

Running Head: DATING VIOLENCE AND RELIGIOUSNESS

The Intergenerational Transmission of Violence as Seen in
College Dating and Religiousness as a Moderator

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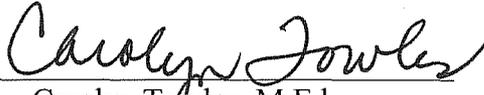
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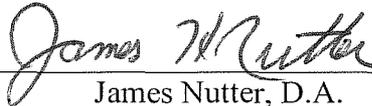
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Abstract

Literature concerning the intergenerational transmission of violence has a strong foundation of data that supports specific causes for the transmission. What is lacking are studies that focus on moderating the cycle of the intergenerational transmission of violence. This study looked for a correlation between witnessing abuse as a child and dating violence in college undergraduate females. Religiousness was looked at as a moderator that would hinder the transmission of violence into a dating relationship. The sample consisted of 101 college female undergraduates at one liberal arts, all female institution; one liberal arts, coeducational, religiously affiliated institution; and one liberal arts, coeducational, loosely religiously affiliated institution in a southeastern state. Women were asked to complete surveys on intrinsic and extrinsic religiousness, involvement in dating violence since they started college, and their past experiences of witnessing abuse in their family. Results showed that the intergenerational transmission of violence as seen in college dating is not an inevitable cycle. However, religiousness does not seem to be a direct moderating factor in breaking that cycle, but may be an important factor in more directive interventions such as mentoring or conflict resolution programs.

The Intergenerational Transmission of Violence as Seen in College Dating and Religiousness as a Moderator

Over time, the phenomenon of the intergenerational transmission of violence has been utilized as an overarching heading for many research endeavors. The concept has led to groundbreaking research concerning the experience of physical abuse in childhood and its connection to becoming an abusive parent (Kempe, Silverman, Steele, Droegeumuller, & Silver, 1962), which led to what has become known as the battered child syndrome. The concept of intergenerational transmission of violence has also been applied in the study of study the effect of family of origin violence and witnessed and/or experienced child abuse on delinquency (Widom, 1989), violence against other adolescents (Benda & Corwyn, 2002), spouse abuse and trauma symptomology (Bevan & Higgins, 2002), aggression, depression, and anxiety (Forsstrom-Cohen & Rosenbaum, 1985), attitudes about women (Alexander, Moore, & Alexander, 1991), and suicide (Dube, Anda, Felitti, Chapman, Williamson, & Giles, 2001). The intergenerational transmission of violence in dating has received new attention in light of several recent studies finding that it is not uncommon for both adolescents and college students to experience some type of dating violence (Halpern, Oslak, Young, Martin, & Kupper, 2001; Howard, Qiu, & Boekeloo, 2003; Smith, White, & Holland, 2003).

What has not been focused on in current research is what can moderate the transmission of family of origin violence into dating violence. Palfai (2000) found social support to be a moderator in the transmission of violence, while others had found a strong impact of parental monitoring on the prevention of dating violence (Howard et al., 2003). Several researchers had found that religious service attendance (Benda & Corwyn, 2002;

Howard et al., 2003) and importance of religion in one's life (Halpern et al., 2001) have decreased the transmission of dating violence. With all the research on the intergenerational transmission of violence, and specifically the transmission of the violence into dating relationships, the results remain inconclusive. These inconclusive results give support to what Kaufman and Zigler (1987) said in their analysis of "cycle of violence" (p. 186) literature, and what Smith and Williams (1992) gave credence to in regards to the transmission of dating violence, still holds true. There is ultimately no inevitability to the intergenerational transmission of violence theory.

Overall the literature on dating violence can be placed into two categories: adolescent (high school) dating violence (Halpern et al., 2001; Howard et al., 2003; McCloskey & Lichter, 2003; Molidor & Tolman, 1998) and young adult (college) dating violence (Carr & VanDeusen, 2002; Jankowski, Leitenberg, Henning & Coffey, 1999; Smith et al., 2003). Recently in both categories there has been consistent findings that dating violence is a problem at both the college (Smith et al., 2003) and the high school levels (Halpern et al., 2001). Through the use of the National Longitudinal Study of Adolescent Health, Halpern et al. (2001) found that 30% of adolescents ages 12 to 21 have experienced some type of dating victimization in the last 18 months. Howard et al. (2003) found 7% of their sample of 444 students had experienced some form of dating violence in the past three months. Smith et al. (2003) found particularly stunning results, noting that 88% of their sample (female adolescence through the fourth year of college) had experienced dating victimization at least once. They also found that women who were physically assaulted as adolescents were at a greater risk of dating violence throughout their college years than women who had not been victimized as adolescents. Smith et al. (2003) noted that not all

of the 88% of dating violence experience came from females who had been assaulted in either adolescence or childhood.

Much of the basis for the concept of the intergenerational transmission of dating violence comes from the social learning theory. In a landmark study, Bandura (1977) found that children would imitate or model the aggressive nature of the adult they observed. Many researchers have suggested, either directly or indirectly, that it is by the process of social learning that an adolescent will reproduce his or her parent's violent behavior in a dating relationship (Bevan & Higgins, 2002; Foshee, Bauman, & Linder, 1999; Jankowski et al., 1999; O'Keefe, 1998). In the Jankowski et al. (1999) study on witnessing interparental violence and its transmission into dating violence, it was hypothesized that witnessing the same sex parent as the sole perpetrator of aggression would increase the risk of the child being the perpetrator of aggression in a dating relationship. This hypothesis was supported by the results. The study's second highest percentage of adolescents that perpetrated violence in a dating relationship came from the group that had witnessed both parents perpetrate violence towards each other. These findings differ from O'Keefe's studies (1997, 1998) in which the results reflected that males who witnessed interparental conflict were at a higher risk of inflicting dating violence, but that females were not. O'Keefe found females were more likely to inflict or experience dating violence if they had been abused as children.

Like Jankowski et al. (1999), Foshee et al. (1999) lended support to the social learning connection between family violence and male/female adolescent dating violence. The study also found that females were more likely to report being a perpetrator of dating violence than males. The results also showed that females who were exposed to family

violence had a more aggressive conflict response style and were also more accepting of dating violence. These two findings along with the finding of females reporting dating violence more often sets up an interesting paradigm of how females view dating violence.

A more recent study by Carr and VanDeusen (2002) found that witnessing interparental violence increased the risk of males perpetrating violence in a dating relationship. They went on to conclude that through social learning processes, witnessed interparental violence may be learned and later utilized with an intimate partner. Other studies focusing on males have also found results similar to Carr and VanDeusen. For example, Bevan and Higgins (2002) found that witnessing family violence increased the risk that males would abuse their spouses. The researchers also suggested that a certain amount of vicarious reinforcement occurs because, in essence, the father models who are taking aggressive actions to fix a situation are deeming those actions appropriate to their children appropriate. Bevan and Higgins (2002) also commented that the father's violent conflict resolution style acts as positive reinforcement because the father shows approval for violent behavior.

Yet, strong correlations are not always evident. Smith and Williams (1992) studied 1353 high school students in northwest North Dakota. They hypothesized that adolescents from abusive family environments would exhibit, justify, or condone violence in dating relationships because they viewed it as normal and traditional. Their findings indicated that these students denied instances of dating violence, and students from non-violent and violent families saw dating violence as wrong. Ultimately only one-fourth of their students from an abusive household had participated in dating violence.

Religiosity or religiousness as a moderator has been largely overlooked in the literature of dating violence. Glenn (1997) showed that there was a positive relationship between good mental health and religiosity. Glenn defines *religiosity* as a subject's self assessment of depth of personal devotion and commitment to faith. Earlier, Gorsuch (1994) had defined the intrinsic aspect of religiousness as a person's pursuit of religious faith as an end unto itself void of external reinforcement.

When religiosity had been studied within the context of dating violence, the findings were consistent with Glenn's results. Halpern et al. (2001) found that females who did not hold religion as important to them were 1.5 to 2 times more likely to be psychologically victimized than females who felt religion was very important. Howard et al. (2003) found similar results showing that attending religious services decreased the risk of being involved in dating violence. Howard goes on to make some strong statements about this relationship, but the entire premise was based on one Likert scale question of, *How often do you attend religious services*. Halpern et al. (2001) used an open-ended question about how important religion was in their lives. This variable was based on a non-reliable self-report measure, and yet Halpern chose to make a relational statement of its importance to stopping dating violence.

Benda and Corwyn (2002) found results consistent with Halpern et al. (2001) and Howard et al. (2003), but Benda and Corwyn used five item Likert type questions about different characteristics of religiousness. Their research focused on the effect religiousness had on the prevalence of violence between adolescents and their peers. Benda and Corwyn (2002) found that children with a favorable score on the religiousness scale were less likely to commit violence against their adolescent peers. These findings

can be generalized into a dating violence context because of its consistency with the other two studies. One study that had contrary findings was Makepeace (1987) which found that the male perpetrators had higher levels of religious service attendance than their female victims.

These studies are foundational to this research. They show the theories that are the underpinnings of the present research and the lack of literature adequately focusing on religiousness as a moderator. These studies, with the exception that the Benda and Corwyn (2002) study, can be generalized into a dating violence context.

This current research served two purposes. First, the literature that has been produced on the topic of the intergenerational transmission of dating violence has focused greatly on the risk factors involved in the transmission. Few studies have focused primarily on finding a moderator for the transmission, but many have used it as a secondary hypothesis and have found promising results. This current study aims to fill the void of moderator driven studies. This research may also allow for possible reduction of any rate of transmission instead of study the after effects of the abuse. Second, it may provide a more reliable and valid measure for the moderator of religiousness than has been offered in previous studies.

This study sought to examine three hypotheses: 1) It was expected that females with high family of origin violence would experience more dating violence; 2) It was also expected that there would be a strong relationship between intrinsic religiousness and a female not experiencing dating violence; 3) It was expected that extrinsic religiousness would have no significant relationship to experienced dating violence.

Method

Participants

One hundred and twenty four undergraduate females from upper level and introductory level psychology classes from three colleges in a southeastern state were surveyed for this study. One school was a liberal arts, all women college with no religious affiliation. Two schools were liberal arts, coeducational colleges. One has some religious affiliation, while the other has strong religious affiliation. The sample was collected during the first half of the 2004 spring semester. All females in the psychology classes were eligible to participate, and all were given class credit or extra credit for participating in the study at the discretion of the professor. Only the participants who completed the I/E-R, CTS2S, CTS2-CA, and informational questionnaire were included in the final analysis. Others that were excluded are participants over the age of 25 and married. Anyone who had not participated in an opposite sex or same sex dating relationship since entering college was excluded from the final analysis to control for accurate significance of religiousness as a moderator of dating violence. After these exclusions were made, the final sample consisted of one hundred and one females. As part of the informed consent agreement, participants of this study were allowed not to complete the study for any reason they deemed necessary (see Appendix A).

After the above criteria were met, the age range of the participants was eighteen to twenty-five years old ($M=19.7$, $s=1.32$), and had dated for at least one month duration within the last eighteen months. In this research, 90.1% of the participants identified themselves as Caucasian. It was also found that 96% of the participants responded that

they were heterosexual and 86.1% were Christian in religious orientation, which was inclusive of both Protestant and Catholic groups.

Procedures

Permission was received from the psychology departments at all three schools to solicit students for their participation in this study outside of regular class time. Overall there were six testing days (two at each school). Each testing session was overseen by the researcher and lasted approximately twenty minutes. Participants were allowed to spread around the room so there was at least one seat in between each subject so they could have some semblance of privacy. This seating arrangement was to minimize the effect of influence that other people may see their test, which might have hindered true answers on some of the test questions.

A small introduction was given to the research explaining the need for honest answers on the questionnaires. A written informed consent (Appendix A) was given out by the researcher, signed and returned by the participants before they received their testing packet. The order of the tests in the packet was first the Conflict Tactics Scale Revised Short (CTS2S), which measured dating violence (Straus, unpublished) (See Appendix B). The next test was the Intrinsic/ Extrinsic Religiousness Revised Scales (Gorsuch & McPherson, 1989), which measures four types of religiousness styles (Appendix C). Then Conflict Tactics Scale Revised Short-Child Adult (CTS2-CA), which measured abuse the participant had witnessed between their parents while living at home (Straus, unpublished) (Appendix D). The final questionnaire in the packet was the informational demographics, which asked for age, ethnicity, sexual orientation, classification in school, and if they had been or were in a dating relationship since entering college (Appendix E).

Measures

Each test is a paper and pencil retrospective self-report questionnaire. The approximate time to complete the tests did not exceed 30 minutes although all participants could have used as much time as needed.

Dating violence. The most popular measure of relationship violence in the past two decades has been the Conflict Tactics Scale (CTS) by Straus (1979). The current version is known as the CTS2 when the CTS was revised in 1996 by Straus, Hamby, Boney-McCoy, and Sugarman. While this study tried to use the full version of the CTS2, it was ultimately deemed uneconomical for the sample size that would be used. However, Straus granted permission to this researcher to use the unpublished short form version of the CTS2. The CTS2S measures the violence in a relationship in the areas of verbal, physical, and sexual aggression since the participants started college. This test has shown strong reliability and validity ranging from .79 to .95 (Straus et al., 1996). This measure has 10 types of questions with each type of question having two versions. Each version is directed at one of the people in the relationship. This question design gives the test a total of twenty items and requires only about five to ten minutes to complete. The CTS2S has subscales for psychological aggression, physical assault, injury, sexual coercion, and negotiation. For the purpose of this study, all subscales were used except negotiation. This subscale was excluded because it assessed quality of communication style during an argument and not a characteristic of violence as the other subscales did.

Due to the nature of the survey, the results of the study were highly skewed because within a general population about two thirds does not experience victimization. To account for this skewness, the results were grouped into two dichotomous variables of

victimized and not victimized. In this study the 34.7% of the participants had been victimized, while 64.4% had not been victimized in their dating relationships.

Child abuse questions. To measure witnessed abuse between parents as a child this study utilized an alternative version of Straus' (unpublished) CTS2S. This measure is referred to as the Conflicts Tactics Scale Revised Short- Child/Adult (CTS2-CA). This test was also acquired through the wonderful generosity of Dr. Straus and like the CTS2S was unpublished at the time of this investigation.

The CTS2-CA consisted of eight questions with two versions of each question. One version refers to the actions of the father against the mother and the other version refers to the actions of the mother against the father. This resulted in a total of sixteen items requiring no more than five to ten minutes to complete. The participants were asked to remember back to the time when they were thirteen and report the interactions between their parents that they had witnessed. The CTS2-CA incorporates subscales on negotiation, psychological aggression, physical assault, and physical injury. This measure does not include a subscale for sexual coercion because of the assumption that the number of children witnessing such an event is extremely small. For this study all subscales were used for analysis with the exception of the negotiation subscale for the same reasons as stated above in the section on the CTS2S. Currently there has been very few studies that have used this measure resulting in a lack of information on validity and reliability for this measure.

As with the CTS2S the results of the CTS2-CA are highly skewed. These results were also put in to the dichotomous categories of not abuse and abused. In this study

84.2% of the participants had not witnessed abuse, while the small percentage of 13.9% of participants had witnessed abuse between their parents.

Intrinsic/Extrinsic Religiousness scales. Gorsuch and McPherson's (1989) Intrinsic and Extrinsic Revised scale (I/E-R) (Appendix C) was utilized to obtain a person's estimated religiousness. The I/E-R is well-used and has reliability scores ranging from .65 on the combine extrinsic scales to .83 on the intrinsic scale. The test consists of 42 items and is divided into a scale for intrinsic, extrinsic personal, extrinsic social, extrinsic moral, and non-factor. The non-factor subscale was not one of the original subscales, but after checking with Dr. Gorsuch, permission was received to use this as a subscale because it had the second largest percentage of participants. This test is non-discriminatory toward both religious belief and faith orientation. Both the intrinsic and extrinsic scales are measured on a five point Likert type scale with answers ranging from *Strongly Disagree* to *Strongly Agree*. To score the scale, each item is summed and then divided by the number of items for that subscale. If a participant's score is above the mid-point of three, then the participant can be labeled as either having intrinsic religiousness, or any of the extrinsic religiousness labels.

In this study a large majority of the participants had intrinsic religiousness with 64.4%. The next largest subscale was the non-factor scale which included 17.8% of the participants. The extrinsic subscales were the smallest of the study with extrinsic personal having 9.9% of the participants and extrinsic moral and extrinsic social having 5% and 1% of the total participants respectively.

Results

To analyze the hypothesis that females who had witnessed family of origin violence would experience significantly higher levels of dating violence, a Chi Square test of independence was utilized. This analysis was necessary for two reasons. First, because the results were so skewed, it was better to use a non-parametric test to identify relationship. Second, the Chi Square proves to be most useful when comparing two dichotomous variables. Ultimately hypothesis one was not supported. The Chi Square showed the relationship between witnessing abuse as a child and transmitted abuse into a college dating relationship to be $X^2(1, 98) = 1.452$, which was not significant. Table 1 shows the percentages within each group. This makes it easier to see the skewness of the data. It is interesting to note in this sample that of the females who had witnessed abuse between their parents, the exact same number had been in violent dating relationships as had not experienced violence in their dating relationships (see Figure 1).

It was also hypothesized that there would be a strong relationship between intrinsic religiousness and a female not experiencing dating violence. To identify any possible relationship a Chi Square test of independence was used once again. This was useful because the nature of the data for this hypothesis was nominal. This second hypothesis was also not supported because there was no significant relationship between type of religiousness and dating victimization [$X^2(4, 98) = 5.052$ n.s.] (see Table 2). However, these results do support the third hypothesis, because extrinsic religiousness had no significant relationship to dating victimization. In Figure 2 it is interesting to note that of the females identifying themselves in the non-factor group, the same number of females had experienced dating victimization as had not.

Table 1

Percentages for Dating Violence Victimization in Relation to Witnessed Abuse

Crosstab

		Abuse			
		Not Abused	Abused	Total	
Victimization	Not Victim	Count	56	7	63
		Expected Count	54.0	9.0	63.0
		% within Victimization	88.9%	11.1%	100.0%
		% within Abuse	66.7%	50.0%	64.3%
		% of Total	57.1%	7.1%	64.3%
	Victim	Count	28	7	35
		Expected Count	30.0	5.0	35.0
		% within Victimization	80.0%	20.0%	100.0%
		% within Abuse	33.3%	50.0%	35.7%
		% of Total	28.6%	7.1%	35.7%
Total	Count	84	14	98	
	Expected Count	84.0	14.0	98.0	
	% within Victimization	85.7%	14.3%	100.0%	
	% within Abuse	100.0%	100.0%	100.0%	
	% of Total	85.7%	14.3%	100.0%	

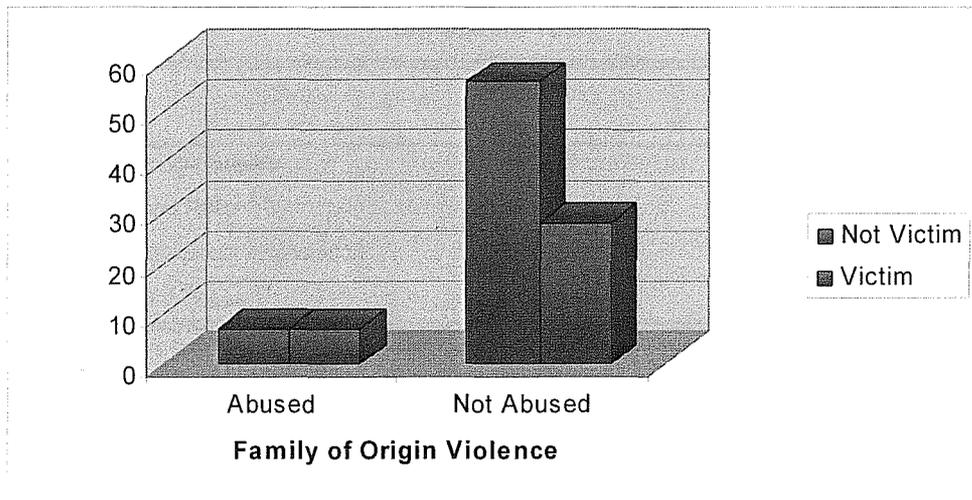


Figure 1. Relationship between Family of Origin Violence and Dating Violence

Table 2

Chi Square Test of Independence for Victimization in Dating in Relation to Religiousness Type.

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.052 ^a	4	.282
Likelihood Ratio	5.190	4	.268
Linear-by-Linear Association	1.613	1	.204
N of Valid Cases	98		

^a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .34.

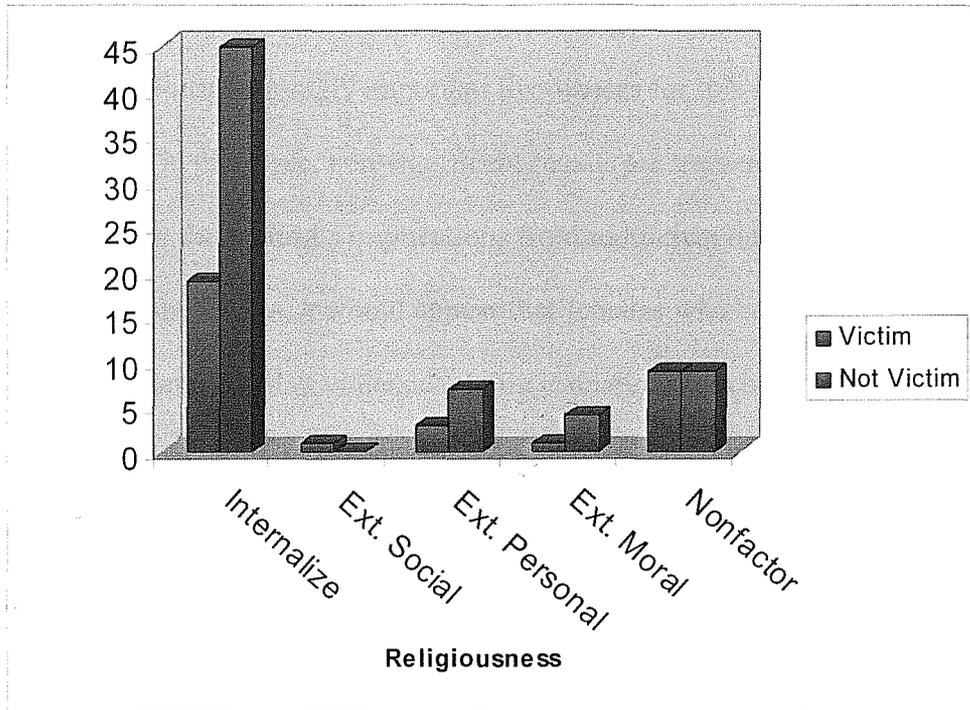


Figure 2. Relationship between Religiousness Type and Dating Violence

One unsuspected finding in this study was a relationship between the school that the females attended and whether or not they were victims of dating violence ($p=.061$) (Table 3). As can be seen from Figure 3 these results are especially important for School C in which almost as many females had experienced dating victimization as had not. This is well outside the population norm of two thirds of females not being involved in violent dating relationships.

Discussion & Conclusions

While the two most seemingly important hypotheses for this study were unsupported, it would seem that in this topic, non-significant results are tremendously significant! It is important to look at the finding's implications from more than one viewpoint. When looking closely at the results, it would appear that females who come from abusive homes are not transmitting that violence into their relationships but that religiousness type has nothing to do with it. It could be these females know that what they have witnessed their parents doing is the wrong way to resolve conflict in their own relationships. This understanding of right from wrong may be inherent knowledge for these females whether or not they have intrinsic religiousness. It may also be generalized their religiousness plays a very small role in deciding a person's morality when it comes to their style of conflict resolution. However, this possibility may be questioned by the results displayed in Figure 2 where it clearly shows that for the females that indicated religiousness played no important role in their life just as many had been in abusive dating relationships as had not been in abusive dating relationships. These results strengthen the case for the findings in the intrinsic religiousness group where less

Table 3

Percentage of Non-Victim and Victim in Relation to School Attendance.

Crosstab

		School				
		School 1	School 2	School 3	Total	
Victimization	Not Victim	Count	23	30	12	65
		Expected Count	21.5	26.7	16.9	65.0
		% within Victimization	35.4%	46.2%	18.5%	100.0%
		% within School	69.7%	73.2%	46.2%	65.0%
		% of Total	23.0%	30.0%	12.0%	65.0%
Victim	Victim	Count	10	11	14	35
		Expected Count	11.5	14.4	9.1	35.0
		% within Victimization	28.6%	31.4%	40.0%	100.0%
		% within School	30.3%	26.8%	53.8%	35.0%
		% of Total	10.0%	11.0%	14.0%	35.0%
Total	Total	Count	33	41	26	100
		Expected Count	33.0	41.0	26.0	100.0
		% within Victimization	33.0%	41.0%	26.0%	100.0%
		% within School	100.0%	100.0%	100.0%	100.0%
		% of Total	33.0%	41.0%	26.0%	100.0%

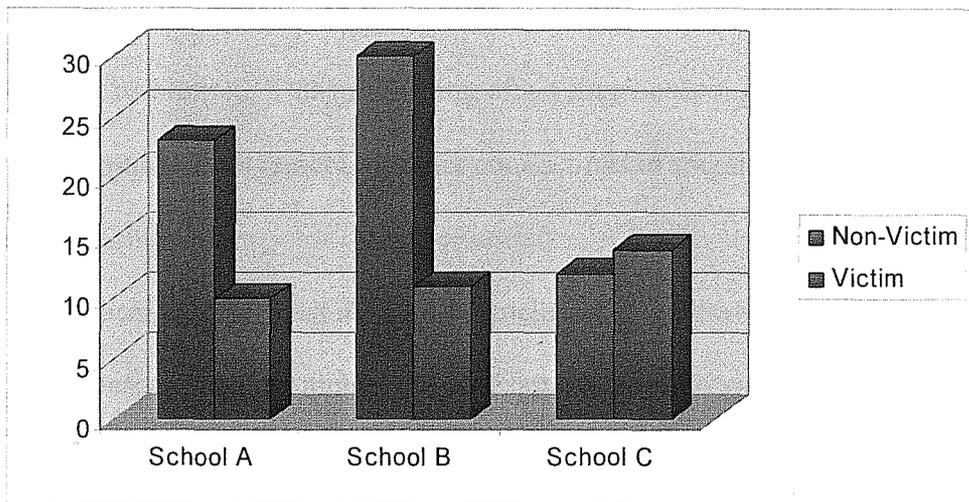


Figure 3. Relationship between School and Dating Violence

than a third of females who had intrinsic religiousness had been involved in a violent college dating relationship.

The other possible implication of these findings is taken from a more optimistic angle. This researcher's theory is that while the majority of these females have intrinsic religiousness, it may be that the concept of religiousness is very esoteric, and it may not have the direct and significant effect on how these females perceive and carry out proper conflict resolution. What is also possible is that because religiousness is very esoteric it may be possible that these females had been exposed to a more concrete socialization of proper conflict resolution. This moderating effect may be through the process of mentorship, parental involvement, or other connections in social circles religious or otherwise.

It would seem that the most important conclusion to be drawn from this study is the fact that the intergenerational transmission of family of origin violence is not inevitably transmitted into dating relationships. Yet as seen in Figure 3 females in some schools are apparently at more of a risk for being victimized in a dating relationship. This type of information needs to be acted on by providing intervention measures such as relationship courses or conflict management training. It could also be gathered through Figures 1 and 2 that females with religiousness as a non-factor in their life or females from abusive home have a fifty percent chance of being involved in a violent dating relationship. While on a larger scale, it may not be significant it is still important to make note of it.

While the measures used in this study exhibited strong reliability and validity in their areas a certain measure of variability must be assumed in the measures because they were all self report. Another draw back to this study was the lack of a standardized testing

environment. Because the researcher had to use the rooms available at the certain schools, optimal privacy for the participants had to be sacrificed. The undesirable seating arrangement may have influenced answers from some participants, fearing they would be discovered by their peers as being victims or perpetrators of certain actions.

This study offers possibilities for moderating the intergenerational transmission of family of origin violence into college dating. Whether or not this moderating effect is directly related to something as esoteric as religiousness or something more concrete as mentoring or parental moderating, it is becoming clearer that the transmission of violence is not inevitable. Study in this area needs to continue as research affirming the fact that while the transmission of violence may not be inevitable, it is a reality for some people. For these people the importance of finding an effective method of moderating, and preferably stopping, the transmission of family of origin violence into their college dating habits is imperative.

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Appendix A

Informed Consent Form

Page 1 of 3

Participant's Copy

Project Title: Dating Violence Moderators

*****Please read this consent agreement carefully before you decide to participate in the study. You will receive a copy of this agreement.**

Purpose of research: Recently dating violence has been shown to be prevalent at both the high school and college levels. While many studies continue to find the reason behind this prevalence this study aims to understand sufficient moderators that will stop or hinder dating violence. Findings from this study can provide a better understanding for what will stop someone from being in a violent dating relationship.

What you will do: If you choose to participate in the study, you will be required to take a series of questionnaires that are untimed. You are also asked to provide the most truthful and honest answers to the questions. This will provide better data for the study and give greater understanding of the best moderator. NOTICE: Some questions on the test are of sexual content.

Time Required: Even though the tests are untimed, the total time for testing should take no longer than 45-50 minutes. The tests need to be taken in one sitting, although you, are free to get up to go to the bathroom or get a drink. If you do so, please respect others space and privacy as you move around the room.

Benefits: While there are no direct benefits from this study you may learn some things about yourself by participating in the study about how you relate to other people in dating relationships. You may also receive some sort of compensation for your time such as fulfilling a class requirement or extra credit. This is between you and your professor to decide, and the head experimenter cannot be held responsible for the amount or type of compensation received.

Informed Consent Form

Page 2 of 3

Participant's Copy

Project Title: Dating Violence Moderators

Confidentiality: The answers you give on these questionnaires are anonymous. Your name will only appear on the informed consent, which will be collected and filed separately from the tests. There are no linking codes between the informed consent and the test packets, although there will be linking codes within the test packets. Only the head experimenter and the faculty advisor will have access to the informed consent forms. Informed consent forms will be kept up to six months after the completion of the study and then destroyed.

Voluntary Participation: Your participation throughout this study is completely voluntary and you may choose to terminate your participation at any time.

How to Withdraw and Penalty for Withdrawing: If you choose to withdraw from the study quietly and discreetly place your test packet at the designated turn in spot in the room and then you may leave. There will be no penalty for withdrawing from this study.

Who to Contact with Questions About Study:

Head experimenter:

Justin Dewberry

LU Box 21716

Lynchburg, VA 24506

E-mail: jadewberry@liberty.edu

Phone: 434-582-3068

Faculty Advisor:

Dr. Nancy Anderson

Department of Psychology

E-mail: naanders@liberty.edu

Phone: 434-582-2559

Who to contact about your rights in the study: Dr. Randall Davy, Chairman, Institutional Review Board, Liberty University, Lynchburg, VA 24502. Telephone (434) 582-2440

Informed Consent Form

Page 3 of 3

Experimenter's Copy

Project Title: Dating Violence Moderators

Agreement: The study described above has been explained to me. I voluntarily consent to participate in this activity. I have had an opportunity to ask questions. I understand that future questions I may have about the research or about my rights as a subject will be answered by one of the investigators listed above. I hereby release and agree to indemnify and hold harmless Liberty University, its agents, employees, successors and assigns, from any liability for any claims that may arise as a result of this research study and/or my participation therein, and in consideration of the benefits derived by me from this research study. I also hereby agree not to sue or otherwise assert any claim against Liberty University, its agent or employees for any cause of action arising out of the research study referenced above.

Participant's Signature _____

Participant's Name (Please Print) _____

Date _____

Appendix B

THE CTS2S

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COUPLE CONFLICTS

No matter how well a couple gets along, there are times when they disagree, get annoyed with the other person, want different things from each other, or just have spats or fights because they are in a bad mood, are tired or for some other reason. Couples also have many different ways of trying to settle their differences. This is a list of things that might happen when you have differences. Please mark how many times you did each to these things in the 18 months prior to this study, and how many times your partner did them in the 18 months prior to this study.

Please Continue On Next Page ►►►

	Once in 18 months	Twice in 18 months	3-5 times in 18 months	6-10 times in 18 months	11-20 times in 18 months	More than 20 times in 18 months	Not in 18 months, but it happened before or after	This has never happened
1 I explained my side or suggested a compromise for a disagreement with my partner.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
2 My partner explained his or her side or suggested a compromise for a disagreement with me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
3 I showed respect for, or showed that I cared about, my partner's feelings about an issue we disagreed on.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
4 My partner showed respect for, or showed that he or she cared about, my feelings about an issue we disagreed on.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
5 I insulted or swore or shouted or yelled at my partner.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
6 My partner insulted or swore or shouted or yelled at me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
7 I destroyed something belonging to my partner or threatened to hit my partner.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
8 My partner destroyed something belonging to me or threatened to hit me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
9 I pushed, shoved, or slapped my partner.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
10 My partner pushed, shoved, or slapped me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					

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Appendix C

I/E-R scales

Please rate each of the items below. Tell us how much they describe what you believe. There are no right or wrong answers. Answering is voluntary and you need not answer any item that you don't want to, but please answer them all if you can.

Please note: For the following questionnaire, "religion" refers to your personal faith and beliefs (for example, Buddhist, Christian, Jewish, Muslim, etc. "Place of Worship" can include church, mosque, temple, synagogue, etc.

Continue to Next Page ►►►

		Strongly Disagree ▼	Disagree ▼	Undecided ▼	Agree ▼	Strongly Agree ▼
1	The best thing about my place of worship is that I can meet my friends.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	It is important for me to spend time in private thought and prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	The best time to pray is when you are really in need.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	The main thing my religion gives me is help making moral decisions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	The main reason I go to my place of worship is because it helps me make new friends.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	It doesn't matter much what I believe so long as I am good.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	The main time I remember God's love is when I am in trouble.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	Religion's primary benefit is that it allows me to feel safe in this dangerous world.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	If it weren't for meeting new people there, I would seldom attend my place of worship.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	I have often had a strong sense of God's presence.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11	The only reason I pray is for protection against bad things happening to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12	Religion is only useful as a means of determining absolute right and wrong for me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13	The main reason I attend my place of worship is to meet people my own age.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14	I try hard to live all my life according to my religious beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Continue To Next Page ►►

		Strongly Disagree ▼	Disagree ▼	Undecided ▼	Agree ▼	Strongly Agree ▼
15	The main reason I pray is so that I will be protected in times of trouble.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16	Religion is primarily needed for a basis of good laws.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17	After I make new friends at my place of worship, I seldom attend the worship services.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18	Without religion I would struggle to find purpose for my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19	What prayer offers me most is relief and comfort in times of trouble.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20	Religion mainly helps me learn more about myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21	The primary reason I go to my place of worship is to meet new people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22	My religious faith is important because it answers many questions about the meaning of life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23	I mainly go to my faith when I feel threatened.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24	What religion offers me most is comfort when sorrows and misfortunes strike.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25	My primary goal in my religious faith is to develop a strong sense of purpose in my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26	I go to my place of worship mainly to socialize with other people of my same religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27	My whole approach to life is based on my religious faith.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28	The main reason I pray is to ask for and receive protection.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Continue To Next Page ►►

		Strongly Disagree ▼	Disagree ▼	Undecided ▼	Agree ▼	Strongly Agree ▼
29	I believe in the teaching of my religion primarily so I will live a good life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30	The primary reason I attend my place of worship is to meet a potential spouse.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31	Although I am religious, I don't let it affect my daily life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32	The primary purpose of prayer is to gain relief and protection.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33	Society should encourage religion solely because it helps keep people moral.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34	If I could meet equally good people someplace else, there would be no reason for me to attend my place of worship.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35	My religious commitment does not provide the purpose for my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36	My religion's main role is to help me get past trouble.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37	I only look to my religion for moral standards.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38	I am religious solely because my faith helps me chart a path for my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39	Although I am a religious person I refuse to let religious considerations influence my everyday affairs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40	The primary strength of my religion is its moral standards.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41	Although I believe in my religion, many other things are more important in my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42	The most important part of my religion is that it tells me how to behave righteously.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix D

THE CTS2S-CA

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Relationships Between My Parents

No matter how well a set of parents gets along, there are times when they disagree, get annoyed with the other person, want different things from each other, or just have spats or fights because they are in a bad mood, are tired or for some other reason. Parents also have many different ways of trying to settle their differences. This is a list of things that might have happened when your parents had differences. Please mark how many times your mother did each to these things in the year when you were about 13 years old, and how many times your father did them in the year when you were about 13 years old.

If your mother or father (or step mother or step father) were not living together in the year when you were about 13 years old and you were living with your mother, please answer about your mother and the man she was living with then. If you were living with your father or step father, but not your mother, please answer about your father and the woman he was living with then.

Please Continue To Next Page ►►►

	Once that year	Twice that year	3-5 times that year	6-10 times that year	11-20 times that year	More than 20 times that year	Not that year, but it happened before or after	This has never happened
1 Mother explained her side or suggested a compromise for a disagreement with my father.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
2 Father explained his side or suggested a compromise for a disagreement with my mother.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
3 Mother showed respect for, or showed that she cared about, my father's feelings about an issue they disagreed on.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
4 Father showed respect for, or showed that he cared about, my mother's feelings about an issue they disagreed on.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
5 Mother insulted or swore or shouted or yelled at my father....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
6 Father insulted or swore or shouted or yelled at my mother....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
7 Mother destroyed something belonging to my father or threatened to hit my father.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					
8 Father destroyed something belonging to my mother or threatened to hit my mother.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>					

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Appendix E

Informational Questionnaire

(For use in dating study conducted by Justin A. Dewberry)

1. Date: _____ School Affiliation: _____
2. Age: _____ 3. Classification: **Freshmen Sophomore Junior Senior**
4. Ethnicity (Circle one or fill in Other): **African Hispanic Caucasian**
Asian/Pacific Islander Multicultural
Other _____
5. Sexual Orientation (Circle one): **Homosexual Heterosexual Bisexual**
6. Have you been in monogamous same sex or opposite sex dating relationship 18 months prior to your participation in this study for a duration of at least one month?
(Circle one): **Yes No**
7. Have you been in a same sex or opposite sex relationship since you entered college?
(Circle one): **Yes No**
8. Are you married? (Circle one): **Yes No**
9. Limiting yourself to the choices at hand, what would you consider your religious orientation to be? (Circle one): **Jewish Buddhist Hindu Islamic**
New Age Atheist Agnostic
Christian (Catholic and Protestant)

Thank you for your participation in this study.