

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence



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How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

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A Senior Comprehensive Project

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This work is mine unless otherwise cited.

Pledge: _____

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Abstract

On average of 22.3% of women and 14% of men in the US are victims of intimate partner violence (IPV) a year (*The National Intimate Partner and Sexual Violence Survey: 2015 Data Brief— Updated Release*, n.d.), yet many victims do not receive the support they need due to stereotypes and beliefs about what IPV or IPV victimhood looks like. Based on previous research, this is more pronounced for those in communities of faith, where divorce is typically frowned upon or there may be stereotypes about the particular faith. Therefore, this study examined how religious identity and gender identity played potential roles in how individuals judged victims of IPV by having participants read vignettes about instances of IPV and rate the severity based on the gender and religion of the victim on a series of scales determined to rate IPV beliefs and victim-blaming beliefs in the participant. It was hypothesized that men would be viewed more negatively than women, Jewish victims would be viewed more negatively than Christian victims, and Jewish male victims would be viewed more negatively than Christian male victims. Results were not consistent with these hypotheses. Limitations and implications are discussed.

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Society has created many preconceived notions of intimate partner violence (IPV). For example, the usual portrayal of IPV is that men are the perpetrators and women are the victims (Smith et al., 2018). However, these perceptions do not fully reflect reality, as both men and women can experience IPV in their lifetimes. This reality is evident in the National Intimate Partner and Sexual Violence Survey (NISVS), which shows that 1 in 4 women and 1 in 10 men experience IPV at some point in their lives (Smith et al., 2018). In this instance, IPV will be any act of physical, emotional, or control violence (NISVS). For example, the primary forms people may face include slapping, yelling, humiliation, tracking location, or keeping track of whom one hangs around. Although both men and women experience IPV, men get left out of the conversations about IPV support due to societal expectations (Dardis et al., 2017). This deficit leaves an entire population of individuals at risk and without support. Moreover, these statistics do not include or represent individuals from more marginalized groups, such as trans men and women or same-sex relationships. While there have been a few studies that do focus on such specific populations, such as one study that examined IPV against bisexual and other polysexual women (i.e., women who are attracted to two or more multiple genders either romantically, sexually, or both), this study found that these women faced higher rates of violence (excluding physical violence)(Costen, 2017). There has also been increased awareness of IPV within same-sex or same-gender relationships. For example, recent studies have focused on same-sex male couples or experiences of bisexual and polysexual individuals with IPV (Baker et al., 2013; Coston, 2017; Crittenden et al., 2017). Although this research has increased awareness of men within queer relationships, this does not reveal how men get perceived as victims within heterosexual relationships.

Gender differences in perceptions of targets and perpetrators of IPV

The same stereotypes surrounding IPV also surround the victimhood that result from IPV instances, such as women being victims while men are perpetrators, leaving men who experience victimhood without support systems. These notions surrounding victimhood may change due to contextual factors, such as the gender of the victim and even the religious identity of the victim (Bean, 2019; Crittenden et al., 2017; Popescu et al., 2009). This contextualization could effectively cause negative perceptions or even a refusal to acknowledge male victims as victims due to toxic masculinity and perceptions of manhood (particularly with American Christianity and Judaism). Although, these perceptions and the presence of toxic masculinity is typically present even without religious aspects in one's life. These issues cause many victims of IPV to not receive help or resources, due to either the shame they may feel or fear of how others might perceive them if they ask for help (Dardis et al., 2017). This fear or shame that male victims may feel, and the perceptions others might have of them for being victims, can be amplified by the religious stereotypes, norms, and notions about gender, gender roles, and IPV. Many different perspectives have led to a multitude of stereotypes, beliefs, and ideas about gender norms within both Christianity and Judaism, albeit with different norms and stereotypes being reinforced for each religion.

The role of religion in the perception of targets and perpetrators of IPV

These norms, stereotypes, and beliefs may also affect how those outside of the religion might view the relationship when IPV occurs, as well as how the victim and perpetrator view the IPV (i.e., whether the victim or perpetrator even views the behavior as abuse or harmful). For example, the norm that is predominant among conservative American Christians is that the man

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is supposed to be "the head of the House," so to speak, having total control over financial and household decisions (DeBerg, 1990, p. 20). This belief or norm could lead to the view that IPV against women is necessary to 'keep control,' so to speak, or perhaps, the belief that men who experience victimization of IPV are not manly or 'good Christians' due to the inability to take control. Most religious communities seem to prefer a form of non-acknowledgment for IPV in their communities, with it being treated as either something that does not happen in the congregation OR treating those who come forward as victims as social outcasts (Heron et al., 2022; Levitt & Ware, 2006; Popescu et al., 2009). This refusal to acknowledge IPV leads to religious institutions perpetuating norms and beliefs that leave male victims of IPV outside of whatever conversations the institution may be having.

Judaism and the Binary

Judaism, one of the oldest religious institutions still existing in the mainstream American religious scene, has had a varied and fascinating relationship with the gender binary. Within the institution itself, there is a sense of strict gendering, particularly within the Orthodox and conservative communities. While from the outside, many non-Jewish people have viewed Jews in America with varying levels of disrespect, leading to stereotypes about the masculinity and femininity of Jewish men and women (Adler, 1999). This strict gendering within Judaism is predominantly due to the age of the religion and the history of the traditions and interpretations of holy texts. For example, one can see this in Exodus 19:15, when Moses warns the Israelite men, "Be ready for the third day; do not go near a woman" (The Jewish Publication Society, 1999) and in the extrapolation, by Judith Plaskow, we can see that in one of the most critical moments in Jewish religious history (i.e. The covenant at Sinai between the Israelites and God), Moses as the leader of the Israelites speaks to the community "as only men" (Plaskow, 1991, p.

25) leading to the invisibility of women's thoughts, feelings, and experiences in this pivotal moment for Judaism. This story and similar tales within the Hebrew Bible are littered with patriarchal language and norms, ultimately leaving women's voices out of the conversation. This focus on patriarchy does not mean that the men who wrote said norms did not consider women, however, it does mean that when women were considered or written about, it was through a misogynistic lens created by the patriarchal society in which they lived (Adler, 1999) Jewish law is even gendered along the binary of man and woman. For example, men must follow all the commandments (to the best of their ability), while women are traditionally exempt from time-bound mitzvot or commandments (Plaskow, 1991; Sigalow & Fox, 2014). There is a lack of women's voices in creating Jewish laws and thoughts regarding women's experiences, the aptly named "Silence and dis/remembering" of women by Rachel Adler (1999). This silence effectively "exiles" women from theological, legislative, and social discourse, erases them from religious texts, and forces them into practical invisibility within the Jewish community and thought (Adler, 1999). The dis/remembering, however, is a so-called "mutilation through language or a de/facing" that perpetuates a deception, aka a morally untrue representation. This deception is a theft of consciousness (i.e., the victim is unaware of any deception because of said theft). This theft essentially causes women to be unaware of any issue or damage is done unless they do deep self-reflection and conscientious thinking (Adler, 1999). However, many Jewish women in America and worldwide have done this deep, critical thinking and have created movements and spaces for themselves (Plaskow, 1991). These spaces allow women to speak about their experiences as women and Jews in America.

Jewish Stereotypes About Gender Norms

Many stereotypes and gender norms exist in Judaism, entirely separate from Christian norms. However, some may reflect the experiences of Jewish men and women living in predominantly Christian America. There are also gender norms within the Jewish community that harm men as profoundly as women, such that men are unaware of how deeply the gender binary affects them (Plaskow, 1991). These include things such as the prayers they speak and some of the laws that more orthodox men and women still follow. For example, there exists, in orthodox communities, a prayer in which the speaker (usually a man) praises and thanks God, explicitly thanking God for "Not making me a woman" (Menakot 43b:17), however within Reform circles, this has been changed or altered to "who has me an Israelite and not a gentile" or "who has made me a human and not a beast" ("Who Has Not Made Me a Gentile" n.d.). In modern American Judaism, the many denominations typically have very different beliefs about following the traditions and rituals of Judaism, creating very distinct forms of Judaism based on these beliefs. For example, Reform Judaism and Reconstructionist Judaism have formed more liberal and equal forms of Judaism, allowing women to participate more publicly and significantly (Sigalow & Fox, 2014). This inclusivity is the opposite of the more Orthodox communities, such as Conservative, Orthodox, or Hasidic, which typically still have more strict gender binary rules, which allow men to be the primary power wielders in their communities (Sigalow & Fox, 2014). This difference can be seen in Jewish children's literature, as studied by Sigalow & Fox, in which they examined 30 different popular Jewish children's books to see how gender roles played into the depictions of Jewish rituals and traditions (2014). They found that, typically, within these books, children are shown that women are practicing Judaism in the home (typically coined "Domestic Judaism" by Marion Kaplan (1994;64). Detailed portrayals were of

readying for Shabbat each week (doing the cleaning, shopping, and cooking to prepare) done mainly by the women in these depictions (Sigalow & Fox, 2014). these relate to how in the mainstream historical narratives about many Jews, particularly Eastern European Ashkenazi Jews, the focus lies on men and their stories, leaving out the women who also experienced social mobility because generally the women were viewed as only achieving that mobility through their husbands or through a portrayal of abandoning Judaism (Hyman, 2002). The primary Jewish narratives of more modern periods also disparaged Jewish women, as the Jewish men placed the fears of assimilation and missing or lost masculinity onto stereotyping women (Hyman, 2002).

Gender stereotypes and Judaism in the Greater American Culture

There exists, within American culture, a variety of stereotypes that emerged from early 19th and 20th-century European culture and increasing westernization of Eastern Europe, alongside immigration to American shores by Jewish refugees and immigrants. These stereotypes arose predominantly within Eastern European shtetls (small, predominantly Jewish ghettos or villages) and spread to the Western world as Jewish families moved and immigrated (Kimmel, 1997). These stereotypes usually focused on Jewish men and were used by the dominant white, Christian society to "other" the Jewish population. For example, the most well-documented and widespread stereotype of Jewish men is that they are effeminate and queer, less than Protestant men, because of this feminization and perceived otherness from the Christian norm (Imhoff, 2017b). It was, for a time, accepted and promoted at times by the Jewish male population, who promoted the idea of intellectual strength over physical force or strength (Grinberg, 2014). This acceptance changed, however, with the creation of Zionism and the move towards an acceptance and imitation of the dominant culture's masculinity. Cultural masculinity was usually shown through "masculine" ideals instilled in homosocial spaces that excluded

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women, whether they were Jews or not (Grinberg, 2014). This concept created by the Zionist ideals, known as the "New Jew," focused on toughness, athleticism, physical strength, virility, and the ability to be physically productive (Grinberg, 2014). However, there still exists anti-Semitic rhetoric and othering of Jewish men, pushing them towards a weak passivity and effeminacy.

These masculine stereotypes differ from stereotypes about Jewish women, who, while in Eastern Europe, were known to work outside the home and be a dominant part of the workforce in their villages, which contributed to the disparagement of women who worked in the village market as "unnatural" which led to women gaining too much power in their families (which was also "unnatural") (Hyman, 2002, p. 156). These views were attributed to these women's virility and "masculinization." The dominant society claimed these women were strong, overbearing, and could be combative or fiery because they were present in social and economic places of society (Grinberg, 2014; Hyman, 2002). Similarly, it caused Jewish women to be 'othered' to how the Jewish men were 'othered' by the dominant Christian society.

Christianity and the Binary

Christian stereotypes and gender norms focus on how men and women are distinctly different beings, created by God for different purposes. These purposes are divided upon a strict gender binary, and any steps taken outside the lines are quickly dealt with (Braude, 2000). For Christian men, the emphasis lies in being a "warrior of Christ," an idealized masculine figure who rules his house and is dominant within the civil sphere (DeBerg, 1990). In contrast, women were supposed to be meek, passive partners, so-called "defenders of chastity," and Christ-like in their self-sacrifice (DeBerg, 1990, p. 20). One article, written for young adult women, focused on the nature of love within 1 Corinthians 13. It said, "Paul's chapter on love is the description of a

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true woman that the world has ever had... love...never asserts itself; it is always willing to suffer; in its humility lies its real strength. By enduring all things, it overcomes all things" (DeBerg, 1990, p.47). This focus on Christ-like suffering and self-sacrificing love could affect how and why certain Christian women stay or suffer through instances of intimate partner violence due to the reluctance to accept divorce as a legitimate institution and this persevering belief that suffering is the best form of love. This belief could also be intertwined with other structural factors, such as little to no financial support or holdings, housing insecurity, and job insecurity (Bendroth et al., 2002).

Christian Stereotypes About Gender Roles

As the majority religion in America, 70.6% of Americans identify with some form of Christianity; this particular religion has had a much more significant impact on cultural gender norms and stereotypes (Pew Research Center). Because of certain writings within the Bible, leaders within both secular and religious life used to justify or condemn certain things. These norms and beliefs began long ago, within the early writings of Christian leadership, such as Paul the Apostle. Many within the Christian tradition use the New and the Old Testament to defend and create the norms prescribed within the writings. The norms generally include subservience, obedience, and silence from women (Daly, 1985). However, this does not follow the teachings of Christ, as one can see him interacting with women at various times and treating them as whole persons, for example. Daly uses quotes such as Luke 7:36-50 in which Jesus forgives the sins of a female sex worker and other quotes from John 8:1-11 when Jesus defends an adulteress from being stoned (1985). These teachings did not stop the idea of social and legal inferiority of women from spreading with the church writings and from the preaching of church leadership. These have led to more modern gender norms and stereotypes about Christian men and women.

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During the 19th century and early 20th century, gender norms were increasingly and rigorously defended and contemplated, leading to many pieces of literature regarding women's behaviors (DeBerg, 1990)

To begin to understand the use of gender and gender norms as forms of social control, one must understand what 'fundamentalist' and 'evangelical' readings of the Bible are. Fundamentalism portrays as "fundamental the literal truth of the Bible, the imminent physical Second Coming of Jesus, the Virgin Birth, resurrection, and atonement" (*Christian Fundamentalism | Definition, History, United States, Figures, Beliefs, & Facts | Britannica*, n.d.). In contrast, Evangelicism focuses on "stressing the preaching of the gospel of Jesus Christ, personal conversion experiences, Scripture as the sole basis for faith, and active evangelism (the winning of personal commitments to Christ)" (*Evangelical Church | Definition, History, Beliefs, Key Figures, & Facts | Britannica*, 2023). While in America, these typically have been side by side, it is important to note their differences, as Fundamentalism particularly stresses dispensational premillennialism, which will be discussed further down. Evangelical teaching and preaching however focus on mission work and conversion of as many people as possible (Marsden, 2022).

Therefore, with the turn of the 20th century and the beginning of a fundamentalist perspective, a rising wave of dispensational premillennialism became the newest thinking. Dispensational premillennialism (aka the modern fundamentalist belief that the second coming of Christ (and the subsequent establishment of the millennial kingdom) will be preceded by a ~7-year period known as the "Tribulation," during which God's wrath and the Antichrist will be present on Earth (DeBerg, 1990). Simultaneously, there was also a rise in women's rights activism, and coincidingly, cracks began to form in the foundations of gender norms that

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predicated womanhood, manhood, and family life. The mixture of apocalyptic thought and gender normativity breakdown created an increase in tension with religious identity, gender identity, and religious Fundamentalism. The breakdown of gender norms within the emerging young women of America caused such fear that many fundamentalist writers and papers wrote pieces trying to lure women and girls who had 'gone astray' or were at risk of breaking gender norms. To do so, they appealed to the ideas of morality. They were explicit, using morality as a synonym for "conventional gender behavior" and immorality as another term for "sexual and gender impropriety," such as marriage/divorce, women within public life, fashion, and primarily, birth control (DeBerg, 1990). As these writers were primarily fundamental Christians (aka those that believe the Bible is infallible, literal, and inerrant), they were primarily concerned with marriage, fidelity, and women's reproductive autonomy (DeBerg, 1990). These specific concerns are so prevalent because of biblical inerrancy and infallibility, which essentially state that the Bible can not be wrong and that its teachings are always correct, and as such, never at fault or with error (Daly, 1985; DeBerg, 1990), which all led to the creation of a new religiously backed rhetoric, which focused on the separation of the sexes and glorified the notion of 'woman' while leading to the subjugation of real women (Daly, 1985).

This new rhetoric depicted a "divinized 'Christian' home." the white, middle-class evangelical, nuclear family, in which the husband works, and the wife remains at home subject to the husband's authority," and claimed this home was the only institution capable of saving the nation "from sin and decline" (DeBerg, 1990, p.59). While the secular press picked up on this rhetoric, it used it to further the patriarchal power systems in civil society due to the desire of men to keep exclusive access to the public realm due to perceptions of masculine gender norms pushed by civil and religious leaders. An example of this would be from DeBerg's book, where

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"competitive failure...could easily be construed as personal inferiority... further, failure in competition with other men was one thing – disappointing but still manly – but failure to compete successfully against the women who were hired... meant for men a loss of clear gender identity itself," (DeBerg, 1990, p.27) showing the necessity of gender norms. This emphasis on gender norms, mainly due to Christian clergymen and secular working-class men, led to the material "glorification of home." glamorizing the aspect of women being "queen of the home" during the 1920s (Bendroth et al., 2002; DeBerg, 1990).

The secular and religious ideologies of domesticity and the emergence of separate spheres of society soon turned to a so-called "scientific model" of gender and gender norms. This model was based on the newly created psychology, sociology, and anthropology theories. However, it still focused on gender essentialism, which means that it focused on how the genders were separate and distinct from each other by their very essence. These led to stereotypes such as women being gentle, calm, and friendly to others, while men were assertive and dominant and, as such, were supposed to be gruff and cold (Daly, 1985; DeBerg, 1990). Thus, its primary focus was the "balanced approach" to masculine and feminine attributes. Within these communities that subscribe to these notions and beliefs, the idea is usually coined as 'complementarianism' – aka that men and women were created by God to 'complement' each other in both nature and responsibilities to family (Chan, 2015).

This approach emphasized heterosexual marriage as the purest, most natural form of marriage, and anyone who did not prescribe to the feminine or masculine gender norms and heterosexual marriage was considered "deviant" morally and biologically (Bendroth et al., 2002). These beliefs and theories being primed and built up by religious and scientific leaders of society led to Christian subcultures focusing on placing women in the house and aspiring to divinized

domesticity. These led to religious stereotypes and specific Christian gender norms, some of which may have been absorbed into larger American culture. In contrast, others stay within the religious sphere. For example, many Christian women do not become ordained as ministers or pastors, opting to become leaders within other spheres in the church, such as leading missions or creating community events (i.e., potlucks and dinners) (Daly, 1985). There is also the continued stereotype that every Christian woman should focus her energy solely on having and raising children, focusing on her loving and nurturing nature which supposedly makes her the ideal caretaker, as opposed to men, who must be strict, cold, and hard to withstand the pressures of the public sphere (DeBerg, 1990). However, some stereotypes have stayed within the religious sphere, such that women are subservient to men, meaning that men must have the final say in any decision (Bendroth et al., 2002).

Gender stereotypes and Christianity in the Greater American Culture

Gender stereotypes in US culture and American Christianity weave and intersect in many ways, perpetuating and creating old and new stereotypes for both men and women (usually ignoring those who fall outside the binary) (Kimmel, 2006). For example, the mainstream beliefs about masculinity and femininity that have been in place since the 1920s were popularized and promoted by many evangelical preachers and writers. These beliefs played a part in how masculinity was promoted on the battlefield during both world wars, and on sports fields during peace times. During the early 20th century, many Christian writers did not agree with how the church was being "feminized" by women (DeBerg, 1990; Kerber, 1988) and leading to a creation of a manly, soldierly, and robust Christ figure for the men of the church (Dowland, 2011). This creation and portrayal of the new, manly Christ allowed for the gender norms of Christianity to fall in line with the American patriarchy and the norms it promoted. Men began to participate in

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church events and public religious life with more vigor and excitement, thus pushing women out of public religious life and into the domestic sphere (Dowland, 2011).

The women faced a much harder time dealing with the new literature about gender roles, mainly because of the way Christian male writers used language that was heavy-handed in the patriarchal language and themes (Bendroth, 2002; Kerber, 1988). The beliefs of many of these writers and readers who followed Christian Fundamentalism and its prescriptions allowed Christianity to be the unspoken, dominant religion in most of America's history. However, these fundamentalist writings were generally only written and read by white, middle-class Christians who already attended church (usually a fundamentalist church to begin with) (Bendroth, 2002; DeBerg, 1990), therefore swaying those whose beliefs were already similar to those writing these pieces of literature.

The Present Study

The present study aims to understand how gender identity and religious identity affect and interact within the bounds of intimate partner violence and intimate relationships. By using a 2 (Religion: Judaism VS Christianity) x 2 (Gender of Victim: Cis-Male VS Cis-Female) design, the study investigates if judgments of the severity of physical, emotional, and control-based IPV differ by the victim's (and perpetrator's) gender and religious identity. The primary hypotheses are (1) a main effect of gender, male victims will be perceived more negatively due to societal stereotypes of weakness and loss of manhood, (2) a main effect of religion; Jewish individuals will be viewed more negatively than Christian victims due to antisemitic beliefs and stereotypes, and finally (3) an interaction between religion and gender; Jewish male victims will be viewed more negatively than Christian male victims because of the interaction between gender stereotypes and religious stereotypes. It was also predicted that by using the Marlowe-Crown

Social Desirability Short Form (1960), that having a higher rating of social desirability would correlate with a more negative rating trend of IPV because of the impact of how one looks socially and the desire to appear more socially acceptable to the researcher in question.

Method

Participants

Participants were 110 individuals recruited from Amazon's MTurk service to participate in a study on perceptions of victims in instances of intimate partner violence. Recruitment was restricted to participants residing in the United States. Thirty-two participants were rejected for failing to accurately complete attention checks, and 23 were deleted due to failing to answer the manipulation checks accurately. These deletions left a total sample of 55 participants. In line with what was stated in the informed consent, anyone who passed one out of two attention checks was compensated \$0.25 for completing the survey. Regarding demographics, about 23% ($n = 13$) were women, while 65% ($n = 36$) identified as men (while 6 participants, or about 10% did not answer the question). As for religious demographics, 18% of participants identified themselves as Pentacostal Christianity, 18% identified themselves as Protestant Chritistians, 45% identified as Catholic, 1% identified Shiia Muslim, 1% identified as Atheist, 3% identified as Hindu, and 1% said they were Buddhist.

Materials

Manipulation of Victim and Perpetrator Gender.

The gender of each victim within a short vignette was manipulated to be either cis-male or cis-female. Each vignette contained an opposite-gendered, same-religion couple. One person, depending on the condition either male or female, would discuss the ways in which the other

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partner would be performing stereotypically abusive or controlling behaviors. They would also mention different aspects of religion by mentioning Bible or Torah group study and mentioning their synagogue or church they attended together. It was designed with the salience of the religion and gender identities in mind, using previous research on gender or religious identity in instances of intimate partner violence. It was very short, with the whole vignette only reaching a single paragraph.

Manipulation of Victim and Perpetrator Religious Identity

The victim and perpetrator's religious identities in a short vignette were manipulated by emphasizing either a Christian or Jewish religious background. There was a manipulation check for this as well.

Manipulation Checks

To assess if participants noticed the gender and religion of the perpetrator in each vignette, two questions consist of simple three-answer questions (male/female/do not remember and Christian/Jewish/do not remember respectively) were used. The first consisted of the question of religion, "What religion was the main character in the given story," while the second was the question of gender, "What gender was the main character in the given story." The participants were able to also answer with "I do not remember" in case they could not accurately identify or remember the identity markers.

Self-Generated Justification Scale

This scale was generated to identify how the different areas of intimate partner violence were perceived and contained questions such as, "to what extent was the [hitting/slapping] [name-calling] [location tracking] deserved?" which allowed for the perceptions of violence to

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be recorded. These were ranked on a 7-item Likert scale, with 1 = “Not at all”, 5 = “Moderately”, and 7 = “Exceptionally” and there were only 3 items for this scale.

Modified Individual Beliefs about Victims Scale (Garimella, Plichta, Houseman, & Garson, 2000).

This scale was used to assess participants' acceptance of intimate partner violence and the amount of blame they placed on the victim for the IPV Situation. It consisted of 4 statements on a 5-point Likert scale ranging from (1) strongly disagree to (5) agree strongly. This study used a modified version of the scale, which allowed for a gender-neutral approach to the questions to accurately assess the participant's feelings towards either a male or female victim. Sample items include “A victim must be getting something out of the abusive relationship, or else she would leave”; “People are victims only if they choose to be”; “When it comes to spouse abuse, it usually takes two to tango”.

Self-Made Measure for Potential Funding for Victims

A self-measure was created to assess whether the participants would donate any amount of money (\$1 USD - \$100 USD) to resources by asking “How much money (in USD) would you be willing to donate to social support systems (call centers, housing centers, etc.) for victims of intimate partner violence like the person you just read about?”. Which allowed for the assessment of whether individuals believed victims should receive more or less funding.

Marlowe-Crowne Social Desirability – Short Form (Crowne & Marlowe, 1960)

Given the sensitive nature of the study's content and tendencies for self-presentation biases, a modified, shortened version of the Marlowe-Crowne Social Desirability Scale was used to assess social desirability with other variables within a study. It consisted of 13 true or false scale questions that assessed how someone might implicitly or explicitly choose specific answers

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on surveys to appear more "socially desirable" or, more colloquially, as "a good person." Sample items include questions such as "I sometimes feel resentful when I do not get my way" or "I am always willing to admit to it when I make a mistake."

Demographics

Participants were given a number of questions to assess their gender, ethnic, and religious identities as well as their age. See the appendix for the complete list.

Procedure

Upon choosing to participate in the study on MTurk, participants were redirected to SurveyMonkey and presented with an informed consent. Participants then were randomly assigned to 1 of 4 conditions in this 2 (victim gender: male vs female) x 2 (victim religion: Christian vs Jewish) between-subjects design. In these conditions, they read the vignette describing different forms of IPV before completing the manipulation checks. . They then were asked to rate each type of behavior described in the text on the Self-Generated Violence Justification and Individual Beliefs about Victims scales. They then completed the Crown-Marlowe Social Desirability scale and the demographics questionnaire. Finally, participants were debriefed and referred back to MTurk for completion of the study.

Results

Manipulation Checks

To check if participants remembered the given information (i.e., if they could correctly identify the victim in their vignette as male vs. female and Jewish vs. Christian), manipulation checks were analyzed. In the Christian conditions, 20 out of 24 participants correctly identified the victim as Christian, and 4 participants, or 17%, said they did not remember. However, only 3 out of 37 participants (8%) in the Jewish conditions correctly identified the victim as Jewish (28 participants, or 76%, wrongly identified the victim as Christian, and 6 participants, or 16%, did not remember), suggesting the manipulation of victim religion failed.

In the male-victim conditions, 34 out of 37 (92%) participants correctly identified the victim as male. Two participants (5%) wrongly identified the victim as female, and one participant (3%) did not remember. In the female-victim conditions, 9 out of 24 (38%) correctly remembered the victim as female, and 15 out of 24 (63%) incorrectly remembered the female victim as male.

These manipulation checks indicate that participants did not pay careful attention to the vignettes or quickly forgot or misremembered most of the manipulations. Because of the minimal number of correctly remembered manipulations, participants who failed both manipulation checks were excluded from analysis but those who failed one manipulation check were retained to enable data analysis.

The Effects of Gender & Religion on Violence Justification

To test whether there were any significant main effects or interactions between the variables, a series of 2 x 2 between-subject ANOVAs with the levels being Victim Gender Identity (Cis-male VS Cis-female) X Victim Religious Identity (Jewish VS Christian) were run.

There was no significant main effect found for Victim Gender $F(1, 33) = 3.68, p = .064, \eta^2 = .092$ or for Victim Religion $F(1, 33) = 1.13, p = .295, \eta^2 = .028$ on perceptions of physical violence. There was also no significant interaction between Gender and Religion $F(1, 33) = 2.31, p = .138, \eta^2 = .058$. For all means and standard deviations, see Table 1.

There was no significant main effect of either Victim Gender $F(1, 37) = 0.009, p = .923, \eta^2 = 2.501 \times 10^{-4}$ or Victim Religion $F(1, 37) = 0.39, p = .539, \eta^2 = .010$, as well as no significant interaction between the variables $F(1, 37) = 0.40, p = .529, \eta^2 = .011$ for emotional abuse.

Lastly, there was no significant main effect for Victim Gender $F(1, 47) = 0.32, p = 0.573, \eta^2 = .028$ and no significant main effect for Victim Religion $F(1, 47) = 1.45, p = 0.235, \eta^2 = .006$ for controlling behavior. There was also no significant interaction between the two $F(1, 47) = 2.43, p = 0.126, \eta^2 = .047$.

The Effects of Gender & Religion on Victim Blaming

The present study hypothesized that there would be a main effect of gender and religion on the amount of blame placed on victims, as well as an interaction between the gender & religious identity variables. To test these hypotheses, a 2 x 2 between-subjects ANOVA was run with the items of the Modified Individual Beliefs about Victims Scale (Garimella, Plichta, Houseman, & Garson, 2000). The levels of the variables were Victim Gender (Male VS Female)

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X Victim Religious Identity (Jewish VS Christian). For all means and standard deviations, see table 2.

There was no scale average used for these analyses because of the lack of correlation and inter-item reliability from Cronbach's Alpha ($\alpha = .260$).

The first ANOVA for this scale was run with the first item of the scale ("A victim must be getting something out of the abusive relationship, or else they would leave") as the dependent variable, with Victim Gender and Victim Religion being the independent variables. There was no significant main effects for the Victim Gender $F(1, 33) = 0.04, p = .848, \eta^2 = .011$ or for Victim Religion $F(1, 33) = 0.40, p = .533, \eta^2 = .001$. There were also no significant interactions between the variables $F(1,33) = 1.54, p = .223, \eta^2 = .044$.

The second ANOVA for this scale was run with the same independent variables and scale item #2 (People are victims only if they choose to be) as the dependent variable. There were no significant main effects for Victim Gender $F(1, 39) = 0.94, p = .339, \eta^2 = .023$ or for Victim Religion $F(1, 39) = 0.06, p = .810, \eta^2 = .001$. There was also no significant interaction between the variables $F(1, 39) = 0.44, p = .509, \eta^2 = .011$.

The third ANOVA was run using the same independent variables as the above ANOVAs and consisted of scale item #3 (If the behavior were abusive, they would have left already) for the dependent variable. There were no significant main effects for either Victim Gender $F(1, 48) = 0.32, p = .577, \eta^2 = .006$ or for Victim Religion $F(1, 48) = 1.20, p = .281, \eta^2 = .024$. There were also no significant interactions between the variables $F(1, 48) = 0.50, p = .485, \eta^2 = .010$.

The final ANOVA was run with the same independent variables as mentioned above and contained scale item #4 (When it comes to intimate partner violence, it usually "takes two to tango") as the dependent variable. There was no significant main effect for Victim Gender $F(1,$

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49) = 1.02, $p = .318$, $\eta^2 = .020$ or Victim Religion $F(1, 49) = 0.10$, $p = .758$, $\eta^2 = .002$. There were also no significant interactions with the variables $F(1, 49) = 0.19$, $p = .669$, $\eta^2 = .004$.

Funding for IPV Victims

Potential funding was measured with the following question (“How much money (in USD) would you be willing to donate to social support systems (call centers, housing centers, etc.) for victims of intimate partner violence like the person you just read about?”) alongside a 1-100 slide scale for amount if US dollars they would be willing to donate if they could. This was then analyzed through a 2x2 ANOVA. There was no significant main effect for gender $F(1, 51) = 1.24$, $p = .272$, $\eta^2 = .022$, as well as no significant main effect for religion $F(1, 51) = 1.02$, $p = .317$, $\eta^2 = .019$. There was also no significant interaction between gender and religion $F(1, 51)$, $p = .173$, $\eta^2 = .035$. A graph showing the trend in results can be seen in Figure 4.

Crowne-Marlowe Short Form

This scale was unable to be analyzed because of a lack of responses due to administrative error, in which participants were not able to answer the multiple questions. This led to participants only being able to answer one true and one false question in the entire section.

Discussion

The present study explored how gender identity and religious identity might play a part in how people perceive victims of intimate partner violence in an abusive relationship. There is a noticeable dearth in research on how male victims are perceived, particularly in religious settings. This, as discussed in the introduction, could be due to the particular views on masculinity and specifically due to toxic masculinity (Kimmel, 2006). These views on masculinity and religiosity typically go hand-in-hand due to the patriarchal beliefs that men should be in charge of the house and place of worship, and women should be submissive (Bendroth et al., 2002). This may lead to male victims not getting the support they need because they may be perceived as weak or unmanly due to being victims (Kimmel, 2006). The goal of the present study was to address this gap in the literature by focusing on Judaism and Christianity particularly because, as two of the larger religions in America, and the differing views on the two identities, the study wanted to examine one group that is usually portrayed in positive ways (Christianity) and one group that has been, historically, viewed negatively (Judaism). This way, the biases and beliefs of the society could be examined accurately. Using a 2 (male vs. female victim) x 2 (Christian vs. Jewish victim) experimental design, the present study asked participants to read a short vignette describing emotional and physical abuse and controlling behavior in a heterosexual, same-religion couple. Participants then rated the justifiability of these actions. It was predicted that, (1) men would be judged more harshly than women, i.e., they would be blamed more and violence against them would be justified more, (2) Jewish victims would be judged more harshly than Christian victims, and (3) Jewish male victims would be viewed more negatively than Christian male victims because of the interaction between gender stereotypes and religious stereotypes.

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Data did not lend support for any of these hypotheses. Males were not blamed more as victims than females on any outcome measure, and there was no difference in willingness to fund IPV victims by gender (if anything, participants were slightly more likely to fund support for female victims). However, on justifying physical violence, there was the trend towards justifying violence towards female victims rather than male victims. Hypothesis 1 was not supported as there were no significant main effects for gender identity on any of the items in either scale used. As previous research has shown, many times in cases of intimate partner violence, the woman is viewed very negatively. However, this could simply be because of the lack of research on how men are viewed as victims of IPV and how others' perceptions might affect when men come forward as victims.

Similarly, hypothesis 2 was also not supported across any measure. In other words, there was not a detectable difference in how Jewish and Christian victims were judged, regardless of their gender. There was also no difference in the amount of money people were willing to donate for IPV victim resources (if anything, there was slightly more support for Jewish victims, although this was not a statistically reliable finding). This was surprising given the idea that many antisemitic stereotypes portray Jews as less than others and view them negatively, something that influenced the prediction of this hypothesis.

Finally, hypothesis 3 was not supported because there were no significant interactions between gender identity and religious identity of the victim. This, alongside the large number of failed manipulation checks on religion, may be connected, since the studies variables might not have been salient enough, causing the participants to forget or overlook what the religious identities of the victims were. However, there were marginal trends showing that physical violence was rated most acceptable when the victim was a Jewish woman. This could hint

towards an antisemitic sexism aimed towards Jewish women, who are stereotypically viewed as more “overbearing” or “fiery” (Grinberg, 2014; Hyman, 2002), which could be influencing these results. There was also a small trend in the funding results indicating that Christian men received the least amount of monetary support for resources and help centers. This could be because of toxic masculinity and the belief that Christian men must be tough and strong (Deberg, 1990; Kimmel, 2006). Now the next question to be asking is whether these trends reflect actual, societal beliefs about IPV and victimhood, or are they simply a result of the small sample size and unequal distribution of participants in conditions.

Limitation

Results indicated that no significant differences were found in this study between the genders or religious identities of any of the victims in the given vignettes. It is hard to say whether this is due to a type II error or simply due to the state of the data, which was particularly lower quality than expected. The data itself seemed of lower quality due, in part, to the administrative error for the Crowne-Marlowe Scale and the low sample size, $N = 55$. Then, for example, the participants were not very attentive to the vignettes, as judged by the low rate of passed manipulation checks and attention checks, leaving almost half of the participants removed from the study. This could have been due to the low pay that was offered to the participants, with only \$0.25 being offered for the entire survey completion. It has been shown that low pay or overly long survey times typically reduce the quality of the data received due to the attrition effect (Chmielewski & Kucker, 2020). The manipulation of religion also seemed much less salient than for gender, as almost half the participants failed to accurately remember the religion of the character in their vignette. This could have been because the noticeability and salience was not high enough or simply due, once again, to the low pay and therefore they paid less

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attention to what they were reading. This could potentially be addressed in any replications by including higher pay, up to \$0.75 - \$1.00 for full completion of the study to encourage full participation. The manipulations of religion and gender identity could, themselves, be strengthened by adding more noticeably religious aspects. For example, one could include attendance of religiously significant events (ie. Bar/Bat Mitzvahs, baptisms, holiday services, particular prayer services) or in the case of Judaism, religiously significant clothing (yarmulke, tefillin...) (Pew Research Center, n.d.).

The resulting sample size after deleting attention check failures and manipulation check failures was fairly small, with only 55 participants in the total sample. This drastically reduced our power in the entire experiment. Another issue was the vastly unequal sample sizes per condition for the participants, with only 6 participants in the Jewish/Female condition, 12 in the Christian/Female condition, 18 in the Jewish/Male condition, and 19 in the Christian/Male condition respectively.

There was also an administrative error for the Crowne-Marlowe Social Desirability Scale, which kept the participants from being able to actively and fully answer each question and, thus leaving the scale empty and unable to be analyzed. Lastly, there were the inter-item reliability issues for the modified IVBS Scale, causing the reliability and correlation between each item within the scale to be separate from each other and have little to no correlation between them, which the original scale had internal reliability of Cronbach's $\alpha = 0.7565$, so perhaps because it was right in the medium for being reliable, the modification added reduced it very drastically.

Another limitation resulted from the design of the variables, since the study only focused on binary gender (cis gendered male and female individuals) and only on heterosexual,

same-religion couples. This might have had an impact of the way that participants viewed the victims in the vignette, as well as how the biases from the participants and the impacts that might have had on the answers they gave.

Therefore, the ANOVAs results that were collected are not statistically significant and this could be the result of any of the aforementioned issues with the data.

Future Directions

The issues with this experiment, due to both administrative error and low participant payment, should not be indicative of future results if this study were to be conducted again with better planning and funding. There is still the possibility the results would be significant, if there was a larger sample size and the participants were paid more than \$0.25 for their participation. Therefore, there could be replication studies done, with changes to payment and sample size, as well as creating more salient manipulations, through the use of religiously significant holidays, events, and language (particularly for clothing and prayers) then, the present study could possibly have different results in a replication.

Other replication studies could also expand upon the gender identity of the victims and perpetrators, changing it to a same gender couple, or transgender individuals as the victims. There could also be inclusions of interfaith relationships, or non-faith relationships as a control group. This could help pinpoint whether there is any interaction between gender and religious identity for victims. One could also manipulate the gender, or other aspects of identity, for the perpetrator, to examine how that might play a part in the beliefs of the participants.

Conclusion

Therefore, even though this research did not reveal any significant findings and was inconclusive, the fact that 22.3% of women and 14% of men in the US are victims of IPV a year (*The National Intimate Partner and Sexual Violence Survey: 2015 Data Brief— Updated Release*, n.d.), it is crucial to continue to fund research, resources, and advocacy in this area. This area could benefit from more research as well, to fully understand the interactions between religion, gender, and IPV victimhood. Based on an intersectional approach, resources could be much more equally distributed and used by those in need, if only one considered the impact of these different aspects of a victim's identity.

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Table 1.1

Means and standard deviations of the Self-Generated Violence Justification Scale

	Physical Violence		Emotional Violence		Controlling Behavior	
	M	SD	M	SD	M	SD
Jewish/Male	4.64	1.34	4.57	1.70	5.06	1.89
Jewish/Female	6.75	0.50	4.25	1.26	4.50	1.98
Christian/Female	5.17	1.33	5.00	1.41	4.70	1.70
Christian/Male	4.92	2.14	4.56	1.75	3.50	1.79

Figure 1.1

Summary of between-subjects model ANOVA for effects of gender and religion on violence justification scale (Item #1)

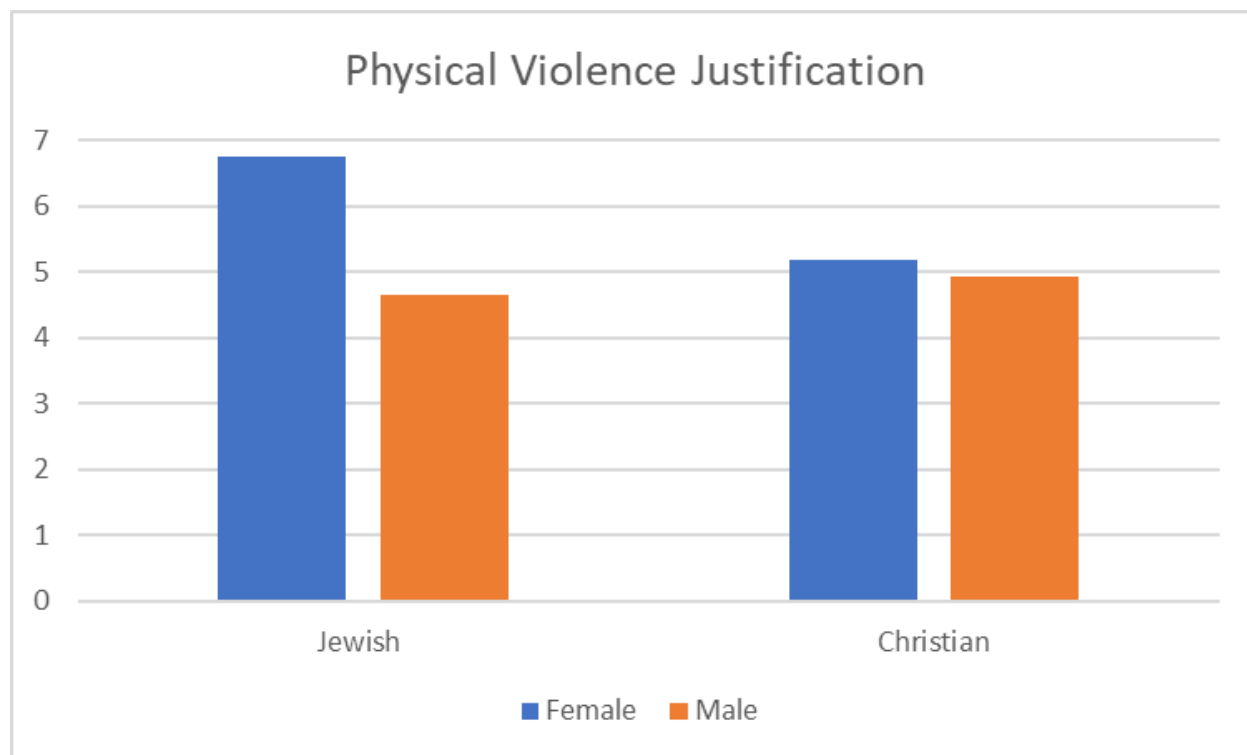


Figure 2

Summary of between subjects model ANOVA for effects of gender and religion on violence justification scale (Item #2)

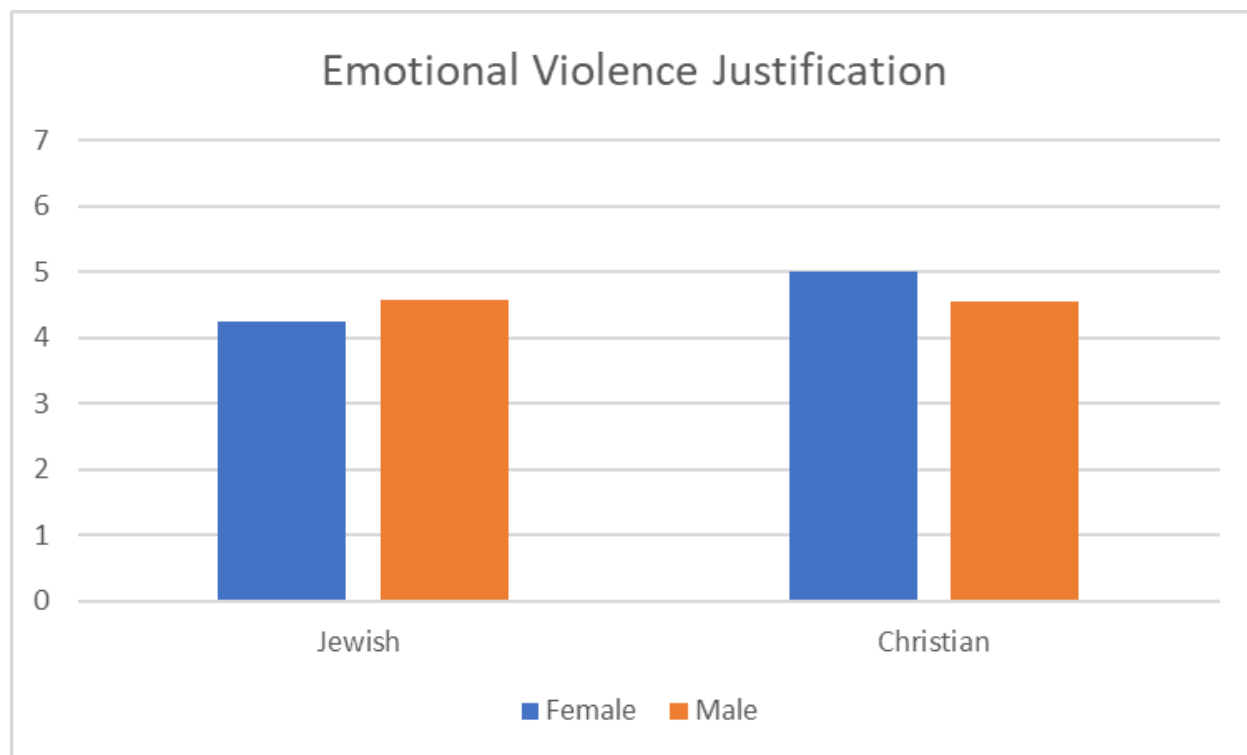


Figure 3

Summary of between-subjects model ANOVA for effects of gender and religion on violence justification scale (Item #3)

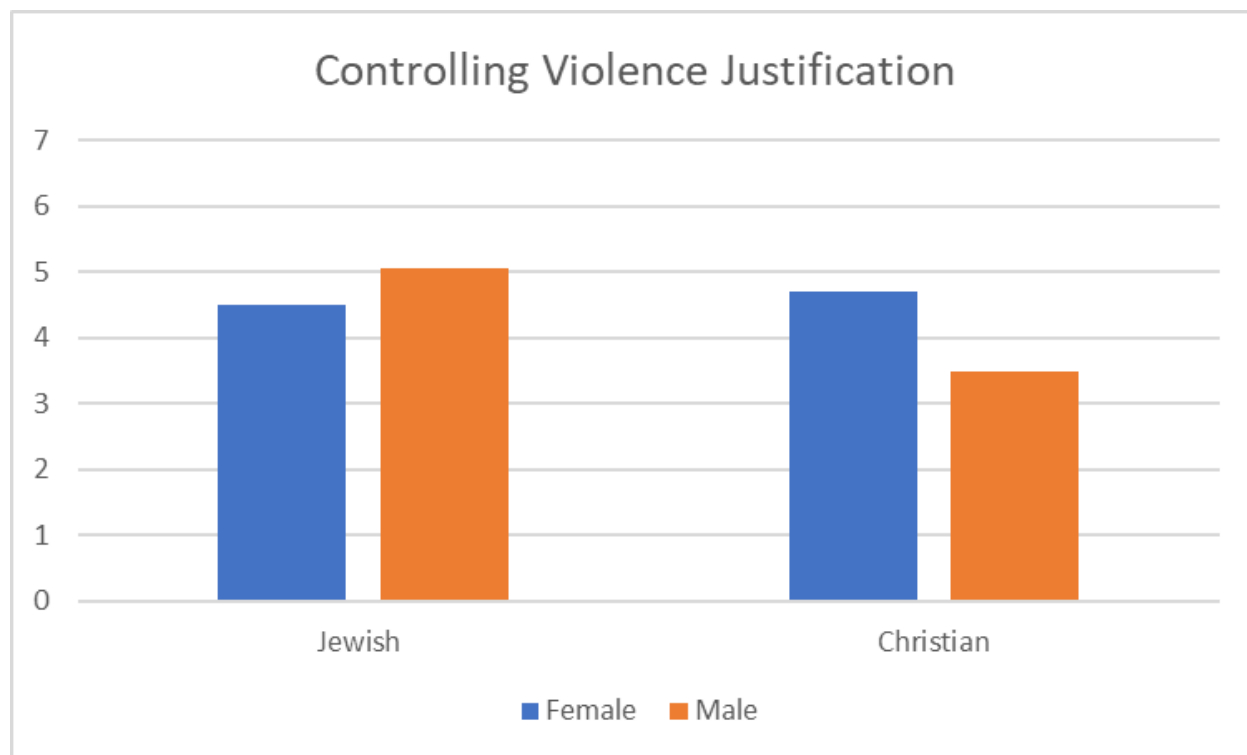
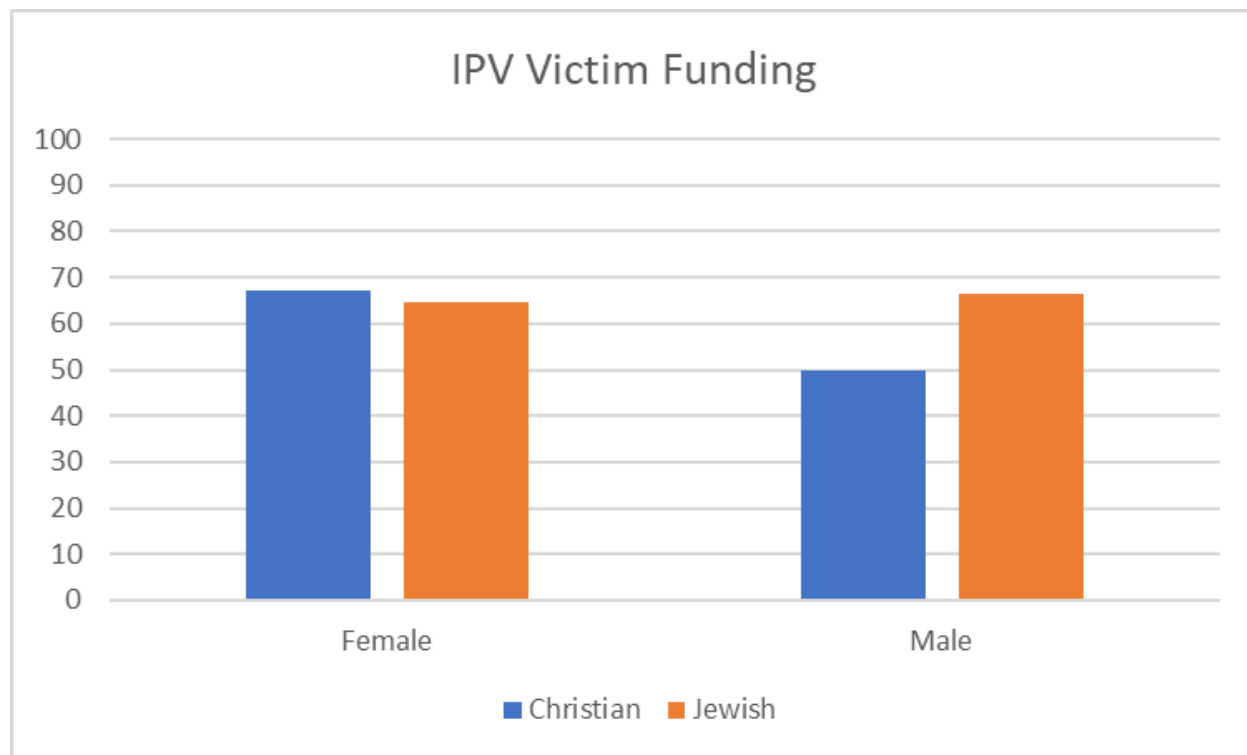


Figure 4

Summary of between-subjects model ANOVA for interactions between gender and religious identity on funding support for victims of IPV



Appendices

Informed consent

Research Participation Consent Form

Perceptions of Intimate Relationships

Allegheny College

Department of Psychology

Purpose of Research: The purpose of this study is to examine the compatibility between two individuals within an intimate relationship. You will read a short vignette about a couple's current relationship status and activities, and then answer questions about the compatibility between the two individuals.

Procedure: I understand that I will be asked to read a short story about a couple in a particular religious community and then answer a series of questions about the story. The story and questions will contain sensitive material and descriptions of verbal and physical abuse in the context of intimate partnerships. The survey should take no more than 15 minutes.

Risks to the Individual: I understand that there will be no more risk other than what is normally experienced in everyday life. The risks present may be discomfort due to the presence of domestic abuse and violence within the given story and survey. I may choose to discontinue my participation at any time and I may choose to skip individual items, although payment necessitates the successful completion of 1 of 2 attention checks.

If I, or a close family member or friend, have experienced some form of intimate partner violence in the past and this study brings up distressing thoughts and feelings, I may contact the following free resources:

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

National Domestic Violence 24/7 Hotline – 800-799-7233

National Domestic Violence Resource Website – <https://www.thehotline.org/>

Intimate Partner Violence Resources –

<https://www.facs.org/for-medical-professionals/professional-growth-and-wellness/ipv/resources/>

One Love - free resources and help via chat, text, or call: <https://www.joinonelove.org/get-help/>

Compensation: I understand that I will receive \$0.25 through MTurk if I complete this study. PLEASE NOTE that this study contains a number of attention checks to ensure that participants are finishing tasks completely and honestly. If you fail both attention checks, you will NOT receive compensation.

Confidentiality: I understand that my name will never be associated with the data I provide and will be completely confidential. I understand that the researcher is interested in patterns in the data as a whole as opposed to individual scores. Any reports made based on the data will focus solely on these general patterns.

Furthermore, I understand that all data will be stored safely on online servers. When the data I provide today are no longer needed, they will be destroyed.

Voluntary Nature of Participation: I understand that I do NOT have to participate in this experiment. Furthermore, upon beginning the experiment, I may choose to withdraw my participation at any time without penalty. I understand that I may skip any individual questions that I do not wish to answer, and I may choose not to participate in any part of the study without being questioned.

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

Benefits of Participation. Research is designed to benefit society by gaining new knowledge. This research will give insight into the nature of relationships among younger adults and compatibility in the modern setting.

Contact Information: If I have any questions about this research project, I can contact Fenn Kathman at Kathmanj@allegheny.edu or the research advisor, Lydia Eckstein at Leckstein@allegheny.edu or at 814-332-5955. If I have questions or concerns about the treatment of research participants, I can contact the Chair of the Allegheny Institutional Review Board (IRB) at irb@allegheny.edu

I understand that by clicking "ok" below I assert that I am at least 18 years of age, I have read the above, and agree to participate.

☐ Yes, I am 18 years or older and I wish to participate.

☐ No, I am not 18 years old or I no longer wish to participate.

Research Participation Debriefing Form

How Gender and Religious Identity Affect Perceptions of Victims of Intimate Partner Violence

Allegheny College

Department of Psychology

Purpose of Research: The purpose of this research was to primarily research Intimate Partner Violence (IPV) within same-religion heterosexual relationships. It was predicted that men would be more likely to be viewed negatively, Jewish individuals would be viewed more negatively, and finally that Jewish men will be viewed more negatively than Christian men overall. The true purpose of the study was initially not shared in order to preserve the integrity of the research and get the most honest responses.

Compensation: All participants of the study will receive \$0.25 on Amazon's MTurk Program for completion of the survey, pending correct completion of at least 1 of the 2 attention checks contained in the study.

Confidentiality: The data you provided for this research project will be confidential and your name will never be associated with your results. Furthermore, when your data is no longer needed, it will be destroyed.

Contact Information: If you have any questions about this research project, please consult the information below:

Experimenter: Fenn Kathman

E-mail: Kathmanj@allegheny.edu

Faculty Advisor: Lydia Eckstein

E-mail: Leckstein@allegheny.edu

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

IRB Committee Chair

E-mail: irb@allegheny.edu

Please send an email to kathmanj@allegheny.edu if you wish to receive results of the study.

Additional Resources and Information

If I, or a close family member or friend, have experienced some form of intimate partner violence in the past and this study brings up distressing thoughts and feelings, I may contact the following free resources:

National Domestic Violence 24/7 Hotline – 800-799-7233

National Domestic Violence Resource Website – <https://www.thehotline.org/>

Intimate Partner Violence Resources –

<https://www.facs.org/for-medical-professionals/professional-growth-and-wellness/ipv/resources/>

If you want to know more about this topic, check out these sources:

Cunradi, C. B., Caetano, R., & Schafer, J. (2002). Religious Affiliation, Denominational Homogamy, and Intimate Partner Violence Among U.S. Couples. *Journal for the Scientific Study of Religion*, 41(1), 139–151. <https://doi.org/10.1111/1468-5906.00106>

Levitt, H. M., & Ware, K. (2006). “Anything With Two Heads Is a Monster”: Religious Leaders’ Perspectives on Marital Equality and Domestic Violence. *Violence Against Women*, 12(12), 1169–1190. <https://doi.org/10.1177/1077801206293546>

Melton, H. C., & Belknap, J. (2003). He Hits, She Hits: Assessing Gender Differences and Similarities in Officially Reported Intimate Partner Violence. *Criminal Justice and Behavior*, 30(3), 328–348. <https://doi.org/10.1177/0093854803030003004>

Popescu, M., Drumm, R., Mayer, S., Cooper, L., Foster, T., Seifert, M., Gadd, H., & Dewan, S. (2009). “Because of my beliefs that I had acquired from the church...”: Religious

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

Belief-based Barriers for Adventist Women in Domestic Violence Relationships. *Social Work and Christianity*, 36(4), 394–414.

Part A: Sample Scenarios

Scenario 1 - Christian X Female Condition

Hope and Christopher attend their neighborhood church. One day Hope is upset and talks to a close friend about her husband Christopher and his recent actions. She mentions how he often goes through her phone and she recently discovered that he keeps track of her location. Then Hope begins to talk about the times she had made Christopher mad, and he would yell and get very angry, sometimes slapping Hope. Christopher also makes Hope feel uncomfortable or humiliated by calling her names or making fun of her in front of friends. Finally, Hope mentions how Christopher objects to her spending time with her friends, so she stopped going to Women's Bible Study to keep him appeased.

Scenario 2 - Christian X Male

Christopher and Hope attend their neighborhood church. One day Christopher is upset and talks to a close friend about his wife Hope and her recent actions. He mentions how she often goes through his phone and he recently discovered that she keeps track of his location. Then Christopher begins to talk about the times he had made Hope mad, and she would yell and get very angry, sometimes slapping Christopher. Hope also makes Christopher feel uncomfortable or humiliated by calling him names or making fun of him in front of friends. Finally, Christopher mentions how Hope objects to him spending time with his friends, so he stopped going to Men's Bible Study to keep her appeased.

Scenario 3 - Jewish X Female

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

Rachel and Aaron attend their neighborhood synagogue. One day Rachel is upset and talks to a close friend about her husband Aaron and his recent actions. She mentions how he often goes through her phone and she recently discovered that he keeps track of her location. Then Rachel begins to talk about the times she had made Aaron mad, and he would yell and get very angry, sometimes slapping Rachel. Aaron also makes Rachel feel uncomfortable or humiliated by calling her names or making fun of her in front of friends. Finally, Rachel mentions how Aaron objects to her spending time with her friends, so she stopped going to the Women's group to keep him appeased

Scenario 4 - Jewish X Male

Aaron and Rachel attend their neighborhood synagogue. One day Aaron is upset and talks to a close friend about his wife Rachel and her recent actions. He mentions how she often goes through his phone and he recently discovered that she keeps track of his location. Then Aaron begins to talk about the times he had made Rachel mad, and she would yell and get very angry, sometimes slapping Aaron. Rachel also makes Aaron feel uncomfortable or humiliated by calling him names or making fun of him in front of friends. Finally, Aaron mentions how Rachel objects to him spending time with his friends, so he stopped going to the Men's group to keep her appeased

Appendix B: Sample Survey Instrument

Manipulation Checks

Manipulation Check #1 (Religious Identity):

1. What religion was the main character in the given story?
 - a. Jewish
 - b. Christian
 - c. Do Not Remember

Manipulation Check #2 (Gender Identity)

2. What gender was the main character of the given story
 - a. Male
 - b. Female
 - c. Do Not Remember

Self-Generated Justification Scale

Instructions: Please rate the following actions from the scenario above.

1 – Not at all

2 – Hardly

3 – Slightly

4 – Somewhat

5 – Moderately

6 – Extremely

7 – Exceptionally

___ 1. To what extent was the hitting or slapping deserved?

___ 2. To what extent was the yelling or name-calling deserved?

___ 3. To what extent was the location-tracking and going through the phone deserved?

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___ 4. To what extent have you carefully read this question? Please select “moderately” - this is an attention check.

Individual Victims Belief Scale (*Garimella, Plichta, Houseman, & Garson, 2000*)

Instructions: Please rate the following actions. Please circle only one answer for each question

1 – Strongly disagree

2 – Moderately disagree

3 – Neutral

4 – Moderately agree

5 – Strongly agree

___ 1. A victim must be getting something out of the abusive relationship, or else they would leave.

___ 2. People are victims only if they choose to be.

___ 3. If the behavior was abusive, they would have left already.

___ 4. When it comes to Intimate partner violence, it usually “takes two to tango”.

Funding of support for targets of IPV

Please answer the following question by putting a reasonable number in the box below “Amount (in USD)”

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

___ 1. How much money (in USD) would you be willing to donate to social support systems (call centers, housing centers, etc.) for victims of intimate partner violence like the person you just read about?

Part III

Marlowe-Crowne Social Desirability – Short Form (*Crowne & Marlowe, 1960*)

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide how it pertains to you.

Please respond either TRUE (T) or FALSE (F) to each item. Indicate your response by circling the appropriate letter next to the item. Be sure to answer all items.

1 – True

2 – False

___ 1. It is sometimes hard for me to go on with my work if I am not encouraged.

___ 2. I sometimes feel resentful when I don't get my way.

___ 3. On a few occasions, I have given up doing something because I thought too little of my ability.

___ 4. There have been times when I felt like rebelling against people in authority even though I knew they were right

___ 5. No matter who I'm talking to, I'm always a good listener.

___ 6. There have been occasions when I took advantage of someone

___ 7. I'm always willing to admit to it when I make a mistake

___ 8. I sometimes try to get even rather than forgive and forget.

How Victim Gender and Religious Identity Affect Perceptions of Intimate Partner Violence

- ___ 9. I am eighteen feet tall. Please select “false”. This is an attention check.
- ___ 10. I am always courteous, even to people who are disagreeable.
- ___ 11. I have never been irked when people expressed ideas very different from my own
- ___ 12. There have been times when I was quite jealous of the good fortune of others.
- ___ 13. I am sometimes irritated by people who ask for favors from me
- ___ 14. I have never deliberately said something that hurt someone’s feelings

Demographics

Gender Identity:

- a. Female
- b. Male
- c. Nonbinary
- d. Wish to not disclose
- e. Other (please specify)

Ethnicity – do you identify as Hispanic/Latinx:

- a. Yes
- b. No

Race (Select all that apply):

- a. American Indian or Alaskan Native
- b. Asian
- c. Black or African American
- d. Native Hawaiian or Pacific Islander
- e. White

f. Other (please specify):

Religion (Select all that apply) – adapted from Alwin, D. F., Felson, J. L., Walker, E. T., & Tufiş, P. A. (2006). Measuring Religious Identities in Surveys. *Public Opinion Quarterly*, 70(4), 530–564. <https://doi.org/10.1093/poq/nfl024>

- a. Pentecostal Christian
- b. Protestant Christian
- c. Catholic
- d. Reform Jewish
- e. Orthodox Jewish
- f. Shi'a Muslim
- g. Sunni Muslim
- h. Agnostic
- i. Atheist
- j. Spiritual but not religious
- k. No Religion
- l. Hindu
- m. Buddhist
- n. Other (please specify)