***	.36**	.64***	.45***	.69***	1		
Dominance ^b	.50***	.53***	.61***	.65***	.66***	.63***	.66***	.70***	1	
Global Abuse ^b	.64***	.67***	.70***	.55***	.80***	.76***	.79***	.89***	.87***	1
Internal LOC	-.08	.07	-.32*	-.06	-.08	-.02	-.30*	-.02	-.08	-.10
Powerful Others LOC	.09	.02	-.17	.02	.01	.12	-.10	.09	-.04	.05
Chance LOC	.07	.19	-.07	.08	.12	.13	-.09	.09	.06	-.08
God LOC	-.29*	-.23	-.03	-.08	-.24	-.24	-.00	-.13	-.11	-.16
Non Christian	.10	.14	.13	.25	.16	.08	.08	.01	.04	.06
Catholic	-.02	-.01	-.18	-.15	-.06	.29*	-.15	-.06	-.02	.04
Liberal Protestant	.01	-.06	-.12	-.08	.00	-.01	.08	-.08	-.06	-.03
Moderate Protestant	-.03	-.02	-.12	-.06	-.05	-.16	-.20	-.09	-.18	-.17
Conservative Protestant	.00	-.02	.13	.09	.03	-.12	.24	.16	.20	.12

Notes: n=52. a=Respondent's Self-Report of Relationship Behavior. b=Respondent's Report of Partner's Relationship Behavior. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

TABLE 17.

Description of Select Variables and Summary Statistics for Males Only

Variable	Description	N	Mean	SD	Minimum	Maximum
Race	1 = Caucasian; 0 = Else	62	.81	.40	0	1
Oklahoma Resident	1 = Oklahoma Resident; 0 = Else	62	.81	.40	0	1
Student Status	1 = Fulltime; 0 = Part time	62	.83	.39	0	1
Employment	1 = Not Working; 0 = Working	62	.65	.48	0	1
Behavior Reported	1 = Respondent reported behavior during last 6 months; 0 = No behavior reported	62	.58	.50	0	1
Hypergender	Scores range from -114 to 114; higher scores = more perception of gender roles	62	-28.00	25.91	-75.00	27.00
Religious Fundamentalism	Scores range from -40 to 40; higher scores = more religiously fundamental	62	-4.65	17.38	-39.00	31.00
Dogmatism	Scores range from -40 to 40; higher scores = more rigid thought processes	62	-6.39	13.88	-32.00	30.00
Religious Denomination		62				
Non Christian	1 = Non Christian; 0 = Else	9	.15	.36	0	1
Catholic	1 = Catholic; 0 = Else	6	.10	.30	0	1
Liberal Protestant	1 = Liberal Protestant; 0 = Else	1	.02	.13	0	1
Moderate Protestant	1 = Moderate Protestant; 0 = Else	21	.34	.48	0	1
Conservative Protestant	1 = Conservative Protestant; 0 = Else	25	.40	.49	0	1
Locus of Control						
Internal	Scores range from -16 to 16; higher scores = higher Internal LOC	62	5.48	3.52	-2.00	14.00
Powerful Others	Scores range from -14 to 14; higher scores = Powerful Others LOC	62	-2.09	4.28	-12.00	10.00
Chance	Scores range from -14 to 14; higher scores = higher chance LOC.	62	-3.20	3.50	-9.00	5.00
God	Scores range from -16 to 16; higher scores = higher God LOC	62	2.22	9.00	-16.00	16.00

TABLE 18.

Correlations between Select Variables for Males Only

	Religious Fundamentalism	Hypergender	Dogmatism	Behavior Reported	Non Christian	Catholic	Liberal Protestant	Moderate Protestant	Conservative Protestant	Internal LOC	Powerful Others LOC	Chance LOC	God LOC
Religious Fundamentalism	1												
Hypergender	.06	1											
Dogmatism	.81***	.20	1										
Behavior Reported	.08	-.04	.14	1									
Non Christian	-.08	.06	-.17	-.11	1								
Catholic	-.29*	-.03	-.27*	-.05	-.14	1							
Liberal Protestant	-.02	.02	-.07	-.15	-.05	-.04	1						
Moderate Protestant	-.13	.09	-.08	.19	-.30*	-.23	-.09	1					
Conservative Protestant	.37**	-.11	.37**	-.03	-.34**	-.27*	-.11	-.59***	1				
Internal LOC	-.24	-.09	-.15	-.10	.24	.17	.02	-.11	-.18	1			
Powerful Others LOC	-.06	.27*	.05	-.11	-.17	-.12	.03	.20	-.01	.16	1		
Chance LOC	.18	.48***	.17	.20	-.07	-.14	.08	.18	-.06	-.12	.65***	1	
God LOC	.83***	-.05	.65***	.10	-.24	-.25*	.08	-.09	.39**	-.22	-.05	.16	1

Notes: N=62. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

TABLE 19.

Description of Variables and Summary Statistics for Male Respondents' Self-Reported Emotional Abuse and Partner Emotional Abuse						
Variable	Description	N	Mean	SD	Minimum	Maximum
<u>Respondent Emotional Abuse</u>						
Restrictive Engulfment	Scores range from 0 to 16.5; higher scores = more behaviors of restrictive engulfment	35	1.53	2.26	0	12.21
Hostile Withdrawal	Scores range from 0 to 16.5; higher scores = more behaviors of hostile withdrawal.	35	2.56	2.72	0	12.21
Denigration	Scores range from 0 to 16.5; higher scores = more behaviors of denigration.	35	.77	1.61	0	8.00
Dominance/Intimidation	Scores range from 0 to 16.5; higher scores = more behaviors of dominance and intimidation.	35	.23	.50	0	2.00
Global Emotional Abuse	Scores range from 0 to 16.5; higher scores = more behaviors associated with Emotional Abuse.	35	1.40	1.40	0	7.02
<u>Partner Emotional Abuse</u>						
Restrictive Engulfment	Scores range from 0 to 16.5; higher scores = more behaviors of restrictive engulfment	35	2.14	2.00	0	6.79
Hostile Withdrawal	Scores range from 0 to 16.5; higher scores = more behaviors of hostile withdrawal.	35	3.17	3.51	0	13.64
Denigration	Scores range from 0 to 16.5; higher scores = more behaviors of denigration.	35	.90	1.41	0	6.00
Dominance/Intimidation	Scores range from 0 to 16.5; higher scores = more behaviors of dominance and intimidation.	35	.16	.28	0	1.12
Global Emotional Abuse	Scores range from 0 to 16.5; higher scores = more behaviors associated with Emotional Abuse.	35	1.76	1.47	0	5.62

TABLE 20. Correlation of Male Self-Reported Abuse Scores with Select Variables

	Restrictive Engulfment ^a	Denigration ^a	Hostile Withdrawal ^a	Dominance ^a	Global Abuse ^a	Restrictive Engulfment ^b	Denigration ^b	Hostile Withdrawal ^b	Dominance ^b	Global Abuse ^b
Restrictive Engulfment ^a	1									
Denigration ^a	-.04	1								
Hostile Withdrawal ^a	.54***	.52***	1							
Dominance ^a	.03	.68***	.51***	1						
Global Abuse ^a	.74***	.80***	.86***	.72***	1					
Restrictive Engulfment ^b	.41**	.55***	.50***	.49***	.71***	1				
Denigration ^b	-.07	.80***	.45***	.44***	.61***	.38**	1			
Hostile Withdrawal ^b	.54***	.48***	.66***	.36**	.64***	.45***	.69***	1		
Dominance ^b	.21	.61***	.53***	.65***	.66***	.63***	.66***	.70***	1	
Global Abuse ^b	.51**	.70***	.67***	.55***	.80***	.76***	.79***	.89***	.87***	1
Internal LOC	.01	.08	-.08	.03	-.01	.29	-.06	-.22	-.10	-.06
Powerful Others LOC	.34*	.24	.20	.16	.34*	.20	.00	.25	.11	.25
Chance LOC	.34*	.20	.17	.09	.32	.16	-.01	.27	.18	.24
God LOC	-.31	-.30	-.53***	-.50**	-.55***	-.62***	-.45**	-.31	-.36*	-.58***
Non Christian	.49**	-.13	.30	.27	.37*	.29	-.19	.26	.16	.24
Catholic	-.15	.03	.29	-.14	.09	.15	.20	.03	-.04	.13
Liberal Protestant	<i>constant</i>	<i>constant</i>	<i>constant</i>	<i>constant</i>	<i>constant</i>	<i>constant</i>	<i>constant</i>	<i>constant</i>	<i>constant</i>	<i>constant</i>
Moderate Protestant	-.14	.29	-.06	.07	.00	.06	.08	.07	-.26	.08
Conservative Protestant	-.10	-.25	-.31	-.17	-.30	-.33*	-.08	-.26	.18	-.31

Notes: n=35. a=Respondent's Self-Report of Relationship Behavior. b=Respondent's Report of Partner's Relationship Behavior. *p ≤ .05; **p ≤ .01; ***p ≤ .001.

TABLE 21.

**Comparison of Correlations between Reported Abuse Scores and
Hypergender, Religious Fundamentalism, and Dogmatism for Females and Males**

	Restrictive Engulfment ^a	Denigration ^a	Hostile Withdrawal ^a	Dominance ^a	Global Abuse ^a	Restrictive Engulfment ^b	Denigration ^b	Hostile Withdrawal ^b	Dominance ^b	Global Abuse ^b
Females (n=52)										
Hypergender	.15	.14	.08	.05	.13	.32*	.13	.15	.17	.24
Religious Fundamentalism	-.16	.11	-.11	-.03	-.10	-.14	.18	.06	.12	.04
Dogmatism	-.22	-.02	-.17	-.18	-.19	-.16	.08	.02	.07	-.02
Males (n=35)										
Hypergender	.14	.42*	.33	.17	.39*	.21	.27	.47**	.30	.47**
Religious Fundamentalism	-.06	-.34*	-.34*	-.52***	-.35*	-.60***	-.45**	-.15	-.19	-.47**
Dogmatism	-.05	-.20	-.17	-.39*	-.20	-.46**	-.14	-.09	-.11	-.27

Notes: a=Respondent's Self-Report of Relationship Behavior; b=Respondent's Report of Partner's Relationship Behavior.

*p ≤ .05; **p ≤ .01; ***p ≤ .001.

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APPENDICES

Appendix I

Disentangling Life Course Events: Effects of Culture on Relationships



Thank you for participating in this investigation into how cultural influences and beliefs affect our relationships. Studies like this are beneficial in identifying aspects of healthy relationships. With this knowledge, we can better address the problems caused by unhealthy or dysfunctional relationships. We appreciate the time and honesty you are contributing to this goal.

START HERE

Please tell us a little about your attitudes toward relationships by answering the following questions.

1. Please mark the box indicating how strongly you agree or disagree with these statements.

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. Men and women have the same basic emotional needs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Misunderstandings between partners generally are due to inborn differences in psychological make-up of men and women.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Men and women probably will never understand the opposite sex very well.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Men and women need the same basic things out of a relationship.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Biological differences between men and women are not major causes of a couple's problems.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. One of the major causes of marital problems is that men and women have different emotional needs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. You can't really understand someone of the opposite sex....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Men and women will always be mysteries to each other.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please tell us a little about your relationship history by answering the following questions.

2. Have you ever been in a serious dating relationship?

- Yes
 No

3. How old were you when you had your first serious dating relationship?

_____ years old.

4. How many serious relationships have you ever had?

5. Are you presently

- Not dating?
 Casually dating?
 Seriously dating?
 Engaged?
 Living together?
 Married?

6. If living together or married, how long have you been living together?

- One month or less
 2 – 4 months
 5 – 8 months
 9 – 12 months
 1 – 2 years
 3 years or more

7. How many sexual partners were you with before entering college?

_____ sexual partners.

8. How many sexual partners have you been with since entering college?

_____ sexual partners.

9. Have you been in a relationship during the last six months?

Yes → If yes, please answer Question 12.

No → If no, please skip to Question 13.

10. How many men have you dated?

_____ men.

11. How many women have you dated?

_____ women.

Please tell us a little about you and your partner or ex-partner by answering the following questions.

12. The following questions ask about the relationship between you and your partner or ex-partner. Please report how often you and your partner or ex-partner have done each of the following in the last six months.

	Once or twice ▼	3 – 10 times ▼	11 or more times ▼	Has not happened during last 6 months ▼	Never happened in relationship ▼
a. Asked the other person where s/he had been or who s/he was with in a suspicious manner.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Secretly searched through the other person's belongings.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Tried to stop the other person from seeing certain friends or family members.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Complained that the other person spent too much time with friends.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Got angry because the other person went somewhere without telling.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Tried to make the other person feel guilty for not spending enough time together.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Once or twice ▼	3 – 10 times ▼	11 or more times ▼	Has not happened during last 6 months ▼	Never happened in relationship ▼
g. Checked up on the other person by asking friends or relatives where s/he was or who s/he was with.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Said or implied that the other person was stupid.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Called the other person worthless.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Called the other person ugly.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Criticized the other person's appearance.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Called the other person a loser, failure, or similar term.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Belittled the other person in front of other people.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Said that someone else would be a better partner (better spouse, better girl/boyfriend).					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Became so angry that s/he was unable or unwilling to talk.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Acted cold or distant when angry.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. Refused to discuss a problem.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
r. Changed the subject on purpose when the other person was trying to discuss a problem.					
<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Once or twice ▼	3 – 10 times ▼	11 or more times ▼	Has not happened during last 6 months ▼	Never happened in relationship ▼
s. Refused to acknowledge a problem that the other person felt was important.	<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Sulked or refused to talk about an issue.	<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
u. Intentionally avoided the other person during a conflict or disagreement.	<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
v. Became angry enough to frighten the other person.	<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
w. Put his/her face right in front of the other person's face to make a point more forcefully.	<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
x. Threatened to hit the other person.	<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
y. Threatened to throw something at the other person.	<i>You</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<i>Your Partner</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The following statements about men and women are ones that you might have heard before.

13. Please check the box that indicates how strongly you agree or disagree with the following statements.

	Strongly Agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly Disagree ▼
a. I think it's gross and unfair for men to use alcohol and drugs to convince a woman to have sex with them.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Physical violence never solves an issue.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Most women need a man in their lives.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. I like to see a relationship where the man and the woman have equal power.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly Agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly Disagree ▼
e. Using drugs or alcohol to convince someone to have sex is wrong.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Gays sicken me because they are not real men.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Sex should never be used as a bargaining tool.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. A real man fights to win.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Real men look for fast cars and fast women.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. A true man knows how to command others.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. When a man spends a lot of money on a date, he should expect to get sex for it.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. The only thing a lesbian needs is a good, stiff cock....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. I like relationships in which both partners are equal...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Sometimes it doesn't matter what you do to get sex...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Women should show off their bodies.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Men should be ready to take any risk, if the payoff is large enough.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. A woman can be complete with or without a partner....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
r. No woman is obliged to provide sex for anybody, even her husband.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
s. Most women use their sexuality to get men to do what they want.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
t. Most women play hard-to-get.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
u. Women should break dates with female friends when guys ask them out.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
v. Lesbians have chosen a particular life-style and should be respected for it.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
w. Men have to expect that most women will be something of a prick-tease.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
x. A real man can get any woman to have sex with him...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
y. Women should be flattered when men whistle at them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
z. It is important that my partner and I are equally satisfied with our relationship.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
aa. Some gay men are good people, and some are not, but has nothing to do with their sexual orientation.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
bb. Women instinctively try to manipulate men.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly Agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly Disagree ▼
<i>cc.</i> Most women will lie to get something they want.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>dd.</i> Men shouldn't measure their self-worth by their sexual conquests.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>ee.</i> Get a woman drunk, high, or hot and she'll let you do whatever you want.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>ff.</i> Men should be in charge during sex.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>gg.</i> If you're not prepared to fight for what's yours, then be prepared to lose it.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>hh.</i> It's okay for a man to be a little forceful to get sex....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>ii.</i> Women don't mind a little force in sex sometimes because they know it means they must be attractive..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>jj.</i> Homosexuals can be just as good at parenting as heterosexuals.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>kk.</i> Any man who is a man can do without sex.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>ll.</i> Gays and lesbians are generally just like everybody else.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>mm.</i> Pick-ups should expect to put out.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>nn.</i> Some women are good for only one thing.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>oo.</i> Women often dress provocatively to get men to do them favors.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>pp.</i> If men pay for a date, they deserve something in return.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>qq.</i> It's natural for men to get into fights.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>rr.</i> Effeminate men deserve to be ridiculed.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>ss.</i> All women, even feminists, are worthy of respect.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>tt.</i> If a woman goes out to a bar for some drinks, she's looking for a real good time.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>uu.</i> I do what I have to do to get sex.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>vv.</i> Any man who is a man needs to have sex regularly..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>ww.</i> Masculinity is not determined by sexual success.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>xx.</i> Homosexuality is probably the result of mental imbalance.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>yy.</i> Nobody should be in charge in a romantic relationship.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly Agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly Disagree ▼
zz. Real men look for danger and face it head on.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
aaa. A gay man is an affront to real men.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
bbb. He who can, fights; he who can't, runs away.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
ccc. Gay men often have masculine traits.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
ddd. Women sometimes say 'no' but really mean 'yes'....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
eee. I believe some women lead happy lives without male partners.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

BELIEFS

Please answer the following questions about your beliefs.

14. What was your religious affiliation growing up?

- Agnostic
- Assembly of God
- Atheist
- Baptist (Independent)
- Baptist (Southern)
- Catholic
- Christian Church
- Christian Science
- Church of Christ
- Church of Jesus Christ of Latter Day Saints (Mormon)
- Church of the Nazarene
- Episcopal
- Jehovah's Witness
- Jewish
- Lutheran
- Methodist
- Pentecostal/Holiness
- Presbyterian
- Protestant (other)
- Seventh Day Adventist
- United Church of Christ
- Other _____

15. How often did you attend religious services growing up?

- Never
- About once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- Every week
- Several times a week

16. What do you consider your religious affiliation now?

- Agnostic
- Assembly of God
- Atheist
- Baptist (Independent)
- Baptist (Southern)
- Catholic
- Christian Church
- Christian Science
- Church of Christ
- Church of Jesus Christ of Latter Day Saints (Mormon)
- Church of the Nazarene
- Episcopal
- Jehovah's Witness
- Jewish
- Lutheran
- Methodist
- Pentecostal/Holiness
- Presbyterian
- Protestant (other)
- Seventh Day Adventist
- United Church of Christ
- Other _____

17. How often do you attend religious services now?

- Never
- About once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- Every week
- Several times a week

18. Please check the box that indicates your level of agreement with the following statements.

	Strongly agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly disagree ▼
a. Whether or not I get to be a leader depends mostly on my ability	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. To a great extent, my life is controlled by accidental happenings.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. What happens in my life is determined by God's purpose....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. I feel like what happens in my life is mostly determined by powerful people.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Whether or not I get into a car accident depends mostly on how good a driver I am.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. When I make plans, I am almost certain to make them work...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. My life is primarily controlled by God.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Often there is no chance of protecting my personal interests from bad luck happenings.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. When I get what I want, it is usually because I'm lucky.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Although I might have good ability, I will not be given leadership responsibility without appealing to people in position of power.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. When I am anxious, I rely on God for inner peace.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. How many friends I have depends on how nice a person I am.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. I have often found that what is going to happen will happen..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Whether or not I get into a car accident depends on God's plans.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. My life is chiefly controlled by people who are more powerful than me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Whether or not I get into a car accident is mostly a matter of luck.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. People like me have very little chance of protecting our personal interests when they conflict with those of strong pressure groups.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
r. In order to have my plans work, I make sure they fit in with the commands of God.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
s. Whether or not I get to be a leader depends on whether I'm lucky enough to be in the right place at the right time.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
t. If important people were to decide they didn't like me, I probably wouldn't make many friends.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly disagree ▼
<i>u.</i> I can pretty much determine what will happen in my life.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>v.</i> When things don't go my way, I ought to pray.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>w.</i> I am usually able to protect my personal interests.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>x.</i> When faced with a difficult decision, I depend on God to guide my feelings and actions.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>y.</i> Whether or not I get into a car accident depends mostly on the other driver.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>z.</i> When I get what I want, it's usually because I worked hard for it.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>aa.</i> When good things happen to me, it is because of God's blessing.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>bb.</i> In order to have my plans work, I make sure that they fit in with the desires of people who have power or authority over me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>cc.</i> My life is determined by my own actions.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>dd.</i> It's chiefly a matter of fate whether or not I have a few friends or many friends.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

19. Please check the box that indicates your level of agreement with the following statements.

	Strongly agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly disagree ▼
<i>a.</i> God has given humans a complete, unflinching guide to happiness and salvation, which must be totally followed.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>b.</i> All of the religions of the world have flaws and wrong teachings.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>c.</i> Of all the people on this earth, one group has a special relationship with God because it believes the most in God's revealed truths and tries the hardest to follow God's laws.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>d.</i> The long-established traditions in religion show the best way to honor and serve God, and should never be compromised.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>e.</i> Religion must admit all its past failings and adapt to modern life if it is to benefit humanity.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree ▼	Agree ▼	Neither agree nor disagree ▼	Disagree ▼	Strongly disagree ▼
<i>f.</i> Whenever science and sacred scripture conflict, science must be wrong.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>g.</i> Different religions and philosophies have different versions of the truth and may be equally right in their own way.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>h.</i> God will punish most severely those who abandon God's true religion.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>i.</i> It is more important to be a good person than to believe in God and the right religion.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>j.</i> No one religion is especially close to God, nor does God favor any particular groups of believers.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>k.</i> The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>l.</i> No single book of religious writings contains all the important truths about life.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>m.</i> It is silly to think people can be divided into "the Good" and "the Evil". Everyone does some good and some bad things.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>n.</i> God's true followers must remember that God requires them to constantly fight Satan and Satan's allies on this earth.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>o.</i> Parents should encourage their children to study all religions without bias and then make up their own minds about what to believe.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>p.</i> There is a religion on this earth that teaches, without error, God's truth.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>q.</i> "Satan" is just the name people give to their own bad impulses. There really is no such thing as a diabolical "Prince of Darkness" who tempts us.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>r.</i> When you get right down to it, there are only two kinds of people in the world: the Righteous, who will be rewarded by God, and the rest, who will not.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>s.</i> There is no body of teachings, or set of scriptures, which is completely without error.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>t.</i> To lead the best, most meaningful life, one must belong to the one, true religion.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

20. Please check the box that indicates your level of agreement with the following statements.

	Strongly agree ▼	Agree ▼	Neutral ▼	Disagree ▼	Strongly disagree ▼
a. I may be wrong about some of the little things in life, but I am quite certain I am right about all the BIG issues.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Someday I will probably think that many of my present ideas are wrong.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Anyone who is honestly and truly seeking the truth will end up believing what I believe.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. There are so many things we have not discovered yet, nobody should be absolutely certain his/her beliefs are right.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. The things I believe in are so completely true, I could never doubt them.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. I have never discovered a system of beliefs that explains everything to my satisfaction.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. It is best to be open to all possibilities and ready to reevaluate all your beliefs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. My opinions are right and will stand the test of time.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Flexibility is a real virtue in thinking, since you may well be wrong.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. My opinions and beliefs fit together perfectly to make a crystal-clear "picture" of things.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. There are no discoveries or facts that could possibly make me change my mind about the things that matter most in life.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. I am a long way from reaching final conclusions about the central issues in life.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. The person who is absolutely certain that he/she has the truth will probably never find it...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. I am absolutely certain that my ideas about the fundamental issues in life are correct.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. The people who disagree with me may well turn out to be right.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. I am so sure I am right about the important things in life that there is no evidence that could convince me otherwise.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree ▼	Agree ▼	Neutral ▼	Disagree ▼	Strongly disagree ▼
q. If you are "open-minded" about the most important things in life, you will probably reach the wrong conclusions.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
r. Twenty years from now, some of my opinions about the important things in life will probably have changed.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
s. "Flexibility in thinking" is another name for being "wishy-washy".....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
t. No one knows all the essential truths about the central issues in life.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
u. Someday I will probably realize my present ideas about the BIG issues are wrong.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
v. People who disagree with me are just plain wrong and often evil as well.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

DEMOGRAPHICS

Please answer the following questions about yourself.

21. What is your age in years?

_____ years of age

22. What is the month in which you were born?

23. What is your sex?

- Male
 Female

24. What is your ethnic/racial background or heritage?

- Hispanic (White)
 Hispanic (Non-White)
 Caucasian (White)
 Pacific Islander
 African American (Black)
 Asian American
 Native American
 Other _____

25. Would you consider your high school to be

- Public
 Private
 Private Religious
 Home school
 Other

26. Would you consider your high school to be

- Rural
 Suburban
 Urban
 Other

27. Are you a full-time college student (12 hours or more)?

- Yes
 No

28. What is your college classification?

- Freshman
 Sophomore
 Junior
 Senior
 Graduate student

29. What is your major?

30. Are you a non-traditional student?

- Yes
- No

31. Do you belong to any college organizations?

- Honor society
- Sorority or fraternity
- Academic club (example: Spanish, Sociology)
- Community organization
- School athletic team
- Intramural athletic team
- Religious
- Volunteer
- Other _____

32. How often do you attend meetings or programs of groups, organizations, or clubs to which you belong?

- Never
- Less than once a week
- About once a week
- 2-3 times a week
- Once a day
- More than once a day

33. Do you have a job?

- Yes ► If yes, answer Questions 34 and 35.
- No ► If no, skip to Question 36.

34. How many hours do you work in a week?

35. Is your job your only source of income?

- Yes
- No

36. Where were you born?

34. Please tell us about the presence of children in your home.

a. Do you have any children? ►

- Yes
- No ► If no, go to Question 35.

If yes



b. How many? ►

c. Do your children live with you? ►

- Yes ► If yes, are you a single parent?
 - Yes
 - No
- No

d. If no, where do they reside? ►

35. What is your annual income? If you are not sure, please estimate.

- Less than \$15,000
- \$15,000 - \$29,999
- \$30,000 - \$44,999
- \$45,000 - \$59,999
- \$60,000 or more

36. What is the annual income of your parents or guardians? If you are not sure, please estimate.

- Less than \$15,000
- \$15,000 - \$29,999
- \$30,000 - \$44,999
- \$45,000 - \$59,999
- \$60,000 or more

37. Are you a resident of Oklahoma?

- Yes ► How long have you been a resident of Oklahoma? _____ years.

No ► Go to Question 38.

38. Of which state/country are you a resident? ←

STOP HERE

Thank you for taking the time to complete this survey! Please return this survey to 006 Classroom Building. You will receive confirmation of your participation that may be turned in to your professor.

VITA

Kristin Greta Waldo

Candidate for the Degree of

Master of Science

Thesis: EMOTIONAL ABUSE AMONG DATING PARTNERS IN A RURAL
SETTING: AN EXPLORATORY STUDY

Major Field: Sociology

Biographical:

Personal Data:

Areas of interest include Crime and Deviance, Sociology of Law, Social
Psychology, Gender, and Social Movements

Education:

M.S. – Oklahoma State University, Sociology, July, 2009.

B.S. – Oklahoma State University, Applied Sociology, May, 2007.

Experience:

Research Assistant. Dr. Dennis Brewster, OSU, Sociology. 2006-2007.

Adjunct Instructor. Northern Oklahoma College, Stillwater, Oklahoma. 2008-
2009.

Graduate Teaching Assistant. OSU, Department of Sociology. 2007-2009.

Professional Memberships:

Oklahoma Sociological Association, Fall 2006 - Present.

Midwest Sociological Society, Fall 2007 - Present.

Name: Kristin G. Waldo

Date of Degree: July, 2009

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: EMOTIONAL ABUSE AMONG DATING PARTNERS IN A RURAL
SETTING: AN EXPLORATORY STUDY

Pages in Study: 124

Candidate for the Degree of Master of Science

Major Field: Sociology

Scope and Method of Study:

Violence against women was elevated to the level of a societal level problem through the passage of the Violence Against Women Act in 1994. The most consistent indicator of the level of violence within the United States is contained in homicide data. Inspection of data regarding female victim intimate partner homicide reveals that the rate of this type of violence has remained relatively constant since 1998. Rural areas have benefited least from federal legislation concerning violence against women. Oklahoma in particular has ranked consistently above the national average in female victim intimate partner homicide. This research explores the relationship between emotional abuse and select variables implicated in the literature in interpersonal abuse and violence. Data collected through the administration of a booklet-style, paper-and-pencil survey instrument was analyzed using OLS Multiple Regression to explore the predictive value of select variables on predicted levels of support for hypergender ideology, respondent self-reports of dating relationship behavior, and respondent reports of perceived partner dating relationship behavior.

Findings and Conclusions:

The analyses showed predictive value of religious fundamentalism and dogmatism on levels of hypergender. Hypergender was found to be predictive of levels of respondent self-reports of dating relationship behaviors and partner dating relationship behaviors. Religious fundamentalism and dogmatism did not display the substantive effects expected, lowering reports of emotionally abusive relationship behavior. However, both religious fundamentalism and dogmatism increased the positive, substantive effect of hypergender of the reporting of relationship behaviors.

Gender differences were found in the use of behaviors associated with different dimensions of emotional abuse. Gender differences were also found in the perception of partner behaviors consistent with different dimensions of emotional abuse.

Locus of Control (God Control revision), while of theoretical importance, was of no utility in this study. Further research on this measure should be undertaken.

ADVISER'S APPROVAL: Dr. Jean Van Delinder
